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THE  
C L O U D S  
OF  
ARISTOPHANES,

WITH  
NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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καὶ πολλὰ μὲν γέλοιά μ' εἰ-  
πέιν, πολλὰ δὲ σπουδαία. Ran. 389.

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## INTRODUCTION.



HAVING entered fully in another place into the general nature of Grecian philosophy, and more particularly the character of Socrates, we shall not add to the size of a volume already sufficiently large by going over ground already trodden, but content ourselves with throwing together such few remarks, as may serve to explain under what feelings and with what conceptions a great part of the notes appended to this play has been framed, and also shew under what points of view the drama itself may be most safely proposed to the consideration of younger minds.

As the schools of ancient philosophy had generally their outer and their inner doctrines, so there was doubtless in that singular person, with whom the greatest of those schools originated, an outer and an inner Socrates. Whether the inner Socrates ever developed himself to that full extent of moral and intellectual grandeur, in which the pages of Xenophon and Plato have exhibited him,—who perhaps drew rather an ideal than a real character,—we shall not here stop to inquire: of the outer Socrates, in all his eccentricities of dress and manner, in many of his peculiar doctrines, as well as in the peculiar phraseology and modes of illustration in which those doctrines were expounded and enforced, we may rest assured that we have here a copy done to the very life; and if the reader finds himself laughing heartily over that copy, he may also rest assured that he does not laugh more heartily than did the son of Sophroniscus himself.

To believe with such a writer as Ælian, that, with one<sup>b</sup> ex-

<sup>a</sup> See "Preliminary Discourse" to the editor's Translated Comedies of Aristophanes.

<sup>b</sup> The exception made was in favour of the present drama, in which Ælian (II. 13.) admits Socrates to have been present, and to have conducted himself in the manner indicated in foot-note *infr.* p. 53.

ception, Socrates never visited the comic theatre, is to believe what no person conversant with the general nature of that extraordinary man will be inclined to do. Supposing the inner Socrates to have possessed a tithe of that wisdom, moral courage, and rich vein of wit and irony, for which Plato and Xenophon have given him credit, such a person, instead of absenting himself from the exhibitions of the comic stage, as Ælian represents, would on the contrary have brought to them just that feeling of keen enjoyment and sound sense, which we find ascribed to him by writers equally entitled to credit with that small sophist. “If these censors,” said Socrates, speaking generally of the comic writers, “point to errors, which really need correction in us, our reformation will be the necessary result of their animadversions; if their censures are false, we have no concern with them: in either case, however, it is best to give ourselves up freely and unreservedly to their remarks.” But to the rising genius of the stage—to the dramas of the author of the *Dætales*, the *Babylonians*, the *Acharnians*, and the *Knights*, we may venture, on the authority of <sup>d</sup>Plutarch, to consider him as bringing a still higher feeling. “Did I not tell you,” we hear him saying to a little knot of odd-looking theatrical friends around him, while his frame shook with laughter over the parturition-scene in the following drama, “did I not tell you, that to come to an Aristophanic comedy was to come to a great intellectual banquet; and have I deceived you? Psha, psha, man,” continued he, observing Chærephon’s eye turn in restless and indignant perturbation from the Socrates on the stage to the Socrates who stood beside him, “have done with these emotions; or if you cannot command

<sup>c</sup> Laert. II. 36. It is precisely in the same spirit that Philosophy herself is made to speak in the pages of Lucian. ΦΙΛ. εἶτα ἡγανακτήσατε λοιδορησαμένων τινος, καὶ ταῦτα εἰδότες ἐμὲ, οἷα πρὸς τῆς κωμῶδιᾶς ἀκούσασα ἐν Διονυσίοις, ὅμως φίλην τε αὐτὴν ἤγημαι, καὶ οὔτε ἐδικασάμην, οὔτε ἠτιασάμην προσελθοῦσα ἐφίημι δὲ παίζειν τὰ εἰκότα, καὶ τὰ ξυνήθη τῇ ἔορτῇ; οἶδα γὰρ ὡς οὐκ ἂν τι ὑπὸ σκώματος χεῖρον γένοιτο, ἀλλὰ τὸ ὑναντίον ὑπερ ἂν ἢ καλόν, ὥσπερ τὸ χρυσίον, ἀποσπώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει, καὶ φανερώτερον γίνεται. III. 131. 144.

<sup>d</sup> Plutarch de liberis educandis, §. 14. The purpose for which the editor has ventured to make some addition to the original anecdote, will appear at the close of these prefatory remarks.



them, be gone at once from the theatre—and, by the <sup>e</sup> goose, he has even taken me at my word: and see,” continued he, marking the fugitive’s retreat, “how he brushes by one, and pushes another, and jostles a third; nay, nay, whatever yonder youngster may have whispered in your ear, it is carrying matters too far to plant your fist so violently in his face; but Chærephon was ever hot and <sup>f</sup> fiery, and will not be contradicted in his courses—but now that our peppery and too susceptible friend has disappeared, let us even have one more laugh over this rich scene; I should not be my own mother’s son, if I did not add my peal of mirth to those which already reign throughout the theatre:” and another explosion of laughter followed from the light-hearted sage, in which the grotesque figures <sup>g</sup> around him, after some wry faces, found themselves constrained to join. But the anecdote of the worthy Bœotian has led us, we feel, far astray.

That such feelings as these on the part of Socrates were eventually reciprocated by Aristophanes, and the poet and philosopher finally found on that friendly footing towards each other, in which the Banquet of Plato subsequently exhibited them, is more agreeable to believe than safe to conclude;—the reasons which militate against such a conclusion, it may be our lot at some future time to state; our present business is rather to inquire into the probable causes, which many years before the Platonic Banquet took place, induced the poet to bring Socrates upon the public stage. Of these, three at least may, we think, be safely stated. First, that antipathy which has and ever will subsist between men of science, and men of wit and <sup>h</sup> genius, an antipathy aggravated on the part of the comic-writers of Athens from the circumstance, that through

<sup>e</sup> One of the three ordinary oaths of Socrates. A dog and a plane-tree were the other two.

<sup>f</sup> Cf. *infr.* p. 25.

<sup>g</sup> Cf. *infr.* pp. 24. 31. 42, 43.

<sup>h</sup> How speaks the greatest wit and greatest genius of almost any age, and one disposed to speak favourably of every department of literature, even of those in which he did not himself excel? “Nothing is so tiresome as walking through some beautiful scene with a minute philosopher, (and the Phrontist of Aristophanes is the minute philosopher of sir W. Scott,) a botanist, or pebble-gatherer, who is eternally calling your attention from the grand features of the natural picture to look at grasses and chucky-stones.” *Lockhart’s Life of Sir W. Scott*, VI. 169.

the influence of the philosophic party, their exhibitions had for a time been prohibited and suspended: secondly, the very eccentric manner in which the son of Sophroniscus had commenced his career in philosophic life, an eccentricity which, if from circumstances of <sup>i</sup>age, it had not trenched upon the personal feelings of Aristophanes, had most probably trespassed on those of other members of the profession to which he had devoted <sup>k</sup>himself; and, thirdly, to a strong feeling on the poet's part, that the philosophy thus introduced had that in its outward frame to which the general habits of society can never be made to conform, and that in its inward frame, which was incompatible with the well-being of the state; both too being apparently based on the model of a predecessor in philosophy, who, though unquestionably a man of prodigious talents, and not without some virtues, must still, in the eyes of all clear-sighted and unprejudiced persons, have appeared as gross a fanatic and impostor as the world had yet seen. It is with the third only of these considerations that the general structure of the notes attached to the following drama will oblige us to deal somewhat largely.

If the age of Aristophanes swarmed, as his writings evidently evince it did, with scientific as well as literary charlatans, those writings seem also to point to individual impostors, who had

<sup>i</sup> According to Clinton's *Fasti Hellenici*, Aristophanes was no more than twenty-three years old when he wrote the *Clouds*: but can we suppose such a drama to have been written at such an early age? By adding a few more years to the poet's life, we add to the chance of bringing him into the situation which the note following this refers to.

<sup>k</sup> The only details which we possess of the early career of Socrates in the philosophic world, are those contained in Plato's "*Apologia*." A singular account that narrative certainly presents; but to its extreme eccentricity we are less alive perhaps than we ought to be, first from the general reverence with which we peruse accounts of things and persons long gone by, and secondly from the charms of the style in which that narrative is conveyed, and which leads us rather to dwell upon the surface of the tale, than to look closely at the real circumstances which lie beneath it. A bold *travestie*, however, which, substituting London for Athens, and making other corresponding changes, should send a modern aspirant for fame on such a crusade as Plato's account represents Socrates as undertaking, such a *travestie* would place things in a widely different point of view, and leave little surprise that such a play as the *Clouds* should find its way from the closet of Aristophanes to the public stage, supposing its author, or even his brother-dramatists, to have been subjected to the same interrogatories and inquisition at the hands of Socrates, as all else that was eminent in Athens had been. Cf. *Apol.* 21, a—23, d.



not been wanting in a preceding age to set the phrensy going. Such among others was Epimenides, the friend and visitant of Solon. Many are the wonders ascribed to this member of the scientific<sup>k</sup> classes; but not the least marvellous of his feats was that sleep of more than half a century into which he was thrown, before he woke to invent the system of lustrations and cathartics, which so much gained the admiration of his contemporaries, and which appears not to have been without its influence in leading to that counter system of<sup>l</sup> cathartics, which has gained for Aristophanes the admiration of posterity. Such again was the Sicilian Empedocles. To compose verses which should have the effect of expelling from the human frame every disease, be that disease what it might—to restore breath to a body, out of which it had been absent for a whole moon's<sup>m</sup> course—these were but little episodes in his philosophic life; his more constant and regular avocations were with the winds, and in dealing with the more noxious class of these, he contrived to attach an epithet to his name, which seems to have determined our great satirist in deciding what epithet would also best attach to his own<sup>n</sup> name. Need we add the Scythian Abaris, and he too, like Epimenides, a visitant of<sup>o</sup> Athens? Where indeed should he not have visited? for travel cost him neither labour nor expense; the air being his travelling path, and his vehicle of conveyance a common<sup>n</sup> arrow.

But far above all these in talent, and must we add, far above all in the impostor's arts, stood he of the golden<sup>p</sup> thigh—the Samian sage, once Euphorbus, then Æthalides, then Hermotimus, then Pyrrhus, then Pythagoras, and finally as a household bird, the hero of one of those immortal<sup>q</sup> dia-

<sup>k</sup> As for instance,—that he could live without food; that his soul left his body at pleasure, and returned to it again, &c. &c. Brucker I. 419.

<sup>l</sup> Cf. note to the word ἀεροβατῶ, *infra* p. 52., and extract from the Wasps, p. 122.

<sup>m</sup> Brucker I. 1108.

<sup>n</sup> See again the notes, pp. 52. 122.

<sup>o</sup> Brucker I. 356.

<sup>p</sup> The object of the golden thigh, (better known by its name than the means by which it was made to assume that appearance,) was to assimilate its owner to the Hyperborean Apollo. As such it was exhibited to Abaris, the priest of Apollo, and by him admitted as a proof of the divinity of Pythagoras. Brucker I. 1019. Rittershuis's notes on Porphyry's Life of Pythagoras, p. 180-1. Lucian V. 100.

<sup>q</sup> See Lucian's Somnium ceu Gallus.

logues, in which Lucian has held up the empirics of science to ridicule with a power almost as masterly as that of Aristophanes himself. That no intentional injustice, however, may be done to this precursor in the philosophic world of no less a person, as we have been led to think, than the hero of the *Clouds* himself, let us be allowed to advert briefly to the sources from which his singular history has reached us, sources it must be owned of so suspicious a nature, that did not a less exceptionable testimony exist for bringing the matter to a different conclusion, we should be inclined to doubt how far we are justified in criminating the philosopher himself with the falsehoods and forgeries with which his name is now surrounded.

That the three great moving powers of the old Pagan world—the priest, the supreme magistrate, and the philosopher—should find their respective influences giving way before the doctrines of the Cross, without some attempt to set up a rival to HIM from whom those doctrines originated, was a piece of negligence which the general course of human operations would not lead us to expect. The alarm would naturally begin with the first of these three orders, and to a corresponding attempt on their part to set up such a rival, many<sup>r</sup> learned men consider that we are indebted for that most mendacious yet not unamusing book, the *Life of Apollonius of Tyana* by the famous sophist Philostratus. As far as the present writer's knowledge of that work goes, (which does not however profess to be very exact,) he must candidly state, that he can see no such design on the part of the narrator of the tale, and much less on that of its hero. To satisfy an enthusiastic admiration for the philosopher of Samos—to visit the scenes which he had visited—to converse with those from whose schools he had gained his knowledge, and thus to assimilate himself as closely as possible to the great object of his veneration, were evidently the leading objects of Apollonius himself—while to dress up such a hero of romance as should satisfy the empress Julia, and display the sophist's own talents, seems to have been no less the

<sup>r</sup> Brucker, tom. 2. de Secta Pythagor. resuscitata. Olearius in Præfat. ad Vit. Apollon.

aim of his biographer. That the tale should be richly strewed with miraculous events and operations, would follow as a matter of course; how else could its hero be assimilated to the professed object of his admiration and his imitation? and if these pretended miracles derive their colour, as they commonly do, from those of our own sacred writings, *that* might have been done to conciliate the master of the imperial throne, who, with a largeness of piety more to be wondered at than commended, found equal objects of adoration, it has been said, in Moses and Orpheus, Apollonius and Christ. But whatever might be the case with him of Tyana, the time was now rapidly approaching, when priest, and emperor, and philosopher, found it alike their interest to oppose the progress of a religion, which was stopping the emoluments of the first, which was shaking the thrones of the second, and before the simple purity of whose doctrines the tenets of the philosophers were on the point of being scattered to the winds. And it must be owned that the latter exerted themselves with a zeal, and breadth of design and execution, which the priesthood, if Apollonius was really *their* instrument, had not displayed. Where the outer weakness of the then philosophic world lay, the ridicule of their Christian opponents had already taught them. Their first

§ As a specimen of the colouring given by the biographers of Apollonius and Pythagoras to the miraculous portions of their heroes' histories, we subjoin an account of the annunciation made to the mother of the first during her pregnancy—the circumstances under which the birth took place—and the mysterious manner in which Apollonius was removed from this stage of earthly existence. Apoll. Vit. I. 4. κυοσση δὲ αὐτοῦ τῇ μητρὶ. φάσμα ἦλθεν Αἰγυπτίου δαίμονος, ὁ Πρωτεύς, ὁ παρὰ τῷ Ὀμήρῳ ἐξαλλάττων· ἡ δὲ, οὐδὲν δεύσασα, ἤρετο αὐτόν· τί ἀποκούησοι; ὁ δὲ, ἐμὲ, εἶπε. σὺ δὲ τίς; εἰπούσης, Πρωτεύς, ἔφη, ὁ Αἰγύπτιος θεός. Ibid. 5. τεχθήναι δὲ ἐν λειμῶνι λέγεται, πρὸς ᾧ νῦν ἱερὸν αὐτῷ ἐκπεπύνηται. καὶ μηδὲ ὁ τρόπος ἀγνωεῖσθω, ἢν ἀπετέχθη. ἀγούση γὰρ τῇ μητρὶ τόκου ἄραν, ὕναρ ἐγένετο βαδῖσαι εἰς τὸν λειμῶνα, καὶ ἄνθη κείραι. καὶ δῆτα ἀφικομένη, αἱ μὲν δμῶα προσεῖχον τοῖς ἄνθεσιν ἐσκεδασμένοι κατὰ τὸν λειμῶνα· αὐτὴ δὲ ἐς ὕπνον ἀπήχθη κλιθεῖσα ἐν τῇ πόσῃ. κύκνοι τολύνη, οὗς ὁ λειμῶν ἔβουσκε, χορὸν ἐπτήσαντο περὶ αὐτὴν καθειδούσαν, καὶ τὰς πτέρυγας ἄσπερ εἰώθασαν ἄραντες, ἄθροον ἤχησαν κ. τ. λ. VIII. 30. ὄδ' ἀμφὶ μέσας νύκτας ἑαυτὸν ἄνεπετάσθησαν. παρελθόντος δ' εἰώω, τὰς μὲν θύρας ξυνελεῖν, ὥσπερ ἐκείκλειντο, βοῆν δὲ ἄδουσῶν παρθένων ἐκπεσεῖν. τὸ δὲ φᾶσμα ἦν, στεῖχε γὰρ· στεῖχε ἐς οὐρανὸν, στεῖχε. οἶον, ἴθι ἐκ τῆς γῆς ἄνω.

† See Hermias's "Irrisio Gentilium Philosophorum," and cf. Bruck. de Secta Eclectica, II. 211.

care was accordingly to compose the jarring differences among themselves. Platonists were accordingly to be reconciled with Aristotelians—the tenets of the Porch were to be made to agree with those of the Gardens—baits were to be thrown out which should allure if possible even the Christian and the Jew, and thus a great Eclectic and Synergetic <sup>u</sup> philosophy formed, which should make effectual head against the simpler doctrines of the Cross. When it is considered how diametrically opposed even the first two of these sects were to each other on points the most important <sup>s</sup>, the attempt, it will be allowed, was

<sup>u</sup> Brucker II. 193. Ex dictis patebit, hos homines, suppositæ quasi basi philosophiæ Pythagoricæ inædificasse monstruosum ædificium, quod nobis doctrinas Ægyptiacas, Orientales, et Christianas, Pythagoricis et Platonicis attemperatas exhibet.

<sup>s</sup> To reconcile Plato even with himself,—forming, as he had done, a mixed philosophy for himself out of that of Socrates, Pythagoras, the Eristics, Heraclitus, and Parmenides, many of whose opinions were at utter variance with each other, and could by no ingenuity of contrivance be united together (Brucker I. 464. 633. 640. 665, 6. 669.),—was no easy matter: but how infinitely that difficulty was increased, when he was to be reconciled with Aristotle, a few particulars out of many will suffice to shew. The Deity of Plato is free in his movements, universal and special in his providence. The Deity of Aristotle is wrapt up in eternal contemplations of himself, cares for nothing in the universe (Id. III. 325.), looks forward to nothing; who even if he had the will to do it, has not the power, for he is bound by a chain, and the eternal combination of movers with mundane spheres take from him all liberty, and strip him of his perfection. (Id. I. 833-4. 1241.) Plato declared the Supreme God to be in a fiery essence; Aristotle, in opposition to Plato, formed a sort of fifth etherial and immutable body, and declared the Deity to be in that. (Id. III. 285-6.) To God and nature Plato added *ideas*; Aristotle laughed at *ideas*. (Id. I. 797. 811. 814.) Plato asserted the world to have been made *in tempore* (Id. II. 362.): he called in a divine soul to assist in its formation (I. 849.). Aristotle admitted of no effecting cause, but asserted it to have been eternal. (I. 709.) Plato admitted self-movement in the soul. Aristotle asserted that whatever is moved, is moved by something else. (I. 821.) The immortality of the soul was strenuously asserted by Plato; Aristotle conceals his opinion on the subject, but the probability is, that he denied the soul's immortality. (I. 824-5-6. 855.) Aristotle, by withdrawing a first mover from any care over sublunary things, necessarily denied the efficacy of prayer or sacrifice (I. 790.): the Socratic and Platonic schools admitted both. By *time* Plato understood the movement of the heavens: according to Aristotle, time is the numeration of movement according to former and latter, which parts of time are joined by the present movement, as the parts of a line are by a point. (I. 815.) For their difference of opinion as to *particles* and flux of matter, see the same learned writer. (I. 804. 809-10.) It is unnecessary to carry this note further on the subject of Plato and the Stagyrte: to specify dif-



bold and arduous; but the task was in able hands, and rewards and honours of no ordinary description were profusely showered to stimulate their zeal. It is far, however, beyond the limits of a work like this to go through the list of persons who, under the name of "the Golden Chain," brought to perfection the system of philosophy thus originated. The names of Longinus, Plotinus, Iamblichus, Porphyry, Proclus, Julian, Marinus, would alone suffice to shew, that neither natural nor acquired talent was wanting for making the system acceptable to the pagan world, and the aberrations of some of the earlier Fathers of the church evince that its subtleties and attractions had sometimes proved too much even for their better judgments. Our simpler business is with the choice of person, whom it was thought proper so to identify with this system, as in some degree to constitute him its head and patron. Reasoning *a priori*, we should certainly have expected to see that choice falling on the son of Sophroniscus. To say nothing of the purity and sublimity of his moral code, so many of his opinions, as explained by Plato, wore, or seemed to wear, a close resemblance to the tenets of the Christian and the Jewish churches, that no bait seemed better calculated for unsettling the faith of some, and effecting the adhesion of others. But something more than mere coincidence of morals or opinions was required in the person who was to be set up as the rival of the author of Christianity. It was necessary that he should be invested with supernatural<sup>a</sup> powers—disease and pestilence

ferences between those bitterest of foes, the Stoics and the Epicureans, would engage us in an endless task: enough, however, has perhaps been said to shew what the great leaders of the Eclectic schools, the *ἱερά γενεά*, as they sometimes styled themselves, undertook, when they commenced the task specified in the text. (For more modern attempts to reconcile Plato with Aristotle, see Brucker IV. 355-6. 386. 423. 425. 430.)

<sup>y</sup> Brucker II. 310-11.

<sup>z</sup> See on this painful subject Brucker II. 210-11. 365. 389. III. 315. 316. 319. 323. 332. 337. 343.

<sup>a</sup> That something else was wanting besides miracles, and which no acts of forgery could supply, the vigorous address of Lactantius to Hierocles, on the attempt of the latter to set up Apollonius above the author of Christianity, will teach us. "Disce igitur, si quid tibi cordi est, non solum idcirco a nobis Deum creditum Christum, quia mirabilia fecit, sed quia vidimus in eo facta esse omnia,

were to vanish at his bidding—space and time were to be annihilated at his wishes—the elements were to be at his command—at his behest the tomb was to open and send up its tenant. Now with this last exception, the current accounts of <sup>b</sup> Socrates supplied no materials for making such a declaration; those of Pythagoras either supplied them all <sup>c</sup>, or what they did not supply, the more distant age, at which he lived, gave an opportunity for furnishing, which men, not very scrupulous in their <sup>d</sup> dealings, would not be slow to seize.

How matters actually stood in this last particular, we should have some difficulty in deciding, did not an intermediate and unexceptionable witness exist, from whose writings it seems fair to infer, that if the members of the Golden Chain invented some of the numerous miracles ascribed to Pythagoras, they found many more ready done to their hands. That writer is the author of those immortal dialogues to which we have already adverted. Keen in his abhorrence of every thing that bore the semblance of imposture and deceit <sup>e</sup>, and living in an age, when the progress of Christianity had not yet made it an object to give a false colouring to the character of the Samian philosopher, the general testimony of Lucian must be considered as that which every clear-sighted and unbiassed person derived from the accounts then current of Pythagoras; and the question accordingly occurs, how stands the character of

*quæ nobis annuntiata sunt vaticinio prophetarum. Fecit mirabilia; magum putassemus: ut et vos nuncupatis; et Judæi tunc putaverunt; si non illa ipsa facturum Christum propheta omnes uno ore prædicassent. Itaque Deum credimus, non magis ex factis operibusque mirandis, quam ex illa ipsa cruce, quam vos sicut canes lambitis; quoniam simul et illa prædicta est. Non igitur suo testimonio, (cui enim de se dicenti potest credi?) sed prophetarum testimonio, qui omnia, quæ fecit, ac passus est, multo ante cecinerunt, fidem divinitatis accepit; quod neque Apollonio, neque Apuleio, neque cuiquam magorum potuit aut potest aliquando contingere.”* Instit. V. 3.

<sup>b</sup> Aves 1552—1564. For Apollonius's imitation of Pythagoras in this particular, see his *Life*, l. IV. c. 16.

<sup>c</sup> Iamb. Vit. Pyth. c. XXVIII. Brucker I. 993. 1012. 1014.

<sup>d</sup> Brucker I. 1016. II. 368. 373. 376—7—8—9. 381. 387.

<sup>e</sup> What are his own words respecting himself? *Μισαλαζών εἰμι, καὶ μισογῆς, καὶ μισοψευδῆς, καὶ μισότυφος, καὶ μισῶ πᾶν τὸ τοιοῦτῶδες εἶδος τῶν μαρῶν ἀνθρώπων.* III. 137.

that philosopher with a writer at once so sagacious and so unprejudiced? Of his virtues—and the great virtues of temperance and continence can hardly be denied him—Lucian, it is true, says nothing; to his talents,—and that they were infinitely beyond his age, there cannot be the shadow of a doubt—he appears less f insensible; but his gross abandonment of truth—that truth, which by a strange contradiction he recommended in language so noble and lofty to his s followers—is the object of Lucian's unsparing ridicule; and however playfully the terms may drop from his pen, yet cheat—impostor—fraudful braggart—are the thoughts evidently uppermost in his mind, whenever the name of the Samian philosopher comes before h him. Such is the Pythagoras of the great satirist of Samosata: such was the Pythagoras of still higher and graver i authorities; and such,—but without imputing to him any attempt at his predecessor's frauds and deceptions—such it has been the attempt of many succeeding notes to shew, was the model on which the son of Sophroniscus had from an early period formed some of his outward habits, and more of his inner opinions, many of the latter of which he retained to his dying k day.

In ascribing to the latter so large an acquaintance with Pythagorean doctrines, we are well aware that we differ widely from many learned men, who in the ascription of such doctrines to Socrates in the Platonic writings, see rather the interpolations of an impertinent pupil, than the real tenets or opinions of his wiser l master. That Plato, by his travels in

f III. 142. V. 67. VI. 316.

ξ Τοιαῦτα παρῆνει· μάλιστα δ' ἀληθεύειν· τοῦτο γὰρ μόνον δύνασθαι τοὺς ἀνθρώπους ποιεῖν θεῶν παραπλησίους· ἐπεὶ καὶ παρὰ τοῦ θεοῦ, ὡς παρὰ τῶν μάγων ἐπινθάμετο, ὄν Ὁρομάζην καλοῦσιν ἐκεῖνοι, εὐοικεῖναι τὸ μὲν σῶμα φωσί· τὴν δὲ ψυχὴν ἀληθεία. Porph. de Vit. Pyth. §. 41.

h III. 82. IV. 281. VI. 294. 316–17. 334.

i St. Chrysostom, Homil. I. in Joan. Evangel. Lactantius, l. III. de falsa Sapientia, c. 19. Tertullian, c. 28. See also Brucker, I. 1015. 1018–19. Timon ap. Laert. I. p. 518.

k Infr. p. 107.

l No one has advocated this opinion more strongly than the learned writer, to whose work on the philosophy of the ancients so much reference has been made in the following pages. But on this point the authority of Brucker must go for nothing, from the strange chronological error which he has fallen into, that of sup-

Egypt—by his purchase of the book of Philolaus, and by personal intercourse with many members of the Italian school,—had obtained a larger knowledge than his preceptor of those doctrines,—doctrines in general so studiously concealed from the world,—there can be little doubt; but at the time the *Clouds* was acted, Plato had not emerged many years from his <sup>m</sup>nursery, and if we find the language and sentiments ascribed to his great master in that play bearing so close an affinity, as we have endeavoured to prove, with the doctrines of the Pythagorean school, it is evident that this notion of Platonic infusion and interpolation must undergo a great change, and that we must be content to admit, that the *Phædrus*, the first burst, as Schleiermacher terms it, of the Platonic doctrines drawn from Socrates, and generally supposed to have been published during the latter's life, bore just that predominance of Italian doctrines, which under such circumstances we should be prepared to expect.

Is it asked from what sources Socrates gained his imperfect knowledge of the Pythagorean system—for that his knowledge of that system was perfect or complete, we are not prepared to assert?—Among the many which might be produced, we shall

posing the *Clouds* to have been written just immediately prior to the death of Socrates, instead of being composed twenty-three years before that event. (I. 550 sq.)

<sup>m</sup> Plato was born B. C. 429; the *Clouds* was acted B. C. 423. Plato therefore was at that time but six years old. The age of Xenophon is open to more doubt, but if the following calculations are correct, it did not much exceed, or perhaps even fell short of that of Plato at the same period. The expedition of Cyrus took place B. C. 401. In the account of that expedition, Xenophon is termed νεανίσκος (*Anab.* II. 1. 13.), apparently too with a little sneer at him as a\* philosopher. In the *Memorabilia*, (I. 2. 35.) the age of thirty is assigned as that up to which a man might be termed νέος. The diminutive might therefore be taken at twenty-five, in which latter case Xenophon would be only three years old at the time when the *Clouds* was performed. (See however on this subject Mitford and Clinton, the former of whom, like the present writer, supposes Xenophon to have been under thirty at the time of the *Anabasis*, the latter considers him to have been about forty-two.) Socrates himself, born B. C. 468, was forty-five years old when the *Clouds* was acted; the age of its writer has been mentioned above as twenty-three.

\* It must be observed, however, that instead of *Xenophon*, some MSS. read *Theopompus*; and for various reasons, many learned writers consider the latter as the better reading.



content ourselves with naming three. The works of Epicharmus, the comic dramatist, were filled with maxims and opinions derived from the Italian <sup>n</sup> school. Were these dramas unknown to Socrates? We find them quoted by him both in Plato and in <sup>o</sup> Xenophon, and hence conclude that they were not. The writings of Heraclitus derive their whole colour and hue from the same school. Were these too in the hands of Socrates? How could they be otherwise, since according to some accounts, the MSS. containing them had been first drawn from their secret recesses by no other hand than that of P<sup>p</sup> Euripides, the philosophic friend of the son of Sophroniscus? But still further—Among the well-known peculiarities of Socrates one was, that of never quitting Athens, unless when the duties of the state compelled him. The only exception perhaps that can be named is a voluntary journey made by him to Samos, and with his early tutor <sup>q</sup> Archelaus. Why such a visit, and in company with such a person? I know but one satisfactory reason that can be assigned; viz. a desire to glean such information as he could respecting a philosopher and a philosophy, both of which seem to have made a vehement impression on his early imagination.

It may be asked, if Aristophanes really considered the habits and opinions of the hero of his *Clouds* to have been formed on those of the philosopher of Samos, why the name of the latter nowhere appears in the drama? It may be asked in return, why the names of so many foreign charlatans and philosophic impostors, actually resident in Athens, do not also

<sup>n</sup> See Laert. III. 10—17. VIII. 78. Brucker (I. 1121.), writing of this eminent dramatist, observes; “Præter Empedoclem celebre quoque inter auditores Pythagoræ nomen fuit Epicharmo Coo, Helothalis filio: quem tamen Megarenses quidam, alii Samium dicunt. . . Trimestris infans Megaras Siciliæ delatus est, atque inde Syracusas, ubi philosophiæ nomen dedit. . . Cum vero partim Pythagoreorum legibus impeditus philosophiam Pythagoricam propalare non auderet, partim ob Hieronis tyrannidem a publica philosophiæ professione abstineret, ad antiquam comœdiam studium mentemque applicuit, et in theatro subinde Pythagorica dogmata versibus comprehensa vulgavit, id quod male Pythagoreos habuit.

<sup>o</sup> Plat. Gorg. 505, d. Theætet. 152, e. Xen. Mem. II. 1. 20.

<sup>p</sup> See Laert. II. 22. et infr. p. 88.

<sup>q</sup> Laert. II. 23.

appear in this or other of his dramas? Clearly because at that early period, when science and philosophy were making their first burst at Athens, such names would have been little more than dead letters to the greater part of the audience for whom he wrote. That he was familiar with the arts and impostures of such men as Epimenides, Empedocles, and Abaris, scholars or personal friends of Pythagoras, the language to which we have referred both in his *Clouds* and *Wasps*, gives pregnant proof;—yet their names nowhere appear: was he, however, to be acquainted with them, and yet ignorant of the source from which their practices were derived? Had even other sources been wanting from which to derive a knowledge of the name and doctrines of the Samian sage, were not the early dramas of Epicharmus more likely to be in his hands than even those of Socrates, and would not they furnish a mind so searching and inquisitive as his with a tolerable knowledge of both?

The cast of notes appended to this drama obliges us to make one more remark, but it shall be a brief one. The Aristophanic Socrates has now been placed in more than one publication before the public by the present writer, and maturer minds will of course come to such decision on this perplexing subject as their own judgments shall deem best. But in a work more exclusively devoted to younger readers, that writer could not but occasionally ask himself, was it fair that such minds should be thrown entirely on their own thoughts on such a subject, and thus left to imbibe, it might be permanently, false impressions respecting a name, which afterwards became almost synonymous with that of virtue<sup>r</sup> itself? It would indeed have been to him a painful thought that such had been the result of his labours, and a simple expedient seemed to offer itself for preventing such a consequence. It has been already observed, on the authority of Ælian, that Socrates was himself present at the exhibition of

<sup>r</sup> That some serious deductions are to be made in this ascription of perfect virtue to the son of Sophroniscus, has been hinted at in a passing note, (*infr.* p. 32.) What those deductions are, the investigation of a future play will oblige us to explain more fully. In the meantime the reader is referred to the editor's "Preliminary Discourse" to his translated plays of Aristophanes, p. 102.

the Clouds. By taking advantage of this anecdote, and putting a few imaginary speeches into the latter's mouth, it was hoped that young minds might at least be kept in a state of equilibrium, and their thoughts led to the consideration, not only of what that singular person most certainly was in many particulars at the time that exhibition took place, but also of what he probably became during the three and twenty years which elapsed between that exhibition and the philosopher's death; a period long enough for most important changes in any place, but in a town like Athens, where every thing moved at a pace so rapid, sufficient to account for most of the discrepancies which appear between the Aristophanic Socrates, and the Socrates of Plato and of Xenophon. Much more might unquestionably have been made of such an anecdote; but the editor's object would upon the whole, it was thought, be better gained by leaving much to the reader's own taste and imagination, than by intruding his *real* Socrates too often upon the *scenic* one.

The editor has no wish to deprecate the just severity of criticism by any unmanly complaints; but it is due to himself to say, that the present is not the mode in which he originally contemplated his illustrations of this noble drama. In the midst, however, of most extensive preparations for such a purpose, and while pursuing his task with feelings of intense delight, that health, on which the completion of his designs depended, became seriously interrupted, and it is only through the assistance of a kind and learned friend, that he has been able to see through the press what it ill perhaps becomes him to acknowledge constituted little more than the first rough sketch of his intended labours. To that friend, who amid large demands upon his own time could contrive to give him such important aid, he begs to return his earnest thanks.

# A D D R E S S

TO

THE PUBLIC

OR TO

THE AUTHOR'S READERS<sup>a</sup>.

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως  
τάληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.  
οὔτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφὸς,  
ὡς ὑμᾶς ἠγούμενος εἶναι θεατὰς δεξιούς  
καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,  
πρώτους ἠξίωσ' ἀναγεῦσ' ὑμᾶς, ἢ παρέσχε μοι  
ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν  
ἠττηθεῖς, οὐκ ἄξιός ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι  
τοῖς σοφοῖς, ὧν οὔνεκ' ἐγὼ ταῦτ' ἐπραγματενóμην.  
ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν πρωδώσω τοὺς δεξιοὺς.  
ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἠδὲ καὶ λέγειν,  
ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην,  
κἀγὼ, παρθένος γὰρ ἔτ' ἦ, κοῦκ ἐξῆν πῶ μοι τεκεῖν,

If Aristophanes ever wrote, or intended to write, an improved copy of his *Clouds* for the stage, (which the learned Ranke seems with much reason to consider as an untenable\* opinion,) then the first of these two titles is the most correct; if, on the contrary, he never wrote but one, viz. that which we at present have in our hands, and to which after a few years interval he determined to give what we should term *publication*, then the second of these titles is the most appropriate. In either case the fittest place for a modern reader to make himself master of its contents appears to be before the commencement of the drama itself, and not in the body of the piece, where it tends to interrupt the proper flow of feeling, and to engender various chronological errors.

\* Vit. Aristoph. 422-6. For Dindorf's opinion, that our present copy of the *Clouds* is the author's original copy with some changes introduced, see his "Commentatio de Aristophanis fragmentis," p. 15—23.

ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,  
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κἀπαιδεύσατε·  
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.  
 ἡν οὖν Ἡλέκτραν κατ' ἐκείνην ἢ δ' ἢ κωμωδία  
 ζητοῦσ' ἦλθ', ἦν που ἰπιτύχη θεαταῖς οὕτω σοφοῖς·  
 γινώσεται γάρ, ἦν περ ἴδη, τὰ δελφοῦ τὸν βόστρυχον.  
 ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἤτις πρῶτα μὲν  
 οὐδὲν ἦλθε ραψαμένη, παιδίοις ἴν' ἦν γέλως·  
 οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἴλκυσεν,  
 οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ  
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,  
 οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾶ,  
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.  
 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ,  
 οὐδ' ὑμᾶς ζητῶ ἕξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,  
 ἀλλ' ἀεὶ καινὰς ἰδέας ἐσφέρων σοφίζομαι,  
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·  
 ὅς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα,  
 κοῦκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.  
 οὔτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Ἐπέρβολος,  
 τοῦτον δείλαιον κολετρῶσ' ἀεὶ καὶ τὴν μητέρα.  
 Εὐπόλις μὲν τὸν Μαρικᾶν πρῶτιστον παρέλκυσεν  
 ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς,  
 προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὔνεχ', ἦν  
 Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἦσθιεν.  
 εἶθ' Ἐρμιππος αὐθις ἐποίησεν εἰς Ἐπέρβολον,  
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἐπέρβολον,  
 τὰς εἰκοὺς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι.  
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω·  
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνεσθ' εὐρήμασιν,  
 ἐς τὰς ὥρας τὰς ἑτέρας εὖ φρονεῖν δοκῆσετε.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ

ΣΩΚΡΑΤΗΣ

ΧΟΡΟΣ ΝΕΦΕΛΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

ΑΔΙΚΟΣ ΛΟΓΟΣ

ΠΑΣΙΑΣ

ΑΜΥΝΙΑΣ

ΜΑΡΤΥΣ

ΧΑΙΡΕΦΩΝ.

# ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΛΙ.

## ΣΤΡΕΨΙΑΔΗΣ.

ἼΟΥ ἰού.

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον  
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται ;

1. The encyclema represents a spacious sleeping-room, the costly decorations of which imply the great wealth, or great extravagance of the owner. In one corner of the room is placed a sumptuous couch, at the foot of which stands a statue of Neptune, implying that the occupant of the bed is of the equestrian order. Smaller couches are disposed around, belonging to the slaves and retainers of the establishment. Certain sounds give token that these are all wrapped in a profound repose ; but not so the stout, broad-shouldered person, who stands in the centre of the apartment, (a lacky at his elbow,) and whose deep sighs are chiding

“ the cripple, tardy-gaited night,  
Who, like a foul and ugly witch, doth limp  
So tediously away.”

2. ὦ Ζεῦ βασιλεῦ. The elegant scholarship of Bergler, never at a loss for a parallel passage, compares Hippoc. epist. 12. ὦ Ζεῦ βασιλεῦ, λέγοντες, βοήθει, θεράπευσον. Ran. 1276. ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν κόπων ὅσον.

Ib. τὸ χρῆμα τῶν νυκτῶν, ὅσον ἀπέραντον. Ernesti translates ; *proh quam longæ sunt noctes ! plane infinitæ !* Welcker still more closely : *ein Ding sind doch die Nächte wie was gränzenloses.* Hermann explains the construction ; τὸ χρῆμα τῶν νυκτῶν τόσον ἐστίν, ὅσον ἀπέραντον. Perhaps the simplest mode of rendering the verse would be as follows : τὸ χρῆμα τῶν νυκτῶν (*these hours of night*) ὅσον ἀπέραντον (*how interminable they are !*) The formula τὸ χρῆμα τῶν νυκτῶν, having been explained in former plays (Acharn. 138. Eq. 1182.), it remains only to give a few examples from Heindorf of the word *νύκτες* (*horæ nocturnæ*). Plato Protag. 310, d. ἔπειτά μοι λίαν πόρρω τῶν νυκτῶν εἶναι. Sympos. 217, d. διελεγόμεν πόρρω τῶν νυκτῶν. Xen. Cyrop. IV. 5. 13. καὶ οὕτω δὴ ἀφικνοῦνται . . . περὶ μέσας πῶς νύκτας. V. 3. 52. ἡμῖκα δ' ἦν ἐν μέσῳ νυκτῶν. Vesp. 218. ἀπὸ μέσων νυκτῶν.

3. ἀπέραντον, *without end or limit.* The speaker here advances

καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ·  
οἱ δ' οἰκέται ρέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ.  
ἀπόλοιο δῆτ', ὃ πόλεμε, πολλῶν οὔνεκα,  
ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

5

towards the door, and affects to cast an anxious look as to how the night is wearing.

5. ῥέγκει ἐπὶ τῶν κοιμωμένων, Ἀττικῶς. ῥέγγει, Ἑλληνικῶς. Spanh. (Strepsiades having come from the window or door, turns to contemplate the sleeping slaves.)

Ib. οὐκ ἂν, sc. ἔρεγκον, *they would not have snored.* Cf. Plat. in Theæt. 164, d.

Ib. πρὸ τοῦ, i. e. πρὸ τούτου. Lysias 120, 16. ἐν τῷ πρὸ τοῦ χρόνῳ. Cf. nos in Eq. 119.

6. ὃ πόλεμε, πολλῶν οὔνεκα. This bold prosopopœia, the sure signal of great excitement, is somewhat startling at first; but the situation of the speaker, the representative of three generations of landowners (Cf. *infr.* 66.), must be taken into account. Eight years had that cruel scourge, the Peloponnesian war, now lasted, and every year the landowner, small or great, had, in pursuance of the stern policy of Pericles, to exchange his pleasant fields for the hateful town. But the mere interference with customary habits and predilections was the least part of the evil. With himself the landowner had necessarily to remove a considerable portion of his agricultural slaves to the metropolis, there to live at great expense, doing nothing, and contracting habits which tended to unfit them for their proper avocations. In the case of Strepsiades, matters were still worse. A residence in Athens had thrown his son and heir upon his noble relatives, and the consequences had been what might be expected. Instead of the simple pleasures, with which it may be supposed that the young Phidippides had hitherto contented himself—*hunting, fishing, bow-shooting*—the extravagant amusements of the horse and chariot-race had amused his day, and guessing from the young man's adjurations (*infr.* 91. 108.), the tavern-banquet and its usual concomitants had furnished out the night. These with other expenses (for it is not to be supposed that a relation of the great Megacles would be allowed by his wife to take up his abode in the meaner parts of Athens) began to tell hard upon poor Strepsiades. His landed property appears already to have been largely dipped (v. 37.), and his account-book presented a long list of *items* yet to be settled. Desperate diseases require desperate remedies, and a desperate one the half-ruined landowner hits upon; but of this hereafter. (The reader's imagination will readily present to him the clenched and upraised hand with which the first part of this address is commenced, and the deep and bitter sigh with which it is concluded.)

7. ὅτι οὐδὲ κολάσαι. Br. ὅτι δ' οὐδὲ κολάσαι. Herm. See also Ranke, *Vit. Arist.* p. 305. ὅτ' οὐδὲ κολάσ'. Dind.



ἀλλ' οὐδ' ὁ χρηστὸς οὕτωςι νεανίας  
 ἐγείρεται τῆς νυκτὸς, ἀλλὰ ῥέγκεται  
 ἐν πέντε σισύραις ἐγκεκορδυλημένος.

10

ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.  
 ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος  
 ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,  
 διὰ τουτουὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων

Ib. " We shall be gratified to find, that with the various miseries which a war of twenty-seven years diffused among those called citizens of the Greek nation, it brought a very general alleviation of evil to that more numerous portion of mankind, the Grecian slaves. When all neighbouring states were friendly, the slave looked around in vain for refuge from the cruelty of an inhuman master; but if they were hostile, it behoved equally the wealthy despot of many slaves, and the poor tyrant of one, to beware how he set the wretch upon comparing the risk of desertion with the hope of a better service. . . . What the ancient historians have left unnoticed (for slaves came little within their regard) we learn from the celebrated comic poet of the day. In the comedy, yet extant, called 'The Clouds,' we find an old country-gentleman of Attica ludicrously execrating the war, because he was no longer permitted to beat his slaves.' Mitford, V. 9. For the immense numbers in which the Attic slaves (though far better treated in general than other Grecian slaves) deserted, see Thucyd. VII. 27. (καὶ ἀνδραπόδων πλείον ἢ δύο μυριάδες ἠδομολήκεσαν, καὶ τούτων τὸ πολὺ μέρος χειροτέχναι.)

8. ὁ χρηστὸς. Speaks ironically, as he casts another look towards his sleeping son. Plato in Theæt. 166, a. οὗτος δὴ ὁ Σωκράτης ὁ χρηστὸς.

10. ἐγκεκορδυλημένος (κορδύλη, a covering for the head), wrapped up.

Ib. σισύρα, a thick, fleecy coat, from which the wool was imperfectly shorn, serving as a coat by day, and a blanket by night. Cf. nos in Vesp. 750.

11. ἀλλ' εἰ δοκεῖ, but with permission. (Strepsiades at the end of the verse casts himself on the bed, and throws some blankets over him, but in vain: the desired sleep comes not to his eyes.)

Ib. ἐγκεκαλυμμένοι. Plat. Protag. 315, d. ὁ μὲν οὖν Πρόδικος ἔτι κατέκειτο, ἐγκεκαλυμμένος ἐν κωδίοις τισὶ καὶ στρώμασι. Laert. VI. 77. καὶ αὐτὸν καταλαμβάνουσιν ἐγκεκαλυμμένοι, οὐδ' εἴκασαν αὐτὸν κοιμόμενον. See also Lucian. III. 17.

12. δακνόμενος. Gl. ἐνοχλούμενος.

13. φάτνη (πατέομαι, πασάσθαι, to cut,) the manger, in which horses have their food.

Ib. " ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης, pro δαπάνης εἰς τὴν φάτνην. h. e. τοὺς ἵππους." Dind.

14. κόμην ἔχων. It has been explained in a former play (Equit.

ἰππάζεται τε καὶ ξυνωρικεύεται  
 ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,  
 ὀρῶν ἄγουσαν τὴν σελήνην εἰκάδας·  
 οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, παῖ, λύχρον,

562.), that in Athens the practice of wearing the hair long, and otherwise decorating it, was peculiar to the higher orders.

15. ἰππάζεσθαι, said of horses *driven*, (II. 23, 426. Ἐντίλοχ', ἀφραδέως ἰππάζεαι· ἀλλ' ἄνεχ' ἵππους,) and *ridden*. (Herodot. IV. 110. 114. ἐντυχοῦσαι δὲ πρώτῳ ἵπποφορβίῳ, τοῦτο διήρπασαν· καὶ ἐπὶ τούτων ἰππαζόμεναι κ. τ. λ.) Xenophon uses the word in the latter sense. De re Equest. c. II. 1. III. 1. X. 15. XI. 8. Hellen. III. 4. 16. ἐκ δὲ τούτου παρῆν ὀρᾶν τὰ μὲν γυμνάσια πάντα μεστὰ ἀνδρῶν τῶν γυμναζομένων, τὸν δὲ ἵπποδρόμον τῶν ἰππαζομένων. Lucian II. 105. ἐφιππάζομαι. Laert. IV. 47. Βίων . . . πλείστας ἀφορμὰς δεδωκὼς τοῖς βουλομένοις καθιππάζεσθαι φιλοσοφίας.

Ib. *συνωρικεύεσθαι*, (*συνωρίς*, a two-horse chariot,) *drives a two-horse chariot*. Bergler compares Theophyl. Epist. 65. ὁ Γοργίου παῖς ἡμᾶς ἀδικεῖ· ξυνωρικεύεται γὰρ ἰππαζόμενος, ὁ παμμίαρος.

16. ὄνειροπολεῖν, (Gl. ἐν ὄνειρασι φαντάζεσθαι,) ἵππους, *to dream of horses*. Infr. 27. ὄνειροπολεῖ ἵππικὴν. Lucian VI. 339. II. 142. ἔτι γὰρ σὺ ὄνειροπολεῖς τὸν πλοῦτον; IV. 95. πολλὰ καὶ θαυμάσια ὄνειροπολῶν. Plut. Alcib. 17. Ἀλκιβιάδης δὲ Καρχηδόνα καὶ Λιβύην ὄνειροπολῶν. Clem. Alexand. οὐχ ὡς Πυθαγόρας καὶ οἱ ἀπ' αὐτοῦ, τὴν μετένδесιν ὄνειροπολοῦντες τῆς ψυχῆς. Alciph. Epist. I. 34. τυραννίδας ὄνειροπολεῖ. Cf. nos in Eq. 788. (Those who wish to know philosophically how dreams are formed, may consult Plutarch's Placit. Philos. V. 2.)

17. εἰκὰς sc. ἡμέρα, *the twentieth day of the month*. Hes. Op. 790. 818. εἰκάδες, *the twentieth and nine following days*. Andoc. 16, 8. Pecuniary loans at Athens were made sometimes on daily, but more commonly on monthly interest. (infr. 1240.) In the latter case, the *εἰκάδες* formed a succession of agony-points, still increasing in pungency to him, who found the day of payment in principal or interest, or both, advance upon him, without the means of satisfying his creditors' demands. (infr. 1084.)

18. οἱ τόκοι. Fragm. Lysiae (*de Æschine Socratico*). ἐδέϊτο μὴ περιδεῖν αὐτὸν διὰ τοὺς τόκους ἐκ τῶν ἔντων ἐκπέσοντα. Ib. οἶσω σοι ἐννέ' ὀβολοὺς τῆς μῆας τόκους.

Ib. *χωροῦσι*, *progress, advance*. Though the editor can cite no authority for his opinion, he has been occasionally led to think from the general tenor of this play, that in the case of monthly loans, payment was demanded on the twentieth of the month, and that such payment not being made, an additional interest (the *τόκοι τόκων* of v. 1109) was required during the ten succeeding days, but that no legal steps were taken for the recovery of the money before the thirtieth of the month. This view of the case (which however is but a

κάκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβὼν  
ὀπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20  
φερ' ἴδω, τί ὀφείλω ; “ δώδεκα μνᾶς Πασία.”

mere suggestion) would at all events explain why the whole εἰκάδες are an object of so much terror to Strepsiades.

Ib. ἄπτε . . . λύχρον. Laert. IV. 66. κελεῦσαι τε τὸν παῖδα λύχρον ἄψαι. Theoc. XIV. 23. εὐμαρέως κεν ἀπ' αὐτᾶς καὶ λύχρον ἄψαι. On various kinds of lamps among the ancients, see Athen. XV. 17.

19. γραμματεῖον, *Denkbuch, memorandum-book*. Wiel. The best illustration of our borrower's memorandum-book in the text, will be the memorandum-book kept against such borrowers by the lender of money. Μέγα, ὦ φίλε, κακὸν οἱ κατὰ τὴν πόλιν ἀτοκογλύφοι. Ἐγὼ γὰρ οὐκ οἶδα τί παθῶν, δέον παρὰ σέ ἢ παρὰ τινα ἄλλον τῶν κατ' ἀγρὸν γειτόνων ἐλθεῖν, ἐπεὶ κατέστην ἐν χρεῖα χρημάτων, βουλόμενος ἐπὶ Κωλωνῶ πρῖσθαι χωρίον, ξεναγήσαντός μέ τινος τῶν ἀστικῶν ἐπὶ τὰς Βυρτίας θίρας ἀφικόμεν. Εἶτα καταλαμβάνω πρεσβύτην, ὀφθῆναι ἢ ῥικνόν, συνεσπακότα τὰς ὀφρῖς, χαρτίδι ἀρχαῖά τινα, σαπρὰ δὲ διὰ τὸν χρόνον, ὑπὸ κορέων καὶ σιγῶν ἡμίβρωτα, διὰ χειρὸς κατέχοντα. Εὐθύς μὲν οὖν μόλις με προσεῖπε, ζημίαν ἡγούμενος τὴν προσηγορίαν· εἶτα τοῦ προξένου φήσαντος, ὡς δεοίμην χρημάτων, πόσων ἦρετο ταλάντων; Ἐμοῦ δὲ θαυμάσαντος τὴν ὑπερβολὴν, εἰ διέττυεν εὐθέως, καὶ δῆλος ἦν δυσχεραίνων· ὅμως εἰδὼν καὶ ἀπῆτει γραμματεῖον. . . . μέγα τι κακὸν εἰσὶν ἃ οἱ περὶ τὰς ψήφους καὶ τῶν δακτύλων τὰς κάμψεις εἰλιδούμενοι. μὴ μοι γένοιτο, ἀγροίκων ἔφοροι δαίμονες, μὴ λύκον ἔτι, μὴ δανειστὴν ἰδεῖν. Alciph. I. I. ep. 26. Cf. Dem. 1283, 4. 600, 7.

20. τόκος. Aristot. Polit. I. 10. εὐλογώτατα μισεῖται ἡ ὀβολοστατική, διὰ τὸ ἀπ' αὐτοῦ τοῦ νομίσματος εἶναι τὴν κτῆσιν, καὶ οὐκ ἐφ' ὅπερ ἐπορίσθη μεταβολῆς γὰρ ἐγένετο χάριν. Ὁ δὲ τόκος αὐτὸ ποιεῖ πλέον, ὅθεν καὶ τοῦνομα τοῦτ' εἴληφεν· ὅμοια γὰρ τὰ τικτόμενα τοῖς γενῶσιν αὐτὰ ἐστίν· ὁ δὲ τόκος γίνεται νόμισμα νομίσματος· ὥστε [καὶ] μάλιστα παρὰ φύσιν οὗτος τῶν χρηματισμῶν ἐστίν. (Cf. Laert. IV. 35. et infr. 1239.)

21. The lamp having been lighted, and the writing-book brought, Strepsiades proceeds to investigate the several items· the first of which stands, “*To Pasiās, twelve minæ.*” “*And why (τοῦ sub. ἔνεκα) twelve minæ to Pasiās?*” continues the soliloquist.

Ib. τί ὀφείλω. This form certainly requires no illustration; but as the reader must expect to see philosophy and philosophers thrust upon him in every step of this play, he must allow me the following extracts from the will, or pretended will, of the philosophic Plato. Εὐκλείδης ὁ λιθοτόμος ὀφείλει μοι τρεῖς μνᾶς. . . . ὀφείλω δ' οὐδενὶ οὐθέν. Plat. ap. Laert. III. 42. 3.

<sup>a</sup> τοκογλύφος (τόκος, γλύφω), a splitter of interest; i. e. one who exhibits accuracy in reckoning and collecting interest to the smallest amount. Lucian III. 14. IX. 75.

<sup>b</sup> ῥικνός (ῥῆγος), a person shrunk up, contracted, emaciated with cold.

<sup>c</sup> With contempt—at the smallness of the loan required.

<sup>d</sup> οἱ κ. τ. λ. qui in calculorum ad digitos computatione occupantur. Bergl.

τοῦ δώδεκα μνᾶς Πασία; τί ἐχρησάμην; ὅτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας, εἴθ' ἐξέκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

22. τί (Gl. ἐς τί, κατὰ τί) ἐχρησάμην, *to what purpose did I apply these twelve minæ?* Cf. Dem. 1186, 4.

23. ἐπριάμην. Having no ready money himself, Strepsiades had for the purchase taken up money with two usurers, Pasion and Amynias.

Ib. κοππατίας, sc. ἵππος; a horse which had the letter ε koppa ῥ, burnt as a mark on the shoulder. This mark implied that the horse came from the excellent studs of Corinth, where the breed was traced back by the register-books to Pegasus. Passow. Arist. Anagyris (Fr. 135. ap. Dind.), ψήχει ἡρέμα τὸν βουκέφαλον καὶ κοππατίαν. (From the fragments which remain of the Anagyris, Süvern conjectures, that the fashionable and chevalresque passion for horses and carriages in the young men of the time, must have formed the subject of that lost piece.) “Among domestic animals, horses were in Attica sold for comparatively high prices, not only on account of their utility and the difficulty of keeping them, but from the disposition of the Athenians to extravagance and display: while the knights kept expensive horses for military service and processions at the festivals, and while men of ambition and high rank trained them for the games and races, there arose, particularly among the young men, an expensive passion for horses; so that many were impoverished by keeping them. The price of a common horse, such as a countryman used, was three minas. ‘By keeping horses,’ says the client of Isæus, ‘you have not squandered your property, for never were you in possession of a horse which was worth more than three minas.’ But a good saddle-horse, or a horse for running in chariot-races, according to Aristophanes, cost twelve minas; and since this sum is lent upon a horse in pawn, it must have been a common price. But fashion or fancy for horses raised their price beyond all limits. Thus thirteen talents were given for Bucephalus.” Boeckh’s Public Economy of Athens, vol. I. p. 101.

24. ἐξέκόπην τὸν ὀφθαλμὸν. Solon ap. Laert. I. 57. καὶ ἐὰν ἓνα ὀφθαλμὸν ἔχοντος ἐκκόψῃ τις, ἀντεκκόπτειν τοὺς δύο. Av. 342. ἦν ἀπαξ γε τῷφθαλμῷ ἔκοπῆς. Dem. 247, 11. ἐώρων τὸν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον. Add 744, 13, 20. Æsch. 24, 31. Plut. Public. de Horat. ἐκκοπεῖς ὀμμάτων θύτερον. See Matthiæ, §. 422. This verse has given considerable difficulty to the commentators, who generally see in it a play of words between ἐκκόπτειν and κοππατίαν (κόπτω). May we not get rid of such a wretched joke by omitting the stop at the end of the verse, and supposing the speaker to be interrupted by the

\* An old letter in the Hellenic alphabet, which in figure and signification answered to the פ of the Hebrew and the q of the Latin language. It is found on the coins of Corinth and Corinthian colonies, particularly Syracuse and Croton.



ΦΕΙ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον. 25

ΣΤΡ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·  
ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικῆν.

ΦΕΙ. πόσους δρόμους ἐλά τὰ πολεμιστήρια :

ΣΤΡ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.

ἀτὰρ “ τί χρέος ἔβα με” μετὰ τὸν Πασίαν : 30

dreamer's exclamation in the following verse? The translation would then stand thus: *oh that this eye had been put out by a stone—viz. before it had been doomed to see such an item as this.*

25. Φίλων, ἀδικεῖς. The young knight, racing in his sleep, upbraids a fellow-charioteer with unfair dealing, and employs the term usual on such occasions. Plat. I. Alcib. 110, b. *πολλάκις σοῦ ἐν διδασκάλων ἤκουον παιδὸς ὄντος . . ὅποτε ἀστραγαλίζοις . . λέγοντος περὶ οὗτου τύχοις τῶν παίδων, ὡς ποηρὸς τε καὶ ἀδικὸς εἶη καὶ ὡς ἀδικοῖ.*

Ib. δρόμος (τρέχω, δραμεῖν, δέδρομαι), *path, course.*

Ib. ἐλαύνει. (Xen. Sympos. II. 27. *χρὴ τοὺς οἰνοχόους μιμεῖσθαι τοὺς ἀγαθοὺς ἀρμηλάτας, θάπτον περιελαύνοντας τὰς κύλικας.*) Not to keep the proper path in chariot-racing was so dangerous, that to recede from it passed into a proverb, indicating alienation of mind. (Esch. Prom. 908. Agam. 1216. Choeph. 507.) The best comment on the verse is the 23d book of the Iliad.

26. *Hoc est illud mulum, quod me miserum reddidit.* Dind. Pac.

64. τοῦτ' ἔστι τουτὶ τὸ κακὸν αὖθ' οὐγὰρ ἔλεγον.

28. πόσους δρόμους ἐλά. Let us be allowed to illustrate the text by a tale, which Paul Whitehead's version has made familiar to English readers. Ἄντικερὶς ὁ Κυρηναῖος ἐπὶ τῇ ἵππείᾳ μέγα ἐφρόνει, καὶ ἄρμάτων ἐλάσει. Καὶ οὖν ποτε δὲ ἐβουλήθη Πλάτωνι ἐπιδείξασθαι τὴν τέχνην. Ζεΐξος οὖν τὸ ἄρμα, περιήλασεν ἐν Ἀκαδημίᾳ δρόμους παμπόλλους, οὕτως ἀκριβῶς φυλάττων τοῦ δρόμου τὸν στοῖχον, ὡς μὴ παραζαίνειν τὰς ἄρματοροχίας, ἀλλ' αἰετ' αὐτῶν ἵναί. Οἱ μὲν οὖν ἄλλοι πάντες, ὥσπερ εἰκὸς, ἐξεπλάγησαν. Ὁ δὲ Πλάτων τὴν ὑπερβάλλουσαν αὐτοῦ σπουδὴν διεβάλεν, εἰπὼν· ἀδύνατόν ἐστι, τὸν εἰς μικρὰ οἴτω καὶ οἰδενὸς ἄξια, τοσαύτην φροντίδα κατατιθέμενον, ἵππερ μεγάλων τιῶν σπουδάσαι. Πᾶσαν γὰρ αὐτῷ τὴν δαίνοιαν εἰς ἐκεῖνα ἀποτεθείσαν ἀνάγκη ὀλιγωρεῖν τῶν ὄντως θανάτῳ μαίεσθαι δικαίων. (Elian. V. II. II. 27. (Observe that Phidippides still speaks in his sleep). Ib. ἐλά. “Tho. Mag. p. 293. ἐλάω et ἐλῶ dicebant Ἕλληνες pro ἐλαύνω, Atticē pro ἐλάσω. Cf. et Meier. p. 146.” Dind.

Ib. πολεμιστήρια sc. ἄρματα. *Streitwagen, contending chariots.* Welck. Herodot. V. 113. *προδόντων δὲ τῶν Κουριέων, αὐτίκα καὶ τὰ Σαλαμινίων πολεμιστήρια ἄρματα τῶντοῖσι Κουριεῖσι ἐποίησε.*

29. ἐλαύνεις. Gl. *στρέφεσθαί με ποιεῖς, ἕγον πολλὰς στροφὰς φροντίδων ἐγείρεις.*

30. “ τί χρέος ἔβα (Gl. κατέλαβε) με.” *What debt got possession of,*

“ τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνία.”

ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.

ΣΤΡ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,  
ὅτε καὶ δίκας ὄφληκα χᾶτεροι τόκου

ἐνεχυράσασθαί φασιν. ΦΕΙΔ. ἔτεόν, ὦ πάτερ,

τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην;

35

or came upon me, after that of Pasius? The unfortunate speaker looks to his memorandum-book, and finds, *Item, 10 Amynias for a small chariot and pair of wheels, three mina.* The scholiast observes, that the text is a quotation from a lost play of Euripides. With what propriety Strepisades is made to evince acquaintance with the writings of that poet (cf. infr. 137.) will be more evident as the drama advances, and more particularly when the character of Adicæologus comes under consideration.

31. διφρίσκος dim. of δίφρος. (sync. for διφόρος), the double seat, which bore the ἡμιοχος, who guided the chariot, and the warrior (παραιβάτης) who fought from it. Pl. V. 160. XI. 748. XVII. 464. Construction: τρεῖς μναῖ ὀφείλονται ἕνεκα κ. τ. λ. Brunck.

32. ἐξαλίω, aor. part. ἐξαλίσας. perf. ἐξήλικα (cf. Elmsley in Eurip. Herac. 404). Phidip. still in his sleep: *Take the horse home after he has been allowed a roll on the exercise ground* (ἐξαλίστρα, ἀλυνθήθρα). These places of exercise for horses were strewed with dust, as the wrestling-schools were; and a roll in them seems to have been allowed the Greek horses, as a swim in a pond is allowed to ours. Xen. Œcon. XI. 18. ὁ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει. Arrian. de Venat. c. 19. ἀγαθὸν δὲ ἐπὶ τούτῳ καὶ καλυδεῖσθαι τὴν κύνα, καθάπερ τοὺς ἵππους ὀρώμεν.

33. “ You have tumbled and rolled me out of all my property.”

34. “ ὀφλεῖν δίκην (cf. infr. 747.) significat *damnari*. H. l. *damnum esse iudicium sententiis ad solvenda debita.*” Dind.

Ib. τόκου sub. ἕνεκα.

35. ἐνεχυράζειν (ἐνέχυρον Pl. 451. Eccl. 755<sup>f</sup>.) *to take a pledge of a person by way of security; ἐνεχυράζεσθαι τινα to cause a pledge to be given by a person.* Infr. 239. Eccl. 567. ἐνεχυραζόμενον φέρειν. The word does not appear to much advantage in philosophical history. See the account of the usurious practices of the philosopher Menippus by Diog. Laertius and the bitter invectives of Lysias against the Socratic scholar Æschines (Athen. XIII. 611, e. 612, f.) My limits confine me to the mere verbal illustration. Laert. VI. 99. ναυτικῶ τόκῳ δανείζειν καὶ ἐξενεχυράζειν. Athen. XIII. 612, c. ἠνεχυράσθη οἰκέτης αὐτοῦ στιγματίας.

36. δυσκολαίνεις. Lysistr. 887. χὰ δυσκολαίνει πρὸς ἐμέ καὶ βρενθύεται.

† Τοὺς μὲν γὰρ ἀντὶ τοῦ πωλεῖν τιθέντας ἐνέχυρα τὰ αὐτῶν, οὐδ' ἂν ὁ θεὸς σώσειεν ὁ Κτήσιος. Plut. de ære alieno vitando.

ΣΤΡ. δάκνει με—δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙ. ἔασον, ᾧ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤΡ. σὺ δ' οὖν κάθειρδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι

Ib. *στρέφει*. Bergler compares Amphis in Athen. I. 11. *στρέφοιθ' ὄλην τὴν-νύκτα*. Add Lucian II. 12. *ἀφείλον αὐτοῦ τὸν ὕπνον στρεφόμενος*. Ibid. *ἐνοχλήσω γάρ σε συνεχῶς στρεφόμενος*.

37. —*δήμαρχος*. The duties of a demarch or Athenian head-borough were neither few nor unimportant. In conjunction with the itinerant dicasts (*δικασταὶ κατὰ δήμους*), it was his business to preserve peace and order in the deme or borough. When there was a call from the state for troops, the demarch appears to have had the same active duties imposed on him as the German Landrath (Wachsm. III. 407). It was his business also to look to the decent interment of all dead bodies found in his district, and the demarch who neglected this sacred duty was liable to a fine of a 1000 drachms (Id. III. 263). But his chief concern was with the financial business of the deme. To him belonged the superintendance of all property belonging to the temples in the deme, and the enforcing of the payments of rent due for such property, (Id. III. 149. Boeckh. II. 13.) It was his office, in commission from the state, to execute all confiscations of property within the deme; and he was employed for various debts and dues claimed by the state (Wachsm. III. 32. Boeckh. I. 212). From the following extract, it will pretty clearly appear, what was the posture of Strepsiades' affairs in his borough, as well as in Athens, where the present drama evidently finds him. "The demarchs made the registers of the landed estates in each borough. From a false reading in the ἔscholiast to Aristophanes, by which the word *debts* has been substituted in the place of *lands*, it might appear that the demarchs entered the former in the register; but nothing further is known from any other passage of registers of debts being kept in the borough; and even if, as is stated, the demarch as an officer of police' distrained mortgages, no further inference can be drawn from the circumstance. The demarch had no concern with debts, except that he enforced the payment of debts owing to the borough, and might have been employed for the collection of moneys which individuals owed to the state" (Boeck. II. 281. Engl. Transl.) See also Wachsm. III. 348-9. Schöm. 366. 376. 381. (Schol. *παίζων τὸν κόριν ἢ τὴν ψύλλαν καλεῖ*.)

Ib. *στρωμάτων*. For domestic arrangements respecting this important household article, the reader will consult Xenophon's *Oeconomics* IX. 3. 6. X. 11. He who wishes to go to loftier sources of illustration will consult Laert. de Pythagora VIII. 19. Iamb. Adhort. ad Philos. p. 366.

ε οἱ δὲ δήμαρχοι οὗτοι τὰς ἀπογραφὰς ἐποιούντο τῶν ἐν ἐκάστῳ δήμῳ χρεῶν (cf. Παρρος. in v. *δήμαρχοι*. and *leg. χωρίων*.)

ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.  
φεῦ.

40

εἴθ' ὦφελ' ἡ προμνήστρι ἀπολέσθαι κακῶς,  
ἥτις με γῆμ' ἐπήρε τὴν σὴν μητέρα·  
ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,  
εὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος,  
βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.

45

39. σὺ δ' οὖν. Rav. Herm. Dind. Oxf. Ed. σὺ μὲν οὖν Br.

42. εἴθ' ὦφελ'. Eurip. Med. 1. εἴθ' ὦφελ' Ἄργους μὴ διαπτάσθαι σκάφος.

Ib. προμνήστρια and προμνηστρίς (προμνάομαι Plat. Theæt. 150, a. 151, b. Menex. 239, c.) *nuptiarum conciliatrix, a match-maker*. Plat. Theæt. 149, d. προμνήστριαι . . . πάσοφοι οὖσαι περὶ τοῦ γνῶναι ποίαν χρῆσιν ποίῳ ἀνδρὶ συνοῦσαν ὡς ἀρίστους παῖδας τίκτειν. Eurip. Hippol. 585. τὴν κακῶν προμνηστρίαν (where see Monk). Cf. Xen. Mem. II. 6. 36. Lucian II. 72.

43. ἐπήρε (Gl. παρεκίνησε, κατέπεισε). *incited, bid me aspire*. Eurip. Androm. Fr. 16. νεότης μ' ἐπήρε καὶ σθένος τοῦ νοῦ πλέον. Laert. de Socrat. II. 30. ἐπήρε δὲ καὶ εἰς φρόνημα Ἰφικράτην τὸν στρατηγόν. Xen. Mem. I. 2. 8. τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη (Melitus sc. de Socrat.), τοὺς νέους καταφρονεῖν τῆς κατεσθῶσης πολιτείας, καὶ ποιεῖν βιαίους. See also Herodot. I. 87. Plat. Hip. Min. 373, a. Plut. in Pericl. 17. Monk's Hippol. v. 322. and Timæus in voc. γῆμαι ἔπηρε Br. Herm. γῆμαι ἐπήρε Bek. γῆμ' ἐπήρε Dind.

45. εὐρωτιῶν (≠εὐρῶς *squalor*). εὐρωτιῶν βίος, *a life without neatness*. Lucian VI. 241. λιθπανοῦ χόνδρους τέτταρας εὐ μάλα εὐρωτιῶντας. Alciph. Ep. III. 35. 53.

Ib. ἀκόρητος (κορέω) *unswept*. Gl. ἀκαλλώπιστος, *a life without pretensions to elegance or refinement*.

Ib. εἰκῆ, *carelessly* (cf. Xen. Œcon. II. 18. et nos in Eq. 414). κείμενος, *led or disposed of; unauferäumt, where nothing is put in order*. Welcker.

46. βρύων, *to be full, swollen, exuberant*. cum dat. II. 17. 56. ἔρνος . . . βρύει ἀνθεὶ λευκῶ. Æschyl. Sup. 944. ἀγαθοῖσι βρύοις. Ag. 163. παμμάχῳ θάσει βρύων. Eurip. Bacch. 107. βρύετε χλοηρὰ σμίλακι. cum Gen. Æsch. Choeph. 67. Soph. Œd. Col. 16. Pseudo-Pherecyd. in Laert. I. 122. Athen. II. 39, c. Alciph. Ep. III. 31.

Ib. στεμφύλλον and more commonly τὰ στέμφυλα (στέμβω, στείβω) *olives pressed and the kernels taken out*. To the examples given by us in the Knights (785), add Alexis in Muliere Pythagorissante, and in Cyprio:

ἡ δ' ἐστίασις, ἰσχάδες, καὶ στέμφυλα,

≠ Theogn. 452. Lucian VII. 52. ἰδοὺ γοῦν ὑπ' ἀσχολίας τοσαύτας ἐώλους δίκας φυλάττομεν ἀποκειμένας, ὑπ' εὐρώτος ἤδη, καὶ ἀραχνῶν διεφθαρμένας.



ἔπειτ' ἔγῃμα Μεγακλέους τοῦ Μεγακλέους  
 ἀδελφιδῆν ἄγροικος ὦν ἐξ ἄστεως,  
 σεμνήν, τρυφῶσαν, ἐγκεκοισυρωμένην.  
 ταύτην ὅτ' ἐγάμου, συγκατεκλινόμεν ἔγῳ

50

καὶ τυρὸς ἔσται· ταῦτα γὰρ θύεν νόμος  
 τοῖς Πυθαγορείοις. Athen. IV. 161, c.  
 αὐτοπνύριταισι τ' ἄρτοις καὶ λιπῶσι στεμφύλοις.

Id. III. 110, E.

47. The full and mellow tone of the speaker, hitherto redolent as it were of the rich things he has been describing, here suddenly drops, and though sufficiently secure from interruption where he is, a half-unconscious look is cast over the shoulder by Strepsiades, (evidently of the order of hen-pecked husbands,) to see that all is safe, before he enters upon his tale of domestic circumstances.

Ib. Μεγακλέους τοῦ Μεγακλέους. And had the aristocracy of Athens really fallen so low, that the blood of the great Megacles had been compelled to mix with that of one but three or four removes from a mere tiller of the soil? Yes: for Pericles had done his work effectually, and a rich substantial land-owner, however coarse in manners, had now become, as the times went, a fit mate for the niece of the noblest family in Athens. And yet he, who had done all this mischief, died with the self-complacent declaration on his lips, that no citizen of Athens had through his instrumentality been obliged to put on mourning! What alas! but a mourning robe we ask has his country worn ever since?

48. ἄγροικος ὦν ἐξ ἄστεως, *I being of the country, she being of the town.* A similar opposition of terms occurs in Lucian II. 64.

49. σεμνήν. Gl. σοβαρὰν τὸ ἦθος. *haughty, proud, sweeping in manners.* Xen. Mem. I. 2. 24. Ἄλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος.

Ib. τρυφᾶν. Plat. Lach. 179, d. αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν, ἐπειδὴ μειράκια ἐγενόμεθα. Empedocles ap. Laert. VIII. 63. Ἀκραγαντινοὶ τρυφῶσι μὲν ὡς αἴριον ἀποθανούμενοι, οἰκίαι δὲ κατασκενάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι.

Ib. ἐγκεκοισυρωμένην (κοισυρόομαι), *Casyrafied, carrying herself proudly and wantonly, like Casyra.* The lady, here alluded to, appears to have been a native of Eretria in Eubœa. She became the wife of Pisisstratus, or according to others, of Alcmaeon, and was the mother of Megacles and Alcmaeon. (To this part of the opening scene in "the Clouds" we are not improbably indebted for a female sketch of a very different kind in that most interesting dialogue, the *Œconomics* of Xenophon. As far as moral excellence is concerned, nothing can be in finer contrast than the young bride of Iseomachus as there sketched, and the specimen of female aristocracy in our text.)

50. ταύτην ὅτ' ἐγάμου. And what, says the *philosophic* reader to himself, could the simpleton expect from such a marriage? — Γαμίην

ὄζων τρυγὸς, τρασιᾶς, ἐρίων περιουσίας,  
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,  
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.  
 οὐ μὴν ἐρῶ γ' ὡς ἀργὸς ἦν, ἀλλ' ἐσπάθα.  
 ἐγὼ δ' ἂν αὐτῇ θοιμάτιον δεικνὺς τοδὶ  
 πρόφασιν ἔφασκον, “ ὦ γύναι, λίαν σπαθῆς.”

55

ἐκ τῶν ὁμοίων· ἂν γὰρ ἐκ τῶν κρειττόνων λάβῃς, δεσπότης κτήσῃ τοὺς συγγενείας. Cleobulus ap. Laert. I. 92.

51. ὄζων τρυγός. To examples given by us in Ach. 176. add Plut. de Aere alieno vitando. §. 2. ὄξει τόκου βαρὺ καὶ δυσχερές.

Ib. τρῦξ (τρύγω *to dry*), *young, unfermented wine, with the lees, must.* Herodot. IV. 23.

Ib. τρασιὰ (τέρσω, τερσαίνω), *crate, stove, basket work*, used for drying fruits, cheese, &c. Reisig considers the measure of this verse as excellently adapted to express the copiousness and affluence of the things mentioned in it.

52. Another look over the shoulders.

Ib. καταγλωττισματα *tongue-kisses.* Arist. Thes. 130. ὡς ἡδὺ τὸ μέλος. . . καὶ θηλυδριῶδες καὶ κατεγγλωτισμένον.

53. λαφυγμός (λαφύσσω, ἀφύσσω, λάπτω, λαπάζω, λάω) *gormandizing.*

Ib. Κωλιάδος, Γενετυλλίδος, *wantonness.* The poet expresses this idea under two names, which belonged to the worship of Venus among the less worthy of the sex. Cf. Lysist. 2. Thes. 130.

54. ἀργός. The scholiast illustrates the gender of this word, by a reference to Homer (κλυτὸς Ἴπποδάμεια), and to the Hecuba of Euripides, (τὸ δ' αὖ λίαν παρέιλες ἀγγελθείσά μοι γενναῖος.)

Ib. σπαθᾶν (Schol. τὸ ἄγαν κρούειν τὴν κρόκην). The German word *zetteln*, which signifies at once *to warp*, *to dispose the threads* for making of cloth, and also *to scatter, to diffuse, to disperse*, gives the translators of that country a power of rendering this ambiguous expression (cf. *infr.* 56.), which the English language does not possess.

“ Idle I'll not call her ;

She took good pains in faith, to work my ruin.

Which made me tell her, pointing to this cloak,

In troth you toil too hard.” CUMBERLAND.

(Strepsiadēs must be considered as making a slight pause before he brings out this significant word, and then pronouncing it with an expression of countenance, half-arch, half-angry, which makes the theatre ring with laughter.)

55. The irony of the speech is conveyed by Strepsiadēs exhibiting a rent in his garment.

Ib. ἂν ἔφασκον, *was accustomed to say.*

56. πρόφασιν, *by way of pretext.* sub. διὰ (Herodot. IV. 145. VII. 230.) or κατὰ (Herodot. I. 29. Xen. ap. Laert. II. 52.). II. XIX.

ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἴμοι· τί γάρ μοι τὸν πότην ἤπτες λύχμοι :

δεῦρ' ἔλθ', ἵνα κλάῃς. ΘΕ. διὰ τί δῆτα κλαύσομαι :

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων. 60

μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὔτοσι,

ἐμοί τε δὴ καὶ τῇ γυναικὶ τάγαθῇ,

περὶ τοῦνόματος δὴ ἕντεῦθεν ἐλοιδορούμεθα·

ἢ μὲν γὰρ "Ἴππου" προσετίθει πρὸς τοῦνομα,

Ξάνθιππου ἢ Χάριππου ἢ Καλλιππίδην, 65

ἐγὼ δὲ τοῦ πάππου ἑτίθειν Φειδωνίδην.

301. ἐπὶ δὲ στενάχοντο γυναῖκες | Πάτροκλον πρόφασιν. See further Dobrec's Advn. I. 79.

Ib. λίαν σπαθᾶς. Alciph. Ep. III. 34. σπαθῆσας τὴν οὐσίαν. III. 50. III. 65. Plut. in Pericle 14. τῶν δὲ περὶ τὸν Θεουκιδίδην ῥητόρων καταβούτων τοῦ Περικλέους, ὡς σπαθῶντος τὰ χρήματα, καὶ τὰς προσόδους ἀπολλύντος. (The lamp here suddenly goes out.)

58. πότην λύχνον, a lamp which consumes much oil. (See Thiersch ad Plut. 807.) Lucian, in more than one of his dialogues, has a *thirsty* instead of a *consuming* lamp. In *Somnio seu Gallo*: Ἄλεκ. ὄρᾶς αὐτὸν ἀγρυπνοῦντα, καὶ λογιζόμενον; Μικ. ὄρῳ, νῆ Δία, πρὸς ἀμαυράν γε καὶ διψῶσαν τὴν θρυαλλίδα. In *Timone*: πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον καὶ διψαλέον θρυαλλίδιον ἐπαγρυπνεῖν εἰσας τοῖς τόκοις.

Ib. ἤπτες λύχνον. Herodot. VII. 215.

59. κλάῃς. "Attice nempe pro κλαίῃς. Eumœris MS. Κλάειν, Ἄττικῶς. Κλαιεῖν, Ἑλληνικῶς." SPANH.

Ib. κλαύσομαι. "Forma activa futuri κλαύσω apud Aristoph. non reperitur: media semper utitur." BRUNCK.

60. τῶν παχειῶν θρυαλλίδων, sub. τινά. Conf. nos in Ach. 170. Strepsiades here gives the slave a box on the ear, for having put a *thick* wick into his lamp; such wicks consuming more oil than thin wicks.

61. Before the word οὔτοσι, Strepsiades pauses, and points to his sleeping son; his tone of voice shewing in what light he considered his hopeful progeny. An ironical expression is also of course to be given to the words τῇ ἄγαθῇ, in the verse following.

63. δὴ ἕντεῦθεν. Rav. Herm. Dind. Oxf. ed. δὴ ταῦτ', Br.

64. "She was for adding the word Ἴππος to his name; and so calling him Xanthippus, or Charippus, or Callippides," all these appellations implying equestrian and aristocratical birth.

66. ἑτίθειν sc. ὄνομα, ellipt. Av. 815. Σπάρτην γὰρ ἂν θείμην ἐγὼ τῆμῃ πόλει; Plato in Theæt. 157, c. ὦ δὴ ἀνθρώρισματι ἄνθρωπον (sc.

τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ  
κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.  
τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,  
“ ὅταν σὺ μέγας ὦν ἄρμ' ἐλαύνης πρὸς πόλιν,

70

ὄνομα), τίθενται. Cratyl. 402, b. Hom. Od. XIX. 406. full. Herodot. I. 107. τῇ οὐνομα ἔθετο Μανδάνην. Plat. 2 Rep. 369, c. ταύτη τῇ ξυνοικία ἐθέμεθα πόλιν ὄνομα. 5 Legg. 736, a.

Ib. πάππου. Following the usual Attic custom on such occasions, on which it is superfluous to dilate.

Ib. Φειδωνίδην, i. e. son of a frugal man. The poet's political object in the coinage of this name, will be best understood by a short extract from Isocrates. After a splendid review of the virtues of ancient Athens, the rhetorician proceeds to observe; Αἴτιον δ' ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν καὶ μὴ περιμαχίτους εἶναι τὰς ἀρχάς, ὅτι μεμαθηκότες ἦσαν ἐργάζεσθαι καὶ φεῖδεσθαι, καὶ μὴ τῶν μὲν οἰκείων ἀμελεῖν τοῖς δ' ἄλλοτριῶς ἐπιβουλεύειν, μηδ' ἐκ τῶν δημοσίων τὰ σφέτερόν αὐτῶν διοικεῖν, ἀλλ' ἐκ τῶν ἐκίστους ὑπαρχόντων, ὅποτε δείσῃς, τοῖς κοινοῖς ἐπαρκεῖν, μηδ' ἀκριβέστερον εἰδέναι τὰς ἐκ τῶν ἀρχείων προσόδους ἢ τὰς ἐκ τῶν ἰδίων γιγνομένας αὐτοῖς. οὕτω δ' ἀπέχοντο σφόδρα τῶν τῆς πόλεως, ὥστε χαλεπότερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὐρεῖν τοὺς βουλομένους ἄρχειν ἢ νῦν τοὺς μηδὲν δεομένους· οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνόμιζον εἶναι τὴν τῶν κοινῶν ἐπιμέλειαν, οὐδ' ἀπὸ τῆς πρώτης ἡμέρας ἐσκόπουν ἐλλθύντες εἴ τι λῆμμα παραλελοίπασιν οἱ πρότερον ἄρχοντες, ἀλλὰ πολὺ μᾶλλον εἴ τινος πράγματος κατημέληκασιν τῶν τέλος ἔχειν κατεπειγόντων. 144, c. d. See also Montesquieu's chapters on republican frugality, and cf. infr. 134.

67. τέως, for a long time. Pythagoras, speaking of himself in Lucian (VI. 314.), ἔπειπερ Εὐφορβος ἐγενόμην, ἐμαχόμην ἐν Ἰλῖῳ, καὶ ἀποθανὼν ὑπὸ Μενελάῳ, χρόνῳ ὕστερον ἐς Πυθαγόραν ἦγον. τέως δὲ περιέμενον ἄοικος ἐστὼς, ἄχρι δὲ ὁ Μνήσαρχος ἐξεργάσθηταί μοι τὸν οἶκον. Od. XV. 231. XXIV. 161. Herodot. I. 11. 82. 86. 94. II. 169. VI. 83. Plat. Theag. 122, a. Hippar. 229, d. Menex. 235, c. Lysis 207, a. Xen. Ages. II. 2. 10.

Ib. ἐκρινόμεθα, wrangled. Eurip. Med. 609. ὡς οὐ κρινοῦμαι τῶνδὲ σοι τὰ πλείονα (where see Scholefield). Laert. VII. 16. ἐπιμελώσθε δὲ καὶ πρὸς Φίλωνα διεκρίνετο.

Ib. τῷ χρόνῳ, after a time. Infr. 832. 1194. Solon Eleg. XV. 16. τῷ δὲ χρόνῳ πάντως ἦλθ' ἀποτισαμένη. Laert. II. 90. ἐκλύεται γὰρ τῷ χρόνῳ τὸ τῆς ψυχῆς κίνημα.

68. καὶ ἐθέμεθα, sc. ὄνομα.

69. κορίζεσθαι (κόρη, κόριον), to deal with, as one does with a little girl; to caress, to fondle, to coax: more commonly used in a compound form ὑποκορίζεσθαι. Gl. ἐκολάκευε.

70. ὅταν. “O for the time, when a full-grown man you shall drive your chariot to the acropolis.” “*Latabor, aut tale quid est suppleendum.*” DIND.

Ib. “Here we stand before the Propylæa of the Athenian acropo-



ὡσπερ Μεγακλῆς, ξυστίδ' ἔχων." ἐγὼ δ' ἔφην,  
 " ὅταν μὲν οὖν τὰς αἶγας ἐκ τοῦ Φελλέως,  
 ὡσπερ ὁ πατήρ σου, διφθέραν ἐνημμένους."  
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,  
 ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.  
 νῦν οὖν ὄλην τὴν νύκτα φροντίζων, ὁδοῦ

75

lis. Through that door in the centre of this building moved the periodic processions of the Panathenaic jubilee. The marks of their chariot-wheels are still visible on the stone floor of its entrance. . . . The day on which it should be their lot to guide their festal car in the sacred procession, was held out by fond mothers to their aspiring sons as one of the most glorious in their future career." Wordsworth's Attica, 112-13.

71. ξυστίς (ξύω), a long, thin, fine robe with a train to it, a state-robe. PASS. Lysist. 1188. χλανιδίων καὶ ξυστιδίων καὶ | χρυσίων. Harpoc. Λυσίας ἐν τῷ πρὸς Νικόδημον καὶ Κριτόβουλον, γυναικείον τι ἔνδυμά ἐστι ἢ Ξυστίς πεποικιλμένον, ὡς δῆλον ποιουῶσιν ἄλλοι τε τῶν κωμικῶν, καὶ Ἀντιφάνης ἐν Εὐπλοίᾳ.

ὡσπερ ἡ ξυστίδα  
 τὸ ποικίλον μὲν ἔνδυμ' ἠμφιεσμένον.

ἔστι μὲν καὶ τραγικόν τι ἔνδυμα οὕτω κυλούμενον, ὡς Κρατῖνος ἐν Ὀραις. ἔστι δὲ καὶ ἵππικόν ἔνδυμα, ὡς Ἀριστοφάνης ἐν Φιάλαις.

72. ὅταν μὲν οὖν (ἐλαύνης), O for the time rather, when, &c. or, *yea rather, were you but driving.*

1b. Φελλεύς. Steph. Byzant. ὄρος τῆς Ἀττικῆς, τάχα δ' οὐ μόνη τῆς Ἀττικῆς, ἀλλὰ παντὸς τοῦ τόπου ἔχοντος ἐπιπολῆς μὲν πέτρας, ἐπὶ ταύτης δὲ γῆν λιπαράν καὶ πρὸς ἐλαιοφυτείαν. Lexicon Rhet. MS. Φελλέα τὰ πετρώδη καὶ αἰγίβοτα χωρία. Alciph. III. 21. τὴν καλλίστην τῶν αἰγῶν ἐκ τοῦ φελλέως ἀρπάσας οἴχεται. See further Ruhnken in Timæi Lex. sub v. φελλία.

73. ἐνάπτω, ψω, perf. part. pass. ἐνημμένους. Eccl. 80. διφθέραν. Ran. 430. λεοντήν. Av. 1250. παρδαλᾶς ἐνημμένους. Herod. VII. 69. Αἰθίοπες παρδαλέας τε καὶ λεοντέας ἐναμμένοι. Lucian VII. 303. νεβρίδας ἐνημμένα. Alciph. III. 70. νάκος ἐναψάμενος. See also Matthiæ Gr. Gr. §. 421.

75. ἵππερον (= infr. 241. ἵππικὴν νόσον), horse-madness, horse-love. Ap. Zonar. Lex. II. 1116. ἵππερος· ἵππων ἔρος. *Verum fortunæ meæ equinum offudit morbum.* Br. Hat mich leider! Durch seine Pferdesucht um Haab und Gut gebracht, *has ruined all my property through his passion for horses.* Wiel.

76. φροντίζω, to meditate deeply. As Strepsiades utters this word—one among a most favourite class of the Socratic school (cf. infr. 137.)—is it inconsistent with the genius of the Old Comedy, to

h Cf. Scholia in Gaisford's Poet. Min. II. 56.



μίαν εὔρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,  
ἦν ἦν ἀναπέισω τουτονὶ, σωθήσομαι.

ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.

πῶς δῆτ' ἂν ἦδιστ' αὐτὸν ἐπεγείραμι ; πῶς ; 80

Φειδιππίδῃ, Φειδιππίδιον. ΦΕ. τί, ὦ πάτερ ;

suppose him throwing himself into an attitude, which many of the spectators, fellow-campaigners with Socrates at the siege of Potidaea, a year or two preceding the exhibition of "the Clouds," must have well remembered? During that campaign the great sage, it seems, had fallen early in the morning into a philosophic reflection, on which he stood meditating without finding a clue to it. The rest of the story must be told from Plato. καὶ ἦδη ἦν μεσημβρία, καὶ ἄνθρωποι ἡσθάνοντο, καὶ θαυμάζοντες ἄλλος ἄλλω ἔλεγεν ὅτι Σωκράτης ἐξ ἑωθινοῦ φροντίζων τι ἔστηκε. τελευτώντες δέ τινες τῶν Ἰώνων, ἐπειδὴ ἔσπερα ἦν, δειπνήσαντες, καὶ γὰρ θέρος τότε γ' ἦν, χαμεύνια ἐξενεγκάμενοι ἅμα μὲν ἐν τῷ ψύχει καθυῦδον, ἅμα δὲ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἔστήκοι. ὁ δὲ εἰστήκει μέχρι ἕως ἐγένετο καὶ ἡλιος ἀνέσχευ' ἔπειτα ὄχετ' ἀπιὼν προσευξάμενος τῷ ἡλίῳ. Conviv. 220, c. d. Cf. infr. 403.

Ib. The punctuation of this verse is here given as adopted by Reisig, Dind., and the Oxford ed. To avoid the awkward pleonasm of ὁδοῦ ἀτραπὸν, Reitz, Schutz, and Hermann read φροντίζων ὁδοῦ,μίαν εὔρον ἀτραπὸν.

77. ἀτραπὸς (τρέπω with euphon. alpha), path. Ran. 123. Av. 22. Thes. 100. Thucyd. IV. 36. See also Heusden in Plato's Polit. §. 3. Xen. Mem. III. 11. 8. Lucian III. 13. 28. Pythagoras ap. Iambli. Vit. Pyth. 105. Adhort. Symb. 5. "τὰς λεωφόρους ὁδοὺς ἐκκλίνων διὰ τῶν ἀτραπῶν βάδιζε." Plut. de Genio Socratis: εὐρεῖαι μὲν γὰρ ἀτραποὶ βίων, ὀλίγαι δὲ ἄς δαίμονες ἀνθρώπους ἄγουσιν. Antipater de Zenone ap. Laert. VII. 29.

τὰν δὲ πότ' ἄστρα  
ἀτραπιτὸν μούνας εὔρε σαυφροσύνας.

Ib. ὑπερφυῆς (φύω), out of the common order of things. Cf. nos in Eq. 139. Certainly it was not in the common order of things, to put a young man of equestrian rank into the hands of such a set of teachers as Socrates and Charephon are depicted in this drama, and for such purposes as the father had in view. That Strepsiades anticipated a determined resistance on the part of the youth to whom the proposition was to be made, is evinced from the circumlocutory coaxing manner in which the project is gradually opened to him. For philological meanings of the word ὑπερφυῆς, both in a good and bad sense, see Herodot. IX. 78. VIII. 116.

78. "ἦν—ἀναπέισω, which, if I shall persuade this youth (pointing to his son) to enter." DIND. The old gentleman here goes to his son's bed-side, and awakens him in the softest tone possible.

80. πῶς. See Porson's Advv. p. 129.

ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

ΦΕ. ἰδού. τί ἔστιν ; ΣΤ. εἶπέ μοι, φιλεῖς ἐμέ ;

ΦΕ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.

ΣΤ. μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον· 85

οὗτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν.

ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,

ὦ παῖ, πιθοῦ. ΦΕ. τί οὖν πίθωμαι δῆτά σοι ;

ΣΤ. ἔστρεψον ὡς τάκιστα τοὺς σαυτοῦ τρόπους,  
καὶ μάθθαν' ἐλθὼν ἂν ἐγὼ παραinéσω. 90

ΦΕ. λέγε δῆ, τί κελεύεις ; ΣΤ. καί τι πείσει ; ΦΕ.

πέισομαι,

νῆ τὸν Διόνυσον. ΣΤ. δευρό νυν ἀπόβλεβε.

ὄρας τὸ θύριον τοῦτο καὶ τῶκίδιον ;

ΦΕ. ὁοῶ. τί οὖν τοῦτ' ἐστὶν ἐτέον, ὦ πάτερ ;

ΣΤ ψυχῶν σοφῶν τοῦτ' ἐστὶ—φροντιστήριον. 95

88. *πίθωμαι*. It has been explained in a former play (Ach. 252.) that the subjunctive thus used without ἂν has an interrogative and future tense.

89. *ἐστρέφειν*, prop. *to turn garments inside out*; met. *change entirely*. Infr. 534. *ἐστρέψας τοὺς ἡμετέρους Ἰππέας*.

92. *νῆ τὸν Διόνυσον*. The oaths of the young knight (freely interpreted) pretty well shew what has been the course of his education, and what is to be expected of him. "Do you love me?" asks his father (sup. 83). "Yes, and my horses too, as the god by whom I swear evinces." "Will you obey me?" "Yes, if my pleasures admit, for amusements and pleasures are the only deities whom I look up to."

93. *τῶκίδιον*, i. e. *τὸ οἰκίδιον*. The humble dwelling of Socrates (humble it might be in exterior circumstances, but of how many intrinsic virtues was it not the real abode!) is made to contrast as strongly as possible with the more magnificent mansion of Strepsiadēs. It is entered by a flight of steps downwards (infr. 489.), in order to convey to the spectators the idea of an underground cell or cave (infr. 826). Before it, instead of the Apollo Agueus, we shall perhaps feel justified in placing a little top-fashioned image of earthenware, meant to represent the new cosmological god of the Socratic school, DINUS. (Cf. infr. 371. 1419.)

95. *ψυχῶν σοφῶν*. That this is no ordinary expression, every person conversant with the Greek language will allow; that it was not unfrequently in the mouths of the Socratic followers, may, I think,

be inferred from the care with which Aristophanes has collected so many other favourite <sup>i</sup> phrases of the school into the present drama. It must depend on the reader's acquiescence in the suggestions thrown out in various parts of this volume, that the early opinions and habits of Socrates were in a great degree modelled on a partial acquaintance with those of the Pythagorean, or Emanative system, whether the following will be considered as a fair exposition of its meaning. Of that system one predominant feature was to exalt the soul at the expense of the tenement which lodged it. While the former was regarded and honoured as a lapsed particle from the great fountain of emanations, to be eventually resolved into the bright source from which it sprang, there was no species of contumely or pain, to which its baser accompaniment was not exposed. In their more serious moments the professors of the system abused it: in their lighter modes they <sup>k</sup> punned upon it: they subjected it to the extremes of hunger and thirst, of heat and cold, (cf. *infr.* 402-5.): they invented all sorts of purgation, by which they might cleanse and <sup>l</sup>purify it; and after doing all this, they pronounced it to be a <sup>k</sup> dungeon, from the depths of which *wiser souls* might occasionally raise themselves by deep thought and anxious meditation, but from the real thralldom of which there was no relief but death. But were terms so recondite as these, it may be asked, likely to be understood by a general audience, even though that audience was an Attic one? The poet himself has answered the question by admitting the novelty of his conceptions, and by avowing that his labours were not on this occasion intended for a common audience (*infr.* 507. *Vesp.* 1044-1050.); and in this acknowledgment we must doubtless see the principal reason why the suffrages of the audience were given on this occasion to rival performances, more adapted to their general habits. For further considerations on the subject connected with

<sup>i</sup> Who does not lament on such occasions that the works of some of the earlier, and some of the less gifted associates of Socrates, such as Simon, Æschines, Crito, Simmias, Glaucon, (among the names of whose pieces we find one entitled "Aristophanes," *Laert.* II. 124.) have not reached us? How much more light might have been thrown on the Aristophanic Socrates by *them*, than can now be done from the later and more guarded accounts of Xenophon and Plato!

<sup>k</sup> Hence in the following passage of Plato, the play of words upon *σῶμα* and *σῆμα*, *ἀμνήτους* (*sacris non initiatos*) and *ἀμνήτους* (*rimosos, in imo delihscentes, ab a privativa et mō claudo*), &c. *ὑπερ ἤδη του ἔγωγε καὶ ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τέθναμεν, καὶ τὸ μὲν σώμα ἐστὶν ἡμῖν σῆμα, τῆς δὲ ψυχῆς τοῦτο ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ τυγχάνει ὄν οἶον ἀναπέθεσθαι καὶ μεταπίπτειν ἄνω κάτω, καὶ τοῦτο ἄρα τις μυθολογῶν κομψὸς ἀνὴρ, ἴσως Σικελὸς τις ἢ Ἰταλικὸς, παράγων τῷ ὀνόματι διὰ τὸ πιθανόν τε καὶ πιστιῶν ὀνόμασε πῖθος, τοὺς δὲ ἀνοήτους ἀμνήτους. τῶν δ' ἀμνήτων τοῦτο τῆς ψυχῆς οὐ αἱ ἐπιθυμίαι εἰσὶ, τὸ ἀκόλαστον αὐτοῦ καὶ οὐ στεγανόν, ὡς τετρημένος εἶν πῖθος, διὰ τὴν ἀπληστίαν ἀπεικείσας.* Socrates ap. Plat. in *Gorgia*, 493, a. Cf. *Cratyl.* 400, c. See further on this hatred of the body, *Iambli. Vit. Pyth.* XIV. 65. *XXVIII.* 153. *XXXII.* 228. *XXXIV.* 245. *ejusd. Adhort.* pp. 30. 136. 186-8. 198. 202. *Symbol.* 15. 23, 24. See also *Rittershuis's* notes in *Porphyry's Vit. Pyth.* 242. 264-5. *Laert.* VIII. 31. It was, probably, to meet this charge of body-hatred and neglect, that Xenophon composed his chap. 12. book 3. of his *Memorabilia*.

<sup>l</sup> Hence no doubt the term by which Callias characterizes Socrates and his little knot of friends as *ἄνδρες ἐκκεκαθαμένοι τὰς ψυχάς.* (*Xen. Symp.* I. 4.)

this note, the reader is referred to Brucker's Hist. Crit. Phil. I. 208. 399. 1222.

Ib. σοφῶν. In a philosophic drama like the present, this word is one of too important and scientific a nature not to deserve a brief notice. The first person who bore the honourable title of σοφῶς, according to Diog. Laertius, was the illustrious founder of the Ionic school (I. 22.), and the amusing tale of the tripod, which apparently gave rise to the appellation, is told in a variety of shapes by the same writer. With Pythagoras, as is well known, came up a new term in science. Considering that the term *wise* could in strictness be applied to the Deity alone, the Samian sage contented himself with the humbler title of philosopher, or a lover of wisdom. (Laert. I. 12. VIII. 8. Plat. Phædr. 278, d.) But between Pythagoras's notions of wisdom, and those of the founder of the Ionic school and his contemporaries, no contrast could be more marked. While the wisdom of the first was of that *practical* nature, which will always belong to men who, though they cultivate the mind, do not consider the body as to be neglected, the wisdom of the Italian school (and, as Plato has described it, of the Socratic school also) was of that purely abstract and contemplative nature, which their superior devotion to the soul, apart from the body, would lead us to expect. Καὶ σοφία μὲν, ἢ τῶ ὄντι ἐπιστήμη τις, ἢ περὶ τὰ κατὰ πρῶτα, καὶ θεία καὶ ἀκράτα, καὶ αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα ἀσχολομένη, ὧν μετοχή καὶ τὰ ἄλλα ἂν εἴποι τις κατὰ φιλοσοφία δέ, ἢ ζήλωσις τῆς τοιαύτης θεωρίας. (Iamb. Vit. Pyth. XII. 59.) Those who wish to pursue the term further, either in its *practical* or *speculative* bearing, will find the following references of some use. Plato Protag. 343, a, b. Iamb. Vit. Pyth. XXIX. 159. XXXV. 253. Ejusd. Adhort. pp. 40. 56-8. 92. 104. 110. Seneca ep. 19. Brucker I. 440-1. 2. 4. 8. 360. 452.

Ib. φροντιστήριον (φροντίζω), <sup>m</sup> *deep-thinking school*. (Cf. infr. 138.) Though this word is occasionally found in later writers, (Alciph. III. Ep. 40.) Wieland considers it as originally a coinage of our poet's brain, formed on the model of such words as δικαστήριον, χρηστήριον, κονιστήριον, &c. It is almost needless to add, that, strictly speaking, Socrates kept no school. (Plat. Apol. 33, c. εἰ δέ

<sup>1</sup> The first of these will serve for our present purpose. Some young men of Ionia having purchased a net's cast (βόλον ἀγοράσαντες) of some fishermen of Miletus, a tripod was brought up in the cast. So much dissension arose, as to who should be the possessor of this god-send, that the matter was finally referred to the Delphic god for decision, who replied as follows:

Ἐκγονε Μιλήτου, τρίποδος πέρι Φοῖβον ἐρωτᾶς;  
τίς σοφίη πάντων πρῶτος; τούτου τρίποδ' αὐδῶ.

Upon this declaration the tripod was assigned to Thales, who adjudged it to another of his contemporaries, whom he thought wiser than himself, who handed it to a third, till it came finally to Solon: ὁ δὲ ἔφη σοφία πρῶτον εἶναι τὸν θεόν, καὶ ἀπέστειλεν εἰς Δέλφους. Laert. I. 28.

<sup>m</sup> By the learned and accomplished translator of Süvern's Essay on the Clouds, the word φροντιστήριον is rendered, *the subtlety-shop*.



ἐνταῦθ' ἐνοικουῖσ' ἄνδρες οἱ τὸν οὐρανὸν  
λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεὺς  
κάστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.

τίς φησι παρ' ἐμοῦ πόποτέ τι μαθεῖν ἢ ἀκοῦσαι ἰδίᾳ ὃ τι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε ὅτι οὐκ ἀληθῆ λέγει.)

96. ἄνδρες. If we are not carrying our ideas of a coincidence between the philosophic opinions of Pythagoras and Socrates too far, we should be disposed to accent this word ἄνδρες; the Pythagorean school allowing the emphatic word *men* to belong only to themselves. Cf. Iamb. Vit. Pyth. XVII. 73. XXVIII. 137. XXXII. 227. XXXIII. 230. See also Rittershuis' note in Porphyry's Life of Pythag. p. 248.

96-7. τὸν οὐρανὸν λέγοντες. Vesp. 1185. μῦς καὶ γαλᾶς λέγειν. Plat. Hip. Maj. 290, d. τὴν χύτραν, ἣν ἄρτι ἐλέγομεν. Xen. Mem. III. 8. 8. οἰκίας λέγων. Cf. infr. 103.

97. πνιγεὺς (πνίγω), *Dämpföfen*, Welck. *Bratenofen*, Wiel. *Stülpkamin*, Voss. A cover forming a hollow hemisphere, put over coals for the purpose of extinguishing them. Pass. Av. 1000. αὐτίκα γὰρ ἀήρ ἐστι τὴν ιδέαν ὅλος | κατὰ πνιγέα μάλιστα.

98. ἄνθρακες. The humour of this passage, whatever it may be, (and that is uncertain,) still leaves us among the tenets of the Italian school; for the Scholiast assures us that the satire is aimed at a philosophic opinion of <sup>n</sup> Hippo, (whose work on physiology appears to have excited much attention at the time,) and Hippo is known to have been among the followers of Pythagoras. To two doctrines of the Samian sage we must perhaps look for an explanation of the text. By one of those doctrines, Hippo was bound to acknowledge in fire a subtle, all-pervading spirit, which comprehended Deity itself in the first instance, then those subordinate and intermediate deities, which animated the heavenly bodies, finally obliging him to consider the soul of man as a particle of heat derived from the great source of light (cf. infr. 412.), but which while invested with its hateful body, the school would consider as little better than a living coal. Another doctrine of the school (cf. infr. 262.) declared the atmosphere which surrounds the earth (and the οὐρανὸς of the present text appears to correspond with the word ἀήρ quoted in the preceding note) to be of a morbid nature, subjecting every thing therein to mortality and death. To speculations of this kind, Hippo appears to have been much inclined (Br. I. 1105.), and what so natural as that in some of these reveries, the heavens or air should appear to him to be to the soul, what the πνιγεὺς was to coals, the means of extinguishing its fire and heat, and reducing it to the cold state of ° death!

<sup>n</sup> No life of this philosopher is to be found in the pages of Laertius, but Brucker has collected from other sources some account of his opinions, which appear to have been generally of an eccentric character. Br. I. 1103-5.

° In turning to Welcker's notes, the editor was gratified to find a somewhat similar explanation of the text, but without any reference to the tenets of the



οὔτοι διδάσκουσ', ἀργύριον ἢν τις διδῶ,

99-100. οὔτοι διδάσκουσι . . . λέγοντα καὶ δίκαια κᾶδिका. Two questions here occur for consideration—Did Socrates, among his other instructions, (and more particularly, perhaps, before he gave himself up to that sounder philosophy, which has since made his name so celebrated,) give lessons in rhetoric, and was the nature of those instructions calculated in some of his pupils, for we will not say in all, to confound the notions of right and wrong? Of the truth of the first position there can be no doubt; first, from the direct testimony of P Diogenes Laertius—secondly, from the admission of Xenophon, that to profit by the singular dialectic talents of Socrates was the primary object which drew Critias and Alcibiades to his side—thirdly, from the prohibition issued to him at a subsequent period by his former pupil Critias, *λόγων τέχνην μὴ διδάσκειν*. (Mem. I. 2. 31.) That the mode of instruction practised by the philosopher had, however unintentionally on his part, a natural tendency to produce a race of scholars disposed fully to bear out the Aristophanic text, is thus argued by the learned Weleker, and no one, acquainted with the Platonic dialogues, will, I think, be disposed to controvert the truth of his observations. “Dass Sokrates selbst über das Unheil klagte, dass die Bürger vom Recht sprächen und widersprächen und prozessirten und stritten, dass er auch kriegerische Übung und körperliche Stärke wollte, hindert nicht, dass er nicht demohngeachtet ohne seine Absicht die sophistische Rhetorik befördert habe, deren Gefährlichkeit und Schädlichkeit auch sein Freund Euripides wohl einsah und doch auch verbreiten half. Auch der Scharfsinn, womit Socrates das Denken und die Darstellung sonderte, verführte leicht zum Misbrauch. Kurz die Vermuthung liegt ziemlich nahe, dass aus seiner Schule ausschweifende, über Götter und Gesetze sich wegsetzende, herrschsüchtige, zungenfertige Leute hervorgegangen seyn mögen, so dass Aristophanes aus patriotischer Absicht das Übel an der Wurzel angreifen zu müssen glaubte.” Ueber die Wolken, p. 211.

99. ἀργύριον ἢν τις διδῶ. At these words the real Socrates (cf. prefatory remarks) and one of his theatrical companions interchange glances. The philosopher himself smiles: the companion, fixing a look of deep admiration on his great master, repeats to himself the

school on which his own was formed . . . andeuten wolle, von irdischen Atmosphäre gedrückt, in den Körper eingeschlossen, flamme unser Geist nicht in sein ursprüngliches Feuer auf, sondern sey stets durch die Sterblichkeit gedämpft, wie Kohlen vom Dämpfdeckel.

ν Καὶ Ἀριστοφάνης αὐτὸν κωμῶδει, ὡς τὸν ἦπτα λόγων κρείττω ποιῶντα: καὶ γὰρ πρῶτος (ὡς φησι καὶ Φαβρίνιος ἐν παντοδαπῇ ἱστορίᾳ) μετὰ τοῦ μαθητοῦ Λισχίνου ἡγορεύειν ἐδίδαξε: λέγει δὲ τοῦτο καὶ Ἰδομενεὺς ἐν τοῖς περὶ τῶν Σωκρατικῶν. I. 20.

¶ The expression of Xenophon deserves notice. Ἦδεναν δὲ Σωκράτη . . . τοῖς διαλεγόμενοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιο. Mem. I. 2. 14.

λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

100

ΦΕ. εἰσὶν δὲ τίνες ; ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα·  
μεριμνοφροντιστὰι καλοὶ τε κἀγαθοί.

following <sup>r</sup> words : ὦ φίλε Πᾶν τε καὶ ἄλλοι ὅσοι τῆδε θεοὶ, δοιήτέ μοι καλῶ γενέσθαι τάνδοθεν ἕξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναι μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν. τὸ δὲ χρυσοῦ πλήθος εἶη μοι ὄσον μῆτε φέρειν μῆτε ἄγειν δύναται ἄλλος ἢ σὼφρων. (That the poet has not here so much wilfully belied Socrates in the noblest part of his character, as in the necessity of generalizing his picture he has applied to him what belonged to the sophists generally, see *infr.* 1099.)

101. οὐδ' οἶδ' ἀκριβῶς τοῦνομα. From judges of *unconscious* evidence, this verse and the following will deserve close attention. Why this hesitation on the part of Strepsiades to mention names with which he is evidently acquainted? Obviously because he anticipates the reception which any proposition coupled with such names will meet with from his son. And why the strong aversion so instantly expressed by the young man himself? Evidently because whatever progress the philosophy of the foreign sophists had made among the higher classes of Athenian society, the Socratic school had few or none of those classes to rank among its members. (Cf. *infr.* 103. 120.)

102. μεριμνοφροντιστὰι, *Phrontists of the deepest cast.*

Ib. καλοὶ τε κἀγαθοί, *perfect gentlemen.* Strepsiades is here made to play off upon the Socratic school one of their most favourite terms, as the pages of Xenophon and Plato sufficiently evince. That it should be found so frequently in the writings of the former will excite no surprise, supposing the following anecdote told by Diogenes Laertius to be correct. II. 48. τοῦτον (Xenophontem sc.) ἐν στενωπῷ φυσὶν ἀπαντήσαντα Σωκράτει, διατείνει τὴν βακτηρίαν καὶ κωλύειν παριέναι, πυνθανόμενον ποῖ πιπράσκουτο τῶν προσφερομένων ἕκαστον ἀποκρινόμενον δὲ, πάλιν πυθέσθαι, Ποῦ δὲ καλοὶ κἀγαθοὶ γίνονται ἄνθρωποι ; ἀπορήσαντος δὲ, Ἔπου τοίνυν, φάναι, καὶ μάνθανε. In a love of *καλοκἀγαθία*, and a studious endeavour to make *gentlemen* of his scholars, the Italian sage was evidently not behindhand with the Attic one. Laert. (de Pythag.) VIII. 16. ἄλλους τε πολλοὺς κατὰ τὴν Ἰταλίαν ἀπεργάσασθαι καλοὺς τε καὶ ἀγαθοὺς ἄνδρας. Cf. Iambl. Vit. Pyth. X. 51. XI. 54. XVII. 73. XXVII. 124. 129.

<sup>r</sup> With this exquisitely beautiful prayer, Socrates concludes the memorable and highly Pythagorean dialogue, which he holds with Phædrus, under that plane-tree near the Ilyssus, which has ever since been as dear to philosophical reminiscences, as that alluded to, *inf.* 967. has been to poetical recollections.

<sup>s</sup> Among other passages, see Mem. I. 1. 16. ii. 2. 48. vi. 13, 14. II. 6. 16. 24. 27. III. 5. 15. 19. viii. 5. IV. 2. 23. 7. 1. Sympos. (Oxf. ed.) pp. 61. 64. 69. 79. 86. 93. Anab. II. 6. 19. We may, I think, venture to add, that to meet the ridicule in the text, as much as to shew what constituted a perfect gentleman in the eyes of Socrates, we are indebted for the very interesting character of Isomaachus in Xenophon's *Oconomics*.

ΦΕ. αἰβοῖ, πονηροί γ', οἶδα. τοὺς ἀλαζόνας,

103. πονηροί. If the term *καλοικαγαθοί* is best rendered by the English word *gentlemen*, it is obvious that the opposite term (cf. Wachsmuth II. 440. et nos in *Equit.* 183.) must be translated by some such term as *blackguards*, *low fellows*! But was the poet justified, it may be asked, in applying such a term (making some allowance for the language of satire) to the Socratic followers? It may be asked in return, would the poet have dared to tell an absolute falsehood on a point, of the truth or falsehood of which every person in a town, the free inhabitants of which did not exceed thirty thousand persons, and who from the nature of their institutions, were thrown into perpetual collision with each other, must have been fully cognizant? With some few † exceptions, we shall, I think, feel justified in asserting that the Socratic followers at the time of the exhibition of "the Clouds," consisted of such men as Simon, a currier, in whose shop Socrates, it appears, was in the habit of holding his discourses, (Laert. II. 122.) the currier taking notes of the same, and afterwards himself composing discourses on the same plan. (Id. II. 123.)<sup>u</sup>—Æschines, the son of a sausage-seller, and himself a vintner, and, according to Socrates' own account, (Laert. II. 60. 1.) the only man who had a due respect for him—Phædon, whom early misfortunes had thrown upon an occupation, which it is impossible even to name (Id. II. 105.), and the x like. That the associates of Socrates were not at all events of the wealthier classes is

† Among these the names of the philosopher's excellent friend, Crito, and the more distinguished, but less worthy names of Critias and Alcibiades, will probably occur to the reader's mind. The friendship of Crito for Socrates lasted through life; but what was the nature of the intercourse between the philosopher and the last two persons? The assurances of Xenophon are positive and strong, that it originated in mere self-interest and ambition on the part of Critias and Alcibiades, that it was not very durable in its nature, and that it had nothing in it, even with Alcibiades, of that cordial and enthusiastic character, which the glowing pages of Plato have given us to believe it had. (Mem. I. 2. 14. 39. 47.) And why has the master of the Academy, it may be asked, left us so different an account from Xenophon? The answer is not difficult. Plato had a brilliant imagination: and could a man of genius find such a pair of contrasts in his hands, and not bring them as long and closely as he could into juxtaposition?

<sup>u</sup> If this person be taken as a general specimen of the Socratic followers, the epithet in the text would indeed receive a frightful confirmation. A fragment only of a speech, composed against him by the celebrated orator Lysias, has come down to us; yet in that small fragment what traits of ruffianism, dishonesty, and low debauchery do we not find? The person for whom the speech was composed was one, among many others, of whom Æschines had borrowed money, evidently without the least intention of repaying it, and he accounts for his simplicity in trusting such a person by observing—"but he was a scholar of Socrates, —he had for ever in his mouth solemn speeches about justice and virtue—could I suppose that such a person would venture to commit, what only the most abandoned and unjust of men (πονηρότατοι καὶ ἀδικώτατοι) attempt to do?"

<sup>x</sup> Of the persons here mentioned as probable associates of Socrates, at the time the Clouds was acted, Xenophon's list (lib. I. 2. 48.) includes only the last. Cf. *infr.* 105.

τοὺς ὠχρῶντας, τοὺς ἀνυποδήτους λέγεις·

certain from an admission made by one of the speakers in Xenophon's Symposium, a work certainly written many years after the exhibition of "the Clouds." This speaker, who had known what it was to be both in adversity and prosperity, observes, "When I was a man of wealth, it was made a matter of reproach to me, that I consorted with Socrates; but now that I am become poor, no one troubles himself in the least degree about the matter." (Ἄλλὰ καὶ Σωκράτει, ὅτε μὲν πλούσιος ἦν, ἐλοιπόρουν με, ὅτι συνῆν· νῦν δ', ἐπεὶ πένης γεγένημαι, οὐκέτι οὐδὲ μέλει οὐδενί. IV. 31.)

Ib. Lex. Tim. ἀλαζῶν, ψευδής. "Proprium autem Sophistarum erat epitheton, qui, quod nesciebant, se pulchre scire insolenti vanitate jactabant." Rulinken. See also Heindorf. ad Plat. Lys. §. 34. Lucian VI. 294. Ἄλεκ. οἶσθα ἄρα τὸν Πυθάγοραν Μησαρχίδην Σάμιον; Μικ. τὸν σοφιστὴν λέγεις; τὸν ἀλαζόνα, ὃς κ. τ. λ. Xenophon, with his eye as usual on our present drama, observes of his great master, Mem. I. 1. 5. καίτοι τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μῆτ' ἡλίθιον μῆτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφοτέρα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ Θεοῦ φαινόμενα, καὶ ψευδόμενος ἐφαίνετο. It is much to be regretted that Simon's dialogue *περὶ ἀλαζονείας* (Laert. II. 123.) has not reached us, as from his intimate connexion with Socrates, we might there have learned the exact difference between the ἀλαζῶν of Theophrastus, and the ἀλαζῶν of the Socratic age. For further illustrations of the word, see Xen. Mem. I. 2. 5. 7. 5. Lucian II. 130. III. 138.

104. ὠχρῶντας. By this word Thiersch (ad Plut. 418.) understands that *ashen paleness*, which the cheeks assume in men not well fed. But this is surely to mistake the poet, who throughout the play wishes to bring into disrepute that pale hue, which usually belongs to men too much given to scientific pursuits, (Lucian VI. 223. ὠχρὸς, πεοιπατῶν, φιλοσόφου τὸ χρῶμ' ἔχων.) and which in such stirring times as those in which he wrote, the poet further wished to stigmatize as savouring of an unwarlike disposition. To seize fully the poet's objections to the unsandalled feet and general costume of the Socratic school, we must represent to ourselves some such violent innovation in dress, as that of the Quakers among ourselves, when that sect first made its appearance. For verbal illustrations of the word ὠχρῶν, derived from philosophers, see Laert. II. 132. IV. 17. Brucker I. 586.

Ib. ἀνυποδήτους. Antiphon ap. Xenoph. Memor. I. 6. 2. ὦ Σώκρῃ, ἐγὼ μὲν ὄμην τοὺς φιλοσοφοῦντας εἰδαίμονεστέρους χεῖρῃ γίγνεσθαι· τὴν δὲ μοι δοκεῖς τάναντία τῆς σοφίας ἀπολειανκνέαι. Ζῆς γοῦν οὕτως, ὡς αὐτὸ ἂν εἰς δοῦλος ὑπὸ δεσπότην διαιωόμενος μένιει· σιτία τε σιτῆ καὶ ποτὰ πίνειν τὰ φαιλότατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέριον τε καὶ χειμῶνον· ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. Are we to go to a more distant scene than Sparta for the origin of this practice in the Socratic school? The following quotations would serve to indi-



ὄν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

105

cate as much. Symbol. Pythag. ap. Iambl. XXIII. 105. ἀνυπόδητος θεὸς καὶ προσκύνει. Theoc. Id. 14. 5.

τοιούτος πρῶαν τις ἀφίκετο Πυθαγορίκτας,  
ὄχρὸς, κἀνυπόδατος Ἀθηναῖος δ' ἔφατ' ἦμεν.

For further illustrations of the word, see Plato's Protag. 321, c. Phædr. 229, a. Conviv. 173, b. 203, c. 2 Rep. 372, a. Phædon. 64, d. (where see Wyttenbach's note.) Athen. IV. 163, e. Di. La. de Diogene VI. 31. Lucian VII. 44. Alciphron. lib. I. ep. 33.

105. κακοδαίμων. To a reader of "the Clouds" several questions will here naturally occur. Had the famous demon of Socrates yet manifested itself? What was its nature? Did it harmonize with Pythagorean doctrines on the subject of intermediate beings between gods and men? Are we to recognise any allusion to it in the frequent use of the word κακοδαίμων in this play, or did it owe its birth to this very drama, and was it framed to meet those charges of impiety, which the philosopher foresaw might some day be brought against him in a more serious place than the public theatre? As an answer to these questions lies far beyond the compass of a mere note, that answer, if given at all, must be reserved for another place. At present I must content myself with an extract from the Memorabilia, which probably had its rise in the epithet here attached to Socrates. Antiphon, continuing his discourse with Socrates, which has been referred to in the note preceding, observes, καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει, καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνύπτας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. Mem. I. 6. 3. Perhaps the best version for the word κακοδαίμων in the present case, is that which Thiersch assigns to it, ad Plut. 411. *mente captus*.

Ib. Χαιρεφῶν. Xen. Mem. I. 2. 48. Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὀμιλητὴς, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Σιμμίης, καὶ Κέβης, καὶ Φαίδων δέ, καὶ ἄλλοι, οἱ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ καὶ δικανικοὶ γένοιτο, ἀλλ' ἵνα καλοὶ τε κάγαθοὶ γενόμενοι κ. τ. λ. Plat. Apol. 20, c. Χαιρεφῶντα γὰρ ἴστε πού. οὗτος ἐμὸς ἐταῖρος ἦν ἐκ νέου . . . καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὃ τι ὀρμήσειε. For further insight into Chairephon's character, (who, however, considering his early and close intimacy with Socrates, makes somewhat less appearance in the writings of Xenophon and Plato than might have been expected,) see Memorab. II. 3. Plat. Charm. 153, b. et sq. Georg. 447, a. et sq. Aristoph. Av. 1296. 1564. Vesp. 1408. 1413. Dind. Aristoph. (Oxf. ed.) II. 505. 509. 668. Diog. Laert. 2 tom. 363. (Much agitation

γ It is easy to see whence the commencement of another epistle of the same writer is connected: Εἰ πατράεις, ᾧ παῖ, καὶ τὰμὰ φρονεῖς, χαίρειν τοῖς ἀλαζίναις ἐκείνοις τοῖς ἀνυπόδητοις καὶ ἀχρωαντας, αἱ περὶ τὴν Ἀκαδημίαν ἀλιπδοῦνται, βιωφελὲς μὲν οὐδὲν οὐδὲ πρᾶττειν δυνάμενοι, οὐδὲ εἰδότες, τὰ μετέωρα δὲ πολυπραγωμεῖν ἐπιτηθεύοντες ἕσας, κ. τ. λ. Lib. III. ep. 14.



ΣΤ. ἦ ἦ, σιώπα· μηδὲν εἴπῃς νήπιον.  
 ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,  
 τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.  
 ΦΕ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι  
 τοὺς φασιανοὺς οὓς τρέφει Λεωγόρας. 110  
 ΣΩ. ἴθ', ἀντιβολῶ σ', ὃ φίλτατ' ἀνθρώπων ἐμοί,  
 ἐλθὼν διδάσκου. ΦΕ. καὶ τί σοι μαθήσομαι ;  
 ΣΤ. εἶναι παρ' αὐτοῖς φασιν ἄμφω τὸ λόγω,

among the Socratic associates, as this verse is pronounced ; Chærephon particularly disconcerted. Socrates himself gaily rubs his hands, as much as to say, " Hitherto we have had but general skirmishing ; let us now prepare for the personal conflict.")

106. Strepsiades, who in his impatience has been continually applying his hands to his son's lips, allowing the epithets, " boastful fibbers," " pale-faced," " bare-feet" to slip out as it were by stealth, here absolutely sews up the filial lips by the application of both his hands.

Ib. ἦ, ἦ, *ch! ho there!* Cf. Ran. 271. and see Thiersch on the passage.

Ib. νήπιον (νῆ-ἔπος) Gl. μωρόν.

107. κήδει . . . ἀλφίτων. Cf. nos in Ach. 938. and Thiersch ad Plut. 623.

108. τούτων (i. e. ἐκ τούτων. Cf. notam 292 in Eurip. Suppl. Mul.) γένου μοι. The personal pronoun is here redundant, as it is in many other places through this play. Cf. infr. 112. 117. 204. 218. 649. 663. 1062. 1092. 1181-4.

Ib. σχασάμενος (*having given up, discontinued*) τὴν ἵππικὴν, (*horseman-ship*). Plat. in Lach. 182, a. καὶ ἅμα προσήκει μάλιστα' ἐλευθέρῳ τοῦτὸ τε τὸ γυμνάσιον καὶ ἡ ἵππική.

109. οὐκ ἂν (γενοίμην) κ. τ. λ. Cf. Thiersch ad Plut. 921.

110. Φασιᾶνος (Φάσις, a river in Colchi, or Pontus). The commentators are divided in opinion, as to whether we are to understand by this word a *pheasant* or a *horse*. Bentley, Brunck, and Schutz maintain the former, Wieland and Hermann the latter opinion. There is one argument unnoticed by these learned men, which should incline us, I think, to the *pheasant*. By supposing a taste for these (at that time) rare and costly birds in the young knight, we shall be able to add another item to those debts which press upon his father, and induce a disposition, not absolutely bad by nature, to take the courses which he does. For illustrations of the word φασιᾶνος, drawn from philosophical sources, see Laert. I. 51. II. 30.

113. παρ' αὐτοῖς = French *chez eux*. Cf. Pl. 393. Lysist. 174. Lysias 142, 4. παῖς μὲν παρ' Ἀρχεδήμῳ.

Ib. ἄμφω τὸ λόγω. The philosophic part of our drama has not advanced many lines, and three things have been already advanced

τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα.

τούτοιον τὸν ἕτερον τοῖν λόγου, τὸν ἥττονα,

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respecting the person who plays the principal character in it, which do not in truth apply to him—for Socrates kept no school, he demanded no payment for his instructions, and the doctrine of the *πυθαγόρας*, as we have seen, belonged to Hippo of Rhegium, not to the son of Sophroniscus. What is the inference drawn from all this by the Scholiast and others? It is, that in the Socrates of the Clouds we are not so much to look for an individual character, as the representative of some of the philosophical opinions then prevalent at Athens. To the most important and dangerous of these opinions our attention is now directed by the text, and our first duty is to fix upon its author. “To Protagoras of Abdera is ascribed the pernicious proclamation, which announced, that with him might be acquired, for a proper compensation, that species of knowledge which was able to confound right and wrong, and make the worse appear the better cause. Bred in that school of philosophy, which taught that there was nothing fixed in nature, this sophist carried the uncertain and dangerous language of physics into the business of human life, and thus poisoned the stream of truth in its very fountain and source. This physical language taught, that all things being in a state of continual motion, nothing certainly *is*, and every thing is in a state of *becoming*: that an object therefore, considered in itself, is not one thing more than another; but that through motion, mixture, and the relation of one thing to another, the same object both *was* and *appeared* one thing to one person, and another thing to another. What was called heat and cold, changed their situations, it was said, even in the time of pronouncing the words; and before the enunciation was completed, heat ceased to be heat, and cold ceased to be cold—nothing, therefore, it was inferred, can be affirmed or even seen with certainty: heat is no more heat than cold, white is no more white than its opposite, knowledge is nothing more than sensation, man is the measure of all things, of things existing as they are, and of things non-existing as they are not, and all thoughts are true. For every one thinks according to the impression made upon him, impressions are made by what is in motion, motion is created by agency, agency can proceed only from the things which are, and the things which are must be true. From these sentiments came the still more fatal doctrine, that not only what is wholesome and useful had no actual substance in themselves; but that honour and virtue, being the beginning and aim of what is useful, existed only in the opinions and habits of men.” Quart. Rev. Vol. XXI. p. 282.

114. ὅστις ἐστὶ. The tone of the speaker's voice and a shrug of the shoulders convert into a sneer words which in the Agamemnon of Æschylus are characteristic of the deepest reverence. (Cf. Blomf. Gloss. in Ag. v. 155.)

νικᾶν λέγοντά φασι τὰδικώτερα.

ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,  
ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν  
οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν  
τοὺς ἰππέας τὸ χρῶμα διακεκναισμένους.

120

ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,  
οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·

116. λέγοντα τὰδικώτερα = τὰδικώτατα.

117. The reader will easily imagine to himself the coaxing way in which this entreaty is made.

118. ὀφείλω. Plutarch. *de are alieno vitando*, §. 5. καίτοι Πέρσαι γε τὸ ψεύδεσθαι δεύτερον ἡγοῦνται τῶν ἁμαρτημάτων, πρῶτον δὲ τὸ ὀφείλειν· ὅτι καὶ τὸ ψεύδεσθαι τοῖς ὀφείλουσι συμβαίνει πολλάκις. Can there be a better comment on this Persian mode of thinking, than the present portion of our text?

121. διακεκναισμένους (διακναίω) τὸ χρῶμα, *abgeschabt am Farbe, unnatürlich bleich*. Pass. with *my colour scraped off, unnaturally pale*. (Cf. *infr.* 260. 1124.) The judges of unconscious evidence will again ask themselves, whether such a declaration as this could have been broken from the young man in the text, had the philosophy of the Socratic school made much progress among the higher classes of society in Athens, and more particularly had the intercourse of Socrates with Alcibiades been of such a nature as to give it vogue among young men like Phidippides, who would have been too happy to follow such an example?—(Eccl. 957. *διακναίσας*. Ran. 1228. *διακναίση*. Pac. 251. *διακναισθήσεται*. See also Blomf. in *Prom. Vinc.* p. 116. *Agam.* p. 166.)

Ib. χρῶμα. Averse as the young man in the text is *at present* to philosophy, let us at least elicit the philosophy of *colour* out of him.

χρῶμα, ἐστὶ ποιότης σώματος ὁρατή.

Οἱ Πυθαγορικοὶ χροίαν ἐκάλουν τὴν ἐπιφάνειαν τοῦ σώματος.

Ἐμπεδοκλῆς τὸ τοῖς πόροις τῆς ὕψεως ἐναρμόττον.

Πλάτων φλόγα ἀπὸ τῶν σωμάτων, σύμμετρα μόρια ἔχουσαν πρὸς τὴν ὄψιν.

Ζήνων ὁ Στωϊκὸς τὰ χρώματα πρῶτους εἶναι σχηματισμοὺς τῆς ὕλης.

Οἱ ἀπὸ Πυθαγόρου τὰ γένη τῶν χρωμάτων, λευκὸν τε καὶ μέλαν, ἐρυθρὸν, ὠχρὸν. Plut. *Plac. Phil.* I# 15.

122. ἔδει, second person of the Attic future of v. ἔδομαι. Cf. Phrynich. v. βρώσομαι. HARL.

Ib. μὰ τὴν Δήμητρα . . . γε. Cf. nos in Ach. 505.

123. ζύγιος (ζυγόν). Of the four horses belonging to a Greek

ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕ. ἀλλ' οὐ περιόψεταιί μ' ὁ θεῖος Μεγακλῆης 125

ἀνιππον· ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ.

ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεισῶν γε κείσομαι·

ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι

αὐτὸς βαδίζων ἐς τὸ φροντιστήριον.

πῶς οὖν γέρων ὦν κἀπιλήσμων καὶ βραδὺς 130

λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι :

chariot, the two middle ones attached to the yoke were called ζύγιοι, the two outside horses σειραφόροι. Cf. Eurip. Iph. in Aul. 220.

Ib. *σαμφόρας* (φέρω), a horse, which as a proof of his race has the letter σάν or σίγμα (Herodot. I. 139. γράμμα, τὸ Δωριέες μὲν Σάν καλέουσι, Ἴωνες δὲ σίγμα) burnt into him. See Boeckh (Germ. edit.) II. 386. and cf. nos in Equit. 585.

124. ἐξελῶ, Attic fut. for ἐξελάσω. Cf. infr. 772. et nos in Eq. 141.

126. εἴσειμι. "Nempe ad avunculum Megaclem," says Schutz. But is it not a simpler view of the matter to suppose the young man merely reentering the encyclema?

Ib. σοῦ . . φροντιῶ. Eurip. Troad. 1046. τῆσδε δ' οὐκ ἐφρόντισα. 1234. φροντιεῖ πατὴρ σέθεν. Cycl. 163. ὀλίγον φροντίσας γε δεσποτῶν. gen. cum re. Plutarch. ad Princ. inerudit. 3. ὁ μὲν γὰρ Περσῶν βασιλεὺς ἓνα τῶν κατευναστῶν εἶχε πρὸς τοῦτο τεταγμένον, ὥστε ἔωθεν εἰσιόντα λέγειν πρὸς αὐτὸν, "Ἀνάστα, ὦ βασιλεῦ, καὶ φρόντιζε πραγμάτων ὧν σε φροντίζειν ὁ Μεσορομάσθης ἠθέλησε." Cf. Xen. Mem. II. 1, 34. III. 11. 10. IV. 8, 5. On the future φροντιῶ, see Mus. Crit. II. 286.

127. After a pause: "I am thrown to the earth, but I will not lie there." The language is obviously derived from that of the wrestling-schools. Plat. Lach. 181, b. οὐκ ἂν ἔπεσε τὸ τοιοῦτον πτώμα. Protag. 344, d. ὡς περ οὖν οὐ τὸν κείμενόν τις ἂν καταβάλοι, ἀλλὰ τὸν μὲν ἐστῶτά ποτε καταβάλοι ἂν τις ὥστε κείμενον ποιῆσαι κ. τ. λ. Theoc. Idyl. 3. 53. κεισεῦμαι δὲ πεσῶν.

128. εὐξάμενος τοῖσιν θεοῖς. Bitter sarcasm, shall we say, on the human race generally, or on the ancient religions more particularly? Here is a man on the way to learn how to defraud his creditors, and his preliminary proceeding is to put up his orisons to heaven—for of course for success in his attempts.

Ib. διδάξομαι, *ipse me docendum alteri praebebo*. Kust. Cf. infr. 1289.

130. Another pause on the part of Strepsiadēs.

131. σχινδάλαμος, Att. for σκινδάλαμος. prop. a piece of wood, split and sharpened at the end; metaph. sharp, subtle inventions. Ran. 518. σχινδαλάμων παραξόνη, (where see Thiersch). Alciph. III. 64. Ὁ μὲν Κρίτων ὑπ' ἀνοίας καὶ ἀρχιμότητος τρόπον τὸν υἱὸν εἰς φιλοσόφου φαι-



ἰτητέον. τί ταυτ' ἔχων στραγγεύομαι,  
ἀλλ' οὐχὶ κόπτω τὴν θύραν ; παῖ, παιδίον.

ΜΑ. βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν ;

ΣΤ. Φεΐδωνος υἱὸς Στρεψιάδης Κικυννόθεν.

135

τῶν ἐπέτρεψε· τὸν αὐστηρὸν πρεσβύτην καὶ ἀμειδῆ τὸν ἐκ τῆς Ποικίλης ἐξ ἀπάντων τῶν φιλοσόφων καθηγεῖσθαι τοῦ παιδὸς ἀξιώτερον ἡγησάμενος, ὡς ἂν παρ' αὐτῷ λόγων τινὰς σκινδαλοῦς ἐκμαθῶν, ἐριστικὸς καὶ ἀγκύλος τὴν γλώσσαν γένηται. Welcker compares Plato Hip. Maj. 304, a. κνίσματα καὶ περιτμήματα τῶν λόγων κατὰ βραχὺ διηρημένα.

132. A third pause; after which Strepsiades "screws his courage to the sticking point," and pronounces the resolute word ἰτητέον.

Ib. τί ταυτ' ἔχων στραγγεύομαι ; why then do I loiter? This idiom is more easily illustrated by examples, than explained. Infr. 490. τί κνπτάσεις ἔχων περὶ τὴν θύραν ; Eccl. 853. οὐκοῦν βαδιοῦμαι δῆτα. τί γὰρ ἔστηκ' ἔχων | ἐνταῦθ' ; Ib. 1151. τί δῆτα διατρίβεις ἔχων ; Thes. 473. τί ταυτ' ἔχουσαι κείνον αἰτιώμεθα ; Dindorf refers to Weisk. de pleon. Gr. p. 106. for an explanation of this idiom. See also Timæi Lexic. in τί δῆτα ἔχων στρέφῃ ;

Ib. στραγγεύομαι, Gl. ἀναβάλλω καὶ διατρίβω, βραδύνω.

133. κόπτειν and κρούειν, said of the noise made by those who wish to enter a house; (Cf. Ran. 461. Pl. 1101. Av. 56. 59.) ψοφεῖν, of the noise made by those about to come out of a house. As the doors of the ancients opened into the streets, this latter noise it was necessary to make, that passers-by might not be hurt by being taken unawares.

Ib. παῖ, παιδίον. Strepsiades, says Schutz, here calls to the lad, whom he supposes to have charge of the gate, and at the same time like a clown, kicks vehemently at it. But the learned commentator should have remembered, that Strepsiades is not a clown, but rather a country-gentleman, and that he approaches the door of Socrates with too deep a feeling of reverence, to allow of any act of discourtesy on his part. The learned writer has apparently been misled by the language of the Socratic scholar, who, disturbed in a most important cogitation, would naturally speak in the strongest terms of any noise which caused the interruption. Instead of kicking vehemently at the door, Strepsiades would naturally tap in the lightest manner possible; and instead of his usual potent voice, the words παῖ, παιδίον would drop from him "as it were any nightingale" that spoke.

134 Wieland supposes these words to be uttered by the scholar with the door half open.

135. Φεΐδωνος. The political meaning of this word has been explained in a former note (65.). If any one thinks the editor fanciful in the application of the word, let him read one of the most brilliant chapters in Plato's Republic, (viz. the eighth,) in which he traces the changes of governments from the manners of individuals,



ΜΑ. ἀμαθῆς γε νῆ Δί', ὅστις οὕτωςι σφόδρα

and in one of which changes he evidently draws his reflections from the father and son of the present drama.

Ib. Στρεψιάδης. The origin of this name seems to be traceable in the words *στρεψοδικεῖν* (infr. 422.), and the denunciation of the Chorus (infr. 1400.) against its owner, (*στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.*)

Ib. Κικυννόθεν. In this selection of a deme or borough for Strepsiades, there is no doubt some latent meaning, though the Scholiasts have not recorded what it is. Etymology will hardly admit of its reference to the *κίκιννοι*, or tasteful locks of his aristocratic son; yet *ὁ κόμην ἔχων* is the phrase by which Strepsiades first characterises that son in the present play, and in the *Dietales*,—the hero of which, as will be hereafter shewn, is the counterpart of Phidippides—a fragment (25) speaks of some one, as

λείος ὥσπερ ἔγγελος, χρυσοῦς ἔχων κικίννους.

(In a similar strain of playful allusion to names and demes, Socrates begins his speech to the beautiful but effeminate Phaedrus in the Platonic dialogue of that name. See the dialogue 244, a.)

136. The first specimen of the Socratic school here makes his appearance, and every art would naturally be employed to make that appearance as ridiculous as possible. Pale he would be of course—barefooted—and in place of the broad *himation* with its graceful folds, clad in the scanty *tribon* (infr. 837.) of *the school*. With the brawny proportions of Strepsiades, his tall, lank, slender figure would stand in the highest contrast—but his face!—his mask! Doubtless it would have resembled none but that of Falstaff's man scraped out of a radish, or that of Rabelais's "Queen la Quinte," whose face, as all the world knows, was that of one who ate nothing at dinner but "categories, abstractions, antitheses, second intentions, transcendant prolepsies, and other such light food." (V. 20.) Strepsiades, accustomed in his rural retreats only to ruddy hinds and well-fed slaves, gazes with astonishment on the apparition before him, and feels inclined to beat a retreat; but the worse apparitions of Pasiast's "Trifle"—and Amynias's "Small Account"—face him, and his voice and demeanour presently drop into that courteous form by which even the humblest of a great man's retainers is to be conciliated. The scholar, chagrined as he had been by his *intellectual miscarriage*, gradually softens at this submission, and becomes sociable and communicative.

Ib. ἀμαθῆς. (Cf. nos in Eq. 191.) The word *ἀμαθῆς*, says Dindorf, in this place implies not so much an *unlearned* person, as a *clownish, rude* one. Is this interpretation correct? Among the leading dogmata of the Pythagorean and Socratic schools, one was, that the only blessing in life was *knowledge*, the only evil *ignorance*. (Hence such

ἀπεριμερίμῳσ την θύραν λελάκτικας  
καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην.

declarations as the following. Vit. Pyth. ap. Porph. 22. φυγαδευτέον πίσῃ μηχανῇ, καὶ περικοπτέον πυρὶ καὶ σιδήρῳ καὶ μηχαναῖς παντοίαις ἀπὸ μὲν σώματος νόσον, ἀπὸ δὲ ψυχῆς ἀμαθίαν. Iambl. Adhort. p. 70. μόνῃ τοίνυν ἢ μὲν σοφία ἀγαθὸν ἐστίν, ἢ δὲ ἀμαθία κακόν. Plat. Epist. VII. 336, b. ἀμαθίας, ἐξ ἧς πάντα ἂ κακὰ γὰσι ἐρρίζωται καὶ βλαστάνει καὶ εἰς ὕστερον ἀποτελεῖ καρπὸν τοῖς γεννήσασιν πικρότατον κ. τ. λ. Xen. Mem. I. 2. 50. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἐνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ἕτερο δεδέσθαι ὑπὸ τῶν ἐπισταμένων ἂ μὴ αὐτὸς ἐπίσταται κ. τ. λ.) The epithet launched at Strepsiadēs relates therefore more to *mind* than *manners*, and brings the intruder at once under the most contemptuous designation of the Phrontisterium.

Ib. οὕτωσὶ σφόδρα. Bergler compares Plut. 1101. σὺ τὴν θύραν ἔκοπτες οὕτωσὶ σφόδρα ;

137. ἀπεριμερίμῳσ, *in a manner so utterly void of thought, so without ANXIOUS thought of any kind.* (Cf. infr. 408, 919. 1349.) As the pale-faced scholar utters this term of the school, he measures the bluff, ruddy-faced Strepsiadēs from head to foot, much in the same way as the despondent poet may be supposed to have viewed the village post-boy :—

Light-hearted *wretch!* he whistles as he goes  
For want of *thought!*

138. φροντίς (φρῖν, φρονέω), *a (deep) thought.* The words φροντίς, φροντίζειν, φροντιστής, φροντιστήριον, occupy too frequent and prominent a place in the present drama, not to have drawn to them the earnest attention of commentators. Wieland, in a note of great length, has subjected the whole four to a close examination for the purpose of seeing, first, what sense they bore in common parlance at the time the *Clouds* was written, and, second, whether to any or all of them a new, and that a ridiculous sense, was attached in consequence of that drama. Of the first word, φροντίς, Wieland instances three examples to be found in the Aristophanic writings :—Eq. 612. (ὕσσην ἀπὸν παρέσχεσ ἡμῖν φροντίδα,) where he says the word bears its commonest acceptation, that of *care* or *concern* about a person or thing ; Eccl. 571. (πυκνήν φρένα καὶ φιλόσοφον ἐγείρειν φροντίδα,) where he observes that it seems to imply a mode of thinking which has both sharpness and tension, or <sup>a</sup> strain in it, and the present in-

<sup>z</sup> The language of Euripides naturally corresponded with that of his fellow-pupil, Socrates :

σοφὸν γὰρ ἐν βούλευμα τὰς πολλὰς χέρας  
νικᾷ· σὺν ὕχλω δ' ἀμαθία μείζον κακόν.

Antiop. fr. 31.

<sup>a</sup> When it is considered that the *Ecclesiazusæ* is almost throughout a satire upon some strange and revolting opinions put forth by Socrates in Plato's *Republic*, we shall have little reason to doubt, that the word φροντίς is used in that play much in the same sense as it is in the present.

stance, where it signifies, he says, a *thought*, or, as the progress of the text shews, the *solution of a problem*. As the feeling of *care* and *concern* appears to have been the commonest meaning attached to the word *φροντις*, so in the word *φροντίζειν* he says we are to look generally for a similar sense. As a proof of this, besides a passage from the writings of Aristophanes (*Lysist.* 714.), he adduces an instance from the Memorabilia (*I.* 1. 11.): *ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἐπέδεικνε*. A less common sense of the word he finds in a passage of the same work, where Socrates, conversing with the beautiful Theodotë (*III.* 11.), terms her lovers, *τοὺς φροντίζοντας σοῦ*, or, as Ernesti translates, *qui tui studiosi sunt*: but its least common sense he thinks to be that which the Aristophanic Socrates gives it in the scene with Strepsiades, where it is more than once used for *to meditate*, *to think with effect and exertion*. In this toilsome and troubled mode of thinking, Wieland appears to see a new and ridiculous use of the word *φροντίζειν*, such a mode of thinking about things as, he observes, suited neither the light and frivolous character of the lively and sensual Athenians themselves, nor our author's own way of looking at things; and the Socratic *φροντίζειν* is accordingly considered as the act of a man, who has his head full of nothing but crotchets, freaks, fancies, and whims.—The learned writer next pursues the words *φροντιστής* and *φροντιστήριον* through the lexicographers; but it would far exceed our limits to follow him in his researches. The result of his inquiries is, that so pedantic a term as the former was never applied to the philosophers of the Ionian, the Italian, or the Eleatic school, or to any of the sophists, whose names and reputation then filled Greece. He accordingly considers both *φροντιστής* and *φροντιστήριον*, as terms coined by the poet for the purpose of fixing ridicule on the Socratic school; and as a proof that he succeeded in his purpose, he instances the passage in the Xenophontic Banquet, which will be found in a following note (*infr.* 264.). Some of these positions of Wieland have been combated by Welcker, who admits only of the word *φροντιστήριον* as a probable coinage of the poet, the other words, as he shews, occurring in <sup>b</sup> contemporary or other authors, too much in the same sense as that in which they are found in “the Clouds,” to admit of the idea of a new, and that a ridiculous one being there attached to them. “What effect indeed,” says the learned writer, “could have been produced by words of an arbitrary termination and by nicknames,

<sup>b</sup> Welcker quotes from contemporary, or nearly contemporary writers, the following instances; which, however, might be much enlarged. *Æsch.* *Agam.* 1541. ἀμχανῶ φροντιῶν στερηθεὶς | εὐπάλαμον μέριμναν. | *Choeph.* 193. δίφροντις. *σο.* ὑποπτέροις φροντίσιω δαείς. *Pers.* 140. φροντίδα βαθύβουλον. *Xen. Cyrop.* I. 6. 42. ἐκφροντίζειν ἀφροντίστως. *Xen. Mem.* I. 4. 17. τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρονησὶν μὴ ἰκανὴν εἶναι. III. 10. 4. οἱ φροντίζοντες. IV. 8. 5. φροντίσαι τῆς ἀπολογίας. *Ejusd. Apol.* 15. φροντίζω, πότερα θεὸν σε εἶπω ἢ ἀνθρώπων. *Xen. Mem.* IV. 7. 6. ὅλως δὲ τῶν οὐρανίων φροντιστὴν γίγνεσθαι ἀπέρεπεν. *Æschin. Socrat.* φροντιστῆς καὶ ὑπὲρ ἡμῶν τοὺς πολλοὺς τῷ νῶ διαφέρων. *Eurip. Med.* 1223 μεριμνηταὶ λόγων. *Xen. Mem.* μεριμνῶν εὔρεν.

of which it could hardly be known what their author meant by them?"—The ridicule, according to Welcker, lies not so much in any new sense given to the words here spoken of, as in the perpetual use made of them by the Socratic school, and the general feelings of a light audience, who caring for nothing but amusement, idleness, the agora, and war, considered all philosophy as folly, and deemed it the height of the ridiculous in any man to give himself up to study, and a close application of the thinking faculties.

Ib. *ἐξαμβλοῦν*, to cause a miscarriage. On this word alone, even were other evidence wanting, the editor thinks he might rest his justification for an opinion laid down in his prefatory remarks, that Plato did not wholly interpolate the Socratic discourses with Pythagorean doctrines, but that such doctrines were more or less familiar to Socrates, at the time "the Clouds" was written;—in other words, when Plato had not many years left his cradle. For what is the principal feature of the Socratic school selected for ridicule throughout the present drama? It is evidently that, which in the Platonic dialogues (cf. *infr.* 707.) develops itself as the fundamental doctrine of the same school: viz. the spontaneous production of ideas. But the doctrine of spontaneous origination of ideas once admitted, what followed as necessary consequences? That knowledge was merely reminiscence (cf. *infr.* 402. 464. 759.), and that the soul had consequently had a previous existence,—two doctrines which bring us at once into the very bosom of the Pythagorean philosophy, and the Philosophy of Emanations. As to the word in the text, it arose out of a playful addition grafted on these doctrines by Socrates himself, by which, in humorous allusion to his mother's occupation, he professed himself to be a sort of intellectual accoucheur, whose office it was not so much to impart ideas to his scholars, as by a skilful course of questions to give birth to those ideas with which the scholar's mind was already impregnated. (Plato in *Theætet.* 148—152. 160. sq. in *Menone* 82. sq.) Is it asked what is the point selected for bringing into play this peculiar feature of the Socratic school in the present drama? I answer, it is in the production of some *γνώμη ἀποσπρητική*, (cf. *infr.* 699. et sq.) or universal maxim, which shall free Strepsiades from the debts he has incurred. Scarcely has the latter become a member of the Socratic school, but the course of the text makes it obvious, that for some such talismanic device, he had earnestly solicited his master's inventive powers: but does Socrates listen to the prayer of this request? No: the production of such a device must originate from Strepsiades himself. Throughout that rich scene, where the sacred *σκίμπους* is brought forward, and the *mind* of Strepsiades, if my view of the scene be correct, is fairly *put to bed* upon the stage, all the pains and pangs of mental parturition are left to the scholar himself, the master merely standing by to assist in the extraction of the fœtus. Even when the brain of Strepsiades proves to be a dry and barren soil, incompetent to the task required of it, does or can Socrates consistently take his place? No: the system requires that the transfer should be made to some other brain, and whose so fit as that of the incompetent person's son? He—



ΣΤ. σύγγνωθί μοι· “τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.”  
 ἀλλ’ εἰπέ μοι τὸ πρᾶγμα τοῦ ξημιβλωμένον. 140

ΜΑ. ἀλλ’ οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.

ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὐτοσὶ  
 ἦκω μαθητῆς εἰς τὸ φροντιστήριον.

ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.

ἀνῆρετ’ ἄρτι Χαιρεφῶντα Σωκράτης 145

ψύλλαν ὀπίστους ἄλλοιτο τοὺς αὐτῆς πόδας·

δακούσα γὰρ τοῦ Χαιρεφῶντος τὴν ὄφρυν

ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

ΣΤ. πῶς δῆτα τοῦτ’ ἐμέτρησε ; ΜΑ. δεξιότατα.

the Sisyphus, it may be, of some prior state of existence—presently gives birth to the progeny required—(whether under the skilful management of Socrates, or some congenial spirit, we shall not now stop to inquire ;)—and the long-sought-for maxim thus brought to light, the heart of Strepsiades overflows with joy, his debts for the moment vanish into thin air, and his creditors are scattered to the wind.

139. “τηλοῦ τῶν ἀγρῶν,” *far a-field*. Plat. Protag. 342, a. σοφισταὶ πλείστοι γῆς ἐκεῖ εἰσίν. Xen. Mem. IV. 3. 8. ἐνταῦθα τοῦ οὐρανοῦ. Testam. Theophrasti ap. Laert. V. 53. θάψαι δὲ καὶ ἡμᾶς ὅπου ἂν δοκῇ . . . τοῦ κήπου. Add Plat. 177, d. 279, c. Plut. in Per. §. 17. Thucyd. VII. 73. Lucian IV. 97. Max. Tyr. Dissert. XIV. 2. (Strepsiades borrows from a verse of Euripides, *τηλοῦ γὰρ οἰκῶν βίον*—τον ἐξειδρυσάμην. Dind. fr. 134.)

141. *μαθηταῖσιν*, (draws himself up with great dignity. Cf. *infr.* 184.)

144. *μυστήριον* (*μύστης*, *μνέω*, *μύω*, *μύ*). In the closing monosyllable of this etymologic process, the reader will find a clue to the action which accompanies the scholar’s enunciation of this important word—the finger laid across the lips—the contracted brow and solemn shake of the head, which enjoins that none of the secrets about to be communicated shall go forth to the profane.

145. The scholar begins his narrative slowly, putting his finger occasionally to his forehead, like a person endeavouring to recover a deep thought, or a link in a chain of thoughts, which has for the time escaped him.

Ib. *ἀνῆρετ’* (*ἀνέρομαι*) . . *Χαιρεφῶντα* . . *ψύλλαν*. The construction may be explained two ways ; as of *ἀνέρομαι* with a double acc. (II. III. 177. *τοῦτο δέ τοι ἐρέω, ὃ μ’ ἀνείρεαι*), or as an example of a well-known Attic construction. Plut. 56. *σὺ πρότερον σαιτῶν, ὅστις εἶ, φράσον*. Ran. 431. *ἔχοιτ’ ἂν οὖν φράσαι νῶν | Πλούτων’, ὅπου ’νθάδ’ οἰκεῖ*. For an allusion to the text, see Lucian I. 24.



κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν 150  
 ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὸ πόδε,  
 κᾶτα ψυγείση περιέφυσαν Περσικαί.  
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.  
 ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.  
 ΜΑ. τί δῆτ' ἂν, ἕτερον εἰ πύθιοιο Σωκράτους 155  
 φρόντισμα; ΣΤ. ποῖον; ἀντιβολῶ, κάτειπέ μοι.  
 ΜΑ. [ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος  
 ὁπότερα τὴν γνώμην ἔχει, τὰς ἐμπίδας  
 κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τούρροπύγιον;

150. διατήκειν (τήκω), *to let loose by melting*. Lucian V. 84. τὸ ὑπὸ τὴν σφραγίδα μέρος τοῦ κηροῦ διατήκων.

152. ψυγείση (ψύχω, *to cool*), *sc. κατὰ τοὺς πόδας*.

Ib. περιέφυσαν, (Od. XIX. 416. μήτηρ περιφῦσ' Ὀδυσῆϊ.)

Ib. Περσικαί, *shoes, or slippers of the finer kind*. Cf. Eccl. 319. Thes. 734. Lysist. 230. For some experiments made on the feet of animals by a modern philosopher, not with wax, but with clay, and unbaked pie-crust, or paste, see Quart. Rev. No. CXI. p. 53.

154. Strepsiadēs lifts up his hands in astonishment, and gazes with avidity on the Socratic scholar. The heads of the two speakers get closer together.

157. The student will consult his own taste as to reading the next eighteen verses inclosed in brackets: the modern reader will find an excellent equivalent for them in the writings of the French Aristophanes. Lib. V. c. 22.

Ib. ὁ Σφήττιος. Sphettus, a deme of the tribe Acamantis. See Kruse's Hellas, II. 227.

158. ὁπότερα for ὁποτέρως. See Heind. in Plat. Gorg. §. 54.

Ib. γνώμην ἔχειν, *to have an opinion*. Ran. 1422. Lysist. 1125.

159. ἄδειν. In the philosophic language of antiquity, this is a word of some importance, to the illustration of which (as the state of the text leaves much leisure on our hands) a few words may be devoted. In Laertius's life of Anaximander, (the first philosophic schoolmaster on record,) we find the following passage (II. 2.): *τούτου φασὶν ἄδοντος καταγέλασαι τὰ παιδάρια. τὸν δὲ μαθόντα, φάναι, βέλτιον οὐδὲν ἡμῖν ἀστέον διὰ τὰ παιδάρια*. Are we to understand the word ἄδειν here in its common musical acceptance? Surely not. The word is to be referred to the practice of the times, in which it was usual for philosophers as well as others to write their lucubrations in verse, and to recite (ἄδειν) them in that form. (Bruck. I. 478.) Hence such expressions as the following in the philosophic biographies of Laertius. De Thalete I. 34. *τῶν δὲ ἀδομένων αὐτοῦ τάδε εἶναι*

ΣΤ. τί δῆτ' ἐκείνος εἶπε περὶ τῆς ἐμπίδος ; 160

ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος  
στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν  
βία βαδίζειν εὐθὺ τούρροπυγίου·  
ἔπειτα κούλον πρὸς στενῶ προσκείμενον  
τὸν προκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος. 165

ΣΤ. σάλπιγξ ὁ προκτός ἐστὶν ἄρα τῶν ἐμπίδων.  
ὦ τρισμακάριος τοῦ διεντερεύματος.

ἦ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην  
ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑ. πρῶην δέ γε γνώμην μεγάλην ἀφηρέθη 170

κ. τ. λ. De Chilone I. 71. τῶν δὲ ἀδομένων αὐτοῦ μάλιστα εὐδοκίμησεν  
κ. τ. λ. De Cleobulo I. 89. οὗτος ἐποίησεν ἄσματα καὶ γρίφους εἰς ἔπη  
τρισχίλια. In the case of Anaximander, the learned Heumann con-  
jectures, that a laugh had been raised against him on account of  
some obscurity in the philosophical opinions which he had thus me-  
trically propounded, an obscurity which for the sake of his young  
audience, the good-humoured teacher proposed in future to get  
rid of.

165. *προκτόν*. As the mass of the audience for whom Aristophanes wrote were any thing but philosophers, he must not be expected to be always very choice in his terms. Minds truly philosophical, however, can advert even to the grossest objects without giving offence to others, and with great moral benefit to themselves. "Atque ut in ædificiis architecti avertunt ab oculis et naribus minorum ea, quæ profluentia necessario tetri essent aliquid habitura, sic natura res similes procul amandavit a sensibus." Cicero de Nat. Deor. II. 56. Cf. Xen. Mem. I. 4. 6.

167. *διεντέρευμα* (έντερον). Schol. τοῦ ἐρωτήματος τοῦ περὶ τοῦ έντέρον. Schneid. Pass. "a comic word, as if we were to say *Darmsichtigkeit*, instead of *Scharfsichtigkeit*."

168-9. Strepsiades utters these two verses (the key-note of his dramatic character) to himself.

168. *φεύγων, reus, ἀποφύγοι δίκην, absolvetur.*

170. *γνώμη*, in poetry, a great moral sentiment ; in politics, a *state-proposition*: in philosophy, as here, an *axiom* or *maxim*. Plutarch. in Solone, ὕστερον καὶ γνώμας ένέτεινε (*in versus reduxit*) φιλοσόφους. Cf. infr. 309. 420. 714. 917. 919. 1035. 1349. (The two friends are now cheek to cheek, jowl to jowl ; the scholar too happy to tell ; Strepsiades most happy to swallow.)

Ib. *γνώμην ἀφηρέθη*. infr. 603. τὸν στεφανὸν ἀφηρέθη.

ὕπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον ; κάτειπέ μοι.  
 ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς

171. ἀσκαλαβώτης, a sort of lizard with adhesive feet, which can hold to any thing.

Ib. τίνα τρόπον. Cf. Thiersch ad Ran. 25.

172. τῆς σελήνης τὰς ὁδοὺς. Though the researches of Meton (cf. infr. 585—604.) had brought the moon and its concerns much before the Athenian public at the time "the Clouds" was acted, we are not to suppose that preceding philosophers had been altogether remiss in their inquiries concerning that bright luminary. Her courses, as well as those of the sun, had been a subject of investigation and comment to Linus, who is described as a son of Hermes and the muse Urania. (Laert. Proem. 4.) To Orpheus we are indebted for the information, that the moon not only contained hills, valleys, and mountains, (to which some later philosophers (Laert. de Anaxag. II. 8. Bruck. de Eleat. I. 1194.) seem to have restricted its capabilities,) but that it possessed cities, houses, and inhabitants. (Proclus in Tim. IV. 283.) Of what nature these latter were, the world was informed by the philosopher of Samos, who was himself supposed by some to have come from that luminary. (Iam. Vit. Pyth. VI. 30.) According to Pythagoras, the lunar people were just fifty times larger than the inhabitants of this globe, and as superior to the latter in beauty as in size. What was the food of this distinguished people, the philosopher did not specify; but that it was of a highly ethereal nature, may be collected from his assertion, that no excrementitious matter fell from those who dieted upon it. (Plutarch. de Plac. Phil. II. 30.) But this difference as to diet, size, and beauty, is not the only mortifying comparison which we of this world have to suffer in regard to the lunarians. A dictum of Pythagoras decided that to this favoured region extended the operations of a complete Providence, all things below that luminary being left to the direction of four causes, the Deity, fate, our own wisdom, and fortune. (Porph. Vit. Pyth. p. 110.) We pass hastily over a few other philosophical opinions, which had been promulgated on the subject of the moon, previously to the exhibition of the present drama. That this beneficent luminary, once born, never meant to die, and that consequently she will continue for ever, is the consolatory doctrine of the philosophic Alemaeon. (Laert. VIII. 83.) That she will last at all events as long as this earth does, cannot be doubted from the doctrines taught by the heads of the Eleatic school, those sages having determined the moon to be nothing more than a constipation of vapours, derived from the earth, of which the lighter gave it brightness, while the more compact passed into its denser substance. As many moons were, upon this understanding, as easily made as one, the philosopher Xenophanes was not sparing of lunar creations, but multiplied them at will, giving to different nations different suns and moons, according to circumstances of soil and cli-

καὶ τὰς περιφορὰς, εἶτ' ἄνω κεχηνότος

ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχευεν.

ΣΤ. ἦσθην γαλεώτη καταχέσαντι Σωκράτους.] 175

ΜΑ. ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας.

ΣΤ. εἶεν· τί οὖν πρὸς τᾶλφιτ' ἐπαλαμύσατο :

ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν,

κάμψας ὀβελίσκον, εἶτα διαβήτην λαβῶν,

mate. (Bruck. I. 1155.) Parmenides satisfied himself that the moon's form was that of a disc; Empedocles, that its distance from the sun was twice that of its distance from the earth. (Plut. Plac. Phil. II. 72. 31.) Philolaus asserted a double destruction of the world, one by fire falling from heaven, the other by an effusion of lunar water, caused by a revolution of the air. (Ib. II. 5.) Whatever might be the moon's feelings of gratitude for these and other observations made upon her, we have no record of her having honoured the propounders of them as she did in later periods the philosopher Carneades, viz. by undergoing eclipse as a proof of sympathy at his death. (Laert. IV. 64.) But not to lose sight of our philosopher in the text. It will be seen in the course of the present drama, that the attention of Socrates himself to the moon went little beyond a sort of philosophic flirtation, the real energies of his masculine mind being rather addressed to the sun. (infr. 233.)

174. ὀροφῆς. Thucyd. I. 134. ὄροφον. (" apud nostrum alibi ὀροφή, Herodoto στέγη placuit. ὄροφος habes in Aristoph. Lysist. 229. ὀροφή Vesp. 1210. Nub. 173." WASS.)

175. ἦσθην γαλεώτη κ. τ. λ. The ambiguity of the expression may be preserved by translating, *a pleasant thing truly, for a man like Socrates to be defiled by a brown lizard!* Cf. nos in Eq. 678.

176. The excitement and dignity of science are now over, and the voice of the scholar changes, as he bethinks him of the nearly supperless yesterday. The tones of the sympathetic Strepsiades of course correspond with those of the scholar.

Ib. ἐσπέρας. Cf. nos in Ach. 560.

177. " εἶεν hic properantis est, qui quam celerrime cognoscere cupit, quo pacto cœnam paraverit Socrates." HERIM.

Ib. πρὸς τᾶλφιτα. infr. 626. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τᾶλφιτα ;

Ib. παλαμᾶσθαι, *moliri, excogitare aliquid*. DIND. Cf. Pac. 94.

178. τέφρα, *ashes*. II. XVIII. 25. XXIII. 251. Here the fine dust, used by geometers for drawing their figures upon.

Ib. κατὰ τῆς τραπέζης καταπάσας. Cf. nos in Vesp. 7.

179. εἶτα διαβήτην λαβῶν. " ubi ὡς, optime gl. Harlei. 5. quum sensus sit, διαβήτην χρώμενος. Anaxandrides Stobæi 31 = 40. ὥστις λόγους παρακαταθήκην γὰρ λαβῶν." PONS.

Ib. ὀβελίσκος, *a small spit*. Diog. Laert. IX. 68. φασὶ γὰρ ὡς



ἐκ τῆς παλαιστρας θοιμάτιον ὑφείλετο.

οὕτω παρωξύνθη ποτέ (Eurylochus sc.), ὥστε τὸν ὀβελίσκον ἄρας μετὰ τῶν κρεῶν, ἕως τῆς ἀγορᾶς ἐδίωκε τὸν μάγειρον.

Ib. διαβήτης (διαβαίνω), a pair of compasses, because of the legs standing one from another. Av. 1004. ἐνθεῖς διαβήτην. Plutarch. Polit. Præcept. §. 6. σοφιστικῆς περιεργίας (ὄζειν) ἐνθυμήμασι πικροῖς καὶ περιούδοις πρὸς κανόνα καὶ διαβήτην ἀπηκριβωμέναις. In Plato (Phileb. 56, b.) διαβήτης is not, as Spanheim supposes, a pair of compasses, but that part of a carpenter's level called the *gnomon*.

180. παλαιστρας. The fondness of Socrates for these places of resort is evinced in the beautiful introduction to Plato's Charmides, where his master is thus made to speak of himself. Ἦκον μὲν τῇ προτεραιᾷ ἐσπέρας ἐκ Ποτιδαίας ἀπὸ τοῦ στρατοπέδου, οἷον δὲ διὰ χρόνου ἀφιγμένος ἀσμένως ἦα ἐπὶ τὰς ξυνήθεις διατριβάς. καὶ δὴ καὶ εἰς τὴν Ταυρέου παλαιστραν τὴν καταντικρὺ τοῦ τῆς βασιλικῆς ἱεροῦ εἰσῆλθον, καὶ αὐτόθι κατέλαβον πάνυ πολλοὺς, τοὺς μὲν καὶ ἀγνώτας ἐμοὶ, τοὺς δὲ πλείστους γνωρίμους.

Ib. θοιμάτιον. The *himation*, it is hardly necessary to say, was laid aside in the palaestra for the purposes of wrestling. (Alciph. III. ep. 59. γυμνὸς πάσης ἐσθήτος, οἷα πρὸς λουτρὸν ἢ παλαιστραν ἠὲ τρεπισμένως.) Brunck ad Plut. 985. proposes *ίμάτιον* without the article. Hermann's Nub. reads θ' *ίμάτιον*. Rav. Dind. *θοιμάτιον*. "Si *θοιμάτιον* scripsit Aristophanes, intelligendum, 'quod ibi erat repositum.'" Schutz. If an opinion, which will presently be given respecting these three difficult verses, should be thought correct, it may be suggested, that the article is inserted, as implying that the scholar concludes his piece of banter by suiting the action to the word, and pretending to twitch the *himation* of Strepsiades from him.

Ib. ὑφείλετο. (Brunck ad Plut. 1139. ὑφαιρέιν, *subtrahere, subtrahere*; ὑφαιρέισθαι, *surripere, suffurari*.) That some stories of this sort were afloat respecting Socrates, seems evident from a fragment of Eupolis, quoted by the Scholiast:

δεξάμενος δὲ Σωκράτης  
τὴν ἐπίδειξιν. . .  
Στησιχόρου πρὸς τὴν λύραν  
οἰνοχόην ἔκλεψεν.

Hermann's Nubes, p. 280.

That Chærephon was involved in similar charges, see Oxford edit. of Aristoph. II. 505.

Ib. The three verses preceding appear upon the whole to be little more than a piece of mere *persiflage*, (and so thinks Wieland,) in which we are not to look for any very connected sense. The scholar, who has hitherto been on the high ropes about his master, seeing by this time whom he has to deal with, plays off a little wit upon his rustic hearer. His narrative accordingly commences as if Socrates were

about to draw upon his abacus, or table (previously strewn with dust) some geometrical figure. Instead of a pair of compasses, however, the philosopher takes a small spit, which he works into something like a pair of compasses—but instead of drawing a diagram with this instrument, the scholar's narration suddenly shifts his master into the palaestra, where he is described as filching a cloak, the scholar at the same time exemplifying the act by affecting to twitch *the* cloak from his auditor. Strepsiades, who has been following the speaker open-mouthed, expecting some almost magical proceeding on the part of Socrates to procure his scholars a supper, and looking *hum! ha! indeed! prodigious!* sees nothing of the fallacy practised upon his understanding, but breaks out into a strain of admiration at the dexterity of Socrates. “And to think of Thales as a prodigy after <sup>c</sup> this!”

181. Θαλήν. Of this founder of philosophy, in its scientific sense, a brief but animated account has recently been given by the author of “the Rise and Fall of Athens.” Some of the more important parts of that sketch are here submitted to the reader. “Although an ardent republican, Thales alone, of the seven sages, appears to have led a <sup>d</sup> private and studious life. He travelled into Crete, Asia, and at a later period into Egypt. According to Laertius, Egypt taught him geometry. He is supposed to have derived his astrological notions from Phœnicia.—He maintained that water, or rather humidity, was the origin of <sup>e</sup> all things, though he allowed mind, or intellect

<sup>c</sup> The learned Süvern, in his “Essay on the Clouds,” takes a different view of the matter. After acknowledging the great difficulty connected with these three verses, and after entering into some philological remarks on the wording of them, Mr. S. comes to the following conclusion as to their sense: “This providing of a meal the teacher treats as a problem to be solved on mathematical principles: his first step is to take up some ashes—not sand or dust, and strew them, not upon the earth, but upon the hearth; he then takes a roasting-spit, but instead of sticking thrushes, or other eatables upon it, as Dicæopolis does in ‘the Acharnians,’ he bends it into a circular form, and brings out an unexpected solution of his problem, not by producing a roasted joint, but a cloak which might be bartered for one, catching hold of it by the spit, and filching it out of the palaestra. We have thus a double contrivance for getting a dinner, and for a display of mathematical knowledge; and as the result has no immediate connexion with either, and is at the same time totally unexpected, we have an instance of that comic turn, which so frequently occurs in Aristophanes, and which is designated by the term *παρ’ ὑπόνοιαν*, coupled, as it is here, likewise with another, called *παρὰ προσδοκίαν* . . . . The practical use to which the schoolmaster had, according to the scholar's account, with such surprising agility, turned the roasting-spit, as soon as he had bent it into the shape of a geometrical instrument, would naturally give to Strepsiades the fullest conviction of the value of the studies pursued in the school of Sophistry; and it makes such a strong impression on him, that he exclaims with astonishment, ‘This is, indeed, a cut above Thales!’” p. 27.

<sup>d</sup> This is not in accordance with the account of Laertius, from which it is clear that public matters claimed some of the attention of Thales, as well as scientific pursuits. Thus (I. 23.) *μετὰ δὲ τὰ πολιτικά τῆς φυσικῆς ἐγένετο θεωρίας*. I. 25. *δοκεῖ δὲ καὶ ἐν τοῖς πολιτικοῖς ἔριστα βεβουλεύσθαι*.

<sup>e</sup> This mode of expression may lead to error. One difference between the philosophy of Thales and that of his predecessors, was, that while they were apt to confound their reasonings on the universe with their reasonings on the origin of this world, the Ionian sage discriminated carefully between both. Water, or humidity, (meaning thereby, no doubt, that turbid and slimy matter which the an-

ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θανμάζομεν ;  
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,  
 καὶ δειξὸν ὡς τάχιστα μοι τὸν Σωκράτη.  
 μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.

(*νοῦς*) to be the impelling principle. . . He maintained the stars and sun to be earthly, and the moon of the same nature as the sun, but illuminated by it. . . He is asserted to have measured the Pyramids by their shadows. He cultivated astronomy and astrology; and Laertius declares him to have been the first Greek that foretold eclipses. The yet higher distinction has been claimed for Thales, of having introduced amongst his countrymen the doctrine of the immortality of the soul." After a few more observations, the learned writer asks, "What did Thales effect for philosophy? chiefly this, he gave reasons for opinions—he aroused the dormant spirit of inquiry. . . How far he created philosophy may be doubtful, but he created philosophers. From the prolific intelligence which his fame and researches called into being, sprang a new race of thoughts, which continued in unbroken succession, until they begat descendants illustrious and immortal. Without the hardy errors of Thales, Socrates might have spent his life in spoiling marble, Plato might have been only a tenth-rate poet, and Aristotle an intriguing pedagogue." I. 305.

184. *μαθητιῶ, ὦ.* I am eager to become a scholar. This word bears strong marks of being a coinage of the poet's, and leads to a suspicion that the term *μαθητής*, if not originated by the Socraticians, was one of frequent use and high dignity among them. In the Italian school it designated the pupil, who, having dispatched the more ordinary parts of erudition, was preparing himself by the abstract studies of Geometry and Astronomy (*infr.* 200-1.) for the higher doctrine of the school, viz. the contemplation of things in their eternal essences. (Cf. Bruck. I. 1032-3. 1042-4. 1074. 720-1-4. and Rittershuis's notes on Porphyry's Life of Pythagoras, 209. 211. 245.) For an account of the *μαθήτριαι*, or female disciples of Pythagoras, see Menage's Dissertation. Laert. tom. 2. p. 487.

Ib. *ἄνοιγε τὴν θύραν.* The gate here opens, and the encyclema discovers the Socratic school. Strepsiades starts back with astonishment, as well he might. Every ludicrous situation and attitude, in which a number of young persons could be presented as pursuing their studies, is here to be imagined. This pupil has his head, as it were, in the heavens: he is contemplating divine entities, and seeing how far Socratic *ideas* correspond with Pythagorean *numbers*. That

icients called *chaos*.) Thales asserted to be the material out of which this world was formed, not the universe. See Brucker I. 466-7. 987.

<sup>c</sup> In such sense and under what limitations this may be said, the reader will consult a writer infinitely more versed in the philosophy of antiquity than Mr. Bulwer, viz. the very learned Brucker, I. 467-471. It is much beyond the limits of such a work as this to enter into the subject.

ὦ Ἡράκλεις, ταυτὶ ποδαπαὶ τὰ θηρία ;

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ΜΑ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἰκέναι ;

has his head buried in the earth, his heels being uppermost : doubtless he is searching for fossil <sup>f</sup> remains. A third party content themselves with tracing various diagrams on their *abaci*, or philosophic tables. All are deadly pale—without shoes—having the hair long and matted—and instead of the flowing *himation*, wearing the short philosophic *tribon*. (infr. 837.) Various articles of science, globes, charts, maps, compasses, &c. are strewed about. In the centre of the room, and evidently set apart for some unusual purpose, stands a small litter or portable couch. (infr. 253. 611. 669, &c.) The scene is completed by two female figures. The one bears a sphere in her hand ; by way of belt, she has part of the zodiac round her waist, and her robe-maker has evidently been instructed not to be sparing of suns, moons, and stars in her drapery. As this figure was meant to represent Astronomy, so that with the compasses in her hand, her robe plentifully figured with diagrams, and the mystic Nilometer on her head, is evidently intended for Geometry. Must our description end here ? Considering the class of females, to whom alone in Athens the pursuits of science, as well as those of general literature, were <sup>g</sup> accessible, we must, I think, say, no. The masks of the two females would, under such circumstances, represent the faces—if not of Aspasia and one of her train—at all events those of two hetære of the day ; and the spectators of course would not be sparing of their comments on the occasion. “ Give you joy, CΥΝΝΑ,” says one, “ of your situation : it is the first time, I ween, that your Dionysiac festival was passed after that sober fashion.” “ Much good may it do you, ΣΑΛΒΑΚΧΑ,” says another ; “ that hot blood had need to be brought to a lower temperature ; and you’ll come out of the Phrontisterium as cool as a salad : but edge away, girl, from that fellow with the Bat’s<sup>h</sup> wings ; for, by the gods, if your cheeks take their hue from his, you’ll be little better hereafter than a walking corpse.” Cf. infr. 485.

185. *θηρία*. Translate, *animals, strange cattle*. The word, as applied to men, occurs continually in the ancient writings.

186. *τί ἐθαύμασας* ; The scholar speaks not without some show of philosophic contempt for the astonishment exhibited by Strepesades. Plutarch. Comment. *περὶ τοῦ Ἀκούειν*. Ἐκείνος μὲν γὰρ (ὁ Πυθαγόρας) ἐκ φιλοσοφίας ἔφησεν αὐτῷ περιγεγονέναι τὸ, Μηδὲν θανμάζειν. Ὅ γὰρ φιλόσοφος λόγος τὸ μὲν ἐξ ἀπορίας καὶ ἀγνοίας θαῦμα ἐξαίρει γνώσει καὶ ἱστορίᾳ τῆς περὶ ἕκαστον εὐπορίας.

<sup>f</sup> That these had attracted the attention of the ancients, see Bruck. I. —. Lyell’s Geol. I. 9.

<sup>g</sup> See Quart. Rev. Vol. XXII. Art. 9. On the state of Female Society in Greece.

<sup>h</sup> In Athens, where nicknames abounded, Chærephon had been named “the Bat,” in allusion to his swarthy complexion. He has here been invested with wings, to give him a little preeminence over the rest of the Socratic school.



ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.

ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὕτοί ;

ΜΑ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤ. βολβούς ἄρα  
ζητοῦσι. μὴ νυν τουτογὶ φροντίζετε. 190

ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί.

τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες ;

ΜΑ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ἀλλ' εἴσιθ', ἵνα μὴ κείνος ἡμῖν ἐπιτύχη.

187. Cf. nos in Eq. 378.

189. βολβούς, *trustes*. If the text makes us merry at the expense of the philosophers, let the following illustration of the word now before us, remind us also of the deep obligations under which their precepts so often lay us. Καθάπερ ἐν<sup>1</sup> λιμένι, τοῦ πλοίου καθορμισθέντος, ἂν ἐξέλθης ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργόν ἐστι, καὶ κοχλίδιον ἀναλέξασθαι, ἢ βολβάριον· τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον, καὶ συνεχῶς ἐπιστρέφεισθαι, μήτοι σε ὁ κυβερνήτης καλέσῃ· κἂν καλέσῃ, πάντα ἐκεῖνα ἀφίεναι, ἵνα μὴ δεδεμένος ἐμβληθῆς, ὡς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, εἰν διδῶται ἀπὲρ βολβαρίου καὶ κοχλιδίου γυναικίριον καὶ παιδίον, οὐδὲν<sup>1</sup> κωλύσει. Ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον, ἀφείς ἐκεῖνα πάντα, μηδὲν ἐπιστρεφόμενος· εἰν δὲ γέρον ἦς, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακρὰν, μήποτε καλοῦντος ἐλλίπης. Epicteti Encheir. 12.

190. μὴ τουτογὶ φροντίζετε. Instances of φροντίζω with a genitive have been given, sup. 125. To examples in the present play of φροντίζω followed by an accus. (213. 695.) add Eccl. 263. ἐκεῖνο δ' οὐ πεφροντίκαμεν. (Strepsiades addresses the earth-explorers in a tender tone, and at 192. turns again to his more particular companion.) τουτογὶ Rav. Dind. τοῦτό γε Bek. τοῦτ' ἔτι Br. Ib. ζητοῦσι. Cf. Thiersch ad Plut. 540.

192. ἐγκεκυφότες. Thucyd. IV. 4. καὶ τὸν πηλὸν, εἴ που δέοι χρῆσθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νότου ἔφερον, ἐγκεκυφότες τε, ὡς μάλιστα μέλλοι ἐπιμένειν, καὶ τῷ χεῖρε ἐς τοῦπίσω ξυμπλέκοντες, ὅπως μὴ ἀποπίπτοι.

193. ἐρεβοδιφῶν (ἔρεβος, διφῶν), *pry into the darkness*. Gl. ἐρευνώσι τὰ ὑπὸ—Bergler compares Theophyl. ep. 22. οὔτε φλέβας χρυσοῦ μεταλλουργοὶ ἀνιχνεύοντες, οὔτε φρεωρύχοι τὰ τῆς γῆς ἐρεβοδιφῶντες ἀπόρητα ὀφθαλμοῦς ὑδάτων ἀναζητοῦντες θεύσασθαι, οὕτω περὶ τὴν ἐαντῶν ἐσπουδάκασι τέχνην, ὡς ἐγὼ ἐσκυδαλάβιζον ἅπασαν εἴ πω τὸν Ἀγρησίλαον ἦν με θεύσασθαι.

194. εἴσιθ'—addressed to some of the Socratic scholars, who take

h Navem, sive philosophiam, sive vitae institutum esse intelligo : gubernatorem vero, Deum : cui qui vocanti non pareat, aut pro mancipio tractetur, aut plane deseratur. Simpson.

<sup>1</sup> οὐδὲν κωλύσει, sup. χρῆσθαι αὐτῷ.

ΣΤ. μήπω γε, μήπω γ'· ἀλλ' ἐπιμεινάντων, ἵνα 195  
αὐτοῖσι κοινώσω τι πράγματιον ἐμόν.

ΜΑ. ἀλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα  
ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.

ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τὰδ' ἐστίν; εἶπέ μοι.

advantage of their master's absence to quit their studies and crowd about the new-comer.

Ib. ἐκείνος, HE, i. e. the master of the school. Iamb. Vit. Pyth. XVIII. 88. εἶναι δὲ πάντα ἐκείνον [τοῦ ἀνδρός]: προσαγορεύουσι γὰρ οὕτω τὸν Πυθαγόραν, καὶ οὐ καλοῦσιν ὀνόματι. Ib. XXXV. 255. ἐπὶ μὲν γὰρ τῷ μηδένα τῶν Πυθαγορείων ὀνομάζειν Πυθαγόραν, ἀλλὰ ζῶντα μὲν ὅποτε βούλουτο δηλῶσαι, καλεῖν αὐτὸν θεῖον—ἐπεὶ δὲ ἐτελεύτησεν, κ' ἐκείνον τὸν ἄνδρα.

Ib. ἐπιτύχη. The commentators hesitate between this reading and that of Dorville's MS. περιτύχη. "Melius vulgatum ἐπιτύχη, quam Dorvilliani περιτύχη, quum dicatur ἐπιτυχεῖν homini, περιτυχεῖν rei. Hoc me olim monuit Porsonus." Dobree. Reisig, referring to Plat. Symp. p. 221, a. prefers περιτύχη. Rav. Bekker. Dind. ἐπιτύχη.

198—9. Solitude, seclusion, abstraction from the fresh air, and the glorious light of day! Can we wonder at the pallid hue of the Socratic school, or at the endeavours of Aristophanes to stop the progress of a system calculated to do so much mischief, at a period when his country's necessities called for men of a far different hue and <sup>1</sup> colour?

199. πρὸς τῶν θεῶν. Cf. nos in Ach. 361.

<sup>k</sup> So the French Aristophanes, when speaking of another important personage. "As soon as the natives came alongside the ship, they all cried out with one voice—'Have you seen HIM, strangers, have you seen HIM?' 'Seen whom,' answered Pantagruel?' 'HIM,' replied they. . . . 'Gentlemen,' replied Epistemon, 'we do not understand you: have the goodness to explain yourselves, and we will answer you fairly, and without equivocation. Who is it that you ask for?' 'He that is,' replied they: 'have you seen HIM?' 'He that is,' rejoined Pantagruel, 'according to our creed, is God. In truth, we never saw him, nor can he be seen of mortal eyes.' 'Tut, tut!' cried they, 'we do not speak of the God who rules in heaven, but of the god that reigns on earth; have you ever seen HIM?' 'Upon my honour,' interrupted Carpelim, 'they mean the Pope.' 'Yes, yes,' exclaimed Panurge, 'yes, in truth, gentlemen, I have seen him often; by the same token, that I never reaped much benefit from the sight.'" Quart. Rev. XIV. 445.

<sup>1</sup> As there is scarcely one attack made upon Socrates in this play which is not openly or covertly referred to in the writings of Plato and Xenophon, particularly the latter, we shall not perhaps much err in deriving from the present text the following observations put into the mouth of Socrates in the Memorabilia with regard to *hypæthral* occupations. Τὸ δὲ εἶναι μὲν ἀναγκαιοτάτας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ (οἶον τὰς τε πολεμικὰς, καὶ τὰς γεωργικὰς, καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας) τοὺς δὲ πολλοὺς ἀγυμνάστας ἔχειν πρὸς τε ψύχη καὶ πρὸς θάλην, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκέειν δεῖν καὶ ταῦτα εὐπετῶς φέρειν; πάνυ μὲν οὖν, ἔφη. Mem. II. 1. 6.

ΜΑ. Ἀστρονομία μὲν αὐτή. ΣΤ. τουτὶ δὲ τί; 200

ΜΑ. Γεωμετρία. ΣΤ. τουτ' οὖν τί ἐστὶ χρήσιμον;

200. Ἀστρονομία. Xenophon, having detailed some of the simpler objects of astronomy, which Socrates recommended for study, proceeds to observe; τὸ δὲ μέχρι τούτου Ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα, καὶ τοὺς πλανήτας τε καὶ ἀσταθμήτους ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν. Ὀφελειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὄραν (καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν)· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκολλύειν. Mem. IV. 7. 5. That this account was meant to meet the statement in the text, there can be little doubt; and the cautious parenthesis must not pass unobserved. But was Plato equally parsimonious in his account of the astronomical pursuits of his master? The reader is referred for a contrary opinion to his Republic (I. VII.) to his Laws (I. VII.) and to Brucker's account of the indignation which the master of the Academy was wont to exhibit towards those, who thought that such pursuits were to be allowed only as far as mere utility went. (I. 720.)

201. Γεωμετρίαν. Here again, if we endeavour to ascertain from the writings of Plato and Xenophon, how far an addiction to geometrical pursuits formed a characteristic feature of the Socratic school, we shall find ourselves as usually puzzled. Over Plato's school in the Academy, stood the following well-known inscription: οὐδεὶς ἢ ἀγεωμέτρητος εἰσὶτω. But whether this passion for geometry arose from the instructions of Socrates, as the language put into the latter's mouth in the Platonic dialogues of Menon, Theætetus, and elsewhere, would entitle us to conclude, or from subsequent communications with Theodorus, and others, it is now impossible to say. The declarations of Xenophon, (though the suspicious parenthesis again occurs,) are more in accordance with that practical philosophy, which in his later years at all events, was the distinguishing characteristic of his great master. Xen. Mem. IV. 7. 2. Γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν, ἕως ἱκανός τις γένοιτο, εἴ ποτε δεήσῃς, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν, ἢ παραδοῦναι, ἢ διανείμαι, ἢ ἔργον ἀποδείξασθαι . . . τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων Γεωμετρίαν μανθάνειν ἀπεδοκίμαζεν. Ὅτι μὲν γὰρ ὠφελοῦν ταῦτα, οὐκ ἔφη ὄραν (καίτοι οὐκ ἄπειρος γε αὐτὸν ἦν) κ. τ. λ. Iamb. de Pyth. (XXIX. 158.) λέγουσι δὲ γεωμετρίας αὐτὸν ἐπὶ πλείων ἐπιμεληθῆναι. παρ' Αἰγυπτίους γὰρ πολλὰ προβλήματα γεωμετρίας ἐστίν· ἐπεὶ περ ἐκ παλαιῶν ἔτι καὶ ἀπὸ θεῶν διὰ τὰς Νείλου προσθέσεις τε

<sup>m</sup> In the same spirit spoke Xenocrates, the next but one to Plato in the Academic chair: Πρὸς δὲ τὸν μῆτε μουσικῆν, μῆτε γεωμετρίαν, μῆτε ἀστρονομίαν μεμαθηκότα, βουκλίμενον δὲ παρ' αὐτῶν φοιτῶν Πορέου, ἔφη λαβὰς γὰρ οὐκ ἔχεις φιλοσοφίας. Iamb. IV. 10. Much in the same manner was Justin Martyr treated by the Pythagorean philosopher, to whom he applied for instruction: τί δαί; ἀμίλησας, ἔφη, μουσικῆ, καὶ ἀστρονομία, καὶ γεωμετρία; ἢ δοκεῖς κατόψεσθαι τι τῶν εἰς εὐδαιμονίαν συντελούντων, εἰ μὴ ταῦτα πρῶτον διδαχθείης, ἃ τὴν ψυχὴν κ. τ. λ. Dial. cum Tryph. p. 169.

ΜΑ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τὴν κληρου-  
χικὴν ;

καὶ ἀφαιρέσεις ἀνάγκην ἔχουσι πᾶσαν ἐπιμετρεῖν ἢ ἐνέμοιτο γῆν Αἰγυπτίων οἱ λόγοι· διὸ καὶ γεωμετρία ὠνόμασται. Laert. de eodem, VIII. 11. τοῦ-  
τον καὶ γεωμετρίαν ἐπὶ πέρας ἀγαγεῖν, Μοίριδος πρῶτον ἐρώτητος τὰς ἀρχὰς  
τῶν στοιχείων αὐτῆς.

202. ἀναμετρεῖσθαι. Schol. Eurip. Orest. v. 14. p. 283. ed. Matth.  
Ἀναμετρήσασθαι : “ ἀναμέτρει τὸ χωρίον” παρὰ Ἀριστοφάνει ἀντὶ τοῦ  
διαμέτρει. Hermann cites Eurip. Ion 1271. ἀμετρησίμην φρένας τὰς  
σάς. Elect. 52. γνώμης πονηροῖς κανόνισιν ἀναμετρούμενος | τὸ σῶφρον  
ἴστω.

Πβ. κληρουχικὴν (κλῆρον, ἔχω), *land belonging to a cleruchy*. Boeckh  
has entered with his usual learning into the subject of the ancient  
Cleruchies. A portion only of his remarks can be inserted here.  
“ It was always considered as a right of conquest to divide the  
lands of the conquered people into lots of freehold estates (κλῆροι) ;  
in this manner the Grecians peopled many cities and countries which  
had previously been in the possession of barbarians ; thus, for ex-  
ample, Athens colonized Amphipolis, which she took from the Edoni.  
. . . . The distribution of the land was employed as a caution against,  
and penalty for, revolt ; and the Athenians perceived that there was  
no cheaper or better method of maintaining the supremacy, as  
Machiavelli has most justly remarked, than the establishment of  
colonies, which would be compelled to exert themselves for their  
own interest to retain possession of the conquered countries : but in  
this calculation they were so blinded by passion and avarice, as to  
fail to perceive that their measures excited a lasting hatred against  
the oppressors, from the consequences of which oversight Athens  
severely suffered. . . . Are we to call it disinterestedness, when  
one state endows its poor citizens with lands at the cost of another ?  
Now it was of this class of persons that the settlers were chiefly  
composed, and the state provided them with arms, and defrayed the  
expenses of their journey. It is nevertheless true, that the lands  
were distributed by lot among a fixed number of citizens : the prin-  
ciple of division doubtless was, that all who wished to partake in the  
adventure applied voluntarily, and it was then determined by lot  
who should, and who should not receive a share. If any wealthy  
person wished to go out as a fellow-speculator, full liberty must ne-  
cessarily have been granted to him. The profitableness of the con-  
cern forbids us to imagine that all the citizens cast lots, and that  
those upon whom the chance fell were compelled to become Cleru-  
chi. . . . The distribution of lands was of most frequent occurrence  
after the administration of Pericles. Pericles himself, and his suc-  
cessors, Alcibiades, Cleon, and other statesmen, employed it as a  
means of appeasing the needy citizens ; and the fondness of the  
common Athenians for this measure may be seen from the example  
of Strepsiades in the Clouds of Aristophanes, who, on the mention



ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστείων λέγεις.  
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.

ΜΑ. αὐτὴ δὲ σοι γῆς περίοδος πάσης. ὄρῳς ; 205  
αἶδε μὲν Ἀθῆναι. ΣΤ. τί συ λέγεις ; οὐ πείθομαι,  
ἐπεὶ δικαστὰς οὐχ ὀρῶ καθημένους.

of the word Geometry, is instantly reminded of measuring out the lands of Cleruchi." Boeckh's Public Economy, vol. II. pp. 168—179. See also Mitford III. 11. 415. Müller's Dorians, I. 134. Laert. X. 1. Plutarch in Pericle XI.

203. τὴν ξύμπασαν. The reader has been prepared for this trait by the preface prefixed to our Knights, and the accounts there given of the ambitious designs of Athens, who was now looking to universal dominion. The following graphic description from Plutarch must suffice for the present place. Ἀλκιβιάδης δὲ Καρχηδόνα καὶ Λιβύην ὀνειροπολῶν, ἐκ δὲ τούτων προσγενομένων, Ἰταλίαν καὶ Πελοπόννησον ἤδη περιβαλλόμενος, ὀλίγου δεῖν ἐφόδια τοῦ πολέμου Σικελίαν ἐποιεῖτο. Καὶ τοὺς μὲν νέους αὐτόθεν εἶχεν ἤδη ταῖς ἐλπίσιν ἐπληρούμενος· τῶν δὲ πρεσβυτέρων ἠκροῶντο πολλὰ θαυμάσια περὶ τῆς στρατείας περαιωντῶν, ὥστε πολλοὺς ἐν ταῖς παλαιστραῖς καὶ τοῖς ἡμικυκλίους καθέζεσθαι, τῆς τε νήσου τὸ σχῆμα καὶ θέσιν Λιβύης καὶ Καρχηδόνος ὑπογράφοντας. Alcib. 17.

Ib. ἀστείων λέγεις. "You funny fellow," intimates Strepsiades, at the same time poking his finger into the scholar's ribs, "but you talk as the *whole town* is doing just now." This seems, looking to the quotation from Plutarch just made, no unfair explanation of the passage ; but the reader will probably be better satisfied with that of Schutz. "Fatuitas videtur hominis rustici, qui totum orbem terrarum divisum iri pauperibus putat. Idemque *pulcrum* hoc dicit et *leprium* inventum, quod sit populare et ad ditandos cives utilissimum."

205. περίοδος (*points to a large map*). Herodot. V. 49. Ἀπικνέεται δ' ὦν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένηος ἔχοντος τὴν ἀρχήν. τῷ δὲ ἐς λόγους ἦγε, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πίνακα, ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέτμητο, καὶ θάλασσά τε πάσα, καὶ πόταμοι πάντες. Id. IV. 36. γελῶ δὲ ὀρέων γῆς περιόδους γράψαντας πολλοὺς ἤδη κ. τ. λ. Aelian. III. 28. Ὅρων ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονούντα ἐπὶ τοῖς ἀγροῖς, ἦγαγεν αὐτὸν ἐπὶ τινα τόπον, ἔμβα ἀνέκειτο πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τὴν Ἀττικὴν ἐνταῦθα ἀναζητεῖν. Ὡς δὲ εὔρε, προσέταξε τοὺς ἀγροὺς τοὺς ἰδίου διαθρῆσαι. Τοῦ δὲ εἰπόντος, ἀλλ' οὐδαμοῦ γεγραμμένοι εἰσίν. Ἐπὶ τούτοις, εἶπε, μέγα φρονεῖς, οὔτε οὐδὲν μέρος τῆς γῆς εἰσίν ; Theophrast. ap. Laert. V. 52. Anaximander ap. eund. II. 2. Ib. σοι redundant.

206. αἶδε—Ἀθῆναι, *here is Athens* (pointing to it on the map). Compare Aristagoras (Herodot. V. 49.) pointing out to Cleomenes the several parts of the world on *his* map. Λυδῶν δὲ . . οἶδε ἔχονται Φρύγες οἱ πρὸς τὴν ἡῶ κ. τ. λ.

207. The reader of the Wasps needs no explanation of this verse.

ΜΑ. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται ;

ΜΑ. ἐνταῦθ' ἔνεισιν. ἢ δέ γ' Εὐβοί', ὡς ὀργᾶς. 210

ἢδὲ παρατέταται μακρὰ πόρρω πάνυ.

ΣΤ. οἶδ' ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.

ἀλλ' ἢ Λακεδαίμων ποῦ ἔστιν ; ΜΑ. ὅπου ἔστιν ;  
αὐτή.

ΣΤ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε,

ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ. 215

ΜΑ. ἀλλ' οὐχ οἶόν τε νῆ Δί'. ΣΤ. οἰμῶξεσθ' ἄρα.

φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνήρ ;

208. ὡς ἀληθῶς in very truth. " ὡς eodem sensu usurpatur, Ach. 335. Lysist. 32. 499. auget et confirmat, quæ prius dicta sunt." Elms.

211. παρατέταται (παρατείνω). The scholar with his finger traces the island *stretching* along to a great length, from which it acquired the name of Μακρίς. Herodot. II. 8. τῇ μὲν γὰρ, τῆς Ἀραβίης ὄρος παρατέταται. I. 203. καὶ τὰ μὲν πρὸς τὴν ἐσπέρην φέροντα τῆς θαλάσσης ταύτης ὁ Καύκασος παρατείνει.

212. παρετάθη, has been stretched, i. e. on the rack. For examples from Plato, Xenophon, Plutarch, and others, see Ruhnken ad Lex. Timæi in v. παρατενεῖς. The allusion is to the severe tributes imposed by the Athenians on the Eubæans. See Wachsmuth II. 76.

214. πάνυ Rav. Dind. μέγα Br. Herm.

215. ταύτην. " This is the state, and not Eubæa, which it requires every exertion of thought to remove πόρρω πάνυ from us. And the worse for you" (οἰμῶξεσθ' ἄρα), continues Strepsiades, with a shrug of the shoulders, " if you tell me that that cannot be effected."

216. Strepsiades, after gazing a little longer on the map, casts his eyes upwards, and betrays a look of extreme astonishment.

217. κρεμάθρα (κρεμάννυμι), a machine, (and judging from that in which the Genius of Pantomime makes his or her descent in the present day, no doubt a very gorgeous one,) in which the Tragic poets <sup>n</sup> suspended their gods, when descending from heaven, for

<sup>n</sup> The practice is thus playfully alluded to in the " Liebes" of Alexis :

Οὐ γέγονε μετὰ Σόλωνα κρείττων οὐδὲ εἰς  
Ἄριστονίκου νομοθέτης. τὰ τ' ἄλλα γὰρ  
νενομοθέτηκε πολλὰ καὶ παντοῖα δέ,  
νυνὶ τε καινὸν εἰσφέρει νόμον τινὰ  
χρυσοῦν· τὸ μὴ πωλεῖν ἔτι καθημένους  
τοὺς ἰχθυοπάλας, διὰ τέλους δ' ἔστηκότας.

ΜΑ. αὐτός. ΣΤ. τίς αὐτός; ΜΑ. Σωκράτης. ΣΤ.  
ὦ Σώκρατες.

ἴθ' οὗτος, ἀναβόησον "αὐτόν" μοι μέγα.

the purpose of *cutting* those scenic knots, which the dramatist found himself unable to untie. On the present occasion, I imagine the *κρεμάθρα* to have been as yet out of sight of the spectators, and the first words of Socrates (infr. 223.) to be literally "a voice from the air." For the aerial residences which Philostratus found the Indian gymnosophists occupying, see that most mendacious of biographers Vit. Apollon. III. c. 13.

218. αὐτός, *himself*, (said in a whisper). The αὐτός ἔφη of the Pythagorean school, whether used by the scholars of their master, or by their master of the god, to whom he wished all his proceedings to be ascribed, (see Rittershuis's notes in Porphyry's Life of Pythagoras, p. 254.) will instantly occur to the reader's mind. The term was frequent in the philosophic schools, as well as on other occasions. Thus in the Protagoras of Plato, when Socrates and a companion seek an interview with that celebrated sophist on his first arrival in Athens, the porter after opening the door and giving a cautious glance at the new comers, ἔα, ἔφη, σοφισταί τινες· οὐ σχολὴ αὐτῷ. Aristoph. Fr. 261. ἀνοίγέτω τις δόματ'· αὐτὸς ἔρχεται. Theophr. περὶ κολακείας. καὶ τοὺς ἀπαντῶντας ἐπιστῆναι κελεύσαι, ἕως ἂν αὐτὸς παρέλθῃ.

Ib. Σωκράτης. At this intimation, Strepsiades stands as if shot. His arms drop lifeless by his side, his feet seem scarcely able to support him, his mouth opens like that of an absolute idiot, and his eyes gaze upon the *ταρρὸς* in a state of fatuity.

Ib. ὦ Σώκρατες. If the description above given be correct, it is obvious that this reading, though supported by such authorities as Bekker and Dindorf, is incorrect. To suppose Strepsiades immediately calling upon Socrates, is obviously inconsistent with the feelings of awe and reverence, with which his first approach to the *great man* must have been attended. Instead of ὦ Σώκρατες, should we not therefore read with the great Bentley, τί; Σωκράτης; i. e. "What! Socrates, the absolute, veritable Socrates!"

219. Three things are, I think, to be noticed in this verse: the half-whisper in which Strepsiades speaks—the repetition of the word "αὐτός" instead of Socrates, and the word μέγα, implying the loud tone in which the scholar's call is to be made. The reverential feel-

εἶτ' εἰς νέωτά φησι γράψειν, κρεμαμένους·  
καὶ θάπτον ἀποπέμψουσι τοὺς ὄνουμένους,  
ἀπὸ μηχανῆς πωλοῦντες, ὥσπερ οἱ θεοί.

Alexis ap. Athen. VI. 226, b.

o In this former sense Cicero evidently understood the expression: "nec vero probare soleo id, quod de Pythagoreis accepimus; quos ferunt, siquid affirmarent in disputando, cum ex iis quæreretur, quare ita esset, respondere solitos, *Ipse dixit*. Ipse autem erat Pythagoras." De Nat. Deor. I. 5.

ΜΑ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γάρ μοι σχολή.

ΣΤ. ὦ Σώκρατες,

221

ὦ Σωκρατίδιον. ΣΩ. τί με καλεῖς, ὠφήμερε;

ings of Strepsiades are implied in the whisper—the repetition of αὐτὸς, besides its sly humour, saves us the necessity of a *quasi-accusative* after the intransitive verb ἀναβόησον, and the word μέγα confirms that supposed altitude of Socrates in the air, which in a former verse had been intimated to the spectators by the angle at which the head of Strepsiades was thrown back. These, it may be said, are minute observations; but on what but such minutiae does the enjoyment of a comic drama often depend?

Ib. ἴθ' οὗτος. “nim excitandi habet οὗτος et αὐτη, ut interjectiones.” Thiersch ad Plut. 434. Cf. nos in Vesp. 903.

Ib. μέγα, *loudly*. (Plat. Lys. 211, α. σμικρὸν, *softly*.) Lucian VI. 288. διάτορόν τι καὶ γεγωνὸς ἀναβοήσας. III. 58. ἀναβοήσας παμμέγεθες. See also Ast's note Plat. 5 Rep. §. 1. Ib. μοι redundant.

220. οὐ μοι σχολή. If we did not know how many years the exhibition of the Clouds took place before the principles of the Socratic school were fully developed, we should say that the scholar is here dismissed in language, which does not indicate the author's usual tact. An entire command of their time, or, in other words, absolute leisure, was among the most prized possessions of the Socratic school. (The scholar here enters the encyclema, and Strepsiades is left to himself. That the situation was one of no small embarrassment, is shewn from the agitated way in which he now paces the stage, now stops, now frames his lips to pronounce the word Socrates, and again desists.)

221-2. ὦ Σώκρατες, Σωκρατίδιον. In what mode these two words are at last pronounced, we shall not take upon ourselves to say. It may be observed, however, that at all the evening-repasts, it was admitted that Callistratus, in his mode of managing them, had made a prodigious hit. Even ἠThrasymachus, stroking his chin over his fifth goblet, was heard to say, “I hooted that wearisome drama in the morning, and any other that comes before me, written contrary to those canons which I have laid down for the composition of a Dionysiac comedy, shall share the same fate. But I must allow that on one or two occasions Callistratus surpassed himself, and it is clear that he had been well tutored.”

222. ὠφήμερε, i. e. ὠ ἐφήμερε. The philosopher's epithet accords with that dignity which philosophers always assume in comparison with their humbler fellow-creatures. (Cf. Plat. in Theæt. 172, d.

† Hence the language of Antisthenes in Xenophon's Banquet: Καὶ μὴν καὶ τὸ ἀβρότατόν γε κτήμα, τὴν Σχολὴν ἀεὶ ὄρατέ μοι παρούσαν, ὥστε καὶ θεάσασθαι τὰ ἀξιοθέατα, καὶ ἀκούειν τὰ ἀξιάκουστα· καὶ (ὃ πλείστου ἐγὼ τιμῶμαι) Σωκράτει σχολάζων συνδιημερεύειν. IV. 44. See also Plat. in Theæt. 172, c.

‡ Cf. nos in Preface to Knights, and the theatrical Colloquies at the end of this play.



ΣΤ. πρῶτον μὲν ὃ τι δρᾶς, ἀντιβολῶ, κάτειπε μοι.  
 ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

176, a.) To Bergler's illustrations of the word, (*Æsch. Prom.* 82. θεῶν γέρα συλῶν ἐφημέροισι προστίθει. Also vv. 253, 944. Eurip. *Orest.* 973. v. note ad *Anv.* 688.) add *Æsch. Fr. Inc.* 282. τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ. and compare the word ἐπιχρόνιοι as used in Heraclitus's letter to the king of Persia. (*Laert.* IX. 14.)

224. The pauses and rhythm of this verse, ἀερόβᾶτῶ | καὶ περὶ φρονῶ | τὸν ἥλιον, seem to shew that no ordinary comic effect was meant to be produced by its enunciation. But this was not its only difficulty to the actor: for, if our interpretation be correct, he had to utter it from a great elevation, and yet make every word distinctly audible to an immense body of spectators. Whatever was the tone given to the verse on this its first enunciation, would of course be mimicked by Strepsiades in his future retort, (*infr.* 1448.) in the highest possible spirit of burlesque and contrast.

Ib. ἀεροβατῶ (βαίνω). This term throws us back upon one of those physiological impostors, who preceded the exhibition of "the Clouds," who, according to Porphyry, had all derived their knowledge from Pythagoras (*Vit. Pyth.* 29.) and whom the corresponding language of the poet justifies us in supposing that he had in his eye, when composing this drama. ὦν μεταλαβόντας Ἐμπεδοκλέα τε καὶ Ἐπιμενίδην, καὶ Ἄβαριν, πολλαχῆ ἐπιτετελεκέναι τοιαῦτα . . . ἄλλως τε καὶ "ἀλεξάνεμος" μὲν ἦν τὸ ἐπόννημον Ἐμπεδοκλέους "καθαρτῆς" δὲ τὸ Ἐπιμενίδου "αἰθροβάτης" δὲ τὸ Ἀβάριδος ὅτι ἦρα οἶστῶ τοῦ ἐν Ὑπερβορείοις Ἀπόλλωνος δωρηθέντι αὐτῷ ἐποχοῦμενος, ποταμούς τε καὶ πελάγη, καὶ τὰ ἄβατα διέβαινε, ἀεροβατῶν τρόπον τινά. (*Cf. Jamb. Vit. Pyth.* XIX. 91. XXVIII. 136. *Herodot.* IV. 36.) A compound like this was not likely to escape the Aristophanic Lucian. I. 24. ἄρτι μὲν ἀεροβατοῦντας δεικνύουσα καὶ νεφέλαις ξυνόντας. VII. 20. καὶ νῦν ἐν τῇ σελήνῃ κατοικῶ ἀεροβατῶν τὰ πολλά.

Ib. περιφρονῶ (φρονῶ), to examine on all sides, to consider attentively. "And is that your object?" says a little knot of young philosophers and theatrical critics among themselves. "Then prepare for a host of inquiries as the result of your observations. And first, how find you the great luminary as to shape? Is it flat like a leaf, as Anaximenes opined; or curved and boat-fashioned, as Heraclitus maintains? Is it precisely of the same size that it appears to the eye, or as Anaxagoras imagined, a little larger than the Peloponnesus; and further, was the illustrious Thales correct in his calculation, when he made it just 720 times larger than the moon?" "And when you have answered all these queries of our learned friend," said another, "let me step in with a brace more. Is the heaven really paved with stones, and is the sun only a stone more ignited than the rest;

1 To the word in the text, add the remarkable expressions which he applies to himself as the author of "the Clouds," in his drama of the succeeding year. *Vesp.* 1042. τοιῶνδ' εὐρόντες ἀλεξίκακον τῆς χάρας τῆσδε καθαρθῆν.

or instead of that solid mass which Anaxagoras supposed him to be, is he not rather a mere cloud, which forms itself day by day from the exhalations rising from the earth, and which then goes out like a rush-light, after the matter on which he fed has been expended?" "And in the questions which I shall put to you," said a third, "remember that the credit of your friend Euripides, and the philosophical books in which he is for ever rummaging, is at stake. Is the sun a mere clod (βῶλος) which acquires its heat by a ceaseless round of contortions and convolutions, and was Tantalus a mere physiologist, the stone over his head being neither more nor less than that hot stone which the poet's preceptor in philosophy was pleased to consider as the great luminary?" (Eurip. in Orest. V. 971.) "Psha, psha," said a dark-eyed Samiote, "you men of Athens must for ever go to the shores of Asia Minor for your philosophy: had you dropped anchor previously at my native isle, as you sun-gazer to my knowledge did, (Laert. II. 23.) you would have known that he is now contemplating that blessed luminary for the purpose of ascertaining what portion of the mundane fire, or emanative principle is resident in it. If I do not dilate further on the subject, it is because I am anxious to see how a man looks after being occupied in so interesting an inquiry. Lower your work a little, O best of mechanists, and bring your machinery, if not down to the stage, at least to a point accessible to the eye. (The machinery is here lowered, but still remains suspended in the air.) Ah! it is as I might have suspected from the inveterate malice of those comic writers. Instead of the gorgeous *cremathra*, our sun-gazer is consigned to a wicker-basket (*ταππὸς*), little better than a hen-coop. And the gazer's face! By the holy Tetractys, it is of that fiery colour which a furnace assumes after it has been seven times heated: and matters are not mended by his carrying the dog-star on the tip of his nose, which the impudence of the mask-maker has made the snubbest of the snub. And the cheeks puff, and the eye-balls glare, and the hair stands on end, and the nostrils dilate, as if a column of fiery air went up from each of them, while the philosophic cloak, instead of its usual modest construction, is blown into such dimensions, as might comport with some mighty gonfalon or flag. Well, well, let the rude rabble laugh as they will! there's credit and comfort yet for philosophy in the carriage and bearing of him who is the object of their vulgar merriment;

Though storms of laughter round about him break,  
He unconcern'd doth hear the mighty r crack."

† And the real Socrates meantime? If any man in the theatre laughed louder than the rest at all this buffoonery, it was the son of Sophroniscus himself. The cleverness of the mask more particularly excited his admiration. "And where," said he, "is that handsome young monkey Critobulus, who pretended to dispute with me the other evening the prize of beauty? (Xenoph. Conviv. V. 1—10.) Will he look at that ample wide-spread nostril, so admirably calculated for taking in all the fragrances of earth and heaven, and pretend to put his own small but finely-chiseled nose in comparison with it? But," continued he, "it is time that the numerous strangers should have an opportunity of seeing to what perfec-

ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς, 225  
 ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ. ΣΩ. οὐ γὰρ ἂν ποτε  
 ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,

225. This verse and part of the succeeding must, if I understand and interpret them correctly, again have tasked the actor's utmost skill; for—the lips move, and a voice is heard; but it is a dreamer unconsciously giving vent to thoughts, which the waking man would have kept to himself. Some accounts of the Socratic atheism have evidently reached Strepsiades; but an awful reverence for Socrates leads him to intimate that knowledge, as we shall presently see, in terms of the utmost delicacy, as well as in a tone of perfect abstraction: and even with both these precautions, so much are his more reverential feelings broken in upon, that an *if indeed* (εἶπερ) is found necessary at the end to qualify the painful allusions which have unconsciously been made. That the words, uttered by Strepsiades, were necessarily to be heard by the audience, is clear enough; that they were not meant to reach the philosopher's ear in the basket (which indeed they could not without great dramatic inconsistency) may be gathered from the text, which admits of Socrates' continuing his answer as if no interruption had taken place. And thus much for the actor's general difficulties: but in pronouncing the word *ὑπερφρονεῖν*, he would have to refer to the *περιφρονεῖν* of the preceding speaker, and make such a difference between the two prepositions, as would forcibly express the distinction between thinking deeply *about* the sun, and carrying the thoughts *beyond*, i. e. despising those who ought to have been the objects of his reverence, the delicate phrase by which Strepsiades alludes to the Socratic impiety. To those who may consider this interpretation as somewhat far-fetched, I subjoin the simpler explanation of the Scholiast—*ὑπερφρονεῖν* ἀντὶ τοῦ εἰπεῖν, περιωεῖν καὶ περισκοπεῖν ἵνα διαβάλῃ τὸν Σωκράτη ὑπερφρονοῦντα τῶν θεῶν.

226. εἶπερ (sc. ὑπερφρονεῖς). Instances of this ellipse are frequent in Plato and Aristotle. Plat. Parmen. 150, a. Ἐν μὲν ὄλῳ ἄρα τῷ ἐνὶ οὐκ ἂν εἴη σμικρότης, ἀλλ' εἶπερ (sc. εἴη), ἐν μέρει. Euthyd. 296, a. ἀλλ' ὅπως μὴ τι ἡμᾶς σφήλη τὸ ἀεὶ τοῦτο. Οὐκουν ἡμᾶς γε, ἔφη, ἀλλ' εἶπερ (sc. σφαλεῖ), σέ. 2 Legg. 667, a. οὐκ, ὦ γαθὲ, προσέχων τούτῳ τὸν νοῦν δρῶ τοῦτο, εἶπερ. Add 10 Legg. 900, e. 6 Rep. 497, e. Parmen. 138, d. Aristot. Polit. II. 7. p. 106. V. 11. p. 375. Eth. Nicom. V. 9. VIII. 2. IX. 7.

Ib. οὐ γὰρ ἂν ἐξεῦρον, et v. 230. οὐκ ἂν εὔρον, vertendum est: *nunquam possem indagare*. HARL.

227. τὰ μετέωρα (ἑώρα, αἰώρα, that which is in a state of suspension) *πράγματα, things above the earth*, as sun, moon, stars,

tion our artists carry these matters; and how can that so well be done as by iny standing up, and thus giving them the means of comparing the Socrates of real life with the Socrates upon the stage?" And the cheerful, noble-minded man rose accordingly from his seat, and stood a conspicuous object till nearly the drama's close. (Ælian. Var. Hist. II. 13.)

εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα  
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα.

εἰ δ' ὦν χαμαὶ τάνω κάτωθεν ἐσκόπουν,

230

οὐκ ἂν ποθ' εὖρον· οὐ γὰρ ἄλλ' ἢ γῆ βία

ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.

Noctivagæque faces cæli, flammæque volantes,  
Nubila, ros, imbres, nix, venti, fulmina, grando,  
Et rapidi fremitus, et murmura magna minarum.

Lucret. V. 1190.

Plat. Protag. 315, c. ἐφαίνοντο δὲ περὶ φύσεώς τε καὶ τῶν μετεώρων ἀστρονομικὰ ἅπτα διερωτῶν τὸν Ἰππίαν. Amat. 132, c. ἀδολεσχοῦσι μὲν οὖν οὗτοι περὶ τῶν μετεώρων καὶ φλυαροῦσι φιλοσοφοῦντες. Eurpol. ap. Diog. Laert. — ἐνδοθὶ μὲν ἐστὶ Πρωταγόρας ὁ Τηϊῖος, | ὃς ἀλαζονεύεται μὲν ἀλιτήριος | περὶ τῶν μετεώρων. Epicurus ap. Laert. X. 142. εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλκε τοὺς φόβους τῆς διανοίας, τοὺς τε περὶ μετεώρων, καὶ θανάτου καὶ ἀλγηδόνων· ἔτι τε τὸ πέρας τῶν ἐπιθυμιῶν ἐδίδασκεν ἂν, καὶ οὐκ ἂν ποτε εἶχονεν ὅ τι μεμφαίμεθα αὐτοῖς, πανταχόθεν εἰσπληρουμένοις τῶν ἡδονῶν, ὡς οὐδαμύθεν οὔτε τὸ ἀλγοῦν, οὔτε τὸ λυπούμενον, ἔχουσιν, ὅπερ ἐστὶ τὸ κακόν. Id. ap. eund. ibid. εἰ μὴθὲν ἡμᾶς αἰ περὶ τῶν μετεώρων ὑποψίαὶ ἠνώχλων, καὶ αἰ περὶ θανάτου, μήποτε πρὸς ἡμᾶς (εἴ τι ἔτι τετόλμηκα νοεῖν τοὺς ὄρους τῶν ἀλγηδόνων καὶ τῶν ἐπιθυμιῶν) οὐκ ἂν προσεδεόμεθα φυσιολογίας. Cf. infr. 1425. For references of Xenophon and Plato to this portion of the Clouds, see Mem. IV. 7. 6. Apol. Soc. §. 2. The following miscellaneous references are added for those who wish to pursue the subject further, either in the way of writers on the subject, verbal illustrations, or otherwise. Laert. VII. 135. 174. VIII. 85. 89. IX. 12. X. 7. 29. 76. 78. 82. 84. 87. 96, 97. Plut. Peric. 32. Arist. Av. 690. 1447. Pac. 92. Plat. Phædr. 246, d. 270, b. Cratyl. 396, d. Tim. 91, d. Lucian I. 27. 31, 43. Alciph. I. Ep. 3, 10.

228. νόημα, *the thinking power*. II. XIX. 218. Od. XX. 346. Cf. Brucker de Secta Eclect. II. 235.

229. “ τὸν ὅμοιον (*congenial*) ἀέρα pertinet ad opinionem Ionicorum de anima, quam inde ab Anaximene dicebant ἀεροειδῆ, auctore Plut. de Plac. Phil. IV. 3.” ERN. “ Imo pertinet eo, quod ita subtilis et tenuis sit meditatio, ut aeri similis habeatur.” DIND. A third opinion, and one more agreeable to the general theory maintained throughout these notes, may be derived from Aristotle. εἶκοι δὲ καὶ τὸ παρὰ τῶν Πυθαγορείων λεγόμενον τὴν αὐτὴν ἔχει διάνοιαν· ἔφασαν γάρ τινες αὐτῶν, ψυχὴν εἶναι τὰ ἐν τῷ ἀέρι ξύσματα. De Cælo. See also Brucker I. 513. 517.

231. οὐ γὰρ ἄλλ', *for*. The idiom has been explained in a former play, Eq. 1168. See also Thiersch. Ran. p. 23. Notæ in Eurip. Suppl. v. 569.

232. ἰκμάς, *moisture*. Lucian VII. 10. ἔπειτα δὲ κάκεινο πῶς οὐκ



πάσχει δὲ ταῦτὸ τοῦτο καὶ τὰ κάρδαμα.

ΣΤ. τί φῆς;

ἡ φροντίς ἔλκει τὴν ἰκμάδ' εἰς τὰ κάρδαμα;

235

ἴθι νυν, κατάβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,

ἵνα με διδάξης ὧνπερ οὔνεκ' ἐλήλυθα.

ἄγνωμον αὐτῶν (philosophorum sc.) καὶ παντελῶς τετυφωμένον, τὸ περὶ τῶν οὕτως ἀδύλων λέγοντας . . . μύθρον μὲν εἶναι τὸν ἥλιον, κατοικεῖσθαι δὲ τὴν σελήην, ὑδατοποιεῖν δὲ τοὺς ἀστέρας, τοῦ ἡλίου καθάπερ ἰμονῆ τινὴ τὴν ἰκμάδα ἐκ τῆς θαλάσσης ἀνασπῶντος.

Ib. τῆς φροντίδος. That Socrates was versed in the writings of Heraclitus, is well known; and to some opinions of that school, as that a dry soul is the best—that the death of intelligent souls rises from moisture, &c., reference is here probably made. See Brucker de secta Heracl. §. 41, 42.

233. "The very same thing (ταῦτὸ τοῦτο, cf. nos in Vesp. 499.) is the case with water-cresses." Cf. Thiersch ad Plut. 547. The philosopher here suddenly descends from his stilts, and illustrates his position by a very humble comparison. That these sudden transitions were not unusual with Socrates, is well known: for one specimen of the kind, not the most delicate, see his Sophista 227, b. See also Xen. Mem. III. 8. 6. and Plat. Hip. Maj. throughout.

Ib. ταῦτὸ τοῦτο. See Elmsley's Review of Hermann's Supplies, Classical Journal XVI. 437.

Ib. κάρδαμα. Here again some philosophical allusion is probably meant, which it is now impossible to explain. That the Italian school, and more particularly Empedocles, had looked deeply into the virtues and quality of plants, is well known, (Brucker I. 1114. cf. Iambl. Adhort. pp. 82. 96. 376.) and each philosopher had perhaps his favourite plant. The mallow, for example, was in high estimation with Pythagoras, who in its perpetual turn towards the sun, saw a proof of that sympathy between things celestial and terrestrial, (Iamb. Vit. XXIV. 109. cf. Adhort. c. 5. p. 82.) which he held in common with the Chaldeans. (Br. I. 138.) Socrates appears to have fixed on the water-cress, as the expositor of some of his philosophical<sup>s</sup> opinions.

237. με διδάξης, Rav. Dind. μ' ἐκδιδάξης Br. Herm.

Ib. The γαρρὸς is here let down, and Socrates steps upon the stage, a magic wand in one hand, and a small bag in the other. Strepsiades, after gazing with profound admiration on the arbiter of his destinies, fixes his eyes on the mysterious bag, on which an in-

<sup>s</sup> The origin of most such eccentric opinions is put by the acute Lucian into the mouth of his Pythagoras, when speaking as a cock: ἑώρων ὅτι εἰ μὲν τὰ συνήθη, καὶ ταῖν' αὐτοῖς πολλοῖς νομίζοιμι, ἥκιστα ἐπισπάσσομαι τοὺς ἀνθρώπους ἐς τὸ θαῦμα ὑσφ' δὲ ἂν ξενίζοιμι, τοσοῦτ' αἰνότερος ὄμην αὐτοῖς ἔσεσθαι. διὰ τοῦτο καινοποιεῖν εἰλόμην, ἀπάρρητον ποιησάμενος τὴν αἰτίαν, ὡς εἰκόζοντες ἕλλοι ἄλλως, ἅπαντες ἐκπλήττωνται, καθάπερ ἐν τοῖς ἀσάφεισι τῶν χρησμών. VI. 317.

ΣΩ. ἦλθες δὲ κατὰ τί ; ΣΤ. βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

240

ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γεινόμενος ;

ward feeling tells him that something connected with his future fortunes depends. Proper salutations and reverences having passed between the school and their master, the encyclema is withdrawn, and Socrates and Strepsiades are left alone together.

238. κατὰ τί, *whence?* Cf. Av. 916. Eccl. 559. 565. 604. Pac. 192.

Ib. λέγειν. For the same purpose Xenophon's Critias and Alcibiades make their application to the son of Sophroniscus. νομίσαντε εἰ ὀμιλησαίτην ἐκείνω, γενέσθαι ἂν ἰκανωτίτω λέγειν. (Mem. I. 2. 15.) Plat. Protag. 311, a. πάντες τὸν ἄνδρα ἐπαινοῦσι καὶ φασὶ σοφώτατον εἶναι λέγειν. Ib. 312, d. Mem. III. 3. 11.

240. ἄγομαι, φέρομαι, *bona mea diripiuntur.*

Ib. τὰ χρήματ' ἐνεχυράζομαι, for χρήματά μου ἐνεχυράζεται (Matth. Gr. Gr. §. 422.) *bona mea pignori capiuntur a creditoribus.*

241. " *Whence have you become in debt (ὑπόχρεως) without knowing how?*" It is not merely for the purpose of illustrating a well-known formula, that the following instances of it are here subjoined. Plat. Protag. 321, c. Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις. Xen. (Econ. XVIII. 9. ταῦτα τοίνυν ἐλελήθειν ἑμαυτὸν ἐπιστάμενος καὶ πάλα. Laert. Proem. 3. λαθάνουσι δ' αὐτοὺς τὰ τῶν Ἑλλήνων κατορθώματα, ἀφ' ὧν μὴ ὅτι γε φιλοσοφία, ἀλλὰ καὶ γένος ἀνθρώπων ἦρξε, βαριζύροις προσάπτοντες. Marinus in vita Procli : τοσοῦτον ἐλάνθανεν, ὅσον οὐδὲ οἱ Πυθαγόρειοι, τὸ Δάθε βιώσας τοῦ καθηγεμόνος ἀσάλειτον φυλάττοντες. Lucian de Sectis, IV. 90. δεήσει τοίνυν σέ, εἰ μέλλεις Στωϊκῶν τὸν ἄριστον εἴσεσθαι, εἰ καὶ μὴ ἐπὶ πάντας, ἀλλ' οὖν ἐπὶ τοὺς πλείστους αὐτῶν ἐλθεῖν, καὶ πειραθῆναι. καὶ τὸν ἀμείνω προστήσασθαι διδάσκαλον, γυμνασιμένον γε πρότερον, καὶ κριτικὴν τῶν τοιούτων δύναμιν πορισάμενον, ὡς μή σε λάβη ὁ χεῖρων προκριθεῖς.

t Our worthy landowner appears to have considered a communication of the whole art of oratory, as a thing as easily done as the reaping his wheat and barley, and converting them into meal or money. The following extract, while it furnishes a further illustration of the term λέγειν, may serve as a hint to those, whose opinions on the subject of oratory may perhaps be of nearly the same easy nature as those of Strepsiades. Laert. III. 94. de Platone. τὸ ὀρθῶς λέγειν διαίρεται εἰς τέτταρα· ἐν μὲν, ἃ δεῖ λέγειν· ἐν δὲ ὅσα δεῖ λέγειν· τρίτον, πρὸς οὓς δεῖ λέγειν· τέταρτον δὲ, πηνίκα λέγειν δεῖ. ἃ μὲν οὖν δεῖ λέγειν, ἃ μέλλει συμφέρειν τῷ λέγοντι καὶ ἀκούοντι· τὸ δὲ ὅσα δεῖ λέγειν, μὴ πλεῖω μῆδὲ ἐλάττω τῶν ἰκανῶν· τὸ δὲ πρὸς οὓς δεῖ λέγειν, ἂν τε πρὸς πρεσβυτέρους ἀμαρτάνοντας διαλέγηται, ἀρμόττοντας δεῖ τοῖς λόγους διαλέγεσθαι ὡς πρεσβυτέρους. ἂν τε πρὸς νεωτέρους. ἀρμόττοντας δεῖ λέγεσθαι ὡς νεωτέροις· πηνίκα δὲ λέγειν ἐστὶ, μήτε προτέρω μήτε ὑστέρω· εἰ δὲ μὴ, διαμαρτησέσθαι καὶ κακῶς ἐρεῖν. Cf. Cicero de Nat. Deor. II. 59.

ΣΤ. νόσος μ' ἐπέτριψεν ἰππικῇ, δεινὴ φαγεῖν.  
ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγῳ,  
τὸν μηδὲν ἀποδίδοντα. μισθὸν δ' ὄντιν' ἂν  
πράττη μ' ὁμοῦμαι σοι καταθήσειν τοὺς θεοὺς. 245

ΣΩ. ποίους θεοὺς ὁμεί σύ; πρῶτον γὰρ θεοὶ  
ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤ. τῶ γὰρ ὄμνυτ'; ἢ

242. δεινὴ φαγεῖν, (*and a huge consumer it is.*) The voice of Strep-siades, which at first commenced in a sort of whine, here assumes its natural strong tone. On such expressions as δεινὸς φαγεῖν, &c. see Kidd's Dawes p. 87. The chief wit of the passage, according to Wakefield, lies in an allusion to the words γαγγραίναις and φαγεδαίνας. On the word δεινὴ itself, see Plat. in Protag. 341, a.

243. τὸν ἕτερον = τὸν ἡττω apparently; nearly equivalent therefore to θάτερον in the following instances: Plat. Euthyd. 280, e. πλείον γάρ που, οἶμαι, θάτερόν (*malum* Heind.) ἔστιν, ἐάν τις χρῆται ὀτῶν μὴ ὀρθῶς πράγματι ἢ ἐὰν ἐᾷ. 297, d. ὁ δ' ἐμὸς Ἰόλεως Πατροκλῆς εἰ ἔλθοι, πλέον ἂν θάτερον ποιήσειεν (*rem magis etiam perditurus est*). Dem. 597, 4. ὅσα . . τῇ πόλει . . νῦν ἔστιν ἀγαθὰ ἢ θάτερα. Cf. Plat. in Phædon. 114, e. Sophist. 227, e. Isoc. 389, c. Xen. Cyrop. V. p. 310.

244, 5. ὄντιν' (μισθὸν) ἂν πράττη (*demand, exact*) μ'. Bergler compares Xen. Mem. I. 6. 11. οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττη. I. 2. 5. τοὺς δ' ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα. See also Blomfield's Persæ, p. 157.

245. ὁμοῦμαι . . . τοὺς θεοὺς. So *infr.* 792. ὦμοσας νυνὶ Δία. Vesp. 1046. ὄμνυσιν τὸν Διόνυσον. Thes. 274. Av. 520. Ran. 1469. Herodot. IV. 172. ὄμνύουσι τοὺς παρὰ σφίσι ἀνδρας δικαιοτάτους. Plat. Phædr. 236, e. ὄμνυμι γάρ σοι—τίνα μέντοι, τίνα θεῶν; Xen. Econ. 4. 24. ὄμνυμί σοι τὸν Μίθρην. Laert. de Zenone VII. 32. ὦμνε δὲ (φασὶ) καὶ κάππαριν, καθάπερ Σωκράτης τὸν κύνα. Hierocles in *aureum Carm.* p. 225. ἔπειτα καὶ ὁ ὄρκος αὐτῶ (Pythagoreo sc.) γίνεται δόγμα, ὅτι τὸν διδάσκαλον τῆς ἀληθείας οὕτω δέοι τιμᾶν, ὡς καὶ ὀμνύναι αὐτόν.

247. νόμισμα. To catch the equivoque between νόμισμα (*an established usage*) and νόμισμα<sup>11</sup> (*a coin*), translate, *the usual gods do not pass current with us.* To which Strep-siades, after a pause of the utmost astonishment: *by what coin then do you swear?* τῶ γὰρ ὄμνυτ', Rav. Dind.; τῶ δ' ἄρ' ὄμνυτ', Br.

<sup>11</sup> Something like the same sort of equivoque occurs in the Frogs, where Dionysus addresses Euripides, previously to the contest between the latter and Æschylus.

Διον. ἴθι νυν ἐπιθές δὴ καὶ σὺ λιβανωτόν. Εὐρ. καλῶς.  
ἕτεροι γὰρ εἰσιν οἷσιν εὐχομαι θεοῖς.

Διον. ἴδιοί τινές σοι, κόμμα καινόν; Εὐρ. καλ μάλα.

Διον. ἴθι νυν προσεύχου τοῖσιν ἰδιώταις θεοῖς. 887.

See also Süvern on the καινοὶ θεοὶ of the Birds, p. 88.

σιδαρείοισιν, ὥσπερ ἐν Βυζαντίῳ ;

ΣΩ. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς  
ἄττ' ἐστὶν ὀρθῶς ; ΣΤ. νῆ·Δί', εἶπερ ἔστι γε. 250

ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,  
ταῖς ἡμετέραισι δαίμοσιν ; ΣΤ. μάλιστά γε.

ΣΩ κάθιζε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤ. ἰδοὺ κάθημαι. ΣΩ. τουτοὺ τοίνυν λαβέ

τὸν στέφανον. ΣΤ. ἐπὶ τί στέφανον ; οἴμοι, Σώ-  
κρατες, 255

248. *σιδαρείοισιν*. “ Byzantium, notwithstanding its favourable situation for commerce, and the fertility of its territory, was for the most part in unprosperous circumstances. Among the means resorted to in early times for relieving the financial distresses of the state, was the introduction of iron money for the home circulation, that the silver might be used for foreign trade and the purposes of war. It was current in the times of the Peloponnesian war, and bore the Doric name Sidareos ; as the small copper coin of the Athenians was called Chaleus. As it is stated that it was light and worthless, it appears to have been only a plate of iron, stamped or pressed in upon one side.” Boeckh’s *Æcon. of Athens*, vol. II. p. 387.

The Scholiast quotes the following illustration from Plato’s *Periander* :

χαλεπῶς ἂν οἰκήσαιμεν ἐν Βυζαντίοις,  
ὅπου σιδαρείοισι τοῖς νομίσμασιν  
χρῶνται.

250. *ἄττ' ἐστὶν ὀρθῶς*. Cf. *infr.* 634. Eq. 1027. ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός. Plat. *Euthyr.* 2, d. ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον ἐπιμελείσθαι (where see *Stalbaum*).

*Ib.* εἶπερ ἔστι, *if it is possible*.

251. *ξυγγενέσθαι ταῖς Νεφέλαις ἐς λόγους*. Cf. *infr.* 267. 454. et nos in *Vesp.* 490. Eq. 785.

253. *σκίμποδος, ποδος (σκίμπτω, ποῦς)*, like the *ὄκλαδιᾶς* (Eq. 1384.), a folding stool, also a reposing bed for travellers, (who as they lay on it could be carried as on a litter,) also for invalids and students. *PASS.* That Socrates had a couch of this kind, we have his own admission in the *Protagoras* of Plato. 310, c. καὶ ἅμα ἐπιψηλάφησας τοῦ σκίμποδος ἐκαθέζετο παρὰ τοὺς πόδας μου. *Lucian IX.* 55. *γυναικεῖον λέγεις, καὶ μαλθακὸν, ἐπὶ θρόνου καθίζεσθαι ἢ σκίμποδος*. *Brucker de Tauro* : “ Vixit docuitque Athenis, idque non tantum inter subsellia discipulorum, sed et inter accumbentium lectulos.” II. 170.

255. ἐπὶ τί, *to what end, wherefore?* *Matth.* Gr. Gr. 586, c. The



ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους

ἡμεῖς ποιούμεν. ΣΤ. εἶτα δὴ τί κερδανῶ ;

ΣΩ. λέγειν γενήσῃ τρίμμα, κρόταλον, παιπάλῃ.

fears of Strepsiades, as the freemasonry of the school is about to be practised on him, become very strong, and the *victim* (for such he begins to feel himself) is particularly alarmed at the offer of a chaplet, for with these on their heads victims were usually slaughtered.

256. Construction : ὅπως μὴ με, ὥσπερ τ. Α. θύσετε. "The construction," says Ernesti, "is purposely involved, to shew the speaker's perturbation of mind." On the construction itself, cf. nos in Ach. 675.

Ib. Ἀθάμανθ'. In the Athamas of Sophocles, the hero of the drama is represented as abandoning Nephele (i. e. a Cloud), by whom he had had two children, Phryxus and Helle, for a mortal. Nephele flees to heaven, and punishes her faithless lover by inflicting a drought upon his land. The Pythian oracle, brought over by the new wife of Athamas, declares that it is only by the sacrifice of Phrixus and Helle, that this plague can be averted. Athamas accordingly sends for his two children from the sheep-folds for the purpose of sacrificing them, when a ram warns them of their danger: the two children take flight with the ram. Nephele contrives that Athamas shall suffer for all this guilt: he is accordingly brought upon the stage, with a chaplet on his head, for the purpose of being sacrificed on the altar of Jupiter, when Hercules interposes and saves him. SCHOL.

257. ταῦτα πάντα. The commentators hesitate between this reading and πάντας ταῦτα. "It was not so proper," says Seager, one of the advocates for the last reading, "for the encouragement of Strepsiades, to say that *all* those ceremonies were performed upon novices, as that *all novices* were initiated in the same manner as himself." The masters of the great philosophic schools, it may be observed, thought less about *encouraging* aspirants for admission into their schools, than of subjecting them to a variety of trials, to see what mettle they were made of. Hermann supposes these words to allude to the *chaplet* and *sacred couch* just mentioned: a little further prosecution of the text will shew that something more was meant.

259. Here Socrates rattles his bag, and Strepsiades sits uneasily on the litter.

Ib. τρίμμα (τρίβω), met. a man from whom all coarser particles have been rubbed off, a person ground and polished to the utmost fineness. infr. 435. περίτριμμα δικῶν. Av. 429. πυκνότατον κίναδος, | σόφισμα, κέρμα, τρίμμα, παιπάλῃ ὄλον. Bergler compares Eurip.

ἀλλ' ἔχ' ἀτρεμί. ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γέ με· 260  
καταπαττόμενος γὰρ παιπάλη γενήσομαι.

ΣΩ. εὐφημεῖν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπα-  
κούειν.

Rhes. 625. τρίβων γὰρ εἶ τὰ κομψὰ καὶ νοεῖν σοφός. Synes. ep. 120. δριμύτατον μὲν ἀνθρώπιον ζοικας εἶναι καὶ ἐγκατατετριμμένον ἐν πράγμασι.

Ib. κρόταλον (κρότος, κροτέω), prop. a rattle made of split reeds, a small bell, a tinned rattle. Hym. Hom. XIII. 3. metaph a talkative fellow. Eurip. Cycl. 104. οἶδ' ἄνδρα κρόταλον, δριμὺν Σισύφου γένος. Rhesus 498. ἔστι δ' αἰμυλώτατον κρότημ' Ὀδυσσεύς. Juvenal. Sat. VI. 441. (de feminis loquacibus) Tot pariter pelves, tot tintinnabula dicas.

Ib. παιπάλη (πάλη redupl.) prop. finest meal; met. an orator of the subtlest kind, one up to the finest tricks. Æsch. 33, 24. ὅτι μὲν οὖν ἦν ποθ' ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλημα ἢ τὸ παλίμφορον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ἴδεν πρότερον. The poet's object is evidently to describe a thorough-going fellow in the law-courts, such as it is the evident ambition of Strepsiades to become. Cf. Soph. Aj. 381. 9. Phil. 950.

260. ἀλλ' ἔχ' ἀτρεμί. Cf. Thes. 230. Av. 1200. The bag being again rattled, and louder than before, Strepsiades shifts his position more than ever; whence the address of Socrates to him. The reply of Strepsiades is not so easy of explanation: but the editor, besides his own view of the passage, will set before the reader those of Brunck and the gloss-writer, which are in fact the same.

Ib. οὐ ψεύσει γέ με. The sense (depending on a secret anticipation of Strepsiades, which will be explained in the next verse) seems to be this: "You have promised that, as well as a τρίμμα, and a κρόταλον, I shall be fine meal (παιπάλη), and something assures me that you will keep your word."

261. καταπαττόμενος γάρ. The words are hardly out of the mouth of Strepsiades, when the whole contents of the bag (a mingled mass of fine pebble, tin, and meal) are dashed into his face. Strepsiades sputters and spits, and spits and sputters, till the intervening obstacles being at last removed, out comes the word παιπάλη, like a pellet from a pop-gun. But this is not all. Strepsiades turns to the spectators, and part of the freemasonry of the Socratic school is discovered; for the face of Strepsiades, hitherto of a ruddy colour, has now assumed the hue of deadly pale peculiar to that school. Such appears to me the meaning of this difficult passage; the gloss-writer and Brunck understand it as follows: Gl. καταπαττόμενος ὑπὸ σοῦ ταῖς πληγαῖς διὰ τὰ μαθήματα, παιπάλη γενήσομαι.

262. The ceremony of initiation having taken place, it remains

ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀήρ, ὅς ἔχεις τὴν γῆν με-  
τέωρον,

for the novice to be introduced to the divinities of the new school, and this of course is done with all proper dramatic pomp and circumstance. The bronzed mask of Socrates has now been changed for one indicative of the highest exaltation and enthusiasm; and he paces the stage in solemn guise, waving the mystic rod, which is to bring the deities of the school into the magic circle. Strepsiades, after watching these movements for some time with intense interest, is about to open his mouth, but the magic wand is laid upon his lips, and a religious silence (*εὐφημία*) enjoined him. Cf. Thiersch ad Ran. 354.

263. Ἀήρ (*ἄω*, to blow, to wave, *ἄημι*), the dark and lower air, as opposed to the upper and bright  $\times$  ether. Il. XIV. 288. ἐλάτην . . ἣ τότ' ἐν Ἰδῆ μακροτάτῃ πεφυκκία δι' ἠέρος αἰθέρ' ἴκανεν. The epithet here attached, ἀμέτρητος, *without limit*, is that which Anaximander, the successor of Thales, ascribed to it. (Brucker I. 481-3-9.) To this want of limit in air, Anaximenes added that it was always in motion. (Cicero de Nat. Deor. I. 10.) Anaxagoras (if our remarks may be allowed a little further extension) declared the air to contain the seeds of all things in itself. Archelaus, the immediate tutor of Socrates, distinguished himself by observations on its density and rarity. (Justin Martyr's Cohort. ad Gentil. ap. Brucker III. 285.) The opinions of Thales on the subject of air are not recorded. Among the followers of Pythagoras, Heraclitus ascribed the generation of air to extinguished fire. (Br. I. 1219. Max. Tyr. Dissert. 15. §. 3.) What Hippo meant by his τὸ ὑγρὸν as the principle of all things, whether air or water, is doubtful. Diogenes Apolloniates considered it an element, which by its density and rarity produced worlds. (Laert. IX. 57.) The founder himself of the Italian school considered the air which surrounds the earth to be of a morbid nature, every thing within it being subject to mortality. Brucker I. 1088.

Ib. μετέωρον, *on high*. Laert. de Parmenide IX. 21. πρῶτος δὲ οὗτος τὴν γῆν ἀπέφηνε σφαιροειδῆ, καὶ ἐν μέσῳ κείσθαι. Pseudo-Origen de Anaxagora: τὴν τε γῆν τῷ σχήματι πλατείαν εἶναι καὶ μένειν μετέωρον. That the opinions of the great founder of the Italian school had on this subject anticipated those of Copernicus, see Brucker I. 1062. For opinions of other philosophers, περὶ θέσεως γῆς, see Plutarch's Plac. Phil. III. 11.

$\times$  Cicero de Nat. Deorum II. 36. Principio enim terra, sita in media parte mundi, circumfusa undique est hac animabili spirabilique natura, cui nomen est *aer*; Græcum illud quidem, sed receptum jam tamen usu a nostris: tritum est enim pro Latino. Hunc rursus amplectitur immensus æther, qui constat ex altissimis ignibus. Mutuemur hoc quoque verbum, dicaturque tam *æther* Latine, quam dicitur *aer*.

λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βροντησι-  
κέραννοι,

264. λαμπρὸς Διθῆρ. Eurip. Orest. 1085. Med. 825. Ion. 1445. and see Reviewer of Monk's Hippolytus in Quart. Rev. No. VIII.

Ib. αἰθήρ (αἶθω, to burn), ether, or air impregnated with divinity. (Cf. infr. v. 412.) It would be endless to trace all the opinions of the ancient philosophers on this subject. It will be sufficient to state those of Pythagoras, to subjoin such fragments of Euripides as shew how closely he had imbibed this doctrine, (and the opinions of Socrates are in the Aristophanic writings always the same as those of the tragic poet.) and then point to such passages in the comedies of Aristophanes, as are meant to throw ridicule on the tenet itself. While the founder of the Italian school maintained, as we have seen above, that the lower air was morbid, and the cause of mortality; the upper air he asserted to be for ever in motion, pure and wholesome, all that were contained in it being immortal, and consequently divine. "This upper air, says Hierocles, is called *liber aether; aether quidem, quippe qui materiae sit expers, ipseque corpus existat aeternum, liber, quia perturbationibus materiae non subjicitur.*" "A notable remark," observes Brucker, (I. 1088.) "for understanding the Pythagorean physiology, from which the nature of the Deity is clearly shewn to be the upper ether, or that fire of the world which is immaterial, stable, intellectual." By what links this principle of the emanative system came into the hands of Euripides, it would be a long, but not a difficult process to shew, whether we traced him through the Ionic or the Italian school; that the poet had thoroughly embraced the principle itself, the following fragments will suffice to shew.

Κορυφή δὲ θεῶν, κατ' Εὐριπίδην, ὁ περὶ χθόν' ἔχω  
φαιενὸς αἰθήρ.

Phurnutus de nat. d. 20. p. 184. ed. Gale.

Ὁρᾶς τὸν ὑψοῦ, τόνδ' ἄπειρον αἰθέρα,  
καὶ γῆν πέριξ ἔχουθ' ἐν ἀγκάλαις ;  
τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγού ὕθεόν.

Eurip. in Excerpt. Stob. p. 115.

γαῖα μεγίστη καὶ Διὸς αἰθήρ,  
ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ,  
ἡ δ' ὑγροβύλους σταγόνας νοτίους κ. τ. λ.

Eurip. ap. Sext. Empir. adv. Mathem. VI. 17. p. 360.

γ In a similar spirit the comic poet Philemon :

Ὅν οὐδὲ εἰς λέληθεν οὐδὲν ποιῶν,  
οὐδ' ἂν ποιήσων, οὐδὲ πεποιηῶς πάλαι,  
οὔτε θεὸς οὔτ' ἀνθρώπος, οὔτός εἰμ' ἐγώ,  
'Αἴο, ὃν ἂν τις ὀνομάσειε καὶ Δία.

Phil. Reliq. p. 338.



ἄρθητε, φάνητ', ὧ δέσπουναι, τῷ φροντιστῇ μετέωροι.

ΣΤ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ κατα-  
βρεχθῶ. 266

τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον'  
ἔχοντα.

Besides the allusions to and ridicule thrown on these opinions in the present drama, see our poet's *Thesmoph.* 272, and his *Ranae* 892. The reader who wishes for further information on this subject will consult Brucker I. 387-8. (for the opinion of Orpheus), 986-7. (for those of Pherecydes, the tutor of Pythagoras); I. 1076. 7, 8, 9.—1084. 5-6. 1094. (for those of Pythagoras himself), I. 1113. 15, 16. (Empedocles). I. 1162. (Parmenides), I. 1211. 13. 14. 15. 17. 18. 25. (Heraclitus). I. 906. 923-4-7-9. 34-7-8. 941. (Zeno). I. 977. (Chrysippus). I. 853. (Critolaus). I. 1135. (Hippasus). II. 74. (Virgil). II. 77. (Ovid). II. 79. (Manilius).

Ib. βροντησικέρανος (κεραυνὸς) νεφέλη, a cloud, combining the sound of thunder and its bolt.

265. τῷ φροντιστῇ, i. e. Strepsiades, the newly-admitted member of the school. (Cf. 267.) That the popular voice subsequently fixed the term on Socrates himself, may be gathered from the language which Xenophon puts into the mouth of his Syracusan juggler, when offended at seeing the guests, whom he had been brought to amuse, paying more attention to the conversation of Socrates than his own sleight-of-hand tricks. *Τούτων δὲ λόγων ὄντων, ὡς ἔωρα ὁ Συρακόσιος τῶν μὲν αὐτοῦ ἀποδειγμάτων ἀμελοῦντας, ἀλλήλοις δὲ ἡδομένους, φθονῶν τῷ Σωκράτει, εἶπεν, Ἄρα σὺ, ὦ Σώκρατες, ὁ φροντιστῆς ἐπικαλούμενος; Οὐκοῦν κάλλιον, ἔφη, ἢ εἰ Ἄφφρόντιστος ἐκαλούμην. Εἰ μὴ γε ἐδόκεις τῶν μετεώρων φροντιστῆς εἶναι. Οἶσθα οὖν, ἔφη ὁ Σωκράτης, μετεωρότερόν τι τῶν Θεῶν; Ἄλλ' οὐ μὰ Δί, ἔφη, οὐ τούτων σε λέγουσιν ἐπιμελίσθαι, ἀλλὰ τῶν ἀνωφελεστάτων. Οὐκοῦν καὶ οὕτως ἂν, ἔφη, θεῶν ἐπιμελοίμην. Ἄνωθεν μὲν γε ὄντες ὠφελούσιν, ἄνωθεν δὲ φῶς παρέχουσιν. Εἰ δὲ ψυχρὰ λέγω, σὺ αἴτιος, ἔφη, πράγματά μοι παρέχων. Ταῦτα μὲν, ἔφη, ἔα ἄλλ' εἰπέ μοι, Πόσους ψύλλα πόδας ἐμοῦ ἀπέχει (πόσους ψύλλης πόδας ἐμοῦ ἀπέχεις; Süvern), ταῦτα γάρ σε φασὶ γεωμετρεῖν. Xen. Sympos. VI. 6. In the *Memorabilia* it is observed of Socrates; ὅπως δὲ τῶν οὐρανίων, ἢ ἕκαστα ὁ Θεὸς μηχανᾶται, φροντιστῆν γενέσθαι ἀπέτρεπεν.*

266. τουτὶ (ιμάτιον sc.).

Ib. πτύσσει, *to fold*. Laert. de Antisth. VI. 6. Διογέει χιτῶνα αἰ-  
τούντι, πτύξαι προσέταξε θοιμάτιον.

267. "*Ne pileum quidem,*" inquit, "*me attulisse: id nimirum, puta, male factum.*" HERM. To the examples of this infinitive of admiration or indignation given by us in *Vesp.* 845, add Lucian II. 43. τὸ δὲ καὶ χαλὸν ὄντα Ἐφαιστον . . . τὰς καλλίστας γεγαμηκέαι. Cf. also *infr.* 786.

ΣΩ. ἔλθετε δῆτ', ὧ πολυτίμητοι Νεφέλαι, τῶδ' εἰς ἐπί-  
δειξιν·

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κά-  
θησθε,

εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε Νύμ-  
φαις,

270

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύτεσθε  
πρόχουσι,

Ib. κυνήν. Soph. Œd. Col. 318. κρατὶ δὲ ἡλιοστέρης κυνή. (In what manner the Gymnosophists of Philostratus protected themselves from a similar disaster, see that romancer in his life of Apollonius.)

268. ἔλθετε . . . τῶδ' εἰς ἐπίδειξιν, *come and exhibit yourselves to this man*. (To examples of this formula given in a former play, add Plat. Lysis. 214, d. 2 Epist. 311, b.) The word ἐπίδειξις is to be taken in its ordinary sense, and not as Dr. Blomfield supposes (Thucyd. II. p. 71.), in its sense of *ostentation*, which I doubt whether it had acquired when "the Clouds" was written.

Ib. πολυτίμητοι. Cf. nos in Ach. 693, 717. et Thiersch ad Ran. 323.

269. χιονόβλητος (βάλλω), *snow-bespattered*.

270. κήπος. Thucyd. II. 62. κήπιον καὶ ἐγκαλλώπισμα.

Ib. χορὸν ἴστατε. On the phrase χορὸν ἰσάναί, *saltare in orbem*, see Kuster ad Pl. 761.

Ib. νύμφαις, *supp. σὺν Span*. See also Passow in νν. χοροστάς (ἴστημι), and χοροστασία. Porson proposes ἴστατε, Νύμφαι.

271. Ordo est: εἴτ' ἄρα ἐν ταῖς προχοαῖς ὑδάτων Νείλου ἀρύτεσθε χρυσέαις (sic Br.) πρόχουσι. Brunck. "Intelligendum ante N. προχ. esse ἐν s. ἐπὶ, et ante ὑδάτων, ἐξ, monet Wakefield. ad Eurip. Ion. 446. quem locum Comico observatum esse putat." DIND.

Ib. προχὴ (προχέω), *the out-flowing, the mouth of a river*. II. XVII. 263. ἐπὶ προχῆσι διήπετός ποταμοῖο. Od. V. 453. XI. 241. XX. 65. h. Ap. 383. Hes. Opp. § 759. Pass. Add Æsch. Supp. 1005. Νείλου προχοᾶς σέβωμεν ὕμνοις. Fr. Pr. Sol. 3. 8. ὕδατος μαλακοῦ προχοαῖς.

Ib. ἀρύτω and ἀρύτω, *to draw*. Hes. Op. 548. ὅς τε ἀρυσάμενος ποταμῶν ἀπὸ ἀνασάντων. Eurip. Hippol. 208. πῶς ἂν δροσεράς ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πῶμ' ἀρυσάιμην. Plat. Phædr. 253, a. κῖν ἐκ Διὸς ἀρύτωσι, ὥσπερ αἱ Βάκχαι. Lucian II. 104. 195.

Ib. πρόχοος, ἢ (προχέω). Att. πρόχους, dat. pl. πρόχουσι, (as βοῦς, βοῦσι,) *a vessel for drawing water*. Hes. Theog. 784. Ζεὺς δὲ τε Ἴριον ἐπεμψε θεῶν μέγαν ὄρκον ἐνέικαι | τηλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ἕδωρ. Eurip. Ion 434. ἀλλὰ χρυσέαις | προχόουσι ἐλθὼν εἰς ἀπορραντή-

ἢ Μαιῶτιν λίμνην ἔχει' ἢ σκόπελον νιφόμεντα Μί-  
μαντος·  
ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖ-  
σαι.

ΧΟ. ἀέναοι Νεφέλαι,  
ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον, 275  
πατρὸς ἀπ' Ὀκεανοῦ βαρναχέος  
ὑψηλῶν ὀρέων κορυφὰς ἐπὶ  
δενδροκόμους, ἵνα  
τηλεφανεῖς σκοπιάς ἀφορῶμεθα,  
καρπούς τ' ἀρδομένην ἱερὰν χθόνα, 280

ρια | δρόσον καθήσω. Bergler compares Antim. ap. Athen. XI. 468. Philoxen. ap. eund. XV. 685.

272. Mimas, a mountain in Thrace.

274. Loud claps of thunder are here heard. These are succeeded by a solemn strain of music; after which a chorus of voices, apparently proceeding from a body of clouds, which float about on the side of mount Parnes. (infr. 316.) These clouds gradually assume the appearance of females of the most commanding aspect (307. 336.), and subsequently occupy, like other choruses, the orchestra or empty space between the stage and the spectators (310.).

Ib. ἀέναος (ἀεὶ, νάω), poet. (ἀένναος, Ion. et poet.) for ἀείναος, *ever-flowing*. Hes. Op. 547. 735. Herodot. I. 93. 145. Simon. XVI. 11. Lucian VI. 306. Pythag. Aur. Carm. 47. ναὶ μὰ τὸν ἀμετέρα ψυχᾶ παραδόντα ἢ τετρακτῦν, | παγὰν ἀενάου φύσεως. Iamb. Adhort. 20. εὐλογίαν ἀένναον καὶ ἀεὶ ζῶσαν. Eurip. Pir. fr. 111, 1. περὶ ἀενάφ ῥέυ-  
ματι.

275. εὐάγητος = εὐᾶγης (ἄγω), *easily moved*.

276. Av. 1750. βαρναχέες . . βρονταί.

278. δενδροκόμος (κομέω), *tree-fostering*. Ordo constructionis : ἀρθῶμεν . . ἀπ' Ὀκεακοῦ ἐπὶ κορυφὰς ὀρέων.

279. τηλεφανής (τῆλε, φαίνομαι), *seen afar off*. Od. XXIV. 83. Soph. Phil. 189.

Ib. σκοπιάς, *speculas* Br. Vesp. 360. Herodot. II. 15.

280. ἀρδομένην, *nutrientem*. HERM. Plat. in Phædr. 251, b. d. δεξάμενος γὰρ τοῦ κάλλους τὴν ἀπορροὴν διὰ τῶν ὀμμάτων, ἐθερμάνθη ἢ ἢ τοῦ πτεροῦ φύσις ἀρδεται. 255, d. ἀρδει τε καὶ ὤρμησε πτεροφνεῖν. Iamb. Vit. Pyth. XV. 66. ἀφ' ἧς ἀρδόμενος ὥσπερ καὶ τὸν τοῦ νοῦ λόγον εὐτακτοῦμενος. Ibycus ap. Athen. XIII 601, b. ἡμι μὲν αἶ τε Κυθῶναι μηλί-

z Ἐλεγον δὲ τὴν τετρακτῦν, πηγὴν ἀενάου φύσεως, διὰ τὰ τέσσαρα στοιχεῖα, ἐξ ὧν πᾶσα φύσις ἐγκόσμιος συνίσταται. Nicetas in paraph.

καὶ ποταμῶν ζαθέων κελαδήματα,  
καὶ πόντον κελάδοντα βαρύβρομον  
ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται  
μαρμαρέαις ἐν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

285

δες ἀρδόμεναι ῥοαὶν ἐκ ποταμῶν. For philosophical anecdotes connected with the verb ἄρδω, see Laert. VII. 169. X. 89. 100.

283. ὄμμα αἰθέρος, i. e. *the sun*. Schol. εἰκε δὲ λέγειν τὸν ἥλιον, ἐπεὶ καὶ οἱ τραγικοὶ εἰώθασιν ὀφθαλμὸν ὀνομάζειν αὐτόν. The phrase is more particularly after the manner of Euripides. Hippol. 885. Ἰππόλυτος ἐνὴς τῆς ἑμῆς ἔτλη θγεῖν | βία, τὸ σεμνὸν Ζητὸς ὄμμ' ἀτιμάσας. Iph. T. 110. νυκτὸς ὄμμα = *the moon*.

Ib. ἀκάματον. So the epithet ἀκάμας in the following verses of Empedocles "de daemonibus."

Λιθέριον μὲν γὰρ σφε μένος πόντορδε διώκει,  
Πόντος δὲ χθονὸς οὐδας ἀνέπτυσσε, γαῖα δ' ἐς αὐγὰς  
Ἡελίου ἀκάμαντος, οὐδ' αἰθέρος ἔμβαλε δῖναις.

ap. Plut. (Wytenb.) IV. 223.

Ib. σελαγεῖται, Schol. καταλάμπεται.

284. μαρμαρέαις ἐν αὐγαῖς. Ducker compares Plut. 765. ἀναδησαι βουλόμενός σ' ἐν κριβανωτῶν ὄρμαθῶ.

Ib. On a modern stage, the dip-lights, which have hitherto been in abeyance, would here suddenly rise, and an extraordinary infusion of gas supply all the appearances of a glorious sun-rise. It is not for me to say, whether antiquity managed worse or better on this point; but in point of fact, unless the audience, to gratify the poet, and keep the unities of time and place very exactly, had come to the theatre unusually<sup>a</sup> early, there had been no want of day-light from the very commencement of the drama, all plays being acted at Athens in broad day, and the stage darkness being merely imaginary. From this portion of the play, however, the real and dramatic light coincide together; and if the reader chooses to throw over the audience as bright an atmosphere, and a sun as glorious as ever made the Attic regions one flood of dazzling light, there is nothing to prevent him.

285. "But having thrown off (ἀποσεισάμεναι, cf. Lysist. 670. Ran. 346.) from our immortal bodies (ἀθανάτας ἰδέας νέφ. ὄμ.), let us," &c.

Ib. νέφος. Ἀναξίμενης, νέφη μὲν γίνεσθαι παχυθέντος ὀτιπλείστον τοῦ αἴρος, μᾶλλον δ' ἐπισυναχθέντος ἐκθλίβεσθαι τοῖς ὄμβροισ. Plut. de Pla-

<sup>a</sup> That they did not come late at any time, may be inferred from the following remarks of Socrates to the young Critobulus, (Xen. Œcon. III. 7.) νῦν δ' ἐγώ σοι σῖνοιδα ἐπὶ μὲν κωμῶδων θεῶν καὶ πάνυ πρῶτ' ἀνισταμένω, καὶ πάνυ μακρὰν ὁδὸν βαδίζοντι, καὶ ἐμὲ ἀναπεῖθοντι προθύμως συνθεῖσθαι.



ἀθανάτας ιδέας ἐπιδώμεθα

τηλεσκοπῶ ὄμματι γαῖαν.

ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου  
καλέσαντος.

ἦσθου φωνῆς ἅμα καὶ βροντῆς μκκησαμένης θεοσέπ-  
του ;

ΣΤ. καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι . . .

ΣΩ. (*interrupting*) οὐ μὴ σκώψει μηδὲ ποιήσεις ἄπερ οἱ  
τρυγοδαίμονες οὔτοι, 291

cit. Philos. III. 4. Id. ibid. Μητρόδωρος, ἀπὸ τῆς ὑδατώδους ἀναφορᾶς  
συνίστασθαι τὰ νέφη. Laert. IX. 19. φησὶ δὲ (Xenophanes) τὰ νέφη  
συνίστασθαι τῆς ἀφ' ἡλίου ἀτμίδος ἀναφερομένης, καὶ αἰρούσης αὐτὰ εἰς τὸ  
περιέχον.

286. ιδέα (ιδεῖν), *body*. Pl. 559. βελτίονες .. καὶ τὴν γνώμην καὶ  
τὴν ιδέαν. Plat. Charm. 157, d. Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ  
ιδέα ἐδόκει διαφέρειν. 175, d. τοιοῦτος ὢν τὴν ιδέαν καὶ πρὸς τούτῳ τὴν  
ψυχὴν σωφρονέστατος. Porph. de Pyth. 18. τὴν γὰρ ιδέαν εἶναι ἐλευθέ-  
ριον. Br. ἀθανάταις ιδέαις.

287. A versus Paræmiacus closing a series of dactylic verses.

Ib. τηλεσκοπός. Hes. Theog. 566. 569.

289. Addresses Strepsiades.

Ib. βροντῆς μκκησαμένης. Spanheim compares Esch. Prom. 1081.  
βρονχία δ' ἡχῶ παραμκκᾶται | βροντῆς. See also Thiersch's *Ranæ* v 570.

Ib. θεόσεπτος (σέβομαι), *to be honoured as a god*.

290. σέβομαι. Xen. Hell. III. 4. 18. ὅπου γὰρ ἄνδρες θεοὺς μὲν σέ-  
βωιτο, τὰ δὲ πολεμικὰ ἀσκοίεν, πειθαρχεῖν δὲ μελετῶεν, πῶς οὐκ εἰκὸς, ἐν-  
ταῦθα πάντα μεστὰ ἐλπίδων ἀγαθῶν εἶναι ;

Θεὸν νόμιζε καὶ σέβου, ζῆτει δὲ μή.

πλείον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν ἔχεις.

εἴ τ' ἔστιν, εἴ τ' οὐκ ἔστι μὴ βούλου μαθεῖν·

ὡς ὄντα τοῦτον καὶ παρόντ' αἰεὶ σέβου.

Philemon. Rel. p. 340.

291. οὐ μὴ σκώψει. Socrates, observing the extreme terror of  
Strepsiades, and fearing from his gestures that some unseemly ex-  
pression may escape him, fairly stops his mouth ; observing, *see that*  
*you play not the scoffer, like those lecs-demons (τρυγοδαίμονες) of the*  
*comic theatre*. For the construction, see nos ad Ach. 152.

Ib. τρυγοδαίμονες (τρῦξ, δαίμονες). This ludicrous <sup>b</sup> compound,

b " Κοιλιοδαίμων dixit Eupolis Athen. III. 97, c. 100, b. νακοδαίμων Stratonici-  
cus Athen. VIII. 352, b. κρονοδ. Phrynich. Bekk. p. 46, 30. σοροδ. Plutarch. II.  
13. B. Phryn. Bek. p. 63, 10." Dobree.

ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμῆνος αἰο-  
δαῖς.

ΧΟ. παρθένοι ὄμβροφόροι,

ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν

Κέκροπος ὀψόμεναι πολυήρατον·

295

οὐδέ σέβος ἀρρήτων ἱερῶν, ἵνα

μυστοδόκος δόμος

ἐν τελεταῖς ἀγίαις ἀναδείκνυται,

(which requires no explanation to those acquainted with the original effusions of the comic stage,) Welcker, if I recollect rightly, supposes to be here put into the mouth of Socrates, as a sort of pleasant compensation for the term *κακοδαίμων*, which had been unsparingly applied to him by Eupolis and others, as well as Aristophanes.

292. μέγα γ. τ. *Magnum enim dearum examen incipit moveri cum cantu*, BR. dem der Göttinnen Schwarm regt stark sich schon im Gesange, Welck. *since the swarm of goddesses is bestirring itself strongly in song*.

293. After a preluding strain of music, the voices of the Chorus are again heard, but they themselves are not yet visible.

294. λιπαρὰν, *bright, splendid*.

295. πολυήρατον (ἐράω), *much beloved*. Herodot. IV. 159. Λιβύην πολυήρατον.

297. μυστοδόκος (μύστης, δέχομαι), δόμος, “*sacellum templi Eleusini, in quo initiatio fiebat*.” Schutz.

298. τελετή (τελέω). Into the nature of these τελεταί, and the formulæ observed in them, considerable insight is afforded by the curious and entertaining account given by Lucian of that arch-deceiver, Alexander of Aboni-castrum. This person, like Apollonius of Tyana, had evidently formed himself on the model of Pythagoras, a man unquestionably of prodigious talents, and, it may be, of some virtues, but unquestionably also an egregious impostor. But to come to the basest of his imitators. Having narrated some of the earlier exploits of his hero, Lucian proceeds to observe: Καὶ πρὸς μὲν τὰς ἐν τῇ Ἰταλίᾳ, ταῦτα καὶ τὰ τοιαῦτα προσεμηχανάτο. τελετὴν τε γὰρ τινα συνίσταται, καὶ δαδουχίας, καὶ ἱεροφαντίας, τριῶν ἐξῆς αἰὲς τελουμένων ἡμερῶν. καὶ ἐν μὲν τῇ πρώτῃ, πρὸρρησις ἦν, ὥσπερ Ἀθήνησι, τοιαύτη· “εἴ τις ἄθεος, ἢ Χριστιανός, ἢ Ἐπικουρείος, ἤκει κατάσκοπος τῶν ὀργίων, φευγέτω· οἱ δὲ πιστεύοντες τῷ θεῷ, τελείσθωσαν τύχῃ τῇ ἀγαθῇ.” εἴτ' εὐθὺς ἐν ἀρχῇ ἐξέλασις ἐγίγνετο. καὶ ὁ μὲν ἠγείτο, λέγων, “ἕξω Χριστιανούς.” τὸ δὲ πλήθος ἅπαν ἐπεφθέγγετο, “ἕξω Ἐπικουρείους.” εἶτα Λητοῦς ἐγίγνετο λοχεία, καὶ Ἀπόλλωνος γυναι, καὶ Κορωνίδος γάμος, καὶ Ἀσκληπίου ἐτίκτετο. ἐν δὲ τῇ δευτέρᾳ ὁ Γλύκωνος ἐπιφάνεια καὶ γένεσις τοῦ θεοῦ. Τρίτῃ δὲ

c Glycon, a new Æsculapius, fabricated by Alexander.

οὐρανίους τε θεοῖς δωρήματα,  
 ναοί θ' ὑψερεφεῖς καὶ ἀγάλματα,  
 καὶ πρόσοδοι μακάρων ἱερώταται,  
 εὐστέφανοί τε θεῶν θυσίαι θαλίαι τε,  
 παντοδαπαῖς ἐν ὧραις,

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ἡμέρα, Ποδαλειρίου τε καὶ τῆς μητρὸς Ἀλεξάνδρου γάμος. Δαδὶς δὲ ἑκα-  
 λείτο, καὶ δᾶδες δὲ ἐκαίοντο. καὶ τελευταῖον, Σελήνης καὶ Ἀλεξάνδρου ἔρως,  
 καὶ τικτομένη τοῦ ἰ<sup>δ</sup> Ρουτιλλιάνου ἢ γυνή. ἐδαδούχει δὲ καὶ ἱεροφάντει ὁ Ἐν-  
 δυμίων Ἀλεξάνδρος. καὶ ὁ μὲν καθεύδων ὤθηεν, κατέκειτο ἐν τῷ μέσῳ. κατῆει  
 δὲ ἐπ' αὐτὸν ἐκ τῆς ὄροφης ὡς ἐξ οὐρανοῦ ἀντὶ τῆς Σελήνης, Ῥουτιλλία τις  
 ὄραιωτάτη, τῶν Καίσαρος οἰκονόμων τινὸς γυνή, ὡς ἀληθῶς ἐρώσα τοῦ  
 Ἀλεξάνδρου, καὶ ἀντερωμένη ἰπ' αὐτοῦ, καὶ ἐν ὀφθαλμοῖς τοῦ ὀλεθρίου ἐκεί-  
 νης ἀνδρὸς, φιλήματά τε ἐγίγνετο ἐν τῷ μέσῳ, καὶ περιπλοκαί, εἰ δὲ μὴ  
 πολλαὶ ἦσαν αἱ δᾶδες, . . . But we must not trespass further. Lucian V.  
 98. Those who wish to pursue the subject of the ancient τελεταί,  
 either in the way of verbal illustration or matter of fact, may con-  
 sult Iambl. Vit. Pyth. III. 14. 18, 19. Plato Protag. 316, e. Phædr.  
 244, e. 249, d. 2 Rep. 365, a. Laert. de Anach. I. 102. Lucian V.  
 238. Brucker's Hist. Phil. I. 82. 362—367. 375. 378—9. 390. 400.  
 420. See also nos in Vesp. 121.

Ib. ἀναδείκνυται, *aufgeht, is thrown open.* WELCK.

299. θεοῖς δωρήματα. "Græci substantiva verbalia cum casu ver-  
 borum suorum construunt. Æsch. Pers. 529. γῆ τε καὶ φθιτοῖς δωρή-  
 ματα. 1042. δόσιν κακῶν κακῶν κακοῖς. Plut. Euthyph. 15, a. τὰ παρ'  
 ἡμῶν δῶρα τοῖς θεοῖς." STALB.

300. ὑψερεφῆς (ἐρέφω), Gl. ὑψηλοί. II. V. 213. ὑψερεφῆς μέγα δῶμα.

Ib. ἀγάλματα (ἀγάλλειν), *deorum simulacra.*

301. πρόσοδοι=προσαγωγαὶ et πομπαί. Solemn processions to a  
 temple, accompanied by music and song. Cf. Pac. 396. Av. 854.  
 Lucian III. 66. ἃ μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πράττουσι, καὶ ταῖς  
 ἑορταῖς, καὶ προσόδοις τῶν θεῶν. VI. —. προσόδοις καὶ θυσίαις γεραί-  
 ροντες.

302. A learned writer in the Museum Criticum translates the  
 following verses thus: *We have festivals and banquets at all sea-  
 sons of the year; and on the approach of spring, the delights of the  
 Dionysia, and the contests of harmonious Choruses, and the loud-re-  
 sounding strains of the flutes.*

Ib. θυσίαι. See Xenophon de Rep. Athen. II. 9.

Ib. θαλία (θάλλω), *a banquet.* Pac. 780. Av. 733. II. IX. 143.  
 285. Od. XI. 602. Hes. Op. 115. Herodot. III. 27. Eurip. Med.  
 192. Bacch. 383. Herc. 763. Xen. Hiero VI. 2.

<sup>d</sup> A superstitious Roman senator, who had been cajoled into a marriage with  
 the daughter of Alexander, which daughter the latter (another Endymion) pre-  
 tended to have been born to him from the Moon.

ἦρί τ' ἐπερχομένῳ Βρομία χάρις,  
 εὐκελάδων τε χορῶν ἐρεθίσματα,  
 καὶ Μοῦσα βαρύβρομος αὐλῶν.

305

ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ', ὃ  
 Σώκρατες, αὐται

αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν: μῶν ἠρῶναί τινές  
 εἰσιν;

ΣΩ. ἦκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαὶ ἀν-  
 δράσιν ἀργοῖς·

αἶπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι

304. ἦρι ἐπερχομένῳ. Ranke observes that from these words it may be collected that the Clouds were brought out at the Dionysia κατ' ἄστυ.

Ib. Βρομία χάρις. *Bacchi festivitas.*

305. εὐκελάδος. Eurip. Bacch. 160. εὐκελάδος λῶτος. Orprian Cyneg. III. 283. τύμπανον εὐκελάδων.

306. Eurip. Hel. 1351. βαρύβρομον αὐλόν. Bacch. 156. βαρύβρομα τύμπανα.

308. ἠρῶνη contr. ἠρῶνη, a heroine, half-goddess.

309. ἀργοῖς. To the occurrence of this epithet here, and infr. 327. we are perhaps indebted for the following passage in the Memorabilia. I. 2. 57. Σωκράτης δ' ἐπειδὴ ὠμολογήσατο, τὸ μὲν ἐργάτην εἶναι, ὠφελιμὸν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν, βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν· τοὺς μὲν ἀγαθὸν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας ἀγαθοὺς εἶναι, τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλει.

310. The poet here opens a whole battery of scientific terms upon us, but a brief consideration of their contents will prepare the student for an easier perusal of those philosophic writings of antiquity, which if they sometimes shew the human mind in its weakness, far more frequently exhibit it in its strength and acuteness, and in its gigantic efforts to rid itself of error, and to arrive at truth.

Ib. γνώμην. Gl. ἐνθυμήματα. In this sense, its compound form is perhaps to be understood in the following quotation: Plat. in Phædr. 267, c. τὰ δὲ Πῶλου πῶς φράσομεν αὐ μουσεῖα λόγων; ὅς διπλασιολογίαν καὶ γνωμολογίαν καὶ εἰκονολογίαν, ὀνομάτων τε Λικυμνίων ἀ ἐκείνῳ ἐδωρήσατο πρὸς ποίησιν εὐπειας;

Ib. διάλεξις, Gl. εὐπορία εἰς τὸ διαλέγεσθαι, i. e. *disputing by question and answer.* (Plat. in Phædon. 75, c.) Laert. in Proem. 18. μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν· φυσικὸν μὲν, τὸ περὶ κόσμου, καὶ τῶν ἐν αὐτῷ· ἠθικὸν δὲ, τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς· διαλεκτικὸν δὲ, τὸ ἀμφοτέρων τοὺς λόγους πρесеβεῖν. Of what this art



became susceptible in the hands of sophists and quibblers, may be imagined from the following divisions of it by the founder of the Stoic school. (Laert. VII. 43.) *τὴν διαλεκτικὴν διαιρεῖσθαι, εἰς τε τὸν περὶ τῶν σηματομένων καὶ τῆς φωνῆς τόπον· καὶ τὸν μὲν τῶν σηματομένων, εἰς τε τὸν περὶ τῶν φαντασιῶν τόπον, καὶ τῶν ἐκ τούτων ὑφισταμένων λεκτῶν ἀξιωματῶν, καὶ αὐτοτελῶν, καὶ κατηγορημάτων, καὶ τῶν ὁμοίων ὀρθῶν καὶ ὑπτιῶν, καὶ γένων καὶ εἰδῶν· ὁμοίως δὲ καὶ λόγων καὶ τρόπων καὶ συλλογισμῶν, καὶ τῶν παρὰ τὴν φωνὴν καὶ τὰ πράγματα σοφισμάτων· ὧν εἶναι ἡ ψευδομένους λόγους, καὶ ἀληθεύοντας, καὶ ἀποφάσκοντας, σωρείτας τε καὶ τοὺς ὁμοίους τούτοις, ἔλλιπείς καὶ ἀπόρους, καὶ περαινόντας, καὶ ἐγκεκαλυμμένους, κερατίδας τε καὶ οὔτιδας, καὶ θερίζοντας· εἶναι δὲ τῆς διαλεκτικῆς ἴδιον τόπον*—It would be tedious to pursue the subject of dialectics further, except in the way of reference. Whether Plato or Zeno was the inventor of disputation by question and answer, see Laert. III. 24. 56. VIII. 57. IX. 25. Brucker de secta Eleatica I. 1168. 1169. 1170. For definitions of the term (by Plato), see Sophist. 253, c. sq. 7 Rep. 532, a. 534, e. (by Aristotle), see Topics I. I. c. I. p. 110. sq. (by Zeno), Sext. Emp. adv. Math. 2, §. 7. Cicero de fin. II. 6. de Orat. c. 32. Quintil. II. 20. The most disputatious of the ancient philosophic sects were the Eleatic, the Stoic, and preeminently the Megaric or Eristic. (Brucker I. 610–616.) Of individual dialecticians, the most distinguished appears to have been Chrysippus, of whose system it was said, that had dialectics been in fashion with the gods, they would have adopted the system of Chrysippus. (Laert. VII. 180.) Among those who thought light of dialectics, may be mentioned Polemo, (Laert. IV. 18.) and Arcesilaus, the founder of the middle Academy. (Stob. Serm. 112. p. 713.) On the opinion, which endeavoured to rank the sacred writers, Job, and the author of the Pentateuch, among dialecticians, see Brucker I. 79. 97. For further remarks on the subject, see Brucker I. 51–4 79. 675. 798. 805. 957–9. 969. 976. 1339. Plat. in Phædr. 266, c. 267, b.

*Ib. νοῦς.* It would be to write a volume, not a note, if we were to enter fully into the philosophic uses of this word. Contenting myself therefore with two extracts respecting it, one from the Italian, and the other from the Ionic school, I shall leave the reader to follow it up further from the numerous references which will be furnished to him. Porph. Vit. Pythagoræ 17. *γνώσεως ὀκτῶ, φυσίν, ὄργανα· αἴσθησις, φαντασίαν, τέχνην, δόξαν, φρόνησις, ἐπιστήμη, σοφίαν, νοῦν. . . σοφία δὲ, ἐπιστήμη τῶν πρώτων αἰτίων· νοῦς δὲ, ἀρχὴ καὶ πηγὴ πάντων τῶν καλῶν.* Laert. de Anaxagora II. 6. *οὗτος ἴ δὲ πρῶτος τῇ ὕλη (materia) νοῦν ἐπέστησεν, ἀρξάμενος οὕτω τοῦ συγγράμματος, ὃ ἐστὶν ἰδέως καὶ μεγαλοφρονῶς ἡρμηνευμένον.* “ Πάντα χρήματα ἦν ὁμοῦ, εἴτα νοῦς ἔλθων αὐτὰ διεκόσμησε.” παρ’ ὃ (quamobrem) καὶ νοῦς ἐπεκλήθη. Consult further Laert. de Euclide II. 106. de Platone III. 69. VI. 53. de Aristotele V. 29. de Pythagora VIII. 30. de Xenophane IX. 19.

c For an explanation of these terms, see infra 677.

f Whether this would not be more correctly said of Hermotimus of Clazomenæ, see Brucker I. 493.

καὶ τερατείαν καὶ περίλεξιν καὶ κρούσιν καὶ κατά-  
ληψιν.

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(cf. Bruck. I. 1156.) de Timone IX. 114. de Parmenide IX. 22. de Democrito IX. 35. Plutarch. Placit. Phil. IV. 4. Plato in Cratyl. 413, d. Phædon. 97, d. For opinions of the Eclectic school on this subject, see Brucker II. 400. As the great boast of the Ionic school was, in the person of Anaxagoras, to have untwisted mind from matter in the universe, so the great effort of the Italian school was to separate mind from matter in the human frame, and thus fit it for inspection and commerce with pure intelligibilities (οἱ νοητοὶ θεοί). See on this subject Porph. Vit. Pyth. p. 78. 108. Iamb. Vit. Pyth. XII. 59. XXXII. 228. Adhort. pp. 20. 60. 96. 138. 340.

311. τερατεία, the speaking and narrating of things out of the ordinary course of nature, things wonderful, monstrous, &c. the art of humbug. Laert. de Menedemo VI. 102. οὗτος εἰς τοσοῦτον τερατείας ἤλασεν, ὥστε ἐρυννύος ἀναλαβὼν σχῆμα περιήει, λέγων κ τ. λ. Lucian II. 160. Ἐρμ. Ὁ σεμνὸς δὲ οὗτος ἀπὸ γε τοῦ σχήματος, καὶ βρενθόμενος, ὁ τὰς ὀφρῦς ἐπηκῶς, ὁ ἐπὶ τῶν φροντίδων, τίς ἐστιν, ὁ τὸν βαθὺν πῶγωνα καθείμενος; Μεν. φιλόσοφος τις, ὃ Ἐρμῆ μᾶλλον δὲ γόης καὶ τερατείας μεστός. Id. in Vit. Auct. de Pythagora (III. 82.). Ἄγο. τί δὲ μάλιστα οἶδεν; Ἐρμ. Ἀριθμητικὴν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικὴν, γοητείαν. Id. de Alexandro (V. 88.) γόης ἄνθρωπος καὶ τερατεία φίλος, ἀληθεία δὲ ἔχθιστος. Alciph. Ep. III. 55. οἱ φιλόσοφοι δὲ, προΐοντος τοῦ συμποσίου, καὶ τῆς φιλοτησίας συνεχῶς περισσοβουμένης, ἄλλος ἄλλην τερατείαν ἐπεδείξατο. The reader who wishes to trace the meaning of the word in other forms, will find instruction or amusement in the following references: Aristoph. Ran. 834. Lucian II. 47. 136. Laert. X. 114. (τερατεύεσθαι). Lucian I. 41. (τερατίσματα). II. 6. 67. 101. 195. V. 80. 94. (τεράστιον). V. 106. (τέρατα). Plat. Euthyd. 296, c. (τερατώδης). Laert. II. 46. (τερατοσκόπος). Athen. V. 215, f. (τερατολογία). Cf. nos in Eq. 610. et infr. 356.

Ib. περίλεξις (περιλέγω). Gl. εὐπορία καὶ περιπτώτης λόγων, talking about and about a thing; *periphrastic chattering*. This word, if not a coinage of the poet himself, has disappeared from the philosophic writings; but its spirit and meaning are fully developed in a speech which the sarcastic Plato puts into the mouth of the sophist Hipprias. Ἐγὼ μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὃ Πρωταγόρα τε καὶ Σώκρατες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ δαιτητῶν ἡμῶν συμβιβαζόντων εἰς τὸ μέσον, καὶ μήτε σὲ τὸ ἀκριβές τοῦτο εἶδος τῶν διαλόγων ζητεῖν τὸ κατὰ βραχὺ λίσαν, εἰ μὴ ἡδὺ Πρωταγόρα, ἀλλ' ἐφείναι καὶ χαλάσαι τὰς ἡνίας τοῖς λόγοις, ἵνα μεγαλοπρεπέστεροι καὶ εὐσχημονέστεροι ὑμῖν φαίνωνται, μὴτ'

⚡ For the change of meaning which words often assume, from whatever reasons, in the philosophic writings, the reader may instruct himself by consulting Brucker, I. 15. 19. 466. 481. 642. 657. 686. 802. 821. 822. 960. 1153. 1211. 1227.

αὐτὸ Πρωταγόραν πάντα κάλων ἐκτείναντα, οὐρία ἐφέντα, φεύγειν εἰς τὸ πέλαγος τῶν λόγων, ἀποκρύψαντα γῆν, ἀλλὰ μέσον τι ἀμφοτέροισι τεμείν. ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι ῥαβδοῦχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὅς ὑμῖν φυλάξει τὸ μέτριον μῆκος τῶν λόγων ἐκατέρου. Plat. in Protag. 337, e. sq.

Ib. κρούσις, Gl. ποικιλία καὶ στροφαὶ λόγων, δι' ὧν τοὺς διαλεγόμενους σοφίζομεθα, καὶ ἀπατώμεν. Hence opposed to κατάληψις, a strong hold, or grasp, (cf. nos in Eq. 1331.) both terms being probably derived from the wrestling-schools. (Plat. Theætet. 154, e. ξυνελθόντες σοφιστικῶς εἰς μάχην τοιαύτην, ἀλλήλων τοὺς λόγους τοῖς λόγοις ἐκρούομεν. Protag. 336, c. διαλεγέσθω ἐρωτῶν τε καὶ ἀποκρινόμενος, μὴ ἐφ' ἐκάστη ἐρωτήσῃ μακρὸν λόγον ἀποτεινῶν, ἐκκρούων τοὺς λόγους, καὶ οὐκ ἐθέλων διδόναι λόγον.) The only instances of the word κρούσις, in a simple or compound form, which I have met with in philosophic writings, are from Epicurus ap. Laert. X. 61. καὶ μὴν καὶ ἰσοταχεῖς ἀναγκαῖον τὰς ἀτόμους εἶναι, . . . ὅταν μὴθὲν μηδὲ ἐκείναις ἀντικώπη· οὐθ' ἢ ἄνω, οὐθ' ἢ εἰς τὸ πλάγιον διὰ τῶν κρούσεων (collisiones) φορὰ, οὐθ' ἢ κάτω διὰ τῶν ἰδίων βαρῶν. Id. ap. eund. 44. ἢ τε γὰρ τοῦ κενοῦ φύσις, ἢ διορίζουσα ἐκάστην ἄτομον, τοῦτο παρασκευάζει, τὴν ὑπέρισιν (firmitatem) οὐχ οἶά τε οὐσα ποιείσθαι· ἢ τε στερεότης (soliditas) ἢ ὑπάρχουσα αὐταῖς κατὰ τὴν σύγκρουσιν (collisionem), τὸν ἀποπαλμὸν (agitationem) ποιεῖ, ἐφ' ὅσον ἂν ἢ περιπλοκὴ (complexio) τὴν ἀποκατάστασιν (restitutionem) ἐκ τῆς συγκρούσεως διδῶ.

Ib. κατάληψις, grasp, comprehension; also a criterium. (Laert. in Proem. 16. τῶν δὲ φιλοσόφων, οἱ μὲν γεγόνασι δογματικοί· οἱ δὲ, ἐφεκτικοί. δογματικοὶ μὲν, ὅσοι περὶ τῶν πραγμάτων ἀποφαίνονται, ὡς καταληπτῶν· ἐφεκτικοὶ δὲ, ὅσοι ἐπέχουσι περὶ αὐτῶν, ὡς ἀκαταλήπτων.) If the separation of mind from matter in the external world caused difficulties among the ancient philosophers, that of grasping the internal operations of their own minds, and thence establishing a criterium, or organ of judging of truth, was equally surrounded with difficulties. Where shall we find this criterium? it was asked. "It lies in the senses," said the philosopher of the Porch. (Laert. VII. 52.) "The senses are deceptive," said the philosopher Heraclitus, "look for it in right reason. (Br. I. 1212.) "Trust neither to your senses nor your reason," said the founder of the Cyrenaic school: "knock at your hearts, and find in your affections the only sure guide by which you will be able to grasp and comprehend what is true and what is false." As philosophy advanced, it became still more difficult to find something at once new and true, which should satisfy philosophical students: opinion — phantasy — notion by anticipation (πρόληψις), each had their day — but whatever the fashionable definition, the philosopher maintaining it averred, "abide by my rule, and life will be nothing but a declining of the present tense of the verb καταλαμβάνω, I comprehend, thou comprehendest, he or she comprehends; we comprehend" — "Psha," said the Pyrrhonists and Sceptics, "we comprehend nothing at all; and the only thing comprehensible is, that there is no such thing as comprehension. A

ΣΤ. ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγγμ' ἢ ψυχὴ μου  
 πεπότηται,  
 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενολε-  
 σχεῖν,

few examples of the use of the word are here added, but a much larger number of references given for those who wish to pursue the subject. Anaxagoras ap. Sext. Emp. VII. 140. τῆς τῶν ἀδήλων καταλήψεως τὰ φαινόμενα εἶναι κριτήριον. Zeno ap. Laert. VII. 23, ἔλεγε δὲ μηδὲν εἶναι τῆς ποιήσεως ἀλλοτριώτερον πρὸς κατάληψιν τῶν ἐπιστημῶν. Lucian IV. 109. μελετᾷ πρὸς αὐτὸν ἕξεις τινάς, καὶ σχήσεις, καὶ καταλήψεις, καὶ φαντασίας. Id. 111. καὶ ὅσα ἤδη ἀνέγνωκε βιβλία, περὶ ἀξιομάτων, περὶ συλλογισμῶν, περὶ καταλήψεως, περὶ καθηκόντων. Pyrrho ap. Laert. IX. 61. ὅθεν γενναϊότατα δοκεῖ φιλοσοφῆσαι, τὸ τῆς ἀκαταληψίας καὶ ἐποχῆς εἶδος εἰσαγαγών. See also Laert. Proem. 21. VII. 46. 177. IX. 20. 22. 91. 95. Brucker I. 594. 672. 732. 749. 756. 765. 768. 888. 907. 1064. 1110. 1153-4. 1186. 1192. 1202. 3. 1212. 1256. 7. 1321. 1336-7-8. 1343-5. Lucian III. 104. VII. 105, &c. IX. 65. Cicero's Lucullus, 6. 9. 10. 11. de Nat. Deor. I. 5.

312. ταῦτ', i. e. διὰ ταῦτα, vel κατὰ ταῦτα, therefore. Cf. infr. 327. 345. Pac. 414; and for examples from Plato, see Ast ad 4 Legg. §. 6

Ib. ποτάομαι, Ep. and Att. for πέτομαι, to fly. Od. XI. 221. ψυχὴ δ', ἧτ' ὄνειρος, ἀποπταμένη πεπότηται. Suid. πεπότηται, ἀνέπτη, ἀνεκούφισθη, καὶ μετέωρα ἤδη φρονεῖ. Strepsiades, in these observations so much above himself, is to be considered, as Wieland observes, as acting under a species of nympholepsy. Cf. Plat. in Phædro 238, d.

313. λεπτολογεῖν, to play the leptologist, to utter acute, subtle thoughts, to spin metaphysic cobwebs, as Sivern translates. Ran. 876. λεπτολόγοι ξυνεταὶ φρένες ἀνδρῶν γνωμοτύπων. Av. 318. λεπτῶ λογιστά. Cf. Eurip. in Hippol. 927. Plat. in Polit. 262, b. 294, d. Lucian VI. 211. 256. Porson's Advv. p. 293. To the specimens of leptologism given in the present play, add the following fragment of Antiphon :

τὸ δὲ τυραννεῖν ἐστίν,  
 ἢ τί ποτε τὸ σπουδαῖον ἀκολουθεῖν ἔρις  
 ἐν τῷ Δυκεῖῳ μετὰ σοφιστῶν νῆ Δία  
 λεπτῶν, ἀσίτων, συκίνων, λέγονθ' ὅτι  
 τὸ πρᾶγμα τοῦτ' οὐκ ἔστιν, εἴπερ γίγνεται.  
 οὐδ' ἔστι γάρ πω γιγνόμενον ὃ γίγνεται,  
 οὔτ' εἰ πρότερον ἦν, ἔστιν ὄγε νῦν γίγνεται.  
 ἔστιν γὰρ οὐκ ὄν οὐδέν. ὃ δὲ μὴ γέγονέ πω,  
 οὐκ ἔστιν, ὥσπερ γέγονεν ὃ γε μὴ γέγονέ πω.  
 ἐκ τοῦ γὰρ εἶναι γέγονεν· εἰ δ' οὐκ ἦν ὅθεν,  
 πῶς ἐγένετ' ἐξ οὐκ ὄντος; οὐχ οἶόν τε γάρ.  
 εἰ δ' αὐτόθεν ποι γέγονεν, οὐκ ἔσται



καὶ γνωμιδίῳ γνώμην νύξασ' ἐτέρῳ λόγῳ ἀντιλογῆσαι  
ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπιθυμῶ.

ΣΩ. βλέπε νὺν δευρὶ πρὸς τὴν Πάρνηθ' ἤδη γὰρ ὀρῶ

κατιούσας

316

ἡσυχῇ αὐτάς. ΣΤ. φέρε, ποῦ; δείξον. ΣΩ. χωροῦσ'

αὐται πάνυ πολλαί,

διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι. ΣΤ.

τί τὸ χρῆμα;

κεῖποι δέ πω τις εἴη, πόθεν γενήσεται τὸ οὐκ ὄν,

εἰς οὐκ ὄν· εἰς οὐκ ὄν γὰρ οὐ δυνήσεται.

ταυτὶ δ' ὅ τι ἔστιν οὐδ' ἂν ἀπόλλων μάθοι.

Antiph. ap. Athen. (Dind.) III. 98, f.

Ib. καπνοῦ. Eurip. Hippol. 958. πολλῶν γραμμάτων τιμῶν καπνοῦς  
(res nihili, nugae, Μοκκ), who compares Eupolis in Autolycus:  
καπνοῦς ἀποφαίνει καὶ σκίας.

Ib. στενολεσχεῖν, subtiliter nugari, λεπτῶς φιλοσοφεῖν, μικρολογεῖν.  
Dind.

314. γνωμιδίῳ γνώμην νύξασ'. Wieland has an ingenious little dis-  
sertation on these words, which he supposes to have reference to the  
Socratic irony, by the help of which that subtle disputant used to  
oppose his own γνωμιδία (dubitaciones, quaestiuuculas, et sententiolas,  
Dind.) to the γνώμαι of the sophists, and with the sharpness of which  
he, as it were, stuck and confuted their opinions. As a specimen of  
γνωμιδία, Ernesti quotes the Stoic maxim: si longus, levis; si gravis,  
brevis:—and, εἰ καλὴν, ἔξεις κοινὴν, ἢ αἰσχροῦν, ἔξεις ποίνην. To ex-  
amples of the word γνωμιδία, given by the present editor in Eq. 98.  
add Lucian VII. 133. γνωμιδία καὶ προβουλευμάτια συντιθέεντες.

Ib. νύσσειν, to stick. (Cic. de Dialect. ipsi se compungunt acuminibus).  
Among the most famous word-stickers of antiquity, may be  
mentioned the philosopher Alexinus, who from his contentious dis-  
position was nicknamed Elexinus (Ἐλεγκξίνος). Justice was finally  
done him in his own way: ἔπειτα μέντοι νηχόμενον ἐν Ἀλφείῳ νυχθῆναι  
καλάμφ, καὶ οὕτω τελευτῆσαι. Laert. II. 109.

Ib. ἀντιλογεῖν ἐτέρῳ (ἐτέρου παν. Seager) λόγῳ. The time had not  
yet arrived perhaps in philosophy, when Strepsiadēs would have  
learnt to his astonishment, that there was no such thing as contra-  
diction. Cf. Plat. in Euthyd. 285, d. Laert. in Protag. IX. 53. On  
the subject of ἀντιλογίαί, see also Plat. in Sophist. §. 22. 37. 38.

316. τὴν Πάρνηθ'. Mount Parnes, now called Casha. For the  
gender given to this mountain, cf. Pausaniam I. 32. Alciph. Ep.  
III. 63. For some other points connected with mount Parnes, see  
Wordsworth's Attica, p. 58. Müller's Dorians, I. 268.

318. Socrates is here to be considered as pointing out to Strep-  
siades the course which the Clouds are taking: these coming through

ὡς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤ. ἤδη  
 νυνὶ μόλις οὔτως.

ΣΩ. νῦν γέ τοι ἤδη καθορῶς αὐτὰς. εἰ μὴ λημῶς κολο-  
 κύνταις.

320

the hollows between two hills (κοίλα), and shrubberies (ἄσκα) ; *those* proceeding *sideways* (πλάγαι), till he brings them to the εἴσοδος, or place where the Chorus entered the part of the theatre appropriated to them. As Strepsiades strains his eyes to catch a glimpse of these aerial beings, but cannot succeed, we conclude that they were meant to exist only in the mind's eye of the spectator.

319. εἴσοδον. Schol. Av. 297. Εἴσοδος δὲ λέγεται, ἣ ὁ χορός εἰσεῖ-  
 σιν ἐν τῇ σκηνῇ. (καὶ ἐν ταῖς Νήσοις. α. τί σὺ λέγεις ; εἰσὶν δὲ ποῦ ; |  
 β. αἰδὶ κατ' αὐτὴν ἦν βλέπεις τὴν εἴσοδον.) Instead of entering into the  
 metrical and other difficulties, which have so long perplexed the  
 commentators on the subject of this <sup>h</sup> verse, let us, while the Cho-  
 rus are arranging themselves in the orchestra, and the spectators  
 are passing their remarks on their appearance, be allowed to turn to  
 an εἴσοδος of a different kind ; viz. that by which we make the  
 entrance-step into any philosophic principle or sect, and before we  
 make which, we are bound seriously to consider to what deductions  
 and conclusions we may have to give our assent, if that first step is  
 once made. Let us take for our guide one who had viewed all the  
 philosophic sects of antiquity with no careless eye, and who thus  
 addresses one or more who had been guilty of this folly : διὰ τοῦτο  
 εἶλκεν ἡμᾶς τῆς μυνός, ἐπεὶ περ ἅπαξ τὴν πρώτην λαβὴν ἐνεδώκατε αὐτῷ, καὶ  
 ἦγεν ἐπὶ τὴν ἀγαπωμένην, δι' ἧς ἔλεγεν εὐθείας ὁδοῦ. ῥάδια γὰρ, οἶμαι, τὰ  
 μετὰ ταῦτα, καὶ οὐδεὶς ἡμῶν ἔτι ἐπιστρεφόμενος εἰς τὴν εἴσοδον, ἐξηταξεν εἰ  
 ἀληθὴς ἔστι, καὶ εἰ μὴ ἔλαθε, καθ' ἣν οὐκ ἐχρήην εἰσελθῶν, ἀλλ' ἠκολούθει  
 ταῖς τῶν προωδευκόντων ἴχνεσι, καθάπερ τὰ πρόζατα πρὸς τὸν αἰτῶν ἠγοίμε-  
 νον, δέον ἐπὶ τῇ εἰσόδῳ, καὶ κατὰ τὴν ἀρχὴν εὐθύς σκεψάσθαι, εἴπερ εἰσι-  
 τητέον. Lucian IV. 98.

320. λημᾶν (λήμη, Lucian II. 143.), *to have rheum in the eyes*.  
 Arist. Plut. 577. κρονικαῖς λήμαις λημῶντες. Lucian VII. 20, νῦν γὰρ  
 δὴ λημᾶν οὐ μετρίως δοκῶ. II. 152. γέροντα καὶ φαλακρὸν . . καὶ λημῶντα  
 προσέτι. Ib. λημᾶν κολοκύνταις, *to have rheum-drops in the eyes as*  
*thick as gourds.*

Ib. κολοκύντη, *a gourd*. The spirit and phraseology of the follow-  
 ing fragment too clearly evince from what sources both were de-  
 rived, not to justify its insertion here.

τί Πλάτων  
 καὶ Σπεύσιππος καὶ Μενέδημος ;  
 πρὸς τισὶ νυνὶ διατρίβουσιν ;

<sup>h</sup> Hermann, in a letter to Dindorf, ingeniously supposes the verse (on which  
 the Scholiasts make no remark) to be the progeny of a set of interpretations.  
 "Ad φέρε που adscripserat aliquis ὡς οὐ καθορῶν scil. φησὶ ταῦτα. Ἀδ αὐται πλά-  
 γαι, παρὰ τὴν εἴσοδον. Ἀδ τί τὸ χρῆμα, ἤδη νῦν ὡς μόλις ὀρῶν vel ἀθρῶν."

ΣΤ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη κατ-  
έχουσι.

ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδης οὐδ' ἐνό-  
μιζες ;

ποία φροντίς, ποῖος δὲ λόγος  
διερευνᾶται παρὰ τοῖσιν ;  
τάδε μοι πινυτῶς, εἴ τι κατειδῶς  
ἤκεις, λέξον, πρὸς γὰς \* \*

B. ἀλλ' οἶδα λέγειν περὶ τῶνδε σαφῶς  
Παναθηναίους γὰρ ἰδὼν ἀγέλην  
μειρακίων

ἐν γυμνασίοις Ἀκαδημείας  
ἤκουσα λόγων ἀφάτων ἀτόπων.  
περὶ γὰρ φύσεως ἀφοριζόμενοι  
διεχώριζον ζώων τε βίον  
δένδρων τε φύσιν λαχάνων τε γένη.  
κατ' ἐν τούτοις τὴν κολοκύντην  
ἐξήταζον τίνας ἐστὶ γένους.

A. καὶ τί ποτ' ἄρ' ὠρίσαντο καὶ τίνας γένους  
εἶναι τὸ φυτόν; δῆλωσον, εἰ κάτοισθά τι.

B. πρότιστα μὲν οὖν πάντες ἀναυδεῖς  
τότ' ἐπέστησαν, καὶ κύψαντες  
χρόνον οὐκ ὀλίγον διεφρόντιζον.  
κατ' ἐξαίφνης ἔτι κυπτόντων  
καὶ ζητούντων τῶν μειρακίων  
λάχανόν τις ἔφη στρογγύλον εἶναι,  
ποίαν δ' ἄλλος, δένδρον δ' ἕτερος.  
ταῦτα δ' ἀκούων ἰατρός τις  
Σικελᾶς ἀπὸ γὰς  
κατέπαρδ' αὐτῶν ὡς ληρούντων.

A. ἦ που δεινῶς ὠργίσθησαν  
χλευάζεσθαι τ' ἐβόησαν.  
τὸ γὰρ ἐν λέσχαις ταῖσδε τοιαυτὶ  
ποιεῖν ἀπρεπές.

B. οὐδ' ἐμέλησεν τοῖς μειρακίοις.  
Ὁ Πλάτων δὲ παρῶν, καὶ μάλα πράως,  
οὐδὲν ὀρνωθεῖς, ἐπέταξ' αὐτοῖς  
πάλιν \* \* \*  
ἀφορίζεσθαι τίνας ἐστὶ γένους·  
οἱ δὲ διήρουν.

Epicrates ap. Athen. (Dind.) II. 59, d.

See also Lucian's humorous account of the Colocynthopirates. . .  
πλοῖα δ' ἔχουσι μέγιστα κολοκύνθινα . . . ἰστοῖς χρώμενοι κυλαμίνοις, ἀντὶ  
δὲ τῆς ὀθόνης, τῷ φύλλῳ τῆς κολοκύνθης. Vera Hist. IV. 296.

ΣΤ. μὰ Δί', ἀλλ' ὀμίχλην καὶ δρόσον αἰτὰς ἡγούμην  
καὶ καπνὸν εἶναι.

ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι ἡ πλείστους αἶται βό-  
σκουσι σοφιστὰς.

θουριομάντεις, ἰατροτέχνας, σφραγιδοῦνυχαργοκομῆτας,

321. πάντα κατέχουσι. Lucian VII. 57. νυνὶ δὲ Σοφία, καὶ Ἀκαδη-  
μία, καὶ Στοὰ κατέχουσι πάντα.

322. On the construction *θεὰς οὔσας*. . οὐκ ἤδη, cf. nos in Acharn. 264.; for the formula *θεὰς νομίζειν*, see infr. 411. (The interrogative and as it were careless manner in which the first lesson of Socratic atheism is introduced, will not escape the discerning reader.)

324. μὰ Δί'. Süvern, commenting on our author's Av. 1237, says, "the character of the sophistical atheist—who cannot help swearing by Jupiter at the very moment when he is defaming him, as do also in "the Clouds" both the Jove-denying Strepsiadēs, and Socrates himself, &c. &c." But query: in the present instance does Socrates do any thing more than merely mimic the tone and manner of Strepsiadēs? and so again in the *Ranæ*, when Euripides swears (1222) by Ceres, and (1237) by Jupiter, does he not mimic the adjurations of his more pious rival? (886. 1183. 1188. 1196.)

Ib. *σοφιστῆς* (*σοφίζω*). That this word, like the word *δημαγωγός*, frequently bore an honourable signification, is evident from Herodotus, who applies it (I. 29.) to the seven wise men, and also to one whom he terms (IV. 95.) οὐ τὸν ἀσθενέστατον σοφιστὴν Πυθαγόρην. Cf. Plato in *Protag.* 313, d. 316, d. e. Laert. in *Proem.* §. 12. Blomf. in *Prom.* p. 110. It was when the sophist began to make a *trade* and *gain* of his talents, that the word fell into the disrepute which has ever since attended it. Xen. *Mem.* I. 6. 13. καὶ τὴν σοφίαν ὡσαύτως τοῖς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ἀποκαλοῦσιν. Cf. Plat. in *Protag.* 311, e. 312, a. Aristot. *de Soph. Elench.* c. 1, 6. Alciph. *Ep.* I. 34. The following application of the word in an orator so nearly approaching to the Socratic age as Æschines, deserves attention. Ὑμεῖς, ὦ Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνετε, ὅτι Κριτίαν ἐφάνη πεπαιδευκῶς, ἓνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυσάντων. 24, 34.

325. *θουριομάντεις* (*Θούριον*, *μάντις*), soothsayers from Thurium, such as Lampon, &c.; see Wachsm. IV. 273. The Aristophanic contempt for persons of this description is admirably echoed by the earliest of Roman dramatists:

Non habeo denique nauci Marsum augurem,  
Non vicanos haruspices, non de circo astrologos,



κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωροφέ-  
 νακας, 326

Non enim sunt ii scientia, aut arte, divini,  
 Sed superstitiosi vates, impudentesque harioli,  
 Aut inertes, aut insani, aut quibus egestas imperat :  
 Qui sibi semitam non sapiunt, alteri monstrant viam :  
 Quibu' divitias pollicentur, ab iis drachmam ipsi petunt.

Ennius ap. Cicer. de Divin. I. 58.

Ib. ἰατροτέχνη (τέχνη), *Heilkünster, health-artists*. Pass. Plut. (Vit. X. Orat.) de Antiphonte. τέχνην ἀλυπίας συνεστήσατο, ὥσπερ τοῖς νοσοῦσιν ἢ παρὰ τῶν ἰατρῶν θεραπεία ὑπάρχει· ἐν Κορίνθῳ τε κατεσκευασμένος οἴκημά τι πρὸς τὴν ἀγορὰν, προέγραψεν ὅτι δύναται τοὺς λυπούμενους διὰ λόγων θεραπεύειν· καὶ πυνθανόμενος τὰς αἰτίας, παρεμβεῖτο τοὺς κάμνοντας. Νομίζων δὲ τὴν τέχνην ἐλάττω ἢ καθ' αὐτὸν εἶναι, ἐπὶ ῥητορικὴν ἀπετράπη.

Ib. σφραγιδονυχαραγοκομήται (σφραγίς, ὄνυξ, ἀργός, κομέω), idlers, wearing their hair long, and having their fingers covered with rings and precious stones to the very nails. Ringfingerigschlendergelockvolk. Voss. Lessing and Hermann suppose the flute-players to be signified here.

326. κυκλίων (κύκλος) = κυκλικῶν χορῶν, *circular dances*, which on festive occasions were performed round the altar of a god with an accompaniment of song. As dances of this kind originally belonged to the Bacchic festival, the Cyclic dance and the Bacchic dithyramb bear nearly the same meaning. Hence κυκλιοδιδάσκαλος (Av. 1403.), a poet, who teaches his dithyrambic strains for some public exhibition.

Ib. ἄσματοκάμπται (κάμπτω), *song-trillers and quaverers*. Wieland, who has devoted an article of some length to the examination of some kindred forms with the present (infr. 934.), considers all attempts to explain ancient music by modern as useless: a tolerable *quid pro quo* is the utmost, he says, that can be expected. (Attisches Museum, II. Erläuterung 13.) The general nature of the corruption in music here alluded to is easily explained. It was the substitution of glitter and false ornament, of intricate inflexions and minute subdivisions of sound, for that plain, masculine, and solemn tone, which had hitherto characterised the Attic music.

Ib. μετεωροφένakes (φέναξ), men who play tricks, and deceive us on the subject of <sup>i</sup> meteorology.

<sup>i</sup> We should scarcely have expected to find the following among the fragments of *Euripides*: has Clemens Alex. (Strom. V. 613. d.) made a mistake in ascribing it to him?

ὅς τὰδε λεύσσω θεὸν οὐχὶ νοεῖ,  
 μετεωρολόγων δ' ἕκας ἔρριψεν  
 σκολιὰς ἀπάτας, ὧν ἀτηρὰ  
 γλῶσσ' εἰκοβολεῖ περὶ τῶν ἀφανῶν,  
 οὐδὲν γνώμης μετέχουσα.

οὐδὲν δρῶντας βόσκουσ' ἄργους, ὅτι ταύτας μουσοποιοῦσιν.

ΣΤ. ταῦτ' ἄρ' ἐποίουν “ ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν  
δάϊον ὄρμᾶν,”

“ πλοκάμους θ' ἑκατογκεφάλα Τυφῶ,” “ πρημαινούσας  
τε θυέλλας,”

εἴτ' “ ἀερίας, διεράς,” “ γαμψοὺς οἰωνοὺς ἀερονηχεῖς,”

“ ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν.” εἴτ' ἀντ' αὐ-  
τῶν κατέπινον 331

“ κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια  
κιχηλᾶν.”

ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δικαίως ; ΣΤ. λέξουν δὴ  
μοι, τί παθοῦσαι,

327. μουσοποιεῖν (Herodot. II. 135. ἀδελφεοῦ Σαπφούς τῆς μουσο-  
ποιου), to sing, to celebrate in poetic strain.

328. ταῦτ' (i. e. διὰ ταῦτα) ἄρ' ἐποίουν. “ This then was the reason  
why they poetized (ἐποίουν), i. e. introduced into poetry such expres-  
sions as the following.” (It is almost needless to add, that in the  
quotations which follow, the turgid style and Doricisms of the dithy-  
rambic poets are ridiculed.)

Ib. στρέπταιγλος (στρέφω, αἴγλη), lightning-whirling. στρεπταιγλᾶν,  
Dind. στρεπταίγλαν. Br. Ib. δάϊον ὄρμᾶν, celerem impetum, Kust.

329. ἑκατογκεφάλα, Doric for ἑκατογκεφάλου.

|| Ib. πρημαίων (πρήθω), hotly-blowing.

330. διεράς. Av. 213. διεροῖς μέλεισιν. Lucian VII. 2. μετέωρα καὶ  
διαίρια δοκῶ σοι λέγειν.

Ib. ἀερονηχῆς (ἀήρ, νήχομαι, to swim,) Pac. 830. ἀναβολὰς . . . ἐν-  
διαερμανερινηχέτους.

331-2. “ Then in return for these (verses), they are in the habit of  
swallowing (κατέπινον) slices (τεμάχη) of large mullets (κεστρᾶν),” &c.

331. καταπίειν. To examples given in Ach. 431. add Lucian VI.  
165. μάζας ὄλας καταπίειν. IX. 6. ἐκείνη δὲ (ἡ ῥέα) λίθον—ἀντὶ τοῦ  
βρέφους ἔδωκε καταπίειν. Alciph. I. Ep. 22. καταπόσεις πλακούντων.

332. This verse is evidently a quotation from some Doric poet,  
not improbably Epicharmus, whose dramas are continually cited by  
Athenæus for articles of food, more particularly his “ Γὰ καὶ Θαλάσ-  
ση,” and his “ Hebes Nuptiæ.”

Ib. κεστρᾶν. Epicharm. in Musis ap. Athen. VII. 323, a. c. χαλκί-  
δας τε, καὶ κύνας, κέστρας τε, πέρκας τ' αἰόλας.

Ib. τεμάχη, slices. Cf. nos in Eq. 281. Epicharm. ap. Athen.  
121, b. ποτιφόριμον τὸ τέμαχος ἧς τὸ ὑπομελανδρυνῶδες.

Ib. κιχήλη for κίχλη, a thrush. Id. ap. eund. 64, f. τὰς τ' ἐλαιοφιλο-  
φάγους κιχήλας.

333. διὰ μέντοι τάσδ' οὐχὶ δικαίως ; “ Socrates tells Strepsiades that the

εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν ;  
 οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται. ΣΩ. φέρε, ποῖαι γάρ τινές εἰσιν ; 335  
 ΣΤ. οὐκ οἶδα σαφῶς· εἴξασιν γοῦν ἐρίοισιν πεπταμένοισι,  
 κούχῃ γυναιξίν, μὰ Δί', οὐδ' ὅτιοῦν· αἷται δὲ ῥίνας ἔχουσιν.

Clouds maintain many sophists, poets, and others in return for celebrating them. 'This surely then,' replies Strepsiades, 'is the reason why they write so much about clouds and other meteors, in high-sounding but empty expressions ; for which they get a solid requital in good fish and fowl.' Socrates returns *διὰ μέντοι τάσδ'· οὐχὶ δικαίως* ; (for so, to make good sense, the verse must be stopped,) 'You are right : it is in honour of these deities, the Clouds, that they use such terms, and is it not just so to celebrate those by whom they are maintained?' *μέντοι* is sometimes an assertory particle. Cf. Eq. 168. Lysist. 498." SEAGER.

334. *εἴξασιν Ἀττικῶς· εἰόκασιν Ἑλληνικῶς*. Cf. Av. 96. Musgrave ad Iph. in Aul. 848. Dobree's Porsonica, p. 170. Tim. Lex.

335. *ποῖαι τινες*. Cf. Pl. 349. Ran. 60. 291. Pac. 674. Av. 127. et alibi.

336. *πεπταμένοισι*, expanded, perf. pass. of *πετάννυμι*.

337. *δὲ ῥίνας*. Wieland considers the pleasantry of the passage to consist in this. The females, says he, who represent the chorus have noses to their masks, which to Strepsiades, who sees them close at hand, appear enormously large, while to more distant spectators they had only their due proportion. Something more than this I think must be intended ; but whether the following explanation is not more far-fetched than correct, must be left to the reader's judgment to decide. Whatever is predicated of Socrates in the Aristophanic comedies, is generally predicated also of his friend Euripides, the two characters thus throwing a mutual light on each other. As we proceed further in this drama, we shall find three divinities mentioned as objects of the former's especial adoration, viz. Æther, the Clouds, and the Tongue. Let us turn to the Frogs of our author, and what do we there find as the objects of Euripidean worship? Setting aside his *ξύνεσις*, we have three also, viz. Æther, the Tongue, and the *μυκτῆρες ὄσφραντήριοι*. And what does this third and last divinity imply? Stripped of its poetic clothing and reduced to plain language, the philosophic poet's meaning seems to be this ; that as he was possessed of a tongue, gifted beyond other men in powers and novelties of speech, so he and his school were provided with noses, which smelt their way into sources of knowledge, of

ΣΩ. ἀπόκριναί νυν ἄτ' ἂν ἔρωμαι. ΣΤ. λέγε νυν  
ταχέως ὅτι βούλει.

ΣΩ. ἦδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω  
ὁμοίαν

ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ ; ΣΤ. νῆ Δι' ἔγωγ'. εἶτα  
τί τοῦτο ; 340

ΣΩ. γίνονται πάνθ' ὅ τι βούλονται κᾶτ' ἦν μὲν ἴδωσι  
κομήτην,

ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξενο-  
φάντου,

which the duller organs of less gifted mortals were not cognizant. But were the votaries of science to be thus provided, and the deities whom they adored to be less munificently furnished? Let us on the contrary enlarge the noses of our Cloud-goddesses to the utmost extent, and what have we then? An opinion placed before the eye in a bodily form in the present drama, which in the Frogs merely assumes a metaphorical expression, (a mode of dealing very familiar to the Old Comedy,) and the deities of Euripides approximating as nearly as possible to those of his friend and philosophic class-fellow Socrates. But, as was before observed, it must be left for readers of a critical nose to decide whether this explanation be not rather far-fetched than correct. (For an explanation of the metre δὲ μῦθας see our Acharn. 359. Eq. 528.)

339. For similar observations, Porson refers to Shakespeare's Hamlet, III. 2. Antony and Cleopatra, IV. 12. Swift's Dedic. to Tale of a Tub. Dobree refers to Jeremy Taylor's Worthy Communicant, p. 8. Add from ancient writers, Cic. de Divin. II. 21. Lucretius, IV. 135-143.

Ib. ἦδη ποτ' . . εἶδες. infr. 363. 1013. πώποτ' ἦδη. 736. ἦδη per se &c.

341. γίνονται πάνθ' ὅ τι βούλονται. For the grammatical construction, see Ast ad Plat. 8, Rep. §. 16. Also Matthiæ, §. 475.

Ib. κομήτης, with long hair, cf. infr. 1053. Vesp. 464. Lysist. 561. 827. Lucian II. 5. 16. 47. In philosophical history, the word is of some importance, much controversy having been excited, whether by the term τὸν ἐν Σάμῳ κομήτην is to be understood Pythagoras the sage, or Pythagoras the pugilist, or whether both were united in the same person (see Kuster in Iamb. Vit. Pyth. c. 8). The meaning of the word in its present place has been pointed out by Schutz: "Iis qui comam alebant, impudicitiam exprobrare solebant." For a character of Pythagoras, with the epithet κομήτης attached, see Iamb. Vit. Pyth. c. VI. 30.

342. ἄγριος, libidinosus. Plat. in Phædone, 81, a. πλάνης καὶ ἀνοίας



σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκασαν αὐτάς.

ΣΤ. τι γὰρ, ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα, τί δρῶσιν;

ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης ἐγένοντο. 345

ΣΤ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ρίψασπι χθές ἰδοῦσαι,

ὅτι δειλότατον τοῦτον ἐώρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο.

ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὄρας, διὰ τοῦτ' ἐγένοντο γυναῖκες.

ΣΤ. χαίρετε τοίνυν, ὧ δέσπιναι· καὶ νῦν, εἴπερ τινὶ κάλλῳ,

καὶ φόβῳ καὶ ἀγρίων ἐρώτων καὶ τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη (ἢ ψυχῇ). Add. Fr. Eurip. 113. ap. Dind.

Ib. *λάσιος*, *thick-haired*. For more common illustrations of the word, see Lucian, I. 147. II. 8. 76. 90. 161. IV. 113. V. 65. VII. 59. A philosophical reader will attend more to the following passage in Iamb. Vit. Pyth. XVII. 77. *πυκινὰ γὰρ καὶ λάσιαι λόχμαι περὶ τὰς φρένας καὶ τὰν καρδίαν πεφύκанти τῶν μὴ καθαρῶς τοῖς μαθήμασιν ὀργιασθέντων, πᾶν τὸ ἄμερον καὶ πρᾶον καὶ λογιστικὸν τὰς ψυχὰς ἐπισκιάζουσαι καὶ κολλούσαι προφανῶς μὲν αὐξηθῆμεν καὶ προκύψαι τὸ νοητικόν.*

346. ταῦτ', i. e. διὰ ταῦτα. Cf. sup. 311. and to the examples there given, add Theoc. Id. XIV. 3. ταῦτ' ἄρα λεπτός, | χῶ μύσταξ πολὺς οὗτος, αὐσταλέοι δὲ κίκιννοι.

Ib. *ρίψασπις*. Athen. XII. 579, c. *μετὰ ταῦτα δ' ὡς εἰσῆλθε πάλιν ἡ Μανία, | τὸν αὐτόμολον ἔσκωπτε, ρίψασπίν τ' ἔφη | αὐτὸν γεγρονέαι, προσβολῆς οὐσης ποτέ.* Cf. Lysias 119, 19. Aristen. L. I. ep. 15.

348. *Κλεισθένη*. Cf. scene in our author's Thesmophoriazusaë, where the effeminate manners of Clisthenes are most humourously satirised. For grammatical and metrical remarks on the word *Κλεισθένη*, see Brunck ad Soph. Œd. Col. 375. Also Elmsley's Review of Markland's Suppl. p. 453 ad v. 928.

349. *δέσπιναι*, a term applied to *women* among the Spartans, whose reverence for the female sex is well known (Müller's Dorians II. 303), but among the Athenians rather to *goddesses*. (Aristoph. Pac. 271. 705. 976. Av. 877. Th. 286. Lysist. 203. 317.) Lucian III. 132. *ὧ δέσπινα Φιλοσοφία, ἥπερ κ. τ. λ.*

Ib. *εἴπερ τινὶ κάλλῳ*. Cf. Heind. ad Plat. Phædon. §. 28.

οὐρανομήκη ρήξατε κάμοι φωνήν, ὧ παμβασιλείαι. 350  
 XO. χαῖρ', ὧ πρεσβῦτα παλαιογενές, θηρατὰ λόγων  
 φιλομούσων·

350. οὐρανομήκη (μῆκος) ρήξατε φωνήν, poet. translation: *break speech in words, whose height shall top the heavens*, infr. 447. Od. V. 239. ἐλάτη. . οὐρανομήκης. Aesch. Ag. 92. ἄλλη δ' ἄλλοθεν οὐρανομήκης | λαμπὰς ἀνίσχει. Herodot. II. 138. δένδρεα οὐρανομήkea. Isoc. Orat. XV. p. 452. τὸ κατορθωθέν οὐρανόμηκες ποιήσουσιν. Aristot. Rhet. III. 7. συγγνώμη γὰρ ὀργιζομένων κακὸν φάναι οὐρανόμηκες ἢ πελώριον εἶναι.

Ib. ῥηγνύναι φωνήν (Virg. AEn. II. 129. XI. 377. *rumperere vocem*). Cf. infr. 562. 924. properly said of children, the dumb, &c. when they first break loose with the voice and begin to speak. Herodot. I. 85. ὑπὸ δεύς τε καὶ κακοῦ ἔρρηξε φωνήν. II. 2. θέλων ἀκοῦσαι τῶν παιδίων. . ἦντινα φωνήν ῥήξουσι πρώτην. Eurip. Suppl. 710. ἔρρηξε δ' αὐδήν. Laert. de Epimen. I. 115. Θεόπομπος δ' ἐν τοῖς θαυμασίοις, κατασκευάζοντος αὐτοῦ τὸ τῶν νυμφῶν ἱερὸν, ῥαγῆναι φωνήν ἐξ οὐρανοῦ, "Ἐπιμενίδη, μὴ νυμφῶν, ἀλλὰ Διός." Ernesti considers it as a Hebraism, and refers to Isaiah liv. 1. Gal. iv. 27.

Ib. παμβασιλείαι.

Χορ. ταρτὶ μέντοι νυνὶ σ' ἐποίησ'  
 ἡ παμβδελυρὰ καὶ παμγλυκερά.

Κιν. μὰ Δί' ἀλλὰ φίλη καὶ παμγλυκερά. Lysist. 968.

351. θηρατὰ λόγων. We had occasion in various passages of a former play (Eq. 787. 1167. 1333.) to advert to the strong passion of the ancient Greeks for field sports. It was not to be expected that such a feeling should exist, without exerting a corresponding influence on the metaphorical language of the country, and scarcely anywhere does this metaphorical language meet us more frequently than in the philosophic writings of antiquity. To begin at the fountain-head. As the Samian sage was equally averse to cooks and *huntsmen* (Porph. Vit. 7. ἀλλὰ καὶ μαγείροις καὶ θηράτοσι μηδέποτε πλησιάζειν), we must not expect to see himself or his followers indulging much in the terms of the chase; yet they occasionally occur. Laert. de Pythag. VIII. 8. οὕτως ἐν τῷ βίῳ, οἱ μὲν ἀνδραποδώδεις, ἔφη, φύονται, δόξης καὶ πλεονεξίας θηραταί· οἱ δὲ φιλοσόφοι, τῆς ἀληθείας. See also Iamb. Adhort. c. XIII. 28. Porph. Vit. Pyth. 57. In the mouth of <sup>k</sup>Socrates we find this metaphorical language very predominant. Plat. Lysis 206, a. ποῖός τις οὖν ἂν σοι δοκοῖ θηρευτῆς εἶναι, εἰ ἀνασοβοῖ θηρεύων καὶ δυσσαλωτοτέραν τὴν ἄγρην ποιῶ; 218, d. καὶ δὴ καὶ αὐτὸς ἐγὼ πάνν ἔχαιρον, ὥσπερ θηρευτῆς τις, ἔχων ἀγαπητῶς ὁ ἔθηρευόμεν. Xen. Mem. II. 6. 28. ἀλλὰ . . τοιοῦτος γιγνόμενος θηρῶν ἐπιχειρεῖ τοὺς καλοὺς τε κἀγαθοὺς. ἴσως δ' ἂν τί σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι. So in a

<sup>k</sup> Hence the language not inappropriately applied to him by Libanius (Soc. Apol. Or. III. p. 40, 19. Reiske), ὕμῳς φησὶν ("ἄνυτος) αὐτὸν φεύγειν μὲν τοὺς ἐνόδρας, θηρεύειν δὲ τὴν νεότητα.

σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς ὅ τι  
 χρήξεις·  
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιομεν τῶν νῦν μετεωροσο-  
 φιστῶν

curious passage of the same writer's Banquet, (to which a larger reference will presently be made,) where the great sage compares himself to a male bawd (μαστροπὸς), and Antisthenes to his go-between (προγαγωγὸς), the language of field sports is again called in to assist the illustration. Conviv. IV. 63. Δίσχυλον δὲ τὸν Φλιάσιον πρὸς ἐμέ ἐπαινῶν, καὶ ἐμέ πρὸς ἐκείνον, οὐχ οὕτω διέθηκας, ὥστε διὰ τοὺς σοὺς λόγους ἐρώντες ἐκινουδρομοῦμεν ἀλλήλους ζητοῦντες; add Plat. in Theæt. 187, e. 198, a. 199, e. Protag. 309, a. Xen. Mem. II. 6. 29. 33. 35. 39. but see above all the Sophist-hunt in Plato's Dialogue "Sophisticus," and the Socratic interview with Theodotē in Xen. Mem. III. 11. [So also of Prodicus it is said (Philost. Vit. Soph. I. 1, 12. p. 496), ἀνίχνευε δὲ οὗτος τοὺς εὐπατρίδας τῶν νέων, καὶ τοὺς ἐκ τῶν βαθέων οἴκων, ὡς καὶ προξένους κεκτῆσθαι ταύτης τῆς θήρας.] Our limits will only allow of our adding the following references. Laert. de Stilpone, II. 114. de Bione, IV. 47. de Polemone, IV. 16. de Crantore, IV. 24. de Aristotele, V. 7. de Hipparchia, VI. 96. de Pyrrhone, IX. 64. de Hieronymo, IX. 112. Athen. V. 211, f.

353. ἄλλω ὑπακούειν. Xen. Cyr. II. 4. 6. σχολῇ σαλεύων ὑπήκούον σοι. Plat. Theæt. 162, a. μάλ' ἐμμελῶς σοι ἐφαίνετο ὑπακούειν. See also Matth. Gr. Gr. §. 362.

Ib. μετεωροσοφισταί, *meteorosophists*, i. e. strictly speaking, sophists who occupy themselves with the contemplation of atmospheric appearances;—more largely, men uniting in themselves the double character of Phrontist and Sophist; i. e. the curious and minute inquirer into natural causes, and the professor of a false and seductive eloquence. As a specimen of the foreign teachers, who professed to unite in themselves both these attainments, and who made the higher classes of society in Athens pay so largely for initiation in them, our poet instances the illustrious Prodicus; at the head of the home-growth, he naturally places the son of Sophroniscus, he being the first who undertook to introduce gratuitously the Phrontists' and the Sophists' arts (so to speak with Aristophanes) among her lower classes. As a clear view of this distinction in ancient philosophy is necessary, not only for seizing the general spirit of this drama, but also, I think, for appreciating rightly its internal arrangement, let us be allowed a few words on each. And first for the Phrontist and *his* speculations. To laugh at some of these as frivolous and idle; to consider others as from their abstruseness lying be-

<sup>1</sup> I give the definition, where *sophistry* is explained to be ἡ τέχνης οἰκειωτικῆς, χειρωτικῆς, κτητικῆς, θηρευτικῆς, ζωθηρίας, πεζοθηρίας, χερσαίας, ἡμεροθηρικῆς, ἀνθρωποθηρίας, ἰδιωθηρίας, μισθαρικῆς, νομισματοπωλικῆς, δοξοπαιδευτικῆς, νέων πλουσίων καὶ ἐνδόξων γυγνωμένη θήρα προσρητέον, ὡς δ' νῦν λόγος ἡμῖν συμβαίνει, σοφιστικῆ. Sophist. 223, b.

yond the reach of man, was the lightest object of our poet's satire. In these inquiries he saw involved a degree of mental abstraction and an outlay of time, inconsistent with the demands and necessities of the state, which, with an inveterate enemy thundering at her very gates, required the spear and shield to be in the hands of her youth, much rather than the philosophic treatises of such men as Anaxagoras and Heraclitus. But even had the times been those of "piping peace," could a thoughtful eye behold these scientific researches and innovations without alarm? On the contrary, to one gifted with any foresight, it must have been evident that such inquiries could not be prosecuted without danger to the public creed, in other words, that as science advanced, the national religion must necessarily give way. And what had the philosophers or phrontists to offer for such a change? Sublimier notions as regarded the heavenly powers, clearer views as to the final destinies of man, and consequently the imposition of a greater moral restraint upon his actions? That the philosophical inquiries of Socrates (whatever might have been their complexion at the time "the Clouds" was written) were eventually rewarded by some such results,—and the noble and disinterested spirit in which they were pursued deserved such a conclusion,—who does not admit at once with feelings of delight and pride? That any such results manifested themselves among the foreign teachers who now flocked to Athens, who will venture to assert? The national gods—in other words, a superintending and avenging power—once removed out of *their* way, what remained to *them*? A self-complacent view of their own superior faculties and attainments, and a determination to carry those attainments to the best market they could; and a slight glance at the political institutions of Athens presently taught them where the great harvest was to be made. From the highly popular form introduced into those institutions by Pericles and others, words had become almost omnipotent at Athens, and the surest passport to wealth and power was a fluent tongue in the general assembly, and in the courts of law. To furnish a specious eloquence, therefore, no matter how all notions of right or wrong were confounded in it, became the principal object of these foreign teachers; and all who wished to rise in the state presently flocked to them for instruction in these pernicious arts. Two points of attack lay obviously then before our poet in the construction of his present drama, (and when did dramatist ever fall on higher task to undertake and execute?)—the phrontist or speculative philosopher, undermining the popular creed, which, bad as it was, was better than no creed at all, and the sophist, who, stepping in at the breach thus made, found a soil ready prepared for the seeds out of which his own deadly fruits were to be raised. To the first of these two classes, (placing Socrates at their head, as more familiar to the mass of his audience than the foreign sophists, who could scarcely be known to them at all,) Aristophanes apparently dedicates the first half of his drama, employing all that wit and banter of which he was so eminent a master, to bring these minute and painful speculations into contempt, while his more se-



πλήν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὔνεκα,  
σοὶ δὲ,

rious attack is reserved for the second part of his drama, in the exposition of that sophistic eloquence, which was tainting all the great institutions of the country, poisoning the stream of education at its very source, and threatening, at no distant period, to involve all that belonged to Athens in one common ruin. Whom he selected for the great object of assault in this second portion of his drama, (leaving Socrates to occupy a comparatively subordinate part therein.) it will be the object of many future notes to endeavour to decide.

354. Προδίκω. The name of this celebrated sophist occurs again in our author's "Aves" (693.), and also in a fragment of his "Tagenistæ."

τὸν ἄνδρα τόνδ' ἢ ἠβίβλιον διέφθορεν  
ἢ Προδίκος ἢ τῶν ἀδολεσχῶν εἰς γέ τις.

Prodicus was a native of Ceos, and a pupil of Protagoras, (Br. I. 1201.) His instructions in eloquence were given at a high price (Plat. Cratyl. 384, b.), and such as certainly did not suit the purse of Socrates; yet, whether playfully or seriously, he is spoken of in Plato's Menon (96, d.) as the instructor of the latter. The fondness for exact discrimination and minute attention to words, which in the present play we find ascribed to Socrates, is in the Platonic writings ascribed to Prodicus, and subjects him to many a laugh and taunt from Socrates himself upon the subject. (Menon 75, e. Euthyd. 277, e. 305, c. Phædr. 267, b. Lach. 197, c. Charm. 163, d. Protag. 337, a-c. 358, a.) In playful allusion to a peculiar tenet of the Socratic school, we are told (Plat. Theæt. 151, b.) that such scholars as did not seem fitted for the obstetric arts of Socrates himself, he was in the habit of transferring to his old master. Ἐπίστευε δὲ, ὦ Θεαίτητε, οἱ ἄν μοι μὴ δόξωσί πως ἐγκύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ δέονται, πάνυ εὐμενῶς προμῶμαι, καὶ ξὺν Θεῷ εἰπεῖν, πάνυ ἱκανῶς τοπαίζω οἷς ἂν ξηγγενόμενοι ὄναιτο. ὧν πολλοὺς μὲν δὴ ἐξέδωκα Προδίκω, πολλοὺς δὲ ἄλλοις σοφοῖς τε καὶ θεσπεσίοις ἀνδράσι.

Ib. γνώμης. So after narrating the beautiful story of Hercules' choice, Socrates is made to observe, Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδείωσιν. Ἐκόσμησε μὲν τοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγώ. Xen. Mem. II. 1. ad fin.

m By the word βίβλιον is, I think, to be understood chiefly MSS. of the philosophical class, of which Euripides is represented in the Ranae (943. 1409.) as making much use. For a knowledge of those of Heraclitus, the philosophic inquirers of the day were, according to Tatian (see Brucker, I. 1211), exclusively indebted to the tragic poet.

n That we are to understand Plato less in the latter than the former sense, may be collected from a passage in Xenophon's Sympos. I. 5. Καὶ ὁ Σωκράτης εἶπεν, Ἄε σὺ ἐπισκώπτεις ἡμᾶς καταφρονῶν, ὅτι σὺ μὲν Πρωταγόρα τε πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ, καὶ Γοργία, καὶ Προδίκω, καὶ ἄλλοις πολλοῖς· ἡμᾶς δὲ ὕρᾶς αὐτουργοῦς τινὰς τῆς φιλοσοφίας ἔντας.

ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷ φθαλμῷ παραβάλλ-  
 λεις, 355  
 κάμπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῖν σεμνοπροσω-  
 πεῖς.

355. βρενθύομαι, *to throw the chest forward, to carry one's self proudly and haughtily.* Tim. Lex. γαυρούμενος καὶ ὀγκυλόμενος μετὰ βάρους. Pac. 26. τοῦτο δ' ὑπὸ φρονήματος | βρενθύεται. Lysist. 888. χὰ δυσκολαίνει πρὸς ἐμὲ καὶ βρενθύεται. Lucian II. 160. ὁ σεμνὸς ἀπὸ τοῦ σχήματος, καὶ βρενθύομενος. Alciph. III. Ep. 57. ὁ δὲ ἐπὶ ταύταις ἐθρεθίετο. This description of his great master's exterior (done no doubt to the life) did not escape Plato, but he adverts to it with the utmost good humour. See Conviv. 221, b.

Ib. τῷ φθαλμῷ Παραβάλλεις. (cf. nos in Eq. 44). Gl. ἴδιόν ἐστι τῶν ἀλαζόνων τὸ μὴ ἔχειν αἰεὶ τὸ βλέμμα ἐπὶ ταυτοῦ, ἀλλ' ἄνω καὶ κάτω κινεῖν, καὶ νῦν μὲν ἐνταῦθα, νῦν δ' ἄλλοσε μεταφέρειν. Bv. παραβάλλει. For a list of authorities in favour of the former reading, see Dobree.

356. κάφ' ἡμῖν σεμνοπροσωπεῖς, *et nobis fretus supercilium tollis; vel, gravitatem quamdam et fastum vultu prae te fers.* Kust. The component parts of this verb occur in a passage of Xenophon's Banquet (III. 10), which shew the eccentric manner in which the opinions of Socrates were often propounded (cf. infr. 767), and which of itself must have rendered him liable to the attacks of the comic poets. At that banquet the guests having determined to amuse themselves with their own conversation, instead of the music, dances, and jugglers' tricks, which their wealthy entertainer Callias had provided for them, it is agreed that each guest should in turn specify what he most prided himself upon (ἐπὶ τίνι μέγα φρονεῖ), and then give his reasons for so priding himself. Accordingly, when it comes to the turn of Socrates to deliver himself, he is represented as drawing up his countenance with great dignity, and declaring that he particularly prided himself on being a *male-bawd* or *procurer*, (καὶ ὅς, μάλα σεμνῶς ἀνασπάσας τὸ πρόσωπον. Ἐπὶ μαστροπείᾳ, εἶπεν.) A loud laugh is of course raised at this singular declaration, to which Socrates replies, Ὑμεῖς μὲν γελάτε· ἐγὼ δὲ οἶδ' ὅτι καὶ πάνν ἂν πολλὰ χρήματα λαμβάνοιμι, εἰ βουλοίμην χρῆσθαι τῇ ἡτέχνῃ. (For further illustration of the verb σεμνοπροσωπεῖν, see Monk in Hippol. 92. Alcest. 816. Laert. de Socrat. II. 24. 27. de Xenocrate IV. 6. de Pythagora VIII. 11. Lucian III. 82.)

p The enthusiastic admiration felt for Socrates has induced some learned men, contrary to the express declarations of Plato and Xenophon, to represent him as a man of much personal beauty. Those who feel disposed to enter into the subject will see it discussed with his usual learning and candour by Brucker, I. 542, 3.

q The reasons which Socrates assigns for priding himself on this talent, and for referring to Antisthenes, the rough but noble-minded founder of the Cynic school, as his *go-between* (προαγωγεὺς) in the occupation—much at first to the latter's indignation—it is beyond our limits to give. They will be found in the Banquet itself (IV. 56), and are of course as ingenious as they are eccentric.

ΣΤ. ὦ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ  
τερατώδες.

ΣΩ. αὐται γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'  
ἔστι φλύαρος.

ΣΤ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ  
θεός ἐστῖν ;

ΣΩ. ποῖος Ζεὺς ; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.

ΣΤ. τί λέγεις σύ ; 360

ἀλλὰ τίς ὕει ; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον  
ἀπάντων.

ΣΩ. αὐται δὴ πον· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ  
διδάξω.

φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι ;  
καίτοι χρῆν αἰθρίας ὕειν αὐτὸν, ταύτας δ' ἀποδημεῖν.

357. τερατώδης (τέρας, εἶδος). Plut. de Numa 8. Λέγεται δὲ καὶ τὸν  
ἔξωθεν ὄγκον καὶ σχηματισμὸν ἀπὸ τῆς αὐτῆς Πυθαγόρα διανοίας περιβαλέ-  
σθαι. Καὶ γὰρ ἐκεῖνος αἰτόν τε δοκεῖ πραῦναι φωναῖς τισὶν ἐπιστήσας καὶ  
καταγαγὼν ὑπεριπτάμενον . . . ἄλλας τε τερατώδεις μηχανὰς αὐτοῦ καὶ πράξεις  
ἀναγγέλλουσιν.

θητὸς ἔην κατὰ σάρκα σοφὸς τερατώδεσιν ἔργοις.

ἀλλ' ὑπὸ Χαλδαίων κριτῶν ὄπλοις συναλωθεῖς,

γόμφοις καὶ σκολόπεσσι πικρὴν ἀνέτλησε τελευτήν.

Oraculum de Christo. Brucker II. 375.

358. φλύαρος, *useless prattle*.

360. ποῖος Ζεὺς, *Jupiter indeed!* (The scenic Socrates here folds his  
arms, and with an air of cool assurance and calm contempt pronounces  
the philosophic dictum, "there is no such person." At this declara-  
tion Strepsiades draws back with horror, and his first impulse is  
to flee from such a monster; but again the stern visages of Pasi-  
as and Amynias, to say nothing of sundry bills for pheasants, club-  
suppers, flute-women, dancing-women, flit before his eyes, and keep  
him to the atheist's side, whose instructions he thinks are to deliver  
him from them all. A dead silence through the theatre.)

361. τίς ὕει ; Lucian II. 8. Διὸς δὲ οὐκ ἤκουσας ὄνομα, οὐδὲ βωμὸν  
εἶδες ἐν τῷ Γαργάρῳ τοῦ ὕοντος, καὶ βροντῶντος, καὶ ἀστραπᾶς ποιούντος ;

364. αἰθρίας (sc. ῥοῆσης), *clear weather*. Sol. Fr. V. 22. αἰθρίην δ'  
αἰθίς ἔθηκεν ἰδεῖν. Pl. 1129. Thes. 1001. Lucian. I. 31. Cf. Lucreti-  
us, VI. 98. 399.

r Porson read the verse with this word, excluding αὐτόν. See Maltby in v.

ΣΤ. νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῶ νυνὶ λόγῳ εὖ  
προσέφυσας. 365

ἀλλ' ὅστις ὁ βροντῶν ἐστι φράσον· τοῦτό με ποιεῖ τε-  
τρεμαίνειν.

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

ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κάναγκασθῶσι  
φέρεσθαι,

κατακρημνάμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα βα-  
ρεῖαι

εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ παταγοῦσιν. 370

365. προσέφυσας. Gl. ἤρμοσας. καλῶς καὶ ὡς ἔδει προσήρμοσας.  
Æsch. Supp. 284. καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ. BRUNCK.  
Porson, that the cæsura may not fall on the article, reads, with the  
approbation of Hermann, N. T. A. τοῦτό γέ τοι δὴ τῶ νῦν λόγῳ εὖ πρ.

366. τετρεμαίνειν (τρέω), to fear terribly. (On the metre of the  
verse, see Reisig, p. 171.)

Præterea cui non animus formidine Divum  
Contrahitur? cui non conrepunt membra pavore,  
Fulminis horribili cum plaga torrida tellus  
Contremit, et magnum percurrunt murmura cælum?

Lucret. V. 1217.

See also Cicero de Nat. Deor. II. 5.

367. πάντα σὺ τολμῶν, thou man of boundless boldness, (gazing on  
him with astonishment and dread.)

368. φέρεσθαι. (Lucret. VI. 83. Sunt tempestates et fulmina clara  
canenda, | quid faciant, et qua de causa quæque ferantur. 132. et-  
enim ramosa videmus | nubila sæpe modis multis, atque aspera ferri.)  
Epicur. in Laert. X. 42. 45. 50.

369. κατακρημνάω (κρημνάω), herabsenken lassen, let themselves sink  
down. Pass.

Π. δι' ἀνάγκην. Before pronouncing this term of the schools (cf.  
infr. 394), Socrates pauses, and then gives such an expression to  
the word, as was calculated to raise a hearty laugh at the expense  
of the philosophers.

.370. εἰς ἀλλήλας ἐμπίπτουσαι. Xen. de Venat. VI. 23. ἐαυταῖς ἐμ-  
πίπτουσαι. Arist. de Meteor. II. 19. οὕτως γὰρ ἐν τοῖς νέφεσι γιγνο-  
μένη ἢ τοῦ πνεύματος ἕκκρισις πρὸς τὴν πυκνότητα τῶν νεφῶν ἐμπίπτουσα  
ποιεῖ τὴν βροντὴν.

Principio, tonitru quatiuntur cærule cæli  
Propterea quia concurrunt sublime volantes  
Ætheriæ nubes contra pugnantibu' ventis.

Lucret. VI. 95.



ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τις αὐτὰς, οὐχ ὁ Ζεὺς, ὥστε  
 φέρεσθαι ;  
 ΣΩ. ἤκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤ. Δῖνος ; τουτί  
 μ' ἐλελήθη,

371. ἀναγκάζων—ὥστε φέρεσθαι. For numerous examples of this construction, see Heindorf ad Plat. Protag. §. 72. For the sentiment, compare Cic. de Divinat. II. 18. Nonne perspicuum est, ex prima admiratione hominum, quod tonitrua jactusque fulminum extimuisent, credidisse ea efficere rerum omnium præpotentem Jovem? Itaque in nostris commentariis scriptum habemus; JOVE TONANTE, FULGURANTE, *comitia populi habere nefas.*

372. "One of the most prominent cosmogonical doctrines attributed by Aristophanes to the master of the *Phrontisterium* is that which describes the whirlwind god, *Δῖνος*, by whom, as the sovereign ruler of the world, Zeus and the other gods are displaced. One of the scholiasts observes that this is borrowed from Anaxagoras. Wieland finds fault with that notion, and remarks, on the contrary, that the doctrine arose out of the school of Democritus, and may have been brought to Athens by his disciple Protagoras. But the *δῖνοι* or *δῖναι* of Anaxagoras were very different from those of Democritus. According to the system of the former, they came into being at the moment when Intelligence (*Νοῦς*) had given life and motion to matter, which was originally without motion; but according to Democritus, they were themselves the originals of all things, and bodies were formed by the chance collision of the atoms contained in them. Now it might be said, that a precise distinction of these two vortex systems was no business of the poet's, particularly as Anaxagoras himself, by not defining the further operation of *Νοῦς* or Intelligence by means of these vortices, had left it undecided, whether the former or the latter, the *Νοῦς* or the vortices, had predominated in the formation of the world. But the *Δῖνος* of "the Clouds" is brought forward by the circumstance, that he was said to have displaced Zeus, and that Anaxagoras was accused of *ἀσέβεια*, for having transformed the gods into allegories, and for having given an earthly existence to the heavenly bodies, which had been held to be gods: here then is evidently an allusion to Anaxagoras." SÜVERN. (As the editor's own remarks respecting this Genius of the atomic world would extend to a great length, his remarks, if made at all, must be transferred to the Appendix (A.) That neither Anaxagoras nor Democritus was, in strict speaking, the originator of the system, out of which the whirlwind god grew, see *infr.* 797.

373. οὐκ ὄν, *non-existing*. Epicurus in Laert. X. 125. τὸ φρικωδέστατον οὖν τῶν κακῶν ὁ θάνατος, οὐδὲν πρὸς ἡμᾶς· ἐπειδήπερ ὅταν μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ πάρεστιν· ὅταν δὲ ὁ θάνατος παρῆ, τότε ἡμεῖς οὐκ ἐσμέν. οὔτε οὖν πρὸς τοὺς ζῶντας ἐστίν, οὔτε πρὸς τοὺς τετελευτηκότας· ἐπειδήπερ περὶ οὗς μὲν, οὐκ ἐστίν· οἱ δ', οὐκέτι εἰσίν. Exquisite reasoner! Compare also the language of Lucian's infidel in his "Jupiter Tragædus," pp. 226. 247.

ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασιλεύων.  
ἀτὰρ οὐδέν πω περὶ τοῦ παταγοῦ καὶ τῆς βροντῆς μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι  
φημὶ 375

ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα ;  
ΣΤ. φέρε τουτὶ τῷ χρῆ πιστεύειν ; ΣΩ. ἀπὸ σαυτοῦ  
' γώ σε διδάξω.

ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἶτ' ἐταράχθης  
τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκορύγησεν :  
ΣΤ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ  
τετάρακται 380

χᾶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν·  
ἀτρέμας πρῶτον πάππαξ πάππαξ, κᾶπειτ' ἐπάγει παπα-  
πάππαξ.

374. περὶ τοῦ πατάγου καὶ τῆς βροντῆς. "Schema est, quod vocant  
ἐν διὰ δυοῖν, ut Pl. 334. τῇ βαδίσει καὶ τῷ τάχει pro τῷ τάχει τῆς βαδί-  
σεως." BRUNCK.

377. τῷ sc. τεκμηρίῳ. cf. nos in Ach. 637.

Ib. ἀπὸ σαυτοῦ γ', ὡς σε διδάξω. Br.

378. ζωμός, *broth, soup*, particularly, *broth of stewed meat*.

379. διακορκορυγεῖν (*κοργορυγεῖν, to rumble*, as that hollow sound is  
termed which is made in the belly or intestines of men and cattle),  
*agitazione sonitum edere facere*, Br. *perstrepere*, Schutz.

Ib. κλόνος (*κλίνω*), *a violent movement*.

382. Dawes and Brunck, not content with this verse as it stands  
in the best MSS., have expanded its graphic beauties into the fol-  
lowing form : ατ. πρ. πᾶξ, κᾶτα παπᾶξ ἐπάγει, κᾶπειτα παπαπᾶξ. *valeat  
quantum valet*. The great philosophic poet of antiquity has not dis-  
dained to imitate this comparison.

Hoc etiam pacto tonitru concussa videntur  
Omnia sæpe gravi tremere, et divolsa repente  
Maxima dissiluisse capacis mœnia mundi,  
Cum subito validi venti conlecta procella  
Nubibus intorsit sese, conclusaque ibidem  
Turbine versanti magis ac magis undique nubem  
Cogit, uti fiat spisso cava corpore circum.  
Post ubi commovit vis ejus, et impetus acer,  
Tum perterrierepo sonitu dat missa fragorem.  
Nec mirum, cum plena animæ vesicula parva  
Sæpe ita dat pariter sonitum displosa repente.

Lucret. VI. 120.

ΣΩ. τὸν δ' ἀέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς  
μέγα βροντᾶν ;

ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ,  
τοῦτο δίδαξον, 384

καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει.  
τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρκους.

ΣΩ. καὶ πῶς, ᾧ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκε-  
σέληνε,

383. ἀπέραντον. For philosophical reflexions connected with this word, the reader may consult Brucker I. 489. 677. 681. 815. 1151. Lucretius I. 950—1066.

Ib. ὄντ'. "Comicus hoc participium non sine quadam numerorum dulcedine amat." Thiersch ad Ran. 76.

384. κεραυνὸς, *thunderbolt*. Hes. Theog. 141. οἱ Ζηνὶ βροντὴν τ' ἔδοσαν, τεύξαν τε κεραυνόν. 690. οἱ δὲ κεραυνοὶ | ἕκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο | χειρὸς ἀπὸ στιβαρῆς. 853. Ζεὺς δ' ἐπεὶ οὖν κόρηθινεν ἔον μένος, εἴλετο δ' ὄπλα, | βροντὴν τε, στεροπὴν τε, καὶ αἰθαλόεντα κεραυνόν.

Ib. λάμπων. *infr.* 1113. Eq. 550. Eccl. 13. Ran. 293. Xen. Mem. IV. 7. 7. φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι, καὶ τοῦτο ἡγνόμε, ὅτι λίθος μὲν ἐν πυρὶ ὦν οὐ λάμπει. Heraclitus ap. Laert. IX. 10. λαμπροτάτην δὲ εἶναι τὴν τοῦ ἡλίου φλόγα καὶ θερμωτάτην. τὰ μὲν γὰρ ἄλλα ἄστρα πλείον ἀπέχειν ἀπὸ γῆς, καὶ διὰ τοῦτο ἦττον λάμπειν καὶ θάλπει. Frequent in Euripides.

Ib. ἂν Br. αὖ Bek. Dind. Cf. Porson ad Phœniss. 412.

385. καταφρύγει (φρύγω), *burns thoroughly*. Gl. κατακαίει.

Ib. περιφλύει. Gl. ἐξ ἐπιπολῆς καίει. The sense and construction seem to be as follows: *And some* (i. e. ἡμᾶς used for τοὺς μὲν) *the bolt strikes and utterly destroys; and others it sings* (leaving them) *alive*, without destroying them.

387. Κρονίων ὄζων, *savouring of the times of Saturn*. Plat. Lys. 205, 6. ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτοις ἔτι τούτων κρονικώτερα. Athen. III. 113, a. ταῦτα σιτία κρονικά (e Saturni ævo) εἰσιν. Cf. *infr.* 897.

Ib. βεκκεσέληνος = ἀρχαῖος, *dotard*. The coinage of this comic word seems referable to a double origin. The first two syllables bring us back to a tale told by Herodotus (II. 2). Two infants had been studiously kept apart from all intercourse with mankind, for the purpose of seeing what word they would first utter, that from such utterance it might be collected which was the oldest nation in the world. The first word pronounced by the little captives was βέκκος, and that being the word for *bread* in the Phrygian language, the honour of the remotest national antiquity was accordingly assigned

ἔπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπρησεν  
οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ' εἶσ'  
ἐπιόρκοι·

ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σούνιον ἄκρον Ἀθη-  
νέων 390

καὶ τὰς δρῦς τὰς μεγάλας· τί μαθῶν ; οὐ γὰρ δὴ δρῦς  
γ' ἐπιορκεῖ.

to Phrygia. The last three syllables apparently refer to an opinion of the Arcadians, by which they decided themselves to be as old as the moon. (Legendum me monuit Porsonus, ὃ μωρὲ σὺ καὶ Κρονίων ἕζων, καὶ λήρου βεκεσελήνου, citans locum e libro de Placitis Philos. καὶ γὰρ Πλάτων ὁ μεγαλόφρωνος, εἰπὼν, 'Ο Θεὸς ἔπλασε τὸν κόσμον πρὸς ἑαυτοῦ ὑπόδειγμα, ὅζει λήρου βεκεσελήνου, κατὰ γε τοῖς τῆς ἀρχαίας κομφιδίας. DOBR.)

388. Cicero, alluding to similar charges (cf. Lucretius II. 1102.) against divine Providence, adds, "Invita in hoc loco versatur oratio: videtur enim auctoritatem afferre peccandi. Recte videretur: nisi, et virtutis, et vitiorum, sine ulla divina ratione, grave ipsius conscientiae pondus esset: qua sublata, jacent omnia." De Nat. Deor. III. 35.

" 390. Ἀθηνέων Bek. Dind. Rose's Greek Insc. p. 14. Ἀθηνῶν Br. Od. III. 278. ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνῶν.

391. This again is a favourite allusion of philosophical poetry :

Nam pater altitonans stellanti nixus Olympo  
Ipse suos quondam tumulos ac templa petivit,  
Et Capitolinis injecit sedibus ignes.

Cic. de Divin. I. 12.

Quod si Jupiter atque alii fulgentia divi  
Terrifico quatiunt sonitu caelestia templa,  
Et jaciunt igneis, quo cuique 'st cumque voluptas,  
Cur, quibus incautum scelus aversabile cumque 'st,  
Non faciunt, icti flammas ut fulguris halent,  
Pectore prefixo, documen mortalibus acre ?

Lucret. VI. 386.

Postremo, cur sancta Deum delubra, suasque  
Discutit infesto præclaras fulmine sedes :  
Et bene facta Deum frangit simulacra ? suisque  
Demit imaginibus violento vulnere honorem ?  
Altaque cur plerumque petit loca ? plurimaque hujus  
Montibus in summis vestigia cernimus ignis ?

Id. VI. 416.

Cf. Lucian VI. 216. Max. Tyr. II. 185.

Ib. τί μαθῶν ; *upon what intelligible principle or act of the understanding ?* Bek. Dind. τί παθῶν ; Br.



ΣΤ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γὰρ ἔστιν  
δῆθ' ὁ κεραυνός;

ΣΩ. ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατα-  
κλεισθῆ,

ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσαῖ, κάπειθ' ὑπ' ἀνάγκης

392. (After a long pause, and then in the language of a man who knows not where to betake himself.) Cf. *infr.* 730. *Ran.* 30. οὐκ οἶδ' ὁ δ' ὄμος οὔτοσσι πιέζεται, (where see Thiersch.)

*Ib.* τί γὰρ ε. ο. κ. As the reader may possibly make the same inquiry, one or two of the ancient philosophic opinions on the subject are here subjoined. Ἄναξαγόρας, ὅταν τὸ θερμὸν εἰς τὸ ψυχρὸν ἐμπέσῃ, (τοῦτο δ' ἔστιν, αἰθέριον μέρος εἰς ἀερῶδες) τῷ μὲν ψύφῳ τὴν βροντὴν ἀποτελεῖ, τῷ δὲ παρὰ τὴν μελανίαν τοῦ νεφώδους χρώματι τὴν ἀστραπὴν, τῷ δὲ πλήθει καὶ μεγέθει τοῦ φωτὸς τὸν κεραυνόν. *Plut. de Placit. Philos.* III. 3. Οἱ Στωϊκοὶ βροντὴν μὲν συγκρουσμὸν νεφῶν, ἀστραπὴν δ' ἕξαψιν ἐκ παρατρέψεως, κεραυνὸν δὲ σφδροτοτέραν ἔλλαμψιν. *Id. ibid.* *Epicurus ap. Laert.* X. 103. κεραυνὸς ἐνδέχεται γίνεσθαι, καὶ κατὰ πλείονας πνευμάτων συλλογὰς, καὶ κατ' αὐτῶν ἀνείλησιν, ἰσχυράν τε ἐκπύρωσιν· καὶ κατὰ ῥῆξιν μέρους, καὶ ἐκπτώσιν ἰσχυροτέραν αὐτοῦ ἐπὶ τοὺς κάτω τόπους· τὸ μὲν πολὺ πρὸς ὄρος τι ὑψηλόν, ἐν ᾧ μάλιστα κεραυνοὶ πίπτουσιν.

393. ἄνεμος. To continue our philosophic definitions. Ἄναξίμανδρος, ἄνεμον εἶναι ῥίσιν ἀέρος, τῶν λεπτοτάτων ἐν αὐτῷ καὶ ὑγροτάτων ὑπὸ τοῦ Ἡλίου κινουμένων ἢ τηκομένων. *Plut. Plac. Phil.* III. 7. (where also see the opinions of the Stoics and Metrodorus.)

*Ib.* μετεωρισθεὶς, *lifted up on high.* *Laert. de Aristot.* V. 18. Διογένους ἰσχυὰδα αὐτῷ διδόντος, νοήσας ὅτι, εἰ μὴ λάβῃ, χρεῖαν εἶη μεμελετηκῶς (*acuto dicto eum adversus se usurum*), λαβὼν, ἔφη Διογένη μετὰ τῆς χρείας καὶ τὴν ἰσχυὰδα ἀπολωλέκεναι. πάλιν δὲ διδόντος, λαβὼν καὶ μετεωρισθείς, ὡς τὰ παιδία, εἰπὼν τε, Μέγας Διογένης, ἀπέδωκεν αὐτῷ.

*Ib.* κατακλεισθῆ sc. εἰς ταύτας (νεφέλας.)

394. κύστις, a bladder. *Il.* V. 67. XIII. 652. (*gall-bladder.*)

*Ib.* ὑπ' ἀνάγκης = ἐξ ἀνάγκης, ἀνάγκη, (see *Heind. ad Plat. Phædon.* §. 131.) It has been observed at a former verse (*sup.* 368.) for what purpose this expression is put into the mouth of Socrates. It is obviously beyond the limits of a work like the present to enter largely into the NECESSITY of ancient philosophy. Referring the student therefore generally to *Brucker* for detailed opinions of Thales (*I.* 475. 506), of Heraclitus (*I.* 1215-17), of Parmenides (*I.* 1163), of Leucippus (*I.* 1176), of the Stoics (*I.* 929), of the Sceptics (*I.* 1333), on this subject—to which he may add *Plato* in *Timæo* (47, c.) and *Plut. de Plac. Phil.* I. 25-29—we content ourselves with a few little more than verbal illustrations of the term, but these will serve to shew how often the term must have been in the mouths of philosophic students both of the Ionic and the Italian school. *Pittacus ap. Plat. Protag.* 345, d. ἀνάγκα δ' οὐδὲ θεοὶ μάχονται. *Carm. Aur. Pythag.* v. 8. δύναμις γὰρ ἀνάγκης ἐγγύθι ναίει. *Plutarch. de*

ρήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα, 395  
 ὑπὸ τοῦ ροίβδου καὶ τῆς ρύμης αὐτὸς ἑαυτὸν κατακάων.  
 ΣΤ. νὴ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε Δια-  
 σίοισιν.

Anaxagora in Vit. Per. 4. (cf. Plat. in Phædon. 97, d.) τοῖς ὄλοις πρῶ-  
 τος οὐ τύχην, οἰδ' ἀνάγκην, διακοσμήσεως ἀρχὴν. ἀλλὰ νοῦν ἐπέστησε  
 κ. τ. λ. Laert. de Pythagora VIII. 14. πρῶτόν τε φασι τοῦτον ἀποφῆναι  
 τὴν ψυχὴν, κύκλον ἀνάγκης ἀμείβουσιν, ἄλλοτε ἄλλοις ἐνδείσθαι ζώοις.  
 Id. de Democrito IX. 45. πάντα τε κατ' ἀνάγκην γίνεσθαι, τῆς δίνης  
 αἰτίας οἴσης τῆς γενέσεως πάντων, ἣν ἀνάγκην λέγει. Id. de Philolao VIII.  
 85. δοκεῖ δὲ αὐτῷ πάντα ἀνάγκη καὶ ἁρμονία γίνεσθαι. That the allusion  
 in the text had not escaped the great apologist for Socrates, one or  
 two passages in the Memorabilia pretty clearly shew. The follow-  
 ing brief notice will suffice, however, for our present purpose. Mem.  
 I. 1, 11. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ  
 πλείστοι, διελέγετο, σκοπῶν ὅπως ὁ κυλούμενος ὑπὸ τῶν σοφιστῶν κόσμος  
 ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων. It was not likely  
 that the writings of Euripides, the fellow-student of Socrates, should  
 be without allusions to this philosophical tenet. Hence we find in  
 Alcest. 986. κρείσσον οὐδὲν ἀνάγκας εἶρον. Hel. 521. δεινῆς ἀνάγκης  
 οὐδὲν ἰσχύειν πλέον. Lycinm. Fr. 5. ap. Dind. τὸ τῆς Ἀνάγκης οὐ λέγειν  
 ὅσον ζύγον. Belleph. fr. 15. πρὸς τὴν Ἀνάγκην πάντα τιᾶλλ' ἔστ' ἀσθενῆ.  
 Temen. 15. τὸ γὰρ χρεῶν μείζον ἢ τὸ μὴ χρεῶν.

395. σοβαρὸς, *with a quick movement.*

Ib. πυκνότητα, *compression, compactness.*

396. ροίβδος, *a whizzing noise.*

Ib. ρύμη (ρύω, ἐρύω), *impetus.* Av. 1182. Thucyd. II. 76.

Ib. αὐτὸς ἑαυτὸν κατακάων, *setting fire to itself.*

Insinuatus ibi vortex versatur in alto,

Et calidis acuit fulmen fornacibus intus.

Nam duplici ratione accenditur; ipse sua nam

Mobilitate calescit, et e contagibus ignis.

Lucret. VI. 276.

397. ἀτεχνῶς = ἀληθῶς. Ernesti compares Luciani Dial. Mort. 27.  
 ἀτεχνῶς πασχοῦσι τοῦτο.

Ib. Διάσια. In ancient Attica, the four tribes, under the go-  
 vernment of Erichthonius, derived their names from four divinities.  
 They were termed Διὰς, Ἀθηναίς, Ποσειδωνίς, and Ἥφαιστίς. These  
 were the four great possessors of the Attic soil, and Zeus was the  
 first among them. At the outgoing of the month Anthesterion, all  
 the citizens celebrated his feast under the name of Diasia; many,  
 after the old fashion, offered him the fruits of their fields; others  
 sacrificed cattle. It was a state family feast; the old idea of house  
 and court not being forgotten in it. Creuzer II. 510. See also  
 Thucyd. I. 126. Wachsmuth IV. 25. 139. and notes to Lucian I.  
 350. VII. 390. IX. 545.

ὄπτων γαστέρα τοῖς συγγενέσιν, κὰτ' οὐκ ἔσχων ἀμε-  
λήσας·

ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξαίφνης διαλακήσασα πρὸς αὐτὸ  
τὸ φθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσ-  
ωπον. 400

ΧΟ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας ἄνθρωπε παρ'  
ἡμῶν,

ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γενήσῃ,  
εἰ μνήμων εἶ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον ἔνεστιν

398. γαστέρα. Od. XVIII. 43. γαστέρες αἰδ' αἰγῶν κρέατ' ἐν πυρί-  
τάσδ' ἐπὶ δόρπῳ | καθήμεθα, κνίσσης τε καὶ αἵματος ἐμπλήσαντες. 118. Ἀν-  
τίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θῆκεν | ἐμπλείην κνίσσης τε καὶ αἵμα-  
τος. These descriptions seem to bring the γαστήρ something near  
to "the chieftain of the pudding race," the renowned Haggis.

Ib. οὐκ ἔσχων ἀμελήσας, neglected to make an incision in it. ἔσχων α  
σχᾶν.

399. διαλακέω (λακέω), to split with a crack. Cf. nos in Ach. 956.

400. προστιλάω (τιλάω), defile.

403. μνήμων. In the ancient schools of philosophy, where for  
various reasons little was committed to writing, a strong memory  
was necessarily considered as among the highest gifts of the  
mind, and the tasks imposed on it were often of no ordinary kind.  
But in the Italian and Socratic schools, where knowledge itself was  
considered as nothing more than the "reminiscences of a previous  
state of existence, memory naturally ranked as the first of intellec-  
tual qualifications. It is observable accordingly in the present drama,  
that as the Chorus's first presumed qualification for Strepsiades'  
future success is made to depend on his possession of a good me-

<sup>s</sup> Τῆς δὲ αὐτῆς ἰδέας τῶν ἡθῶν θετέον καὶ ὅτι τὰ κυριώτατα καὶ συνεκτικώτατα  
τῶν ἐν αὐτῇ δογμάτων ἀπόρρητα ἐν ἑαυτοῖς διεφύλαττον ἅπαντες αἰεὶ, μετὰ ἀκριβοῦς  
ἐχεμυθίας πρὸς τοὺς ἐξωτερικοὺς ἀνέκφορα διατηροῦντες καὶ ἀγράφως ἐν μνήμη  
τοῖς διαδόχοις, ὡσπερ μυστήρια θεῶν μεταπαράδιδόντες. Iamb. Vit. Pyth. XXXII.  
226.

<sup>t</sup> For those, for instance, laid on the followers of Zoroaster, see Brucker, I. 113.  
127. 148. 164, &c. on the Druids, Id. 323.; on the Gallic philosophers, Cæsar  
de Bell. Gall. VI. 13.

<sup>u</sup> The opinions of the Socratic school on this point, it has been already ob-  
served, are more particularly developed in the Platonic dialogues, Menon, and  
Phædrus. The identity of those of Pythagoras may be collected from the collo-  
quy which takes place, when in Lucian's "Sale of Souls" that of Pythagoras is  
offered for sale. Ἄγο. φέρε δὴ, ἦν πρῶμαί σε, τί με διδάξεις; Πυθ. διδάξω μὲν  
οὐδὲν, ἀναμνήσω δέ. Ἄγο. πῶς ἀναμνήσεις; Πυθ. καθαρὰν πρότερον τὴν ψυχὴν  
ἐργασάμενος, καὶ τὸν ἐπ' αὐτῇ ῥύπον ἐκκλύσας. Ἄγο. καὶ δὴ νόμισον ἤδη κεκαθάρ-  
θαι με, τίς ὁ τρόπος τῆς ἀναμνήσεως; Πυθ. τὸ μὲν πρῶτον, ἡσυχίᾳ μακρῇ, καὶ ἀφω-  
νίᾳ, καὶ πέντε ἔτεων λαλέειν μηδέν. Lucian III. 83.

ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μίθ' ἐστὼς μήτε βαδίζων,

mory, so the first question put to him by Socrates himself, before admission into *the school* (infr. 465), is as to how he stands on this primary point: the moment Strepsiades gives proof of total deficiency in this all-important faculty, that moment he is dismissed the Phrontisterium (infr. 760). In the Italian school, both as regards its head and members, the same value is discovered as attaching to the memory. Thus when Pythagoras is desired by Mercury to ask any gift short of immortality, what is the request made? αἰτήσασθαι οὖν, ζῶντα καὶ τελευτῶντα μνήμην ἔχειν τῶν συμβαινόντων. ἐν μὲν οὖν τῇ ζωῇ, πάντων διαμνημονεύσαι· ἐπεὶ δὲ ἀποθάνοι, τηρῆσαι τὴν αὐτὴν μνήμην. (Laert. VIII. 4.) Hence his repeated injunction to his followers, μνήμην ἀσκεῖν (Id. VIII. 23); who, agreeably to this injunction,—ἐπὶ πλέον ἐπειρῶντο τὴν μνήμην γυμνάζειν· οὐδὲν γὰρ μείζον πρὸς ἐπιστήμην καὶ ἐμπειρίαν καὶ φρόνησιν τοῦ δύνασθαι μνημονεύειν. (Iamb. Vit. Pyth. XXIX. 166.) When we consider how many years elapsed between the exhibition of "the Clouds," and the production of Xenophon's Memorabilia, we shall not be surprised to find this fanciful system sobered down into the following observation: ἐτεκμαίρετο δὲ (Socrates sc.) τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν, καὶ μνημονεύειν ἅ ἂν μάθοιεν. (Mem. IV. 1, 2.)

Ib. τὸ ταλαίπωρον, *arummarum patientia*. BR. For those undergone by the Pythagorean scholars, and their object, consult Brucker, I. 1025—1036. 1066. See also what the same learned writer remarks, under the supposition that the "Tabula Cebetis," which we now possess, is a genuine production of the Socratic associate of that name, I. 579. 581. See also sup. 95.

404. κάμνεις . . ἐστὼς. (Pl. Menon 81, d. εἰάν τις ἀνδρείος ἦ καὶ μὴ ἀποκάμνη ζητῶν.) To a remarkable feat of this kind performed by Socrates, we had occasion to advert in a former note (sup. 76). A still more remarkable feat is recorded of his prototype (supposing Pythagoras to have been that prototype), his biographer Iamblichus (Vit. III. 16.) assuring us, that on one occasion he remained in the same position for three days and two nights, partaking neither of food nor drink nor sleep during that period. Of similar feats performed by some of his followers, and some maxims of the school on the subject, see the same biographer, XXX. 185. XXXV. 256. For performances of a like nature by the Indian philosophers, from whom Pythagoras is commonly supposed to have derived some of his practices, see Brucker, I. 197, 8.

Ib. βαδίζων. Here again the scholar (if Socrates did originally intend to follow in the steps of Pythagoras) yields to the master. The perambulations of Pythagoras, even if we strike out of the account his visits to India and to Babylon, (which I doubt if we are entitled to do,) compassed a considerable portion of the world: those of Socrates were confined to the city of Athens, the philosopher rarely going beyond its limits.



μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμῆς, 405

405. μήτε ῥιγῶν ἄχθει. No record is left us of Pythagoras's power of endurance on this point; and it is not easy to say, whether the fragment of Aristophon's Πυθαγοριστῆς (Athen. VI. 238, c.), in which occurs the verse ὑπαίθριος χειμῶνα διάγειν, κόψικος, is meant to apply to one of the later followers of Pythagoras, or generally to a parasite. Of the hardihood of Soerates in this respect, a remarkable testimony is left us in the account which Plato gives of his great master's bearing at the siege of Potidæa (where, by the way, no one displayed more valour than the son of Sophroniscus): πρὸς δὲ αὐτὰς τὰς τοῦ χειμῶνος καρτερήσεις—δεινοὶ γὰρ αὐτόθι χειμῶνες—θαυμάσια εἰργάζετο τὰ τε ἄλλα, καὶ ποτε ὄντος πάγου οἴου δεινοτάτου, καὶ πάντων ἢ οὐκ ἐξιόντων ἐνδοθεν, ἢ εἴ τις ἐξίοι, ἡμφιεσμένων τε θαυμαστὰ δὴ ὅσα καὶ ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξῆει ἔχων ἱμάτιον μὲν τοιοῦτον οἶον περ καὶ πρότερον εἴωθει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥᾶον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι. οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς καταφρονοῦντα σφῶν. Plat. Conviv. §. 42.

Ib. ἀριστᾶν. Among the most earnest precepts of the founder of the Italian school, one was

κρατεῖν δ' εἰθίξειο τῶνδε,  
 γαστρὸς μὲν πρῶτιστα, καὶ ὕπνου, λαγνείης τε,  
 καὶ θυμοῦ. Aurea Carm. IX.

To effect this purpose in his pupils, it was usual with Pythagoras to set before them splendid banquets, on which their eyes were allowed to rest for a time, and which were then sent to the servants. (Iamb. Vit. Pyth. c. 31, and Diodorus Siculus in Excerpt. Vales.) The diet of the philosopher himself was of the simplest kind. Wax and honey, a coarse bread, and herbs, boiled or raw, composed his ordinary diet. (Porph. Vit. Pyth. c. 34.) That Socrates did not much exceed the founder of the Italian school in these respects, some of his well-known apophthegms—as, that the difference between himself and other men was, that *they* lived to eat, while *he* eat to live (Athen. IV. 158, f.); and that he who needed least came nearest to the gods—sufficiently testify. That invitations to the tables of

x That a similar mode of life in his followers should have incurred the ridicule of the comic writers of Athens, will be no surprise. One or two specimens of their strictures are here submitted to the reader.

πρῶτον μὲν, ὡσπερ πυθαγορίζων, ἐσθίει  
 ἔμψυχον οὐδὲν, τῆς δὲ πλείστης τοῦβολοῦ  
 μάξης μελαγχρῆ μερίδα λαμβάνων λέπει.

Antiph. ap. Athen. IV. 161, a.

οἱ πυθαγορίζοντες γὰρ, ὡς ἀκούομεν,  
 οὔτ' ὕψον ἐσθλοῦσιν, οὔτ' ἄλλ' οὐδὲ ἐν  
 ἔμψυχον, οἶνόν τ' οὐχὶ πίνουσιν μόνοι.

Alexis ap. eund. ibid.

How this matter stood among the philosophers of Egypt and India, from whom Pythagoras is supposed to have derived so many of his practices, see Brucker, I. 266. 194, 5, 6.

οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,

richer persons did not induce him to transgress his usual limits, see Xen. Mem. I. 3. 6. The reader who wishes to know what were the habits and opinions of other philosophers on this subject, (and with philosophers we are more immediately concerned,) will find instruction, amusement, or interest, in the following references: Laert. II. 34. 139. VII. 121. IX. 114. Xen. Œcon. XI. 18. Brucker II. 103. 225. 258. 264. Incertus in Stob. Floril. p. 393.

406. οἴνου τ' ἀπέχει. The two great pupils of Socrates evidently had their eye on this, as well as every other passage in our present drama; and how do they reply to it? Plato, by representing him as capable of swallowing, and as actually swallowing, huge draughts of wine, without the least apparent effect on his hardy frame (Conviv. ad fin.); Xenophon, by putting a speech into his mouth, which, hitting as it does the exact medium between absolute abstemiousness and excess, will richly repay the trouble of transcription. Conviv. II. 24. ὁ δ' αὖ Σωκράτης εἶπεν· Ἄλλὰ πίνειν μὲν, ὧ ἄνδρες, καὶ ἐμοὶ πάνυ δοκεῖ· τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς, τὰς μὲν λύπας, ὥσπερ ὁ μανδραγόρας τοὺς ἀνθρώπους, κοιμίζει, τὰς δὲ φιλοσοφούσας, ὥσπερ ἔλαιον φλόγα, ἐγείρει. Δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν σώματα ταυτὰ πάσχειν, ἅπερ καὶ τὰ τῶν ἐν γῇ φυομένων. Καὶ γὰρ ἐκεῖνα, ὅταν μὲν ὁ θεὸς αὐτὰ ἄγαν ἀθρώως ποτίζη, οὐ δύναται ὀρθοῦσθαι, οὐδὲ ταῖς αἷραις διαπνεῖσθαι· ὅταν δ', ὅσῳ ἡδέεται, τοσοῦτο πίνῃ, καὶ μάλα ὀρθά τε αὔξεται, καὶ θάλλοντα ἀφικνεῖται εἰς τὴν καρπογονίαν. Οὕτω δὲ καὶ ἡμεῖς ἦν μὲν ἄθροον τὸ πότον ἐγχεώμεθα, ταχὺ ἡμῖν καὶ τὰ σώματα καὶ αἱ γυνῶμαι σφαλῶνται, καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα· ἦν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψεκάζωσιν, (ἵνα καὶ ἐγὼ ἐν Γοργιεῖσι ρήμασιν εἶπω), οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν, ἀλλ' ἀναπειθόμενοι, πρὸς τὸ παιγνιδέστερον ἀφίξομεθα. With regard to the (supposed) precursor of Socrates, Iamblichus thus delivers himself (Vit. Pyth. XVI. 69): Ὑδαίναν καὶ ὀλιγοσιτίαν καὶ ὀλιγοῦπνίαν κατέδειξεν τοῖς ἐταιροῖς.

Ib. γυμνασίων. In this verse, as quoted by Laertius (II. 27), the reading is οἴνου τ' ἀπέχει καὶ ἀδηφαγίας, a reading which would reconcile our poet far more with the accounts left us by Plato and Xenophon, from which Socrates would appear to have been the last person likely to dissuade his followers from the exercises of the gymnasium.

Ib. τῶν ἄλλων ἀνοήτων, *aliis ineptis*, Br. in which sense the words are also taken by Wieland, Welcker, and Voss. Schol. ἀνοήτων, τῶν ἀφροδισίων τῆς τοιαύτης λαγνείας· ἀνοηταίνειν γὰρ καὶ μοραίνειν τὸ ἀφροδισιάζειν ἔλεγον. (In this latter sense of the word, as concerns the founder of the Italian philosophy, the reader will consult Laert. VIII. 9. 19. Stobæum in Sermon. 15.; as concerns Socrates, see Xen. Mem. I. 3. 8.)

Ib. If in the preceding verses I have pointed to some coinci-

γ For examples of ancient philosophers, who were any thing but abstemious, see Laert de Arcesilao IV. 44. de Lacyde IV. 61. de Timone IX. 110.

καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,  
νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πολε-  
μίζων;

ΣΤ. ἀλλ' ἐνεκὲν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε  
μερίμνης,

dences between the habits of Socrates and those of Pythagoras, (and more might have been added, had the text given an opportunity for their admission), it is for no purpose of derogating from the originality and nobleness of character which these verses, rightly considered, imply in the former. For with all deference to our facetious dramatist, into what thoughts ought those verses ultimately to lead us? If any man in Athens had by his prodigious talents the power of placing at his feet the wealth, the honours, and the pleasures of that clever but giddy metropolis, it was unquestionably the son of Sophroniscus; but from the commencement of his career, he had evidently determined that it should be otherwise. Unlike the fashionable and grasping sophists, he had resolved that all his instructions should be almost, if not entirely, gratuitous; unlike them, instead of carrying philosophy into the mansions of the wealthy,—he had determined to carry it among artisans and labourers—into shops and hovels—into the agora and the palæstra—at all hours, and all seasons. And how was he to be supported in an enterprize at once so new and so laborious? Pay he would not receive—private fortune he had none—his only resource was to make himself independent of circumstances by adopting the mode of life described in the text; and this he did cheerfully and unflinchingly. And what was the result? such blessings as all the treasures of the bloated sophists could not have purchased—a frame of body which disease never reached, and a tone of mind, superior alike to the fear of man and the fear of death. As for the little squibs of the stage—let us look at the smile of calm serenity, which at this picture of himself, (correct enough as far as mere exteriors went,) comes over the face of the real Socrates, and hear the words, which rather play about than issue from his lips. “Happy Aristophanes! Thou art a fellow of infinite mirth, and, I believe, an honest one to boot; but will all the plaudits of an admiring theatre, and the gay banquet which succeeds, earn thee a sweeter sleep than my humble meal and hard couch, sanctified as they are by purposes and intentions, which even thy wit has failed to fathom, and for which posterity will not fail to do me justice, though contemporaries may refuse it?”

409. ἐνεκὲν γε ψυχῆς στερρῆς, *as far as an unbending, inflexible soul is concerned.* Cf. nos in Ach. 336. and to the examples there given, and in Blomfield's *Persæ* (137, 211.), add Herodot. I. 120. Isoc. 147, d. Id. p. 460. Dem. 32, 16. 490, 21. Antiph. 130, 14. Plat.

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμιζρεπι-  
δείπνου, 410

ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμι  
ἄν.

ΣΩ. ἄλλο τι δῆτ' οὖν νομοίς ἤδη θεὸν οὐδένα πλὴν  
ἄπερ ἡμεῖς,

Charm. 158, e. Phædon 85, b. 1 Alcib. 127, c. Josephus de Antiq. Jud. XIII. c. 16. §. 6.

Ib. στερρὸς et στερεὸς (ἴστημι), *hard, firm, inflexible*. Cf. nos in Ach. 199. Eurip. Hec. 296. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις. Laert. de Menedemo II. 132. οὐδὲν ἦττον ἀθλητοῦ στερεὸς τε καὶ ἐπικεκαυμένον τὸ εἶδος. Id. de Pythag. VIII. 35. καὶ τῶν σχημάτων τὸ κάλλιστον σφαῖραν εἶναι τῶν στερεῶν· τῶν δὲ ἐπιπέδων, κύκλον. Ib. 25. ἐκ δὲ τούτων, τὰ στερεὰ σώματα, ὧν καὶ τὰ στοιχεῖα εἶναι τέτταρα, πῦρ, ὕδωρ, γῆν, ἀέρα.

Ib. δυσκολόκοιτος (δύσκολος, κοίτη), a hard couch, providing difficult and uneasy sleep.

Ib. μέριμνα (μερίς, μερίζω, *curæ animum diverse trahunt*, Ter.) Hes. Op. 178. χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας. Eurip. Heracl. 344. εἰσὶν γὰρ οἱ σου . . . μερίμναν ἔξουσ'. St. Paul. 2 Epist. ad Cor. xi. 28. ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. Cf. Black's Palæoromaica p. 259.

410. τρυσιβίος (τρύω, βίος), *life-wasting*.

Ib. θυμιζρεπίδειπνος (θύμιζρα, ἐπὶ, δείπνον), *eating the herb savoury at meal-time*.

411. ἀμέλει θαρρῶν, *dismiss with confidence all concern on this point*.

Ib. ἐπιχαλκεύειν, *to hammer upon*. "A proverbial expression," says Schutz, "signifying patience in bearing pains and troubles." Dobree refers to Æschyl. ap. Athen. VII. 303, c.

412. ἄλλο τι (pro ἄλλο τί γένοιτ' ἂν ἢ—) *numquid aliud, what else?* See Plat. Men. 82, d. Crit. 52, d. The connexion seems to be this; *all this is very well, but there is one other thing: will you allow of no god, &c.* ἄλλο τι Bek. Dind. ἀλλ' ὅτι Br.

413. Let us first attend to the stage-play in this verse, and then examine its separate parts. At the word *τούτῃ* Socrates points to the superincumbent heaven, and then pauses to give time to Strepsiades, who is reckoning his new stock of divinities upon his fingers: at the words *τὰς Νεφέλας*, Socrates points to the Chorus, and the fore-finger of Strepsiades' right hand shifts from the thumb to the forefinger of his left: at the words *τὴν γλωτταν*, it will be for the reader to consider, whether the extreme cleverness of the Attic masks, and the occasional grossness of the Attic stage, will admit of a tongue of no ordinary dimensions protruding from the Socratic mouth, and on which Strepsiades gazes with all due admiration. As the organ of speech returns into the mouth, a significant nod of the



τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν, τρία  
ταυτί;

head gives to the words *τρία ταυτί* a meaning, which will be explained forthwith.

Ib. *Χάος* (*χάω, χαίνω*). The Scholiast says, that by this word we are here to understand the *air*. The explanation would have been more correct, had the word *ether* been used by the annotator, instead of *air*. Such as it is, however, we embrace it as a proof of a close identity between the Pythagorean and Socratic doctrines, and of the basement of both on the Emanative system. As many of the opinions attributed to Socrates and Euripides, in this and other plays of Aristophanes, are unintelligible without some knowledge of this system, a short abstract of it is here submitted to the reader. The great Eastern philosophic opinion was, that from nothing nothing is made—that there has been therefore from all eternity an infinite principle, from whose bosom all things, that are or have been, emanate. That this principle is a fire of infinite perfection, purity, and intellect, residing in the utmost part of the ether, and hence frequently considered as the same with ether itself. Since, however, what is immaterial and spiritual is diametrically opposite to the nature of entity, it follows, that in things derived from that primeval and divine fire, there are two subordinate principles wholly opposite to each other, spirit and matter. Spirit, the less far it has flowed from the bosom of its parent, is a fire so much the purer. Light thus begetting light, and spirit spirit, by a process of emanation, it followed as a correct assertion, that Gods are born. The purest of all these emanations is the sun, as being nearest to the emanative fountain, (cf. sup. 224.) The further, on the contrary, emanations are removed from that primeval and pure fire, so much the more are they deprived of purity, light, the power of moving, and of heat. As all these latter qualities are wanting in *matter*, it follows that this is the last emanation from that fountain of which we have hitherto spoken. Fortunately however for us, who partake so largely of it, there is, it seems, in that divine and intellectual fire an eternal and most perfect motion; from which was deduced, as a necessary consequence, that all things which flow from it are at length by the power of periodic motion returned to it, and, as it were, reabsorbed into it. Matter, indeed, inasmuch as it is dark, cold, and motionless, cannot of itself return to this ocean of fire: it is therefore necessary that it should undergo a perpetual motion and passive agitation, and be so worked upon by the good principle, that its vices may be gradually corrected, and itself drawn nearer to the spiritual nature. This after a long contest will be effected. All its bad qualities being then fully removed, matter will return to the original fountain, and being thus absorbed into the great ocean of brightness, nothing will remain but light and infinite felicity. Br. I. 181. See also the

same writer, I. 1046. 1064-5. 1082. 1094. II. 291-9. 365. 428. 458. 645-6-9. 944. 959. 992-3. III. 386. 396. 445. 454.

Ib. τὴν γλώτταν. In the consideration of this word, let us first attend to fact, and then to philosophy. The fact is positive, and easily dispatched. In all places of public resort in Athens, wherever some half-dozen persons were collected together, there Socrates was to be found, putting or answering questions. On this practice the duties of the ecclesia and the law-courts, which occupied so much of the time of other citizens, formed no drawback; for Socrates attended neither. He even abstained from what might have been still more naturally expected of him, that of committing his discourses to writing. If in this too he followed the <sup>z</sup> sage, with whom we have found him so often assimilating, the philosophic principles on which he founded his practice were apparently his own. It has been already observed, that the leading feature in the Socratic philosophy was the spontaneous origination of ideas; and this the philosopher knew was to be effected by living and oral, not by written communication. In written communication, as the best expositor of his system has <sup>a</sup> explained, an uncertainty always attaches as to whether the mind of the reader has spontaneously conformed to such communication, and in reality appropriated it to itself, or whether, with the mere ocular apprehension of the words and letters, a vain conceit is excited in the mind that it understands what it does not understand: on the contrary, a sentence orally delivered may always be supported, as Plato observes, by its father, and receive his protection, and that not only against the objections of one who thinks otherwise, but also against the intellectual stubbornness of one as yet ignorant, while the written sentence has no answer to make to any further inquiries. It is evidently therefore not without reason that the Tongue is ranked by Aristophanes among the divinities of Socrates. Cf. *infr.* 1426. 1431.

<sup>z</sup> See on this subject Brucker I. 1023-5. That the Golden Verses, usually ascribed to Pythagoras, are the production of a later hand, is admitted even by the Platonists.

<sup>a</sup> Plato in *Phædro*, 275. sq. How well Plato's own written imitations were made to conform to his master's form of oral instruction, may best be collected from the learned Schleiermacher's remarks. My limits will admit but of one or two specimens. "And to the inward and essential condition of the Platonic form belongs every thing in the composition resulting from the purpose of compelling the mind of the reader to the spontaneous production of ideas; that frequent recommencement of the investigation from another point of view, provided nevertheless that all these threads do actually unite in the common centre-point; that progression," &c. Again: "It is clear that he (Plato) must have endeavoured to make written instruction as like as possible to that better kind (oral instruction). . . . For even if we look only to the immediate purpose, that writing, as regarded himself and his followers, was only to be a remembrance of thoughts already current among them; Plato considers all thought so much as spontaneous activity, that with him, a remembrance of this kind of what has been already acquired must necessarily be so of the first and original mode of acquisition." Schleiermacher's Introduction to the Dialogues of Plato, translated by Dobson, (whose translation has also been followed in the observations derived from Plato's *Phædrus*.)

ΣΤ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'  
 ἂν ἀπαντῶν  
 οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην λιβα-  
 νωτόν.

415

Ib. *τρία ταυτί*. "These," intimates Socrates, "are the *three* divinities of *my* school; and you may now snap your fingers at the more usual *three* of the vulgar; viz. Jupiter, Apollo, and Ceres." The reader who wishes for general information on the subject of (supposed) ancient Trinities, may for that of Persia consult Brucker I. 158. 171. 186; for the Egyptian, I. 292-3-4. Orphic, I. 387. 390-1-7. Pythagorean, I. 1053. 1081. Platonic, I. 638. 691-2-3-4-5. 702-3-4-5-13. III. 259. Celtic, I. 331. Eclectic, II. 398.

415. Instead of the scholar, whose tongue is here running at a rapid rate, let us attend to the declarations made by Xenophon respecting his great master on the important point contained in the text. So far from neglecting the duty of sacrifice, we are assured by him that Socrates was seen frequently performing that sacred rite both at home and on the public altars of his country. (Mem. I. 1, 2.) The question immediately occurs, how were such performances compatible with the discourses which the same writer puts into his master's mouth, when the subject of Deity is discussed? Those discourses are evidently the out-flowings of a mind, recognising but *one* supreme Deity; his sacrificial rites, on the contrary, are the acts of a man admitting *many*. How is this discrepancy between Socratic theory and Socratic practice to be reconciled? Unless we prefer to charge one of the boldest and most uncompromising of men with hypocrisy or cowardice, or both, I see no way of escaping from the difficulty but by a recurrence to the principles of that school, which appear to have had so firm a hold on the mind of Socrates about the time when "the Clouds" was performed. And how did the principles of that school bear upon the present question? What was the supreme Deity of the Pythagorean school, we have already seen in a preceding note. It was an ethereal fire, perfect alike in purity and intellect. In those mysterious *numbers*, which contained so much of the Pythagorean theology, that purest of spirits appears under the name of *Monad*, (Br. I. 1030.) and in that Monad the sublimest of the Socratic speculations respecting one supreme Governor of the universe no doubt had their origin. But the Italian creed rested not here. After this monad, and immediately emanating from it, that creed admitted three species of intelligibilities, gods, demons, and <sup>b</sup> heroes, all differing in degree and

<sup>b</sup> It is much to be regretted that Aristophanes' play of that name has not come down to us. One of the fragments preserved (ap. Dind. 9) bears so strongly upon a very peculiar and recondite doctrine of the Pythagorean school (Laert. VII. 34.), that we may reasonably conclude much light would have been thrown by that drama on other tenets of the Italic philosophy.

ΧΟ. λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ  
ἀτυχήσεις,

ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.

ΣΤ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνν μικρὸν,

dignity, according to their more immediate or remote distance from the great fountain of primeval light. To these subordinate divinities, not only did the Pythagorean doctrine admit of divine honours, and consequently sacrificial rites, being paid, but it absolutely enjoined them, regard being had in the payment to the degree of dignity belonging to each. (Br. I. 1081.) When to these particular tenets we add a general rule of the Italian school, that men ought to abide by the customs and institutions of their country, even though those customs were somewhat worse than those of their neighbours (Iambl. p. 370. Porph. 213.), we shall come to a pretty safe conclusion that Socrates was neither coward nor hypocrite, and that, tried on Pythagorean principles, there was not that inconsistency between his *words* and *deeds*, which at first sight there appears to be. It may be asked, why has Xenophon given no intimation of the reason of this apparent inconsistency in his master? It may be asked in turn, were the Socratic followers always made acquainted with the grounds on which their master's opinions were founded? When one of those followers undertook to question Socrates on the nature of his celebrated demon (that demon on which so much light may yet, I think, be thrown by a reference to Pythagorean doctrines), the question was not only met by a refusal, but that refusal conveyed in such terms, that none of the most familiar acquaintances of the philosopher ever ventured to question him again on the subject, (Br. I. 544.) Was Socrates to be taciturn on this point alone, and be communicative on every other? But to bring these remarks to a conclusion. That Socrates, partly from the ridicule thrown upon his opinions in the present drama, and partly from the suggestions of his own sagacious mind, was gradually led to relax in his admiration of a philosophic system, which tended so much to enthusiasm and fanaticism as the Pythagorean did, and to substitute for it one more adapted to the wants of his age, may safely be inferred from the writings of Xenophon: that he never wholly abandoned them, may be as safely inferred from the dialogues of Plato, and not least from the sacrificial rite which in the noblest of those dialogues he enjoins his associates to pay, just before he closed his eyes for ever. "We owe a cock," said he, "to Æsculapius," (Phædon 118, b.) Various interpretations have been given of these last words of the

<sup>c</sup> In the Eclectic school, where these tendencies were exhibited in their utmost excess, this partial abandonment of Pythagorean principles could not but be considered as a base apostasy on the part of Socrates; and hence no doubt much of that abuse which was poured upon him by the masters of that school, more particularly by Porphyry.



τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον.

ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπὸν  
 γ' ἀπὸ τουδὶ 420

ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

ΣΤ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων  
 ἐπιθυμῶ,

ἀλλ' ὅσ' ἔμαντῶ στρεψοδικῆσαι καὶ τοὺς χρήστας διο-  
 λισθεῖν.

ΧΟ. τεύξει τοίνυν ὧν ἰμείρεις· οὐ γὰρ μεγαλῶν ἐπι-  
 θυμίς.

son of Sophroniscus. To me it appears as if he said, "I die faithful to two principles, and both of them Pythagorean. With that philosopher I agree in opinion that the separation of soul from body is equal to a separation from bondage and disease, and I therefore gratefully offer a sacrificial rite to that deity, whom we all acknowledge as the healing power. The bird selected for the rite is in one only of its varieties expressly forbidden by that sage to be used for such a purpose; but had it even been otherwise, my country's institutions enjoin the sacrifice, and in paying it I should but break a lighter of my old master's precepts to fulfil a more important one." Cf. *infr.* 644.

419. *σταδίοισι*. "Ridicula: quasi stadiis metiremur eloquentiam. In *Ran.* 90. *Εὐριπίδου πλείν ἢ σταδίῳ λαλίστερα.*" Berg.

Ib. *γνώμας*. Plutarch. *Præcept. Gerend. Reipubl.* §. 4. ἐν δὲ Λακεδαίμονι τινὸς Δημοσθένους, ἀνδρὸς ἀκολάστου, γνώμην εἰπόντος ἀρμόζουσαν, ἀπέρριψεν ὁ δῆμος, οἱ δὲ Ἐφοροὶ κληρώσαντες ἓνα τῶν γερόντων, ἐκέλευσαν εἰπεῖν τὸν αὐτὸν λόγον ἐκείνον, ὥσπερ εἰς καθαρὸν ἀγγεῖον ἐκ ῥυπαροῦ μετακεράσαντες, ὅπως εὐπρόσδεκτος γένηται τοῖς πολλοῖς. Diogenes ap. Laert. VI. 104. πρὸς τὸν ἐπιδεικνύντα αὐτῷ μουσικῆν, ἔφη,  
 γνώμαις γὰρ ἀνδρῶν εὖ μὲν οἰκοῦνται πόλεις,  
 εὖ δ' οἶκος, οὐ ψαλμοῖσι καὶ τερετίσμασιν.

Ib. *γνώμας νικᾶν*. To examples given by us in *Vesp.* 606. Eq. 265. add *Æsch.* 63, 23. *ψήφισμα νικᾶν*. Plat. *Gorg.* 456, a. οἱ νικῶντες τὰς γνώμας περὶ τούτων. To preserve the apodosis, Porson read, according to Dobree,—*γνώμας μεγάλας νικήσει πλείονας οὐδεὶς*.

422. These victories in the ecclesia (*δήμῳ*) *Strepsiades* treats with the utmost contempt: it is victory in the law-courts, and an acquaintance with all such arts as shall gain him victory there, which he requires.

423. *στρεψοδικεῖν* (*στρέφω, to pervert, δίκη*). Gl. διὰ στροφῆς καὶ ποικιλίας λόγων τὸ δίκαιον διαφθεῖραι. Av. 1468. *στρεψοδικοπανουργίαν*.

Ib. ὅσα *pro ὅσον*, i. e. *μόνον, solum, tantum*, ἔμαντῶ. Gl. χάριν ἔμαντοῦ.

ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προπό-  
λοισιν. 425

ΣΤ. δράσω τοῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με  
πιέζει

διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς μ'  
ἐπέτριψεν.

νῦν οὖν χρήσθων ὅ τι βούλονται.

τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν

παρέχω τύπτειν, πεινῆν, διψῆν, 430

αὐχμεῖν, ῥιγῶν, ἄσκον δαίρειν,

425. σεαυτὸν παραδὸς . . . προπόλοισι. Plat. in Euthyd. 272, b. ἐν  
νῶ ἔχω τοῖν ἀνδρῶν παραδοῦναι ἐμαυτόν.

Ib. πρόπολος (πολέω), *servant, priest.* Herodot. II. 64. Pl. 670.  
Epirg. ap. Laert. V. 8. Δηοῦς μύστιδος ὦν πρόπολος.

428. χρήσθων (Xen. Mem. IV. 3. 10. χρήσθαι αὐτοῖς ὅ τι ἂν βούλονται.  
Lucian III. 6. δεηθῆναι αὐτῶν χρῆσθαι μοι ὅ τι βούλουτο), third dual of  
the imperative, which the Attics use in passive form for *χρήσθωσαν*.  
See, says Dindorf, on this form, Hemst. ad Luc. D. Mort. X. 2. t. i.  
p. 364. s. Valck. ad Herodot. p. 514. Kæn. ad Greg. p. 73. Matth.  
Gr. Gr. p. 252. To which add Brunck ad Soph. Aj. v. 100. Ge-  
neral meaning: Let Chærephon and Socrates then deal with me  
as they please. I give myself up wholly to these servants of the  
Clouds, to blows, to hunger, thirst, dirt, cold, &c. I give my-  
self up as a skin to be flayed, provided I can thereby escape my  
debts, and appear among men in the character which I am most  
ambitious of attaining, that of a man thoroughly qualified to make  
his way in the courts of law. (In the torrent of words which here  
breaks from Strepsiades, are we not to see the influence of the  
Glottic or Tongue-Divinity, as on a former occasion we saw a spe-  
cies of nympholepsy come over him, in consequence of his encounter  
with the Cloud-goddesses?)

430. παρέχω τύπτειν (*trado ad vapulandum.* Eurip. Herc. Fur.  
319. BERG). Cf. also Androm. 413. Lucian (I. 50. de Nigrino).  
speaks in a similar strain of the severities often practised by the an-  
cient philosophers towards their disciples: δῆλος δὲ ἦν καὶ τῶν τοιού-  
των κατεγνωκῶς φιλοσόφων, οἱ ταύτην ἄσκησιν ἀρετῆς ἐπελάμβανον, ἢν  
πολλαῖς ἀνάγκαις, καὶ πόνοις τοὺς νέους ἀντέχειν καταγυμνάσῃσι· τοῦτο μὲν  
δεῦν οἱ πολλοὶ κελεύοντες, ἄλλοι δὲ, μαστιγοῦντες.

Ib. πεινῆν. Laertius (II. 28.), after quoting some satiric verses  
of Amipsias on Socrates, adds a reflection, which does the philoso-  
pher far more honour than the satire does him discredit: οὗτος μὲν-  
τοι πεινῶν οὔτως, οὐ πάποτ' ἔτλη κολακεῦσαι.

431. αὐχμεῖν, *to be squalid.* Infr. 889. Pl. 84. Od. XXIV. 249.

εἴπερ τὰ χρέα διαφευξοῦμαι,  
 τοῖς ἀνθρώποις τ' εἶναι δόξω  
 θρασὺς, εὐγλωττος, τολμηρὸς, ἴτης,  
 βδελυρὸς, ψευδῶν συγκολλητῆς,  
 εὐρησιεπῆς, περίτριμμα δικῶν,  
 κύρβις, κρόταλον, κίναδος, τρῦμη,

435

αὐχμείς κακῶς. Lucian III. 6. καὶ τὸ σῶμα καταναγκάζειν, ῥυπῶντα, καὶ ἀυχμῶντα.

Ib. ῥιγοῦν. Laert. IX. 80. Δημοφῶν γ' οὖν ὁ Ἀλεξάνδρου τραπεζοκόμος, ἐν σκιᾷ ἐθάλπεται, ἐν ἡλίῳ δὲ ἔρριγον.

Ib. ἀσκὸν δαίρειν, i. e. εἰς ἄσκον δαίρειν. Cf. nos in Eq. 357. 747. and Heind. ad Plat. Euthyd. §. 35.

Οὐκ ἔφθον Σόλων βαθύφρων, οὐδὲ βουλήεις ἀνήρ.  
 ἐσθλὰ γὰρ θεοῦ διδόντος, αὐτὸς οὐκ ἐδέξατο·  
 περιβαλὼν δ' ἄγραν, ἀγασθεὶς οὐκ ἀνέσπασεν μέγα  
 δίκτυον, θυμοῦ θ' ἄμαρτῆ καὶ φρενῶν ἀποσφαλεῖς.  
 ἤθελον γάρ κεν κρατήσας, πλοῦτον ἄφθονον λαβῶν,  
 καὶ τυραννήσας Ἀθηνῶν μόνον ἡμέραν μίαν,  
 ἀσκὸς ὕστερον δεδάρθαι, κἀπιτετρίφθαι γένος.

Solon de seipso, Fr. 25.

434. θρασὺς, of *audacious impudence*. Lucian II. 194. VI. 221. θρασὺς εἶ, καὶ σοφιστῆς.

Ib. ἴτης (εἶμι), a *thorough-going fellow*. Cf. Heind. ad Plut. Protag. §. 96. 435. ψευδῶν συγκολλητῆς. Cf. nos in Vesp. 1043.

436. εὐρησιεπῆς (εὐρίσκω, ἔπος), *easily finding words*. Laert. de Stilpone II. 113. τοσοῦτον δ' εὐρεσιολογία καὶ σοφιστεία προῆγε τοὺς ἄλλους, ὥστε κ. τ. λ. Id. de Arcesilao IV. 37. ἦν δὲ καὶ εὐρεσιολογώτατος ἀπαντῆσαι εὐστόχως. Id. de Menedemo II. 134. ἐστρέφετό τε πρὸς πάντα καὶ εὐρησιλόγει. Brucker de Zenone I. 958. Subtilissimos hic se ostendunt Stoici, dialecticæ suæ artificia rebus moralibus, ut cothurnos pusioni adaptantes, εὐρεσιολογίας haud semel ideo a veteribus accusati.

Ib. περίτριμμα δικῶν. Dem. 269, 17. περίτριμμα ἀγορᾶς, in *litibus forensibus valde exercitatus*.

437. κύρβις. Tim. Lex. στήλη τρίγωνος πυραμοειδῆς, νόμους ἔχουσα περὶ θεῶν. The κύρβεις therefore contained the old *jus canonicum* of the Athenians, as the ἄξονες did their old *jus civile*. Cf. Av. 1354. Athen. VI. 234, e. Lysias 184, 38. 40. 42. 185, 7. In the terms at present under consideration, the Greek idiom can sometimes be followed by giving *persons* for *things*: sometimes the effect is gained by adding the adjective: thus μάσθλης, *pliant as leather*: in the present and other instances, we must render by the English equivalent, *such a thing personified*, as here; *the κύρβις personified*.

Ib. κρόταλον (cf. sup. 259.)

μάσθλης, εἴρων, γλοιὸς, ἀλαζῶν,  
κέντρων, μαρὸς, στρόφισ, ἀργάλεος,  
ματτυλοιχός:

440

ταῦτ' εἴ με καλοῦσ' ἀπαντῶντες,  
δρώντων ἀτεχνῶς ὅ τι χρήζουσιν·  
κεῖ βούλονται,  
νῆ τὴν Δήμητρ' ἔκ μου χορδὴν

Ib. κίναδος, cf. Soph. Aj. 103. Dem. 281, 22. 307, 23. Æsch. 77, 28. Andoc. 13, 23.

Ib. τρύμη (τρύω, *to rub, to wear*, Herodot. I. 22. II. 129. VI. 12.) *a hole worn by rubbing*. The sense is much the same as that of τρίμμα, a shrewd fellow, well versed in business.

438. μάσθλης = μάσθλη, *leather*; metaph. a pliant fellow, who knows how to bend and cringe. Cf. nos in Eq. 267.

Ib. εἴρων, a dissembler, one that speaks otherwise than he thinks. To the character by Theophrastus (Appendix B.), add Timon in Sillis ap. Laert. II. 19. μυκτῆρ, ῥητορόμυκτος, ὑπατικὸς, εἴρωνευτής: and Philemon, οὐκ ἔστ' ἀλώπηξ, ἢ μὲν εἴρων τῇ φύσει, | ἢ δ' αὐθέκαστος.

Ib. γλοιὸς, the adhesive, dirty oil, which in the wrestling-schools either dropt with the perspiration from the body, or was rubbed from the body by means of the *strigil*: metaph. *adhesive, fast-holding, smooth, slippery*.

439. κέντρων, a rogue who deserves the κέντρον, or *knout*. (Herodot. III. 130.) Sophocles Fr. ap. Dind. 309. Μαστιγίαι, κέντρωνες, ἀλλοτριοφίγοι.

440. στρόφισ (στρέφω), *a fellow versed in every shift and turn*.

Ib. ματτυλοιχός (ματτύα, λείχω), *a lick-spit, a parasite*. (The *mattya* was a delicate dish, consisting of fine <sup>d</sup>poultry, and other flesh, which being dressed with herbs, was when cold cut in pieces, and used at deserts as a provocative to wine. Athenæus devotes several pages to the consideration of this dainty. XIV. 662, e-664, f.) There is some difficulty in connecting this word, without an anti-climax, with the preceding epithets. Schutz endeavours to solve the difficulty by considering it as the denomination of an impudent fellow, who partakes of the delicacies of a club-feast, without paying his quota.

444. χορδή. For this dish, which seems to have been not very remote from a *sausage*, see Athen. III. 94, f. &c.

<sup>d</sup> "The poorer members of the (Cretan) syssition furnished these meals from the proceeds of the chase, while wealthier persons supplied maize-bread, (the common provision being barley-cakes, μάζαι,) with young cattle from their flocks, birds prepared as ματτύα, and the fruits of the season from their lands." Müller's Dor. II. 215.



τοῖς φροντισταῖς παραθέντων. 445

ΧΟ. λῆμα μὲν πάρεστι τῷδέ γ'  
οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὡς  
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμεκες  
ἐν βρότοισιν ἕξεις.

ΣΤ. τί πείσομαι ; 450

ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ  
ζηλωτότατον βίον ἀνθρώπων διάξεις.

ΣΤ. ἀρά γε τοῦτ' ἄρ' ἐγὼ ποτ'  
ὄψομαι ; ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις  
ἀεὶ καθῆσθαι,

βουλομένους ἀνακοινοῦσθαι τε καὶ ἐς λόγον ἐλθεῖν, 455  
πράγματα κἀντιγραφὰς πολλῶν ταλάντων  
ἄξια σῆ φρενὶ συμβουλευσομένους μετὰ σοῦ.

445. παραθέντων. For this term of the table, cf. nos in Eq. 51 ; and consult the same play, v. 736. for the word λῆμα.

447. οὐκ ἄτολμον, ἀλλ' ἔτοιμον. That in this jingle of words, the Socratic divinities follow a practice by no means unfamiliar to Socrates himself, or at all events to his expositor Plato, see Appendix (C.)

448. κλέος οὐρανόμεκες.

Ἦ ὀλίγον τόδε σῆμα· τὸ δὲ κλέος οὐρανόμεκες  
τῷ πολυφροντίστῳ τοῦτο Θάλητος ὄρη.

Laert. I. 39.

450. τί πείσομαι ; *what will be the results to me ?*

453. τοῦτ' ἂν Br. (cf. Ast ad Plat. 7 Leg. §. 10.) τοῦτ' ἄρ' Bek. Dind.

456-7. These two difficult verses Brunck translates as follows : " Atque communicare tuæ solertiæ negotia et lites multis talentis æstimatas, de quibus consultabunt tecum." Dindorf observes : " h. l. manifestum est dici causas, accusationes (ἢ πρᾶγματα) iisque opposi-

° In this sense the word may, I think, be understood in the last line of the following fragment of Philemon :

Ἄει τὸ πλουτεῖν συμφορὰς πολλὰς ἔχει,  
φθόνον τ', ἐπήρειάν τε καὶ μῖσος πολὺ,  
πράγματά τε πολλὰ κἀνοχλήσεις μυρίας,  
πράξεις τε πολλὰς, συλλογὰς τε τοῦ βίου.  
ἔπειτα μετὰ ταῦτ' εὐθὺς εὐρέθη θανάων,  
ἄλλοις καταλείψας εἰς τρυφὴν τὴν οὐσίαν.  
ἔθεν πένεσθαι μᾶλλον ἠδέως ἔχω,  
καὶ μήτ' ἔχειν πλουτόν με, μήτε πρᾶγματα.

Philem. Fr. p. 352.

ἀλλ' ἐγχείρει τὸν πρεσβύτην ὅ τι περ μέλλεις προδι-  
δάσκειν,

καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀποπειρῶ.

ΣΩ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σῶαυτοῦ τρόπον, 460

ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς

tas *defensiones* (ἀντιγραφὰς), *lites* quae multis *talentis* aestimabuntur." A learned friend, whom I consulted on the passage, writes, "Rather I think, *worth many talents to your mind*, i. e. (by a complimentary periphrasis) *to you—matters that will bring you in many talents*. Cf. Acharn. VIII. 205. *It's worth (something) to the state to get hold of this man*."

458. προδιδάσκειν=διδάσκειν. Cf. infr. 947; and see Heindorf's note in Plat. Gorg. 489, d.

459. διακινεῖν, *excutere*. (Cf. infr. 716). Bergler aptly compares part of a conversation between two cooks in the *Mendax* of Sospater :

B. ἄρα σὺ με κόπτειν οἶος εἶ γε, φίλτατε.

A. οὐκ, ἀλλ' ἐν ὄσφ προσέρχεται ἔξ ἀγορᾶς ὁ παῖς,  
μικρὰ διακινήσω σε περὶ τοῦ πράγματος.

Athen. IX. 378, b.

Ib. γνώμη, *disposition, general mode of thinking*. Av. 627. Thes. 148. Ion de Pythag. ap. Laert. I. 120. Πυθαγόρης ἐτύμως ὁ σοφὸς περὶ πάντων | ἀνθρώπων γνώμας εἶδε καὶ ἐξέμαθεν.

Ib. γνώμης ἀποπειρᾶσθαι. Ran. 648. τουδὶ δ' αὐθις ἀποπειράσομαι. Plat. Protag. 311, c. ἀποπειρώμενος τοῦ Ἱπποκράτους τῆς ῥώμης. 349, d. οὐ γὰρ ἂν θαυμάζοιμι εἰ τότε ἀποπειρώμενός μου ταυτὰ πως ἔλεγες. Xen. Oecon. III. 7. οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι, εἰ γνώσῃ. XIX. 13. ἀποπειρᾶ μου.

ἔθος ἐστὶν αὐτοῖς, ἂν τιw' ἰδιώτην ποθὲν

λάβωσιν, εἰσελθόντα, <sup>c</sup> διαπειρώμενον

τῆς τῶν λόγων ῥώμης, ταραττειν καὶ κυκᾶν

τοῖς ἀντιθέτοις, τοῖς πέρασι, τοῖς παρισώμασιν,

τοῖς ἀποπλάνοις, τοῖς μεγέθεσιν, νουβυστικῶς.

Cratinus (junior) de Pythag. ap. Laert. VIII. 37.

460. The slight tests to which Strepsiades is put in the verses following, are of course but a dramatic scantling of those probations to which candidates were often put before admission into the philosophic schools of antiquity. I must trust to the deep interest of the following extract as an apology for its great length. In perusing it, however, the reader must never forget, that the account comes from one of a body of men, who, when an attempt to set up a rival to the author of Christianity in the person of Apollonius of Tyana had failed, proceeded with infinitely more tact and ability to provide an-

<sup>c</sup> διαπειρωμένοις, Jos. Scal.

ἤδη ᾗ πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.

other rival in the person of the philosopher of Samos, scrupling at no falsehood or forgery which might give effect to their purpose. Iamb. Vit. Pythag. c. XVII. 71. Παρεσκευασμένῳ δὲ αὐτῷ οὕτως εἰς τὴν παιδείαν τῶν ὀμιλητῶν προσιόντων τῶν ἐταίρων καὶ βουλομένων συνδιατρίβειν, οὐκ εὐθὺς συνεχῶρει, μέχρις ἂν αὐτῶν τὴν δοκιμασίαν καὶ τὴν κρίσιν ποιήσῃται· πρῶτον μὲν πυνθανόμενος, πῶς τοῖς γονεῦσι καὶ τοῖς οἰκείοις τοῖς λοιποῖς εἰσὶν ὀμιληκότες· ἔπειτα θεωρῶν αὐτῶν τοὺς τε γέλωτας τοὺς ἀκαίρους, καὶ τὴν σιωπὴν καὶ τὴν λαλίαν παρὰ τὸ δέον, ἔτι δὲ τὰς ἐπιθυμίας, τίνες εἰσὶν, καὶ τοὺς γνωρίμους, οἷς ἐχρῶντο, καὶ τὴν πρὸς τούτους ὀμιλίαν, καὶ πρὸς τινι μάλιστα τὴν ἡμέραν σχολάζουσι, καὶ τὴν χαρὰν καὶ τὴν λύπην ἐπὶ τίσιν τυγχάνουσι ποιοῦμενοι. προσεθέωρει δὲ καὶ τὸ εἶδος, καὶ τὴν πορείαν, καὶ τὴν ὄλην τοῦ σώματος κίνησιν· τοῖς τε τῆς φύσεως γνωρίσμασι ἢ φυσιογνωμονῶν αὐτοὺς σημεῖα τὰ φανερὰ ἐποίειτο τῶν ἀφανῶν ἡθῶν ἐν τῇ ψυχῇ. Καὶ ὄντινα δοκιμάσειεν οὕτως, ἐφίει τριῶν ἐτῶν ὑπερορᾶσθαι, δοκιμάζων πῶς ἔχει βεβαιότητος καὶ ἀληθινῆς φιλομαθίας, καὶ εἰ πρὸς δόξιν ἱκανῶς παρεσκευασται, ὥστε καταφρονεῖν τιμῆς. μετὰ δὲ τοῦτο τοῖς προσιοῦσι προσέτατε σιωπὴν πενταετῆ, ἀποπειρώμενος, πῶς ἐγκρατῶς ἔχουσιν, ὡς χαλεπώτερον τῶν ἄλλων ἐγκρατευμάτων τοῦτο, τὸ γλώσσης κρατεῖν· καθὰ καὶ ὑπὸ τῶν τὰ μυστήρια νομοθετησάντων ἐμφαίνεται ἡμῖν. ἐν δὲ τῷ χρόνῳ τούτῳ τὰ μὲν ἐκάστου ὑπάρχοντα, τούτέστιν αἱ οὐσίαι, ἐκοινοῦντο, διδόμενα τοῖς ἀποδεδειγμένοις εἰς τοῦτο γνωρίμοις, οἵπερ ἐκαλοῦντο πολιτικοὶ καὶ οἰκονομικοὶ τινες καὶ νομοθετικοὶ ὄντες. αὐτοὶ δὲ εἰ μὲν ἄξιοι ἐφαίνοντο τοῦ μετέχειν δογμάτων, ἔκ τε βίου καὶ τῆς ἄλλης ἐπιεικείας κριθέντες, μετὰ τὴν πενταετῆ σιωπὴν ἔκωτερικοὶ λοιπὸν ἐγίνοντο, καὶ ἐντὸς σινδόνος ἐπήκουον τοῦ Πυθαγόρου μετὰ τοῦ καὶ βλέπειν αὐτόν· πρὸ τούτου δὲ ἐκτὸς αὐτῆς καὶ μηδέποτε αὐτῷ ἐνορῶντες μετείχον τῶν λόγων διὰ ψιλῆς ἀκοῆς ἐν πολλῷ χρόνῳ διδόντες βάσανον τῶν οἰκείων ἡθῶν· εἰ δ' ἀποδοκιμασθεῖσαν, τὴν μὲν οὐσίαν ἐλάμβανον διπλῆν, μῆμα δὲ αὐτοῖς ὡς νεκροῖς ἐχώννυτο ὑπὸ τῶν ὀμακόων· οὕτω γὰρ ἐκαλοῦντο πάντες οἱ περὶ τὸν ἄνδρα· συντυγχάνοντες δὲ αὐτοῖς οὕτω συνετύχανον, ὡς ἄλλοις τισίν· ἐκείνους δὲ ἔφασαν τεθνήναι, οὓς αὐτοὶ ἀνεπλάσαντο, κελοὺς κἀγαθοὺς προσδοκῶντες ἔσθαι ἐκ τῶν μαθημάτων· ἀδιοργανώτους τε, καὶ, ὡς εἰπεῖν, ἀτελεῖς τε καὶ στερώδεις ᾤοντο τοὺς δυσμαθεστέρους. Εἰ δὲ μετὰ τὸ ἐκ μορφῆς τε καὶ βαδίσματος καὶ τῆς ἄλλης κινήσεως τε καὶ καταστάσεως ὑπ' αὐτοῦ φυσιογνωμονηθῆναι καὶ ἐλπίδα ἀγαθῆν περὶ αὐτῶν παρασχέιν, μετὰ πενταετῆ σιωπῆν, καὶ μετὰ τοὺς ἐκ τῶν τοσῶνδε μαθημάτων ὄργανοὺς καὶ μνήσεις, ψυχῆς τε ἀπορρύψαι καὶ καθαρμούς τοσούτους τε καὶ τηλικούτους καὶ ἐκ ποικίλων οὕτω θεωρημάτων προσοδεύσαντες, δι' οὓς ἀγχινοῖά τε καὶ ψυχῆς εὐάγειαι πᾶσιν ἐκ παντὸς ἐνεφύοντο, δυσκίνητος ἔτι τις καὶ δυσπαρακολούθητος εὐρίσκετο· ἔστηλην δὲ τινα τῷ τοιούτῳ καὶ μνημεῖον ἐν τῇ διατριβῇ χῶσαντες, ἐξήλανον ἐκ τοῦ ὀμακοῖου, φορτίσαντες χρυσοῦ τε καὶ ἀργύρου πλῆθος. καὶ εἴ ποτε συντύχαιεν ἄλλως αὐτῷ, πάντα ὄντινόν μάλλον, ἢ ἐκείνον ἡγοῦντο εἶναι, τὸν κατ' αὐτοὺς τεθνηκότα.

461-2. μηχαναῖς καινάς. Siivern ad Av. 364. "In reference to this double sense of μηχαναῖς, we may also compare the passage in the

f Cf. Aulus Gellius I. 9.

g Cf. Clem. Alex. Strom. L. 5.

ΣΤ. τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;  
 ΣΩ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,  
 εἰ μνημονικὸς εἶ. ΣΤ. δύο τρόπῳ νῆ τὸν Δία. 465  
 ἦν μὲν γ' ὀφείληται τί μοι, μνήμων πάνν  
 ἔαν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνν.  
 ΣΩ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει;  
 ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνν.  
 ΣΩ. πῶς οὖν δυνήσκει μανθάνειν; ΣΤ. ἀμέλει, καλῶς. 470  
 ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν

· Clouds,' where Socrates calls these *new arts*, which he would apply to the instruction of Strepsiades, *καιὰς μηχανὰς*, whereas Strepsiades takes the words in the sense of *engines for carrying on a siege*." Language derived from the art of war appears to have been no stranger to the mouth of Socrates: Plat. Cratyl. 409, d. σκέψαι οὖν ἦν εἰσάγω μηχανῆν ἐπὶ πάντα τὰ τοιαῦτα ἃ ἂν ἀπορῶ (where see Heindorf). Xen. Mem. II. 1. 17. τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι. Plut. de Pythagora in Numa 8. ἄλλας τε τερατώδεις μηχανὰς αὐτοῦ καὶ πράξεις ἀναγγέλλουσιν.

462. προσφέρω. Lysias 92, 27. ("ducta metaphora a re bellica" REISKE) λόγους προσφέρων.

Ib. ἤδη 'πὶ τούτοις. Cf. nos in Ach. 484.

463. τειχομαχεῖν. Cf. Herodot. IX. 70. Xen. Hell. I. 1. 14. ναυμαχεῖν, καὶ πεσομαχεῖν, καὶ τειχομαχεῖν.

465. μνημονικός. Plat. 6 Rep. 486, d. ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφοις μὴ ποτε ἐγκρίνωμεν, ἀλλὰ μνημονικὴν αὐτὴν ζητῶμεν δεῖν εἶναι. Phædr. 274, e. τοῦτο τὸ μάθημα, ἔφη ὁ Θεὺς, σοφωτέρους Διγυπτίους καὶ μνημονικωτέρους παρέξει· μνήμης τε γὰρ καὶ σοφίας φάρμακον εἶρήθη. Lucian de Alexandro, seu Pseudo-mant. συνέσει μὲν γὰρ καὶ ἀγχινοῖα, καὶ δρμύτητι, παμπολὸν τῶν ἄλλων διέφερε· καὶ τότε περιέρχον, καὶ εὐμαθές, καὶ τὸ μνημονικὸν . . . πάντα ταῦτα εἰς ὑπερβολὴν ὑπῆρχεν αὐτῷ. Arts of memory were probably in use before the time of Hipprius of Elis; but to him we first find such a work attributed. Plat. Hip. Maj. 285, e. Hip. Min. 368, d.

467. σχέτλιος. Here Strepsiades shrugs his shoulders.

469. λέγειν—ἀποστερεῖν. The commentators, finding no opposition between these two words, wish to change the latter into ἀπολέγειν. But, as Schutz observes, the opposition is in the thought, not in the words: "My natural disposition is not for eloquence, but for fraudulence." Xen. Mem. I. 7. 5. ἀπατεῶνα δ' ἐκάλεε οὐ μικρὸν μὲν, εἴτις ἀργύριον, ἢ σκεῦος παρά του πειθοῖ λαβῶν ἀποστεροῖ, πολὺ δὲ κ. τ. λ. Laert. de Arcesilao IV. 38. καὶ ποτε τινὸς ἀργυρώματα λαβόντος εἰς ὑποδοχὴν φίλων, καὶ ἀποστεροῦντος, οὐκ ἀπήτησεν. Cf. infr. 1258.

471. 1) προβάλλειν, to propose as an enigma or for inquiry, cf. infr.



περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.

ΣΤ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩ. ἄνθρωπος ἀμαθὴς οὐτοσὶ καὶ βάρβαρος.

δέδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέη.

475

φέρ' ἴδω, τί δρᾶς, ἦν τίς σε τύπτῃ; ΣΤ. τύπτομαι,

728. Plato Hip. Maj. 293, d. προβάλλει ἐρωτῶν. Conviv. 180, c. οὐ καλῶς μοι δοκεῖ προβεβλήσθαι ἡμῖν ὁ λόγος. Also Charm. 162, b. Polit. 285, d. 286, d. Athen. IX. 401, b. τὸ προβληθὲν ἀποδιοπομπη-σάμενος. 2) προβάλλειν, to throw as to a dog. Vesp. 916. ἦν μὴ τι κάμοί τις προβάλλῃ τῷ κυνί. (Socrates speaks in the first, Strepsiades understands in the second sense.)

472. ὑφαρπάζειν. (Strepsiades is again left to choose between a term of science and a term of the dog-kennel.) Infr. 746. ἄγε δὴ ταχέως τοῦτι ξυνάρπασον. Plat. Euthyd. 300, c. οὐδέτερα καὶ ἀμφοτέρα, ἔφη ὑφαρπάσας ὁ Διονυσόδωρος. Lucian VI. 269. αὐτὸ που τὸ ζητούμενον συναρπάξεις. III. 154. ἐπειδάν τις ὄστοῦν ἐς μέσους αὐτοὺς ἐμβάλῃ, ἀναπηδήσαντες δάκνουσιν ἀλλήλους, καὶ τὸν προαρπάσαντα τὸ ὄστοῦν ὑλακτοῦσιν. Athen. IX. 367, f. προήρπασα γάρ σου τὸν λόγον. Cicero de Nat. Deor. I. 27. arripere mihi videmini, quasi vestro jure, rem nullo modo probabilem.

473. κυνηδόν. Cf. nos in Eq. 996. Posidonius de Parthis ap. Athen. IV. 152, fin. ὁ δὲ καλούμενος φίλος, τραπέζης μὲν οὐ κοινωνεῖ χαμαὶ δ' ὑποκαθήμενος, ἐφ' ὑψηλῆς κλίνης κατακειμένῳ τῷ βασιλεῖ, τὸ παραβληθὲν ἰπ' αὐτοῦ κυνιστὶ σιτεῖται.

Ib. σιτήσομαι. Laert. de Heraclito IX. 3. καὶ τέλος, μισανθρωπήσας καὶ ἐκπατήσας, ἐν τοῖς ὄρεσι διητᾶτο, πόας σιτούμενος καὶ βοτανάς.

474. βάρβαρος. The origin of this word has been explained in a former play (Vesp. 1081). Its appearance in the present drama should rather bring us to the consideration of a question formerly much agitated, viz. whether philosophy originated with the barbarians or with the Greeks. The former opinion was strongly maintained by many learned men among the fathers of the church, who were anxious to trace to Hebraic and oriental tradition whatever they found in the Platonic writings approaching closely to Christianity. The question has been considered with his usual candour and learning by Brucker (I. 49), the conclusion of whose reasonings we here transcribe: "Quisquis barbaricæ philosophiæ indolem perdidicit, fatebitur, eos simplici potius cognitione, quam scientifica, quod aiunt, meditatione veritatem indagasse, et traditione potius, quam demonstratione ad posteros propagavisse, Græcis, ubi a ruditate morum primum emergerunt, in id contententibus, ut veri atque boni principia investigarent, in ejus causas inquirerent, et ex fontibus deductas veritates certa et ratiocinandi legibus adstricta methodo aliis proponerent."

475. δέη Dind. δέει Bek. "Recte Brunck. a MSS. δέει, judice Porsono." Dobr.

κάπειτ' ἐπισχῶν ὀλίγον ἐπιμαρτύρομαι.  
εἶτ' αὖθις ἀκαρῆ διαλιπὼν δικάζομαι.

ΣΩ. ἴθι νυν, κατάθου θοιμάτιον. ΣΤ. ἡδίκηκά τι :

477. ἐπιμαρτύρομαι, *I call witnesses.*

478. ἀκαρῆ (sc. χρόνον) διαλιπὼν, *after a very short interval.* Cf. nos in Vesp. 554. Isoc. de Pace, ὀλίγον χρόνον διαλιπόντες.

Ib. δικάζομαι, *litem intendo, in jus voco.* Cf. infr. 1096. Isoc. 295, a. Λοιποὶ δ' ἡμῖν εἰσὶν οἱ τὰς καλουμένας τέχνας γράφαι τολμήσαντες, . . . οἳ τινες ἰπέσχοντο δικάζεσθαι διδάξειν. Lucian III. 52. τὴν δὲ πληθὺν ὄρῳς, τοὺς πλείοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς δανείζοντας κ. τ. λ.

479. κατάθου θοιμάτιον. Bergler thinks that Strepsiades is commanded to lay aside his upper garment, in order that Socrates may appropriate it to himself; this opinion he justifies by a reference to vv. sup. 180. infr. 824. 1444; and with this the commentators generally, judging from their silence, appear to have coincided. But surely this is to mistake the poet's meaning, and evince an imperfect sense of that striking phenomenon which the Socratic school, in their outer as well as inner habits, must have presented. What the latter were, the progress of the text has pretty well explained;—close habits of seclusion—addiction to occult and painful sciences—an entire abstinence from those gymnastic schools and exercises, by which so much of form, health, and beauty was given to the body in Athens—severe fasts and vigils;—these are among the principal: and the results are, as might be expected, pale faces and wasted frames, the whole presenting so strong a contrast with the general habits of Athenian life, that the comic poets seem to have agreed in considering the Socraticians generally as men under the influence of an evil spirit (*κακοδαίμονες*). What further was to be done, that the outward habits of austerity might conform with these inner ones? The sandal was to be banished from the foot, and instead of the ample and majestic *himation*, a short cloak (infr. 837), forming but a slight protection against cold and weather, was to be substituted. And to this stern discipline does our novice in the text gradually come. To give him the proper complexion of the school, we have had an initiation-scene, in which his naturally bluff and ruddy face is made suddenly to assume the pale hue of his fellow-students: here we find him stripped of his upper garment, and a further portion of the text (infr. 826) shows, that with the *himation* went the sandal also. In other words, when Strepsiades reappears on the stage after the present scene, he appears as the rest of the Socratic school did—pale of hue, bare in feet, and clad in the philosophic cloak.

Ib. ἡδίκηκά τι; Strepsiades, unversed in the practices of the Socratic school, supposes that he has committed some offence, and that the deposition of the upper robe is preparatory to a beating.

- ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται. 480  
 ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.  
 ΣΩ. κατάθου. τί ληρεῖς; ΣΤ. εἶπέ δὴ νῦν μοι τοδί·  
 ἦν ἐπιμελὴς ὦ καὶ προθύμως μαυθάνω,  
 τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι;  
 ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. 485  
 ΣΤ. οἶμοι κακοδαίμων, ἡμιθνής γενήσομαι.

480. γυμνοὺς. It has been intimated in a former play that this word, in the Greek and oriental languages, frequently signifies nothing more than a laying aside of the upper robe, and appearing in the under robe or *chiton*, which was drawn close over the body. Athenæus (I. 20, c.) de Sophocle saltante: μετὰ γοῦν τὴν ἐν Σαλαμῖνι ναυμαχίᾳ περὶ τρόποιον γυμνὸς ἀθλημιμένος ἐχόρευσε μετὰ λύρας· οἱ δὲ ἐν ἱματίῳ φασί. For illustrations of the word from the Lives of the Philosophers, see Laert. in Aristippo II. 73. in Menedemo II. 131.

Ib. νομίζεται, *it is the custom, the established practice.* Herodot. IV. 27. παρὰ δὲ Σκυθέων ἡμεῖς οἱ ἄλλοι νενομίκαμεν, *derived this custom.* Xen. Mem. IV. 4. 19. ἀγράφους δὲ τινὰς οἶσθα (ἔφη), ὃ Ἰππία, νόμους; τοὺς γ' ἐν πάσῃ (ἔφη) χώρῃ κατὰ ταῦτα νομιζομένους. Id. in Ages. IV. 6. ὃ Τιθραύστα, νομίζεται παρ' ἡμῖν, τῷ ἄρχοντι κάλλιον εἶναι τὴν στρατιὰν ἢ ἑαυτὸν πλουτίζειν. See further on this word Passow in v. and Ast ad Phædr. Plat. §§. 13. 107. For some important philosophical illustrations, depending on the use of the word νόμιμα in this sense, see Brucker I. 1191.

482. εἶπέ δὴ νῦν μοι τοδί. Cf. Boeckh ad Plat. 1. Leg. 629, b.

483. ἐπιμελὴς (μέλωμαι), *anxious, extremely careful.* The words ἐπιμελὴς, ἐπιμέλεια, ἐπιμελεῖσθαι, being favourite terms of the Socratic school, (it would almost be endless to point to examples in the writings of Plato and Xenophon,) the actor's previous pause and subsequent pronunciation of the word here used would of course be such as to elicit a laugh. (Among the works ascribed to two of the Socratic scholars (Simon and Simmias ap. Laert. II. 123. 124.), we find dialogues περὶ ἐπιμελείας.)

484. ἐμφορῆς=ὅμοιος, *like.* Æsch. Choeph. 200. ποδῶν ὁμοῖοι, τοῖς τ' ἐμοῖσιν ἐμφορεῖς.

485. Bergler compares Cratinus ap. Athen. IX. 375. ἀλεκτρύνος μηδὲν διοίσεις τοὺς τρόπους.

Ib. "φύσις ingenium sec. Socr., figura sec. Streps." Br. Cf. Soph. Trach. 308.

486. ἡμιθνής (Strepsiades speaking to himself), *half-dead*, alluding to the personal appearance of Chærephon, pale and wasted with study. Lucian III. 64. τὸν ἡμιθνήτα ἐκείνον στρατηγόν. Alciph. I. Ep. 3. ἦκουσα ἐνὸς τῶν ἐν τῇ ποικίλῃ διατριβόντων ἀνυποδήτου καὶ ἐνερόχρωτος (mortui colorem habens) στιχίδιον ἀποσβεγγομένου. Laert.

ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ  
 ἀνύσας τι δευρὶ θᾶπτον ; ΣΤ. ἐς τὸ χεῖρέ νυν  
 δός μοι μελιτοῦτταν πρότερον· ὡς δέδοικ' ἐγὼ  
 εἶσω καταβαίνων ὥσπερ εἰς Τροφωνίου. 490

ΣΩ. χῶρει· τί κυπτάξεις ἔχων περὶ τὴν θύραν ;  
 ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας  
 οὔνεκα ταύτης.  
 εὐτυχία γένοιτο τὰν-  
 θρώπων, ὅτι προήκων 495  
 ἐς βαθὺ τῆς ἡλικίας

VII. 2. Ἐκάτων δέ φησι . . . περὶ Ζήνωνος, χρηστηριαζομένου αὐτοῦ τί  
 πράττων ἄριστα βιώσεται, ἀποκρίνασθαι τὸν Θεὸν, εἰ συγχρωτίζοιτο τοῖς  
 νεκροῖς· ὅθεν ξυνέντα, τὰ τῶν ἀρχαίων ἀναγινώσκειν.

488. ἀνύσας τι δευρὶ θᾶπτον. At the words ἀνύσας τι (*nimbly now*),  
 Socrates, I imagine, leads the way to his little mansion : but Strep-  
 siades, now that matters are coming to the point, evidently feels re-  
 luctant to follow. The master reiterates his commands: θᾶπτον,  
*quick, quick* : (cf. infr. 1206.) but the fears of Strep-siades, like those  
 of a votary about to enter the gloomy caverns of Trophonius, still  
 require assurance ; and hence the demand in the next verse.

489. ἡ μελιτόεσσα (contr. μελιτοῦττα, *Lysist.* 601. *Av.* 568.) sc.  
 μάζα, *barley-cake mixed with honey*. The purpose for which those  
 descending into the cave of Trophonius were provided with these  
 cakes, is mentioned in the following extract from the life of Apollon-  
 ius. *Vit. Apollon.* VIII. 8. λευκῆ δὲ ἐσθῆτι ἐσταλμένοι πέμπονται μελι-  
 τούττας ἐπάροντες ἐν ταῖς χερσίν, μειλίγματα ἔρπετων, ἃ τοῖς κατιοῦσιν  
 ἐγχρίπτει. *Pausanias IX.* 604. ὁ νῦν κατιῶν κατακλίνας ἑαυτὸν ἐς τὸ  
 ἔδαφος ἔχων μάζας μεμαγμένας μέλιτι κ. τ. λ. See also *Lucian II.* 136.  
*Max. Tyr. XIV.* §. 2. *Brucker II.* 132. 146. On the honey-cake  
 offered to the famous serpent in the Athenian Acropolis, see *He-  
 rodot. VIII.* 41.

490. καταβαίνων. " Aliquot igitur gradibus descendebatur in φρον-  
 τιστήριον, ejusque solum ὑπογείον." *SCHUTZ.* Cf. infr. 821.

Ib. εἰς Τροφωνίου (*nempe antrum*). *SPAN.*

491. Strep-siades advances to the steps, looks down, and draws  
 back. The hard faces of his usurious creditors, however, meet him  
 on his return, and he again advances to the little mansion, ducks his  
 head, and is again withdrawing. when Socrates, taking him by the  
 neck, pushes him down.

Ib. κυπτάξω, *to stoop, and bend down the head* ; hence, *to delay, to  
 tarry*. The idiom has been already considered. See *Matth. Gr.*  
*Gr.* §. 567.

494. γένοιτο τὰν- *Bek. Reisig. Dind. γένοιτ' ἄν BR.*



νεωτέροις τὴν φύσιν αὐ-  
τοῦ πράγμασιν χρωτίζεται  
καὶ σοφίαν ἐπασκεῖ.

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως  
τάληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.

500

498. χρωτίζεται (χρῶς), gives a colouring to; φύσιν, his genius; νεωτέροις πράγμασιν, from new things.

499. ἐπασκεῖν (ἀσκέω), to pursue and practise with great application. Cf. infr. 900. 982. Herodot. VI. 92. πεντάεθλον ἐπασκήσας. Laert. de Aristotele V. 3. καὶ πρὸς θέσιν (ad propositam questionem) συνεγύμαζε τοὺς μαθητὰς, ἅμα καὶ ῥητορικῶς ἐπασκῶν. Id. de Diogene VI. 31. πᾶσάν τε ἔφοδον σύντομον, πρὸς τὸ εὐμνημόνευτον, ἐπήσκει (omnemque illis doctrinam rationem, ut facile memoria teneretur, breviter collectam insinuabat).

500. Where the following address ought to be placed, we have already had occasion to observe, but wherever placed, it cannot, to a genuine lover of Aristophanes, be otherwise than of the deepest interest, from the insight which it gives us into the poet's earlier career—the state in which he found the comic drama—the reforms which he wished to introduce into it, and the evident opposition with which his intentions were met by the unwise. The assurance to the better part of his audience, however, that no discouragement should damp his efforts, if not to do all that he wished, still the most that he could, exhibits the manly spirit of the author; and the language in which this assurance is conveyed, has in it something particularly touching and delicate. More might be said on the subject of this interesting little parabasis, but the reader's own good taste and judgment will no doubt anticipate the editor in much which he had to offer.

Ib. The following *scheme* of the metre in which this Address is written (the Versus Eupolideus Polyschematistus) is given by the learned editor of Hephæstion, p. 358.

1	2	3	4	5	6
— ∪	— ∪	— ∪ ∪	— ∪	— ∪	— ∪ ∪
— —	— —	— —	— —	— —	— ∪ —
∪ ∪ ∪			∪ ∪ ∪		
∪ —			∪ —		

Ib. θεώμενοι. Cf. nos in Ach. 442.

501. τὸν ἐκθρέψαντά με. “Bacchum dicit ingenium suum educasse, quia in Bacchi festis potissimum comœdiæ agebantur.” Schutz. In this professional sense, and not in any personal one, I think, is to be understood the remark in Plato's Banquet (177, e), Ἀριστοφάνης, ᾧ περὶ Διόνυσον καὶ Ἀφροδίτην πᾶσα ἡ διατριβή: these being evidently the divinities to whose orgies the theatrical festivals were dedicated.

οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφὸς,  
 ὡς ὑμᾶς ἠγούμενος εἶναι θεατὰς δεξιούσας  
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,  
 πρώτους ἠξίωσ' ἀναγεῦσ' ὑμᾶς, ἣ παρέσχε μοι 505  
 ἔργον πλεῖστον· εἶτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτι-  
 κῶν  
 ἠττηθεῖς, οὐκ ἄξιός ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι

502. σοφὸς, *a master in my art*. Epicharm. ap. Athen. 183, c. Σεμέλι δὲ χορεύει, | καὶ ὑπανλεῖ σφιν σοφὸς κιθάρᾳ παριαμβίδας. In the same sense, but with a comic ambiguity, which a future opportunity may perhaps arise for explaining, the word is, I think, to be taken in that passage of the *Ranae*, where Bacchus makes his final decision (v. 1409.) between *Æschylus* and *Euripides*: τὸν μὲν γὰρ ἠγούμαι σοφὸν, τῷ δ' ἠδομαι. “For the one (i. e. *Æschylus*) I consider as a master in his art; (for he informs my mind, and purifies my heart :) the other (i. e. *Euripides*) affords me more delight (i. e. by tickling my ears, and playing round my senses).”

504. “σοφώτατ' ἔχειν, h. e. σοφωτάτην εἶναι, *peritissime compositam, præstantissimam esse*.” DIND.

505. ἀναγεῦειν (γεύω), *to let taste, to give to taste*. Bergler compares γεύειν in a similar active sense. Eurip. Cycl. 146. βούλει σε γεύσω πρῶτον ἄκρατον μέρος; add Iambl. Vit. Pyth. V. 21. γεύσαι τε πάντως βουλόμενος τῆς τῶν μαθημάτων καλλονῆς τοὺς πατριώτας, εἰ καὶ μὴ ἐκόντας. On the elision of the diphthong, see Kidd's *Dawes*, p. 495, &c. and Brunck's note ad *Thesmoph.* v. 916.

506. ὑπ' ἀνδρῶν φορτικῶν. Are we by these words to understand the theatrical judges, or the poet's rivals? The Scholiast, Schutz, and Ernesti (who translates, *judicibus imperitis pronunciantibus*), evidently understand the former: to the present editor it appears that the poet's rivals are thus contemptuously characterized, even though one of those rivals was the illustrious *Cratinus*. On the origin of the word φορτικός, see nos in *Vesp.* 66. and to the examples there given, add *Laert. de Pythagora VIII.* 20. ἀπέιχετο καταγέλωτος καὶ πάσης ἀρεσκείας, οἷον σκωμμάτων καὶ διγνημάτων φορτικῶν. *Id. de Bione IV.* 52. ἦν δὲ καὶ θεατρικός, καὶ πολὺς ἐν τῷ γελοίῳ διαφορήσαι, φορτικοῖς ὀνόμασι κατὰ τῶν πραγμάτων χρώμενος.

507. οὐκ ἄξιός ὢν, sc. ἠττᾶσθαι. Plat. *Cratyl.* 403, b. πολλαχῆ ἔμοιγε δοκοῦσιν οἱ ἄνθρωποι διημαρτηκέναι περὶ τούτου τοῦ θεοῦ τῆς δυνάμεως καὶ φοβεῖσθαι αὐτὸν οὐκ ἄξιον (sc. τοῦ φόβου). Emphatically, *contrary to all my deserts*.

i On turning, since this note was written, to the late Professor *Dobree's Adv.*, I find the following remark: “οἱ φορτικοὶ erant *Aristophanis rivales, a parcel of buffoons*.”

τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταυτ' ἐπραγματεύομην.  
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς.  
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἠδὺ καὶ λέγειν, 510  
 ὁ σῶφρων τε χῶ κατυπύγων ἄριστ' ἠκουσάτην,

508. σοφοῖς, i. e. the truly wise, men capable of appreciating the poet's motives and intentions, which he here insinuates, as in the Wasps he more openly affirms, the great body of the spectators were incapable of doing. The whole passage throws so much light on the present address, that I do not scruple to transcribe it. Referring to his first exhibition of the Clouds, the poet observes :

τοιόνδ' εὐρόντες ἀλεξικάκον, τῆς χάρας τῆσδε καθαρτῆν,  
 πέρυσιν καταπρούδοτε κεινοτάταις σπείραντ' αὐτὸν διανοαίαις,  
 ἄς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδείς·  
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον  
 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμῳδικὰ μηδέν' ἀκούσαι.  
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παραχρήμα,  
 ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,  
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.

Vesp. 1043—1050.

Ib. ὧν οὐνεκ'. On whose other account should the poet have written a *philosophic* drama? Plat. 2 Epist. 314, a. εὐλαβοῦ μέντοι μή ποτε ἐκπέση ταῦτα εἰς ἀνθρώπους ἀπαιδευτούς· σχεδὸν γὰρ, ὡς ἐμοὶ δοκεῖ, οὐκ ἔστι τούτων πρὸς τοὺς πολλοὺς καταγελαστότερα ἀκούσματα, οὐδ' αὖ πρὸς τοὺς εὐφυεῖς θαυμαστότερα τε καὶ ἐνθουσιαστικώτερα.

Sic ego nunc, quoniam hæc Ratio plerumque videtur  
 Tristior esse, quibus non est tracta, retroque  
 Volgus abhorret ab hac; volui, &c. &c.

Lucretius IV. 18.

Ib. *πραγματεύεσθαι*, to elaborate, to effect with great labour. We need not go beyond the philosophic writings of antiquity for examples of this word. Plato Apol. 22, b. ποιήματα, ἃ μοι ἐδόκει μάλιστα πεπραγματεύεσθαι αὐτοῖς. Hip. Maj. 304, d. λέγετε γάρ με (Socratem sc.) ὡς ἡλίθιά τε καὶ σμικρὰ καὶ οὐδενὸς ἄξια πραγματεύομαι. Phædon. 99, d. 100, b. Xen. Mem. I. 1. 16. περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν. I. 3. 15. Œconom. XI. 14. Iamb. Vit. Pyth. XXIX. 163. ἔπειτα περὶ αὐτῆς τῆς παρασκευῆς τῶν προσφερομένων σχεδὸν πρότους (Pythagoreos sc.) ἐπιχειρήσαί τε καὶ πραγματεύεσθαι καὶ διορίζειν. Anon. Vit. Pyth. 23. καὶ τοῦτο Ἄριστοτέλης ἐπραγματεύσατο. Laert. de Aristotele V. 27. καὶ τοσαῦτα μὲν αὐτῷ πεπραγματεύεται βίβλια. Id. de Pythagora VIII. 47. Δωρικά πεπραγματευμένων. Plutarch. de Peric. 4. διήκουσε δὲ Περικλῆς καὶ Ζήνωνος τοῦ Ἑλεάτου πραγματευομένου περὶ φύσιν.

510—11. ὑπ' ἀνδρῶν . . . ἄριστ' ἠκουσάτην (Herodot. II. 173. ἄμεινον ἀκούειν. VI. 86. ἄριστ' ἀκούειν), received a most favourable hearing

κάγῳ, παρθένος γὰρ ἔτ' ἦ, κούκ ἐξῆν πῶ μοι τεκεῖν,

*from, or was warmly commended by men, οἷς ἠδὲν καὶ λέγειν, with whom even (καὶ) to hold converse is a delight. (Od. I. 58. ἴμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι Lysias Fr. 31. 2. τοιαῦτα περὶ θεοῖς ἐξαμαρτάνων, ἂ τοῖς μὲν ἄλλοις αἰσχρὸν ἔστι καὶ λέγειν.)*

511. ὁ σώφρων τε χῶ καταπίγων, *the discreet, and the utterly dissolute.* The poet alludes to two characters in his earliest comedy, called *Δαιταλείς*, or “the Revellers;” in the fragments of which play, we find the evident germ of the one more immediately under our consideration. Whatever might have been the other dramatic characters in it, three are sufficiently clear, a father and two sons, the one (ὁ σώφρων) evidently intended to be the representative of the good old times; the other (Thrasymachus, or ὁ καταπίγων) as clearly the representative of the new system of education and manners. Out of the forty-two fragments of that play which have come down to us, three only, I think, can be ascribed to the σώφρων: that part of the first which shews his acquaintance with Homer, and his readiness in understanding all the more difficult expressions in the old bard, for which glossorial helps had already become necessary—the fifteenth, which exhibits what expenses a true lover of his country would most readily indulge in—and the thirty-ninth, which shews a manly preference of the cold bath to the enervating effects of the hot one. A much larger share may be appropriated to the dissolute representative of the modern system, most of them exhibiting the same cast of character as that which we shall subsequently find ascribed to the Adicæologus of the present play. Like the latter, Thrasymachus has a contempt for parentage and old age (Fr. 1.); like him he spurns at old customs (2.), and if ill-versed in Homer, is an adept in the most obsolete terms of the ἄξονες of Solon, (1.) Law-courts and their machinery are as familiar to him (Fr. 16. 17. 18. 19. 20.) as they are to the future instructor of the Phidippides of the present play: all the new terms of the rhetoricians and συνήγοροι, such for instance as Lysistratus and Alcibiades, are at his fingers' ends (1.), and where money cannot be got by more honest means, he is prepared to obtain it by all the bullying arts of a sycophant (20); and for what purpose? that he (Thrasymachus) may revel in all those delights, which alone render life desirable to the Adicæologus of the present play (infr. 1025-6.), a luxurious table—expensive wines—rich perfumes, music, the amusements of the cottabus, and pleasures still more criminal. (Fr. 3, 4, 5, 6, 7, 8, 9. 12. 38. 40.)

512. παρθένος ἔτ' ἦ. In Clinton's *Fasti Hellenici*, Aristophanes is supposed to have been only nineteen years of age, when he produced his *Δαιταλείς*. At the age of twenty-three, therefore,—an age when a horse, a dog, a sonnet to a mistress's eye-brow, are to many the prime objects of consideration,—Aristophanes was the author of “the *Clouds*;” in other words, was, it may be, the eventual creator



ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,  
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κάπαιδεύσατε·  
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια. 515  
 νῦν οὖν Ἠλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία  
 ζητοῦσ' ἦλθ', ἣν που ἰπιτύχη θεαταῖς οὕτω σοφοῖς·  
 γνώσεται γὰρ, ἥνπερ ἴδη, τὰδελφοῦ τὸν βόστρυχον.  
 ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα  
 μὲν  
 οὐδὲν ἦλθε ράψαμένη, παιδίους ἴν' ἦν γέλως. 520

of that Xenophontic Socrates, whose system of ethics has never been surpassed, but by that of the divine Author of Christianity.

513. ἐκτιθέμαι, to expose. Ran. 1190. αὐτὸν γεγόμενον . . . ἐξέθεσαν ἐν ὀστράκῳ. Eurip. Phœn. 25. ἐκθειῖναι βρέφος. Ib. παῖς ἑτέρα, sc. Callistratus, or Philonides, i. e. the actor, under whose name the drama was brought out.

Ib. ἀναρῆσθαι, to lift a child up on high, and by that action to imply that the person so doing acknowledges it for his own.

514. The poet, still continuing his allegory or metaphor, acknowledges the manner in which his first comedy, the *Dætales*, was received by the audience.

515. ὄρκια πιστά. Π. II. 124. III. 73. 94. "From that time I had the surest pledges as to what were your thoughts and feelings towards me."

516. Ἠλέκτραν κατ' ἐκείνην. *Electra-like*, or *after the fashion of Electra*. infr. 630. κατ' ἐνόπιον, *warrior-fashion*. Cf. nos in *Vesp.* 545.

518. τὰδελφοῦ τὸν βόστρυχον, *the fraternal lock*. "Electræ similis fratris concinnum, h. e. spectatores s. lectores sapientes quærit et sicubi quem reppererit, agnoscet." RANKE.

520. οὐδὲν ράψαμένη. The poet alludes to some patchwork stitched together, and presenting an image of the grossest nature; "in which case," says the poet, i. e. on the appearance of which, "there was mirth for the younger part of the <sup>k</sup> audience." See Welcker's note on the subject.

<sup>k</sup> The reforms therefore, which the learned and ingenious author of the following remarks wished Aristophanes to undertake with the Attic stage, it is obvious were attempted by him; if the attempt proved unsuccessful, it was not the poet's fault. "Meton, and Democritus, and Anaxagoras, may perhaps lay their hands upon the leapings of your tetrixes, and moderate their chirping, but I apprehend that the genius of the people will always repose upon the wind-skins of the sophists. Comedy might be the people's corrector; but Comedy seems to think she has two offices to perform: from one side of the stage to explode absurdity, and from the other to introduce indecency. She might, under wise regulations, (and these she would impose upon herself,) render more service to a state

οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἵλκυσεν,  
οὐδὲ πρεσβύτης ὁ λέγων τάπη τῇ βακτηρίᾳ  
τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,  
οὐδ' εἰσηῆξε δῆδας ἔχουσ', οὐδ' ἰὸν ἰὸν βοῶ,

521. οὐδ' ἔσκωψε τοὺς φαλακροὺς. Some allusion is here meant, which for want of the works of contemporary writers it is now impossible to explain.

Ib. κόρδαξ. Of the nature of this dance, a specimen of which seems to have been generally required at the Dionysiac festivals, it is now impossible to speak with precision. That it was a dance of old date, and accompanied by much immodesty of demeanour, seems certain. Palmer considers it the same as the Spanish *Saraband*, and derives it from the Tyrians. In that case it may be traced to that wanton dance, which appears to have concluded the religious repasts and festivities of the ancient <sup>1</sup> Canaanites.

Ib. ἐλκύειν = ἔλκειν κόρδακα, den Tanz Cordax langsam tanzen. Pass. Cf. infr. 534. "Cordax fuit genus saltationis comicæ ob-scenæ et lascivæ, h. e. præsaltor ductitabat restim et reliqui eum se-quebantur tenentes manibus eandem restim, ita ut moverent lumbos et jactarent, ut pudor oculorum offenderetur." FISCHER.

522. Here again are some allusions to works of the contemporary dramatists, which cannot be explained. Welcker supposes the πρεσβύτης to be a character such as Gozzi has introduced in his "Re cervo," and such as are seen in the public places at Venice, and other Italian towns.

523. ἀφανίζων (*making to disappear*), cf. infr. 730. 735. 936. Pl. 512. 741. Pac. 614. πονηρὰ σκώμματα (*wretched scoffers*), res pro persona. So Ran. 676. σοφίαι μυρίαί, i. e. σοφοὶ μυρίαί.

524. εἰσηῆξε, *irruit*, (*Erinnys forsitan*, cf. Plut. 425.)

Ib. ἰὸν, ἰὸν. "I am convinced that the torch with which the school of subtlety (so Süvern always translates the word *φροντιστήριον*) is set on fire, and the cry ἰὸν ἰὸν of the disciple at the close of the piece, are not to be considered as liable to the censure cast upon such expressions in the parabasis, any more than the similar cries which occur also in other passages of the Clouds, the play itself beginning with ἰὸν, or than the torches which are brought upon the stage in other dramas of Aristophanes. So in the *Plutus* (797, sq.),

than philosophy could in whatsoever other character. And I wonder that Aristophanes, so strong in poetical faculty, and unrivalled in critical acuteness, should not perceive that a dominion is within his reach which is within the reach of no mortal beside; a dominion whereby he may reform the manners, dictate the pursuits, and regulate the affections of his countrymen." Landor's *Pericles and Aspasia*, I. 20.

<sup>1</sup> "The people sat down to eat and to drink, (*viz.* of the victims that had been offered in sacrifice,) and rose up to dance (*παίξειν*)," not "to play," as our version improperly renders it. See Schleusner, Wahl, and Bretschneider in v.

ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν. 525  
 κάγῳ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ,  
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,  
 ἀλλ' αἰὲ καινὰς ἰδέας ἐσφέρων σοφίζομαι  
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·  
 ὃς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα, 530  
 κοῦκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.  
 οὔτοι δ', ὡς ἅπαξ παρέδωκεν λαβρὴν Ὑπέρβολος,

where blame is cast upon the practice of throwing from the stage figs and pastry among the spectators, it cannot be supposed that Aristophanes meant to hold himself up to ridicule, when in v. 960, sq. of "the Peace" he makes Trygaios throw among the spectators his sacrificial barley-meal. . . . The passage in the parabasis in "the Clouds" is like that in "the Plutus," exclusively directed against other poets, who introduced, out of the proper place, and crudely, without rhyme or reason, practical jokes of this description; whilst Aristophanes used them only when they helped on the action of the story, and were neither devoid of wit nor meaning."

SÜVERN.

526. ἀνὴρ ποιητῆς. Ran. 1028. ταῦτα γὰρ ἄνδρας χρὴ ποιητὰς ἀσκεῖν. So Eq. 1304. Ran. 1039. ἀνὴρ πολίτης. Æsch. 82, 11. ἀνὴρ συνήγορος ("pro simplici συνήγορος" Reiske). 86, 6. ἀνθρώπους ὑπογραμματέας.

Ib. κομῶ, exhibit no presumption. Long hair, as was shewn in the Equites, being a mark of rank, to wear it long and to be proud, were necessarily almost synonymous terms.

527. δις καὶ τρίς ταῦτ' εἰσάγων. "Introducing the same matter upon the stage three or four times." Cf. Boeckh Gr. Trag. Princ. p. 23.

528. καινὰς ἰδέας σοφίζεσθαι (cf. Jacob. Philostr. imag. p. 194. Soph. Phil. 77. Herodot. I. 80. Cf. Pl. Hip. Maj. 283, b. Phædr. 229, c. Gorg. 497, a.), to plan something new. Schn. et Pass.

Ib. ἐσφέρων, bringing upon the stage; or in my theatrical productions. Cf. nos in Vesp. 1046.

531. ἐτόλμησ'. "Passim τολμᾶν est τλᾶν, sustinere," Boeckh ad 2. Leg. Plat. §. 6. κοῦκέτ' ἐσαυθίς γ' ἐπεπήδησά γ' αὐτῷ κειμένῳ. Brunck.

Ib. αὐτῷ κειμένῳ. Archil. fr. 18. οὐ γὰρ ἐσθλὰ καθανοῦσι κερτομένῳ ἐπ' ἀνδράσι. (From this allusion to the death of Cleon, as well as other remarks, it is obvious that this Parabasis must have been written some few years after the exhibition of the play in which it is inserted.)

532. The poet, as Dindorf remarks, proceeds to attack some of his contemporaries, who, finding a handle furnished for their mirth in

τοῦτον δείλαιον κολετρῶσ' αἰὲ καὶ τὴν μητέρα.  
 Εὐπολις μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσεν  
 ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς, 535  
 προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὔνεχ',  
 ἦν  
 Φρύνιχος πάλαι πεποιήχ', ἦν τὸ κῆτος ἦσθιεν.

such persons as the wretched demagogue Hyperbolus, and his mother, did not know when to let go their *hold* (λαβὴν) of them.

Ib. λαβὴν. To the examples given by us in Eq. 820, add Plato Phædr. 236, b. *eis tās omoías labās elhlythas*. 8 Rep. 544, b. *ὡσπερ παλαιστῆς, τὴν αὐτὴν λαβὴν-πᾶρεχε*. 3 Legg. 682, e. *λαβὴν ἀποδιδόνα*. Lucian IV. 98. *ἐπέειπερ ἅπαξ τὴν πρῶτην λαβὴν ἐνεδώκατε αὐτῷ*. Laert. de Zenone, VII. 24. *φησὶ δ' Ἀπολλώνιος ὁ Τύριος, ἔλκοντας αὐτὸν Κράτητος τοῦ ἱματίου ἀπὸ Στίλπωνος, εἰπεῖν, ὡ Κράτης, λαβὴ φιλοσόφων ἐστὶν ἐπιδέξιος ἢ διὰ τῶν ὠτων· πείσας οὖν, ἔλκε τούτων. εἰ δὲ μὲ βιάζῃ, τὸ μὲν σῶμα παρά σοι ἔσται, ἡ δὲ ψυχὴ παρά Στίλπωνι*.

533. *κολετράω, to tread with the feet*; apparently a term of the *palæstra*; whence also the words *λαβὴ*, and *ἐρείδειν*. SCHNEID.

Ib. *τὴν μητέρα*. Cf. Schol. ad Plut. 1038.

534-5. "First of all Eupolis brought upon the stage (*παρείλκυσεν*) his comedy, called Maricas, having miserably altered, inverted, turned inside out (*ἐκστρέψας*), my comedy of the Equites (*τοὺς Ἰππέας*)."

Ib. *τὸν Μᾶρικᾶν*. Cf. Blomf. in Pers. v. 65.

Ib. *παρείλκυσεν*. Schol. *eis τὸ θέατρον εἰσήγαγεν*.

535. *κακὸς κακῶς*. Cf. nos in Eq. 2.

536. *προσθεὶς αὐτῷ γραῦν* <sup>m</sup> *μεθύσῃν* (having added to it, viz. the drama of Maricas, the character of an old woman in her cups) *τοῦ κόρδακος οὔνεχ'*, (in order that he might indulge the spectators with one of those wanton dances, which no person when sober ventures to exhibit.)

537. The poet proceeds to intimate, that this character of a drunken old woman was originally an invention of the comic poet Phrynichus, being meant as a parody on the Andromeda of the tragic stage, whose exposition to a marine monster is too well known to need further remark. Phrynichus's old woman, as Welcker observes, most probably danced her *cordax* for joy at being rescued from *her* monster of the deep: how Eupolis introduced a similar scene into his Maricas, it is now impossible to say. That the parody itself, however, was a very favourite one, and long kept possession of the stage, may be inferred from Aristophanes himself having condescended at a future period to introduce it in his Thesmophoriazuse.

<sup>m</sup> "Notant vett. magistri, ap. Atticos τὸ μέθυσος et μεθύση tantum dici de feminis, ut h. l., de viris autem μεθύων et μεθυστικός." KUST.



εἶθ' Ἐρμῆπος αὖθις ἐποίησεν εἰς Ὑπέρβολον,  
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,  
 τὰς εἰκούς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι. 540  
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω·  
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,  
 ἐς τὰς ὥρας τὰς ἐτέρας εὔφρονεῖν δοκήσετε.  
 ὑψιμέδοντα μὲν θεῶν

538. ἐποίησεν, exerted his poetic talents.

539. ἐρείδουσιν (cf. nos in Eq. 610. 611.), *invadunt, invehuntur, accusant graviter.*

540. Cf. Eq. 864, where the poet, speaking of demagogues, observes, "They are like men seeking for eels: in still waters they catch nothing; but when the waters are disturbed, they catch plentifully."

543. ἐς τὰς ὥρας τὰς ἐτέρας, *in æternum tempus.* Cf. Thiersch ad Ran. 380. Eurip. Iph. in Aul. 122. ἐς τὰς ἄλλας ὥρας. Theoc. XV. 74. κείς ὥρας, κῆπειτα, . . ἐν καλῷ εἴησ. Bergler compares Ran. 717. ὑπέρω χρόνω ποθ' αὖθις εὔφρονεῖν οὐ δόξομεν.

544. The Clouds here pay their devotees a slippery trick, (and it is not the last they play,) for which some observations in a preceding play (the Knights) will have left the reader not unprepared: their language, coupled with their tone and manner, may be paraphrased as follows: "Hitherto our observations have been those which the construction of this drama has necessarily imposed upon us. We now return to our legitimate functions, and to the promulgation of those principles, which in morals, politics, and religion, more properly belong to us, and in which something within us, more powerfully-tongued than the voices of sophists and philosophers, tells us we are involved the happiness of individuals and the safety of states. Ready to join with you in a passing laugh (550-1) at the imaginary divinities into which we have been dramatically converted, our real and sober thoughts still stand by the established divinities of our country: we call and invite therefore into the bosom of our troop that great Being, who under the name of *Zeus* rules the wide compass of heaven, and all that it contains; we call and invoke into the bosom of our troop that mighty god, at the stroke of whose trident the earth forsakes her fixed foundations, and the sea throws up her briny waves: and to them we add him of the fiery car and fiery steeds, who guides them both through the paths of heaven, and gives to man and god the grateful vicissitudes of day and night. Such is our creed: we pause, and ask, is it your's?" A loud shout from the audience apprise the Chorus that they partake fully of their pious and orthodox feelings, and the Coryphæus, reassured, indulges in a lighter vein.

Ζῆνα τύραννον ἐς χορὸν 545

πρῶτα μέγαν κικλήσκω·

τόν τε μεγασθενῆ τριαίνης ταμίαν,

γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·

καὶ μεγαλώνυμον ἡμέτερον πατέρ’,

Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων· 550

τόν θ’ ἵππονώμαν, ὃς ὑπερ—

λάμπροισ ἀκτίσιν κατέχει

γῆς πέδον, μέγας ἐν θεοῖς

ἐν θνητοῖσί τε δαίμων.

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε. 555

Ib. ὑψιμέδων (μέδων), *ruling in the heights*. Hes. Theog. 529. οἷκ ἀέκητι Ζηνὸς Ὀλυμπίων ὑψιμέδουτος.

Θρήϊκα χρυσολύρην τῆδ’ Ὀρφέα Μοῦσαι ἔθαψαν,  
ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόντι βέλει.

Laert. in Proœm. 5.

547. ταμίαν. Π. IV. 84. Ζεὺς . . . ταμίης πολέμοιο. Od. X. 21. Αἴολον . . . ταμίην ἀνέμων. Soph. Antig. 1168. τὸν ταμίαν Ἰακχον.

Ib. τριαίνης, see Wordsworth’s Athens 133-4.

548. ἄλμυρᾶς. Athenæus III. 121, e. δεῖν . . ἄλμυροῦς λόγους γλυκέσιν ἀποκλύζεσθαι νάμασιν.

Ib. μοχλευτήν, *heaving and moving with a lever*. Cf. infr. (1343.) and Porson ad Medeam 1314.

549-50. ἡμέτερον πατέρ’, Αἰθέρα σεμνότατον. Böttiger remarks, that the audience would immediately perceive that Euripides is here ridiculed as well as Socrates—“quippe quem (Euripidem sc.) vocabulum σεμνόν fere ubique jungere in fabulis suis τῷ αἰθέρι non nesciebant.” The remark would have been more appropriate, if made on the expression λαμπρὸς αἰθήρ, (sup. v. 264.) It would be difficult, I believe, to find more than two places in the remaining tragedies of Euripides, where the epithet σεμνός is attached to the word αἰθήρ, viz. Iph. Taur. 1177. Hel. 866.

551. ἵππονώμας (νωμάω), *horse-guiding*, i. e. the Sun. Cf. Eurip. Hippol. 1397. Soph. Aj. 232. Pors. Advers. p. 186.

553. γῆς πέδον. Æsch. s. c. Theb. 304. γαίας πέδον. Eurip. Hippol. 746. Med. 746. SPANII.

554. The general construction of the metre of the above Chorus is choriambic, dim. trim. or tetram. catalectic, or acatalectic, with a mixture of dactylic verses, the two predominant lyric metres of this drama. A versus Pherecrateus concludes the whole.

555. πρόσχετε Bent. Pors. Dind. Reisig. προσέχετε Rav. Brunck. Hermann.

556. Cf. nos in Ach. 615.

ἡδίκημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·  
 πλεῖστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,  
 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε,  
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἕξοδος  
 μηδενὶ ξὺν νῶ, τότ' ἢ βροντῶμεν ἢ ψακάζομεν. 560  
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα  
 ἡνίχ' ἡρείσθε στρατηγὸν, τὰς ὀφρῦς συνήγομεν  
 κάποιουμην δεινά· “βροντὴ δ' ἐρράγη δι' ἀστραπῆς”  
 ἢ σελήνη δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος

557. ὠφελούσαις τὴν πόλιν. “In tertia dipodia (troch. tetram. catalect.) etsi admittunt tragici Græci syllabam ancipitem, tamen, ut R. Porsonus in Præfat. ad Hec. p. 43. observavit, non ausi sunt longa uti, si ea syllaba finalis esset vocabuli ex pluribus syllabis constantis, quod comici facere non dubitant, ut Aristoph. Nub.” Hermann. de Met. p. 84.

558. οὐ θύετ' οὐδὲ σπένδετε. On the frequent union of these two words, signifying sacrifice and libation, see Blomf. Agam. v. 68.

559. τηρέω (τηρός), *keep watch and guard over*; as δώματα, h. Hom. Cer. 142. πόλιν Pind. persons Arist. Thes. 1199. Vesp. 1356. Eccl. 626.

Ib. ἕξοδος, *military expedition*, (with or without εἰς πόλεμον, Valek. Hippol. 766.) Pac. 1181. αὔριον δ' ἔσθ' ἢ ἕξοδος.

560. μηδενὶ ξὺν νῶ, *with utter want of wisdom*.

Ib. ψακάζειν (ψακάς), prop. *to rain in small drops*. Pac. 1141. ἐπιψακάζειν.

561. εἶτα, *for example sake*.

562. στρατηγὸν, i. e. when Nicias surrendered his high office, and Cleon undertook the expedition against Pylus. Cf. nos in Eq. 42-3.

Ib. τὰς ὀφρῦς συνήγομεν. Ran. 825. ἐπισκύνιον ξυνάγων. To revert, though not in very good taste here, to our philosophers. Laert. de Pyrrhone IX. 67. φασὶ δὲ καὶ σηπτικῶν φαρμάκων, καὶ τομῶν, καὶ καύσεων ἐπὶ τινος ἔλκουσ αὐτῷ προσενεχθέντων, ἀλλὰ μηδὲ τὰς ὀφρῦς συναγαγεῖν. Why should he? By the rules of his school he ought to have *doubted*, whether these *cuttings* and *caustics* had even been applied to him.

563. “ποιεῖν δεινά, reddunt indignari. Immo est *terribilia facere*.” DIND.

Ib: βροντὴ δ' ἐρράγη δι' ἀστραπῆς. Quoted from the Teucer of Sophocles: see Dind. Fragments. Solon. El. XVIII. 2. βροντὴ δ' ἐκ λαμπρῶς γίγνεται ἀστεροπῆς. Lucian VII. 7. IV. 294. βροντῆς μεγάλης καταρραγείσης.

564. ἢ σελήνη, κ. τ. λ. These words, as Spanheim observes, are

τὴν—θρναλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 565  
 οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.  
 ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν  
 τῆδε τῆ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς  
 ἄττ' ἂν ὑμεῖς ἐξαμάτρητ', ἐπὶ τὸ βέλτιον τρέπειν.  
 ὡς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 570

not to be understood of a lunar eclipse, but in reference to a vulgar opinion, “*lunam magorum opera deduci subinde, ac proinde de solitis viis decedere.*”

565. —θρναλλίδ'. This unexpected anti-climax should seem to imply, either that the poet is laughing at some poetical precursor of the author of the two well-known lines, “*And thou, Dalhousie, &c.,*” or at some philosophic opinion of the day. The reader who refers to Brucker, I. 486. 492. 1140. will find some opinions of Anaximander, Philolaus, and others, respecting the mode in which the sun's light is transmitted to us, which might not inaptly give rise to the sneer in the text.

566. As the sun appears to have been thoroughly in earnest on this occasion, it is well that he did not threaten to do, what, according to the philosopher Xenophanes, he sometimes did, viz. suffer eclipse for an entire month. (Plut. de Placit. Philos. II. 24.)

Ib. στρατηγείν, *to execute the office of strategus.* Ran. 1196. εἰ κάστρατήγησεν μετ' Ἐρασιπίδου. Xen. Mem. III. 2. 1. ἐντυχῶν δέ ποτε στρατηγείν ἡρημένω τῷ. Cf. nos in Eq. 286.

567. οὐς δ' οὐκ ἂν εἴλεσθ' οὐδ' ἂν οἰνόπτας πρὸ τοῦ;  
 ννὶ στρατηγούς λεύσσομεν. ᾧ πόλις, πόλις'  
 ὡς εὐτυχῆς εἰ μᾶλλον ἢ καλῶς φρονεῖς.

Eupolis ap. Athen. X. 425, b.

Ib. δυσβουλία. This δυσβουλία of the Athenians had not only been *said*, but *sung* of, in times somewhat earlier than even those of Aristophanes :

Ἡμετέρη δὲ πόλις κατὰ μὲν Διὸς οὐ ποτ' ὀλεῖται  
 αἴσαν, καὶ μακάρων θεῶν φρένας ἀθανάτων.  
 τοίη γὰρ μεγάλθυμος ἐπίσκοπος ὄβριμοπάτηρ  
 Παλλὰς Ἀθηναίη χεῖρας ὑπερθεῖν ἔχει.  
 αὐτοὶ δὲ φθείρειν μεγάλην πόλιν ἀφραδίησιν  
 ἄστοι βούλονται, κ. τ. λ. Solon's Eleg. 15.

Cf. Wachsmuth II. 156. et nos in Ach. 576. Eq. 1018.

569. ἐπὶ τὸ βέλτιον. Cf. infr. 574. et Eccl. 475. Plat. Protag. 318, b. ἐπὶ τὸ βέλτιον ἐπιιδόναι. Xen. Oecon. III. 10. XX. 23. Zeno ap. Laert. VII. 118.

570. “*τοῦτο ξυνοίσει.* Gl. λυσιτελήσει, ὠφελήσει. At aliter accipio. Μοχ ξυνοίσεται Gl. συνδραμεῖται, (*correspond, coincide, go toge-*



ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς,  
 εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν ἀχένα,  
 αὔθις ἐς τὰρχαῖον ὑμῖν, εἴ τι κάξιμαρτετε,  
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.  
 ἀμφί μοι αὔτε, Φοῖβ' ἀναξ  
 Δῆλιε, Κυνθίαν ἔχων  
 “ ὑψικέρατα πέτραν”

575

ther.) Thesm. 139. τί λήκυθος καὶ στρόφιον; ὡς οὐ ξύμφορον, *quam non conveniunt!*” Br. Cf. nos in Ach. 225.

571. αἰρεῖν aor. 2. εἶλον, *to convict*. To examples with gen. in Matth. Gr. Gr. §. 369. add infr. 813. Isæus 78, 35. τετελευτηκότα Ἀστυφίλον παρανοίας αἰρήσετε.

Ib. τὸν λάρων. Cf. nos in Eq. 922.

572. φμοῦν, *to bind fast*.

Ib. ξύλφ. Of this wooden collar, through which the heads of offending slaves were thrust, and which was then so fast bound to the nape of the neck that all motion was prevented, enough has been said in a former play.

573. ἐς τὰρχαῖον, *as before, after the old fashion*.

574. συνοίσεται. Herodot. V. 82. καὶ σφι ἰδρυσταμένοισι ἄμεινον συνοίσεσθαι. 114. καὶ σφι ποιεῦσι ταῦτα, ἄμεινον συνοίσεσθαι. VII. 8. ἀλλὰ θεός τε οὕτω ἄγει, καὶ αὐτοῖσι ἡμῖν πολλὰ ἐπέπουσι συμφέρεται ἐπὶ τὸ ἄμεινον. VIII. 86.

575. This chorus must, I think, be considered as antistrophic in feeling as well as in metre to its predecessor; and the intensity of the feeling will allow us to dispense with the verb in a translation, as well as in the original. “Once more (*αὔτε*) about me,” says the impassioned troop, “thou Delian god, whose holding is on the high rock which overshadows the whole island which gave thee birth—once more, thou of the golden fane, where maids of Lydia pay thee their reverential rites—once more,” &c. The audience answer with a tremendous shout, which may be interpreted, “Not once more only; but once more and for ever! To the winds with these impious doctrines of cold-blooded sophists and philosophers: we have *hearts*, if we have not *heads*; and those hearts tell us to stand as our forefathers did, by our altars, our temples, and our gods!”

Ib. ἀμφί μοι αὔτε. “*Höre mich weiter; Hear me again.*” WELCK. “In Hom. Hymnis 18. ἀμφί μοι—ἔννεπε, et simpliciter ἀμφί. VI. 21. 34.” HERM. αὔτε. Vesp. 1015. νῦν αὔτε λεφ̄ πρόσχετε τὸν νοῦν. Welcker observes in reference to this verse, that it is framed after the model of the dithyrambists, who, from their habit of thus commencing their strains, were termed Amphianactes.

577. “ὑψικέρατα πέτραν,” ἀντὶ τοῦ ὑψηλὰ ἀκρωτήρια ἔχουσαν. See

ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις  
οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν·

ἦ τ' ἐπιχώριος ἡμετέρα θεὸς,  
αἰγίδος ἠνίοχος, πολιούχος Ἀθάνα· 580

Παρνασίαν θ' ὅς κατεχων  
πέτραι σὺν πεύκαις σελαγεί  
Βάγχαις Δελφίσιν ἐμπρέπων,

Frag. Incert. Pind. 126. See also Hemsterhuis' Plut. p. 312. Elmsley's Bacchæ p. 125.

578. Diana is spoken of.

581. αἰγίς. Etymologists are now pretty well agreed in admitting a double derivation of this word: the one from αἶξ (*a violent movement*), and its radical word αἰσσω; the other from αἶξ, *a goat*. The first they apply to the elucidation of that cloud-garment, the workmanship of Vulcan, which the Homeric Jupiter throws over his shoulders; the second to that species of armory which in later times was more particularly ascribed to Pallas Athenë. Our text obliges us to look only to the last. By Herodotus (IV. 189.) this ægis of Athenë is derived from the costume of the women of Libya, who, it seems, were in the habit of throwing over the rest of their dress a goat-skin with tassels. According to Diodorus (III. 69.), the Ægis was a frightful, fire-breathing monster, born out of the earth, which, after devastating and burning up Phrygia, India, Phœnicia, Egypt, and Libya, came finally to Epirus, where it was slain by Athenë, who thenceforward wore its skin as armour for the breast. In works of art the Palladian ægis sometimes appears as a skin thrown over the breast, the shoulders, and the back, and which Böttiger considers to be the original form of wearing it; sometimes as a coat of mail with serpent's scales, the Gorgon's head being in the middle on the breast of the goddess; sometimes as mere breast-armour, the two parts of which were held together by the Medusa's head. See further on this subject the "Real-Encyclopædie der classischen Alterthumswissenschaft n."

Ib. ἠνίοχος αἰγίδος, "audacius dicitur, vibrans s. tenens simpliciter ægidem." DIND.

Ib. πολιούχος Ἀθάνα. Cf. nos in Eq. 563.

582. "Parnassi alterum jugum Apollini et Musis, alterum Baccho sacrum erat. Vid. Barnes ad Eurip. Bacch. 307. 408. 559. Ion 552. Herc. Fur. 790." DUCK.

583. πεύκαις. Eurip. Bacch. 306. ἔτ' αὐτὸν ὄψει κατὰ Δελφίσι πετραῖς | πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. See also Fr. 1. of his Hypsipyle.

Ib. σελαγεί, middle voice.

584. ἐμπρέπων (πρέπω), *conspiciendus*.

n A work now in course of publication in Germany.

κωμαστῆς Διόνυσος.

585

ἦνίχ' ἡμεῖς δεῦρ' ἀφορμάσθαι παρεσκευάσμεθα,  
ἢ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,  
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ—τοῖς ξυμμάχοις·  
εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι,  
ὠφελουσ' ὑμᾶς ἅπαντας, οὐ λόγους, ἀλλ' ἐμφανῶς. 590  
πρῶτα μὲν τοῦ μηνὸς ἐς δᾶδ' οὐκ ἔλαττον ἢ δραχμῆν,  
ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,  
“ μὴ πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν.”

585. κωμαστῆς (κωμάζω), *who shares in a kōmos, i. e. a reveller.*

587. συντυχοῦσ' ἡμῖν. Dem. 439, 2. συντυχεῖν . . . Ἀτρεστίδα παρὰ Φιλίππου πορευομένῳ. Plat. in Lysid. 203, a. ἐνταῦθα συνέτυχον Ἴπποθάλει. Cf. nos in Ach. 755.

588. χαίρειν. Instead of this form of salutation, (said to have been first introduced into practice by Cleon,) the philosophers used, —Pythagoras, ὑγιαίνειν; Plato, εὖ πράττειν; Epicurus, εὖ πράττειν καὶ σπουδαίως ζῆν. As to the moon's being gifted with the power of speech, *that* will appear trifling to a reader of the life of Pythagoras. Καύκασον δ' ἔφασαν τὸν ποταμὸν σὺν πολλοῖς τῶν ἐταίρων διαβαίνοντά ποτε προσειπεῖν· καὶ ὁ ποταμὸς γεγωνός τι καὶ τρανὸν ἀπεφθέγγετο, πάντων ἀκουόντων· Χαίρει Πυθαγόρα. Porph. Vit. Pyth. 27. A further philosophic illustration of the word will be found in Laert. de Speusippo, VI. 3.

Ib. —τοῖς ξυμμάχοις. The Chorus here make a polite bow to the tributaries of the Athenians present in the theatre; the festival at which this play was exhibited being the spring festival.

589. θυμαίνειν, *to be angry.* Cf. infr. 1424. Hes. Scut. Herc. 262. θυμήσασαι.

590. οὐ λόγους, not merely with such coin as demagogues cheat you with, i. e. mere words, but—ἐμφανῶς, with visible facts.

591. It is clear from this passage, as Wachsmuth remarks (III. 127.), that the system of lighting streets was unknown in Athens.

Ib. ἐς δᾶδ'. Cf. nos in Vesp. p. 160.

592. “ ὥστε, ita, ut h. l. frequenter in conclusione poni, notat Porson Præfat. ad Eurip. I. p. 52.” DIND. For ὥστε καὶ, Dobree refers to Ach. 143. Antiph. Athen. II. 43, c. Eubulus III. 100, a. Xen. Hell. IV. 4. 15.

593. φῶς. The occurrence of this word here is not quite in accordance with a declaration of Schleusner, that the Greeks, when speaking of the moon's light, used the word φέγγος, and not φῶς. See Ast on this subject, ad Plat. 6 Rep. §. 18.

Ib. Σεληναίη, Ion. et Ep. for Σελήνη. In a satirical drama like the present, it was not likely that so important a feature of the Socratic school, as its trifling and fanciful etymological deductions, should be

ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέ-  
ρας

οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν· 595

altogether omitted. The instance however which the poet had selected for his purpose—viz. the similarity between the words *βροντή* and *πορδή*—was so little in good taste, that the passage was omitted in the present text. That the charge implied against Socrates for such specimens of trifling were not without foundation, the following extract will serve to shew :

Ἐρμ. τί δαὶ ἡ σελήνη ;

Σω. τουτὸ δὲ τὸ ὄνομα φαίνεται τὸν Ἀναξαγόραν ὁ πιέζειν.

Ἐρμ. τί δῆ ;

Σω. ἔοικε δηλοῦντι παλαιότερον, ὃ ἐκείνος νεωστὶ ἔλεγεν, ὅτι ἡ σελήνη ἀπὸ τοῦ ἡλίου ἔχει τὸ φῶς.

Ἐρμ. πῶς δῆ ;

Σω. τὸ μὲν που σέλας καὶ τὸ φῶς ταῦτόν.

Ἐρμ. ναί.

Σω. νέον δὲ που καὶ ῥέον αἰεῖ ἐστὶ περὶ τὴν σελήνην τοῦτο τὸ φῶς, εἴ περ ἀληθῆ οἱ Ἀναξαγόρειοι λέγουσι· κύκλω γάρ που αἰεὶ αὐτὴν περιῶν νέον αἰεὶ ἐπιβάλλει, ἔνον δὲ ὑπάρχει τὸ τοῦ προτέρου μηνός.

Ἐρμ. πάν γε.

Σω. Σελαναίαν δὲ γε καλοῦσιν αὐτὴν πολλοί.

Ἐρμ. πάν γε.

Σω. ὅτι δὲ σέλας νέον τε καὶ ἔνον ἔχει αἰεὶ, σελαενοεοαία μὲν δικαιοτάτ' ἂν τῶν ὀνομάτων καλοῖτο, συγκεκροτημένον δὲ σελαναία κέκληται.

Plato in Cratyl. §. 56.

The reader who wishes for further illustrations of the word *Σεληναίη*, will find them in Lucian III. 86. V. 96. 216. 223—8.

594. ἄγειν τὰς ἡμέρας, *dies agere*. Cf. infr. 605. Laert. de Solone, I. 59. ἡξίωσέ τε Ἀθηναίους τὰς ἡμέρας κατὰ σελήνην ἄγειν. Cf. Mitford, III. 401.

595. οὐδὲν ὀρθῶς. The year first known to the Greeks having been what is called the Lunar year, (between which and the Solar year there is a difference of eleven days,) their calendars, after a certain lapse of time, necessarily became deranged, and festivals which ought to have fallen in the summer months became due in winter. In what manner Meton proposed (but whether so early as the period now under consideration is doubtful) to adjust the solar and lunar year by the insertion of seven intercalary months in a cycle of 19 years, is thus explained by the Abbé Barthélemy. “ Les 19 années solaires de Méton renfermaient 6940 jours. Les 19 années lunaires, accompagnées de leurs 7 mois intercalaires, forment 235

ο πιέζειν, *de fama ejus detrahere*, quatenus inventoris ei laudem eripit. Heind.

ν Cf. infr. 1088. 1132. et alibi.

γ “ The allusion in ‘ the Clouds ’ to the mistake which had crept into the calendar Wieland refers to Meton : although it be very uncertain, even according



ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε  
 ἡνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε  
 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμέρῶν.  
 κᾶθ' ὅταν θύειν δέῃ, στρεβλοῦτε καὶ δικάζετε·  
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν, 600  
 ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,

lunaisons, qui, à raison de trente jours chacune, donnent 7050 jours ; elles seraient donc plus longues que les premières de 110 jours. Pour les égaliser, Méton réduisit à 29 jours chacune 110 lunaisons : et il resta 6940 jours pour les 19 années lunaires." Le Jeune Anach. III. 558.

Ib. ἄνω καὶ κάτω. This mode of expression, familiar enough in the oratorical writings of antiquity, is not unknown to its philosophy, more particularly in the school of Heraclitus. Ap. Laert. IX. 8. τῶν δὲ ἐναντίων τὸ μὲν ἐπὶ τὴν γένεσιν ἄγον, καλεῖσθαι πόλεμον καὶ ἔριν· τὸ δ' ἐπὶ τὴν ἐκπύρωσιν, ὁμολογίαν καὶ εἰρήνην, καὶ τὴν μεταβολὴν ὁδὸν ἄνω κάτω τὸν τε κόσμον γίνεσθαι κατὰ ταύτην. Hippocrates ap. Bruck. I. 1226. ὁ νόμος τῇ φύσει περὶ τούτων ἐναντίος, χωρὶς δὲ πάντα καὶ θεία καὶ ἀνθρωπῖνα ἄνω καὶ κάτω ἀμειβόμενος. To a writer like Lucian, all these subtleties and expressions were of course subjects for mirth. Hence when the soul of Heraclitus is put up for sale in his "Auctio Vitarum," the philosopher appears drowned in tears, as was his wont, and being asked the reason, he gives among many others the following : ταῦτ' ὀδύρομαι, καὶ ὅτι ἔμπεδον οὐδέν, ἀλλάκως εἰς κνκεῶνα πάντα συνειλέονται, καὶ ἐστὶ τωτὸ τέρψις, ἀτερψίη· γνῶσις, ἀγνωσίη· μέγα, μικρόν· ἄνω κάτω περιχορεύοντα, καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδίῳ. III. 96. ἡμεῖς δὲ ἴσως ὑπολαμβάνετε, ἂν μὲν τις ἄνω καὶ κάτω περὶ συλλογισμῶν διαλέγηται, καὶ Οὐτίδας λόγους ἐξετάζειν οἴος τε ἦ, καὶ τοὺς Ἐγκεκαλυμμένους ἀποκαλύπτειν, κ. τ. λ. Themist. in Orat. II.

Ib. κνδοιδοπᾶν (κνδοιμός), to make a confusion or hubbub. Pac. II 52. ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἄττα κἀκνδοιδόπα.

598. κατὰ λόγον. Gl. κατὰ τάξιν.

599. στρεβλοῦτε καὶ δικάζετε. This sounds very much like Virgil's "castigatque auditque dolos!" punishment first and inquiry afterwards. For instances of the verb στρεβλοῦν, to torture, cf. Ly-sist. 846. Pl. 875 : for δικάζειν sc. δίκας, cf. nos in Vesp. p. 32.

600. ἀπαστίαν, a fast.

601. πενθεῖν, to mourn heavily. Lucian V. 243. ὁ δ' αὐτὸς (Demo-

to Ideler, whether in the year 424-3. B. C., in which 'the Clouds' was exhibited, i. e. in the first year of the 89th Olympiad, the cycle of Meton was already introduced, or not : it is indeed more probable that the errors of the earlier astronomical calculations of Cleostratus were then at their highest point, and to this therefore, as Voss observes, the allusion above mentioned may be more properly referred." SUVERN.

† For an explanation of the expression, see Brucker de Secta Heraclitea, I. 1219.

σπένδεθ' ὑμεῖς καὶ γελᾶτ'· ἀνθ' ὧν λαχὼν Ὑπέρ-  
 βολος  
 τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν  
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται  
 κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας. 605

ΠΑΧ sc.) υἱὸν πενθοῦντι, καὶ ἐν σκοτῶ ἐαυτὸν καθείρξαντι, προσελθὼν ἔλεγε, μάγος τε εἶναι καὶ δύνασθαι αὐτῷ ἀναγαγεῖν τοῦ παιδὸς τὸ εἶδωλον, εἰ μόνον αὐτῷ τρεῖς τινας ἀθρώπους ὀνομάσειε, μηδένα πώποτε πεπειθηκότας. ἐπιπολὺ δὲ ἐκείνου ἐνδοιάσαντος, καὶ ἀποροῦντος, οὐ γὰρ εἶχε τινα, οἶμαι, εἰπεῖν τοιοῦτον, εἰτ' ἔφη, ὦ γελοῖε, μόνος ἀφόρητα πάσχειν νομίζεις, μηδένα ὁρῶν πένθους ἄμοιρον.

602-3. λαχὼν . . ἱερομνημονεῖν, *having been appointed by lot to the office of hieromnemon.*

Ib. τῆτες, σῆτες (ἔτος), as τήμερον, σήμερον from ἡμέρα, *this year.*

Ib. ἱερομνημονεῖν, i. e. ἱερομνήμων (μνήμων) εἶναι; properly, one skilled in sacrifices; more particularly, the person sent by his state in a *religious* capacity to the Amphictyonic council, as the Pythagoras (Πύλαι, ἀγείρω) was in an *oratorical* capacity:

ἀγαθὰ μεγάλα τῇ πόλει  
 ἤκειν φέροντάς φασι τοὺς Πυθαγόρας  
 καὶ τὸν ἱερομνήμονα.

Aristoph. Thes. Sec. fr. 7.

Ib. κᾶπειτα, like ὅμως, serves to bind two situations together, which naturally would not follow one another. Cf. Heind. Plat. Cratyl. 441, b. Phædon 90, b. Xen. Conviv. IV. 2. Passow. Dobree compares κᾶτα, and refers to Plat. Gorg. 457, b. Eq. 391. Lys. 560. et fors. An. 1456.

605. As moon-talk is not a thing of every-day occurrence, we may perhaps be permitted to give one or two more specimens of her <sup>s</sup> colloquial powers. The following is from her infant prattle, evincing that *her* first thoughts, like those of the *rest* of her sex, ran upon dress: ἔφη γὰρ (Cleobul. mater sc.) τὴν Σελήνην δεῖσθαι τῆς ἐαυτῆς μητρὸς, ὅπως αὐτῇ χιτῶνιον ἐφάνη σύμμετρον· τὴν δὲ εἰπεῖν, καὶ πῶς σύμμετρον ἐφάνω; νῦν μὲν γὰρ ὀρώ σε Πανσέληνον, αὐθις δὲ Μηροειδῆ, ποτὲ δὲ Ἀμφίκυρτον. Plut. Sympos. p. 20. The entire complaints of the "chaste luminary" when grown to full moonhood, would require a longer extract than we can afford to give; but who will begrudge us the lighter portion of her address to the philosophic Menippus?

<sup>s</sup> Those who may wish to know how to return the compliment by holding converse with the moon herself, will do well to consult a Cabbalistic book, mentioned by Brucker (II. 926-7.), which, among other things, professes to teach, "quomodo tam boni quam mali angeli sint conciliandi, quomodo cum sole et luna loquendum est, &c. &c."

ΣΩ. μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,  
οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα  
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμονα·

Καὶ ἡ Σελήνη, γυναικείαν φωνὴν προῖεμένη, Μένιππε, φησὶν, οὕτως ὄναιο, διακονῆσαι μοι τι πρὸς τὸν Δία. λέγεις ἄν, ἦν δ' ἐγώ, βαρὺ γὰρ οὐδὲν, ἦν μὴ τι φέρειν δέη. Πρεσβείαν, ἔφη, τινὰ οὐ χαλεπὴν καὶ δέησιν ἀπένεγκαι παρ' ἐμοῦ τῷ Διί. ἀπείρηκα γὰρ, ὃ Μένιππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οἷς οὐδὲν ἕτερον ἐστὶν ἔργον, ἢ τὰμὰ πολυπραγμανεῖν, τίς εἰμι, καὶ πηλίκῃ, ἢ καὶ δι' ἦν τινα αἰτίαν διχότομος ἢ ἀμφίκυρτος γίγνομαι. καὶ οἱ μὲν κατοικεῖσθαι τέ με φασίν· οἱ δὲ, κατόπτρου δίκῃ ἐπικρέμασθαι τῇ θαλάσῃ· οἱ δὲ ὅτι ἄν ἕκαστος ἐπινοήσῃ, τοῦτό μοι προσάπτουσι. τὰ τελευταῖα δέ, καὶ τὸ φῶς αὐτὸ κλοπιμαῖόν τε καὶ νόθον εἶναι φασί μοι, ἄνωθεν ἦγον παρὰ τοῦ ἡλίου, καὶ οὐ παύονται, καὶ πρὸς τοῦτόν με, ἄδελφον ὄντα μου, συγκροῦσαι, καὶ στασιάζουσαι προαιρούμενοι· οὐ γὰρ ἴκανα ἦν αὐτοῖς ἅπερ αὐτοῦ εἰρήκασι τοῦ ἡλίου, λίθον αὐτὸν εἶναι, καὶ μύδρον διάπυρον. . . . μέμνησο οὖν ταῦτά γε ἀπαγγεῖλαι τῷ Διί, καὶ προσθεῖναι ὅτι μὴ δυνατόν ἐστί μοι κατὰ χώραν μένειν, ἦν μὴ τοὺς φυσικοὺς ἐκείνους ἐπιτρέψῃ, καὶ τοὺς διαλεκτικοὺς ἐπιστομίῃ, καὶ τὴν στοῖαν κατασκιάσῃ, καὶ τὴν Ἀκαδημίαν καταφλέξῃ, καὶ παύσῃ τὰς ἐν περιπέτῳ διατριβάς· οὕτω γὰρ ἂν εἰρήνην ἄγοιμι, ὁσημέραι πρὸς αὐτῶν γεωμετρομένη. Lucian VII. 29.

606. Socrates here returns to the stage, and, as the oaths which break from him in such variety and rapidity testify, in a frame of mind of no ordinary indignation.

Ib. μὰ τὴν Ἀναπνοὴν, *by the powers of respiration*. This oath, as well as those which follow, are eminently Pythagorean in form. Laert. de Pythagora VIII. 6. . . ἐναρχόμενος ὁ Πυθαγόρας τοῦ φυσικοῦ συγγράμματός, λέγει ὧδε, Οὐ μὰ τὸν ἀέρα τὸν ἀναπνέω, οὐ μὰ τὸ ὕδωρ τὸ πίνω, οὐ κατοίσω ψόγον περὶ τοῦ λόγου τοῦδε. For philosophical opinions of Empedocles, Asclepiades, and Hierophilus, on the subject of respiration, see Plut. Plac. Phil. IV. §. 22. For those of Xenophanes, see Laert. IX. 19: of Alcmaeon, Brucker I. 1134. The following illustration of the word is of a nature less intrinsically philosophic, but is it less pleasing? Laert. (IV. 21.) de Cratete et Polemone: καὶ οὕτως ἀλλήλω ὠφελείτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἦσθη ἐπιτηδευμάτων, ἀλλὰ καὶ μέχρι σχεδὸν ἀναπνοῆς ἐξωμοιούσθη ἀλλήλων, καὶ θανόντε τῆς αὐτῆς ταφῆς ἐκωνωνείτην. The reader who wishes to pursue the subject further, may consult Plato in Timæo, passim. See also Brucker I. 1120. 1212. Lucian I. 54.

Ib. τὸ Χάος. A future opportunity may arise for giving a larger attention to this word: in the meantime the reader may consult Laert. III. 10. for the Chaos of Epicharmus, Bruck. I. 987-8. for that of Pherecydes, I. 1049. 1078. 1080-7. (Pythagoras). I. 1113. (Empedocles). I. 1164. (Parmenides). I. 466. (Thales). I. 483. (Anaximander). I. 921-2. II. 80. (Zeno). I. 412. 417. (Chaos of the fabulous age). I. 335. (Celtic).

608. ἄπορον, *without resources, unable to see his way through an in-*

ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων,  
ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν  
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.

610

ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβῶν.

ΣΤ. ἀλλ' οὐκ ἑῷσί μ' ἔξευεγκεῖν οἱ—κόρεις.

*Intellectual difficulty* (Plat. Hip. Maj. 304, c. ἐμὲ δὲ (Socratem sc.) δαιμονία τις τύχη, ὡς εἴκοι, κατέχει, ὅς τις πλανῶμαι μὲν καὶ ἄπορῶ ἀεὶ, ἐπιδεικνὺς δὲ τὴν ἔμαντοῦ ἀπορίαν ἑμῖν τοῖς σοφοῖς λόγῳ αὐτῷ ἐπὶ ἑμῶν προσηλακίζομαι, ἐπειδὴν ἐπιδείξω); or, so difficult to deal with. (Plat. Apol. 18, d. κατήγοροι ἄποροι, *criminatores inexorabiles, quos oppugnare, convincere, aut omnino non, aut ægre, licet.* FISCH.)

Ib. ἐπιλήσμων. From the tenets of the Pythagorean and Socratic schools, which have been already explained, this word would form, as it were, a climax of reproach, and require a strong emphasis to be laid upon it. Plat. 6 Rep. 486, c. ἐπιλήσμονα ἦρα ψυχὴν ἐν ταῖς ἰκανῶς φιλοσόφοις μὴ ποτε ἐγκρίνωμεν. Protag. 336, c. Σωκράτη γε ἐγὼ ἐγγνώμα μὴ ἐπιλήσσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι.

609. σκαλαθυρμάτιον dim. of σκαλάθυρμα (σκαλαθύρω, as σκάλλω, σκαλεύω, *to dig*), *prokings* into minute and difficult inquiries, useless and sophistical researches.

Ib. ἄττα is here redundant, and requires no translation. Scho-liasta Platonis (ap. Dind. Aristoph. II. 671.), "Ἄττα: τοῖτο φιλοῦμενον μὲν "τινὰ" σημαίνει, δασυνόμενον δὲ "ἄτινα."—ἐνίοτε δὲ ἐκ τοῦ περιττοῦ προστίθεται.—Ἀριστοφάνης Νεφέλαις. "Ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων."

611. πρὸς τὸ φῶς. "Satirically spoken of the school of Socrates, as if it had been a den of wild beasts." ERNEST. "In allusion to the darkness of the Phrontisterium, whence in a former verse it was resembled to the cave of Trophonius." Schutz. Bergler compares Thesm. 69. θύρασι πρὸς τὸν ἥλιον. Timocles ap. Athen. VI. 245. ἵνα πρὸς τὸ φῶς ὤμεν καταφανείς. Add Herodot. III. 79. ἐν τῇ Μάγρον αὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς.

612. ἀσκάντης, a couch of the humbler kind. Zonar. Lex. I. 311. ἡ εὐτελής κλίνη, ἡ κάννην μὴ ἔχουσα.

613. Strepsiades speaks from within, as if struggling for the bed with some desperate opponents. The last word of the verse is uttered after a pause, and in a lower tone than the rest. The Pythagorean beds of the later school, according to the comic writers,

t This of course is said ironically. An intellectual ἀπορία was to Socrates what a state of doubt was apparently to Bayle, a source of the highest gratification. The reader who wishes to see how the great philosopher contrived to throw others into a state of ἀπορία, will read the Platonic dialogues, Laches and Charmides.



ΣΩ. ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν. ΣΤ.  
ἰδού.

ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν 615  
ὦν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἶπέ μοι.  
πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;

were likely to be tenanted much in the same way, or even in a worse than the Socratic. Thus Aristophan in "Pythagorista:"

ἐσθίουσί τε  
λάχανά τε, καὶ πίνουσιν ἐπὶ τούτοις ὕδωρ  
φθείρας δὲ καὶ τρίβωνα, τὴν τ' ἀλουσίαν,  
οὐδεὶς ἂν ὑπομείνειε τῶν νεωτέρων.

ap. Laert. VIII. 38.

614. ἀνύσας τι (*quickly*) κατάθου. Strepsiades appears with the Socratic σκίμπους on his shoulders; and being commanded to place it on the ground, replies, ἰδού, 'tis done.

617. μέτρων. In what manner the writings of the poets generally formed subjects for philosophic discussion, may be seen in Plato's "Protagoras, where a production of Simonides is canvassed at great length. The outer form in which these poems were wrapped up would necessarily engage occasional attention, as well as their inner matter.

Ib. ἐπῶν. By this word we are not perhaps so much to understand Homeric, and other verses of the epic class, (though these are not to be excluded,) as those verses in which the philosophic writings of the earlier stages of society are almost universally <sup>x</sup> clothed, and for reasons which the great philosophic poet of Rome has so well explained:

Sed veluti pueris absinthia tetra medentes  
Cum dare conantur, &c.

In the biographical sketches of Laertius, the word ἔπη meets us continually: de Pythagora VIII. 7. φησὶ δὲ Ἡρακλείδης ὁ τοῦ Σαραπίωνος ἐν τῇ Σωπίωνος ἐπιτομῇ, γεγραφέναι αὐτὸν καὶ περὶ τοῦ ὄλου ἐν ἔπεσι. de Empedocle, VIII. 55. ὁ δὲ Θεόφραστος Παρμενίδου φησὶ ζηλωτὴν αὐτὸν

<sup>u</sup> So also in his *Lysis* (214, a.), Socrates, proposing to bring back a philosophical discussion to what he considers its proper course, refers that course to the writings of the poets—οὔτοι γὰρ ἡμῖν ὡς περ πατέρες τῆς σοφίας εἰσὶ καὶ ἡγεμόνες.

<sup>x</sup> Laert. de Parmenide IX. 22. Καὶ αὐτὸς δὲ διὰ ποιημάτων φιλοσοφεῖ, καθάπερ Ἡσίοδος τε καὶ Ξενοφάνης καὶ Ἐμπεδοκλῆς. The reader who feels interested in the subject, will find various subjects for consideration in the following references: Bruck. I. 5. 78. 86. 154, 5, 6, 7. 261. 321. 368. 400. 403. 411. II. 30. 172. 1046.

ΣΤ. περὶ τῶν μέτρων ἔγωγ' ἔναγχος γάρ ποτε  
ὑπ' ἀλφिताμοιβοῦ παρεκόπην διχοινίῳ.

ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέ-  
τρον

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ἡγεῖ πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον ;

γενέσθαι, καὶ μιμητὴν ἐν τοῖς ὕ ποιήμασι· καὶ γὰρ ἐκείνον ἐν ἔπεισι τὸν περὶ φύσεως λόγον ἐξενεγκύν. de Thalete I. 34. τὰ δὲ γεγραμμένα ὑπ' αὐτοῦ . . . εἰς ἔπη τείνεν διακόσια. de Solone I. 61. γέγραφε δὲ δῆλον μὲν ὅτι τοὺς νόμους, καὶ δημηγορίας δὲ, καὶ εἰς ἑαυτὸν ἕ υποθήκας, ἐλεγεία, καὶ τὰ περὶ Σαλαμῖνος καὶ τῆς Ἀθηναίων πολιτείας, ἔπη πεντακισχίλια, καὶ ἰάμβους καὶ ἐπιδούς. So de Anacharse I. 101. de Pittaco I. 79. de Biante I. 85. de Epimeneide I. 111. de Aristotele V. 27. Plat. in Protag. 338, c. ἡγοῦμαι, ὃ Σώκρατες, ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι· ἔστι δὲ τοῦτο τὰ ὑπὸ τῶν ποιητῶν λεγόμενα οἷον τ' εἶναι ξυνείναι ἃ τε ὀρθῶς πεποιήται καὶ ἃ μή. Among the philosophic writings of Simmias the Theban, we find mentioned a treatise περὶ ἐπῶν. Laert. II. 124.

Ib. ῥυθμῶν. Plat. in Conviv. 187, b. ὁ ῥυθμὸς ἐκ τοῦ ταχέος καὶ βραδέος διενηνεγμένων πρότερον, ὕστερον δὲ ὁμολογησάντων γέγονε. Porphi. de Vit. Pyth. 30. κατεκίλει δὲ ῥυθμοῖς, καὶ μέλεσι, καὶ ἐπιδραῖς τὰ ψυχικὰ πάθη καὶ τὰ σωματικά. The rhythmical and metrical inventions of Linus are much spoken of by Diodorus Siculus III. 140. Among the philosophic writings of Democritus, Laertius mentions treatises περὶ ῥυθμῶν καὶ ἀρμονίης· περὶ ποιήσεως· περὶ καλλοσύνης ἐπέων. For specimens of the moral turn, which Lucian is fond of giving to this term, see T. III. 104. IX. 73. On the subject of Greek rhythm generally, see treatise by a late bishop of St. Asaph (Dr. Cleaver).

619. Socrates, by the word μέτρα, obviously meant poetical measures; but Strepsiades, not used to these niceties, is thinking of the dry measures, with which farmers and country-gentlemen are more conversant.

Ib. ἀλφिताμοιβῶς (ἀμείβω), purchaser of barley-meal. An. 491. Eccl. 424.

Ib. παρεκόπην, was cheated. Cf. nos in Eq. 786.

621. τετράμετρον. Xen. Conviv. VI. 3. ὡσπερ Νικόστρατος ὁ ὑποκριτῆς τετράμετρα πρὸς τὸν αὐλὸν κατέλεγεν.

<sup>5</sup> Empedocles is considered by many learned men (Brucker I. 1025. 1109.) as the author of the "Golden Verses" commonly ascribed to Pythagoras. The poetry of Empedocles is enthusiastically lauded by Lucretius:

Carmina quin etiam divini pectoris ejus  
Vociferantur, et exponunt præclara reperta ;  
Ut vix humana videatur stirpe creatus.

<sup>z</sup> Admonitiones : so also Laert. de Periandro I. 97. ἐποίησε δὲ καὶ υποθήκας εἰς ἔπη δισχίλια.

ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἡμικτέου.

ΣΩ. οὐδὲν λέγεις, ὦνθρωπε. ΣΤ. περιίδου νυν ἐμοὶ,  
εἰ μὴ τετράμετρον ἔστιν ἡμικτέου.

ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής. 625

ταχύ γ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.

ΣΤ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τ' ἄλλα;

ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσία,

ἐπαῖονθ' ὁποῖός ἔστι τῶν ῥυθμῶν

κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον. 630

622. ἡμικτέου. The *έκτεὺς* (i. e. sixth part of a *medimnus* = 48 chænicæ) = 8 chænicæ. ∴ Iy, ἡμικτέου = 4 chænicæ = τετράμετρον. The equivoque is obvious: Strepsiades being asked by Socrates, which of the two metres he prefers, the trimeter or tetrameter, answers still in reference to his dealings as a country-gentleman: "Can there be a doubt about the matter? *Four* is at all times better than *three*: therefore the *tetrameter*, or, what is the same thing, the *hemiection*, for me."

Ib. πρότερον ἡμικτέου. Cf. Dobree's Advn. I. 218.

623. περιίδου νυν ἐμοὶ. *Bet me a wager then, whether, &c.* The idiom has been explained in a former play. (Ach. 1013.)

626. ταχύ γ' ἂν = ταχά γ' ἂν, *perhaps then*. Dem. 581, ult. ταχύ γ' ἂν χαρίσαιτο, οὐ γάρ; 798, 21. ταχύ γ' ἂν φροντίσειε τοῦ παρ' ἐνός λόγου.

627. Strepsiades speaks with a very knowing air.

Ib. πρὸς, *in respect to*.

628. κομψός. Gl. πιθανὸς καὶ ἡδύς. The sense of this word must rather be determined by that which we assign to the word συνουσία. If by the latter word we understand a *convivial meeting*, then κομψός may be rendered *agreeable, pleasant, gentlemanlike*. If we understand a *philosophic meeting*, then κομψός will signify *clever*. Cf. Plat. in Hip. Maj. 288, d. Xen. Œcon. VIII. 19. et nos in Ach. 926.

Ib. συνουσία. The following illustrations will suffice for this word as expressive of a *philosophic intercourse, or meeting*. Xen. Mem. I. 6. 12. δῆλον δὲ ὅτι, εἰ καὶ τὴν συνουσίαν ᾤουσι τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. IV. 2. 2. καὶ πρῶτον μὲν πυνθανομένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινός τῶν σοφῶν, ἢ φύσει τοσοῦτον διήνεγκεν τῶν πολιτῶν κ. τ. λ. Plat. Lysid. 223, b. ἡττηθέντες οὖν αὐτῶν διελύσαμεν τὴν συνουσίαν. Hip. Maj. 286, d. ἀπίων οὖν ἐκ τῆς συνουσίας ἐμαντῶ ὠργιζόμεν. See also his Protagoras 335, c. 336, e. Eurip. Fr. inc. 44. σοφοὶ τύραννοι τῶν σοφῶν συνουσία.

630. Translate: Which rhythm is κατ' ἐνόπλιον, i. e. what rhythm the dance in armour is performed to, and which rhythm is κατὰ δάκτυλον, i. e. proceeds by a course of dactyls.

ΣΤ. κατὰ δάκτυλον ; νῆ τὸν Δί', . . ῥῥυρὲ,  
τούτων ἐπιθυμῶ μαθάνειν οὐδέν. ΣΩ. τί δαί ;

ΣΤ. ἐκείν' ἐκείνο, τὸν ἀδικώτατον λόγον.

ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μαθάνειν,  
τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα.

635

ΣΤ. ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι  
κρίως, τράγος, ταῦρος, κύων, ἀλεκτρυόν.

ΣΩ. ὀρῆς ὃ πάσχεις ; τὴν τε θήλειαν καλεῖς

Ib. ἐνόπλιος (ὄπλον). Xen. Anab. V. 9. 11. ἐξοπλισάμενοι ὡς ἐδύ-  
ναντο κάλλιστα, ἦσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν αἰλούμενοι.  
Athen. IV. 184, f. καὶ τὴν Ἀθηῶν δέ φησιν Ἐπίχαρμος, ἐν Μούσαις,  
ἐπαυλῆσαι τοῖς Διοσκούροις τὸν ἐνόπλιον.

631. Strepsiades, after a look of the most profound astonish-  
ment, not unmixed with contempt.

Ib. ῥῥυρὸς, ap. Hom. II. XIII. 569. Od. IV. 197. and elsewhere.  
ῥῥυρὸς ap. Arist. Lysist. ἀλλ' ῥῥυρὰ κατὰκεισο καὶ μὴ μοι φέρε | μηδέν.  
Av. 1641. τί, ῥῥυρ' ; οὐκ οἶσθ' ἐξαπατάμενος πάλαι ; Vesp. 1504. 1514.  
Translate ; you pitiful fellow !

636. εἰ μὴ μαίνομαι. Thes. 470. μισῶ τὸν ἄνδρ' ἐκείνον, εἰ μὴ μαίνο-  
μαι. Plat. Protag. 349, e. φέρε δὴ, τὴν ἀρετὴν καλὸν τι φῆς εἶναι, καὶ ὡς  
καλοῦ ὄντος αὐτοῦ σὺ διδάσκαλον σαντὸν παρέχεις ; Κάλλιστον μὲν οὖν,  
ἔφη, εἰ μὴ μαίνομαί γε (“ Pulcherrimum ego dico : alioqui, ni dicerem,  
insanus forem. Simile huic loquendi genus, εἰ μὴ ἀδικῶ γε, illustravi  
ad Charmid. §. 8.” HEIND.)

637. Translate : “ The words κρίως, τράγος, &c. are masculine.”  
Bergler adverts to the folly of Strepsiades in including the domestic  
fowl among four-footed animals, and to the inadvertence of Socrates  
in proceeding to correct, not his pupil's want of classification, but his  
want of grammar. R. B., in Dobree's Advv., conjectures that two  
verses have here been lost, containing names of nouns feminine, the  
last of which ended with the word ἀλεκτρυόν.

638. ὀρῆς ἃ πάσχεις ; “ Do you see what case you are in ?  
You call the female bird and the male bird by the same common  
name, viz. ἀλεκτρυόν.” From this and other <sup>a</sup> passages of Aristo-

<sup>a</sup> Cf. infr. 816-17. So also in a fragment of our poet's Amphiarus :

α. Γύναι τί τὸ ψοφῆσάν ἐσθ' ; β. ἀλεκτρυόν  
τὴν κύλικα καταβέβληκεν. α. οἰμώζουσα γε.

That the word ἀλεκτρυόν is here used in the feminine gender, the participle οἰμώ-  
ζουσα shews clearly enough. So in his Datalcis :

Ὀιδὸν μέγιστον τέτοκεν, ὡς ἀλεκτρυόν. Fr. 237.

So also,

πολλὰ τῶν ἀλεκτρυόνων βία  
ὕπνῆμα τίκτουσιν ψὰ πολλάκις.



ἀλεκτρούνα κατὰ ταυτὸ καὶ τὸν ἄρρενα.

ΣΤ. πῶς δὴ ; φέρε. ΣΩ. πῶς ; ἀλεκτρῦνὸν κάλεκ-  
τρῦν.

640

ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν ;

ΣΩ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.

ΣΤ. ἀλεκτρύαιναν ; εὖ γε νῆ τὸν Ἀέρα

ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου

διαλφίτώσω σου κύκλω τὴν κάρδοπον.

645

ΣΩ. ἰδοὺ μάλ' αὐθις τοῦθ' ἕτερον. τὴν κάρδοπον

phanes, it may I think be inferred, that the Athenians at this time had but one name for the two sexes in the common poultry, and that the distinction of names presently given by Socrates (642.) was one of the refinements, or what the poet chose to represent as refinements, of the <sup>b</sup> school.

640. πῶς δὴ φέρε. Σω. πῶς ; Pors. πῶς δὴ ; φέρ'. Σω. ὕπως ;

Ib. ἀλεκτρῦνὸν κάλεκτρῦν. " You say ἀλεκτρῦνὸν for the one, and you say ἀλεκτρῦνὸν for the other." At this stupendous observation, the mouth of Strepsiades opens wide, and his genius, which had begun to kick while the subject of *metres* and *measures* was under discussion, succumbs to that of his teacher.

642. (τὴν μὲν ἑτέραν) ἀλεκ. κ. τ. λ. " You must call the female bird ἀλεκτρύαιναν, and the male you must term ἀλέκτορα." After some little time taken to digest so profound a discovery, Strepsiades gives in his adhesion, and with a most scientific oath.

644. δίδαγμα. Plutarch in Fabio. τὸ δ' ἀμαρτάνοντα χρῆσασθαι τοῖς παύμασι διδάγμασι πρὸς τὸ λοιπὸν, ἀνδρὸς ἀγαθοῦ καὶ νοῦν ἔχοντος.

Ib. ἀλέκτορα. (Cf. Athen. IX. 374, c.) Porph. Vit. Pyth. 36. θύων τε θεοῖς ἀνεπαχθῆς ἦν, ἀλφίτοις τε καὶ ποπάνῳ καὶ λιβανωτῶ καὶ μύρρα τοῦς θεοῦς ἐξίλασκόμενος, ἐμφύχοις δ' ἤκιστα· πλὴν εἰ μὴ ποτε ἀλεκτορίσω, καὶ τῶν χοίρων τοῖς ἀπαλωτάτοις. (An exception was made in favour of the λευκὸς ἀλεκτρῦν. Iamb. Vit. Pyth. §. 84. μηδὲ ἀλεκτρούνα λευκὸν θύειν· ἱετῆς γάρ, ἱερὸς μῆνός· διὸ καὶ σημαίνουσιν ὄραν.)

645. διαλφίτων (ἀλφίτων), to fill entirely with barley-meal.

Ib. κάρδοπος=μάκτρα, *trough in which dough was kneaded*. Plato (Phaedon 99, c.) employs the word in philosophical illustration : διὸ δὴ καὶ ὁ μὲν τις <sup>c</sup> δίνην περιτιθεῖς τῇ γῆ ὑπὸ τοῦ οὐρανοῦ μένειν διὴ ποιεῖ τὴν γῆν, ὁ δὲ ὡς περ καρδόπων πλατεία βάθρον τὸν ἀέρα ὑπερείδει.

646. " There again is another blunder : for you have given a

<sup>b</sup> That these birds, like every thing else in common life, had furnished Socrates with topics of illustration, will be seen from a passage in Laertius's life of him : Ἐπῆρε δὲ καὶ εἰς φρόνημα Ἰφικράτην τὸν στρατηγὸν, δείξας αὐτῷ τοῦ κουέως Μίδου ἀλεκτρούνας ἄντιον τῶν Καλλίου περυξαμένους. (II. 30.)

<sup>c</sup> δίνην ὑπὸ τοῦ οὐρανοῦ, *vorticem qui a caelo fit*.

ἄρρενα καλεῖς. θήλειαν οὔσαν. ΣΤ. τῷ τρόπῳ  
 ἄρρενα καλῶ γὰ κάρδοπον ; ΣΩ. μάλιστα γε,  
 ὥσπερ γε καὶ Κλεώνυμον. ΣΤ. πῶς δὴ ; φράσον.  
 ΣΩ. ταυτὸν δύναται σοι κάρδοπος Κλεωνύμφ. 650  
 ΣΤ. ἀλλ', ὦγαθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ,  
 ἀλλ' ἐν θυεῖα στρογγύλη νεμάττετο.  
 ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν : ΣΩ. ὅπως ;  
 τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.  
 ΣΤ. τὴν καρδόπην θήλειαν ; ΣΩ. ὀρθῶς γὰρ λέ-  
 γεις. 655  
 ΣΤ. ἐκεῖνο δ' ἦν ἂν, καρδόπη, Κλεωνύμφ.

masculine termination to the word κάρδοπος, whereas the article prefixed to it proves that it is a noun feminine."

649. The wonderment of Strepsiades is again excited, and the reasoning by which it is allayed may perhaps be thus rendered: "Yes; your noun is masculine, for it ends in a masculine termination, as the word Κλεώνυμος does also. In other words, Κάρδοπος and Κλεώνυμος are one and the same thing." "One and the same thing?" rejoins the astonished auditor; "on the contrary, no two things are wider apart: instead of being himself a κάρδοπος, Cleonymus has no κάρδοπος whatever: for his kneadings are wont to be made (νεμάττετο) not in a κάρδοπος, but in a round mortar (θυεῖα στρογγύλη)." Whether in this obscure passage the round mortar implies Sicily, as it does in Vesp. (924. Br. Ed.), I do not undertake to say; but in that case the meaning would perhaps be, that Cleonymus, through the interest of his patron Cleon, had obtained some appointment in that island, where, like Laches, he had made considerable pickings.

652. στρογγύλη. Laert. de Pythag. VIII. 48. ἀλλὰ μὴν καὶ τὸν οὐρανὸν πρῶτον ὀνομάσαι κόσμον, καὶ τὴν γῆν στρογγύλην ὡς δὲ Θεόφραστος. Παρμενίδην ὡς δὲ Ζήνων, Ἡσίοδον. Cf. Plat. Phædr. 97, e.

Ib. νεμάττετο from ἐμάσσω.

654. Translate: "instead of ending in *ον*, your noun must in future terminate in *ην*, like the word Σωστράτην."

655. τὴν καρδόπην θηλείαν; Translate: "in other words, I am to give κάρδοπος a feminine termination." (This verse and the following, till the discovery of the Rav. MS., stood as follows, and so they stand in Brunck:

Στ. τὴν κάρδοπον θήλειαν ὀρθότερον λέγεις·  
 ἐκεῖνο δ' ἦν ἂν, καρδόπη, Κλεωνύμφ.)

656. "The inference of all which is, that as we say καρδόπη, so we must also say (here the speaker softens his voice to a most effeminate tone) Κλεωνύμφ." Socrates nods assent.

ΣΩ. ἔθ' ἔν τι περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,  
 ἄττ' ἄρρεν' ἐστίν, ἄττα δ' αὐτῶν θήλεα.

ΣΤ. ἀλλ' οἶδ' ἔγωγ' ἃ θήλέ' ἐστίν. ΣΩ. εἰπέ δή.

ΣΤ. Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία. 660

ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων ; ΣΤ. μυρία.

Φιλόξενος, Μελησίας, Ἀμυνίας.

ΣΩ. ἀλλ', ὦ πονηρὲ, ταῦτά γ' ἔστ' οὐκ ἄρρενα.

ΣΤ. οὐκ ἄρρεν' ὑμῖν ἐστιν ; ΣΩ. οὐδαμῶς γ', ἐπεὶ  
 πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνία ; 665

ΣΤ. ὅπως ἄν ; ὠδὶ, δεῦρο δεῦρ', Ἀμυνία.

ΣΩ. ὀρᾶς ; γυναῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤ. οὐκουν δικαίως ἦτις οὐ στρατεύεται ;

ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω ;

ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ ΣΤ. τί  
 δρῶ ; 670

658. ἄρρεν'. Laert. (II. 116.) de Stilpone: τοῦτον φασὶ περὶ τῆς Ἀθηνᾶς τῆς τοῦ Φειδίου τοιοῦτόν τινα λόγον ἐρωτῆσαι, Ἄρά γε ἡ τοῦ Διὸς Ἀθηνᾶ, θεὸς ἐστι; Φήσαντος δὲ, Ναί· Αὕτη δέ γε, εἶπεν, οὐκ ἐστὶ Διὸς, ἀλλὰ Φειδίου. συγχωρουμένου δὲ, Οὐκ ἄρα, εἶπεν, αὕτη θεὸς ἐστίν. ἐφ' ᾧ καὶ εἰς Ἀρειὸν πάγον προσκληθέντα, μὴ ἀρνήσασθαι, φάσκειν δ' ὀρθῶς διειλέχθαι. μὴ γὰρ εἶναι αὐτὴν θεόν, ἀλλὰ θεάν· θεοὺς δὲ εἶναι τοὺς ἀρρένας. καὶ μέντοι τοὺς Ἀρεοπαγίτας εὐθέως αὐτὸν κελεύσαι τῆς πόλεως ἐξελθεῖν.

664. ὑμῖν, redundant. οὐκ ἄρρεν' ἐν ὑμῖν ἐστίν. BR.

665. ἐντυχῶν Ἀμυνία. Cf. nos in Ach. 757.

670. κατακλινεῖς δευρὶ. We now come to a very singular scene; i. e. if the sense which will presently be affixed to it shall upon the whole appear not unsatisfactory or incorrect. It has been more than once observed in the course of the plays put forth by the present editor, that one striking feature of the Old Comedy of the Greeks was its custom of bringing abstract ideas and metaphorical expressions in a bodily shape before the eye; whole plays of Aristophanes being in fact sometimes little more than the expansion of some such<sup>d</sup> metaphorical expression or abstract idea. Now in regard to the

<sup>d</sup> Take for instance our author's Aves: what more likely than the following source of its origin? The famous expedition to Sicily is just taking place. Aristophanes meets in the streets his friend Eryximachus the physician, and the poet makes inquiry after their common acquaintance. "Well, and what's become of young Lysillus?" "Oh, like the rest of the world, he has taken flight for Sicily." "And Demetrius, where's he?" "Why faith, on the wing for the same place." The poet's brain is presently at work: every person he meets seems to

ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

hero of the present drama, (without going into the abstract idea of the drama itself,) what throughout has appeared the leading feature of his doctrine? It has been, if we have not misrepresented him, the spontaneous production of ideas; the object of the teacher being not so much to impregnate the minds of his pupils with thoughts derived from himself, as to bring to parturition thoughts with which the pupil's own mind was pregnant without himself being fully aware of it. To this experiment the brawny Strepsiades is now to be subjected, and he accordingly brings at his back the bed—that bed which appears at so early a stage of the play, but of which no satisfactory account has been given by the commentators—on which the intellectual *down-lying* is to take place. That he had been previously prepared and tutored within doors for the proceeding, is evident from his observations: his only concern is that the parturition shall not take place on the Socratic ἀσκάντης or σκίμπους (infr. 672.), experience having already taught him what obstructions he was likely to meet with *there*: but such a permission would have been to destroy the completeness of the scene, and Socrates is accordingly most determined in his refusal (674). Of the two great pupils of Socrates, it may be added, that to the congenial mind of Plato, (who I believe, as frequently laughed in his sleeve at his master as Aristophanes did openly,) this feature in his teacher's mode of philosophizing was of too rich a nature to be kept in the back ground: on the contrary, a considerable portion of his dialogues has been so entirely conducted on this principle of the Socratic philosophy, as to bear the appropriate name of *μαῦeutic*, or *obstetric* on that account. The cautious Xenophon steers more clear of a doctrine so liable to ridicule; but he is not without a specimen of it. (Œcon. c. XVIII. ad fin.)

Ib. κατακλιείς. Let us be allowed to illustrate a very common word from the philosophic writings. Laert. de Epimenid. I. 110. λαβῶν πρόβατα μελανὰ τε καὶ λευκὰ, ἤγαγε πρὸς τὸν Ἄρειον πάγον. κάκειθεν εἴασεν ἰέναι οἱ βούλονται, προστάξας τοῖς ἀκολούθοις, ἔνθα ἂν κατακλινοῖ αὐτῶν ἕκαστον, θύειν τῷ προσήκοντι θεῷ· καὶ οὕτω λῆξαι τὸ κακόν. Id. de Eudoxo VIII. 88. τινὲς δὲ φασὶ καὶ συμπόσιον ἔχοντι τῷ Πλάτωνι, αὐτὸν τὴν ἡμικύκλιον κατάκλισιν, πολλῶν ὄντων, εἰσηγήσασθαι.

Ib. τί δρῶ; a subj. and interrogative answering to a fut. verb: or, supply with Dawes *χρῆ ἴνα*. Cf. infr. 769. 813.

671. ἐκφρόντισόν τι. Schol. ἀντὶ τοῦ σκέψαι καὶ διανοήθητι περὶ τῶν ἰδία σοι συμφερόντων πραγμάτων. I translate, *ἐκφρόντισόν τι, extrude late, extrude by meditation some deep thought, (ἔνεκα) τῶν σεαυτοῦ πραγμάτων, which may benefit the general state of your affairs, (some of those internal matters or thoughts which so much trouble you.)*

have a set of pinions at his back: Athens herself, the poet's own bidding place, mounts up into the air and becomes Nephelococcygia, and the whole world are applying for wings to become denizens of it.

<sup>e</sup> See classification of his dialogues, ap. Laert. III. 49—51.



ΣΤ. μὴ δῆθ', ἰκετεύω σ', ἐνθάδ'· ἀλλ' εἶπερ γε χρῆ,  
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤ. κακοδαίμων  
ἐγὼ,

οἶαν δίκην τοῖς κόρεσι δώσω τήμερον.

675

ΧΟ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαν-  
τὸν

στρόβει πυκνώσας.

674. οὐκ ἔστι παρὰ (*besides*) ταῦτ' ἄλλα, i. e. *so it must be, and no other way*. Vesp. 1166. Pac. 110. Plat. Phædon 107, a. οὐκ οὐκ οὐκ ἔγωγε . . . ἔχω παρὰ ταῦτα ἄλλο τι λέγειν (where see Heindorf). Sophist. 250, c. Polit. 297, b. Theæt. 156, a. Phileb. 21, d. (where see Stalbaum). Dem. 305, 24. καὶ οὐδεὶς ἂν ἔχοι παρὰ ταῦτ' εἰπεῖν ἄλλο οὐδέν. Lucian IV. 87. κατὰ ταῦτα τοῖνυν ἅπαντες μὲν οἱ φιλοσοφούντες τὴν εὐ-  
δαιμονίαν ζητοῦσιν ὁποῖόν τι ἔστι, καὶ λέγουσιν ἄλλος ἄλλο τι αὐτὴν εἶναι, ὁ μὲν ἠδονὴν, ὁ δὲ, τὸ καλὸν, ὁ δὲ, ὅσα ἕτερα φασὶ περὶ αὐτῆς. εἰκὸς μὲν οὖν καὶ τούτων ἐν τι εἶναι τὸ εὐδαιμον· οὐκ ἀπεικὸς δὲ καὶ ἄλλο τι παρ' αὐτὰ πάντα.

675. Strepsiadēs here stretches himself on the bed, and Socrates covers him carefully with a number of fleeces (*infr.* 702.) by way of bed-clothes. The Chorus (not Socrates, as Brunck's text implies) give the "down-lyer" a word of advice. Socrates as accoucheur paces the stage in deep anxiety, waiting the moment of parturition.

676. διαθρεῖν (*ἀθρέω*), *to scrutinize, to observe closely*. Thes. 657. Eq. 543. Epicurus ap. Laert. X. 35. τοῖς μὴ δυναμένοις, ὧς Ἡρόδοτε, ἕκαστα τῶν περὶ φύσεως ἡμῖν ἀναγεγραμμένων ἐξακριβοῦν, μηδὲ τὰς μείζους τῶν συντεταγμένων βιβλίων διαθρεῖν, ἐπιτομήν κ. τ. λ. Cf. nos in Eq. 525.

Ib. πάντα τρόπον σαντὸν στρόβει πυκνώσας. "Sensus est: omni modo te ipsum versa (*meditando exerce*) collectum in te et velut constipatum." DIND.

677. στρόβειν (*στρόβος*, *a thing which moves in a circle*), *to perform a circular movement: metaph. to put in vehement motion*. Cf. nos in Eq. 371.

Ib. πυκνοῦν (*πυκνός*), *to draw into a heap*. Damoxenus ap. Athen. III. 103, b. Ἐπίκουρος οὕτω κατεπύκνου τὴν ἠδονὴν. Heraclitus ap. Laert. IX. 9. πυκνούμενον τὸ πῦρ ἐξυγραίνεται, συνιστάμενόν τε γίνεται ὕδωρ. The substantives connected with this verb belong much to philosophical language. Heraclitus ap. Laert. IX. 8. πῦρ εἶναι στοιχείον, καὶ πυρὸς ἀμοιβὴν τὰ πάντα ἀραιώσει καὶ πυκνώσει τὰ γινόμενα. Epicurus ap. Laert. X. 36. οὐ γὰρ οἶόν τε τὸ πύκνωμα τῆς συνεχοῦς τῶν ὄλων περιοδείας εἶδέναι, μὴ δυνάμενον διὰ βραχέων φωνῶν ἅπαν ἐμπεριλαβεῖν ἐν αὐτῷ ὃν καὶ κατὰ μέρος πρότερον ἐξακριβωθέν.

ταχὺς δ', ὅταν εἰς ἄπορον πέσης,  
 ἐπ' ἄλλο πῆδα  
 νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὀμμά-  
 των. 68ο

678. ἄπορον (ἀ, πόρος). While Strepsades is preparing for his ἀπορία beneath the bed-clothes, let us be permitted to initiate the reader, unversed in such matters, in some of the artificial ἀπορίαί of the philosophic schools. Zeno ap. Laert. VII. 82. καὶ ἄποροι δέ τινες εἰσὶ λόγοι ἑγκεκαλυμμένοι καὶ διαλεληθότες, καὶ ἡ σωρείται, καὶ ἡ κερατίδες, καὶ ἡ οὔτιδες. Id. ap. eund. VII. 43. ὁμοίως δὲ καὶ λόγων καὶ τρόπων καὶ συλλογισμῶν, καὶ τῶν παρὰ τὴν φωνὴν καὶ τὰ πράγματα σοφισμάτων. ὧν εἶναι ἡ ψευδομένους λόγοις, καὶ ἀληθείουτας, καὶ ἀποφάσκοντας, σωρείτας τε καὶ τοὺς ὁμοίους τούτοις, ἐλλιπεῖς καὶ ἀπόρους, καὶ περαινοντας, καὶ ἐγκεκαλυμμένους, κερατίδας τε καὶ οὔτιδας, καὶ ἡ θερίζοντας. Cf. Lucian II. 161. III. 153. IV. 106. V. 101. 247. Plut. de Antiphonte, ἐν τοῖς ἀπόροις τεχνικός.

679. πῆδα. Cf. infr. 1338.

68ο. γλυκύθυμος. Lysist. 551. γλυκύθυμος Ἔρωσ.

f The veiled or covered ἀπορία was of this nature. The question was put: "Do you know your father?" The answer returned was, "I do know him." Again it was asked, "Do you know this person in the veil?" The reply being in the negative, the retort was, "Then you do not know your father, for this veiled person is your father." The same silly nonsense, by substituting the word διαλεληθῶς for ἐγκεκαλυμμένος, characterized the second of these schemes.

g The σωρείτης is familiar to Latin scholars, as the *acervus* of Horace and *acervalis* of Cicero (de Divinat. II. 4.). Its tendency is well known by an example of Cuijaci. "Are three sheep too few to constitute a flock?" "Certainly." "Are four?" "Certainly also." "Five?" "The same." "If we add one more, will it then be a flock?" "It will still not be a flock." By repeating the question, however, the respondent is obliged to admit that a flock has been formed, and the questionist triumphantly retorts, "Then one sheep makes a flock."

h "What you have not lost, you have in possession. You have not lost horns: ergo, you have horns."

i Ammonius ad Categoriās Aristotelis, folio 58. verso: αἱ Οὔτιδες παραλογισμοί, κατὰ τὸν παρ' Ὀμήρῳ Ὀδυσσεά, ἐν καιρῷ Οὔτιν ἑαυτὸν καλέσαντα. Οὔτινος παραλογισμοῦ παράδειγμα. Εἰ τίς ἐστιν ἐν Ἀθήναις, οὗτος οὐκ ἔστιν ἐν Μεγάροις. ἂν θρωπος δὲ ἔστιν ἐν Ἀθήναις. ἄνθρωπος ἄρα οὐκ ἔστιν ἐν Μεγάροις.

k "Est autem pseudomenos, sermo, cui quicquid respondeas, falsum reperietur. Habuit nomen a mentiente: quoniam exempli gratia sumitur is qui mentitur. Hoc modo: An mentitur is qui mentiri se dicit? Cui si respondeas mentiri, colligitur statim, non mentiri: quod vere dixerit, se mentiri." Cuijaci.

l "Nomen accepit a metendi ratione, quæ in hoc syllogismo usurpatur. Id nos docuit Ammonius in librum Aristotelis Περὶ ἑρμηνείας, sect. 2. cap. 10. Ammonii verba sunt: εἰ θεριεῖς φησιν, οὐχὶ, τάχα μὲν θεριεῖς, τάχα δὲ οὐ θεριεῖς· ἀλλὰ πάντως θεριεῖς· καὶ, εἰ μὴ θεριεῖς, ὡσαύτως οὐχὶ τάχα μὲν θεριεῖς, τάχα δὲ οὐ θεριεῖς· ἀλλὰ πάντως οὐ θεριεῖς. ἀλλὰ μὴν ἐξ ἀνάγκης ἦτοι θεριεῖς, ἢ οὐ θεριεῖς· ἀνήρηται ἄρα τὸ τάχα, εἴπερ μήτε κατὰ τὴν ἀντίθεσιν τοῦ θεριεῖν πρὸς τὸ μὴ θεριεῖν ἔχει χώραν." Menage ap. Laert. 2 tom. p. 275. Well might Seneca exclaim: "O pueriles ineptias! in hoc supercilia subduximus? in hoc barbam demisimus? hoc est, quod tristes docemus et pallidi?" See further, Laert. II. 101. VII. 25. 186. Brucker I. 613. Menage ap. Laert. 2 tom. 121-4.

ΣΤ. ἀτταταῖ ἀτταταῖ.

ΧΟ. τί πάσχεις ; τί κάμνεις ;

ΣΤ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος

δάκνουσί μ' ἐξέρποντες οἱ—Κορίνθιοι,

καὶ τὰς πλευρὰς δαρδάπτουσιν,

καὶ τὴν ψυχὴν ἐκπίνουσιν,

καί μ' ἀπολοῦσιν.

685

Ib. ὕπνος. If the reader wishes to know philosophically how this "sweet nourice of digestion" is originated, he will consult Plutarch de Plac. Phil. V. 23. Brucker de secta Ionica I. 517. de Italica I. 1134. de Aristotele I. 823. The Socratic practice on this point conformably with the theory, so studiously, and it may be thought so tiresomely pursued through the notes of this play, would of course be in unison with one of the Pythagorean symbols, thus explained by Iamblichus (Adhort. 29.): τὸ δὲ "στρωμάτων ἐξαστάς συνέλισε αὐτὰ καὶ τὸν τύπον συστόρνυε" τοῦτο παραγγέλλει "ὅτι φιλοσοφεῖν ἐπιβαλλόμενος νοητοῖς λοιπὸν καὶ ἀσωμάτοις προσοικείου σεαυτόν. ἐκ τοῦ οὖν ἀμαθείας ὕπνου καὶ νυκτοειδοῦς σκότους ἐξανιστάμενος μηδὲν συνεπισπῶ σεαυτῷ σωματικὸν εἰς τὸ τῆς φιλοσοφίας ἡμεροειδές, ἀλλὰ πάντα τὰ τοῦ ὕπνου ἐκείνου ἔχνη τῆς μνήμης τῆς σεαυτοῦ ἐκκάθαιρε καὶ ἐξαφάνιζε. For the Samian philosopher's own practice on this point, see Iambl. Vit. III. 13.

681. After a pause of some duration, Strepsiades is heard humming under the bed-clothes one of those chaunts by which the Athenian soldiers were wont to relieve a night-watch (infr. 693.) or garrison duty. Suddenly a piteous cry is heard, and Socrates, supposing that the first birth-pangs are come, pauses for a moment; but his obstetric skill soon teaching him that this is a false alarm, he continues to pace the stage as before, leaving the conversation to be supported by the Chorus.

683. The head of Strepsiades just peeps up from under the clothes.

684. Κορίνθιοι, i. e. κορεῖς. Schol. MS. δέον οἱ κορεῖς εἰπεῖν, Κορίνθιοι εἶπεν· ἐπειδὴ οἱ Ἀθηναῖοι καὶ οἱ Κορίνθιοι κατ' ἐκείνο καιροῦ πόλεμον εἶχον, καὶ οἱ Κορίνθιοι τὰ τῆς Ἀττικῆς εἰδῆμον. BR.

685. δαρδάπτω (a prolonged form of δάπτω), to tear in pieces. Ran. 66. τοιουτοσὶ τοίνυν με δαρδάπτει πόθος | Εὐριπίδου. II. XI. 479. ὠμοφάγοι μιν θῶες ἐν οὔρει δαρδάπτουσιν.

686. "Aristoph. Nub. in like manner calls the blood ψυχὴ. And they drink up my soul, or life, i. e. my blood." Parkhurst's Hebrew Lex. p. 459.

687. The head of Strepsiades rises further above the bed-clothes; till he gradually sits bolt upright, conversing with the Chorus.

ΧΟ. μή νυν βαρέως ἄλγει λίαν.

ΣΤ. καὶ πῶς ; ὅτε μου

φρουῖδα τὰ χρήματα, φρούδη χροιά,

690

φρούδη ψυχὴν, φρούδη δ' ἐμβάσ·

καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς

φρουρᾶς ἄδων

ὀλίγου φρουῖδος γεγένημαι.

ΣΩ. οὗτος, τί ποιεῖς ; οὐχὶ φροντίζεις ; ΣΤ. ἐγώ ;

νὴ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας ; 696

ΣΤ. ὑπὸ τῶν κόρεων εἶ μού τι περιλειφθήσεται.

ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἀλλ', ὦγαθ', ἀπόλωλ' ἀρ-  
τίως.

ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.

690. φρουῖδα=ἀφανῆ, *has disappeared*. Ran. 305. ἤμπουσα φρούδη. SPANH. For instances of similar phraseology in Euripides, see Hec. 159. 335. Androm. 1081. 1222. Heracl. 702. &c. &c.

693. φρουρᾶς sc. οὔσης vel ἔνεκα. Herodot. VII. 59. ἐν τῷ τείχῳ ἐδέδμητο βασιλῆϊον . . . καὶ Περσέων ἢ φρουρῆ (watch-post) ἐν αὐτῷ κατ-εστήκεε ὑπὸ Δαρείου. Cf. Æsch. Agam. 15. Prom. 146.

696. Socrates, who has been pacing the stage in deep thought, now approaches the ἀσκάντης and its occupant. In the conversation which ensues, the reader will of himself assign tones of the loftiest bearing, and a philosophic indifference for sufferings, bodily or mental, to the master, tones of the most piteous and lachrymose kind to the pupil.

699. μαλθακιστέα, *we must not play the coward*. (For construction, cf. nos in Ach. 341.) The actor's manner and tone of voice would give to understand that a favourite Socratic term and mode of thinking were here implied. Alcib. 124, d. οὐκ ἀποκητέον οἷδὲ μαλθακιστέον. Phaedon 85, c. τὸ μέντοι αὐτὰ λεγόμενα περὶ αὐτῶν μή οὐχὶ παντὶ τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι πρὶν ἂν πανταχῇ σκοπῶν ἀπέπειη τις, πάννυ μαλθακοῦ εἶναι ἀνδρός. Phileb. 21, d. Πρω. εἰς ἀφασίαν παντάπασί με, ὃ Σώκρατες, οὗτος ὁ λόγος ἐμβέβληκε τὰ νῦν. Σω. μήπω τοίνυν μαλθακίζόμεθα, τὸν δὲ τοῦ νοῦ μεταλαβόντες αὐτὸν βίον ἴδωμεν. Sophist. 241, c. τί οὖν ; ἀποστη-σόμεθα νῦν μαλθακισθέντες ; Menon 81, d. οἴκουν οἷ πείθεσθαι τοῖτ' τῷ ἐριστικῷ λόγῳ· οὗτος μὲν γὰρ ἂν ἡμᾶς ἀργούς ποιήσειε καὶ ἔστι τοῖς μαλακοῖς τῶν ἀνθρώπων ἡδὺς ἀκοῦσαι, ὅτε δὲ ἐργατικούς τε καὶ ζητητικούς ποιεῖ.

<sup>m</sup> Laert. de Menedemo, II. 125. πεμφθεὶς δὲ φρουρὸς ὁ Μενέδημος ὑπὸ τῶν Ἐρετριέων εἰς Μέγαρα, ἀνήλθεν εἰς Ἀκαδημίαν πρὸς Πλάτωνα, καὶ θηραθεὶς κατέλιπε τὴν στρατείαν.



ἐξευρετέος γὰρ νοῦς ἀποσπτερητικὸς 700  
 κἀπαιόλημ'. ΣΤ. οἴμοι, τίς ἂν δῆτ' ἐπιβάλοι  
 ἐξ ἀρνακίδων—γνώμην ἀποσπτερητίδα ;  
 ΣΩ. φέρε νυν, ἀθρήσω πρῶτον, ὅ τι δρᾷ, τουτονί.  
 οὔτος, καθεύδεις ; ΣΤ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.  
 ΣΩ. ἔχεις τι ; ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'. ΣΩ. οὐδὲν  
 πάνυ ; 705

Ib. *περικαλυπτέα, we must be covered up.* Socrates here throws the bed-clothes again over Strepsiades, who speaks his next speech from beneath them.

700. ἐξευρετέος Dind. ἐξευρητέος R.V. εὔρητέος Br. Herm. Bek.

701. ἀπαιόλημα=ἀπαιολή=ἀποσπέρσις, a cunning abstraction or deprivation of any thing. Cf. *infr.* 1104. and Blomf. Gl. in Choeph. v. 989.

ib. As Socrates is throwing (ἐπιβάλλει) the lamb or sheep fleeces (ἀρνακίδας) upon Strepsiades, the latter, before he is finally covered up, delivers himself of a wish, suggested by the equivoque in the words ἀρνακίς and ἄρνησις.

702. ἀρνακίς. Plat. Conviv. 220, b. ἐνειλιγμένοι τοὺς πόδας εἰς πέλους καὶ ἀρνακίδας.

Ib. γνώμην ἀποσπτερητίδα, i. e. the great maxim—so long sought and so late found—which is to deliver Strepsiades from his debts and duns. (The head of Strepsiades is at last under the bed-clothes again. A long pause: Socrates traversing the stage as before: Strepsiades supposed to be in search of his γνώμη ἀποσπτερητίς.)

703. Socrates again approaches the bed, and questions the mediator.

Ib. ἀθρήσω τουτονί, a well known Atticism. On φέρε νυν followed by a subjunctive, see nos in Ach. 1018.

705. ἔχεις τι, i. e. εἰληφάς τι ; a sportsman's and angler's <sup>n</sup> question. Soph. Aj. 875. Semi-chor. ἔχεις οὖν ; Semi-chor. πόνου γε πλῆθος, κούδεν εἰς ὄψιν πλέον. Plat. Conviv. 175, d. (after a long previous *phrontism* on the part of Socrates), τὸν οὖν Ἀγάθωνα, τυγχάνει γὰρ ἔσχατον κατακείμενον μόνον, Δεῦρ' ἔφη φάναι, Σώκρατες, παρ' ἐμέ κατακείσο,

<sup>n</sup> It was an answer to this question, which, according to Proclus, deprived the world of no less a person than the author of the *Iliad*. Καθεζόμενον δὲ (λέγουσιν) ἐπί τινος ἀκτῆς, θεασάμενον ἁλιεῖς, προσπεινῶν αὐτοὺς, καὶ ἀνακρίναι τοῖσδε τοῖς ἔπεισιν·

\* Ἄνδρες ἀπ' Ἀρκαδίας θηρήτορες, ἦ β' ἔχομέν τι ;

ἰποτυχόντα δὲ αὐτῶ ἕνα εἰπεῖν·

Ὅς ἐλομεν, λιπόμεσθ' οὐς δ' οὐχ ἔλομεν, φερόμεσθα.

οὐκ ἐπιβάλλοντος δὲ αὐτοῦ διελέσθαι τὸ αἰνίγμα, ὅτι ἐπ' ἰχθυῖαν καταβάντες ἀφήμαρτον, φθειρισάμενοι δὲ, ὄσους μὲν ἔλαβον τῶν φθειρῶν ἀποκτείναντες ἀπολείπουσιν, ἴσσοι δὲ αὐτοὺς διέφυγον, ταύτους ἀποκομίζουσι· οὕτω δὲ ἐκείνον ἀθυμήσαντα, σύννον ἀπιέναι, τοῦ χρησμοῦ ἔννοιαν λαμβάνοντα· καὶ οὕτως ὀλισθέντα περιπταῖσαι λίθω καὶ τριτταῖον τελευτήσαι. Proc. Chrest. p. 466. in Gaisford's *Hephæstion*.

οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ;

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

ΣΩ. αὐτὸς ὅ τι βούλει πρῶτος ἐξευρὼν λέγε.

ΣΤ. ἀκήκοας μυριάκις ἀγὼ βούλομαι,  
περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.

710

ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα  
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,

ἵνα καὶ τοῦ σοφοῦ ἀπτόμενός σου ἀπολαύσω ὃ σοι προσέστη ἐν τοῖς προθύροις. δῆλον γὰρ ὅτι εὖρες αὐτὸ καὶ ἔχεις· οὐ γὰρ ἂν προαπέστης.

708. “*Tu ipse primus aliquid inveni, idque mihi exprope.*” HERM. Let the reader again compare with the words here put into the mouth of Socrates some remarks of Schleiermacher, quoted sup. p. 105, and, if he thinks fit, add the following observations by the same writer. “But even in his oral instruction, and still more in the written imitation of it, when we consider further, that Plato’s object was to bring the still ignorant reader nearer to a state of knowledge, or that he at least felt the necessity of being cautious with regard to him not to give rise to an empty and conceited notion of his own knowledge in his mind, on both accounts it must have been the philosopher’s chief object to conduct every investigation in such a manner from the beginning onwards, as that he might reckon upon the reader’s either being driven to an inward and self-originated creation of the thought in view, or submitting to surrender himself most decisively to the feeling of not having discovered or understood any thing. To this end, then, it is requisite,” &c. &c. p. 17.

711. καλύπτου. (Theoph. Ch. 10. διφᾶν τὰ καλύμματα.) Strepsiades, whose head has been at large during one or two of his preceding speeches, is here closely wrapped up again, while Socrates delivers some more of those practical precepts respecting his mode of philosophizing, in the exposition of which Plato will be found so closely harmonizing with Aristophanes. (The process of covering or uncovering the new Phrontist may now be left to the reader.)

Ib. “*σχάσας τὴν φ. est coercere cogitationem ne divagetur.*” DIND. I doubt whether this is the proper meaning. The Scholiast, among other meanings, says, ἔστι δὲ καὶ σχάζειν τὸ τέμνειν τὴν φλέβα : the σχάζειν λεπτὴν therefore appears to me to imply that *fine cutting* of a thought, which, in the Platonic Phædrus, Socrates is made to express in the following terms: *πρὶν ἂν τις τό τε ἀληθές ἐκάστων εἰδῆ περιῶν λέγει ἢ γράφει, κατ’ αὐτό τε πᾶν ὀρίζεσθαι δυνατὸς γένηται, ὀρισίμενός τε πάλιν κατ’ εἶδη μέχρι τοῦ ἀτμήτου τέμνειν ἐπιστηθῆ.* Phædr. 277, b.

712. κατὰ μικρὸν, *gradually.* Xen. Mem. IV. 3. 9. οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε κ. τ. λ. Iamb. Adhort. 20. οὐ γὰρ ἡδὺ τοῖς ἀνθρώποις, ἄλλον τινὰ τιμᾶν· αὐτοὶ

ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤ. οἶμοι τάλας.  
 ΣΩ. ἔχ' ἀτρέμα· κὰν ἀπορῆς τι τῶν νοημάτων,  
 ἀφείς ἀπελθε· κᾶτα τὴν γνώμην πάλιν  
 κίνησον ἀθίς αὐτὸ καὶ ζυγώθρισον.

715

γὰρ στερίσκεσθαι τινος ἡγούνται· χειρωθέντες δὲ ὑπὸ τῆς ἀνάγκης αὐτῆς καὶ κατὰ σμικρὸν ἐκ πολλοῦ ἐπαχθέντες ἐπαινέται καὶ ἄκουτες ὅμως γίνονται.

713. διαιρῶν. Division and subdivision were a great feature in the Pythagorean as well as the Socratic philosophy. Iambl. Adhort. 5. δεῖ δὲ λοιπὸν αὐταῖς ταῖς Πυθαγορικαῖς διαιρέσεσι προσχρῆσθαι εἰς τὸ προτρέπειν. πάντῃ γὰρ ἐντρεχῶς καὶ τελεώτατα καὶ πρὸς τὰς ἄλλας φιλοσοφίας ἐξηλλαγμένως οἱ κατὰ τήνδε τὴν αἴρεσιν διήρουν ἐπόμενοι ταῖς ἐκείνου διδασκαλίαις τὸν εἰς παρόρμησιν ἐπὶ φιλοσοφίαν λόγον, εὐμηχάνως ἐπιρρωνύντες καὶ πιστοῦμενοι ἀποδείξουσιν ἐπιστημονικωτάταις μηδὲν ἀνακόλουθον συναγούσαις. Cf. Iambl. de Vit. Pyth. XVIII. 82. To understand into what minute divisions and subdivisions a Socratic disputation was often carried, the reader should peruse the Sophista and Politicus of Plato. A work like the present must be content with a few verbal illustrations. Socrates de seipso ap. Plat. Phædr. 266, b. τούτων δὲ ἔγωγε αὐτός τε ἐραστής τῶν διαιρέσεων καὶ συναγωγῶν. Charm. 163, d. (cf. Lach. 197, d.) καὶ γὰρ Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιρούντος. Cratyl. 396, a. διελόντες αὐτὸ τριχῆ. Add Polit. 261, a. 262, d. 264, b. Tim. 35, b. so also διαιρεῖσθαι. Charm. 169, b. ἐγὼ μὲν οὐ πιστεύω ἔμαντῶ ἱκανὸς εἶναι ταῦτα διελέσθαι. Sophist. 253, d. τὸ κατὰ γένη διαιρεῖσθαι καὶ μῆτε ταυτὸν εἶδος ἕτερον ἡγήσασθαι μὴβ' ἕτερον ὄν ταυτὸν μῶν οὐ τῆς διαλεκτικῆς φήσομεν ἐπιστήμης εἶναι; Hip. Maj. 304, a. ἀλλὰ δὴ γ', ὦ Σώκρατες, τί οἷε ταυτ' εἶναι ξυνάπαντα; κνίσματά τοι ἔστι καὶ περιτμήματα τῶν λόγων, ὃ περ ἄρτι ἔλεγον, κατὰ βραχὺ διηρημένα. In the clever distinctions made between Æschylus and Euripides in our author's *Ranæ*, the dividing and subdividing of words constitutes a marked feature in the latter. 828. ῥήματα δαιομένη (γλῶσσα sc.) καταλεπτολογῆσει | πνευμόνων πολὺν πόνον.

714. ἀπορῆς. Having in a previous verse made some allusion to the *aporetic* or *doubting* philosophy, it may here be observed, that it was generally accompanied with profuse perspiration. So Brucker de Secta Eclectica: "Adducto loco quodam Platonis, narrat Proclus, de eo dubitasse Longinum et Origenem: adeo ut etiam Porphyrius affirmaverit, Origenem triduum integrum in eo hæsisse, et clamantem ac rubore suffusum multum sudasse, quod magnum dubitandi argumentum esse ipse diceret." II. 241.

716. κίνησον. That this word was not to be pronounced by the actor

οἱ Laert. de Pyrrhone IX. 69. οἷτοι πάντες, Πυρρώνειοι μὲν ἀπὸ τοῦ διδασκάλου, ἀπορητικοὶ δὲ καὶ σκεπτικοὶ, καὶ ἔτι ἐφεκτικοὶ, καὶ ζητητικοί, ἀπὸ τοῦ οἶον δόγματος προσηγορεύοντο· ζητητικὴ μὲν οὖν φιλοσοφία (cf. infr. 731.) ἀπὸ τοῦ πάντοτε ζητεῖν τὴν ἀλήθειαν· σκεπτικὴ δὲ, ἀπὸ τοῦ σκέπτεσθαι αἰεὶ, καὶ μηδέποτε εὐρίσκειν· ἐφεκτικὴ δὲ, ἀπὸ τοῦ μετὰ τὴν ζήτησιν πάθους, λέγω δὲ τὴν ἐποχὴν· ἀπορητικοὶ δὲ, ἀπὸ τοῦ δογματικούς ἀπορεῖν καὶ αὐτούς.

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

ΣΤ. ἔχω τόκου γνώμην ἀποστερητικήν.

ΣΩ. ἐπίδειξον αὐτήν. ΣΤ. εἶπέ δὴ νῦν μοι τοδί·

γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλήν,

720

καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὲ

αὐτὴν καθείρξαιμ' ἐς λοφεῖον στρογγύλον,

ὥσπερ κάτοπτρον, κᾶτα τηροίην ἔχων,

in an ordinary way, the following philosophical aphorisms will serve to shew:

Πυθαγόρας, κίνησίς ἐστι διαφορά τις ἢ ἑτερότης ἐν ὕλῃ.

Δημόκριτος, ἐν γένος τῆς κινήσεως τὸ κατὰ παλμόν.

Ἡράκλειτος ἡρεμίαν μὲν καὶ στάσις ἐκ τῶν ὄλων ἀνῆρει· ἔστι γὰρ τοῦτο τῶν νεκρῶν· κίνησιν δὲ αἰδίων μὲν τοῖς αἰδίοις, φθαρτὴν δὲ τοῖς φθαρτοῖς. Plut. de Plac. Phil. I. 23.

Θαλῆς ἀπεφήνατο πρῶτος τὴν ψυχὴν, φύσιν ἀεικίνητον ἢ αὐτοκίνητον.

Πυθαγόρας, ἀριθμὸν ἑαυτὸν κινοῦντα· τὸν δ' ἀριθμὸν ἀντὶ τοῦ νοῦ παραλαμβάνει.

Πλάτων, οὐσίαν νοητὴν, ἐξ ἑαυτῆς κινητὴν, κατ' ἀριθμὸν ἐναρμόνιον κινουμένην. Id. Ib. IV. 2. See also Apollon. Vit. Epist. 8.

Ib. ζύγωθρον (ζυγός, *to yoke*), *a bolt, a cross beam*. ζυγωθρίζειν, *to keep under lock and key*.

721. καθαίρειν, to bring down from some height, as in Herodotus (II. 147.) from a throne. Plat. Gorg. 513, a. πεισόμεθα ὑπερ φασὶ τὰς τὴν σελήνην καθαιρούσας, τὰς Θετταλίδας. Lucian II. 36. τὴν Σελήνην δὲ καθαίρεις ἐκ τοῦ οὐρανοῦ. Virgil Ec. VIII. 69. Carmina vel cælo possunt deducere lunam.

722. λοφεῖον, a case in which *men* kept their helmet-crests (cf. nos in Ach. 1007), and *women* their mirrors (κάτοπτρα), and of which we should perhaps have known more, had the philosopher Aristippus's Treatise on Mirrors, addressed to the courtesan Laïs (Laert. II. 84.), come down to us.

723. κάτοπτρον (κάτοπτος, ὄψομαι), *a mirror*. Blomf. Gloss. in Ag. p. 254. Arist. Thes. 140. τίς δαὶ κατόπτρον καὶ ξίφους κοινωνία; Laert. de Zenone VII. 19. μειρακίον δὲ περιμεγύτερον παρὰ τὴν ἡλικίαν ἐρωτῶντος ζήτημά τι, προσήγαγε πρὸς κάτοπτρον, καὶ ἐκέλευσεν ῥέμβλέψαι. ἔπειτ' ἠρώτησεν εἰ δοκεῖ αὐτῷ ἀρμόττοντα εἶναι ὄψει τοιαύτη ζητήματα.

Πνίγομ' ὅταν εὐγένειαν, οὐδὲν ὦν, καλῶς

λέγη τις αὐτὸς δυσγενῆς ὦν τῷ τρόπῳ·

τίς γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία;

Epicharm. in Floril. Stob. p. 365.

For a speculum of a very wonderful kind, see Lucian's True History,

p Laert. de Socrate II. 33. ἤξιον δὲ καὶ τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν' εἰ μὲν καλοὶ εἴεν, ἄξιοι γίνοντο· εἰ δ' αἰσχροὶ, παιδεία τὴν δυσεϊδειαν ἐπικαλύπτειν. de Zenone VII. 17. ὀχετίον καλλωπιζομένου τινὸς ὀκνηρῶς ὑπερβαίνοντος, Δικαίως, εἶπεν, ὑφορᾷ τὸν πηλόν· οὐ γὰρ ἔστιν ἐν αὐτῷ κατοπτρῆσασθαι.



ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ' ; ΣΤ. ὅ τι ;

εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,

725

οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. ὅτιν' τί δή ;

ΣΤ. ὅτιν' κατὰ μῆνα τάργυριον δανείζεται.

ΣΩ. εὐ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν,

εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,

ὅπως ἂν αὐτὴν ἀφανάσειας εἰπέ μοι.

730

ΣΤ. ὅπως ; ὅπως ; οὐκ οἶδ'· ἀτὰρ ζητητέον.

IV. 244. The reader who wishes to enter still more philosophically into the subject of mirrors, is referred to Plutarch, *περὶ κατοπτρικῶν ἐμφάσεων*.

Ib. *τηροίην*. Bias ap. Laert. I. 87. βραδέως ἐγχείρει τοῖς πραττομένοις· ὁ δ' ἂν ἔλη, βεβαίως τηρῶν διάμενε.

725. ἀνατέλλειν, *to rise*. Herodot. IV. 40. 45. τὰ πρὸς ἥλιον ἀνατέλλοντα.

726. ὅτιν' τί δή. Rav. Dind. *τίη τί δή*. Br.

727. "Because money is lent monthly by the moon," "and consequently, the loan being required on the last day of the moon, if I get rid of the moon, I get rid of my debt also."

728. προβαλῶ, propose as a problem to you.

730. ὅπως, *in what manner*. Cf. nos in Eq. 79.

731. *ζητητέον*. The pause made by Strepsiades before he pronounces this term of the schools, the knowing nod which he gives Socrates while pronouncing it, and the voluntary retreat which he makes under the bed-clothes to pursue his own particular *ζήτησις*, will be better appreciated when the reader has gone through the following *farrago*, in which grave and gay, moral and philosophical, have been huddled together with little attention to arrangement, except that of laying a general foundation first, and applying particular instances afterwards. Laert. de Platone III. 49. τοῦ δὲ λόγου τοῦ Πλατωνικοῦ δύο εἰσὶν ἀνωτάτω χαρακτήρες· ὁ τε ὑψηγητικός, καὶ ὁ ζητητικός . . . τοῦ δὲ ζητητικοῦ δύο εἰσὶν οἱ πρῶτοι χαρακτήρες· ὁ τε γυμναστικός, καὶ ἀγωνιστικός. καὶ τοῦ μὲν γυμναστικοῦ, μαιευτικός τε καὶ πειραστικός. τοῦ δὲ ἀγωνιστικοῦ, ἐνδεικτικός καὶ ἀνατρεπτικός. Iamb. Vit. Pyth. V. 27. ἔξω τε τῆς πόλεως οἰκεῖον τῆς αὐτοῦ φιλοσοφίας ἄντρον ποιησάμενος, ἐν τουτῷ τὰ πολλὰ τῆς νυκτὸς καὶ τῆς ἡμέρας διέτριβε, καὶ τὴν ζήτησιν ἐποιεῖτο τῶν ἐν τοῖς μαθήμασι χρησίμων. Philost. de Apollonio I. 18. ἐρομένου δὲ αὐτὸν τῶν στενολεσχούντων τινὸς, ὅτου ἔνεκα οὐ ζητοίη ; ὅτι, ἔφη, μερᾶκιον ὦν, ἐζήτησα· νῦν δὲ οὐ χρὴ ζητεῖν, ἀλλὰ διδάσκειν ἅ εὔρηκα. Laert. de Socrate II. 22. ἀποδημίας δὲ οὐκ ἐδεήθη, καθάπερ οἱ πλείους, . . τὸ δὲ αὐτόθι μένων, φιλονεικότερον συνεχίζει τοῖς προσδιαλεγόμενοις. Socrates

1 Id de Socrate II. 21. πολλάκις δὲ βιαίτερον ἐν ταῖς ζητήσεσι διαλεγόμενον, κουνυλλίεσθαι καὶ παρατίλλεσθαι, τὸ πλεόν τε γελάσθαι καταφρονούμενον· καὶ πάντα ταῦτα φέρειν ἀνεξιμάκως. ὕθην καὶ λακτισθέντα, ἐπειδὴ ἠνέσχето, τινὸς θαυμάσαντος, εἰπεῖν, Εἰ δέ με ὕνος ἐλάκτισε, δίκην ἂν αὐτῷ ἐλάγχανον ;

ΣΩ. μή νυν περι σαυτὸν εἶλλε τὴν γνώμην αἰεὶ,  
 ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἀέρα,  
 λινόδετον ὥσπερ μηλολόνην τοῦ ποδός.

ΣΤ. εὔρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην, 735  
 ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποῖαν τινά;

ap. Platon. in Menone 86, d. βούλει οὖν ἐπειδὴ ὁμοουόμεν ὅτι ζητηέον περι οὐ μή τις οἶδεν, ἐπιχειρήσωμεν κοινή ζητεῖν τί ποτ' ἐστὶν ἀρετή; Id. ap. eund. 81, d. τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μαθῆναι ἀνάμνησις ὅλον ἐστίν. Laert. de Heraclito IX. 4. ἤκουσέ τε οὐδενὸς ἀλλ' αὐτὸν ἔφη διζήσασθαι, καὶ μαθεῖν πάντα παρ' ἑαυτοῦ. Id. de Menedemo II. 136. ἐν δὲ ταῖς ζητήσεσι ὤδε μάχιμος ἦν, ὥσθ' ὑπώπια φέρων ἀπήει. Id. de Carneade IV. 63. δεινῶς τε ἦν ἐπιπληκτικός, καὶ ἐν ταῖς ζητήσεσι δύσμαχος. Id. de Zenone VII. 15. ἦν δὲ καὶ ζητητικός, καὶ περι πάντων ἀκριβολογούμενος. Id. de Pyrrhone IX. 64. ἐν τε ταῖς ζητήσεσιν ὑπ' οὐδενὸς κατεφρονεῖτο, διὰ τὸ ἐξοδικῶς λέγειν τε καὶ πρὸς ἔρωτησιν. Id. de eodem IX. 69. καὶ ἐν Ἡλιδι καταπονούμενος ὑπὸ τῶν ζητούντων ἐν τοῖς λόγοις, ἀπορρήξας θοιμάτιον, διενήξατο τὸν Ἀλφείον. ἦν οὖν πολεμιώτατος τοῖς σοφισταῖς. Cleobulus ap. eund. I. 92. καὶ ὅταν τις ἐξίη τῆς οἰκίας, ζητεῖτω πρότερον τί μέλλει πράσσειν· καὶ ὅταν εἰσέλθῃ πάλιν, ζητεῖτω τί ἔπραξε. Menedem. ap. eund. VI. 103. δεῖ ζητεῖν Ὅττι τοι ἐν μεγάροισιν κακόν τ' ἀγαθόν τε τέτυκται. Myson ap. eund. I. 108. μή ἐκ τῶν λόγων τὰ πράγματα, ἀλλ' ἐκ τῶν πραγμάτων τοὺς λόγους ζητεῖν. οὐ γὰρ ἔνεκα τῶν λόγων τὰ πράγματα συντελεῖσθαι, ἀλλ' ἔνεκα τῶν πραγμάτων τοὺς λόγους. Antiph. in Plut. Vit. X. Orat. γενομένης δὲ παρὰ πότον ζητήσεως τίς ἀριστός ἐστι χαλκός, καὶ τῶν πολλῶν διαφερομένον, αὐτὸν εἰπεῖν, “ Ἀριστον εἶναι ἐξ οὗ Ἀρμόδιος καὶ Ἀριστογείτων πεποίηται.”

732. εἶλλω=ἴλλω, *to turn round*. Arist. Thes. 846. ἴλλος γεγένημαι προσδοκῶν. (See a learned dissertation on the root of the verb εἶλλω in Phil. Mus. I. 405.) Sensus est: “ non jam apud te semper cohibe cogitandi vim.” DIND.

733. “ Dimitte mentis tuæ cogitationem in aerem velut scarabæum filo revinctum ex pede.” KUST.

734. λινόδετον (δέω), *tied with thread*. Cf. Stocker's Persius, Sat. V. 118.

Ib. μηλολόνη, *the golden chafer*, (cf. Vesp. 1342,) which the Attic boys, it appears, used to torment as our own boys do the cockchafer.

\* Ἡ χαλκὴν μοι μῦαν ἢ κύθρην παίξει·  
 ἢ μηλολόνης ποσσὶν ἄμματ' ἐξάπτων,  
 τοῦ κεσκίου μοι τὸν γέροντα λωβῆται.

Herodes Mimiambis in Stob. Floril. p. 333.

That the language here put into the mouth of Socrates, was not at variance with his habits of illustration, cf. Plat. in Theæt. 197, c. —198, d.

735. Strepsiades lies down, then starts up, clapping his hands for joy.

ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπόλαις τὴν λίθον  
 ταύτην ἑώρακας, τὴν καλὴν, τὴν διαφανῆ,  
 ἀφ' ἧς τὸ πῦρ ἄπτουσι; ΣΩ. τὴν ὕαλον λέγεις;  
 ΣΤ. ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβὼν 740  
 ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,  
 ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον  
 τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;  
 ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤ. οἴμ' ὡς ἦδομαι  
 ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη. 745  
 ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυτάρπασον. ΣΤ. τὸ τί;

737. ἦδη. cf. sup. v. 339.

739. ὕαλον, a *burning-glass*. Pliny (l. 37. c. 2.), speaking of some physicians, says, "quæ sunt urenda corporum, non aliter utilius id fieri putare, quam crystallina pila adversis posita solis radiis." See also Theophrast. de igne, p. 436.

Ib. ἄπτουσι. On the omission of the nominative, see Dobree's Adv. I. 37.

741. It was explained in the notes to the Wasps, that a suit (*δίκη*) having been admitted by the judge of the First Instance, its contents were entered by that functionary's secretary (*γραμματεὺς*) into a table marked with wax or gypsum (*σανίς* or *λεύκωμα*), and that this tablet was hung up for public inspection near the functionary's official residence.

743. ἐκτῆκειν, to *obliterate by melting*.

744. νῆ τὰς Χάριτας. The scholiast supposes this oath to be here put into the mouth of Socrates, in allusion to some statues of the Graces, executed by himself in earlier life, when occupied as a statuarius. So also Pausanias in Bœoticis, *Σωκράτης τε ὁ Σωφρονίσκου πρὸ τῆς εἰς τὴν ἀκρόπολιν ἐσόδου Χαρίτων εἰργάσατο ἀγάλματα Ἀθηναίους*. Cf. Laert. II. 19.

Ib. οἴμ' ὡς ἦδομαι. Strepsiaes again claps his hands. On οἴμ' ὡς cf. nos in Ach. 536. 1015.

745. διαγράφειν. Anglice, to *draw a pen through a writing*, and so obliterate it. In tables of wax the course was a little different, but the effect was the same; it signified that the suit was *struck out, withdrawn*. Lysist. 676. διαγράφω τοὺς ἱππέας. Dem. 1174, 13. διεγράψεν ὁ ἀρχων τὴν τούτου ἀμφισβήτησιν. 1178, 21. διεγράφη ἡ σὴ ἀμφισβήτησις. 1324, 12. διαγραφήναι εἶπασε τὴν φάσιν. Isæus 52, 20. ἡ λήξις τοῦ κλήρου διεγράφη.

746. ξυτάρπασον. Soph. Aj. 16. ξυναρπάξω φρενί. Cf. sup. 472.

Ib. τὸ τί; Pac. 696. Τρυγ. πάσχει δὲ θαναμίσιον. Ἑρμ. τὸ τί; 693. ὦ ὦ, | οἰά μ' ἐκέλευσεν ἀναπυθέσθαι σου. Τρυγ. τὰ τί; Av. 1039. Pl. 903.

ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην,  
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.

ΣΤ. φαυλότατα καὶ ῥᾶστ'. ΣΩ. εἰπέ δή. ΣΤ. καὶ  
δὴ λέγω.

εἰ προσθὲν ἔτι μιᾶς ἐνεστῶσης δίκης, 750  
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.

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

ΣΩ. ὕθλεις· ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι.

ΣΤ. ὅτιν' τί; ναί, πρὸς τῶν θεῶν, ὦ Σώκρατες. 755

ΣΩ. ἀλλ' εὐθὺς ἐπιλήθει σύ γ' ἄττ' ἂν καὶ μάθης·

747. The commentators and translators afford little or no assistance in explaining this and the following difficult verse. The Gloss-writer gives for the verb ἀποστρέψαις, ἀποδιώξαις; for ἀντιδικῶν (so he reads, not ἀντιδικῶν, ἀντεγκαλῶν, ἀντιλέγων. I translate therefore generally: *by what subterfuge or counter-charge (ὅπως ἀντιδικῶν) you will avoid the legal penalties (ἀποστρέψαις ἂν δίκην), when you are about to lose your suit (ὀφλισκάνειν sc. δίκην) in consequence of the absence of your witnesses (μὴ παρόντων μαρτύρων).* For ὀφλήσειν without acc. conf. nos in Ach. 628.

749. φαυλότατα (Laert. de Platone III. 63. χρῆται δὲ καὶ ἐπὶ διαφερόντων σημαυνομένων τοῖς αὐτοῖς ὀνόμασιν· ὁ γοῦν φαῦλος λέγεται παρ' αὐτῷ καὶ ἐπὶ τοῦ ἰπλοῦ) καὶ ῥᾶστα, *in the simplest and easiest manner possible.*

750. ἐνεστῶσης (ἐνιστάναι) δίκης, *while a suit is pending.* Din. 110, 25. τῆς τότε ἐνεστῶσης κρίσεως. Isæus 88, 40. δίκαι γὰρ ἐνεστήκασιν ψευδομαρτυριῶν. Dem. 896, pen. ἐνειστηκυῶν αὐτοῖς τῶν δικῶν.

751. καλεῖσθαι (cf. Dawes Mis. Crit. 270.) δίκην. This form was fully explained in the Wasps: as was also the term (infr. 753.) εἰσάγειν δίκην.

754. ὕθλεις (ὑθλος), *to trifle, to talk nonsense.* The substantive is of far more frequent occurrence than the verb. Plat. 1 Rep. 336, d. ἐὼν ὑθλους τοιαύτους λέγης. Lys. 221, d. ὑθλος τις ἦν, ὡς περ ποίημα μακρὸν συγκεῖμενον. Theæt. 176, b. γραῶν ὑθλος. Lucian (when the philosopher is unstripped) II. 161. ὦ Ζεῦ, ὕσση μὲν τὴν ἀλαζονεῖαν κομίζει, ὕσση δὲ ἀμαθίαν, καὶ ἔριν, καὶ κενωδοξίαν, καὶ ἐρωτήσεις ἀπόρους, καὶ λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκουσ, ἀλλὰ καὶ ματαιοποιίαν μάλα πολλήν, καὶ λήρον οὐκ ὀλίγον, καὶ ὑθλους, καὶ μικρολογίαν. Dem. 931, 11. Ib. ἄπερρε. Cf. Blomf. in Pers. p. 177.

755. Strepsiades springs from the bed, and throws himself at the feet of Socrates.



ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης ; λέγε.

ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;

τίς ἦν ἐν ἧ μαπτόμεθα μέντοι τ' ἄλφιστα ;

οἴμοι, τίς ἦν ; ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ, 760

ἐπιλησμότατον καὶ σκαιότατον γερόντιον ;

ΣΤ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ;

ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.

ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευσατε.

ΧΟ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλεύομεν, 765

εἰ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος,

πέμπειν ἐκείνων ἀντὶ σαυτοῦ μαυθάνειν.

ΣΤ. ἀλλ' ἐστ' ἔμοιγ' υἱὸς καλὸς τε κάγαθός·

ἀλλ' οὐκ ἐθέλει γὰρ μαυθάνειν, τί ἐγὼ πάθω ;

760. οὐκ ἐς κόρακας ἀποφθερεῖ (*rack off*). Cf. nos in Eq. 867. et Alciph. Epist. I. p. 92.

763. γλωττοστροφεῖν (*στρέφω*), *to be a wrangler, a pettifogger*.

764. Cf. nos in Eq. 86.

768. καλὸς τε κάγαθός, *a perfect gentleman*. The term itself, and the emphatic tone in which it is pronounced, are obviously meant to catch the ear of Socrates, of whose predilection for the ἱκαλοκάγαθοι Strepsiades was well aware. Cf. sup. 102. See also Apollon. Vit. I. 28.

769. τί ἐγὼ πάθω ; *what will become of me ?* (Strepsiades clasps his hands in apparent agony.)

† The following extract from a dialogue of Xenophon, in which Socrates is made to enter very largely into the subject of καλοκάγαθία, will serve to shew the eccentric manner in which the Socratic opinions were often worked out, and also add another proof to the many contained in Xenophon's writings, how constantly his eye was upon this drama. Socrates had heard a person of the name of Ischomachus spoken of continually as a model of a gentleman. He accordingly takes an opportunity of waylaying this person, and making minute inquiries of him as to the mode of conduct which had gained him this title. No reluctance is shewn by Ischomachus to enter into the fullest particulars, his politeness further requesting of Socrates, that if he saw any thing in his account inconsistent with perfect gentility, he would alter and correct (*μεταρρυθμίσειν*) it in him. To this the philosopher replies: ' Ἄλλ' ἐγὼ μὲν δὴ πῶς ἂν δίκαιως μεταρρυθμίσοιμι ἄνδρα ἀπειργασμένον καλὸν τε κάγαθον, καὶ ταῦτα ὦν ἀνὴρ, ὃς ἀδολεσχεῖν τε δοκῶ, καὶ ἀερομετρέειν, καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν εἶναι ἐγκλημα, πένης καλοῦμαι. Καὶ πάνν μὲντ' ἂν, ὦ Ἰσχομάχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ ἐγκληματι τούτῳ, εἰ μὴ πρώην ἀπαντήσας τῷ Νικίου τοῦ ἐπηλύτου ἵππῳ, εἶδον πολλοὺς ἀκολουθοῦντας αὐτῷ θεατὰς, πολλὴν δὲ λόγον ἔχοντων τινῶν περὶ αὐτοῦ ἦκουον· καὶ δῆτα ἡρόμην προσελθὼν τὸν ἵπποκόμον, εἰ πολλὰ εἶη χρήματα τῷ ἵππῳ. ' Ὅ δέ, προσβλέψας με ὡς οὐδὲν ὑγιαίνοντα τῷ ἐρωτήματι, εἶπε· Πῶς δ' ἂν ἵππῳ χρήματα γένοιτο ; Οὕτω δὴ ἐγὼ ἀνέκυψα (*recovered myself*) ἀκούσας, ὅτι ἐστὶν ἕρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχοι. Econ. XI. 3. 5.

ΧΟ. σὺ δ' ἐπιτρέπεις ; ΣΤ. εὐσωματεῖ γὰρ καὶ σφριγᾶ,  
κάστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 771

ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλη,  
οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.

ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

ΧΟ. ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξων 775  
μόνας θεῶν ; ὡς

ἔτοιμος ὄδ' ἐστὶν ἅπαντα δρᾶν

ὅσ' ἂν κελεύῃς.

σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρμένου

770. Σὺ δ' ἐπιτρέπεις; Few but expressive words! Fathers! Preceptors! Statesmen! who are bound to give them more attention than those on whom your deep responsibilities devolve? The CHORUS are now preparing to resume their proper moral character.

Ib. (Strepsiades with much confusion and shame). εὐσωματεῖ, *is stout of body*.

Ib. σφριγᾶ, and *in fullest vigour of youth*. Tim. Lex. σφριγῶντες. ἀκμάζοντες, ὡς περ διεσφρηνομένοι ὑπὸ πυκνότητος καὶ ἀκμῆς· παρ' Ἴπποκράτει δὲ Σφριγανὸν τὸ ἀκμάζον λέγεται. Lysist. 80. ὡς δ' εὐχροεῖς, ὡς δὲ σφριγᾶ τὸ σῶμά σου. Cf. Blomf. Gl. in Prom. Vinct. p. 152.

771. ἐκ γυναικῶν εὐπτέρων (εὐ, πτέρον), *is out of one of your high-born high-flying dames*. Cf. nos in Ach. 50.

772. μέτειμι, *will go for him*. cf. Ach. 728. Pac. 274.

773. ἐξελῶ. Gl. ἐξελάσω.

774. ἐπανάμεινον. cf. infr. 811. 835. 855. From this word we collect the intention of Strepsiades to enter his own house and look after his son.

Ib. εἰσελθὼν. This word sends Socrates (somewhat unceremoniously it must be owned) into the Phrontisterium, obviously that he may not be present at the interview between the father and son. Before Socrates quits the stage, the Chorus address a few observations to him.

775. αἰσθάνει . . . ἔξων, *do you perceive that you are about to possess*, &c. Socrates ap. Laert. II. 34. Λίσχινου δὲ εἰπόντος, Πένης εἰμὶ καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δὲ σοι ἐμαυτόν· Ἄρ' οὖν, εἶπεν, οὐκ αἰσθάνη τὰ μέγιστα μοι διδοῦς;

779. Ordo hic est: σὺ δὲ ταχέως ἀπολάψεις ὅτι πλείστον δύνασαι ἀνδρὸς ἐκπεπληγμένου, καὶ φανερώς ἐπηρμένου, γνοὺς οὕτως ἔχοντα αὐτόν. BR.

Ib. ἐκπεπληγμένου. Gl. ἐξεστηκίαιος, *admiratione capti vel cupiditate incensi*.

Ib. ἐπηρμένου, *incitati ad discendum, vel erecti spe ad potiundum*. Ernesti.

γνούς ἀπολάψεις, ὅ τι πλείστον δύνασαι, 780  
ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι.

ΣΤ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθὶ μενεῖς·  
ἀλλ' ἔσθι' ἔλθων τοὺς Μεγακλέους κίονας.

ΦΕ. ὦ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ ; 785  
οὐκ εὖ φρουεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον τῆς μωρίας·  
τὸ Δία νομίζεις, ὄντα τηλικουτοῖ.

780. ἀπολάπτω (λάπτω) = ἀπολαύω, *to lap like a dog*. Gl. ἀποκέρδησον. Translate: *see that you make a profit of this man in his present state of admiration and excitement*.

781. φιλεῖ (*are wont*) ἑτέρα τρέπεσθαι (*to take an opposite direction*).

782. Ὀμίχλην, here an imaginary goddess of *Mist*. The oaths of *Strepsiadēs* have hitherto been such as were no doubt familiar to agriculturists;—*Earth* (357. 359). *Demeter*, or *Mother Earth* (122. 444.), *Apollo*, or the *Sun* (365),—but he has now assorted with men of science, and his oaths assume a corresponding colour.

Ib. *Οὔτοι* with an oath preceding or following, cf. nos in Eq. 233.

783. Μεγακλέους κίονας. This implied taunt on the fallen aristocracy of Athens, as if their splendid residences could supply no food to their guests but the lofty columns which supported them, has been already explained.

784–5. Before entering upon these two verses, the student must consider the strong contrast which the father and son here exhibit. The young knight is of course habited in the most costly costume of the day; his fingers sparkling with jewels, his hair done up into the most graceful fashion of the aristocracy. The father, on whom he gazes with a mixture of astonishment and compassion, is in all the conditions of the Socratic school—pale-visaged, barefooted, and in the philosophic cloak: hence the address, *δαιμόνιε*, *my strange unaccountable father*. cf. nos in *Vesp.* 971.

786. “Lookye there, he talks forsooth of *Jove Olympian*.”

Ib. τῆς μωρίας. To the examples given sup. v. 267. add *Eccl.* 787. τῆς μωρίας, | τὸ μηδὲ περιμείναντα τοὺς ἄλλους, ὅ τι | δράσουσιν, εἶτα τηλικαῦτ' ἦδη. Cf. nos in *Ach.* 83.

787. νομίζεις, *existere credere*. *Plat.* *Euthyr.* 3, b. τοὺς ἀρχαίους (sc. θεοὺς) οὐ νομίζων. *Apol.* 26, b. θεοὺς μὴ νομίζων οὓς ἡ πόλις νομίζει. *Menex.* 237, d. ὁ ζῶων (*ἄνθρωπος* sc.) δίκην καὶ θεοὺς μόνον νομίζει. Cf. *infr.* 1420.

Ib. τηλικούτον, *at such a time of life*. Cf. nos in *Eq.* 856. *Xen. Mem.* I. 2. 46. ἡμεῖς τηλικούτοι ὄντες. *Pherec. ap. Stob. Serm.* 115. εἰκὴ μ' ἐπήρας ὄντα τηλικούτον.

ΦΕ. τί δὲ τοῦτ' ἐγέλασας ἐτεόν ; ΣΤ. ἐνθυμούμενος  
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά.  
ὅμως γε μὴν πρόσελθ', ἵν' εἰδῆς πλείονα, 790  
καί σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἄνηρ ἔσει.  
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.  
ΦΕ. ἰδού· τί ἔστιν ; ΣΤ. ὤμοσας νυνὶ Δία.  
ΦΕ. ἔγωγ'. ΣΤ. ὀρᾶς οὖν ὡς ἀγαθὸν τὸ μανθάνειν ;  
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεύς. ΦΕ. ἀλλὰ τίς ; 795  
ΣΤ. Δῖνος βασιλεύει, τὸν Δί' ἐξελληλακῶς.  
ΦΕ. αἰβοῖ, τί ληρεῖς ; ΣΤ. ἴσθι τοῦθ' οὕτως ἔχον.  
ΦΕ. τίς φησι τοῦτο ; ΣΤ. Σωκράτης ὁ Μήλιος

788. τί τοῦτ' ἐγέλασας ; Plat. Gorg. 473, d. τί τοῦτο γελᾶς ; Xen. Conviv. ἢ τόδε γελᾶτε ;

789. ἀρχαϊκὰ φρονεῖν, *to be of an old-fashioned way of thinking, not up to modern fashions.* Dem. 597, 17. ἀλλ' ἐκεῖνα μὲν ἀρχαῖα καὶ παλαιά. 123, 21. οὕτω δ' ἀρχαίως εἶχον.

ἐν Λακεδαίμονι

γέγονας ; ἐκείνων τῶν νόμων μεθεκτέον  
ἐστίν. βάδιζ' ἐπὶ δεῖπνον ἐς τὰ φιλίτια·  
ἀπόλαυε τοῦ ζωμοῦ, ῥόφει, τοὺς βυστάκας  
μὴ καταφρόνει, μηδ' ἕτερ' ἐπιζήτει καλά·  
ἐν τοῖς δ' ἐκείνων ἔθεσιν ἴσθ' ἀρχαϊκός.

Antiph. ap. Athen. IV. 142, f.

790. With an air of encouragement and condescension, which at the emphatic word ἀνήρ (791) changes into a tone of much pomp and consequence.

793. ὤμοσας . . Δία. Apollon. Vit. VI. 19. πρὸς ταῦτα ὁ Θεσπεσίων, ἐγένετό τις, ἔφη, Σωκράτης, Ἀθηναῖος, ἀνόητος, ὥσπερ ἡμεῖς, γέρων, ὃς τὸν κύνα, καὶ τὴν χῆνα, καὶ τὴν πλάτανον, θεοὺς τε ἠγείτο, καὶ ὤμνυ· οὐκ ἀνόητος, εἶπεν ὁ Ἀπολλώνιος, ἀλλὰ θεῖος, καὶ ἀτεχνῶς σοφός· ὤμνυ γὰρ ταῦτα, οὐχ ὡς θεοὺς, ἀλλ' ἵνα μὴ θεοὺς ὤμνυ.

797. ἴσθι τοῦθ' οὕτως ἔχον. Said with a very knowing and confident air, the son having started back in horror at the first enunciation of such an opinion.

798. ὁ Μήλιος. The scholiasts and commentators are so generally agreed in considering the allusion here to be to †Diagoras of Melos, that it may almost be thought impertinent to endeavour to shake their testimony; and yet the matter is surely open to a doubt. The atheism of Socrates at all events differed widely from that of Diagoras; for that of the latter was founded on moral causes, while

† For some interesting accounts of Diagoras, see Wieland's Erläuterungen Antisches Museum II. 86. and Brucker de Secta Eleatica I. 1203.



καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἵχνη.

ΦΕ. σὺ δ' εἰς τοσοῦτο τῶν μανιῶν ἐλήλυθας

800

ὥστ' ἀνδράσιν πείθει χολῶσιν ; ΣΩ. εὐστόμει,

the atheism attributed, whether justly or not, to Socrates in the present play, rests wholly on physical causes. Why then may not the allusion be to the philosopher Leucippus, who, according to some accounts (Laert. IX. 30.), was a native of Melos as well as Diagoras, and out of whose philosophic opinions I think there is little doubt that the *s*Dinos of the Socratic school was formed? But whether the epithet be referable to Diagoras or Leucippus, few I think will see in it that triple proof of Aristophanic malignity which Wieland does, who considers it not merely as a direct charge of impiety against Socrates, but also as an insidious attempt to bring his citizenship into question, and involve him in that hatred, which, for political reasons, the Athenians bore generally to the natives of the island Melos. To myself it appears, that even the insinuation of atheism, if such was meant, is here to be taken rather in a ludicrous than a serious sense, depending for its modification on the mouth from which the term proceeds. For, delivering himself proudly and pompously, as Strepsiades may be supposed to do in this and the following verses, what would be the feeling of his auditors? Surely not so much one of horror and resentment against Socrates, as of laughter at the manner in which Strepsiades identifies himself with the new school, whose flea-skipping measurements he evidently considers as the height of human wisdom.

801. χολᾶν = μελαγχολᾶν, *to be of black bile, to be insane.* Cf. Euseb. in Hieroclem §. 6.

Ib. εὐστομέω (εὐστόμος), *to sing well.* Soph. Œd. Col. 18. εὐστομουσ' ἀηδόνες. metaph. = εὐφημέω. Æsch. Choeph. 984. τί νιν προσ-

<sup>s</sup> Laertius has given but a scanty life of this philosopher, who, it is clear from other sources, exercised much influence on the opinions of his day; but enough is there found to shew in what manner he was disposed to whirl the universe about. IX. 30. τὴν γῆν ὀχεῖσθαι, περὶ τὸ μέσον δινομένην. Ib. 31. γίνεσθαι δὲ τοῖς κόσμοις οὕτω φέρεσθαι κατ' ἀποτομήν (*per abscissionem*) ἐκ τῆς ἀπέριου πολλά σώματα, παντοῖα τοῖς σχήμασιν, εἰς μέγα κενόν ἄπερ ἀθροισθέντα δίνην ἀπεργάζεσθαι μίαν, καθ' ἣν προσκρούοντα καὶ παντοδαπῶς κυκλοῦμενα, διακρίνεσθαι χωρὶς τὰ ὅμοια πρὸς τὰ ὅμοια. Ib. 32. τοῦτο δὲ (πρῶτον σύστημα σφαιροειδές) οἶον ὑμένα (*membranam*) ἀφίστασθαι, περιέχοντα ἐν ἑαυτῷ παντοῖα σώματα ὧν κατὰ τὴν τοῦ μέσου ἀντέρευσιν (*relictationem*) περιδινουμένων, λεπτὸν γίνεσθαι τὸν περιζῶμενα, συρρέοντων ἀεὶ τῶν συνεχῶν κατ' ἐπίψαυσιν (*tractum*) τῆς δίνης, καὶ οὕτω γενέσθαι τὴν γῆν, συμμενόντων τῶν ἐνεχθέντων ἐπὶ τὸ μέσον. αὐτὸν τε πάλιν τὸν περιέχοντα, οἶον ὑμένα, ἀΐεσθαι κατὰ τὴν ἐπέκρυσιν (*influentiam*) τῶν ἔξωθεν σωμάτων. δίνη τε φερόμενον αὐτὸν ὧν ἂν ἐπιψάουσι, ταῦτα ἐπικτᾶσθαι. τούτων δὲ τινα συμπλεκόμενα ποιεῖν σύστημα: τὸ μὲν πρῶτον, κάθυγρον καὶ πηλῶδες, ξηρανθέντα καὶ περιφερόμενα σὺν τῇ τοῦ ὕλου δίνῃ· εἰτ' ἐπιπυρῶθέντα, τὴν τῶν ἀστέρων ἀποτελέσαι φύσιν. The way in which these and similar doctrines might find their way to Socrates is clear enough. Leucippus was the preceptor of Democritus, who was himself the preceptor of Protagoras. This latter sophist made more than one residence at Athens, and the intercourse between him and Socrates is established by Plato's dialogue of that name.

καὶ μηδὲν εἶπης φλαῦρον ἄνδρας δεξιούς  
 καὶ νοῦν ἔχοντας· ὦν ὑπὸ τῆς φειδωλίας  
 ἀπεκείρατ' οὐδείς πώποτ' οὐδ' ἠλείψατο  
 οὐδ' ἐς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ  
 ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.  
 ἀλλ' ὡς τάχιστ' ἔλθων ὑπὲρ ἐμοῦ μάνθανε.  
 ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν ;  
 ΣΤ. ἀληθές : ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·

805

εἰπῶ, καὶ τύχω μάλ' εὐστομῶν; Anglice: *keep a good tongue in your mouth.* Soph. Philost. 204. εὐστομ' ἔχε, παῖ.

802. φλαῦρον = ποιηρῶν Tim. Lex. Bergler compares Lysist. 1044. οὐδένα φλαῦρον εἰπεῖν οὐδέν.

803. ὑπὸ τῆς φειδωλίας. Translate, (regard being had to the speaker's tone of voice, as well as the mere words) *from a proper regard to economy.* The satire is meant by the speaker to fall not only on the Socratic school, but indirectly on his own son, who unlike that school, instead of cutting off his hair, wears it long, who is highly perfumed, and who, instead of abstaining from the bath, is charged with *bathing away* (καταλούειν) most of his father's property (βίον).

804. ἀπεκείρατ'. Arist. Ach. 849. μοιχὸν ἀποκεκαρμένος. Thes. 838. σκάφιον ἀποκεκαρμένῃ. Lucian III. 165. ἀποκείραντα τὸν πώγωνα.

Ib. ἠλείψατο. The sentiments of Socrates on this point are evidently conveyed in Xenophon's Banquet, and are just what might be expected from his manly cast of character. My limits confine me to the conclusion of the philosopher's declaration. Conviv. II. 4. καὶ γὰρ δὴ μίρω μὲν ὁ ἀλειψάμενος καὶ δοῦλος καὶ ἐλείθερος εἰθίς ἅπας ὁμοῖον ἄζει· αἱ δ' ἀπὸ τῶν ἐλευθέρων μόχθων ὄσμαι ἐπιτηδεύματων τε πρῶτον, καὶ χρόνου πολλοῦ δέονται, εἰ μέλλουσιν ἠδεῖαί τε καὶ ἐλευθέριοι ἕσσεσθαι.

805. λουσόμενος. So in Av. 1553. λίμνη τις ἔττ', ἄλντος οὐ | ψυχαγωγαί Σωκράτης. That the ablutions of Socrates were not very frequent, is admitted directly by Plato, and indirectly by Xenophon, in their accounts of the Banquets, to which they conduct their great master for the purpose of exhibiting him in his convivial moments. Plat. Conviv. 174, a. ἔφη γὰρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ τὰς βλαύτας ὑποδεδεμένον, ἃ ἐκείνος ὀλιγάκις ἐποίει. Xen. Conviv. 1. 7. ἔπειτα δὲ ταῦτῳ οἱ μὲν γυμνασάμενοι καὶ χρισάμενοι, οἱ δὲ καὶ λουσάμενοι παρήλθον.

807. ὑπὲρ ἐμοῦ pro ἀντὶ ἐμοῦ, *mea vice, loco meo.* ERN.

809. ἀληθές; cf. nos in Ach. 502.

† I. e. Callias, the wealthy and fashionable patron of the sophists generally, and who on this occasion had invited Socrates and some of his associates to dine with him.

γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς. 810  
 ἀλλ' ἐπανάμεινον μ' ὀλίγον ἐνταυθι χρόνον.  
 ΦΕ. οἶμοι, τί δράσω παραφρονοῦντος τοῦ πατρός ;  
 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,  
 ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ;  
 ΣΤ. φέρ' ἴδω, σὺ τοῦτον τίνα νομίζεις ; εἶπέ μοι. 815  
 ΦΕ. ἀλεκτρύονα. ΣΤ. καλῶς γε. ταυτηνὴ δὲ τί ;  
 ΦΕ. ἀλεκτρύνον'. ΣΤ. ἄμφω ταυτό ; καταγέλαστος εἶ.

810. γνώσει δὲ σαυτὸν κ. τ. λ. “The principal object with Socrates was, as is well known, the attainment of self-knowledge; and to this he endeavoured to conduct those who frequented him, in order to bring them from a false appreciation of themselves, to open to them an insight into their own deficiencies, and thus to lead them on the road to a good and perfect education. And as in Xenophon we read how Euthydemus is driven by his questions, in reference to the Delphic γνώθι σεαυτὸν, to give up the high opinion he had entertained of himself, and how at length he perceives and confesses his own nothingness, so does Strepsiades announce to his son, on his going into the school of Socrates, as one of the effects of it which will immediately take place, γνώσει δὲ σεαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς. “Thou wilt soon learn what an ignorant and stupid fellow thou art:” which is evidently a pleasant and comic allusion to the <sup>t</sup> practice of the real Socrates.” Süvern.

811. Strepsiades here at a brisk pace enters the house, from which he presently returns, having a cock in one hand and a hen in the other.

812. Phidippides, now clearly convinced of his father's insanity, hesitates as to the course which under such circumstances it behoves him to pursue.

813. παρανοίας . . . ἔλω, shall I convict him of insanity? Xen. Mem. I. 2. 49. φάσκων δὲ, κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι. Aeschin. 89, 28. παρανοίας ἐαλωκώς. 75, 41. μήδ' αἰρέιτε παρανοίας . . . τὸν δῆμον τῶν Ἀθηναίων.

Ib. εἰσαγαγὼν, having brought him into the courts. Cf. nos in Vesp. 836.

817. καταγέλαστος εἶ. Snaps his fingers at his son, as a ridiculous ignoramus: then with all the dignity of an illuminato.

<sup>t</sup> That the practice did not originate with Socrates, may perhaps be inferred from a question which Apollonius, the ape and imitator of Pythagoras on all occasions, puts to Iarchas, the chief of his Indian philosophers: Ὅς δὲ ἐκάθισεν, ἐρώτα, ἔφη ὁ Ἰάρχας, ὅ τι βούλει, παρ' ἀνδρας γὰρ ἤκεις πάντα εἰδότας. ἤρετο οὖν ὁ Ἀπολλώνιος, εἰ καὶ αὐτοὺς ἴσασιν. . . ὁ δὲ ἐπιστρέψας παρὰ τὴν τοῦ Ἀπολλωνίου δόξαν, ἡμεῖς, ἔφη, πάντα γιγνώσκομεν, ἐπειδὴ πρῶτους αὐτοὺς γιγνώσκομεν. οὐ γὰρ προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ, μὴ πρῶτον εἰδὼς ἑαυτόν. III. 18.

μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν  
ἀλεκτρύαιναν, τουτουὶ δ' ἀλέκτορα.

ΦΕ. ἀλεκτρύαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ 820

εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

ΣΤ. χᾶτερά γε πόλλ'. ἀλλ' ὅ τι μάθοιμι ἐκάστοτε,

ἐπελανθανόμεν ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.

ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπόλεσας;

ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα. 825

821. γηγενεῖς. Schol. MS. γηγενεῖς αὐτοὺς καλεῖ, ὡς ὑπὸ γῆν διατρίβοντας, ὡσπερ μῦας· ἢ ὡς ἀσεβεῖς καὶ θεομάχους. τοιοῦτοι γὰρ ἦσαν καὶ οἱ γίγαντες. I think there can be little doubt that the first of these two opinions is best adapted to the general text of our play, which seems to imply that the residence of Socrates had been formed in resemblance to the caves and subterraneous abodes which the philosophers of antiquity so much affected. A third opinion, which would see in this term a taunting allusion to the philosophic disputations which prevailed at the time, as to whether men were born from the earth, or had been from eternity (Cf. Plat. in Sophist. 248, b. Polit. 260, b. 271, a. b. 3 Rep. 414, e. Laert. VI. 1. IX. 29. Bruncker I. 418. 853. 5.). is perhaps too recondite to put into the mouth of a young person like Phidippides.

823. ἐπελανθανόμεν ἂν, *am accustomed to forget*. Cf. nos in Vesp. 269.

Ib. ὑπὸ πλήθους ἐτῶν. Dobree compares Thucyd. VIII. 105. ὑπὸ πλήθους τῶν ἐπικ. νεῶν. Xen. Hell. VI. 3. 15. ὑπὸ πλήθους κακῶν. Add Plato Protag. 310, c. ὑπό τινος ἄλλου ἐπελαθόμεν.

<sup>u</sup> The philosophic fables of Minos and Numa must be familiar to the reader. For some account of those of Zoroaster, the Brachmans, the Druids, Mithraic caves, &c. see Brucker I. 148. 170. 179. 321. 2. For that in which Epimenides professed to have slept 57 years, see Laert. I. 109; for that of Zamolxis, consult the author of the Etymolog. in v.; for that in which Democritus passed so much of his time, see Bruck. I. 1182. Of the impostures of Pythagoras on this point the following account is given by Laertius (VIII. 41.), who professes to have derived it from Hermippus: λέγει γὰρ (Hermip. sc.) ὡς γενόμενος (Pythag. sc.) ἐν Ἰταλίᾳ, κατὰ γῆς οἰκίσκον ποιῆσαι, καὶ τῇ μητρὶ ἐντείλειτο τὰ γενόμενα εἰς δέκτον γράφειν, σημειωμένην καὶ τὸν χρόνον· ἐπεὶτα καθίεναι αὐτῷ ἐς τ' ἂν ἀνελεθῇ ταῦτα ποιῆσαι τὴν μητέρα. τὸν δὲ Πυθαγόραν μετὰ χρόνον ἀνελεθεῖν ἰσχυρὸν καὶ κατεσκελετευμένον. εἰσελθόντα τε εἰς τὴν ἐκκλησίαν, φάσκειν ὡς ἀφῆκται ἐξ ἄδου· καὶ δὴ καὶ ἀνεγίνωσκον αὐτοῖς τὰ συμβεβηκότα. οἱ δὲ, σαινόμενοι τοῖς λεγομένοις, ἐδάκρυν τε καὶ ῥυμῶζον, καὶ ἐπίστευον εἶναι τὸν Πυθαγόραν θεῖον τινα. Cf. Iamb. Vit. Pyth. V. 27. Porph. 9. Sophocles (in Electra 62-5. ἦδη γὰρ εἶδον πολλὰκις καὶ τοὺς σοφοὺς | λόγῳ μάρτην ὀνήσκοντας· εἶθ', ὅταν δόμους | ἔλωσων αὐτῆς, ἐκτετιμηγὰ πλέον,) is supposed by the scholiast and by Casaubon to allude to this story of Pythagoras.



ΦΕ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ.  
 ΣΤ. ὥσπερ Περικλέης “ἐς τὸ δέον” — ἀπώλεσα.  
 ἀλλ' ἴθι, βιάδιζ', ἴωμεν· εἶτα τῷ πατρὶ  
 πιθόμενος — ἐξάμαρτε· κἀγὼ τοί ποτε  
 οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,  
 ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,  
 τούτου ἑπριάμην σοι Διασίοις ἀμαξίδα.  
 ΦΕ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

830

825. καταπεφρόντικα. Gl. τοῖς φροντισταῖς ἀφήκα. The word, like many in this and in other plays, is a coinage of the author's brain, and instead of the Glossographer's exposition, will perhaps bear, “I laid it out on phrontism.” Crates de seipso ap. Laert. VI. 86.

Ταῦτ' ἔχω ὅσσοι ἔμαθον καὶ ἐφρόντισα, καὶ μετὰ Μουσῶν  
 Σέμν' ἐδάην· τὰ δὲ πολλὰ καὶ ὄλβια τύφος ἔμαρψε.

826. ποῖ τέτροφας (τρέπω); *quorsum vertisti?* Eccl. 681. τὰ δὲ κληρωτήρια ποῖ τρέψεις; Vesp. 665. ποῖ τρέπεται δὴ ἕπειτα τὰ χρήματα ἄλλα; BRUNCK. Add Anaxand. ap. Athen. IV. 176, a. τὸν μόναν-  
 τὸν ποῖ τέτροφας; οὗτος Σύρε.

827. ἐς τὸ δέον, *on necessary purposes*, or perhaps better, *opportunately*. (Cf. Soph. Œd. T. 1415.) Of this first instance of *secret service-money*, Brunck gives the following account from Plutarch: Vita Per. τοῦ δὲ Περικλέους ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ δέκα ταλάντων ἀνάλωμα γράψαντος, “ἀνηλωμένων εἰς τὸ δέον,” ὁ δῆμος ἀπεδέξατο, μὴ πολυπραγμονήσας, μηδ' ἐλέγξας τὸ ἀπόρητον. To what purpose the money had been applied, viz. in bribing (to their infinite disgrace) some of the leading men of Sparta, see Boeckh. I. 262.

Ib. a a ἀπώλεσα (for the word must not be supposed to come out of the speaker's mouth all at once) by mistake for ἀνήλωσα.

829. — ἐξάμαρτε. Strepsiades pauses; for how much was there in the word that follows, to which a paternal heart, however pressed by debts and embarrassments, could not be altogether insensible? This difficulty got over, Strepsiades speaks half in a supplicating, half in a coaxing tone.

830. ἐξέτης (ἐξ, ἔτος), II. XXIII. 266. 655.

Ib. τραυλίζειν. This verb (cf. *infr.* 840. 1333.) indicates that organic defect which prevents the right pronunciation of the letter R. To the case of Alcibiades (Vesp. 45.), add Aristotle (τραυλὸς τὴν φωνὴν Laert. V. 1.), and Demosthenes (ἐφῄκει γὰρ αὐτοῦ (Eubulidis sc.) καὶ Δημοσθένης ἀκηκοῦναι, καὶ ῥωβικώτερος ὦν (R literam pronunciare non compos) παύσασθαι. Laert. II. 108.

833. The young knight hesitates for a time, then looking earnestly on his father, speaks with deep feeling and emotion.

ΣΤ. εὖ γ' ὅτι ἐπέισθης. δεῦρο δεῦρ', ὦ Σώκρατες,  
 ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτουῖ, 835  
 ἄκοντ' ἀναπέισας. ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,  
 καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.  
 ΦΕ. αὐτὸς τρίβων εἶης ἂν, εἰ κρέμαιο γε.

Ib. τῷ χρόνῳ, hereafter, in process of time. Cf. sup. 67.

834. Strepsiadēs goes to the Phrontisterium and calls for Socrates.

836. νηπύτιος (νή—ἀπύω), infans. II. XX. 200. 431.

837. κρεμαθρῶν. Translate, the suspension machine; here put for μαθημάτων, or the doctrines taught in the Socratic school. The pun which it elicits from the young knight, and for the purpose of eliciting which it is apparently introduced, will be seen in the verse following.

Ib. τρίβων, versed, practised in. Vesp. 1429. τρίβων ἵππικῆς. Herodot. IV. 74. τρίβων αὐτῆς (sc. καννάβιος).

838. The young knight, after a contemptuous look at the Socratic cloke (τρίβων), observes, "If you were suspended yourself, i. e. hung upon a nail, the word τρίβων might be strictly applied to you: for what are you, after all?—an old cloke, and nothing 'better." The general nature of this mantle having been explained in a former play (Vesp. 32.), the present illustration of it will be entirely of a philosophic cast. That Socrates himself commonly wore this kind of mantle, may be seen from the Protagoras of Plato (335, d.), and the Symposium of the same author (219, b.) By a contemporary writer, he was also brought upon the stage in the same costume (Ἀμειψίας δ' ἐν τρίβωνι παρεισύγων αὐτὸν), and the following question put to him :

Σώκρατες ἀνδρῶν βέλτιστ' ὀλίγων, πολλῶν δὲ ματαιόταθ', ἦκει  
 καὶ σὺ πρὸς ἡμᾶς, καρτερικός τ' εἶ. πόθεν ἂν σοι χλαῖνα γένοιτο ;

Laert. II. 28.

Of all the schools which subsequently grew out of the Socratic, none came so close to their common founder as that of the Cynics. The philosophic mantle was accordingly in strict request with them. Laert. de Cynicis in Menedemo VI. 105. ἀρέσκει δ' αὐτοῖς καὶ λιπῶν

\* Yet who (like the Euphrates of Apollonius could so easily have reversed this costume as Socrates, had it so pleased him? Apollon. Ep. 3. ἐπῆλθες ἔθνη τὰ μεταξὺ τῆς Ἰταλίας, ἀπὸ Συρίας ἀρξάμενος, ἐπίδεικνυς σεαυτὸν ἐν ταῖς τοῦ βασιλέως λεγομένας διπλαῖς. τρίβων δ' ἦν σοί ποτε, καὶ πῶγων λευκός, καὶ μέγας, πλέον δ' οὐδέν. εἶτα πῶς διὰ θαλάττης νῦν ὑποστρέφεις, ἄγων φορτίδα μεστήν ἀργυρίου, χρυσίου, σκευῶν παντοδαπῶν, ἐσθήτων ποικίλων, κόσμου τοῦ λοιποῦ, κ. τ. λ.

a That the philosopher was not without the himation, though not always permitted by Xanthippe to wear it, appears from the following anecdote, if any reliance is to be placed on it: ποτὲ αὐτῆς ἐν ἀγορᾷ καὶ θοιμάτιον περιελομένης συνεβούλευον οἱ γνῶριμοὶ (discipuli) χερσὶν ἀμύνασθαι. Νῆ Δρ', εἶπεν, ἴν' ἡμῶν πυκτευόντων, ἕκαστος ὑμῶν λέγῃ, εὐ Σώκρατες, εὐ Ξανθίππη. Laert. II. 37.

ΣΤ. οὐκ ἐς κόρακας ; καταρᾶ σὺ τῷ διδασκάλῳ ;

ΣΩ. ἰδοὺ κρέμαι, ὡς ἡλίθιον ἐφθέγγετο

840

καὶ τοῖσι χεῖλεσιν διερρηκόσιν.

βιοῦν, αὐτάρκεσι χρωμένοις σιτίοις, καὶ τρίβωσι μόνοις. Id. de Bione IV. 51. εἴτ' ἀνείλετο τὴν Κυνικὴν ἀγωγὴν, λαβὼν τρίβωνα καὶ πήραν. Lucian de Menippo II. 129. V. 249. The founder of the Stoic philosophy was not less rigorous as to dress and diet than the Cynics. Laert. de Zenone VII. 26. ἦν δὲ καρτερικώτατος καὶ λιπώτατος, ἀπύρφω τροφῇ χρώμενος, καὶ τρίβωνι λεπτῷ. Though the founder of the Italian philosophy appears to have been rather graceful than otherwise in his costume, his later followers took a different turn ; hence the question put by one of the comic writers,

πρὸς τῶν θεῶν, οἰόμεθα, τοὺς πάλοι ποτὲ  
τοὺς Πυθαγοριστὰς γινομένους, οὕτως ῥυπᾶν  
ἐκόντας, ἢ φορεῖν τρίβωνας ἡδέως ;

Athen. IV. 161, c.

That female philosophers occasionally assumed the τρίβων, cf. Laert. VI. 87. and 97. Some of the fathers of the Church, as Athenagoras (Br. III. 401.), Origen (Ibid. 442.), wore it after their conversion to Christianity. Justin Martyr even preached in it. (Id. III. 372.) For further anecdotes, or illustrations of phraseology connected with this philosophic garb, see Laert. de Diogene VI. 22. de Antisthene VI. 8. 13. de Socrate II. 36. Lucian III. 127. IX. 55. 61. Phœnicides in Stobæi Floril. p. 45. Athen. X. 413, d. Plut. ad Princip. Inerudit. §. 5. De Ære alieno vitando §. 8. Vit. Apollon. IV. 20. 25. 35. VI. 3. 21.

Ib. κρέμαιο. Hermippus in Athen. 481, c. Χία δὲ κύλιξι ὑψοῦ κρέματα περὶ πασσαλόφιν.

839. καταρᾶσθαι (to speak contumeliously, blasphemously) τῷ διδασκάλῳ. Ran. 746. ὅταν καταράσωμαι . . τῷ δεσπότη.

840. ἰδοὺ κρέμαιο. To understand the taunt of Socrates, we must revert to the organic defect and lisp of the young knight, which, instead of allowing him to say *cremaio*, would oblige him to say *kremaio*. Translate: "look ye there now—*kremaio*! did any but a noodle, and whose lips cannot come close together, ever talk in that fashion?"

841. διερρηκός, part. perfect. of διαρρῆω=διαρρέω. See Schneid. in v. Gl. διακεχνηόσι. "Ernesti here rightly refers to Suidas' gloss on χεῖλεσιν διερρηκόσιν: Χεῖλη διερρηκότα. κεχλασμένα, οὐ συνεστραμμένα, (ore vasto, cui os pressum, rotundum opponitur,) and we can only understand the jest by fancying to ourselves a lisping pronunciation of κρέμαιο, like that of Θέωρος and κόρακος in "the Wasps." The χάνωσις ἀναπειστηρία, contrasted with the χεῖλεσιν διερρηκόσιν, evidently refers to the wide-stretched jaws of the orator." Süvern on the Birds of Aristoph. p. 50.

πῶς ἂν μάθοι ποθ' οὔτος ἀπόφευξιν δίκης  
 ἢ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν ;  
 καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.  
 ΣΤ. ἀμέλει, δίδασκει· θυμόσοφός ἐστιν φύσει· 845  
 εὐθύς γέ τοι παιδάριον ὃν τυννουτονὶ  
 ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,  
 ἀμαξίδας τε σκυτίνας εἰργάζετο,  
 κὰκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.  
 ὅπως δ' ἐκείνω τὸ λόγῳ μαθήσεται, 850  
 τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα,

842. ἀπόφευξιν δίκης, *acquittal from a suit before the courts*. Cf. Vesp. 562. 645.

843. κλήσις, *a summons*.

Ib. χαύνωσις (*χαυνῶν*), a wide opening of the lips. ἀναπειστηρία, calculated to have a persuasive or seductive effect upon the auditors.

844. Socrates, after mentioning the price at which Hyperbolus had acquired this important knowledge, draws himself up with a lofty air, as a hint to Strepsiades what *he* should expect for similar instructions.

845. θυμόσοφος (*θυμός, σοφός*), *naturally clever*. Cf. Vesp. 1280.

846. τυννουτονὶ, *no bigger than this* (marking with his hand how high). Cf. nos in Ach. 317. et Thiersch ad Ran. 137.

847. ἔπλαττεν οἰκίας. Lucian's infantine exploits were upon a still higher scale: ὅποτε γὰρ ἀφειθίην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δί' ἀνθρώπους ἀνέπλαττον. I. 5.

849. σίδια, *pomegranate shells*. Alciph. III. ep. 60. ὁ δὲ τῶν ροιῶν τὰ περικάρπια, ἃ σίδια ἡμῖν τοῖς Ἀττικοῖς προσαγορεύειν ἔθος, ἀπέγλυφε τοῖς ὄνυξιν.

Ib. πῶς δοκεῖς. “πῶς οἶε, ut πῶς δοκεῖς et similes formulæ, vividum quendam colorem orationi addunt significatione *nimii* vel *per-magni* et *mirifici*.” Thiersch ad Ran. 53. Cf. nos in Acharn. 24.

850-51. The following illustrations of the text from the works of Euripides will not be without their use in preparing the reader for an opinion which will be presently submitted to him.

ἐκ παντὸς ἂν τις πράγματος δισσῶν λόγων  
 ἀγῶνα θεῖτ' ἂν, εἰ λέγειν εἴη σοφός.

Antiope fr. 29. ap. Dind.

δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,  
 τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν·  
 ὡς ἡ φρονοῦσα τᾶδ' ἐξηλέγχετο  
 πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

Hippol. 932.



ὅς τ' ἄδικα λέγων ἀνατρέπει τὸν κρείττονα·  
εἶαν δὲ μὴ, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.

ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοι.

ΣΤ. ἐγὼ δ' ἀπέσομαι τοῦτο γοῦν μέμνησ', ὅπως 855  
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΔΙ. χώρει δεῦρο, δεῖξον σαυτὸν

καίτοι δυοῖν γε πάντες ἄνθρωποι λόγοι  
τὸν κρείσσον' ἴσμεν καὶ τὰ χρηστὰ καὶ κακὰ,  
ὅσῳ τε πολέμου κρείσσον εἰρήνῃ βροτοῖς·  
ἢ πρῶτα μὲν μούσαισι προσφίλεστάτῃ,  
γόοισι δ' ἐχθρὰ, τέρπεται τ' εὐπαιδία,  
χαίρει τε πλούτῳ. ταῦτ' ἀφέντες οἱ κακοὶ  
πολέμους ἀναιρούμεσθα, καὶ τὸν ἥσσονα  
δουλούμεθ' ἄνδρες ἄνδρα καὶ πόλις πόλιν.

Eurip. in Suppl. 486—493.

852. ταδῖκά λέγων. As this verse (though found in the Rav. MS. and adopted by Herm., Schutz, and Dind.) is wanting in many MSS., it cannot be insisted on as a violation of Dawes's canon.

853. πάσῃ τέχνῃ, and spare no pains or skill about it. Cf. infr. 1275. et nos in Eq. 573.

856. πάντα τὰ δίκαια, all legal demands. "Justa, eo sensu quo Terentius Phorm. II. 1. 49. an quisquam iudex est, qui possit noscere Tua justa." Br. Lucian III. 126. τοσοῦτον ὑπερφέρω τοῖς δίκαιοις.

857. We now come to that portion of our drama, in which the *λόγω*, put into a bodily form, are brought upon the stage, for the purpose of advocating in a sort of *eristic* combat their respective opinions; and Wieland doubts whether the combined imaginations of Lucian, Rabelais, Cervantes, Lope de Vega, Swift, and Sterne, could have contrived a happier scene. Will the reader, after such an eulogium, be disposed to follow the learned writer in another opinion, viz. that the two combatants were on this occasion represented as two fighting-cocks, suspended in wicker cages, and spurring at each other from their respective tenements? An ancient Scholiast has, it is true, intimated as much, but who, in spite of such an intimation, will allow himself to believe, that a scene so noble in its original conception, was practically permitted to be so marred and degraded? How then, it may be asked, were the *λόγω* represented? What persons did they assume? what masks did they wear? It would be presumptuous, at this time of day, to affirm any thing positive on such a point; yet the following considerations are submitted to the reader as affording a strong probability whom the poet had in his eye in *one* of these characters, and that one ascer-

certained, there will be no great difficulty in conjecturing whom he intended by the other. When the representative of the *ἀδίκος λόγος* is required (infr. 985.) to reply to the animated description given of the olden time, and the system of education then pursued, the requisition is made in the following terms :

πρὸς οὖν τὰδ', ᾧ κομψοπρεπῆ μοῦσαν ἔχων,  
δεῖ σε λέγειν τι καινὸν κ. τ. λ.

Can any one compare this with a verse in one of our author's plays (Eq. 17. *πῶς ἂν οὖν πότε | εἴποιμ' ἂν αὐτὸ δῆτα κομψευρικῶς;*) and with the epithet attached in another of his <sup>b</sup> plays to one of two persons whom Euripides brings forward, as specimens of the class of persons naturally generated by the general construction of his dramas, and not feel a strong suspicion, that by the *Adicæologus* of this scene is meant no other than the bard himself? In a play, indeed, of which the almost paramount object was to expose and bring into contempt that sophistic eloquence and system of chicanery, which were working so much mischief in the Athenian courts of law, who was so likely to occupy a conspicuous place as the poet, who, from the nature of the speeches <sup>c</sup> *for* and *against*, which continually occur in his dramas, was expressly stigmatized by Aristophanes as *ποιητῆς ῥηματίων δικανικῶν*? (Pac. 534.) But the argument is far from resting here. It has been seen in the course of the preceding notes, that generally speaking no philosophic opinion is in the Aristophanic Comedies ascribed to Socrates, which is not also attributed to Euripides, and that consequently the poet's lash rarely falls upon the one in this respect, without a blow being at the same time inflicted on the other. Is it therefore likely, that in a drama written almost for the purpose of bringing the new philosophic opinions before the Attic public, Socrates should occupy so prominent a part in the piece as he evidently does, and that his fellow-philosophist should be thrown wholly into the back-ground? The tone which our drama is now about to assume, and the respective positions which Socrates and Euripides held in society, will, I think, warrant us in coming to a different conclusion, and justify the assertion, that if the former occupies the principal post in the first half of this drama, that post is assigned to the latter, or to his representative, in the remaining half of it. Let us be allowed a few words on each of these topics. In dealing with Socrates, our satirist, it

<sup>b</sup> Γνώσει δὲ τοὺς τούτου τε κάμου γ' ἑκατέρου μαθητάς.  
τουτουμειλ φορμίσιος Μεγαλνετός θ' ὁ Μάγνης,

οἰμοὶ δὲ Κλειτοφῶν τε καὶ Θηραμένης δ κομψός. Ran. 963.

See also the reproach made to Eurip. in Thesm. 93. τὸ πρᾶγμα κομψὸν, καὶ σφῶδρ' ἐκ τοῦ σοῦ τρόπου.

<sup>c</sup> In estimating the charges of Aristophanes against Euripides, we must never lose sight of two facts; first, that the *tragic stage* was to the Athenians almost what the *pulpit* is to us; and secondly, that the worst of the latter's dramas have never reached us. *They* were naturally among the ancient writings, which the early Fathers took so much pains to destroy, in order that they might not corrupt the rising youth of the Christian church.

is clear, comparatively trifles with his subject. And why? Because, strange as the declaration may sound to modern ears, he evidently thought that he had comparatively a mere trifle to deal with, one whose powers of doing mischief were less operative on the public at large, than on the poetical friend with whom early associations had bound him; and which friend was found withdrawn from the proper exercise of an almost holy profession by his commerce with such a <sup>d</sup>trifler. We shall presently find him grappling with his subject in a widely different manner. And why this change? Manifestly because he has a more illustrious victim to break upon his wheel—one whose powers of spreading dangerous opinions were as large as the intellectual powers with which he was so preeminently gifted. For let us look at these matters, not with the lights which the lapse of ages has thrown round them, but as they must have appeared to those for whom Aristophanes wrote. Whatever *we* may now think of philosophy and philosophers, and Socrates as the head of both, (and where but at the head of both will any one presume to place the Socrates of Plato and of Xenophon?) such notions could have no place among the *majority* of those to whom our poet now addressed himself. Of science and philosophy *they* could know little or nothing; for both were as yet comparatively new in Athens, and only those who had deep purses could afford to purchase articles sold at so dear a price. The first attempt to play the part of *the people's philosopher* was certainly made by Socrates himself; and he,—loosely hung, as we have seen, upon society—poor even to the verge of poverty,—and eccentric at once in dress, in manner, and in language,—what in those external circumstances, by which alone the mass of mankind form their estimate, could he be in comparison with Euripides, a mighty master in that branch of art, success in which was at Athens attended with such preeminent honours and distinctions? That such mere difference of outward circumstances would have some influence in the mode of treatment, which a writer for the comic stage would apply to two persons whom he considered as identified in their general modes of thinking, is in the ordinary course of things; but to a mind thoughtful and patriotic like that of Aristophanes, would this be the only guide for apportioning two very different modes of treatment? To such a mind the far more important reflection would occur, what means had each of these two persons of infecting others with the same opinions as his

<sup>d</sup> See the remarkable expressions which Aristophanes uses in his *Ranæ*, when declaring why the victory is assigned to Æschylus and refused to Euripides.

χαριὲν οὖν μὴ Σωκράτει  
 παρακαθήμενον λαλεῖν,  
 ἀποβαλόντα μουσικὴν,  
 τὰ τε μέγιστα παραλιπόντα  
 τῆς τραγῳδικῆς τέχνης.  
 τὸ δ' ἐπὶ σεμνοῖσιν λόγοισι  
 καὶ σκαραφισμοῖσι λήρων  
 διατριβὴν ἀργὸν ποιῆσθαι,  
 παραφρονοῦντος ἀνδρός.

own? And how stood the matter here? In Socrates Aristophanes manifestly saw little more than an itinerant lecturer traversing from shop to stall, and stall to shop—wonderment, suspicion, and it may be laughter and contempt, the not unfrequent attendants upon his path,—while the opinions he delivered seemed as little likely under such circumstances to take a permanent place in the minds of those who heard them, as the passing air in which they were delivered. But with those of the tragic bard, how wide the difference? Clothed in immortal verse, and addressed to listening thousands, who drank in their pernicious influence amid all the imposing aids of stage effect and scenic pomp, who, with a mind however gay and lively, could see all this without feeling the mirth die away upon his lips, and a call made upon him to exert his utmost energies in preventing the further extension of so much evil? And what but this is the aspect under which the present drama now begins to present itself? The whim, the wit, the gay banter, the loud laugh, and the biting parody disappear—at every step we see the poet gathering up his strength and concentrating his powers, as it were, for some unusual effort—a stern serenity plays about his lips, till mounting up to the top of his great argument, he finally bursts into a strain of moral grandeur, such as we may venture to say the literature of ancient or modern days has never surpassed. At this part of the drama we may then, I think, comparatively speaking, take leave of the Socrates of the “Clouds”; its future hero being either the tragic bard in person, or the young Sophist, who comes as a pupil from his hands, and in whom the Euripidean <sup>c</sup> subtlety is meant to be fully developed. Though the editor feels the impertinence of detaining the reader by further observations of his own from the intellectual banquet now provided for him, yet in justice to the subject he must be allowed one more remark. Though the preceding reflections, general as they are, might warrant a strong suspicion, that by the Adicæologus of the present play is meant no other than the great contemporary of Sophocles and Æschylus, there remains another and more practical test for bringing the matter to an issue, and that fairly applied, little doubt he thinks can remain upon the subject. The test alluded to is our author’s comedy of the “Frogs.” That play was written for the express purpose of fully developing the scenic character of Euripides, and its influence upon the age,—and when the reader considers the numerous resemblances as well of opinion as of phraseology contained in that play, and the scenes now about to come before him,—little doubt, I think, will remain in his mind, that in his “Ranæ” Aristophanes did little more than expand what he had said in a more concise form in the latter half of the present <sup>f</sup> drama; in other words, that Euripides

<sup>c</sup> Cf. Ran. 80. 1015. 1451.

<sup>f</sup> Cf. infr. 858. 861. 864. 867. 874-5-9-10. 884-8. 893-9-10. 922. 951. 1007. 1343. 1416. (Some time after the notes attached to these references had been written, the editor, in turning over the leaves of Ranke’s *Life of Aristophanes*, was gratified by finding the following remark: “Erat Sævernii conjectura, λόγον



τοῖσι θεαταῖς, καίπερ θρασὺς ὢν.

ΑΔ. “ ἴθ’ ὅποι χρήσεις.” πολὺ γὰρ μᾶλλον σ’  
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.

860

ΔΙ. ἀπολείς σύ; τίς ὢν; ΑΔ. λόγος. ΔΙ. ἦττων  
γ’ ὢν.

ΑΔ. ἀλλά σε νικῶ, τὸν ἐμοῦ κρείττω  
φάσκοντ’ εἶναι. ΔΙ. τί σοφὸν ποιῶν;

ΑΔ. γνώμας καινὰς ἐξευρίσκων.

pides and Adicaeologus are one and the same person. It remains only to add, that if the Adicaeologus of the play be what he has been here supposed to be, the Dicæologus of the piece can be no other than the poet Æschylus. That both would appear on the stage in the highest possible external as well as internal contrast;—Æschylus in the severe and simple costume of the olden time, of which he is the representative; Euripides tricked out in all the finery which the robe-maker and the jeweller could supply,—would follow as a matter of course.

859. “ ἴθ’ ὅπου χρήσεις.” Supposing the observations in the preceding note to be correct, Adicaeologus, i. e. Euripides, commences his career just as might have been expected of him; viz. by a quotation from one of his own plays, and that very play in which from subsequent references (infr. 889—893.) it should seem that he had more than usually indulged in those new opinions and that sophistic eloquence for which he is so severely censured by Aristophanes.

860. ἐν τοῖς πολλοῖσι. Gl. ἐνώπιον πολλῶν. Pl. 1061. πλυνόν με ποιῶν ἐν τοσούτοις ἀνδράσι. Lysias 120, 33, Θεόγνις γὰρ καὶ Πείσων ἔλεγον ἐν τοῖς τριάκοντα περὶ τῶν μετοίκων, ὡς κ. τ. λ.

861. λόγος. Compare the Euripidean dictum in Ran. 1491. οὐκ ἔστι Πείθοῦς ἱερὸν ἄλλο πλὴν λόγος.

Ib. ἦττων γ’ ὢν. Plut. de Herodot. Malign. §. 5. τοῖς γὰρ σοφισταῖς ἐφέιται πρὸς ἐργασίαν ἢ δόξαν ἔστιν ὅτε τῶν λόγων κοσμεῖν τὸν ἦττονα παραλαμβίνοντας· οὐ γὰρ ἐμποιοῦσι πίστιν ἰσχυρὰν περὶ τοῦ πράγματος, οὐδὲ ἀρνοῦνται πολλὰκις εἰς τὸ παράδοξον ἐπιχειρεῖν ὑπὲρ τῶν ἀπίστων.

864. γνώμας καινὰς. Such among others was that eminently Pythagorean one, ridiculed in the Frogs;

τίς δ’ οἶδεν εἰ τὸ ζῆν μὲν ἐστι κατθανεῖν,  
τὸ κατθανεῖν δὲ ζῆν.

Fr. Eurip. ap. Dind. p. 107.

ἀδικὸν et δίκαιον noti Atheniensibus hominis ejusdam personam tulisse. Infelicitèr tamen ille ad Thrasymachum et Aristidem provocavit, quo nulla certa testimonia ducunt. Legenti mihi sermones, quos λόγοι habent, sæpe nata est conjectura, Euripidem potuisse injustæ orationis personam esse.”)

ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ  
τοὺς ἀνοήτους.

865

ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙ. ἀπολω̄ σε κακῶς.

ΑΔ. εἰπέ, τί ποιῶν ; ΔΙ. τὰ δίκαια λέγων.

ΑΔ. ἀλλ' ἀνατρέψω 'γαῦτ' ἀντιλέγων'

It is by γνῶμαι of another character, that Æschylus, when finally returned to the upper world in our author's *Ranae*, is directed to effect the state's preservation :

ἄγε δὴ χαίρων, Ἀΐσχυλε, χῶρει,  
καὶ σῶζε πόλιν τὴν ἡμετέραν  
γνώμαις ἀγαθαῖς. 1502.

865-6. τουτουσὶ τοὺς ἀνοήτους. "It is simpletons, like these," says the speaker, pointing to the audience, "who give life and vigour to these new doctrines." "No:" rejoins his antagonist, "it is the sophists who give them all their currency."

867. σοφούς. Though this term *may* apply to the theatrical admirers of that *μετεωροσοφία*, which Euripides was not backward to proclaim as a favourite object of his muse, yet its more obvious application, if a preceding note be correct, is to the cultivators of that sophistic eloquence, which the dramas of Euripides were, in the opinion of Aristophanes, so well calculated to promote. To a similar feeling on the part of the comic bard, we must perhaps look for the introduction of a conspicuous word in the declaration made by Bacchus, when preparing the way for a decision between the stage-merits of Æschylus and his rival :

ἴθι νυν λιβανωτὸν δεῦρό τις καὶ πῦρ δότω,  
ὅπως ἂν εὔξωμαι πρὸ τῶν σοφισμάτων,  
ἀγῶνα κρίναι τόνδε μουσικώτατα. Ran. 871.

869. ἀντιλέγων. Hence, when the young knight comes out of the hands of the Adicæologus (*infr.* 1127.), among other proofs of his proficiency, he is said to be *ἐξαρνητικὸς κἀντιλογικὸς*. Do we wish to know who has been his preceptor on the occasion? The description of an audience of Euripides in "the Frogs" will inform us :

οἱ δ' ἀκροώμενοι  
τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν  
ὑπερμάνησαν, κἀνόμισαν σοφώτατον. 770-3.

§ See, among other instances, the following effusion in his *Alcestis*, where, as the Scholiast explains, the words *μετάρσιος ἦξα* imply *περὶ μετεώρων ἐφρόντισα*.

ἐγὼ καὶ διὰ μούσας  
καὶ μετάρσιος ἦξα, καὶ  
πλείστον ἀψάμενος λόγων,  
κρείσσον οὐδέν' Ἀνάγκας  
εὔρον κ. τ. λ.

οὐδὲ γὰρ εἶναι πάνν φημὶ δίκην.

870

ΔΙ. οὐκ εἶναι φήσ; ΑΔ. φέρε γὰρ, ποῦ ἔστιν;

ΔΙ. παρὰ τοῖσι θεοῖς.

ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς

οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ

δήσας; ΔΙ. αἰβοῖ, τουτὶ καὶ δὴ

875

χωρεῖ τὸ κακόν· δότε μοι λεκάνην.

ΑΔ. τυφογέρων εἶ κανάρμοστος.

870. "I utterly deny that there is such a thing as justice." If Euripides, as well as Socrates, had been the pupil of Archelaus, for which there seems every probability (Brucker I. 518.), it must be owned that both had been in an indifferent school for acquiring correct notions on the subject of *justice*, that philosopher maintaining that there was no such thing in nature as *just* and *base*, but that both depended on law and custom. (Laert. II. 16. τὸ δίκαιον εἶναι καὶ τὸ αἰσχρὸν οὐ φύσει, ἀλλὰ νόμῳ.) To the same effect also spake Aristippus, an auditor of Socrates. (Laert. II. 93. 99.)

874-5. τὸν πατέρ' αὐτοῦ δήσας. How often allusion was made to this event in plays of Euripides which have not reached us, it is impossible to say: the following extract is from his *Hercules Furens*:

οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος,  
οὐ θεῶν, αἰοιδῶν ἔϊπερ οὐ ψευδεῖς λόγοι.  
οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος,  
συνῆψαν; οὐ δεσμοῖσι διὰ τυραννίδας  
πατέρας ἐκηλίδωσαν; 1314-18.

See also Æschylus in *Eumen.* 640. *Prom. Vinct.* 227. Plato in *Euthyphr.* §. 6. *Lucian VI.* 247. For philosophical explanations of this story, see *Lucian V.* 225. *Cic. de Nat. Deor. II.* 24.

875-6. τουτὶ καὶ δὴ χωρεῖ (Gl. αἴξει, προβαίνει) τὸ κακόν. In the *Frogs* (1016.) this expression is put into the mouth of Euripides; an evidence, though a small one, how closely connected in the mind of Aristophanes were the scene in the present play, and the drama in which he fully developed his opinions on the scenic merits of Æschylus and Euripides. Ernesti translates: "*Heu! malum hoc, sc. disputandi contra deos, justitiam, &c. etiam longius procedit et increbescit.*"

876. λεκάνην, a dish, sc. for the purpose of discharging into it the bile, which the language of his opponent has stirred. For philosophical anecdotes connected with the word, see *Laert. V.* 16. *VI.* 7.

877. τυφογέρων (τύφω, γέρων), an old man, whose understanding, wrapped up in smoke and vapour, is obscured through extreme old age. *Lysist.* 335. τυφογέροντας ἄνδρας.

ΔΙ. καταπύγων εἰ κἀναίσχυντος.

ΑΔ. ῥόδα μ' εἶρηκας. ΔΙ. καὶ βωμολόχος.

ΑΔ. κρίνεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας. 880

ΑΔ. χρυσῶ πάττων μ' οὐ γιγνώσκεις.

ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδω.

ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.

ΔΙ. θρασὺς εἶ πολλοῦ. ΑΔ. σὺ δέ γ'—ἀρχαῖος.

Ib. ἀνάρμοστος (ἀρμόζω), *not in harmony with the times—out of unison with the age*. Dobree refers to Herodot. III. 80, 37. Tolet. Stob. V. p. 68, 47. Add Laert. de Aristippo II. 66. ἦν δὲ ἱκανὸς ἀρμόσασθαι καὶ τόπῳ καὶ χρόνῳ καὶ προσώπῳ.

878. Compare the *shamelessness* here ascribed to the Adicæologus with the *shame* which Euripides is said (Ran. 1049.) to have excited in the more honourable women of Athens by such plays as his *Sthenobæa*.

879. ῥόδα μ' εἶρ., *you have spoken roses of me*. Eccl. 435. τὰς μὲν γυναικάς πόλλ' ἀγαθὰ λέγων.

Ib. βωμολόχος. This same epithet is applied to Euripides himself in Ran. 1515., and with persons of a similar description his muse is said to fill the city (1083).

880. πατραλοίας. Ran. 770. ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο | τοῖς λωποδύταις καὶ τοῖς βαλαντιητόμοις | καὶ τοῖσι πατραλοίαισι καὶ τοιχωρύχοις.

881. χρυσῶ πάττων, “i. e. *laudibus et quasi aureis verbis ornans*. Eodem sensu Comicus, Eccl. 821. χρυσοῦν.” *Kust.*

883. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί. To understand this, let us retrace our steps a little. When the climax of reproaches by Dicæologus terminates by calling his opponent a *parricide*, the latter answers, “You spatter me with gold, and know it not.” “In the olden times,” rejoins his opponent, “the spattering would have been with *lead*, not with *gold*,” i. e. with the most worthless, instead of the most precious of metals. (Cf. Lucian III. 46–7. Plut. ad Princ. Inerud. §. 2.) The ruffian replies, “*That* might have been the case in the olden times; but *now* the term ‘parricide’ is a perfect ornament to me.” For some reflections on this subject, see nos in Vesp. 1041. and compare scenes in the present play, where Phidippides, after having been under the tuition of Adicæologus, proceeds to put in practice the lessons which he has been taught.

884. “The expression *θρασὺς εἶ πολλοῦ* is singular: ‘Thou art very audacious’ (properly, by much).” Matth. Gr. Gr. §. 317. Cf. Alciph. I. Ep. 9. l. 17. et nos in Eqq. 801. It may not be amiss to observe, that in our author’s *Dactyles* the representative of the modern or dissolute times is termed *Θρασύμαχος*.

Ib. —ἀρχαῖος. The sneers at antiquity observable throughout this scene are such as would consistently be found in the mouth of



ΔΙ. διὰ σέ δὲ φοιτᾶν  
οὐδεὶς ἐθέλει τῶν μειρακίων·  
καὶ γνωσθήσει ποτ' Ἀθηναίοις  
οἷα διδάσκεις τοὺς ἀνοήτους.

885

ΑΔ. αὐχμείς αἰσχρῶς. ΔΙ. σὺ δέ γ' εὖ πράττεις.

a poet like Euripides, with whom every thing was to be new : new gods (Ran. 888.), a new stage (Ran. 990—1007.), new opinions (sup. 864.), and new words in which those opinions were to be clothed (infr. 913). The young Phidippides does not of course come out of such hands without being impregnated with a full passion for novelty both in words and deeds (infr. 1343—5.).

885. φοιτᾶν, *ludum frequentare* (cf. nos in Eq. 952.), with or without acc. or dat. ; infr. 908. Proclus lib. 1. in Timæum : πῶς δὲ οὐ Πυθαγόρειον τὸ διάφορα μέτρα τῶν ἀκροάσεων ἀφωρίσθαι, καὶ γὰρ τῶν εἰς τὸ ὀμακοῖον φοιτῶντων, οἱ μὲν βαθυτέρων, οἱ δὲ ἐπιπολιωτέρων ἤπτοτο δογματῶν. Plat. de Protag. 326, c. προαίαιτα εἰς διδασκάλων τῆς ἡλικίας ἀρξάμενοι φοιτᾶν, ὀψιαίαιτα ἀπαλλάττονται. 7 Leg. 804, d. διδάσκειν τοὺς φοιτῶντας. Plut. de Antiphontis patre in Vit. X. Orat. ἦν γὰρ σοφιστῆς, ᾧ καὶ Ἀλκιβιάδην φασὶν ἔτι παῖδα ὄντα φοιτῆσαι. Plat. Phædon 59, d. φοιτᾶν παρὰ τὸν Σωκράτη. Laert. IV. 2. καὶ Πλάτων μὲν ἀτελεῖς φόρων τοὺς παρ' αὐτὸν φοιτῶντας ἐποίει. Id. de Xenoc. IV. 10. πρὸς δὲ τὸν μῆτε μουσικῆν, μῆτε γεωμετρίαν, μῆτε ἀστρονομίαν μεμαθηκότα, βουλόμενον δὲ παρ' αὐτὸν φοιτᾶν. Πορείου, ἔφη, λαβὺς γὰρ οὐκ ἔχεις φιλοσοφίας. Id. de Aristotele V. 17. συνεχῆς εἰώθει λέγειν πρὸς τε τοὺς φίλους καὶ τοὺς φοιτῶντας αὐτῷ, ἔνθα ἂν καὶ ὅπου διατρίβων ἔτυχεν, ὡς ἡ μὲν ὄρασις ἀπὸ τοῦ περιέχοντος ἀέρος λαμβάνει τὸ φῶς, ἡ δὲ ψυχὴ ἀπὸ τῶν μαθημάτων.

888. τοὺς ἀνοήτους. It has been observed in a preceding note (865.), that the theatrical spectators are here meant. So also in the Frogs, when Æschylus, after his triumphant contest with Euripides, is to return to earth and resume his theatrical career, it is said,

ἄγε δὴ χαίρων, Αἴσχυλε, χῶρει,  
καὶ σῶζε πόλιν τὴν ἡμετέραν  
γνώμαις ἀγαθαῖς, καὶ παίδευσον  
τοὺς ἀνοήτους·

πολλοὶ δ' εἰσίν. 1529.

889. αὐχμείς αἰσχρῶς, *you are in squalid plight*. Laert. de Polemone IV. 19. αἰεὶ γοῦν ἐμέμνητο ὁ Πολέμων αὐτοῦ, τὴν τε ἀκακίαν καὶ τὸν αὐχμὸν ἐνέδντο τάνδρος. Xen. Mem. II. 1. 31. ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες. Apollon. Vit. I. 21. ἰδὼν δὲ ἄνδρα αὐχμοῦ πλέων.

Π. εὖ πράττεις. In this expression and the four following verses, the Scholiast sees three classes of persons struck with one and the same blow—Euripides, a certain Pandeletus, and those public orators and demagogues, who, by making themselves acceptable to the people, had become from mere beggars men of wealth and opulence. Wieland paraphrases the passage as follows : “ And you, I admit,

καίτοι πρότερόν γ' ἐπτώχευες, 890

Τήλεφος εἶναι Μυσὸς φάσκων,

ἐκ πηριδίου

—γνώμας τρώγων—Πανδελετείους.

ΑΔ. ὦμοι σοφίας ἧς μεμνήσθης.

ΔΙ. ὦμοι μανίας τῆς σῆς, πόλεως θ' 895

make a handsome appearance. Yet was it not always so. I know the time, when you were such a poor hungry fellow, that you might have given yourself out for the Telephus of Euripides, more especially, as like him, after groping in vain for some wretched crusts in your knapsack, you were fain to amuse your hunger with roguish maxims brought forward with no small ostentation." It is with much diffidence that the following exposition of the passage is offered to the reader. Instead of the full stop at *πράττεις*, I propose to remove the stop altogether, to throw the two succeeding verses into parenthesis, and give the following sense to the passage: "And you are in a prosperous condition, (yet the time was, when, by your own admission, you were nothing better than a beggar, like Euripides' Telephus of Mysia :) and why is your condition thus improved? Because instead of drawing mere crusts from your wallet like him, you draw from it such tricksome maxims as Euripides and Pandeletus make use of."

890. *πτωχέειν*, to be a beggar. Od. XV. 308. XIX. 73. Lucian III. 23. *σατράπας πτωχέοντας*.

891. *Τήλεφος* .. *Μυσός*. A rich scene in the Acharnenses has already made this person known to the Aristophanic reader. He was the son of a king of Mysia, and the hero of one of the dramas of Euripides. Instead of making his appearance however on the stage in such magnificent costume as royal persons were wont in the ancient tragedies, the poet, in order to draw more compassion for his misfortunes, had represented him in the meanest garb, with a travelling staff in his hand, and a knapsack at his back. Shouts of laughter of course attended this misplaced attempt at strong pathetic.

893. —*γνώμας*, said unexpectedly for *ἄρτους*.

Ib. —*Πανδελετείους*, *worthy of Pandeletus*, said unexpectedly for *worthy of Euripides*. Schol. *μέμνηται τοῦ Πανδελέτου καὶ Κρατίου Χείροσι. οὗτος καὶ ψηφίσματα ἔγραψε. διαβάλλει δὲ τοὺς ῥήτορας, ὡς ἐκ τῶν πτωχῶν πλουτοῦντας.*

894. (*shrugging his shoulders*.) Paraphrase: "What learning! what a memory! I sigh to think they should be so poorly employed!" "Reserve the sighs for your own folly and that of the

ἦτις σε τρέφει

λυμαινόμενον τοῖς μειρακίοις.

ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.

ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρὴ

καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.

900

ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαινέσθαι.

ΔΙ. κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλης.

state, which affords a (theatrical?) support to one, who is the ruin of our rising youth."

Ib. "ἦς ἐμεμνήσθης, qua uteris. Hom. X. 268. παντοίης ἀρετῆς μμνήσκεο." ERN.

897. λυμαινόμενον τοῖς μ., *vitiantem, corruptentem adolescentes*. It is observable, that with a compound of this verb, Æschylus in the *Rana* (1060.) concludes a comparison between his own theatrical career and that of his rival: ἂ μοῦ χρηστῶς καταδείξαντος διελυμήνω σύ.

898. Κρόνος, *delirus, stupidus, fatuus*, always with a reference to i age. Plat. in *Cratyl.* 402, a. τὸν Ἡράκλειτόν μοι δοκῶ καθορᾶν πάλαι' ἅττα σοφὰ λέγοντα, ἀτεχνῶς τὰ ἐπὶ Κρόνον καὶ Ῥεᾶς (adeo propemodum antiqua, ut in Croni Rheaque ætatem incidere videantur). Euthyd. 287, b. οὕτως εἶ Κρόνος. *Timoth. ap. Athen.* 122, d. Anthippus ap. eund. 403, f. Cf. nos in *Vesp.* 664.

900. λαλιὰν ἀσκῆσαι, (also *infr.* 963. 1011.) Compare the reproaches made by the Chorus or by Æschylus against Euripides on this subject in various passages of the *Rana*, 91-2. 814. 837-9. 916. k 954. 942. 1066. But the most remarkable passage on the subject is that towards the conclusion of the play, (a play written nearly twenty years after the *Clouds*.) where this disposition to λαλιὰ is ascribed to the poet's intercourse with Socrates, which made him neglect his proper profession, the philosopher being evidently treated as a person of little consequence in himself, but mischievous on account of the baneful effects of his conversation on Euripides. See foot-note *sup.* p. 174.

901. Adicæologus addresses himself to Phidippides.

902. Lysist. 439. εἰ τᾶρα νῆ τὴν Πάνδροσον ταύτη μόνον | τὴν χεῖρ' ἐπιβυλεύεις, κ. τ. λ. Add *Alciph.* III. Ep. 19.

h τρέφει. So our poet of himself, *sup.* v. 501. νῆ τὸν Διόνυσον, τὸν ἐκθρέψαντά με.

i Cicero de *Nat. Deor.* II. 25. Κρόνος, qui est idem χρόνος, i. e. spatium temporis. Saturnus autem est appellatus, quod saturetur annis.

k Εὐριπ. ἐπειτα τουτουσὶ λαλεῖν ἐδίδαξα Αἰσχ. φημί κἀγῶ.  
ὡς πρὶν διδάξαι γ' ὄφελος μέσος διαρραγῆναι.

τουτουσὶ λαλεῖν ἐδίδαξα, h. l. *ex tragædiis meis Athenienses artificia didicerunt.* Thiersch.

ΧΟ. παύσασθε μάχης καὶ λοιδορίας.

ἀλλ' ἐπίδειξαι

σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες,

905

σύ τε τὴν καινὴν

παίδευσιν, ὅπως ἂν ἀκούσας σφῶν

ἀντιλεγόντων κρίνας φοιτᾶ.

ΔΙ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. κᾶγωγ' ἐθέλω.

ΧΟ. φέρε δὴ πότερος λέξει πρότερος :

910

ΑΔ. τούτῳ δώσω

κᾶτ' ἐκ τούτων ὧν ἂν λέξῃ

903. παύσασθε μάχης. Cf. nos in Vesp. 37.

908. ἀντιλεγόντων, cf. nos in Eq. 944.

Ib. κρίνας. And did Aristophanes or his Chorus think that the young knight in question was qualified to form a right judgment on so momentous a question? Let us learn from a kindred spirit, what was required on such an occasion; for how does Lucian's λόγος, i. e. REASON, deliver herself, when the young Hermotimus is called upon by Lycinus to come to a decision, as to which of all the ancient philosophers he will select for his future guidance in life?

Λυκ. οὐχ ἱκανὸν εἶναι φησι (ὁ λόγος, i. e. Ratio) τὸ πάντα ἰδεῖν καὶ διεξιελθεῖν δι' αὐτῶν, ὡς ἔχειν ἤδη ἐλθεῖν τὸ βέλτιστον, ἀλλ' ἔτι τοῦ μεγίστου ἐνδεῖν.

Ἑρμ. τίνος τούτου;

Λυκ. Κριτικῆς τινός, ᾧ θαυμάσιε, καὶ ἐξεταστικῆς παρασκευῆς, καὶ νοῦ ὀξείος, καὶ διανοίας ἀκριβοῦς, καὶ ἀδεκάστου (incorruptivæ), οἷαν χρὴ εἶναι τὴν περὶ τῶν τηλικούτων δικάσουσαν· ἢ μάτην ἂν ἅπαντα ἐωραμένα εἶη. ἀποδοτέον οὖν φησὶ (sc. ὁ λόγος) καὶ τῷ τοιούτῳ χρόνον οὐκ ὀλίγον, καὶ προθέμενον ἅπαντα εἰς μέσον, αἰρεῖσθαι διαμέλλοντα, καὶ βραδύνοντα, πολλάκις ἐπισκοποῦντα· μήτε ἡλικίαν τοῦ λέγοντος ἐκάστου, μήτε σχῆμα, ἢ δόξαν ἐπὶ σοφία αἰδοῦμενον, ἀλλὰ κατὰ τοὺς Ἀρεοπαγίτας αὐτὸ ποιοῦντα, οἳ ἐν νυκτὶ καὶ σκότῳ δικάζουσιν, ὡς μὴ ἐς τοὺς λέγοντας, ἀλλ' ἐς τὰ λεγόμενα ἀποβλέποιεν, καὶ τότε ἢδη ἔξεσταί σοι βεβαίως ἐλομένῳ φιλοσοφεῖν. Lucian IV. 84-5.

910. πότερος λέξει πρότερος. Rav. Pors. Herm. Sch. Dind. φέρε, τίς λέξει πρότερός γ' ἡμῶν, Bk. Porson compares Eccl. 1082. ποτέρης προτέρης οὖν κατελάσας ἀπαλλαγῶ; Plat. 4 Leg. 712, c. φέρε δὴ τοίνυν, πότερος ἡμῶν ἀπακρίνασθαι πρότερος ἂν ἴδῃται; Dobree adds Dem. 86, 1. πᾶσι γνώριμα, πότερος πρότερος μὴν ἐστίν. Isoc. 269, c. ἄρτι μὲν οὖν ἠπόρουσαν ποτέρων διεξίω πρότερον τοὺς κινδύνους. Lysias 102, 9.



ῥηματίοισιν καινοῖς αὐτὸν  
καὶ διανοίαις κατατοξεύσω.  
τὸ τελευταῖον δ', ἣν ἀναγρύζῃ,  
τὸ πρόσωπον ἄπαν καὶ τῶφθαλμῶ  
κεντούμενος ὥσπερ ὑπ' ἀνθρηγῶν  
ὑπὸ τῶν γνωμῶν ἀπολείται.  
ΧΟ. νῦν δείξετον τῶ πισύνῳ τοῖς περιδεξίοισι

915

913. For allusions to the ῥήματα of Euripides, cf. the scene between Dicaeopolis and the poet in Acharn. 443. 447.

914. διάνοια. Plat. Theæt. 189, e. Σωκ. τὸ δὲ διανοεῖσθαι ἄρ' ὃ περ ἐγὼ καλεῖς; Θεαι. τί καλῶν; Σωκ. λόγον ἔν αὐτῇ πρὸς αὐτὴν ἢ ψυχῇ διεξέρχεται περὶ ὧν ἂν σκοπῇ. Idem Sophist. 263, d. οὐκοῦν διάνοια μὲν καὶ λόγος ταυτὸν· πλὴν ὁ μὲν ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἀνευ φωνῆς γιγνόμενος τοῦτ' αὐτὸ ἡμῖν ἐπωνομάσθη, διάνοια.

Ib. κατατοξεύω (Herodot. III. 36. ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν). It was not likely that Plato should lose sight of the present scene; but it is only by a continued perusal of his works, and minute inferences, that the effect which the whole play had had upon his mind can be seen. The following passage is from one of his dialogues in which he pours his ridicule on those philosophic practices, to which, before and even after the exhibition of the Clouds, his own great master was evidently not a little addicted. Theæt. 180, a. ἀλλ' ἂν τινὰ τι ἔρῃ, ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι, κὰν τούτου ζητῆς λόγον λαβεῖν, τί εἴρηκεν, ἑτέρῳ πεπλήξει καινῶς μετωνομασμένῳ, περνεῖς δὲ οὐδέποτε οὐδὲν πρὸς οὐδένα αὐτῶν. Those who have further time to devote to the great *archers* of antiquity, may amuse themselves with a passage in Lucian I. 56-7.

916, 17. τῶφθαλμῶ κεντούμενος. Vesp. 432. οἱ δὲ τῶφθαλμῶ κύκλω κεντεῖτε. Ib. ἀνθρήνη, a wild bee.

917, 18. For illustrations of the preposition ὑπὸ, twice used in the same sentence, see Stalbaum in Plat. Euthyph. §. 1.

919. πισύνος (πέισα, πείθω), *confiding*. To the examples given in Blomfield's *Persæ*, p. 113. and Arnold's *Thucydides*, II. 248. add Hierocl. ad Pythag. p. 253. κάτεισι γὰρ καὶ ἀποπίπτει τῆς εὐδαίμονος χάρας ὁ ἄνθρωπος, ὡς Ἐμπεδοκλῆς φησὶν ὁ Πυθαγόρειος·

φυγὰς θεόθεν καὶ ἀλήτης, ✱  
νείκει μαινομένῳ πισύνος.

Also Herodot. V. 92. Arist. Vesp. 385. Pac. 84. Simonides ap. Laert. I. 90.

Ib. τῶ, the two, both of you.

λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις, 920  
 ὁπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.

νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνείται σοφίας,  
 ἧς περὶ τοῖς ἐμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.

ἀλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἤθειι χρηστοῖς στε-  
 φανώσας,

ῥῆξον φωνήν, ἧτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν  
 εἰπέ. 925

ΔΙ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,

920. γνωμοτύποι μερίμναι, *cura, quæ cogitationum fabricatoribus creantur*. THIERSCH ad Ran. 893. *curæ sententiarum procedendarum*. DIND. Γνωμοτύπος is to be taken actively (as in Ran. 893. φρένας ἀνδρῶν γνωμοτύπων): translate, *deep reflections, out of which are coined γῶμαι, poetical and philosophical*. Cf. infr. 1349.

922. κίνδυνος σοφίας, *certamen sapientiæ*. ERN. "Chorum inducit, nunc suorum amicorum sapientiam summo in periculo versari, dicentem." RANKE. In the *Ranae* in like manner, when Æschylus and Euripides are about to commence their poetical contest, the Chorus observes,

νῦν γὰρ ἀγὼν σοφίας  
 ὄδε μέγας χωρεῖ πρὸς ἔργον ἦδη. 818.

926. In the speeches which follow (926—943. 946—959. 962—981.), the object of which is to defend the old system of education pursued at Athens, and to expel from it the systems newly introduced, Ranke justly considers the whole scope and aim of the present drama to be placed. And why, says this enthusiastic admirer of Aristophanes, should I hesitate to express freely what I feel on this point? "Equidem eum, qui hanc orationem sine admiratione legere, qui si legerit de viri virtute veraque nobilitate etiam tum dubitans, poetæ amore non inflammatus, ejus comœdiarum legendarum et ediscendarum cupidine non incensus abire ac discedere potest, eum inquam equidem non omni solum sensu omnique ratione cassum, sed morum perversorum amatorem adeo esse judico. Nullum unquam poetam nec majorem nec sanctiorem fuisse quam nostrum Aristophanem, ex hac oratione discimus." Vit. Arist. 433.

Ib. παιδείαν. For valuable philosophic *placita* connected with this word, see Iamb. Vit. Pyth. VIII. 42. Plato in Phædone 107, d. Laert. de Stilpōne II. 115. de Aristotele V. 18. (bis). Diogenes ap. eund. VI. 68. Antigoni Epist. ap. eund. VII. 7. If mere legislative enactments could have ensured a virtuous education at Athens, the following extract from the great orator Æschines, which breathes the very spirit of our present text, will shew that no exertions had

ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη νεό-  
μιστο.  
πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν' ἀκού-  
σαι  
εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως ἐς κιθαρι-  
στοῦ

been wanting on the part of such men as Draco and Solon to secure it. 'Ο γὰρ νομοθέτης πρῶτον μὲν τοῖς διδασκάλοις, οἷς ἐξ ἀνάγκης παρακατατιθέμεθα τοὺς ἡμετέρους αὐτῶν παῖδας, οἷς ἐστὶν ὁ μὲν βίος ἀπὸ τοῦ σωφρονεῖν ἢ δ' ἀπορία ἐκ τῶν ἐναντιῶν, ὅμως ἀπιστῶν φαίνεται, καὶ διαρρηδην ἀποδείκνυσι πρῶτον μὲν ἦν ὦραν προσήκει λέναι τὸν παῖδα τὸν ἐλεύθερον εἰς τὸ διδασκαλεῖον, ἔπειτα μετὰ πόσων παίδων εἰσιέναι καὶ ὀπηνίκα ἀπιέναι, καὶ τοὺς διδασκάλους τὰ διδασκαλεῖα καὶ τοὺς παιδοτρίβις τὰς παλαίστρας ἀνοίγειν μὲν ἀπαγορεύει μὴ πρότερον πρὶν ἂν ὁ ἥλιος ἀνίσχη, κλείειν δὲ προστάττει πρὸ ἡλίου δεδουκότος, τὰς ἐρημίας καὶ τὸ σκύτος ἐν πλείστη ὑποψία ποιούμενος· καὶ τοὺς νεανίσκους τοὺς εἰσφοιτῶντας οὕστας δεῖ εἶναι καὶ ἄσστινας ἡλικίας ἔχοντας, καὶ ἀρχὴ ἦτις ἔσται ἡ τούτων ἐπιμελησομένη, . . . ὅτι ἡγήσατο τὸν καλῶς τμαφέντα παῖδα ἄνδρα γενόμενον χρήσιμον ἔσεσθαι τῇ πόλει· ὅταν δ' ἡ φύσις τοῦ ἀνθρώπου εὐθύς πονηρὰν ἀρχὴν λάβῃ τῆς παιδείας, ἐκ τῶν κακῶς τεθραμμένων παίδων παραπλησίους ἡγήσατο πολίτας ἔσεσθαι Τιμάρχῳ τουτωῖ. 2, 11-29.

927. σωφροσύνη. Iamb. Vit. Pyth. VIII. 41. ἐφεξῆς δὲ ἔλεγε περὶ σωφροσύνης, φάσκων, τὴν τῶν νεανίσκων ἡλικίαν πείραν τῆς φύσεως λαμβάνειν, καθ' ὃν καιρὸν ἀκαμαζούσας ἔχουσι τὰς ἐπιθυμίας. εἶτα προετρέπετο θεωρεῖν ἄξιον, ὅτι μόνης τῶν ἀρετῶν ταύτης καὶ παιδὶ καὶ παρθένῳ καὶ γυναικὶ καὶ τῇ τῶν πρεσβυτέρων τάξει, ἀντιποιεῖσθαι προσήκει, καὶ μάλιστα τοὺς νεωτέρους. Xen. (de Socrat.) Mem. III. 9. 4. σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς, καὶ τὸ τὰ αἰσχρὰ εἰδῶτα εὐλαβεῖσθαι, σοφόν τε καὶ σωφρονα ἔκρινεν. Laert. de doctrina Platonis III. 90. τῆς τελείας ἀρετῆς εἶδη τέτταρα. ἐν μὲν, φρόνησις· ἄλλο, δικαιοσύνη· τρίτον, ἀνδρεία· τέταρτον, σωφροσύνη. τούτων ἢ μὲν φρόνησις, αἰτία τοῦ πράττειν ὀρθῶς τὰ πράγματα· ἢ δὲ δικαιοσύνη, τοῦ ἐν ταῖς κοινωνίαις καὶ τοῖς συναλλάγμασι δικαιοπραγεῖν· ἢ δὲ ἀνδρεία, τοῦ ἐν τοῖς κινδύνοις καὶ φοβεροῖς μὴ ἐξίστασθαι ποιεῖν, ἀλλὰ μένειν· ἢ δὲ σωφροσύνη, τοῦ κρατεῖν τῶν ἐπιθυμιῶν, καὶ ὑπὸ μηδεμίᾳ ἡδονῆς δουλοῦσθαι, ἀλλὰ κοσμίως ζῆν.

Ib. νεόμιστο, was had in respect. Cf. Heind. ad Plat. Gorg. §. 48.

928. This silence formed part of the severe system in which the pupils of Diogenes were brought up: κατεῖχον δὲ οἱ παῖδες πολλὰ ποιητῶν καὶ συγγραφέων, καὶ τῶν αὐτοῦ Διογέους. . . ἐν οἴκῳ τε ἐδίδασκε διακονεῖσθαι λιτῇ τροφῇ χρωμένους, καὶ ὕδωρ πίνοντας. ἐν χρῶ κουρίας τε καὶ ἀκαλλωπίστους εἰργάζετο, καὶ ἀχίτνας καὶ ἀνυποδίτους, καὶ σιωπηλοὺς, καθ' αὐτοὺς βλέποντας ἐν ταῖς ὁδοῖς. VI. 30.

929. βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως. So when the young Char-

τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη κατα-  
νίφοι.

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mides (Plat. 159, b.) is asked for his definition of σωφροσύνη, it is said, τὸ μὲν πρῶτον ὠκνεῖ τε καὶ οὐ πᾶν ἠβηλεν ἀποκρίνασθαι ἔπειτα μέντοι εἶπεν ὅτι οἱ δοκοῖ σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ ἡσυχῇ, ἐν τε ταῖς ὁδοῖς βαδιῶζειν καὶ διυλέγεσθαι, καὶ τὰλλα πᾶνθ' ὡσαύτως ποιεῖν. Laert. VII. 22. (de Zenone). δεῖν τε ἔλεγε τοὺς νέους πάση κοσμιότητι χρῆσθαι, καὶ πορεύειν, καὶ σχήματι, καὶ περιβολῇ. Demetrius ap. eund. V. 82. τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονεῖς αἰδεῖσθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτούς.

Ib. ἐς κιθαριστοῦ. On the grammatical construction, see nos in Eq. 1198. On the object and intention of this branch of ancient education many noble passages might be deduced from Plato's Republic; but my limits restrict me to the following: (Glaucou and Sociates discussing together the two great branches of Athenian education, gymnastics and music;—the first for the development of the bodily powers, the second for mental cultivation—Socrates observes,) τί δέ; ἂν αὖ γυμναστικῇ πολλὰ πονῆ καὶ εὐωχῆται εὖ μάλα, μουσικῆς δὲ καὶ φιλοσοφίας μὴ ἄπτηται, οὐ πρῶτον μὲν εὖ ἴσχωρ τὸ σῶμα φρονήματός τε καὶ θύμον ἐμπίπλεται καὶ ἀνδριότερος γίγνεται αὐτὸς αὐτοῦ; Γλ. καὶ μάλα γε. Σωκ. τί δαί; ἐπειδὴν ἄλλο μηδὲν πράττει μηδὲ κοινωνῇ Μούσης μηδαμῇ, οὐκ εἴ τι καὶ ἐνῆν αὐτοῦ φιλομαθὲς ἐν τῇ ψυχῇ, ἅτε οὔτε μαθήματος γενόμενον οὐδενὸς οὔτε ζητήματος, οὔτε λόγου μετέσχωρ οὔτε τῆς ἄλλης μουσικῆς, ἀσθενὲς τε καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἅτε οὐκ ἐγειρόμενον οὐδὲ τρεφόμενον οὐδὲ διακαθαίρομενον τῶν αἰσθήσεων αὐτοῦ; Γλ. οὕτως. Σωκ. μισολόγος δὴ, οἶμαι, ὁ τοιοῦτος γίγνεται καὶ ἄμουσος, καὶ ἵπειθοῖ μὲν διὰ λόγων οὐδὲν ἔτι χρῆται, βία δὲ καὶ ἀγριότητι ὡς περ θηρίον πρὸς πάντα διαπράττεται, καὶ ἐν ἀμαθία καὶ σκαιότητι μετὰ ἀρρυθμίας τε καὶ ἀχαριστίας ζῆ. Γλ. παντάπασιν οὕτως ἔχει. Σωκ. ἐπὶ δὴ δύ' ὄντε τούτω, ὡς ἔοικε, δύο τέχνα θεὸν ἔγωγ' ἂν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον, οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἴη<sup>1</sup> πάρεργον, ἀλλ' ἐπ' ἐκείνω, ὅπως ἂν ἀλλήλων ξυναρμοσθῆτον ἐπιτεινομένω καὶ ἀνιεμένω μέχρι τοῦ προσήκοντος. Γλ. καὶ γὰρ ἔοικεν. Σωκ. τὸν κάλλιστ' ἄρα μουσικῇ γυμναστικὴν κεραυνύντα καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τούτων ὀρθότατ' ἂν φαίμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον, πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις ξυνιστάντα. Γλ. εἰκότως γ', ὧ Σώκρατες. De Rep. III. 411, c. —412, a.

930. κωμήτης (κώμη). 1) One living in the country, as opposed to one living in a town. Xen. Anab. 4. 5, 24. 2) In a town, one who lives in the same quarter or street with others. Lysist. 5. πλὴν ἢ γ' ἐμὴ κωμητῆς ἦδ' ἐξέμχεται. Alciph. Ep. III. 19 τοὺς κωμήτας ἀναμένων ἐπικούρους. Ib. γυμνοὺς, vid. sup. 480.

1 M. Le Grou, who has translated the Republic and the Laws of Plato with great elegance and general fidelity, renders this passage: *il ne se sert plus de la voie de la persuasion pour venir à ses fins.*

m *Car si ce dernier en tire quelque avantage, ce n'est que par occasion.*



εἶτ' αὖ προμαθεῖν ἄσμ' ἐδίδασκειν, τὼ μῆρὼ μὴ ξυνέ-  
 χοντας,  
 ἢ “ Παλλάδα περσέπολιν δεινὰν” ἢ “ Τηλέπορον τι  
 βόαμα,”

Ib. κριμνώδης, (κρίμων, barley or wheat coarsely ground, εἶδος,) large flakes. Ib. κατανίφοι. Cf. nos in Acharn. 126.

931. προμαθεῖν = μαθεῖν. Cf. infr. 947. and Heind. ad Plat. Gorg. §. 99.

932. Translate: “ either the song which commenced by celebrating Pallas the destroyer of cities,” or “ that which began with the praises of the far-reaching sound (τηλέπορον βόαμα) of the lyre.”

Ib. Περσέπολις (πέρθω, πόλις). The beginning of this old strain (a composition of Lamprocles) has fortunately been preserved in two forms by the Scholiast. Its broad, massive, and sonorous diction presents a strong contrast to the lighter and more attenuated forms of speech, which it was the object of Euripides and the new school to introduce into lyric strains, and to which corresponding harmonies being set, no small mischief must have followed in a town, where music formed so large a branch of public education. But to the two forms in which this strain of the olden time has reached us.

## 1.

Παλλάδα<sup>ο</sup> περσέπολιν κλήζω πολεμαδόκου ἀγνὰν,  
 Παῖδα Διὸς μεγάλου δαμάσιππον.

## 2.

Παλλάδα περσέπολιν, δεινὰν θεὸν, ἐγρεκύδοιμον,  
 ποτικλήζω, πολεμαδόκου, ἀγνὰν  
 παῖδα Διὸς μεγάλου δαμάσιππον. Cf. Blomf. Pers. p. 107.

Ib. τηλέπορον (πόρος) τι βόαμα λύρας. So the Scholiast. Ib. βόαμα (βόαω). Æsch. Ag. 893.

n Some light may be thrown on this subject by an anecdote recorded of that philosopher, whom, whether rightly or wrongly, we have represented as having had so much influence on the early mind of Socrates. Nothing told in that anecdote is at variance with what Plato and Aristophanes alike declare as to the moral influences which particular metres and modes of music were apt to exert over the minds of their susceptible countrymen. Iamb. Vit. Pyth. c. 25. λέγεται δὲ καὶ . . . Πυθαγόρας μὲν σπονδειακῶ ποτὲ μέλει διὰ τοῦ αὐλητοῦ κατασβέσαι τοῦ Ταυρομενίτου μειρακίου μεθύοντος τὴν λύσαν, νύκτωρ ἐπικωμάζοντος τῇ ἐρωμένῃ παρὰ τοῦ ἀντραστοῦ καὶ τὸν μυλῶνα ἐμπιπρᾶναι μέλλοντος. ἐξήπτετο γὰρ καὶ ἀνεζωπυρεῖτο ὑπὸ τοῦ Φρυγίου αὐλήματος· ὃ δὲ κατέπαυσε τάχιστα ὁ Πυθαγόρας· ἐτύγχανε δὲ αὐτὸς ἀστρονομούμενος ἀωρί· καὶ τὴν εἰς τὸ σπονδειακὸν μεταβολὴν ὑπέθετο τῷ αὐλητῇ, δι' ἧς ἀμελλητὶ κατασταλὲν κοσμίως οἴκαδε ἀπηλλάγη τὸ μειράκιον, πρὸ βραχείως μῆδ' ἐφ' ὅσον οὖν ἀνασχόμενον, μῆδ' ἀπλῶς ὑπομείναν νοουθεσίας ἐπιβολὴν παρ' αὐτοῦ, πρὸς δὲ καὶ ἐμπλήκτως ἀποσκορακίσαν τὴν τοῦ Πυθαγόρου συντυχίαν. See further on the subject of the musical talents of Pythagoras, Athen. XIV. 632, b.

ο Æsch. Pers. 65. πεπέρακεν μὲν ὁ περσέ | πτολις ἦδη βασιλείος | στρατὸς εἰς ἀντίπορον γεί | τονα χῶραν.

ἐντειναμένους τὴν ἄρμονίαν, ἣν οἱ πατέρες παρέδωκαν.  
 εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειν τινα καμ-  
 πὴν,  
 οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολοκάμπ-  
 τους,

935

933. ἐντεινάμενοι τὴν ἄρμονίαν, *harmonia utentes intensa et mascula, non vero molli et fracta.* Kust. Perhaps the nearest English expression would be, "having set these songs to the harmony, which our fathers handed down." Plato in *Protag.* 326, a. ποιήματα μελοποιῶν εἰς τὰ καθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἄρμονίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων. The word is also used of prose compositions brought into poetry. Plato, *Phaedon* 60, d. ἐντείνας (sc. εἰς μέτρον) τοὺς τοῦ Διῶπου λόγους. Plut. in *Solone* 3. ὕστερον καὶ γνώμας ἐνέτεινε φιλοσόφους, καὶ τῶν πολιτικῶν πολλὰ συγκατέπλεκε τοῖς ποιήμασιν. See also Lucian, II. 25.

Ib. ἣν οἱ πατέρες π. So Æschylus, in allusion to his own melodies (*Ran.* 1295.), observes, that the old strains which he found so simply beautiful in the compositions of Phrynicius, he had transferred in all their beauty to his own dramas, making only such little changes, as should shew him to be not a mere blind guide of his predecessor, but yet not so entirely changing and emasculating the melodies of former days, as his contemporary Euripides had done.

934. βωμολοχεύσαιτ', Gl. φλυαρήσαι, *should play the buffoon.* Wieland, but I think without reason, considers the word as a term of the ancient school of music, for which no equivalent can now be given.

Ib. κάμπτειν καμπὴν. Hesych. κάμπτειν, τὸ ἐν τῇ ᾠδῇ καμπὰς ποιεῖν. The opposite word to καμπή (flexio) in the Greek language was ἔκτασις: hence Plato 7 *Leg.* 795, e. ἄλλη δὲ (ὀρχήσεως sc.) εὐεξίας ἐλαφρότητός τε ἕνεκα καὶ κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν, τὸ προσῆκον (i. e. προσηκόντως, ut decet) καμπῆς τε καὶ ἐκτάσεως καὶ ἀποδιδομένης ἐκάστοις αὐτοῖς αὐτῶν εἰρύθμον κινήσεως. Hence κάμπτειν καμπὴν implies a corruption of the plain straightforward harmony by giving it various turns and inflexions. (Cf. sup. 326.) Phil. de Vit. *Apoll.* IV. 39. ᾠδὰς ἔκαμπτεν, ὅπως ὁ Νέρων ἐλύγξε τε καὶ ἔστρεψε. *carmina quæ et Nero cum varia inflexione vocis modulabatur.*

Ib. In the old editions of Aristophanes there stands between the foregoing verse and 935, the following verse, which, on the authority of the best MSS. (MRV) is now omitted: αὐτὸς δείξας, ἐν θ' ἄρμονίας χιάζων (Democritum *Chium* imitans) ἢ σιφνιαίων (Theoxenidem *Siphonium* imitans).

935. Ordo verborum: οἷας οἱ νῦν ταύτας τὰς δυσκολοκάμπτους τὰς κατὰ Φρῦνιν. ERN. "As for example, those difficult inflexions which our present men are so fond of making after the manner of Phrynicius."

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.

ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει προβαλέσθαι

Ib. κατὰ Φρῦνιν. The writings of Plato, as well as of Aristophanes, are full of references to a great revolution which about this time was taking place in the national music of Athens, and which, by substituting, as has been already partly observed, a lighter and more effeminate style for the solemn and masculine one which had hitherto prevailed, was effecting a great corruption of the public manners. At the head of this school were the person in the text, Cinesias (Av. 1373-1408), Melanippides, and others. In a comic fragment of Pherecrates, preserved by Plutarch, Music is there made to complain of the injuries done her by this Lesbian songster.

Φρῦνις δ' ἴδιον στρόβιλον ἐμβαλὼν τινα  
κάμπτων με καὶ στρέφων ὄλην διέφθορεν.

Plutarch de Musica, p. 1141.

Ib. δυσκολοκάμπτους = δυσκόλως καμπτομένους, full of difficult inflexions. Pollux IV. 66. καὶ Φρῦνιν δὲ τὸν Κάβωνος, μέλεσι πολυκαμπέσι, τοῖς ὑπὸ τῶν κωμῶδων δυσκολοκάμπτοις κληθείσι, κεχρηῆσθαι λέγουσι. Kust. Wieland considers the καμπὴ δυσκολοκάμπτος of Aristophanes as equivalent to the στρόβιλος of Pherecrates, quoted in the preceding note; but all attempts to explain ancient music by modern, we have before observed (v. 326.), he deprecates as utterly useless.

936. ἐπετρίβετο τυπτόμενος πολλὰς sc. πληγὰς, he was punished with many blows, and those blows severely inflicted. (Xen. Anab. V. 8. 12. τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας (sc. πληγὰς) παῖσειεν. Ælian V. H. I. 12. c. 3. Ἐπαμεινώνδας ὅτε ἐρώθη ἐν Μαντιεῖα καιρίαν sc. πληγὴν.) This mode of dealing with their pupils by the ancient schoolmasters is not omitted by Plautus, in the description which he has borrowed in his Bacchides from this portion of our present drama.

Inde de hippodromo et palæstra ubi revenisses domum,  
cincticulo præinctus in sella apud magistrum assideres:  
cum librum legeres, si unam peccavisses syllabam,  
fieret corium tam maculosum, quam est nutriceis pallium.

937. ἐν παιδοτρίβου. Having explained from the writings of Plato some of the objects to be derived from the καθαριστῆς, to whom the first branch of Athenian education was committed, we turn to the same writings for the best exposition of what was to be derived from the παιδοτρίβης, or him who had the formation of the bodily, as the καθαριστῆς had of the intellectual, powers of the pupil. Καὶ δὴ τὰ γε κατὰ πάλην ἢ μὲν Ἀνταῖος ἢ Κερκύων ἐν τέχναις ἑαυτῶν ξυνεστήσαντο φιλονεικίας ἀχρήστου χάριν, ἢ πυγμῆν Ἐπειὸς ἢ Ἄμυκος, οὐδὲν χρή-

τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηγνῆς·  
εἴτ' αὖ πάλιν αὐθις ἀνισταμένους συμψηῆσαι, καὶ προ-  
νοεῖσθαι

εἶδωλον τοῖσιν ἐρασταίσι τῆς ἡβης μὴ καταλείπειν. 941  
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ράφα-  
νίδος,

οὐδ' ἂν ἄνηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,

σιμα ἐπὶ πολέμου κοινωνίαν ὄντα, οὐκ ἄξια λόγῳ κοσμεῖν· Ἐτὰ δὲ ἀπ' ἡρθῆς πάλης, ἀπ' αὐχένων καὶ χειρῶν καὶ πλευρῶν ἐξειλίσεως, μετὰ φιλονεικίας τε καὶ καταστάσεως διαπονούμενα μετ' εὐσχήμονος ῥώμης τε καὶ ὑγείας ἔνεκα, ταῦτ' εἰς πάντα ἄντα χρήσιμα οὐ παρετέον, ἀλλὰ πρωτακτίον μαθηταῖς τε ἅμα καὶ τοῖς διδάξουσιν, ὅταν ἐνταῦθ' ὤμειν τῶν νόμων, τοῖς μὲν πάντα τὰ τοιαῦτα εὐμενῶς δωρεῖσθαι, τοῖς δὲ παραλαμβάνειν ἐν χάρισιν. Plat. 7 Legg. 796, a. b.

Ib. προβαλέσθαι τὸν μηρὸν, (cf. Lysist. 988.) *prætentæ tunica*, vel, *prætentæ cingulo femora abtegere*. BR. Dobree compares Achill. Fab. 3. p. 167. ed. Salm. προβέβληται τὴν χεῖρα. Nicetas ap. Fabr. B. G. T. 6. p. 409, 2. τὸ ῥόπαλον προβαλλόμενος.

938. ἀπηγνῆς. Gl. ἀναίσχυντον. ἀπαίδευτον.

939. συμψηῆν, (ψάω,) to sweep together the sand of the wrestling-school, so that no image (εἶδωλον) of the youthful person (τῆς ἡβης) who had lately been flung to the ground, might remain for the eyes of admirers to gaze upon.

Ib. αὖ πάλιν αὐθις. Soph. Œd. Col. 1418. πῶς γὰρ αὐθις αὖ πάλιν | στρατεύμ' ἄγοιμι ταῦτον εἰσάπαξ τρέσας; see Porson's Advn. p. 315.

941. ράφανις, a radish. Athen. II. 56, d. οὕτως κέκληται διὰ τὸ ῥα-  
δίως φαίνεσθαι. . . . Καλλιῆς δ' ἐπὶ τῆς ραφανίδος εἴρηκε τὴν ῥάφανον. περὶ  
γοῦν τῆς ἀρχαιότητος τῆς κωμῳδίας διεξιὼν, φησὶν·

Ἔτνος, πύαρ, γογγυλίδες, ῥάφανοι, δρυπεπεῖς, ἑλατῆρες.

ὅτι δ' οὕτω τὰς ραφανίδας εἴρηκε, δῆλον Ἄριστοφάνησι ποιεῖν περὶ τῆς τοιαύ-  
της ἀρχαιότητος ἐν Δαναΐσι γράφων καὶ αὐτὸς καὶ λέγων

ὁ χορὸς δ' ὠρχεῖτ' ἂν ἐναψάμενος δάπιδας καὶ στρωματόδεσμα,  
διαμασχαλίσας αὐτὸν σχελίσιν καὶ φύσκαϊς καὶ ῥαφάνισιν.

Ib. κεφάλαιον τῆς ραφανίδος, *der Rettigkopf*, radish-head. Pass.

942. ἄνηθον, the herb dill.

Ib. σέλινον, *celery*.

p *Ea vero, quæ in ὀρθῇ πάλῃ fiunt, scilicet cervicis, manuum laterumque ex-  
plicatio. ὀρθῆ, sc. ὀρθία πάλῃ s. ὀρθοπάλῃ, erat lucta, qua stantes et erecti certa-  
bant, opposita ἀνακλινοσπάλῃ, qua humi jacentes luctabantur. Ast.*



οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τὸ πόδ'  
 ἐναλλάξ.

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνά-  
 μεστα

καὶ Κηκείδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν ταῦτ'  
 ἔστιν ἐκεῖνα,

945

ἀμύλων παρόντων, ἐσθίουσ' ἐκάστοτε  
 ἄνηθα καὶ σέλινα.

Eubulus ap. Athen. VIII. 347, e.

943. ὀψοφαγεῖν, *to be fish-eaters*. (For Socratic dicta on the ὄψον, cf. Xen. Mem. III. 14. Athen. V. 186, d.)

Ib. κιχλίζειν, *to be eaters of field-fares*. All the articles of food here mentioned were supposed to be stimulant and provocative, and hence unsuited to young constitutions, which rather require to be kept cool.

Ib. ἐναλλάξ, *cross-fashioned*.

944. Διῖπόλια (Δις, Πολιεὺς), a very ancient feast held at Athens in honour of the Ζεὺς Πολιεὺς, in whom, as in the Ζεὺς πατρῶος, were incorporated all the rights and duties, which members of Phylæ, Phratriæ, and ἡ Ethnea were bound to pay to one another. See Creutzer II. 500. Hence, Διπολιώδη, *antiquated*.

Ib. τεττίγων ἀνάμεστα. Cf. nos in Equit. 1282.

945. Cecydes, according to the Scholiast, was an ancient dithyrambist, of no value in a poetical point of view. Κηκείδου ἀνάμεστα = *obsolete*.

Ib. Βουφόνια sc. ἱερά. Among the laws given by Triptolemus to the Athenians, three more especially remarkable were—"Reverence your elders—Honour the gods by offerings of the first-fruits—Hurt not the labouring beast;" i. e. the beast employed in agriculture. The first who offended against this latter command was a person named Thaulon, who, at the feast of the Ζεὺς Πολιεὺς, observing a steer eating the sacred πόπανον on the altar, took up an axe and slew the trespasser. The expiation feast (Βουφόνια), instituted for the purpose of atoning for this involuntary offence, it was found afterwards expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by females appointed for the office, for the purpose of sharpening the axe and knife, with which the slaughter was to be committed. One of these females having handed the axe to the proper functionary, the latter felled the beast

ἡ See on this subject Hase's "Ancient Greeks" (c. 14.), a little work which should be in the hands of every one, who wishes to see in a compendious form in what position classical literature now stands, subjected as it has been to the searching inquiries of recent German scholars.

ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμῆ παιίδευσις ἔθρε-  
ψεν.

σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοις προδιδάσκεις ἐντετυ-  
λίχθαι·

ὥστε μὲν ἀπάγχεσθ', ὅταν ὀρχεῖσθαι Παιαθηναίοις δεῖν  
αὐτοὺς

τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῆ τῆς Τριτογε-  
νείας.

and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water-bearers throw the guilt upon the sharpener of the axe and knife: the sharpener of the knife casts it upon the person delivering it to the feller of the beast: the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea. See Creuzer IV. 123-4.

Ib. ταῦτ' . . ἐκεῖνα. Cf. nos in Acharn. 41.

946. Μαραθωνομάχας. Laertius in his life of Solon (I. 55.), after observing upon the reductions made by that legislator in the rewards given to victors in the public games, adds as his reason that the money was better employed in the public maintenance and instruction of the sons of such as had fallen in battle: ὅθεν καὶ ἐξήλουν καλοὶ κάγαθοὶ γίνεσθαι κατὰ πόλεμον· ὡς Πολύζηλος, ὡς Κυναίγειρος, ὡς Καλλιμαχος, ὡς σύμπαντες οἱ Μαραθωνομάχοι.

Ib. ἡμῆ παιίδευσις. Compare the language of Æschylus "in Raris," when he explains the moral effect which his two plays, the Persæ and the Sept. c. Thebas, were calculated to produce.

947. εὐθὺς ἐν ἱματίῳ. "It was not till after the increase of luxury in Athens, that they began to dress young boys in the himation." Müller's Dorians II. 283. Ib. προδιδάσκεις = διδάσκεις.

Ib. ἐντυλίσσω (τυλίσσω), to enfold, to wrap up.

948. ἀπάγχεσθαι, *disruppi ira*. ERN. ἀπάγχειν, Dawes. "Merito a Dawesio, sedulo illo quidem, sed tamen sæpe male sedulo consuetudinis Atticorum poetarum observatore, Br. discessit."

HERM.

949. τῆς κώλης, *den Bauch, the belly*. Welek. The verse alludes to a procession in the Panathenaic festival, in which it was customary for the young men of Athens to walk (Thucyd. VI. 56.) with their spears and shields, and, as the text intimates, to perform a military dance, armed with the same weapons. In the olden times,

πρὸς ταῦτ', ὃ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον  
 αἰροῦ· 950  
 κάπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι  
 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, καὶ σκώπητις σε, φλέ-  
 γεσθαι·  
 καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσ-  
 ιῶσιν,

according to Wieland, it had been the custom to protect the breast only with the shield: in the days of Aristophanes, let it suffice to say, that the shield was applied also to the covering of the lower parts.

Ib. *Τριτογενείας*. To the illustrations of this word given in a former play (Eq. 1152.) add the following;

Πάλλας Τριτογένει', ἄνασσ' Ἀθηναῖ,  
 ὄρθου τήνδε πόλιν τε καὶ πολίτας,  
 ἄτερ ἄλγεων καὶ στάσεων  
 καὶ θανάτων ἀώρων, σύ τε καὶ Πατήρ.

Athen. XV. 694, c.

Ib. ἀμελεῖν τῆς Τριτογενείας, *to do dishonour to Minerva*.

950. πρὸς ταῦτα, *wherfore*. Cf. nos in *Acharn.* 603.

951. μισεῖν ἀγοράν. A hatred, which the strains of Euripides had no more tended to inspire than the instructions of Adicæologus, (cf. *infr.* 1008.) Hence the indignant and sarcastic language of his opponent in the *Frogs*:

σκέψαι τοίνυν, οἷους αὐτοὺς παρ' ἐμοῦ παρεδέξατο πρῶτον,  
 εἰ γενναίους καὶ τετραπήχεις, καὶ μὴ διαδρασιπολίτας,  
 μηδ' ἀγοραίους μηδὲ κοβάλους, ὥσπερ νῦν, μηδὲ πανούργους.

1011-7.

952. αἰσχροῖς αἰσχύνεσθαι. Cf. *infr.* 978. 1030.

Ib. φλέγεσθαι. Gl. Cod. C. ἐντρέπεσθαι. I. ἐρυθριᾶν. Ern. *excap-descere, ira incendi*.

953. θάκων. Xen. *Cyrop.* p. 502. ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις, οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις, καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπέικειν. ("So was the manner of the nation, that the masters, when they read their lectures, *sat*, and the scholars *stood*: which honorary custom continued to the death of Gamaliel the Elder,—and then so far ceased, that the scholar *sat*, when their masters *sat*. Hence is that passage:—"from that time that old Rabban Gamaliel died, the honour of the law perished, and purity and Pharisaism died." Where the Gloss, from Megillah, writes thus: "Before his death, health was in the world, and they learned the law, standing; but when he

καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιοργεῖν, ἄλλο τε  
 μηδὲν  
 αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀνα-  
 πλάττειν·

955

was dead, sickness came down into the world, and they were compelled to learn the law, sitting." Lightfoot XI. 203.)

Ib. τοῖς πρεσβυτέροις. In one of the bitterest of prophetic denunciations pronounced upon Jerusalem, and as a proof of the utter corruption into which she had fallen, it is said,

And the people shall be oppressed, one man by another :  
 And every man shall behave insolently towards his neighbour ;  
 The boy towards the old man, and the base towards the honour-  
 able. Lowth's Isaiah III. 5.

Ib. θάκων . . . ὑπανίστασθαι. Xen. Sympos. IV. 31. ὑπανίστανται δέ μοι ἦδη καὶ θάκων, καὶ ὄδων ἐξίστανται οἱ πλοῦσιοι. Id. in Hierone VII. 2. ὅπως . . . ὑπανιστῶνται ἀπὸ τῶν θάκων, ὄδων τε παραχωρῶσι. Hence the compliments assigned by Lucian to his philosopher Demonax, and by Laertius to Xenocrates. Lucian V. 253. καὶ τοσοῦτον ἔρωτα ἔσχον πρὸς αὐτὸν . . . ὥστε παριόντι ὑπεξανίστασθαι μὲν τοὺς ἄρχοντας, κ. τ. λ. Laert. IV. 6. καὶ εἶποτε μέλλοι ἐς ἄστυ ἀνιέναι, φασὶ τοὺς θορυβώδεις πάντας καὶ προνίκους ὑποστέλλειν αὐτοῦ τῇ παρόδῳ. For a contrary practice among the Gymnosophists, see Life of Apollonius III. 27.

954. σκαιοργεῖν (σκαῖος, ἔργον) Rav. κακοεργεῖν Br.

955. Αἰδοῦς τᾶγαλμ'. Had the poet here also a suspicious passage of Euripides (preserved by Clemens of Alexandria Strom. VI. p. 621, b.) in his mind—

Αἰδοῦς δὲ καὶ τὸς δυσκρίτως ἔχω πέρι·  
 καὶ δεῖ γὰρ αὐτῆς κᾶστιν οὐ κακὸν μέγα.?

It is less easy to answer this, than to furnish examples of similar expression. Plato in Phædr. 252, d. τὸν τε οὖν ἔρωτα τῶν καλῶν πρὸς τρόπον ἐκλέγεται ἕκαστος, καὶ ὡς θεὸν αὐτὸν ἐκείνον ὄντα ἑαυτῷ, οἷον ἄγαλμα τεκταίνεται τε καὶ κατακοσμεῖ. Xen. de Agesilao XI. 7. καὶ τοῦ μὲν σώματος εἰκόνα στήσασθαι ἀπέσχετο, πολλῶν αὐτῷ τοῖτο δωρεῖσθαι θελόντων, τῆς δὲ ψυχῆς οὐδέποτε ἐπαέτο μνημεῖα διαπυρρῶμενος· ἠγχιόμενος τὸ μὲν ἀνδριαντοποιῶν, τὸ δὲ αὐτοῦ ἔργον εἶναι. Idem in Sympos. IV. 21. ἔχω εἰδῶλον αὐτοῦ ἐν τῇ ψυχῇ. Dem. 780, 21. καὶ δίκης γε καὶ εὐνομίας καὶ αἰδοῦς εἰσὶ πᾶσιν ἀνθρώποις βωμοὶ, οἱ μὲν κάλλιστοι καὶ ἀγιώτατοι ἐν αὐτῇ τῇ ψυχῇ ἐκάστων καὶ τῇ φύσει, οἱ δὲ καὶ κοινῇ τοῖς πᾶσι τιμᾶν ἰδρυμένοι.

Ib. αἰδοῦς. Lycon ap. Laert. V. 65. ἔφασκε γὰρ δεῖν παρεξείχθαι τοῖς παισὶ τὴν αἰδῶ καὶ φιλοτιμίαν, ὡς τοῖς ἵπποις μύωπα καὶ χαλινόν.

Ib. ἀναπλάττειν. Dobree refers to Herodot. VIII. 109, 62. Plat.



μηδ' εἰς ὄρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα  
κεχηνῶς,  
μήλω βληθεῖς ὑπὸ ποριδίου, τῆς εὐκλείας ἀποθραυ-  
σθῆς·  
μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν καλέ-  
σαντα  
μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφήθης.

1 Alcib. 121. d. Alexis ap. Athen. XIII. 568, a. Philemon Stob. XCVII. p. 538. 53. Diodor. XVI. 33. ἀναπλήσειν Bek. Rav. (and by this reading a learned correspondent also abides: referring to Plat. Symp. §. 44. and translating, *to fill up the image of modesty.*)

956. εἰς ὄρχηστρίδος sc. οἶκον. Isoc. 149, c. τοιγαροῦν οὐκ ἐν τοῖς σκιραφείοις οἱ νεώτεροι διέτριβον, οὐδ' ἐν ταῖς ἀγλητρίσιν, οὐδ' ἐν τοῖς τοιούτοις συλλόγοις ἐν οἷς νῦν διημερεύουσιν· ἀλλ' ἐν τοῖς ἐπιτηδεύμασιν ἔμμενον ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ζηλοῦντες τοὺς ἐν τούτοις πρωτεύοντας.

Ib. εἰσάττειν for εἰσαίσσειν, *irruere, insilire, irrupere.*

957. μήλω βληθείς. Bergler compares Virg. Ecl. III. 64. Malo me Galatea petit lasciva puella. Theoc. VI. 6. 1. Plato ap. Laert. III. 32.

Τῷ μήλω βάλλω σε· σὺ δ' εἰ μὲν ἐκοῦσα φιλείς με,  
δεξαμένη κ. τ. λ.

Ib. ἀποθραυσθῆς. Gl. ἀποπέσης. Cf. Vesp. 1050.

957. εὐκλεία. Æsch. Suppl. 952. Sept. c. T. 667. Choeph. 344. Eum. 827.

958. Ἰαπετός. The brother of Cronus naturally stands for the same image as Cronus; viz. something extremely old, and effete.

959. μνησικακείν (μνήσθαι, κακός) *to reproach with*, sc. τὴν ἡλικίαν, *his old age*. Herodot. VIII. 29. Plat. 4 Leg. 706, a. Arist. Pl. 1146. μὴ μνησικακῆσθης, εἰ σὺ Φυλὴν κατέλαβες. Frequent in the political writings of the ancients. Æsch. 51, 41. Ἀρχίνου καὶ Θρασυβούλου... τὸ μὴ μνησικακεῖν πρὸς ἀλλήλους ἔνορκον ἡμῖν καταστησάντων. 83, 37. νῦν δὲ ἐκείνοι μὲν μεγάλων κακῶν συμβάντων ἔσωσαν τὴν πόλιν τὸ κάλλιστον ἐκ παιδείας ῥῆμα φθεγξάμενοι, μὴ μνησικακεῖν. Andoc. 12, 17. “καὶ οὐ μνησικακήσω τῶν πολιτῶν οὐδενὶ πλὴν τῶν τριάκοντα καὶ τῶν ἑνδεκα.” Dem. 195, 8. 257, 15. 258, 11. 259, 8. 685, 9. Isoc. 299, b. 335, e. 371, c. 375, e. Lys. 151, 5. Xen. Hell. II. 4. 43.

Ib. νεοττοτροφέω, Att. for νεοσοτροφέω (Ἦ νεοττὸν, τρέφω).

1 Laert. de Platone III. 5. λέγεται δ' ὅτι Σωκράτης ὄναρ εἶδεν κύκνου νεοττὸν ἐν τοῖς γύνασιν ἔχειν, ὃν καὶ παραχρῆμα πτεροφνήσαντα ἀναπτῆναι, ἧδὺν κλάξαντα· καὶ μεθ' ἡμέραν Πλάτων αὐτῷ συστήναι· τὸν δὲ, τοῦτον εἰπεῖν εἶναι τὸν ὄρνιν.

ΑΔ. εἰ ταῦτ', ὧ μειράκιον, πείσει τούτῳ, νῆ τὸν Διό-  
 υσσον 960

τοῖς Ἴπποκράτους υἱέσιν εἴξεις, καὶ σε καλοῦσι βλιτο-  
 μάμμαν.

ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις  
 διατρίψεις,

οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἰά-  
 περ οἱ νῦν,

οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξεπι-  
 τρίπτου·

961. Cf. Arist. Thes. 273. These sons of Hippocrates—prover-  
 bial for their *hoggishness*—(hence the *paranomasia* between *ύσιν* and  
*υἱέσιν*)—came also under the poet's lash in his *Γεωργοί* and his *Τριφά-  
 λης*. See Frag. ap. Dind. 177, c. 469, b. Ruhnken ad Tim. Schol.  
*οὔτοί εἰσι Τελέσιππος, Δημοφῶν, Περικλῆς, διαβαλλόμενοι εἰς ὑοδῖαν. Καὶ  
 Εὔπολις φησιν ἐν Δήμοις Ἴπποκράτεός τε παῖδες ἐμβόλιμοί τινες | βλη-  
 ητὰ τέκεα κοῦδαμῶς τρόπου τοῦμοῦ.*

Ib. καλοῦσι. Attic future for καλέσουσι.

Ib. βλιτομάμμαν (βλίτον, *the herb orach*, a herb which has little or  
 no taste in it, Plin. XX. 93. and μάμμας, *mammy*), *dolt, noodle*.

Ib. εἰ . . πείσει, εἴξεις. For construction, cf. nos in Ach. 509.

962. ἀλλ' οὖν . . γε. Porson compares, *intra alia*, Vesp.  
 1129. 1190. Soph. Electr. 233. 1035.

Ib. λιπαρός καὶ εὐανθῆς, *glänzend und blühend*. WIEL. “*Nitidus et  
 colore vivido vegetoque præditus; quales esse solebant illi, qui in  
 gymnasiis et palæstris sese exercebant.*” *Kust.*

963. στωμύλλων (cf. Ach. 429. Equit. 1372. Pac. 998. Thes.  
 1073. Ran. 92.), *chattering, τριβολεκτράπελα, revolting satirical  
 speeches and jeerings.*

Ib. τριβολεκτράπελος (τριβόλος, ἐκτράπελος). τριβόλος (βάλλω, βέλος),  
 as τριβελῆς, *three-pointed*. subst. ὁ τριβόλος. 1) An iron point, to stick  
 in the heels, a foot-trap: 2) a water-plant, so called from its prickly  
 form: 3) that witticism which in epigrams is still called *the point*.  
 See Pass. in voc. ἐκτράπελος (ἐκτρέπω), *deviating from, unusual, revolt-  
 ing, monstrous*: applied particularly to children, of quick and unna-  
 tural growth.

964. ἐλκόμενος = ἔλκων, *in jus trahens*.

Ib. πραγματίου, *a paltry, peltifogging suit*.

Ib. γλισχραντιλογεξεπίτριπτος (ἰ γλισχρός, ἀντιλογία, ἐξεπίτριπτος),

s Laert. de Socrate II. 30. Ὅρων δ' Εὐκλείδην ἐσπουδακότα περὶ τοὺς ἐριστικούς  
 λόγους, Ὡ Εὐκλείδῃ, ἔφη, σοφισταῖς μὲν δυνήσῃ χρῆσθαι, ἀθρώποις δὲ οὐδαμῶς.  
 ἄχρηστον γὰρ ἔετο εἶναι τὴν περὶ ταῦτα γλισχρολογία (sic H. Steph.).

ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις ἀπο-  
θρέξει

965

“a suit which, being doubtful and slippery, may, by the arts and calumnies of the opposing party, easily ruin a person.” SCHUTZ. Wer wider den Gegner “im Bettelhalunkenprozesse” ficht. WOLF. Ein Rechtssächlein zähbalkasbalgendes Handels. VOSS.

965. Ἀκαδήμεια (“de Academīa Blomf. Class. Journal, No. XI. p. 123. Vide ibid. XXII. p. 221. Adde Alexin Athenæi XI. 610, c. Maltby, Thes. p. 1122. Ἀκαδημιακὸς Epigr. Aristocrent. Plut. XI. p. 1033, e.” ДОВРЕЕ), a place on the Cephissus, six stadia from Athens, originally belonging to the hero †Academos, afterwards a Gymnasium, which Cimon beautified with plantings of plane and olive-trees, with pleasure-walks and fountains. Here was an altar to the Muses, with statues of the Graces by Speusippus, a sanctuary of Minerva, an altar of Prometheus (the light-bringing), of Cupid, of Hercules, and others. Here Plato, who possessed a country-seat in the neighbourhood, gave his instructions; and after him, all his followers. Long was the silent sanctuary of Philosophy observed and spared, even by foes; till Sylla caused its beautiful row of planes to be cut down, and converted into machines for war. The Academy however was repaired, and flourished till the time of Julian. See Real-Encyclopädie in voc.

Ib. ταῖς μορίαις, the sacred olives. (Cf. Lysiam 108, 26. 38. 109, 3, 10. 110, 44. Soph. Œd. Col. 705.) According to the mythical tales of antiquity, the first olive-tree was planted in Attica by Minerva herself, after her victory over Neptune; the place selected for the purpose being the temple of Minerva Polias in the Acropolis. From this original olive-tree was derived that which stood near the altar of Minerva in the Academy, and from the twelve layers, which, according to some (Suidas in voc. ὁ μορίαι), had gone to form the latter, were derived all the olive-trees planted in Attica, more particularly those on the banks of the Cephissus. (See Kruse's Hellas II. 45. “All the Athenian olives were thus conceived to be the

† Who can see the word Academy naturalized in so many languages of modern Europe, without a feeling of surprise at the remote age from which the word dates, Academos, its origin, being coeval with the Helen of the Trojan war? As Castor and Pollux were in pursuit of this fair fugitive, they drew towards Athens, where Academos informed them that the sister of whom they were in search was concealed at Aphidnæ. Much honour was, in consequence of this information, shewn to Academos by the Tyndaridæ during his life; and long after his death, so grateful a remembrance of his conduct was entertained by the Lacedæmonians, that in their frequent irruptions into Attica, no injury was allowed to be done to the possessions of this favoured person.

ν “Some fanciful etymologies of the term μορία have been assigned (Schol. Nub. 1002.). The word seems to me to contain an allusion to their supposed origin: it is an historical expression of the partition of these olives from the one stock in the Erechtheum. μορία ἐλάλα is olea *partitiva*. The word itself (from μέλω, μέρος, &c.) still survives in its compound συμμορία, a class.” WORDSWORTH.

στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος ἡλικιώτου,  
 μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβο-  
 λούσης,  
 ἦρος ἐν ᾧρα χαίρων, ὅπῳταν πλάτανος πετελέα ψι-  
 θυρίζῃ.

offspring of one sacred parent : they were the offspring of the Will of Minerva ; the sanctity of the parent serving to protect its offspring. Of the parents' sanctity, proofs, even historical, were offered, and as willingly accepted by the Athenians. This original olive-tree was burnt to the ground by the Persians, when they took the Acropolis : its site was subsequently visited on the same day ; the tree was then found to have shot forth fresh sprouts two cubits in height." (Wordsworth's Attica, p. 136.)

Ib. ἀποθρέξει. Schneider translates ; *wirst im Laufen eine Partie machen*, i. e. *make a running-match*. A foot-race, and almost a foot-fall, in such a place may at first perhaps startle the reader ; but it must be remembered that at the time " the Clouds " was exhibited, the Academy was a place devoted to bodily, not to mental amusements. The Genius of Plato had yet to sanctify it as the abode of intellectual attainments.

966. καλάμῳ λευκῷ, *the white calamus*. " Non intelligitur *calamus odoratus*, vel *aromaticus*, Indicus aut Syriacus, sed vulgare genus calami in ipsa Attica crescens." SCHUTZ.

967. σμίλαξ, also σμίλος, μίλαξ and μίλος, prop. a yew-tree. " Hic intelligitur *herba coronaria*, similis " *hederae*, quae et *nicophoros* dicitur." ERN. Eurip. in Bacch. 108. βρύετε βρύετε χλοηρᾷ μίλακι καλλικάρφῳ. 701. ἐπὶ δ' ἔθεντο κισσίνους | στεφάνους δρυός τε, μίλακός τ' ἀνθεσφόρου.

Ib. ἀπραγμοσύνης (ὄζων), to live in the odour of ἀπραγμοσύνη at Athens, must have been almost as fortunate as dying in the odour of sanctity in the papal church.

Ib. λεύκη, *the white poplar*.

Ib. φυλλοβολεῖν (φύλλον, βάλλω), *to shed the leaf* ; (sometimes *to strew with leaves*. Hence the Pythagorean precept : ἀθλεῖν, νικᾶν δὲ μὴ ὡς δέον τοὺς μὲν πόνους ὑπομένειν, τοὺς δ' ἐκ τοῦ νικᾶν φθόνους φεύγειν. συμβαίνει γὰρ καὶ ἄλλως μὴδ' εὐαγείς εἶναι τοὺς νικῶντας καὶ φυλλοβολουμένους.)

968. πλάτανος (πλάτος, πλατὺς, on account of the breadth of its leaves), *the plane-tree*. Brucker, describing the academy of Plato (I. 643.), adds, " Magnam vero loco jucunditatem faciebant platani excelsae cubitorum triginta sex, quas laudat Plinius." These are not

u " Folio coronant smilacis et hederæ, corymbique earum obtinent principatum." Plinius l. 21.



ἦν ταῦτα ποιῆς ἀγὼ φράζω,  
καὶ πρὸς τούτοις προσέχης τὸν νοῦν,  
ἔξεις ἀεὶ στῆθος λιπαρὸν,  
χροιὰν λαμπρὰν, ὤμους μεγάλους,

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the only planes of which philosophic readers have a grateful remembrance. It is under the joint shade of a lofty tree of this description and the *viteæ*, (ἦ τε γὰρ πλάτανος αὕτη μαλ' ἀμφιλαφῆς τε καὶ ὑψηλῆ, τοῦ τε ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν ἔχει τὴν ἀνθης, ὡς ἂν εὐωδέστατον παρέχει τὸν τόπον,) that the celebrated Platonic dialogue, the *Phædrus*, as we have already observed, took place. See also *Apollon. Vit. VII. xi.*

Ib. *πελέα*, *elm* or *maple*. II. VI. 419. XXI. 242. 350. *Hes. Op. 433.* It is not perhaps in the best possible taste to withdraw the reader's mind from the poetry of Aristophanes, beautiful as it here is, to the mendacities of such men as Apollonius and Philostratus, but the <sup>x</sup>text presents an opportunity for so doing which will not occur again, and we must therefore take advantage of it. For the marvels which Apollonius had witnessed among his Brachman or Indian philosophers, we must be content to refer the reader to the Life of that veracious person (III. 28); his Gymnosophists, or naked philosophers, he found less provided, and also not a little jealous of their Indian brethren on that score; but they too had their wonders, and accordingly Thespasion, their chief, calls his attention to a *speaking elm*: ὅτι δ' οὐκ ἀδυνατοῦμεν σοφίζεσθαι, τὸ δεῖνα, ἔφη, δένδρον, πελέα δὲ ἦν, τρίτον ἀπ' ἐκείνου, ὑφ' ᾧ διελέγοντο, προσεῖπε τὸν σοφὸν Ἀπολλώνιον. καὶ προσεῖπε μὲν αὐτὸν, ὡς ἐκελεύσθη τὸ δένδρον· ἡ φωνὴ δ' ἦν ἔναρθρός τε καὶ θῆλυς. (VI. 10.) (That Apollonius, in this as in other instances, most probably copied from Pythagoras, the great object of his admiration and imitation, cf. sup. 589).

Ib. *ψιθυρίζειν*, said of the gentle noise (*Theoc. I. 1. ἀδύ τι τὸ ψιθύρισμα*), or whisper, which a breeze or moderate wind makes. *πελέα ψιθυρίζειν*. *Iamb. Vit. Pyth. XIII. 61. εἰς τὸ οὖς προσψιθυρίσας τῷ ταύρω.*

970. πρὸς τούτοις . . . προσέχης. *Plat. Protag. 324, a. οὐδεὶς γὰρ κολλάζει τοὺς ἀδικοῦντας πρὸς τούτῳ τὸν νοῦν ἔχων καὶ τούτου ἕνεκα ὅτι ἠδίκησεν.*

971. *στῆθος λιπαρὸν*, *ringue*, *crassum pectus*. *Dind.*

972. *λαμπρὰν* Br. "λευκην, quod a Rav. edidit Inv., glossema est vulg. et exquisitoris lectionis λαμπρὰν." *Dind. λευκός*, *fair*, is a word more applied to the female sex. *Lucian VII. 131. τὸ χρώμα...οὐ μέλας*

<sup>x</sup> That that text was the most effective place for holding up to eternal ridicule *charlatanerie* of any kind, seems to have instinctively, as it were, occurred to the mind of a father of the Church, when speaking of this Apollonius, and his panegyrist Hierocles:—"quasi ægre ferret, quod illam rem non Aristophanes aliquis aut Aristarchus commentatus sit." *Lactantius Instit. V. 2.*

γλωττω<sup>α</sup> βαίαν·  
 ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης,  
 πρῶτα μὲν ἕξεις χροιάν ὠχρὰν,  
 ὄμους μικροῦς, στηῆθος λεπτὸν,  
 γλωτταν μεγάλην, καὶ σ' ἀναπέσει

975

οὐδὲ λευκὸς (τὸ μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσείκειν). Cf. Eccl. 387. Xen. Econ. X. 2. Ages. I. 28. Mem. II. 1. 22.

974. ἐπιτηδεύης. Ran. 1069. (Æschyl. de Eurip.) εἴτ' αὖ λαλίαν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας. Neither the verb nor its corresponding substantive is found again in the Aristophanic writings, but in those of Plato and Xenophon both abound. Add from Laert. de Plat. III. 103. εὐνομία διαρῆται εἰς τρία· ἐν μὲν. . . τρίτον δὲ, ἐάν, μὴ ὄντων τῶν νόμων, κατὰ ἔθη καὶ ἐπιτηδεύματα χρηστῶς ποιεῖονται.

977. καὶ σ' ἀναπέσει. And who so fit for the purpose as one with whom Persuasion ranked nearly as a divinity? (Arist. de Eurip. Ran. 1387.) And what Persuasion? Not the honourable one, which endeavours to work worthy purposes in ingenuous minds, but that specious and outwardly adorned persuasion, which, when laid in the balance of truth and wisdom, is found to be light and trifling, without weight of wisdom or dignity of purpose. See the scene in *Rana* (1388—1392.), where, after the manner of the Old Comedy, this idea is brought before the spectators in a bodily shape.

978-9. And is this criminality also to be charged to the writings of Euripides? His surviving dramas would certainly justify no such declaration, and for the honour of a poet from whose writings all men of any pretension to scholarship have derived such intense delight, let us venture to surmise boldly, that of those which have not reached us, none would have entirely subjected him to such a reproach as the text here intimates. No: such depth of moral guilt must be chargeable on the professors of the Sophistic art generally, not on the writings of Euripides individually. That some dangerous opinions, however, on the distinction between the *honourable* and the *base* had escaped the pen of the latter, is evident, first, from the direct taunt thrown out against him in that play which we have subjected to so much examination, for the purpose of establishing an identity between the tragic poet and Adicæologus; second, from a fragment preserved in Stobæus; and last not least, from a dramatised anecdote of the courtesan *Lais*, which no doubt spoke the popular feeling respecting the moral aberrations of Euripides on this subject. I subjoin them in their order:

(Ran. 1471.)

τί δ' αἰσχρὸν, ἦν μὴ τοῖσι θεωμένοις δοκῆ;

τὸ μὲν αἰσχροὺν ἅπαν καλὸν ἡγεῖσθαι,  
 τὸ καλὸν δ' αἰσχρόν·  
 καὶ πρὸς τούτοις τῆς Ἀντιμάχου  
 καταπυγούσης ἀναπλήσει.

980

(Fr. ap. Stob. XXIX. p. 200.)

οὐκ αἰσχρόν οὐδὲν τῶν ἀναγκαίων βροτοῖς.

(Athen. XIII. 582, c. d.)

Λαῖδα λέγουσι τὴν Κορινθίαν ποτὲ  
 Εὐριπίδην ἰδοῦσαν ἐν κήφῳ τινὶ  
 πινακίδα καὶ γραφεῖον ἐξηρτημένον  
 ἔχοντ', “ Ἀπόκριναι, φησὶν, ὃ ποιητά μοι,  
 τί βουλόμενος ἔγραψας ἐν τραγωδίᾳ,  
 Ἔρρ' αἰσχροποιεῖ;” καταπλαγείς δ' Εὐριπίδης  
 τὴν τάλμαν αὐτῆς, “ Καὶ γὰρ, ἔφη, τίς εἶ γύναι;  
 οὐκ αἰσχροποιός;” ἡ δὲ γελάσασ' ἀπεκρίθη·  
 “ Τί δ' αἰσχρόν, εἰ μὴ τοῖσι χρωμένοις δοκεῖ;”

From whom these tenets of Euripides most probably derived their origin, has been intimated in a preceding note (870.). Whether to the same baneful dogmata of Archelaus, almost necessarily connected as they are with a disbelief in the existence of heavenly powers, we are also to look for those atheistic opinions, which throughout this play are ascribed jointly to Euripides and Socrates, can now be only matter of conjecture.

981. καταπυγούσης. Suid. : ἀντὶ τοῦ μαλακίας, *dissolute effeminacy*.

Ib. ἀναπλήσει, “ futurum passivi est, quod grammatici medium vocant.” HERM.

γ As the bulky volumes of Brucker cannot be presumed to be in the hands of many students, I transcribe his observations on the subject. The extract is somewhat of the longest; but can any extract be too long, which brings us nearer to the early days of two such men as Euripides and Socrates, and allows the advocates of Aristophanes greater freedom of conjecture as to what might have been the opinions of the pupils of such a teacher at the time, or not long before, “ the Clouds” was exhibited? But to come to our quotation. “ Pessime ob hoc dogma audit Archelaus, et impietatis patronum agisse accusatur. Neque tamen solius Archelai fuit, sed et toti scepticorum cohorti placuit: cumque sanum quoque sensum possit ferre, ut scilicet id tantum neget, justi et turpis naturam non in essentiis rerum antecedenter ad legem (quemadmodum hac de re locuti sunt scholastici doctores) sitam esse, sed recurrendum ad legislatoris voluntatem, qui rebus naturalibus moralitatem addidit; qua ratione recentissimo tempore Puffendorffii sequaces hac de re disseruerunt; difficile est, de mente Archelai certum definire, eumque vel damnare, vel absolvere. Quantum tamen conjecturis assequi licet, ad Deum boni et honesti auctorem non respexisse videtur Archelaus, qui numen vel plane neglexisse, vel e rerum tamen humanarum sphaera proscrispisse videtur. Certe legum, artium, et civitatum instituta ab hominibus e terra cum reliquis animalibus natis et ab iis postea discretis introducta statuisset, diserte ei tribuunt philosophumena. Quod, quantum ad atheismi impietatem constituendam vel augendam momentum habeat, et ad affricandam sententiae hujus auctoribus et patronis atheismi maculam sufficiat, hujus loci non est expendere, sed ad specialem atheismi historiam pertinet.” I. 521.

ΧΟ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν,  
ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.  
εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ τῶν προ-  
τέρων.

πρὸς οὖν τὰδ', ὦ κομψοπρεπῆ μουῦσαν ἔχων, 985  
δεῖ σε λέγειν τι καινόν, ὡς εὐδοκίμηκεν ἀνήρ.  
δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν,

982. Captivated with the noble strain which has just sounded in their ears, the Chorus throw aside that apparent leaning to the worse cause, which dramatic necessity has hitherto laid upon them, and resume henceforth their proper moral function. The transition, indeed, is not made without a smile upon their lips, as the more than dithyrambic boldness of language, in which their admiration is conveyed, sufficiently testifies.

Ib. καλλίπυργον σοφίαν ἐπασκῶν. *O sapientia excelsæ et inclytæ cultor.* BR. If we wanted to know who is meant by the antagonist of Adicæologus in the present drama, these three words would, I think, suffice to advertise us. For to whom but Æschylus does Aristophanes allow of complete wisdom (*σοφίαν*), as well in the knowledge (cf. sup. 502.) as in the application (*Ran.* 1409.) of his art; that wisdom being equally evinced by the extreme beauty of his melic strains (sup. 933.), the grandeur of his moral sentiments, and the general sublimity of his diction (*καλλίπυργον*)? If I exceed the sober bounds of etymology in giving so enlarged an innate sense to a compound word, which in its outer form bears every token of a comic stamp, I am sure I do not exceed those feelings of reverence, which, even with a smile upon his lips, Aristophanes ever felt and expressed towards the muse of Æschylus. It may be added, that the second term in the compound form *καλλίπυργον* is again selected by our poet as the proper one for expressing his sense of the lofty diction of Æschylus:

ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνὰ  
καὶ κοσμήσας τραγικὸν λήρον κ. τ. λ. *Ran.* 1003.

984. Sic Bek. Dind. εὐδαίμονες δ' ἦσαν ἄρ' | οἱ ζῶντες τόθ', ἡνίκ' ἦς |  
τῶν προτέρων. HERM. εὐδαίμονες ἄρ' ἦσαν οἱ | τότε ζῶντες, ἡνίκ' ἦς, |  
τῶν προτέρων. BR.

985. *κομψοπρεπῆς* (*πρέπω*), of demeanour at once elegant and subtle.

986. *εὐδοκίμηκεν ἀνήρ.* Are we to gather from this, that much applause had attended the foregoing speech? or that the author had calculated on such a result? That the discerning *few* would applaud most liberally, there can be no doubt: but can the same be safely predicated of the *many*?



εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις.

ΑΔ. καὶ μὴν πάλαι γ' ἐπιγύομην τὰ σπλάγχχνα, κάπε-  
θύμου

ἅπαντα ταῦτ' ἐναντίαις γνώμασι συνταράξαι. 990

ἐγὼ γὰρ ἦπτων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη

ἐν τοῖσι φροντισταῖς, ὅτι πρῶτιστος ἐπενόησα

καὶ τοῖς νόμοις καὶ ταῖς δίκαις τάναντί' ἀντιλέξαι.

καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,

988. γέλωτ' ὀφλήσεις. Spanheim compares Eurip. Med. 404. οὐ γέλωτα δεῖ σ' ὀφλεῖν. et 1049. βούλομαι γέλωτ' ὀφλεῖν. Lucian II. 223. μὴ καὶ γέλωτ' ὀφλω ἐν τῷ δικαστηρίῳ.

989. ἐπιγύομην. Bergler compares Alexis ap. Athen. VI. 224. εἰν ἴδω κάτω βλέποντας—ἀποπνίγομαι (*enecor*).

992. πρῶτιστος ἐπενόησα. In the identity which it is our purpose to establish between Euripides and Adicæologus, even this word, and still more the word σκέψαι, so frequently put into the mouth of Adicæologus himself, or his pupil Phidippides (inf. 996. 1023. 1373. 1386.), must not pass unobserved. For what were the lessons which the bard himself professed to have more particularly taught his countrymen, and what the innovations which he had introduced into the tragic art?

νοεῖν, ὀράν, ξυνιέναι. . . .

περινοεῖν ἅπαντα. Ran. 955.

Again,

τοιαῦτα μεντοῦγὼ φρονεῖν

τούτοισιν εἰσηγησάμην,

λογισμὸν ἐνθεῖς τῇ τέχνῃ

καὶ σκέψιν, ὥστ' ἤδη νοεῖν

ἅπαντα. Ran. 969.

See further *infr.* 1373.

993. τοῖς νόμοις καὶ τοῖς δίκαις. Pors. Dind. τοῖσι νόμοις καὶ ταῖσι δίκαις Br. contrary to the laws of the metre, which requires an iambic or tribrach.

994. στάτηρ = 4 drachmæ = 2 <sup>z</sup> didrachma. "The nummular expressions in the Greek language have a reference to that period of their history, when the metals were weighed in exchange, and not struck: thus we meet with ὀβολοστάτης, λίτρα, τάλαντον, στάτηρ." Walpole.

<sup>z</sup> Compare a passage in the sacred writings, (St. Matthew xvii. 24-27.) which, under all its bearings and circumstances, cannot be too deeply considered. The notes to this play would indeed be of some value, if they could more frequently draw attention to such important references as this.

αἰρούμενον τοὺς ἥπτονας λόγους ἔπειτα νικᾶν. 995

σκέψαι δὲ τὴν παιδευσιν ἧ πέποιθεν ὡς ἐλέγξω·

ὅστις σε θερμῷ φησι λουσθαι πρῶτον οὐκ ἔασειν.

καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά;

ΔΙΚ. ὅτιῃ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΛ. ἐπίσχεσ· εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον. 1000

καί μοι φράσον, τῶν τοῦ Διὸς παίδων τίν' ἄνδρ' ἄριστον

ψυχὴν νομίζεις, εἶπέ, καὶ πλείστους πόρους πονήσαι;

ΔΙΚ. ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.

ΑΔ. ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἡράκλεια λουτρά;

996. ἐλέγξω. For a picture of an *Elenchic* philosopher, see the Antisthenes of Xenophon's *Sympos.* (IV. 2. καὶ ὁ Ἀντισθένης ἐπαναστὰς μάλα ἐλεγκτικῶς κ. τ. λ.) For a personification of the Elenchus itself, see Luciani Piscator, t. III. 135 et alibi.

997. θερμῷ . . . λουσθαι. Bergler compares Hermip. ap. Athen. I. 18. μὰ Δί', οὐ μὲν τοι μεθύειν τὸν ἄνδρα χρῆ | τὸν ἀγαθὸν οὐδὲ θερμολουτεῖν, ἂ σὺ ποιεῖς.

998. θερμὰ λουτρά. Cf. Xen. *Œcon.* V. 9.

999. καὶ διαλεχθεῖς ἂν ὡς ἀπαρκεῖν ᾤετο, ἠλείφετό τε, καὶ τριψάμενος ἴει ἑαυτὸν ἐς ὕδωρ ψυχρὸν, γῆρας ἀνθρώπων καλῶν τὰ βαλανεία (*balnea calida*). Philost. de Apollon. I. 16.

1000. σε μέσον ἔχω λαβὼν ἄφυκτον. This term of the palæstra has been explained in former plays. (*Ach.* 516. *Eq.* 736.) To the examples there given, add the following more *philosophic* one. Lucian IV. 106. καὶ τὸν διδάσκαλον τουτοῦ θαυμάζετε, γέροντα ἄνδρα, ὅτι τοὺς προσομιλοῦντας ἐς ἀπορίαν καθίστησι, καὶ οἶδεν ὡς χρῆ ἐρέσθαι, καὶ σοφίσασθαι, καὶ πανουργῆσαι, καὶ ἐς ἄφυκτα ἐμβαλεῖν.

1001. τίν' ἄνδρ' ἄριστον. Bergler compares Amphitryon speaking of Hercules himself, in Eurip. *Herc. Fur.* 183. ἐροῦ τίν' ἄνδρ' ἄριστον ἐγκρίναιεν ἂν; | ἧ οὐ παῖδα τὸν ἐμὸν, ὃν σὺ φῆς εἶναι δοκεῖν;

1004. Ἡράκλεια λουτρά. "Aguas natura calidas, θερμῶν ἄτεχνα ρέματα, *Herculis balnea* vocabant." *Bk.* "Esse non balneas struetiles, sed scaturigines aquarum calidarum ostendit Ignarra in *Comm. de urbis Neapol. regione Hercul.* adjecto ejus libro de Phratriis, p. 227." *Dixd.* Herodot. VII. 176. (de situ Thermopylarum.) "Ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά, τὰ Χύτρον καλέουσι οἱ ἐπιχώριοι· καὶ βωμὸς ἵδρυνται Ἡρακλέος ἐπ' αὐτοῖσι. *Megaclides* ap.

καίτοι τις ἀνδρείοτερος ἦν; ΔΙΚ. ταῦτ' ἐστὶ ταῦτ'  
ἐκεῖνα, 1005

ἀ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων

πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιίστρας.

ΑΔ. εἶτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ' ἐπαινῶ.

εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει  
τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας.

ἄνειμι δῆτ' ἐντεῦθεν ἐς τὴν γλῶτταν, ἣν ὀδὶ μὲν 1011

οὗ φησι χρῆναι τοὺς νεοὺς ἀσκεῖν, ἐγὼ δὲ φημί.

καὶ σωφρονεῖν αὖ φησὶ χρῆναι· δύο κακῶ μεγίστω.

ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ' εἶδες ἥδη

ἀγαθὸν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον εἰπών.

ΔΙΚ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν  
μάχαιραν. 1016

ΑΔ. μάχαιραν; ἀστείον γε κέρδος ἔλαβεν ὁ κακοδαί-  
μων.

Athen. 512, f. διὰ τί τὰ θερμὰ λουτρὰ τὰ φαινόμενα ἐκ τῆς γῆς πάντες Ἑρακλέους φασὶν εἶναι ἱερά; See also Kruse's *Hellas*, III. 130.

1006. δι' ἡμέρας, *the whole day through*. To examples given in a former play, (Vesp. 501.) add Arist. Fr. 476. v. 8. μέγιστον ἀγαθὸν εἶπες, εἴπερ ἔστι δι' ἐνιαυτοῦ | ὅτου τις ἐπιθυμεῖ λαβεῖν.

1007. κενὰς τὰς παλαιίστρας. So Æschylus (Ran. 1069.) upbraids his opponent. εἶτ' αὖ λαλιὰν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας, | ἢ ἔκενῶσεν τὰς τε παλαιίστρας καὶ τὰς πυγὰς ἐνέτριψε | τῶν μειρακίων στωμυλλομένων.

1008. εἶτ' ἐν ἀγορᾷ. Cf. sup. 951. and to the remarks made in former plays on this word, add definition of it by Anacharsis, (Laert. I. 105.) τὴν ἀγορὰν ὀρισμένον ἔφη τόπον εἰς τὸ ἀλλήλους ἀπατᾶν καὶ πλεονεκτεῖν.

1010. ἀγορητὴν. Π. I. 247. τοῖσι δὲ Νέστωρ | ἠδυνεπὴς ἀνόρουσε λιγὺς Πυλίων ἀγορητῆς. To preserve the quibble and play of words, we must translate—not a *counsellor*—but an *agoret*. This feature of the times, which for solid argument substituted plays of words, quibbling, and other deceptions, has been the subject of former notes. See sup. 678.

1016. διὰ τοῦτο. Bek. Dind. δι' αὐτό. Pors. Ib. τὴν μάχαιραν. "Acastus Peleo, cui innocenti succensebat, ense abstulerat, quo a feris dilaniaretur inermis, sed dii ei per Mercurium miserunt alium ense, a Vulcano factum." DIND.

Ἵπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλά  
εἶληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.

ΔΙΚ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πη-  
λεύς. 1020

ΑΔ. κατ' ἀπολιποῦσά γ' αὐτὸν ἔχετ'. οὐ γὰρ ἦν ὑ-  
βριστής·

γυνὴ δὲ σιναμωρομένη χαίρει· σὺ δ' εἰ κρόνιππος.  
σκέψαι γὰρ, ᾧ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα  
ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι,  
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, καχα-  
σμῶν. 1025

1018. οὐκ (Av. 13. οὐκ τῶν ὀρνέων. Ran. 504. οὐκ Μελίτης. Athen. VIII. 341, d. οὐκ τῆς Νιόβης. Dob.) τῶν λύχνων, *he of the lamp-market*. Antiphan. ap. Athen. IX. 380, f. περιπατεῖ ἐν τοῖς στεφάνοις, *the chaplet-market*; where Schweigh. translates, *ambulat in coronis, vel, circumit coronatus*.

Ib. τάλαντα πολλά. The Scholiast says that in the composition of his lamps, Hyperbolus made use not only of copper, but also of a large infusion of lead, thereby giving greater weight to the article, and consequently enabling him to put a larger price upon it. Hence his great gains. Hermann interprets this and the preceding verse as follows: "Lepidum lucrum fecit Peleus, machæram. Immo Hyperbolus tantum abest, ut machæram adeptus sit, ut potius opimitatem integris talentis, ac multis quidem, ampliorem sibi paraverit."

1021. ὑβριστής, *active, assiduous as a husband*.

1022. σιναμωρομένη χαίρει, *likes to be nibbled at as a dainty*; i. e. wishes to have court and attention paid her. See Pass. in v.

Ib. κρόνιππος, (κρόνος, ἵππος,) *a prodigious old dolt*. It is by a similar use of the word ἵππος in addition, that we get a sense to such expressions as the following in the Aristophanic writings. Pac. 180. ἵπποκάνθαρος. Ran. 820. ῥήμαθ' ἵπποβάμονα. 927. ῥήμαθ' ἵπποκρημμα. To which add such words as ἵππομάραθρον, ἵπποσέλιον, ἵπποτυφία, &c. In the same way βου is added to words, as βούπαις, (Vesp. 1206.) βουφάγος, βούγαιος, &c. to give an idea of greatness.

1025. κοττάβων. To examples given by us in Ach. (470.) add, from the fragments of Euripides;

πυκνοῖς δ' ἔβαλλον Βακχίου τοξεύμασιν  
κάρα γέροντος, τὸν βαλόντα δὲ στέφειν  
ἐγὼ τετάγμην ἄθλα κόσσαβον διδούς. CENEUS Eurip. fr. 9.



καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς ;  
εἶεν. πάρειμ' ἐντεύθεν ἐς τὰς τῆς φύσεως ἀνάγκας.

πολὺς δὲ κοσσάβων ἀραγμὸς

Κύπριδος προσφθόν

ἀχεί μέλος ἐν δόμοισιν.

Pleisthenes Eurip. fr. 6.

Ib. *πότων*. Of potations and compotations we have had more than enough in two or three preceding plays; but the potations of sages (and, with one or two exceptions, nothing under a beard and cloak will find admission into the present notice) may yet have some aspects deserving contemplation. To begin with the greatest. Laert. de Socrat. II. 27. καὶ ἔλεγεν, ἥδιστα ἐσθίων, ἥκιστα ὕψου προσδεῖσθαι· καὶ ἥδιστα πίνων, ἥκιστα τὸ μὴ παρὸν ποτὸν ἀναμένειν· καὶ ἐλαχίστων δεόμενος, ἔγγιστα εἶναι θεῶν. De Aristippo II. 78. καὶ ποτε παρὰ πότον κελεύσαντος Διονυσίου, ἕκαστον ἐν πορφυρᾷ ἔσθητι ὀρχήσασθαι, τὸν μὲν Πλάτωνα μὴ προσέσθαι, εἰπόντα,

οὐκ ἂν δυναίμην θῆλυν ἐνδύναι στολήν.

τὸν δ' Ἀρίστιππον λαβόντα, καὶ μέλλοντα ὀρχήσασθαι, εὐστόχως εἶπεῖν,

καὶ γὰρ ἐν βακχεύμασιν

οὐσ' ἦγε σῶφρων οὐ διαφθαρήσεται.

Athen. XIII. 603, e. Ἀντίγονος ὁ βασιλεὺς ἐπεκώμαζε τῷ Ζήνωνι. καὶ ποτε καὶ μεθ' ἡμέραν ἔλθων ἕκ τινος πότου, καὶ ἀναπηδήσας πρὸς τὸν Ζήνωνι, ἔπεισεν αὐτὸν συγκωμάσαι αὐτῷ πρὸς Ἀριστοκλέα τὸν κιθαροδόν, οὐ σφόδρα ἦρα ὁ βασιλεὺς. Laert. II. 144. παρὰ πότον ὁ Μενέδημος ἐλέγξας αὐτὸν (Persæum sc.) τοῖς λόγοις, τὰ τε ἄλλα ἔφη, καὶ δὴ, φιλόσοφος μὲν τοι τοιοῦτος, ἀνὴρ δὲ καὶ τῶν ὄντων καὶ τῶν γενησομένων κάκιστος. Plut. de Biantæ in Sympos. 2. καὶ πάλιν ἐν τινι πότῳ, περὶ θηρίων λόγου γενομένου, φαίης κάκιστον εἶναι, τῶν μὲν ἀγρίων θηρίων, τὸν τύραννον· τῶν δὲ ἡμέρων, τὸν κόλακα. Laert. de Bione IV. 47. καὶ ἦν ὡς ἀληθῶς ὁ Βίων τὰ μὲν ἄλλα πολὺτροπος καὶ σοφιστῆς ποικίλος. . . . ἐν τισι δὲ καὶ πότιμος (cf. Plat. Phædr. 243, d.) καὶ ἀπολαῦσαι τύφου δυνάμενος. Plat. 7 Epist. 326, c. πόλις τε οὐδεμία ἂν ἡρεμήσαι κατὰ νόμους οὐδ' οὐστιασοῦν ἀνδρῶν οἰομένων ἀναλίσκειν μὲν δεῖν πάντα ἐς ὑπερβολὰς, ἀργῶν δὲ εἰς ἅπαντα ἡγουμένων αὐ δεῖν γίνεσθαι πλὴν εἰς εὐωχίας καὶ πότους καὶ ἀφροδισίων σπουδὰς διαπονομένας. Philost. Vit. Apollon. I. 9. μειράκιον γὰρ δὴ Ἄσσυριον . . . ἐτρύφα νοσοῦν καὶ ἐν πότοις ἔζη, μᾶλλον δὲ ἀπέθνησκειν. Plut. ad Principem Inerudit. §. 4. Ὁ δὲ Ἐπαμεινώνδας εἰς ἑορτὴν τινα καὶ πότον ἀνειμένως τῶν Θηβαίων ῥύντων, μόνος ἐφώδεε τὰ ὄπλα καὶ τὰ τεῖχη, Νήφειν, λέγων, καὶ ἀγρυπνεῖν ὅπως ἐξῆ τοῖς ἄλλοις μεθύειν καὶ καθεύδειν. Ejusd. Politica Præcept. §. 4. Ἀκούεις γὰρ ὅτι Θεμιστοκλῆς ἄπτεσθαι τῆς πολιτείας διανοούμενος, ἀπέστησε τῶν πότων καὶ τῶν κόμων ἑαυτὸν, ἀγρυπνῶν δὲ καὶ νήφων καὶ πεφροντικῶς λέγει πρὸς τοὺς συνήθεις, ὡς οὐκ ἔῃ καθεύδειν αὐτὸν τὸ Μιλτιάδου τρόπαιον.

Ib. *καχασμὸς* = *καγχασμὸς* (*καγχάζω*), *loud and unrestrained laughter*. *καχασμῶν* Bek. Herm. Dind. *κιχλισμῶν* Br.

ἤμαρτες, ἠράσθης, ἐμοίχευσάς τι, κᾶτ' ἐλήφθης·  
 ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν. ἐμοὶ δ' ὀμιλῶν,  
 χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδέν αισχρόν. 1030

1028. “*ἀμαρτάνειν* non raro de adulterio et stupro dicitur. v. Dorville ad Charit. p. 220. ed. Lips. Wetsten. in N. T. t. I. p. 202. aliique intpp. ad Luc. VII. 37. Joh. V. 14.” Dind. Here perhaps merely: *you have gone astray*.

Ib. ἠράσθης. What consequence more natural, supposing the instructions of Adicologus and Euripides to have been one and the same? For between the words expressing the rhetorical artifices which the latter, in the Frogs, more particularly undertakes to teach, what word do we find slipping in? The very word, or one close akin to it, in the text.

ἔπειτα τουτουσὶ λαλεῖν ἐδίδαξα . . . .

νοεῖν, ὀρᾶν, ξυνιέναι, στρέφειν, ἔρᾶν, τεχνάζειν. 953.

τὸ δ' ἔρᾶν προλέγω τοῖσι νέοισιν

μή ποτε φεύγειν,

χρησθαι δ' ὀρθῶς, ὅταν ἔλθῃ.

Fr. Eurip. Incert. 113. ap. Dind.

Ib. ἐλήφθης, *deprehensus es*. Cf. Monk ad Hippol. 959. and Lucian IX. 71. σὺ δὲ τὴν Σωστράτου γυναῖκα τοῦ μαθητοῦ ἐμοίχευες, ᾧ Κλεούδημε, καὶ καταληφθεῖς τὰ αἰσχίστα ἔπαθες.

1029. ἀπόλωλας, *pena tibi subeunda est*, et mox χρησθαι τῇ φύσει est *ingenio suo indulgere*. Dind.

1030. χρῶ τῇ φύσει.

ὅστις δὲ θνητῶν μέμφεται τὰ θεῖ', ὅτι

οὐκ εὐθὺς, ἀλλὰ τῷ χρόνῳ μετέρχεται

τοὺς μὴ δικάιους, πρόφασιν εἰσακουσάτω·

εἰ γὰρ παραντίκ' ἦσαν αἱ τιμωρίαι,

πολλὸς διὰ φόβον, κ' οὐ δι' εὐσεβῆ τρόπον,

θεοὺς ἂν ἠῤῥατο· νῦν δὲ τῆς τιμωρίας

ἄπωθεν οὔσης, τῇ φύσει χρῶνται βροτοί.

ὅταν δὲ φωρασθῶσιν, ὀφθέντες κακοί,

τινοῦσι ποινὰς ὑστέροισιν ἐν χρόνοις. Stobæi Excerpt. p. 123.

Ib. σκιρτᾶν, *to hop, to spring, to dance*. (Plut. 761. ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε. Eurip. Bacch. 446.) *Metaph. to give himself up without restraint to his passions*.

κακοὶ γὰρ ἐμπλησθέντες ἢ νομίσματος,

ἢ πόλεος ἐμπεσόντες εἰς ἀρχὴν τινα,

σκιρτῶσιν, ἀδόκητ' εὐτυχησάντων δόμων.

Eurip. Erech. fr. 20.

μοιχὸς γὰρ ἦν τύχης ἀλοῦς, τὰδ' ἀντερεῖς πρὸς αὐτὸν,  
ὡς οὐδὲν ἠδίκηκας· εἴτ' ἐς τὸν Δί' ἐπανευγκεῖν,

Lucian II. 125. (de Jove tauro.) ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος.

1031. πρὸς αὐτὸν “intellige maritum, a quo deprehensus es, sive quem injuria adfecisti.” Dind.

Ib. τὰδ' ἀντερεῖς πρὸς αὐτόν. Cf. nos in Ach. 636.

1032. εἰς τὸν Δί' ἐπανευγκεῖν (ἐπαναφέρω). In the ascription of human infirmities to the <sup>a</sup> heavenly powers, none took more delight than the poet Euripides, traits of whose poetical character are continually breaking in upon us in the Adicologus of our poet. To begin with mere verbal illustrations. Compare with Bergler Ion 827. ἀλοῦς μὲν ἀνέφερ' εἰς τὸν δαίμονα. In Bacch. 29. εἰς Ζῆν' ἀναφέρειν τὴν ἀμαρτίαν λέχους. Orest. 76. εἰς Φοῖβον ἀναφέρουσα τὴν ἀμαρτίαν.

οὐκέτ' ἀνθρώπους κακοῦς  
λέγειν δίκαιον, εἰ τὰ τῶν θεῶν κακὰ  
μιμούμεθ', ἀλλὰ τοὺς διδάσκοντας τάδε. Id. Ion 449.

(Helen clearing herself before Menelaus for having eloped with Paris.)

οὐ σ', ἀλλ' ἐμαυτὴν τοῦπὶ τῶδ' ἐρήσομαι  
τί δὴ φρονοῦσ' ἐκ δωμάτων ἄμ' ἐσπόμεν  
ξένω, προδοῦσα πατρίδα καὶ δόμους ἐμούς.  
τὸν θεὸν κόλαζε, καὶ Διὸς κρείσσω γενοῦ,  
ὃς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος,  
κείνης δὲ δούλῳς ἐστι· συγγνώμη δ' ἐμοί. Id. in Troad. 945:

ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων  
ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις αἰεὶ,  
ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων  
Σεμέλης· ἴσασι δ' ὡς ἀνήρπασεν ποτε  
ἢ καλλιφεγγῆς Κέφαλον εἰς θεοῦς Ἔως  
ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ  
ναίουσι, κοῦ φεύγουσιν ἐκποδῶν θεοῦς,  
στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι·  
σὺ δ' οὐκ ἀνέξει;  
λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις  
τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·  
τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.

Id. in Hippol. 453-478.

Ib. ἐπανευγκεῖν. “Intellige δει, nisi malis ἐπανευγκεῖς, quod ta-

<sup>a</sup> Who were the originators of the system, may be learned from the philosopher Xenophanes, (ap. Sext. Emp. advers. Mathem. p. 341.)

πάντα θεοῖς ἀνέθηκαν Ὀμηρός θ' Ἡσιόδός τε,  
ἴσσα παρ' ἀνθρώποισιν ὀνειδέα καὶ ψόγος ἐστὶ,  
κλέπτειν, μοιχεύειν τε, καὶ ἀλλήλους ἀπατεύειν.

κακείνος ὡς ἦπτων ἔρωτός ἐστι καὶ γυναικῶν·  
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο ;

ΔΙ. τί δ' ἦν ῥαφανιδωθῆ πιθόμενός σοι τέφρα τε  
τιλθῆ ; 1035

ἔξει τίνα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι ;

ΑΔ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν ;

ΔΙ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ ;

ΑΔ. τί δῆτ' ἐρείς, ἦν τοῦτο νικηθῆς ἐμοῦ ;

men non satis usitatum." ERN. " Reiz. quoque legi volebat ἐπανε-  
νεγκείς. Verum tollenda ejusmodi negligentia magna pars elegantiae  
poetis aufertur." HERM.

1033. ἦπτων ἔρωτος. So also Soph. in Trach. 489. Xen. Mem.  
IV. 5. 11. καὶ ὁ Εὐθύδημος, δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ  
ἦπτονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει.  
Laert. de Speusippo, IV. 1. καὶ γὰρ ὀργίλος καὶ ἡδονῶν ἦπτων ἦν. In-  
stead of heaping up further examples of this well-known formula,  
the reader is recommended to peruse Plato's Protagoras, 351, a, to  
354, a.

1034. Bergler compares Eurip. Herc. Fur. 1320. καίτοι τί φήσεις;  
εἰ σὺ μὲν θνητὸς γεγώς | φέρεις ὑπέρφεν τὰς τύχας, θεοὶ δὲ μὴ; Brunck  
compares the well-known passage in Terence's Eunuch.

1035. ῥαφανιδουῖσθαι, *to suffer the adulterer's punishment.* This  
punishment consisted in plucking off the hairs of the hinder part  
(τίλλειν), rubbing in warm ashes (τέφρα), and putting in wedge-  
fashion a radish. Nor was even greater violence disallowed by the  
laws for this crime. Hence Menander: οὐκ ἔστι μοιχοῦ πρῶγμα τιμώ-  
τερον | θανάτου γάρ ἐστιν ὄνιον. Laert. de Menedemo, II. 128. πρὸς  
δὲ τὸν θρασυνόμενον μοιχόν, Ἄγνοεῖς, ἔφη, ὅτι οὐ μόνον κράμβη χυλὸν  
ἔχει χρηστὸν, ἀλλὰ καὶ ῥαφανίδες; πρὸς δὲ τὸν νεώτερον κεκραγότα, Σκέ-  
ψαι, ἔφη, μή τι ὕπισθεν ἔχων λελήθας. Lucian de Morte Peregrini:  
μοιχεύων ἀλοὺς διέφυγε, ῥαφανίδι τὴν πυγὴν βεβυσμένος. VIII. 277.

Ib. τέφρα τιλθῆ. The construction implies that the depilation was  
effected by the warm ashes. Plut. 168. ὁ δ' ἀλοὺς γε μοιχὸς διὰ σέ  
που παρατίλλεται.

1036. τὸ μὴ εὐρύπρωκτον εἶναι For the construction Bergler com-  
pares Æschyl. Ag. 1181. ἄκος δ' οὐδὲν ἐπήρκεσαν, τὸ μὴ (quo mi-  
nus) πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν. Soph. Trach. 90. οὐδὲν ἐλ-  
λείψω τὸ μὴ (quoniam) πάσαν πυθέσθαι τῶνδ' ἀλήθειαν περὶ. Sometimes  
with the addition of οὐ, Ran. 68. Æsch. Prom. 954. Eum. 914. Soph.  
Aj. 735. See also Brunck ad Soph. (Ed. Tyr. 1387. Translate:  
*Will he have any γνώμη, i. e. any quirk or quibble, by which to prove  
that he is not, &c. &c.*



ΔΙ. σιγήσομαι. τί δ' ἄλλο ; ΑΔ. φέρε δὴ μοι φράσον·  
συνηγοροῦσιν ἐκ τίνων ; 1041

ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. πείθομαι.  
τί δαί ; τραγωδοῦσ' ἐκ τίνων ;

ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. εὖ λέγεις.  
δημηγοροῦσι δ' ἐκ τίνων ; 1045

ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. ἄρα δῆτ'  
ἔγνωκας ὡς οὐδὲν λέγεις ;

καὶ τῶν θεατῶν ὀπότεροι  
πλείους σκόπει. ΔΙ. καὶ δὴ σκοπῶ.

ΑΔ. τί δῆθ' ὀρᾶς ; 1050

ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,  
τοὺς εὐρυπρώκτους· τουτονὶ

γοῦν οἶδ' ἐγὼ κάκεινονὶ  
καὶ τὸν κομήτην τουτονί.

ΑΔ. τί δῆτ' ἐρεῖς ; 1055

ΔΙ. ἠττήμεθ', ὃ κινούμενοι,  
πρὸς τῶν θεῶν δέξασθέ μου  
θοιμάτιον, ὡς

1040. Dicæologus folds his arms, and looks despairingly.

1041. *συνηγοροῦσιν ἐκ τίνων*, "of whom are our *συνήγοροι* composed?" (Cf. nos in *Ach.* 624. *Vesp.* 702.) 1043. "Of whom our tragedians?" 1045. "Of whom our demagogues?" On the difference between the *συνήγοροι* and *δημαγωγοί*, see Schömann de Comit. p. 109.

1049. *καὶ δὴ σκοπῶ*. *Well: suppose me looking*. Cf. *Elmsl. ad Med.* 380. *Blomf. ad Choeph.* 557. *Monk ad Hippol.* 1011. For similar command and assent, like that implied in the words *σκόπει*—*σκοπῶ*, compare Plato's *Sophist.* 229, b.

1056. Dicæologus, having surveyed the spectators, and finding or affecting to find nothing but the class of offenders here stigmatised among them, professes himself conquered. That he may not endanger his own safety by resisting so decided a majority, he further professes his readiness to join their party; and that he may do this with more expedition, he pretends to take off his upper garment and throw it in among them. The reader's good taste will, I am sure, excuse me for not dwelling upon this most painful part of the drama.

ἔξαντομολῶ πρὸς ὑμᾶς.

ΣΩ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβῶν 1060

βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;

ΣΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως

εὔ μοι στομῶσεις αὐτὸν, ἐπὶ μὲν θάτερα

οἴαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον

στόμωσον οἴαν ἐς τὰ μείζω πράγματα. 1065

1060. Strepsiades here returns to the stage, and is addressed by Socrates.

Ib. τί δῆτα; Cf. infr. 1244.

Ib. Ordo: λαβῶν τοῦτον τὸν υἱὸν ἀπάγεσθαι (ἐπάγεσθαι, *tecum sumere* Reisk.) βούλει.

Ib. ἢ διδάσκω σοι λέγειν, or shall *I* teach him the art of speaking? σοι is here redundant, as μοι is in the next verse but one.

1063. στόμα, the end or point of a dart or other martial weapon.

Pl. XV. 389. ξυστά . . . κατὰ στόμα εἰμένα χαλχῶ. Soph. Aj. 651.

βαφῆ σίδηρος ὡς ἐθελύνθην στόμα | πρὸς τῆσδε τῆς γυναικός. Hence

στομοῦν, *to furnish with a point, to sharpen*. Phot. Lex. στόμωμα· τὸ

ὀξύον τὸν σίδηρον. Pollux: Ἀριστοφάνης στομῶσαι εἶρηκε, τὸ λάλον

ἀπεργάζεσθαι. Spanheim compares Soph. Oed. Col. 829. πολλὴν ἔχων στόμωσιν.

Ib. ἐπὶ μὲν θάτερα, *on the one side*. Plat. Protag. 314, e. ἐξῆς δ'

αὐτῷ (Protagorᾶ) συμπεριεπάτου ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλίας ὁ Ἴπ-

ποϊκού καὶ ὁ ἀδελφὸς αὐτοῦ ὁ ἠμομήτριος . . . ἐκ δὲ τοῦ ἐπὶ θάτερα ὁ ἕτερος

τῶν Περικλέους Ξάνθιππος κ. τ. λ. Laert. de Zenone, VII. 1. τὸν τρά-

χην ἐπὶ θάτερα νενευκῶς ἦν. Lucian II. 155. V. 117. Ducker ob-

serves, that the phrase appears to be elliptic, and must be filled

up as follows: ἐπὶ μὲν θάτερα στόμωσον τὴν γνάθον οἴαν δικιδίοις, i. e.

*on one side sharpen his check for small suits*: in the second branch

of the sentence, where the poet ought to have said, ἐπὶ θάτερα δὲ, he

substitutes, τὴν ἑτέραν δ' αὐτοῦ γνάθον.

1064. οἴαν (Suid. δυνατήν) δικιδίοις. Compare, for construction as

well as sentiment, Plat. in Euthyd. 272, a. ἔπειτα τὴν ἐν τοῖς δικαστη-

ρίοις μάχην κρατίστω καὶ ἀγωνίσασθαι καὶ ἄλλον διδάξαι λέγειν τε καὶ συγ-

γράφεσθαι λόγους οἴους εἰς τὰ δικαστήρια. Ibid. 273, d. 290, a. 304,

d. Theæt. 178, e.

1065. “ μείζω πράγματα. Suid. τὰ ἄδικα, τὰ ἐμφιλόσοφα, diminu-

tive dixisse, δικιδίοις, *liticulis*. At *majora negotia* potius interpretarer

*magis ardua negotia*, ad quæ filium suum vult instrui, utpote quum

ipse senex, quum se daret in disciplinam Socratis, talia (sup. 421.)

noluisset doceri.” HARLES. To the same effect also Bergler. But

are these learned commentators correct? The one and sole object

of Strepsiades, as has been already explained, is to obtain for him-

self or his son that forensic ability which shall not only rid him of

ΣΩ. ἀμέλει, κομιεῖ τοῦτον σοφιστήν δεξιόν.

ΣΤ. ὦχρον μὲν οὖν ἔγωγε καὶ κακοδαίμονα.

ΧΟ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.

τοὺς κριτὰς ἅ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν

ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι. 1070

his debts, but be a permanent source of profit to him. τὰ μείζω πράγματα seems here therefore more important *legal* matters, as opposed to δικίδια, suits of a comparatively trifling nature: cf. sup. 456.

1066. ἀμέλει, *don't be uneasy*. Ib. σοφιστήν. Cf. sup. 353. 857.

1067. ἔγωγε. R. V. Dind. οἶμαι γε Br. Bekk. Herm. The three latter give the verse to Phidippides: the Rav. MS., in which it is followed by Dind., to Strepsiades. Adopting the latter, we should paraphrase the passage: "nay rather, instead of δεξιόν, let me find him ὦχρον and κακοδαίμονα, in other words, the exact counterpart of Chærephon and yourself."

1068. χωρεῖτέ νυν, addressed to father and son conjointly, who now retire from the stage. The σοι is to be applied to Strepsiades, as he turns his back upon the Chorus. (By Brunck and the Rav. MS. this warning voice is given to Phidippides. Bekker, Herm. Schutz. Dind. assign it more properly to the Chorus.)

1069. τοὺς κριτὰς may be considered as a nominative absolute, equivalent to κατὰ τοὺς κριτὰς, *quod attinet ad iudices*, or as an inverted structure similar to v. infr. 1102. and familiar to every scholar, φράσαι τοὺς κριτὰς pro φράσαι ἅ οἱ κριταί. ERN.

Ib. κριταί. The <sup>b</sup>judges, to whom the task of assigning the dramatic prize was confided, and to whom addresses similar to that in the text were not infrequently made. (Cf. Av. 1101. Eccl. 1154.) That they were not inaccessible to corruption, may be inferred from the following allusion in Xenophon's Banquet, (V. 10.) Πάπαι, ἔφη ὁ Σωκράτης, οὐχ ὅμοιον ἔοικε τὸ σὸν ἀργύριον, ᾧ Κριτόβουλε, τῷ Καλλίῳ εἶναι. Τὸ μὲν γὰρ τούτου δικαιοτέρους ποιεῖ τὸ δὲ σὸν, ὥσπερ τὸ πλεῖστον, διαφθεῖρειν ἱκανὸν καὶ δικαστὰς καὶ κριτὰς. For further illustrations of the word, see Xen. Hell. IV. 4. 3. Eund. de Mag. Eq. I. 26.

1070. ἐκ τῶν δικαίων, *justly*. Pl. 755. ἐκ δικαίου. Av. 1435. ἐκ τοῦ

<sup>b</sup> They were usually five in number. In the following anecdote, so honourable to Cimon, we find the number doubled. Ἐφ' ᾧ καὶ μάλιστα πρὸς αὐτὸν ἠδέως ὁ δῆμος ἔσχεν, ἔθεντο δ' εἰς μνήμην αὐτοῦ καὶ τὴν τῶν τραγωδῶν κρίσιν ὀνομαστὴν γενομένην. πρώτην γὰρ διδασκαλίαν τοῦ Σοφοκλέους ἔτι νέου καθέντος, Ἀφεισίαν (1. Ἀψησίαν) ὁ ἄρχων, φιλονεκίας οὐσης καὶ παρατάξεως τῶν θεατῶν, κριτὰς μὲν οὐκ ἐκλήρωσε τοῦ ἀγῶνος ὡς δὲ Κίμων μετὰ τῶν συστρατήγων προελθὼν εἰς τὸ θέατρον ἐποίησατο τῷ θεῷ τὰς νενομισμένας σπονδὰς, οὐκ ἀφήκεν αὐτοὺς ἀπελθεῖν, ἀλλ' ἰδοκώσας ἠνάγκασε καθῆσαι καὶ κρίναι δέκα ὄντας, ἀπὸ φυλῆς μιᾶς ἕκαστον. Plut. Vit. Cim. §. 8.

πρῶτα μὲν γὰρ, ἣν νεᾶν βουλήσθ' ἐν ᾧρα τοὺς ἀγροὺς,  
ὔσομεν πρότοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.

εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,  
ὄσπερ μίτ' ἀρχμὸν πιέζειν μίτ' ἄγαν ἐπομβρίαν.

ἣν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὦν οὔσας θεᾶς, 1075  
προσχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακὰ,  
λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.

δικαίου. Herodot. V. 37. ἐκ τοῦ ἐμφανέος. VIII. 126. IX. 1. Dem. 197, 24. Andoc. 27, 38. ἐκ τοῦ φανεροῦ. Xen. Hell. VI. 5, 16.

1071. νεᾶν Gl. ἀροτριᾶν, novare, terram aratro vertere. Xen. Econ. cc. 16. 17. (Cf. Hes. Op. 460. sq. νεωμένη γῆ, land newly broken up.) ἐν ᾧρα, ineunte vere. Br. Schneid. ad Xen. Econ. 5. §. 4. suo, stato, certo tempore.

1073. τὸν καρπὸν τε καὶ τὰς ἀμπέλους, Dind. (τὸν καρπὸν τεκούσας, Br. Bek. Sch. Herm.), i. e. the fruits of the vine. Laert. de Anacharse I. 103. οὗτος τὴν ἀμπελον εἶπεε τρεῖς φέρειν βότρυσ· τὸν πρῶτον, ἡδουῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀηδίας.

1074. ἀρχμὸν πιέζειν κ. τ. λ. Of all the mendacities of Apollonius, none perhaps is more impudent than the contrivance by which his Indian philosophers are represented as making themselves independent of the elements, both for drought and rain: καὶ διττῶ ἑωρακέναι πίσθω λίθου μέλανος, ὕμβρων τε καὶ ἀνέμων ὄντε. ὁ μὲν δὴ τῶν ὕμβρων, εἰ ἀρχμῶ ἢ Ἰνδικῆ πιέζοιτο, ἀνοιχθεῖς, νεφέλας ἀναπέμπει, καὶ ὑγραίνει τὴν γῆν πᾶσαν· εἰ δὲ ὕμβροι πλεονεκτοῖεν, ἴσχει αὐτοὺς, ξυγκλιόμενος. III. 14.

Ib. ἐπομβρία (ἐπομβρος), over-much rain. Laert. de Heraclit. IX. 3. καὶ μέντοι καὶ διὰ τοῦτο περιτραπέις εἰς ὕδρον (dipsy), κατήλθεν εἰς ἄστν, καὶ τῶν ἱατρῶν αἰνιγματωδῶς ἐπυνθάνετο, εἰ δύναντο ἐξ ἐπομβρίας ἀρχμὸν ποιῆσαι; τῶν δὲ μὴ συνιέντων, αὐτὸν εἰς βούστασιν κατορύξας, τῇ τῶν βολβίτων ἀλέα ἠλπισεν ἐξυμσθήσεσθαι (noxium ac exudantem humorem exhauriri posse). Οὐδὲν δ' ἀνώων οὐδ' οὔτως, ἐτελεύτα. See also Vit. Apollon. I. 9.

1076. πρὸς ἡμῶν. The Theætetus of Plato furnishes too philosophical an exposition of this grammatical form, to be here neglected. 159, d. ἐγέννησε γὰρ δὴ ἐκ τῶν προωμολογημένων τό τε ποιῶν καὶ τὸ πάσχον γλυκυτότά τε καὶ αἴσθησιν, ἅμα φερόμενα ἀμφοτέρα, καὶ ἡ μὲν αἴσθησις πρὸς τοῦ πασχόντος οὔσα αἰσθανομένην τὴν γλῶσσαν ἀπειργάσατο, ἡ δὲ γλυκύτης πρὸς τοῦ οἴνου περὶ αὐτὸν φεραμένη γλυκὴν τὸν οἶνον τῇ ὑγαινούσῃ γλώττῃ ἐποίησε καὶ εἶναι καὶ φαίνεσθαι.

1077. χωρίον, a farm. In former plays we illustrated this word by references bearing a political sense; here we must look to it in a philosophical point of view. Hippias of himself, ap. Plat. 282, d. ἐν ὀλίγῳ χρόνῳ πάνυ πλέον ἢ πενήκοντα καὶ ἑκατὸν μῶς εἰργασάμεν, καὶ ἐξ ἐνὸς γε χωρίου πάνυ σμικροῦ, Ἴνυκοῦ, πλέον ἢ εἴκοσι μῶς. Laert. de Xenoph. II. 53. Ἠλείους τε στρατευσαμένους εἰς τὸν Σκιλλοῦντα, καὶ



ἥνικ' ἂν γὰρ αἶ τ' ἐλάαι βλαστάνωσ' αἶ τ' ἄμπελοι,  
 ἀποκεκόφονται· τοιαύταις σφενδόταις παιήσομεν.  
 ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους 1080  
 τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίφομεν.  
 κὰν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,  
 ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται  
 κὰν ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρίναι κακῶς.

βραδυνόντων Λακεδαιμονίων, ἐξελεῖν τὸ χωρίον. De Bione IV. 48. πρὸς τὸν τὰ χωρία κατεδηδοκῶτα, Τὸν μὲν Ἀμφιάρου, ἔφη, ἢ γῆ κατέπιε; σὺ δὲ τὴν γῆν. In Plato's Will, (III. 41.) whether genuine or not, we pretend not to say, we find two farms to be disposed of. We content ourselves with the first: τὸ Ἐνιφιστιάδων χωρίον...μὴ ἐξέστω τοῦτο μηδενὶ μήτε ἀποδόσθαι, μήτε ἀλλάξασθαι, ἀλλ' ἔστω Ἀδεϊμάντου τοῦ παιδίου εἰς τὸ δυνάτῳ. de Zenone VII. 36. διῦπειραν δὴ ποτε βουλευθεὶς λαβεῖν αὐτοῦ ὁ Ἀντίγονος, ἐποίησεν αὐτῷ πλαστῶς ἀγγελθῆναι, ὡς εἶη τὰ χωρία αὐτοῦ πρὸς τῶν πολεμίων ἀφηρημένα· καὶ σκυθρωπάσαντος, Ὁρᾶς, ἔφη, ὅτι οὐκ ἔστιν ὁ πλοῦτος ἀδιάφορον;

1078. ἥνικ' ἂν. Porson compares Pl. 107. Eccl. 273. Eurip. Electr. 1143. Lycoph. Stob. p. 491. Add Eurip. Suppl. 1217.

1079. ἀποκεκόφονται Gl. ἀφ' ἡμῶν. Cf. Arist. Thesm. 1127.

Ib. σφενδόταις, i. e. *grandine*. Schol. ὅτι ἡ χάλαζα ὡς λίθος ἐστίν. ἡ μεταφορὰ ἐκ τῶν λίθων καὶ τῶν σφενδονῶν.

Ib. παιήσομεν. Lysist. 459. οὐ παιήσετ', οὐκ ἀρήξετε;

1080. πλινθεύοντ', *building with bricks*. Ib. τοῦ τέγους αὐτοῦ (*ipsius tecti*), τὸν κέραμον. Lucian's *Contempantés*: ἐπὶ δειπνον κληθεὶς ὑπὸ τινος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἤξω, ἔφη· καὶ μεταξὺ λέγοντος, ἀπὸ τοῦ τέγους κερμῖς ἐπιπεσοῦσα, οὐκ οἶδ' ὅτου κινήσαντος, ἀπέκτεινεν αὐτόν. III. 39.

1081. χαλάζαις. Plut. Plac. Phil. III. 4. Ἀναξιμένης, νέφη μὲν γίνεσθαι παχυνθέντος ὀπιπλείστον τοῦ ἀέρος, μᾶλλον δὲ ἐπισυναχθέντος ἐκθλίβεσθαι τοὺς ἄμβρους· χιόνα δ', ἐπειδὴν τὸ καταφερόμενον ὕδωρ παγῆ· χάλαζαν δὲ, ὅταν συμπεριληφθῆ τῷ ὑγρῷ πνεύματι. For opinions of Zeno and Epicurus, see Laert. VII. 153. X. 106. Iamb. Vit. Pyth. XXVIII. 135. καὶ μυρία ἕτερα τούτων θειότερα καὶ θαυμαστότερα περὶ τὰνδρὸς ὀμαλῶς καὶ συμφώνως ἱστορεῖται· προρρήσεις τε σεισμῶν ἀπαράβατοι, καὶ λοιμὸν ἀποτροπαὶ σὺν τάχει, καὶ ἀνέμων βιαιῶν χαλαζῶν τε χύσεως παραντικά κατευνήσεις.

1082. ἢ (τις) τῶν ξυγγενῶν. Passow compares Soph. Aj. 190. Trach. 2.

1083. τὴν νύκτα πᾶσαν. Cf. Stalbaum ad Plat. Euthyphr. §. 6. "Ad nocturnam sponsæ deductionem respicit." Wakefield.

1084. ἐν Αἰγύπτῳ, because there the unjust umpire would have been free from rain.

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, 1085  
 εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν  
 δέδοικα καὶ πέφρικα καὶ βδελύττομαι,  
 εὐθὺς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.  
 πᾶς γάρ τις ὁμνὺς, οἷς ὀφείλων τυγχάνω,  
 θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν, 1090  
 ἐμοῦ μέτρι' ἄττα καὶ δίκαι' αἰτουμένου'

Μνησίλοχος ὡς Ἑλένη.

Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί,  
 ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον

λευκῆς νοτίζει μελανοσυρμαῖον λεῶν. Arist. Thesm. 855.

1085. Strepsiades, true to the promise made to Socrates, (sup. v. 645.) enters with a sack of barley-meal thrown over his shoulders. Slowly and anxiously he counts upon his fingers the days of the month; "the 26th—the 27th—the 28th—the 29th—and then the day which belongs neither to the new moon nor to the old, but is common to both."

Ib. πέμπτη, τετράς κ. τ. λ. The Athenians divided their month into three decads: the third decad containing the days which followed the twentieth (εἰκάς) to the thirtieth. In this decad the days were numbered in a retrograde order, the last day being called ἔνη καὶ νέα, the 29th δευτέρα φθίνοντος, the 28th τρίτη φθίνοντος, the 27th τετράς φθίνοντος, the 26th πέμπτη φθίνοντος &c. to the 20th.

1088. ἔνη τε καὶ νέα. See Tim. Lex. A name given by Solon to the 30th of the month, because "during part of that day the moon was old, and for the remaining part new." Quart. Rev. IX. 361. See also Kruse's Hellas, I. 226. Hudtwalcker's Dieteten, p. 21. Cf. Lucian IV. 108.

1089. πᾶς τις. Eccl. 692. Ran. 1022. πᾶς τις ἀνήρ. 981. ἅπας τις. Antiph. 118, 32. Dem. 1396, 24. Menand. Fr. Ὑγίης νοσοῦντα ῥᾶστα πᾶς τις νουθετεῖ.

Ib. ὁμνὺς Bek. Dind. ὁμνὺς Reiz. Herm. Sch. a reading which simplifies the construction, and is perfectly agreeable to a feature in the Greek language, that of accumulating participles without a connecting conjunction. ὁμνὺς φησι, declares with an oath.

1090. θεῖς πρυτανεία. Cf. infr. 1134. 1208. This proceeding, the first preliminary of an Attic suit at law, has been fully explained by us in Vesp. (671.) Ib. μοι redundant.

1091. μέτρι' ἄττα. Pors. (Opusc. 240.) Dind. μέτριά τε Bek. μέτριά τοι Br. Herm. In Xenoph. Hell. IV. 8. 5. lege, ἄλλ' ἄττα χωρία. In Lucian. Timon. μυρί' ἄττα ἄγκιστρα. DOBR.

“ ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβῃς,  
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἀφές,” οὐ φασὶν ποτε  
 οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με  
 ὡς ἄδικος εἰμὶ, καὶ δικάσασθαί φασί μοι· 1095  
 νῦν οὖν δικάζέσθων· ὀλίγον γάρ μοι μέλει,  
 εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης,  
 τάχα δ' εἶσομαι κόψας τὸ φροντιστήριον.  
 παῖ, ἡμὶ, παῖ, παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι.  
 ΣΤ. κᾶγωγέ σ'· ἀλλὰ τουτοῦν πρῶτον λαβέ· 1100

1092. ὦ δαιμόνιε, *Du Göttlicher*, Welck. *Du schlimmer Mann*.  
 Voss. *mein Bester, my good fellow*. Wiel.

Ib. τὸ μὲν τι νυνὶ μὴ λάβῃς. *Diess bisschen nimm mir jetzt nicht ab, take not this from me yet*. Welck. *dies noch sogleich nicht eingemahnt, do not claim instant payment for this*. Voss.

1093. ἀναβάλλεσθαι, *defer, put off*. Eccl. 982. ἀλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκουτέεις | εἰσάγομεν, ἀλλ' εἰσαῦθις ἀναβεβλήμεθα. Dem. 541, 26. τὸ μὲν πρῶτον ἐπισχεῖν ἐδεῖτό μου τὴν δίαιταν, ἔπειτα εἰς τὴν ὑστεραίαν ἀναβαλέσθαι.

Ib. ἀφές. Isoc. 402, c. ἀφιέναι τὰ χρέα.

1093-4. οὐ φασὶν ποτε οὕτως ἀπολήψεσθ'. Cf. *infr.* 1228. 1237. So kämen wir ja nie zum unsertn. Wiel. Nie kommen wir also zum Unsertn. Voss. More closely: *They c deny that they shall ever thus recover what is due to them*. Cf. Dem. 968, 11. (The mimicry which here takes place—the cringe, the bow, the insinuating tone, with which Strepsiades represents his own request as made, and the harsh tone in which the answer is couched, will of course occur to the reader.)

1095. δικάσασθαι (sc. δίκην) μοι. Dem. 1196, 26. ὀφείλων ἡμῖν Τιμόθεος τὸ ἀργύριον, οὐ δικάζομαι αὐτῷ. 1267, 8. τοῦτῳ καὶ δικάζομαι καὶ μισῶ καὶ ἐπεξέρχομαι.

1099. ἡμὶ=φημὶ, in familiar language. Ran. 37. παιδίον, παῖ, ἡμὶ, παῖ, where see Thiersch.

Ib. ἀσπάζομαι. Socrates comes out from the Phrontisterium: salutations and embraces pass between him and Strepsiades.

1100. τουτοῦν, sc. τὸν θύλακον, *this bag of meal*. Nothing can be stronger than the declarations made by Xenophon and Plato, that Socrates received no payment from those who enjoyed the benefit of his instructions. (Xen. Mem. I. 2. 5. 7. 60. I. 6. 5. Plat. Apol. 19, e. 31, b.) How then was he to subsist? Private fortune he had none; for of the trifle left him by his father, he had, it seems,

“ Est observandum, τὸ οὐ φημι, aliquando idem significare quod *negō*, aliquando minus. Et omnino, quæ differentia acute notatur a jurisconsultis inter hæc: Volo, non volo, Nolo: eadem notari debet in istis φημὶ, οὐ φημι, ἀπόφημι.” I. Casaub. ad Laert. I. 99.

χρὴ γὰρ ἐπιθauμάζειν τι τὸν διδάσκαλον.  
καί μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον  
ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν. ΣΤ. εὖ γ', ὦ παμβασιλεί' Ἀπαι-  
όλη.

been speedily robbed (Brucker I. 524.); he followed no occupation, and he earned nothing, as other citizens of the poorer classes did, by attendance in the ecclesia and the courts of law. If he did not wish therefore to live a perpetual dependant upon the bounty of Crito (Laert. II. 121.), how again, it may be asked, did he subsist? Two statements have been left, one by Aristoxenus, a scholar of Aristotle, the other by Aristippus, an auditor of Socrates himself, either of which, without impeaching the testimony of Xenophon and Plato, will enable us to solve the difficulty. The statement of Aristoxenus implies, that though Socrates took no actual pay from any individual, it was usual for him to put forth a little chest, into which his admirers dropped what they pleased, the chest being again put forth, as soon as its contents had been disposed of. (Laert. II. 20.) The statement of Aristippus is more in harmony with the present text, being to the effect, that though Socrates received no money from his auditors, he was paid in another way; wine and provisions were sent by them to their great instructor, of which he took as much as served for his immediate use, and then returned the d rest. (Laert. II. 74.)

1101. (aside) ἐπιθauμάζειν τὸν διδάσκαλον, to give the master a proof of respect. Gl. θauμαστῶς τιμᾶν καὶ δεξιοῦσθαι. Suid. ἐπιθauμάζειν, ἀντὶ τοῦ δώροισ τιμᾶν.

1102. Ordo: εἰπέ μοι τὸν υἱὸν, i. e. περὶ τοῦ υἱοῦ. Cf. sup. 926. 1069. and Thiersch ad Ran. 432.

1103. ὅν. The critics are divided in opinion as to the antecedent to this relative; whether υἱὸν or τὸν λόγον ἐκείνον, i. e. τὸν ἄδικον. I think, with Dindorf, there can be no doubt that it is to be referred to the latter.

Ib. εἰσήγαγες, brought on the stage.

1104. μεμάθηκεν. At this emphatic declaration, Strepsiades leaps and dances for joy; shouting at the top of his voice "Victoria, Victoria!" But another question occurs: how had Phidippides become so speedy a convert to the philosophy and the habits of a school, for which he had previously shewn so utter a distaste? Considering his warm passion for horses and chariots, and that his father's in-

d On the question, as to what philosophers of antiquity did or did not receive pay for the instructions they gave, and the opinions held as to the propriety or otherwise of receiving such compensation, the reader may collect some information or amusement from the following references: Laert. IV. 2. VII. 189. IX. 52. X. 121. Brucker II. 150-1-7. 310. 341. III. 369. Lucian III. 109.



- ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην. 1105  
 ΣΤ. κεί μάρτυρες παρήσαν, ὅτ' ἔδανειζόμεν ;  
 ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.  
 ΣΤ. βοάσομαί τᾶρα τὰν ὑπέρτονον  
 βοάν. ἰὼ, κλάετ' ὦβολοστάται,

dignation had recently dispossessed him of both, I know nothing so likely to have worked upon his imagination as the splendid array of both, which one of the myths, derived from the doctrines of the Pythagorean school, contained, and which his preceptor, whether Socrates or Euripides, was so eminently qualified to set before him. (For this striking portion of a dialogue, which Schleiermacher terms "the first burst of the Platonic inspiration drawn from Socrates," see Appendix (D).

Ib. Ἀπαιόλη = Ἀποστέρησις, i. e. the imaginary goddess of the γνώμη ἀποστερητική, which has been so long sought for.

1106. δανείζεσθαι, *to borrow on usury*. Plutarch. de vitando aere alieno, §. 2. ἀπὸ τῆς ἰδίας δάνεισαι τραπέζης. §. 6. τὸ δανείζεσθαι τῆς ἐσχάτης ἀφροσύνης καὶ μαλακίας ἐστίν. "Ἐχεις; μὴ δανείση, οὐ γὰρ ἀπορεῖς" οὐκ ἔχεις; μὴ δανείση, οὐ γὰρ ἐκτίσεις. δανείζειν, *to lend on usury*. Id. Ibid. §. 7. ὁ Ῥουτίλιος ἐκείνος ἐν Ῥώμῃ τῶ Μουσωνίῳ προσελθὼν, "Μουσώνιε," εἶπεν, "ὁ Ζεὺς ὁ σωτὴρ, ὃν σὺ μιμῆ καὶ ζηλοῖς, οὐ δανείζεται" καὶ ὁ Μουσώνιος μειδιάσας, εἶπεν, "Οὐδὲ δανείζει." Ὁ γὰρ Ῥουτίλιος δανείζων αὐτὸς, ὠνειδίζεν ἐκείνῳ δανειζομένῳ.

1107. κἂν παρῶσι. Rav. Pors. Dind. κεί παρήσαν Br. Herm. Sch.

Ib. πολλῶ μᾶλλον. Cf. Heind. ad Plat. Phædon. §. 68.

1108. βοάσομαι, Doric Dial. for βοήσομαι. On futures of this kind, see Monk in Alcest. p. 21. Strepsiades appears to be here quoting from some Doric strain, and of course suits the action to the word by uttering a prodigious shout. For the metre, cf. nos in Ach. 1079.

Ib. τᾶρα (τοι et ἄρα). See Gaisford ad Hephæst. p. 222.

Ib. ὑπέρτονον (τείνω) *excessively loud*. Laert. de Diog. VI. 35. μμείσθαι ἔλεγε τοὺς χοροδιδασκίλους. καὶ γὰρ ἐκείνους ὑπὲρ τόνον ἐνδιδύναι, ἔνεκα τοῦ τοὺς λοιποὺς ἄψασθαι τοῦ προσήκοτος τόνου.

1109. ὀβολοστάτης (ὄβολος, ἴστημι), a weigher of obols, or usurer of the lowest class. Lysias fr. 37. οἱ ὀβολοστατοῦντες. Apollon. Vit. VIII. 7. §. 11. τούτῳ γὰρ (Euphratæ sc.) ἐντεῦθεν, τί λέγω χρήματα; πηγαὶ μὲν οὖν εἰσι πλούτου, κατὰ τῶν τραπέζων ἤδη διαλέγεται κάπηλος, ὑποκάπηλος, τελώνης, ὀβολοστάτης, πάντα γιγνόμενος τὰ πωλούμενά τε καὶ πωλοῦντα. Lucian III. 3. ἀτὰρ εἶπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει; Φιλ. καινὸν οὐδὲν, ἀλλ' οἷα καὶ πρὸ τοῦ, ἀρπάζουσιν, ἐπιροκοῦσι, τοκογλυφοῦσιν, ὀβολοστατοῦσιν.

Παῖς ὦν, μετ' ἀδελφῆς εἰς Ἀθήνας ἐνθάδε  
 ἀφικόμην, ἀχθεῖς ὑπό τινος ἐμπόρου,

αὐτοί τε καὶ τάρχαῖα καὶ τόκοι τόκων· 1110  
οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι·  
οἶος ἐμοὶ τρέφεται  
τοῖσδ' ἐνὶ δώμασι παῖς,  
ἀμφήκει γλώττη λάμπων,  
πρόβολος ἐμὸς, σωτὴρ δόμοις, ἐχθροῖς βλάβη, 1115  
λυσανίας πατρῶων μεγάλων κακῶν·  
ὃν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.  
ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,  
ἄϊε σοῦ πατρός.  
ΣΩ. ὄδ' ἐκείνος ἀνήρ· 1120

Σύρος τὸ γένος ἄν. περιτυχῶν δ' ἡμῖν ὀδὶ  
κηρυττομένοις ὀβολοστάτης ὧν ἐπρίατο,  
ἄνθρωπος ἀνυπέμβλητος εἰς πονηρίαν·  
τοιούτος, οἶος μηδὲν εἰς τὴν οἰκίαν  
μηδ' ὧν ὁ Πυθαγόρας ἐκείνος ἦσθιεν  
ὁ τρισμακαρίτης εἰσφέρειν, ἔξω θύμου.

Antiph. ap. Athen. III. 108, e.

1110. ἀρχαῖα, *capital* as opposed to *interest* (τόκος). Dem. 914, ult. οὐ μόνον τάρχαῖα καὶ τοὺς τόκους ἀπεδίδου. 1200, 19. οἴεται δεῖν καὶ τάρχαῖα ἀποστερήσαι. 1253, 8. ἀποδοῦναι οὔτε τὸν τόκον, οὔτε τὸ ἀρχαῖον. Cf. Alciph. I. I. ep. 26. Athen. 612, c.

Ib. τόκοι τόμων, *compound interest*. Theophrast. ch. 10. δεινὸς δὲ καὶ ὑπερημερίαν πράξει, καὶ τόκον τόκον. Plat. 8 Legg. 842, d. ἐπιτόκων τόκων. Lucian. Vit. Auct. καὶ οὐ μόνον γε ἀπλῶς, ὥσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἐτέρους τοὺς τόκους λαμβάνειν.

1114. ἀμφήκης (ἀκὴ), *sharp on both sides*. ξίφος, φάσγανον ap. Hom.

1115. πρόβολος (προβάλλω), *armour of any kind, (shield, spear, hunting-spear,)* held forward for defence. Herodot. VII. 76. ἀσπίδας δὲ ὠμοβοῖνας εἶχον σμικρὰς, καὶ προβόλους δύο λυκοεργίας ἕκαστος εἶχε.

Ib. ἐχθροῖς βλάβη, Rav. Herm. Dind. ἐχθροῖς ἀνιάρως Br.

1116. λυσανίας (λύω, ἀνία)=Πανσανίας, *grief-loosener*. Metre, Dochmiac. So also 1117. 1119.

1117. κάλεσον=ἐκκάλεσον, *evoca*. HERM. Ib. ὡς ἐμέ=πρὸς ἐμέ.

1118-19. Cf. Eurip. Hec. 169. ὦ τέκνον, ὦ παῖ . . ἔξελθ', ἔξελθ' οἴκων· ἄϊε ματέρος.

1120. ὄδ', *here*. Plat. Men. 89, e. ἡμῖν αὐτὸς ὄδε παρεκαθέζετο.

Ib. The door of the school opens, and Phidippides returns to the stage, a singular mixture of Phrontist and Sophist. As the first, he is of course deadly pale, and his nose seems formed for no other

ΣΤ. ὦ φίλος, ὦ φίλος.

ΣΩ. ἄπιθι λαβὼν τὸν υἱόν.

ΣΤ. ἰὼ ἰὼ τέκνον.

ἰοῦ ἰοῦ.

ὡς ἤδομαί σου πρῶτα τὴν χροιάν ἰδών.

1125

νῦν μὲν γ' ἰδεῖν εἶ πρῶτον ἕξαρηνητικὸς

κἀντιλογικὸς, καὶ τοῦτο τοῦπιχώριον

ἀτεχνῶς ἐπανθεί, τὸ “τί λέγεις σύ;” καὶ δοκεῖν

ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἶδ' ὅτι.

purpose but to hang all the world upon it, except Socrates and Chærephon; but the sharp features, the keen and cunning eye, the contemptuous smile that plays about the lips, and above all, the bold and unabashed front, belong to the Sophistic and predominant part of him. The embraces, and other ebullitions of parental joy, he receives as a philosopher should, with the utmost coolness and indifference.

1122. Socrates reenters the Phrontisterium.

1126. ἰδεῖν. “An infinitive is sometimes put with words which express a quality, and shews the respect in which that quality obtains, where in Latin, after adjectives, the supine in *-u*, or the gerund in *-do*, follows. The infinitive in that case has the same signification as the accusative of the substantive, with or without *κατά*. . . This infinitive is particularly frequent after adjectives.” Matth. Gr. Gr. §. 535.

1127. ἀντιλογικός. The meaning of this word in ancient language has been given in a former note (869). In modern phrase, it means that the young knight now belongs to

Men of that large profession that can speak  
To every cause, and things mere contraries,  
Till they are hoarse again, yet all be law!  
That with most quick agility can turn  
And re-turn; can make knots and then undo them;  
Give forked counsel, take provoking gold  
On either side and put it up.

BEN JONSON.

1128. ἀτεχνῶς, ομπινο.

Ib. ἐπανθεί. Plutarch, speaking of the freshness of the works of art made in the age of Pericles (Peric. c. 13.), observes: οὕτως ἐπανθεί τις καινότης ἀεὶ ἄθικτον ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ὄψιν, ὥσπερ ἀειθαλές πνεῦμα καὶ ψυχὴν ἀγήρω καταμεμιγμένην τῶν ἔργων ἐχόντων.

Ib. τί λέγεις σύ; This expression has been explained in a former play (Ach. 742).

1129. κακουργοῦντ'. Treatises περὶ τοῦ κακουργεῖν are mentioned

ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀπτικὸν βλέπος. 1130

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κάπώλεσας.

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

ΦΕ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἣν γε θήσειν τὰ πρυτανεῖά φασί μοι.

ΦΕ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως  
μὴ ἡμέρα γένοιτ' ἂν ἡμέραι δύο. 1136

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

αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

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

ἴσασι ν ὀρθῶς ὅ τι νοεῖ. ΣΤ. νοεῖ δὲ τί; 1140

ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕ. ἐκεῖνος οὖν τὴν κλῆσιν ἐς δὴ ἡμέρας  
ἔθηκεν, ἐς γε τὴν ἔννην τε καὶ νέαν,

by Laertius (II. 121. 123.), as among the works of the Socratic scholars, Crito and Simon.

Ib. οἶδ' ὅτι. Cf. Plut. 452. 838. Lysist. 154. Vesp. 1348. Pac. 365. Dem. 343, 27. 405, 14. 428, 27. et alibi.

1130. Ἀπτικὸν βλέπος (*frontem perfrictam s. vultum impudentem*, KUST.) = Ἀπτικὸν βλέμμα. Corinth. de dial. Att. §. 10. p. 17. Pollux II. 56. Ἀριστοφάνης δὲ καὶ βλέπος ἐκάλεσε καὶ βλέψησιν.

1134. θήσειν πρυτανεῖα, *will commence legal proceedings*. Cf. Plattner I. 132. Dem. 1074, pen. Isæus 42, 32.

1135. ἀπολοῦσ' ἄρ. Rav. Herm. Dind. ἀπολοῦντ' ἄρ. Br.

1139. νενόμισται, *yet so old custom and the law have ruled it*. Antiph. 140, 7. τὸν νομιζόμενον (*ritu vetusto sancitum*) ὄρκον διομοσαμένους. 141, 35. τὸ νομιζόμενον καὶ τὸ θεῖον δεδιώς. Dem. 1388, ult. τὸν νομιζόμενον λόγον εἰπεῖν, *orationem habere, ex lege et ritu vetusto habendam*.

1141. φιλόδημος, *a friend to democracy*. Plut. in vit. Sol. 16. Σόλων . . . δημοτικὸς ὢν καὶ μέσος.

1143. κλῆσιν . . . ἔθηκεν—assigned the summons or commencement of the action. “pro ἔθηκεν MS. ἔδωκεν, non male. Sic Latini *dare actionem*.” ERN.

1144. τὴν ἔννην τε καὶ νέαν. Laert. de Thalete I. 24. πρῶτος δὲ καὶ



ἴν' αἰ θέσεις γίγνονται τῇ νομηνία.

1145

ΣΤ. ἴνα δὲ τί τὴν ἔννη προσέθηκεν; ΦΕ. ἴν', ὃ  
μέλε,

παρόντες οἱ φεύγοντες ἡμέρα μιᾶ  
πρότερον ἀπαλλάττουθ' ἐκόντες, εἰ δὲ μὴ,  
ἔωθεν ὑπανιῶντο τῇ νομηνία.

ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνία

1150

ἀρχαὶ τὰ πρυτανεῖ, ἀλλ' ἔννη τε καὶ νέα;

ΦΕ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν.

τὴν ὑστέραν τοῦ μηνός, τριακάδα εἶπε. Id. de Solone I. 57. πρῶτος δὲ Σόλων τὴν τριακάδα, ἔννη καὶ νέαν ἐκάλεσε. Idem ibid. 25. Συνηδῶν δὲ τοῦ μηνός τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης, οὔτε δυομένῳ τῷ ἡλίῳ πάντως, οὔτ' ἀνισχύοντι συμφερομένην, ἀλλὰ πολλαίκις τῆς αὐτῆς ἡμέρας καὶ καταλαμβάνουσιν καὶ παρερχομένην τὸν ἥλιον, αὐτὴν μὲν ἔταξε ταύτην, ἔννη καὶ νέαν καλεῖσθαι, τὸ μὲν πρὸ συνόδου μόριον αὐτῆς, τῷ παυομένῳ μηνί, τὸ δὲ λοιπὸν ἤδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος. Cf. sup. 1088.

1145. "That the deposit-money (θέσεις), and consequently the commencement of legal proceedings might take place on the new moon." For construction, see nos in Ach. 962.

Ib. νομηνία. Plut. de ære alieno vitando, §. 2. οὐδὲ ἀναμνήσει τῶν καλανδῶν καὶ τῆς νομηνίας, ἣν ἱερωτάτην ἡμερῶν οὖσαν, ἀποφράδα ποιοῦσιν οἱ δανεισταὶ καὶ στύγιον.

1146. "Why then (ἴνα τί Pac. 408. Eccl. 719. Plat. Apol. 26, d.) did he not at once say the new day (νέαν), without adding the old (ἔννη);" or, "why then did he tack the old day to the new?"

1147-8. ἡμέρα μιᾶ πρότερον, by a day earlier.

Ib. ἀπαλλάττειν, placare satisfaciendo, ut cum debitor creditori satisfacit æs debitum reluendo. Dem. 1249, pen. συλλέξας ἔρανον ἐπειδὴν τοὺς ξένους ἀπαλλάξω. 914, 4. μολίς τοὺς τὰ ἑτερόπλοια δανείσαντας ἀπῆλλαξε. Isæus 53, 36. ἀπαλλάττειν τοὺς χρήστας.

1149. "ὑπανιᾶσθαι, valde cruciari, reddunt acrius postulari." DIND.

1151. ἀρχαί, the magistrates.

Ib. πρυτανεῖα, deposit-money.

1152. The general reasoning of the young Sophist appears to be to this effect. From the character as well as the actual words of Solon, I maintain that all actions for debt ought to commence, and consequently the deposit-monies (πρυτανεῖα) ought to be paid on the first of the month. But, say you, if this be the law, it is not the practice: for all deposit-monies are paid, and consequently all actions for debt commence on the 30th of the preceding month." Well, rejoins the Sophist, and what does all this imply? Why simply, that our dicasts have a fellow-feeling with our protenthists (προ-

ἴν' ὡς τάχιστα τὰ πρυτανεῖ' ὑφελοίατο,  
διὰ τοῦτο προὔτενθενσαν ἡμερᾶ μιᾶ.

ΣΤ. εὖ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι, 1155

τένθαι); for as the latter, by virtue of their office, *taste previously* all such eatables as are afterwards to be consumed at the sacred banquets, so the former by this scheme get a *foretaste* of those pecuniary banquets which by the laws of Solon ought to fall to them only on the following day. At this learned exposition all the doubts of Strepsiades vanish; and a tide of tumultuous feelings tells him, that the long-sought γνώμη is at last found. In the double term ἐνη καὶ νέα, he feels, in short, as the young English spendthrift did, who, owing heavy debts in two adjoining counties, found himself a habitation which was on the confines of both: if a writ therefore came from the southern county, he took refuge in his northern apartment: if it came from the north, he had merely to reverse his position.— To leap upon his son's neck and almost stifle him with caresses, to dance, to sing, and commit a thousand extravagances, are all the work of a moment: but in the midst of his transports Strepsiades is not unmindful of those, under whose tuition the great maxim has been discovered. “Bravo, my cacodæmons (εὖ γ', ὦ κακοδαίμονες)! Socrates and Chærephon against the world!”

Ib. προτένθαι (τένθης). Brunck; “Fuit Athenis collegium, s. cœtus quiescens virorum, quorum officium ad sacra pertinuisse videtur, qui Προτένθαι appellabantur. Hoc manifesto apparet ex Athenæi (171, d) verbis: εὐρίσκω δὲ καὶ ψήφισμα ἐπὶ Κηφισοδώρου ἄρχοντος γενόμενον, ἐν ᾧ ὡσπερ τι σύστημα οἱ Προτένθαι εἰσὶ, καθάπερ καὶ οἱ Παράσιτοι ὀνομαζόμενοι.” Suidas: οἱ προλαμβάνοντες τὰ ὄψα, πρὶν εἰς τὴν ἀγορὰν κομισθῆναι. Hermann and Dindorf adopt the former of these explanations, Passow the latter.

1154. “προτενθεύειν, tropice valet, occupare, προαρπάξειν.” DIND.

1155. τί κάθησθ'. We left Strepsiades at the end of a former note in transports of joy. And could they yet have ceased? It is Smollett's spendthrift in the Fleet, just convinced that the letter, which hails him heir to thousands, is no phantasm of the brain, but a real, waking truth: it is De Foe's grateful savage, who finds that the knife, which she thought intended to sever her throat, is in fact brought to sever her bonds: it is Ben Jonson's Mammon, convinced that the true sublimate has been at last effected, and that the world's treasures and pleasures lie alike at his feet. Suddenly he turns to the spectators, and finding them coldly *keep their seats*, instead of rising simultaneously and sharing in his transports, he bursts into a torrent of invective against them. (If this explanation be correct, it is obvious that the punctuation in the text must be a little corrected, and a full stop substituted for the comma at κακοδαίμονες.)

Ib. ἀβέλτεροι, Gl. ἀμαθείς.

ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,  
 ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι;  
 ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτουῖ  
 ἐπ' εὐτυχίαισιν ἀστέον μούγκώμιον.  
 μάκαρ ὦ Στρεψιάδες,  
 αὐτός τ' ἔφυς ὡς σοφὸς,  
 χοῖον τὸν υἱὸν τρέφεις,

1160

1156. ἡμέτερα κέρδη τῶν σοφῶν = κέρδη ἡμῶν τῶν σοφῶν. Cf. nos in Ach. 89.

Ib. ὄντες λίθοι, *stone-sitters on stone-benches*. Laert. de Aristippo: II. 72. ἐρωτηθεὶς ὑπὸ τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς; Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ. Plat. Hip. Maj. 292, d. καὶ οὐδὲν σοι μᾶλλον γεγωνεῖν δύναμαι ἢ εἰ μοι παρεκάθησο λίθος, καὶ οὗτος μυλίας.

1157. ἀριθμὸς, persons who serve to swell a numerical quantity, but fit for nothing else. (Horat. *Nos numerus sumus et fruges consumere nati.*) Eurip. in Herac. 997. εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμῳ | ἀνδρ' ὄντα τὸν σὸν παῖδα. Theoc. XIV. 48. ἄμμες δ' οὔτε λόγῳ τινὸς ἄξιοι, οὔτ' ἀριθματοί. Heraclitus ap. Laert.:

Ἡράκλειτος ἐγὼ· τί με κάτω ἔλκετ' ἄμουσοι;  
 οὐχ ὑμῖν ἐπόνου, τοῖς δέ μ' ἐπισταμένους.  
 Εἰς ἐμοὶ ἀνθρωπος, τρισμῦριοι· οἱ δ' ἐνάριθμοι,  
 οὐδεῖς· ταῦτ' αὐδῶ καὶ παρὰ Περσεφόνη.

IX. 16.

Ib. πρόβατ' ἄλλως, *mere sheep*. Cf. nos in Ach. 103. and add Eurip. in Troad. 484. οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν. Hel. 1421. ἄλλως πόνος. Soph. Trach. 827. ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν; Menander: εἰ μή τις ἄλλως ὀνόμασιν χαίρει κενοῖς. Dem. 348, 23. ὄχλος ἄλλως καὶ βασκανία. 931, 12. ἄλλως ὕθλος καὶ φλυαρία. Plat. Theæt. 176, d. ἀγάλλονται γὰρ τῷ ὀνειδεί καὶ οἴονται ἀκούειν, ὅτι οὐ λήροὶ εἰσι, γῆς ἄλλως ἄχθη, ἀλλ' ἄνδρες, οἴους δεῖ ἐν πόλει τοὺς σωθησομένους.

Ib. “ἀμφορῆς νενησμένοι, *in amphorarum Megaricarum figuram alius super alium impositi.*” Boeckh's Gr. Tr. Prin. p. 94. “Rectissime Suid.: ἐν Νενημένῃ, ἀμφορεῖς δὲ νενησμένοι, ἐντὶ τοῦ ματαίως κέραμοι σεσωρευμένοι. ἐνήσαι γὰρ τὸ σωρεῦσαι. Neque enim de amphoris temere, h. e. nimis, impletis hic agitur, sed de congestis coacervatisque temere amphoris. Numerus, inquit, estis, pecudes, et inutilis supellex.” HERM.

ε Xen. Anab. V. 4. 27. εὕρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων περι-  
 σινῶν. Thucyd. VII. 87. τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυνηνημένων.

φήσουσι δὴ μ' οἱ φίλοι

χοὶ δημόται

ζηλοῦντες ἡνίκ' ἂν σὺ νικῆς λέγων τὰς δίκας.

1165

ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιῶσαι.

ΠΑ. εἴτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προΐεναι ;

οὐδέποτε γ', ἀλλὰ κρεῖττον ἦν εὐθὺς τότε

ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα.

1163. φήσουσι . . με, *will say of me*. Plat. in Menon. 77, b. ὁ πέρ φασι τοὺς συντριβοντάς τι. Xen. Sympos. III. 1. ὡσπερ Σωκράτης ἔφη τῶν οἶνον. Id. Hellen. III. 5. 12. Κορινθίους δέ, καὶ Ἀρκάδας, καὶ Ἀχαιοὺς τί φῶμεν; Cf. nos in Ach. 293.

1165. λέγων τὰς δίκας. Cf. nos in Vesp. 791. Eq. 338., and to the examples there given add Laert. de Biante I. 84. λέγεται δὲ καὶ δίκας δεινότητος γεγενῆσθαι εἰπεῖν . . . δίκην γὰρ ὑπὲρ τινος λέξας ἢδη ὑπεργήρως ὑπάρχων, κ. τ. λ. Id. de Socrate II. 38. εἶπε δὲ τὴν δίκην Πολύευκτος.

1166. ἐστιῶσαι σε. Xen. Symp. II. 2. ἐπεὶ δὲ αὐτοῖς ἡ μὲν ἀλχητρὶς ἠΐλησεν, ὁ δὲ πῦσις ἐκιδάμωσε, καὶ εὐόκοι μῦθα ἀμφοτέροι ἰκανῶς εἰσημίειν, εἶπεν ὁ Σωκράτης· Νῆ Δί', ὦ Καλλία, τελέως ἡμᾶς ἐστιῶς. Laert. de Xenoph. II. 52. τοῦντεῦθεν διετελεῖ κυνηγετῶν, καὶ τοὺς φίλους ἐστιῶν, καὶ τὰς ἱστορίας συγγράφων. Apollonius de Sympos. ap. Phil. I. 36. αὐτὸς δὲ οὐδενὸς δέη; φήσαντος· τῶν γε τραγημάτων, ἔφη, καὶ ἄρτων, ἃ με ἡδέως τε καὶ λαμπρῶς ἐστιῶ.

Ib. Strepsiadēs leads the way gaily to his house, dancing rather than walking—the young Phrontist follows with measured steps, head erect, and nose turned up, which seems to say “ Banquets and junketings indeed! Foolish old man! there is nothing in this world worth a wise man’s consideration, but *deep thinking* and Euripides.”

1167. Pasiās (and a usurer’s mask would not be left without most characteristic traits) addresses himself to the person, who is to be witness of the summons served upon Strepsiadēs.

Ib. “ *εἶτα est cum admiratione interrogantis, ut Plut. 45. 79. 207. Ergone? itane vero?*” THIERSCH.

Ib. ἄνδρα. Dobree refers to Soph. Œd. T. 314. Av. 1319.

Ib. προΐεναι, *to bestow freely, to squander*. Herodot. I. 24. χρήματά σφι προΐεις. Dem. 1297, 24. τίς γὰρ ἐθελήσει τὰ ἐαυτοῦ προΐσθαι, ὅταν κ. τ. λ. Æsch. 78, 27. προΐσθαι τὰ πατρῶα (sc. κτήματα,) καταγελάστως. Lys. 162, 35. οὐδὲν ὑμῖν προείνται τῶν σφετέρων αὐτῶν.

1169. ἀπερυθριάσαι, *pudorem, s. ruborem, pudoris indicem, deponere*. v. Dorv. ad Char. p. 200. HARL. Lucian III. 91. καὶ τὸ ἐρυθριᾶν ἀπόξυσον τοῦ προσώπου παντελῶς.

Ib. σχεῖν πράγματα, *be put to trouble*. The sense is: “ Better had



ὄτε τῶν ἐμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων  
 ἔλκω σε κλητεύσοντα, καὶ γενήσομαι  
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.  
 ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνώ  
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤ. τίς οὐτοσί ;  
 ΠΑ. ἐς τὴν ἔνῃν τε καὶ νέαν. ΣΤ. μαρτύρομαι, 1175  
 ὅτι ἐς δὺ εἶπεν ἡμέρας. τοῦ χρήματος ;  
 ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ἀνούμενος  
 τὸν ψαρὸν ἵππον. ΣΤ. ἵππον ; οὐκ ἀκούετε,  
 ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικὴν.  
 ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.

I put on a bold front at the first, and rejected his application for money, than be put to so much trouble in reclaiming my dues."

1171. κλητεύειν (καλέω, κλητός), to act as witness, that a summons (κλησις) has been served upon a third person. A suit without a witness of this kind was termed δίκη ἀπρόσκλητος. Cf. nos in Vesp. 189.

1173. Other countries are shamed by the litigious disposition of their inhabitants, but a true, *bona fide* citizen of Athens—how could he be guilty of a legal leniency, and not feel that he had brought the manners of his country into discredit?

1174. καλοῦμαι, Attic fut. for καλέσομαι. Pasius is here interrupted by Strepsiades coming out of the house. And how does the rejected of Socrates make his reappearance on the stage? That he had thrown off the scholastic costume may, I think, be inferred from the joint silence of Pasius and Amyntias, who could not have failed to advert to so extraordinary a change in their customer's usual habits. We may in like manner restore him his naturally ruddy face; we may put all possible alacrity and vigour into his movements, (what else does the prosperous change in his affairs demand?) and considering the banquet which he is preparing to give, we may safely invest him in his holiday suit.

1175. ἐς τὴν ἔνῃν κ. τ. λ. Cf. nos in Vesp. 753.

Ib. μαρτύρομαι, (Strepsiades addresses himself to the spectators. Cf. nos in Ach. 834.)

1176. (turns to Pasius) τοῦ χρήματος; sc. ἔνεκα.

\* 1178. ψαρὸν, starling-coloured.

Ib. οὐκ ἀκούετε (to the audience).

1180. ἐπώμνυς τοὺς θεούς. To examples given, sup. v. 245. add Pythag. ap. Laert. VIII. 22. μηδὲ ὀμνύναι θεούς' ἀσκεῖν γὰρ αὐτὸν δεῖν ἀξιώπιστον παρέχειν.

ΣΤ. μὰ τὸν Δί· οὐ γάρ πω τότε ἐξηπίστατο 1181

Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ ;

ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος ;

ΠΑ. καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεούς ;

ΣΤ. ποίους θεούς ; 1186

ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤ. νῆ  
Δία,

καὶν προσκαταθεῖην γ', ὥστ' ὁμόσαι, τριώβολον.

ΠΑ. ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.

ΣΤ. ἀλσὶν διασμηχθεῖς ὄναιτ' ἂν οὔτοσί. 1190

1182. ἀκατάβλητος, (α, καταβάλλω,) *not to be cast down, impossible to be vanquished.*

1183. ἔξαρνος εἶναι = ἐξαρνεῖσθαι. Plut. 240. ἔξαρνός ἐστι μὴδ' ἰδεῖν με πώποτε.

1184. τί γὰρ ἄλλ' (ἀγαθόν) ἂν ἀπολαύσαιμι τοῦ μαθήματος ; Pl. 236. ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε. Ecl. 426. ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τάγαθόν. Dem. 1174, ult. καὶ τῆς κοινωνίας τῆς πρὸς τοῦτον ταῦτ' ἐγὼ ἀπέλαυσα. See also Lucian I. p. 327. VI. 296.

1185. ἀπομύναι, to swear an oath, but always in reference to a negative declaration. Cf. nos in Eq. 407 ; and to the examples there given, add Plat. 11 Leg. 936, c. τοὺς τρεῖς θεούς Δία καὶ Ἀπόλλωνα καὶ Θέμιν ἀπομόσας.

Ib. μοι redundant.

1188. Dobree, referring to Demost. Apatur. 896, 22. translates, *I would, though it should cost me 2d. extraordinary.* Hudtwalcker de Arbitris p. 16. "I will swear, even though you will not admit me to take an oath, until I have previously laid down three obols."

Ib. προσκατατιθεῖναι τριώβολον. Iambl. Vit. Pyth. XXVIII. 144. περὶ δὲ τοὺς ὄρκους εὐλαβῶς οὕτω διέκειντο πάντες οἱ Πυθαγόρειοι, μεμνημένοι τῆς Πυθαγόρου ἕποσθης, . . ὥστε ὑπὸ νόμου τις αἰτῶν ἀναγκάζομενος ὁμόσαι, καίτοι εὐορκεῖν μελλῶν, ὅμως ὑπὲρ τοῦ διαφραδέσθαι τὸ δόγμα, ὑπέμεινεν ἀντὶ τοῦ ὁμόσαι τρία μᾶλλον τάλαντα καταθέσθαι.

1190. διασμήχω (σμήχω), *to smear.* "To rub him thoroughly with salt would make a wholesome thing of him." WELCK. (*affects to speak of Pasiās as one not right in his senses.*) Schol. οἱ σμηχόμενοι ἀλσί, βελτίονες γίνονται· ἅμα καὶ ὅτι τοὺς παραφρονοῦντας ἄλσι καὶ εἰλαίφ διέβρεχον, καὶ ὠφελούντο. Pythagoras ap. Laert. VIII. 35. περὶ τῶν ἀλῶν, ὅτι δεῖ παρατίθεσθαι πρὸς ὑπόμνησιν τοῦ δικαίου· οἱ γὰρ ἅλες πᾶν σώζουσιν ὅ τι ἂν παραλάβῃσι. καὶ γεγόνασιν ἐκ τῶν καθαρωτάτων, ἕδατος καὶ θαλάσσης.

ΠΑ. οἴμ' ὡς καταγελάς. ΣΤ. ἐξ χόας χωρήσεται.

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

ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. 1195  
ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ, ἀπόπεμψον ἀποκρινάμενος. ΣΤ. ἔχε νυν ἦσυχος· ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαί σοι σαφῶς.

ΠΑ. τί σοι δοκεῖ δράσειν; ΜΑ. ἀποδώσειν μοι δοκεῖ.

ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε, 1200  
τουτὶ τί ἔστι; ΠΑ. τοῦθ' ὅ τι ἔστι; κάρδοπος.

ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;  
οὐκ ἂν ἀποδοῖην οὐδ' ἂν ὀβολὸν οὐδενί,  
ὅστις καλέσειε κάρδοπον τὴν καρδόπην.

1191. ἐξ χόας χωρήσεται, *he will hold six choes* (speaks half in soliloquy, and still affecting to consider Pasion as deranged). Plat. Hip. Maj. 288, d. τῶν καλῶν χυτρῶν . . τῶν ἐξ χόας χωρουσῶν. Thucyd. II. 17. οὐ γὰρ ἐχώρησε ξυνηθύντας αὐτοὺς ἢ πόλις. Dem. 118, 9. οὐθ' ἢ Ἑλλὰς οὐθ' ἢ βάρβαρος τὴν πλεονεξίαν χωρεῖ τὰνθρώπου. 579, 2. ἢ πόλις αὐτὸν οὐ χωρεῖ. Ephip. ap. Athen. 346, f. λοιπὰ ἔστ' αὐτῷ | δυνατὴ τοῦτους χωρεῖν ἑκατόν. Laert. de Thalete I. 35. φέρεται δὲ ἀποφθέγματα αὐτοῦ τάδε. πρεσβύτατον τῶν ὄντων, θεός· ἀγέννητον γάρ. κάλλιστον, κόσμος· ποίημα γὰρ θεοῦ. μέγιστον, τόπος· ἅπαντα γὰρ χωρεῖ.

1192. “καὶ τοὺς θεοὺς, h. e. *et reliquos deos*. Nam verba formarum saepe conjungi per copulam καὶ cum verbis generis, ita ut intelligatur ὁ ἄλλος, docuit Fischer. ad Æsch. Socr. I. 7. p. 34.” HARL.

1192-3. οὐ τοι . . καταπροίξει, *you shall not insult me with impunity*. Vesp. 1396. οὐ τοι μὰ τὸ θεὸν καταπροίξει Μυρτιάς. Archilochus fr. 28. ἐμεῦ δ' ἐκείνος οὐ καταπροίξεται.

1194. “To the *cognoscenti* (τοῖς εἰδόσιν), Jupiter as an oath (Ζεὺς ὀμνύμενος) is a mighty ridiculous person.”

1195. Pasion speaks after a pause and look of horror.

1198. Strepsiadēs leaves the stage, and returns at 1200. In the meantime Pasion and his summons-witness parley together.

1200. ἀπαιτῶν με τὰργύριον. Dem. 308, 23. ἦς (στρατηγίας) ἔμ' εὐθύνας ἀπαιτεῖς. Æsch. 81, 10. τὸν δῆμον τὰς χάριτας ἀπαιτεῖ.

1202. Strepsiadēs speaks with infinite contempt.

1204. “who says κάρδοπος, where he ought to have said καρδόπη.”

ΠΑ. οὐκ ἄρ' ἀποδώσεις ; ΣΤ. οὐχ, ὅσον γέ μ' εἰ-  
 δέναι. 1205

οὔκουν ἀνύσας τι θᾶπτον ἀπολιταργιεῖς

ἀπὸ τῆς θύρας ; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι  
 θήσω πρυτανεῖ, ἢ μηκέτι ζῶην ἐγώ.

ΣΤ. καὶ προσαπολείς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.

καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν, 1210  
 ὅτι ἡ κάλεσας εὐθητικῶς τὴν κάρδοπον.

ΑΜ. ἰὼ μοί μοι.

ΣΤ. ἔα.

τίς οὔτοσί ποτ' ἔσθ' ὁ θρηνῶν ; οὔ τί που

1205. ὅσον γέ μ' εἰδέναι. Plato in Theæt. 145, a. ἢ οὖν ζωγραφικὸς  
 Θεόδωρος ; Θεαι. οὐχ, ὅσον γ' ἐμὲ εἰδέναι. Lucian I. 120. πῶς, ὦ Δη-  
 μέα, ὅς οὐδὲ γεγάμηκας, ὅσαγε καὶ ἡμᾶς εἰδέναι. See also Matth. Gr.  
 Gr. §. 545.

1206. ἀπολιταργίζω (λιταργίζω, λίταργος, quick, quick-running ; λι—  
 ἀργός. Ραϛ. 562. εἶθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία)—“ will you  
 not be gone quick, quick, quick.” “ Celeritatis notio augetur additis  
 verbis ἀνύσας τι θᾶπτον.” DIND.

1208. μηκέτι ζῶην. Lysist. 530. σοί γ', ὦ κατάρατε, σιωπῶ ἴγώ ; . . .  
 μή νυν ζῶην. Eurip. Orest. 1145. μὴ γὰρ οὖν ζῶην ἔτι, | εἰ μή, κ. τ. λ.  
 Id. Suppl. 454. μὴ ζῶην ἔτι, | εἰ τὰμὰ τέκνα, κ. τ. λ.

1211. “ Because in your simplicity you put the feminine article  
 to a noun masculine.”

1212. A loud crash is here suddenly heard as of a chariot break-  
 ing down ; a piteous outcry (ἰὼ μοί μοι, cf. Soph. Aj. 897. 946. 948.  
 Eurip. Electr. 1167, et alibi), evidently that of a person who has  
 been thrown out of it, succeeds.

1213. ἔα, aha ! a word of surprise and astonishment. It is found in  
 the old Spanish language. So in the facetious Archpriest of Hita's  
 poem on “ the battle which Don Carneval had with Donna Qua-  
 resma, i. e. Lent,” it is said of the piscatory troops,

La compañía del mar las suas armas menea,  
 Vinieronse a ferir desiendo todos : ea.

Their arms were in their hands, shining brightly wide and far,  
 And impatient for the fray, each among them cried, “ Aha !”

1214. Amynias enters upon the stage, limping and feeling ribs,  
 back, shoulders, head ; certain that he has been much hurt, but un-  
 certain where the hurt is. At last he settles upon his thigh as the  
 part most affected, and commences such a course of rubbing upon



τῶν Καρκίνου τις δαιμόνων ἐφθέγγετο ;

1215

ΑΜ. τί δ' ὄστις εἰμὶ, τοῦτο βούλεσθ' εἰδέναι ;

ἀνὴρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν νυν τρέπου.

ΑΜ. “ ὦ σκληρὲ δαίμων, ὦ τύχαι θραυσάντυγες ἵππων ἐμῶν ” “ ὦ Πάλλας, ὡς μ' ἠπόλεσας.”

ΣΤ. τί δαί σε Τληπόλεμος ποτ' εἴργασται κακόν ; 1220

it, as if he thought by rubbing the pain well *in*, he should finally succeed in rubbing it clean *out*.

1215. The δαίμονες Καρκίνου, according to Schutz, are the heroes or demigods whom that tragedian was accustomed to introduce in his tragedies, making bitter lamentations. For other attacks upon this tragedian, see our author's "Wasps" and "Pax."

1217. κατὰ σεαυτὸν νυν τρέπου. Cf. nos in Ach. 928. See also notes to Alciphron's Epist. I. p. 165.

1218. Roars of laughter, as Amynias,—his teeth half-clenched, rubbing away at his thigh, and speaking almost to himself,—exudes his pangs in <sup>f</sup>quotations from a tragedy by one of Carcinus's sons.

Ib. σκληρὲ δαίμων. Eurip. Alcest. 496. καὶ τόνδε τοῦμου δαίμονος πόνον λέγεις, | σκληρὸς γὰρ αἰεί. Antiph. 122, 44. τῷ σκληρότητι τοῦ δαίμονος ἀπιστεῖν. BERGL. In Plato's Theætetus 162, b. σκληρὸς and ὑγρότερος are put in opposition; the one as *soft* and *flexible*, the other as *harsh* and *inflexible*. Cf. also Eurip. Troadd. 102. Soph. Œd. Col. 76.

Ib. θραυσάντυγες (θραύω, ἄντυξ), *wheel-breaking*. Cf. nos in Vesp. 1052.

Ib. τύχαι, *destinies*.

1219. ἵππων ἐμῶν, *of my chariot*. ἵπποι, in the plural number (cf. infr. 1226.), stands not merely for the horses which draw a chariot, but for the chariot itself. II. V. 46. ἵππων ἐπιβησόμενον (cf. 13. 19.)

111. καθ' ἵππων ἄλτο χαμάζε. 163, 4. τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος νίδος | βῆσε. Schutz supposes the above quotation to be made from a tragedy founded on the subject of Œnomaus, in which a similar accident had occurred.

1220. The text alludes to a tale told of Tlepolemus, son of Her-

† When we recollect that the Attic theatre was opened only at distant intervals, but that then the whole day was devoted to the drama, tragedies and comedies succeeding each other, it seems not improbable that the comic poets would often keep an eye upon their brethren of the buskin, to see whether something might not occur, which might be put to instant use in the shape of parody or travestie. In the present instance, for example—why may not Amynias's accident be a parody on a similar one which some hero or god had suffered in a tragedy of Xenocles (son of Carcinus), the quotations here put into the mouth of Amynias being the same which not many hours before had come upon the ears of the audience in the deep tones of tragedy?

AM. μὴ σκώπτέ μ', ὧ τᾶν, ἀλλὰ μοι τὰ χρήματα  
τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,  
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤ. τὰ ποῖα ταῦτα χρήμαθ' ; AM. ἀδανείσατο.

ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὧς γ' ἐμοὶ δοκεῖς. 1225

AM. “ ἵππους ἐλαύνων ἐξέπεσον νὴ τοὺς θεούς.”

ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών ;

AM. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;

ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιάινεις. AM. τί  
δαί ;

cules, and Licymnius, brother of Alcmena. The latter was so infirm in his old age, that when walking he was always supported by a slave. Tlepolemus, seeing the slave inattentive to his duty, threw a stick at him, which unfortunately killed Licymnius. This tale had apparently been the foundation of another tragedy by Carcinus, or his son Xenocles.

1221. Amynias, being a *creditor* and *usurer*, as well as a *man*, here forgets his carriage-accident, draws himself up to his full height, and *ceases rubbing*.

1223. The rubbing recommences.

Ib. κακῶς πεπραγότι, *in such a piteous plight ; after such a misfortune.*

1225. “ Then, to my mind (ὧς ἐμοὶ δοκεῖς), *that* was the time for you to have applied the word κακῶς to yourself : whether you are in bad plight now, I cannot say ; but I am sure you were in bad plight then : for not a sixpence of the loan will ever return to you.” “ Sane igitur, tum quum filio meo pecuniam credebas, male rem gerebas ; scil. quod hæc pecunia nunquam ad te redibit.” SCHUTZ.

Ib. ὧς γ' ἐμοὶ δοκεῖς. Pl. 390. 1035. Cf. Dem. 86, 18. 87, 19.

1226. Amynias rubs and quotes, or rather parodies (see Scholiast) as before. ἐξέπεσον sc. χρημάτων.

1227. “ ἀπ' ὄνου πίπτειν, *ab asino delabi* s. *cadere*, de iis usurpatur, qui inconsulte quid agunt et imperite.” Ast ad Plat. 3 Leg. 701, d. (Cf. Gaisford's *Paræmiographi* B. 161. C. 39. Z 2, 57.) The play of words between ἀπ' ὄνου and ἀπὸ νοῦ, will instantly occur to the reader. Laert. de Stilpone : II. 118. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, Ὡ Κράτης, εἶπε, δοκεῖς μοι χρεῖαν ἔχειν ἱματίου καινοῦ, ὅπερ ἦν νοῦ καὶ ἱματίου.

1228. Amynias bolt upright : not a vestige of rubbing.

1229. ὑγιάινεις. That our philosophers may not altogether be forgotten during this humorous scene, let us record a saying of Cleanthes, ap. Laert. VII. 174. ὀνειδίσαντος αὐτῷ τινὸς εἰς τὸ γῆρας, Κἀγὼ, ἔφη, ἀπιέναι βούλομαι. ὅταν δὲ πανταχόθεν ἐμαυτὸν ὑγιάινοντα περι-

ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς. 1230

ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλήσεσθαί γέ μοι,

εἰ μὰ ποδώσεις τὰργύριον. ΣΤ. κάτειπέ νυν,

πότερα νομίζεις καινὸν αἰὲ τὸν Δία

ὔειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον

ἔλκειν κάτωθεν ταῦτ' οὗτ' ὕδωρ πάλιν ;

1235

ΑΜ. οὐκ οἶδ' ἔγωγ' ὀπότερον, οὐδέ μοι μέλει.

ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,

εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων ;

ΑΜ. ἀλλ' εἰ σπανίζεις, τὰργυρίου μοι τὸν τόκον

ἀπόδος γε. ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον ; 1240

ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν

νοῶ, καὶ γράφοντα, καὶ ἀναγινώσκοντα, πάλιν μένω. Add Apollon. Epist. 23. τὸ θεϊότατον Πυθαγόρας ἰατρικὴν ἔφασκεν. εἰ δὲ ἰατρικὴ τὸ θεϊότατον, καὶ ψυχῆς ἐπιμελητέον μετὰ σώματος' ἢ τὸ ζῶον οὐκ ἂν ὑγιαῖνοι, τῷ κρείττονι νοσοῦν. For other philosophic dicta on the subject of health, disease, and old age, see Plut. Placit. V. 30.

1230. ὥσπερ. See Stalbaum ad Plat. Phileb. §. 18.

1231. προσκεκλήσεσθαί *in jus vocatum iri* (δοκεῖς).

1232. μὰ ποδώσεις, i. e. μὴ ἀποδώσεις.

1232. Strepsiades throws himself into a philosophic or phrontistic attitude after the manner of Socrates.

1234. ὕδωρ, rain. Cf. nos in Vesp. 261.

1236. Spoken after a look of astonishment. At the end of the verse Amynias rubs more vehemently than before.

1237. δίκαιος εἶ, *deserve*. Eurip. Suppl. 186. ἐγὼ δίκαιός εἰμ' ἀφηγηῖσθαι τάδε. Heracl. 142. δίκαιοι δ' ἐσμέν οἰκοῦντες πόλιν | αὐτοὶ καθ' αὐτῶν κυρίους κραίνειν δίκας.

1239. εἰ σπανίζεις (ἀργυρίου), *if you are out of cash*. Æsch. Choeph. 705. σπανίζοντες φίλων, (where see Blomf.). Eurip. Med. 956. πέπλων. Thucyd. IV. 6. τροφῆς.

1240. ἀπόδος. Plut. de are alieno vitando §. 6. " Πῶς οὖν διατραφῶ ; " " Τοῦτο ἐρωτᾷς, ἔχων χεῖρας, ἔχων πόδας, ἔχων φωνήν, ἄνθρωπος ὢν, ᾧ τὸ φιλεῖν ἐστὶ καὶ φιλεῖσθαι, καὶ τὸ χαρίζεσθαι καὶ τὸ εὐχαριστεῖν ; γράμματα διδάσκων, καὶ παιδαγωγῶν, καὶ θυρωρῶν, πλέων, παραπλέων ; οὐδὲν ἐστὶ τούτων αἴσχιον, οὐδὲ δυσχερέστερον τοῦ ἀκοῦσαι ἀπόδος." Id. Ibid. §. 8. τί οὖν ; οὐ γίνεται χειμῶν περὶ τοὺς χρεώστας, ὅταν ἐπιστῆ διὰ χρόνου δανειστής λέγων, ἀπόδος ;

1241. καθ' ἡμέραν. The usurer who lent money upon *daily*, not as was the more usual course, on *monthly* interest, bore the name of ἡμεροδανειστής. Laert. de Menippo VI. 99. φησὶ δ' Ἑρμιππος ἡμερο-

πλέον πλέον τὰργύριον αἰεὶ γίγνεται,  
 ὑπορρέοντος τοῦ χρόνου ; ΣΤ. καλῶς λέγεις.  
 τί δῆτα ; τὴν θάλατταν ἔσθ' ὅτι πλείονα  
 νυνὶ νομίζεις ἢ πρὸ τοῦ ; ΑΜ. μὰ Δι', ἀλλ' ἴσην.  
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤ. κᾶτα πῶς 1246  
 αὕτη μὲν, ὧ κακόδαιμον, οὐδὲν γίγνεται  
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ  
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν ;  
 οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας ; 1250  
 φέρε μοι τὸ κέντρον. ΑΜ. ταῦτ' ἐγὼ μαρτύρομαι.  
 ΣΤ. ὕπαγε, τί μέλλεις ; οὐκ ἐλᾶς, ὧ σαμφόρα ;

δανειστὴν αὐτὸν γεγονέναι καὶ καλεῖσθαι, καὶ γὰρ ναυτικῶ τόκῳ δανείζειν,  
 κ. τ. λ.

1243. ὑπορρέοντος (ὑπορρεῖν *sensim delabi*, Dind.) τοῦ χρόνου.

1244. Whether ἔσθ' ὅτι (Bek. Herm. Dind.), or ἔσθ' ὅτε is to be read, cf. Kidd's Dawes p. 515. and Heind. ad Plat. Gorg. §. 129. Strepsiades still in the Socratic attitude.

1246. Nunc ratio reddunda, augmen cur nesciat æquor.

Principio, mare mirantur non reddere majus

Naturam, quo tantu' fuat decursus aquarum,

Omnia quo veniant ex omni flumina parte.

Adde vagos imbreis, &c.

Lucretius VI. 607.

1247-8. οὐδὲν πλείων, *no greater*.

1248. ἐπιρρεόντων. Plut. de ære alieno vitando, §. 7. αἰεὶ δ' ὅσαι τοῦ ἔτους ὄραι, μετ' ὀδύνης καὶ σπαραγμῶν τὸν τόκον ἀναφέροντες, ἐπιρρεόντες εὐθὺς ἐτέρου καὶ προσισταμένου, πάλιν ναυτιῶσι καὶ κερηβιροῦσι.

1250. ἀποδιώξει σαυτὸν, *pack yourself off*. Bentley has noted a play of words here, which a translation cannot catch. "Recte ἀποδιώξεις, quoniam Danistes hic διώκων erat, Strepsiades φεύγων τὸν διώκοντα. Sic in Anv. ad Metonem Geometram, οὐκ ἀναμετρήσεις σαυτὸν ἀπιῶν ἀλλαχῆ;"

1251. Strepsiades calls to his servant for a *goad*, which he applies to the usurer. The usurer makes his appeal for testimony to the spectators.

1252. ὕπαγε (σεαυτὸν), *withdraw, begone*. Cf. Thiersch ad Ran. 174.

Ib. οὐκ ἐλᾶς, ὧ σαμφόρα ; spurs and addresses him as a horse. The phraseology has been illustrated in a former play. ἐλαίνειν sine acc. Lucian II. 31. 86. 181.



ΑΜ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; ΣΤ. ἄξις ; ἐπι-  
αλῶ

κεντῶν [ὑπὸ τὸν προκτὸν] σε τὸν σειραφόρον.

φεύγεις ; ἔμελλον σ' ἄρα κινήσειν ἐγὼ

1255

αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

1253. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; Terent. Andr. " Quid est, si hoc non contumelia 'st." Cf. Pl. 886. Ran. 21. Lysist. 658. Soph. Œd. Col. 883. Lucian II. 408. IX. 183.

Ib. αἰῶσω, fut. ἄξω, to move quickly.

Ib. ἐπιάλω, fut. ἐπιαλῶ, anhetzen, to stimulate. PASS.

1254. σειραφόρος (σειρὰ, rope, cord, φέρω). A horse, which draws by the rope, or rein, not in the collar.

1255. φεύγεις ; The wretched usurer gives himself a last rub, and moves off at a brisk pace.

Ib. ἔμελλον . . κινήσειν, what ! I could at last make you move ! the formula has been explained in a former play (Ach. p. 83). See also Thiersch ad Ran. 268.

1256. " Respicere videtur ad v. 31. ubi se dixerat tres minas Amyniæ debere pro curriculo et rotis : id vero comice sic effertur, quasi Amyniæ tanquam equus σειραφόρος ipse curru alligatus esset." SCHUTZ. This observation, though correct in the main, is calculated, I think, to throw a degree of uncertainty upon the money-dealings between Strepsiades, and Pasiæ and Amyniæ. These two latter are not themselves horse-dealers or coach-makers, but usurers, by whose means alone Strepsiades, already stript of all his ready money, is able to pay for the horses and chariots which his son has bought. Had Amyniæ been a mere dun, suing for a legitimate debt, Aristophanes would not have gratified the young spend-thrifts of Athens by bringing him upon the stage as he here does, where his misfortunes assume the shape of poetical justice. The formula of αὐτοῖσι τ. τ. σ. κ. ξ. " wheels, chariot and all," has been explained in former plays. (Vesp. 119. Eq. 3.)

Ib. ξυνωρίς. Plat. Apol. 36, e. εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νεύκηκεν Ὀλυμπιάσιν, (ubi ἵππος est equus singularis : συνωρίς, bigæ : ζεύγος triæ et quadrigæ.) Laert. de Demetrio V. 75. καὶ εἰκόνων ἡξιόθη χαλκῶν ἐξήκοντα πρὸς ταῖς τριακοσίαις ὧν αἱ πλείους ἐφ' ἵππων ἦσαν καὶ ἀρμάτων καὶ συνωρίδων. Idem de Stilpone merum hauriente ut citius moreretur :

Τὸν Μεγαρέα τὸν Στίλπωνα (γνώσκεις δ' ἴσως)

γῆρας, ἔπειτα νόσος καθέιλε, δύσμαχον ζυγόν·

ἀλλ' οἶνον εὔρε τῆς κακῆς συνωρίδος

φέρτερον ἠνίοχον· πῶν γὰρ ἦλασε.

II. 120.

ΧΟ. οἶον τὸ πρᾶγμάτων ἐρᾶν φλαύρων· ὁ γὰρ  
γέρων ὄδ' ἐρασθεῖς

ἀποστερηῆσαι βούλεται

τὰ χρήμαθ' ἀδανείσατο·

1260

κούκ ἔσθ' ὅπως οὐ τήμερον

λήψεταιί τι πρᾶγμ', ὃ τοῦ-

τον ποιήσει τὸν σοφιστὴν \*

\* ὦν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι.

οἶμαι γὰρ αὐτὸν ἀντίχ' εὐρήσειν ὅπερ

1265

πάλαι ποτ' ἐπέξει,

εἶναι τὸν υἱὸν δεινὸν οἱ

γνώμας ἐναντίας λέγειν

τοῖσιν δικαίοις, ὥστε νι—

κᾶν ἅπαντας οἷσπερ ἂν

1270

ξυγγένηται, κᾶν λέγῃ παμπόνηρ'.

ἴσως δ' ἴσως βουλήσεται κᾶφωνον αὐτὸν εἶναι.

ΣΤ. ἰὸν ἰού.

ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,

1257. The moral Chorus, having seen justice done on one offender, takes advantage of the temporary retirement of Strepsiades to denounce the consequences of his proceedings on himself also.

1258. ἐρασθεῖς, sc. φλαύρων πραγμάτων. Cf. infr. 1404.

1264. ὦν παν. ἤρξ. pro ἀνθ' ὦν ἐπανούργησεν, pro malefactoris, quæ male et fraudulenter facere institit, conatus est. ERN.

1267-8. δεινὸν. . λέγειν. Cf. Ach. 429. Thes. 436. Eccl. 113. Plat. Apol. 17, b. Meno 95, c. Dem. 622, 20. 938, 5. Æsch. 43, 6. 84, 37.

1272. "Instead of being a powerful speaker, he will perhaps wish him ἄφωνον, utterly speechless."

1275. A violent altercation is here heard within the house of Strepsiades—loud cries for help and assistance follow—after which Strepsiades bursts upon the stage with all the appearance of a man, who, in the phraseology of the ring, has undergone much punishment. The young Phrontist slowly follows as before, his head up, the world as it were hung upon his nose, and with a most philosophical indifference (ἀδιαφορία) as to what has taken place.

ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ. 1275  
οἷμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.  
ὦ μιαρὲ, τύπτεις τὸν πατέρα ; ΦΕ. φήμ', ὦ πάτερ.  
ΣΤ. ὀρᾶθ' ὁμολογοῦνθ' ὅτι με τύπτει. ΦΕ. καὶ μάλα.  
ΣΤ. ὦ μιαρὲ καὶ πατραλοία καὶ—τοιχώρῃχε.

1275. ἀμυνάθω = ἀμύνω prolonged, *to assist*. Soph. *Ced. Col.* 1014. αἱ δὲ συμφοραὶ | αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν. Eurip. *Androm.* 1080. φίλοις ἀμυναθεῖν. Iph. *Aul.* 910. ᾗ σ' ἀμυναθεῖν χρεών.

Ib. τυπτομένῳ. We had occasion in a former play (*Vesp.* 1041.) to dwell at some length on a most revolting feature of the Aristophanic times—and the poet adverts to it too frequently and earnestly in his dramas to admit of a doubt that it *did* constitute a most prominent feature of his day:—viz. a general disregard by the young people of their parents. Whence arose this foulest and most certain proof of national corruption? That the general democratic license of the times would be its principal cause, there can be little doubt: that the propagation of the Socratic doctrines, propagated as they were in so singular and eccentric a manner, had a tendency, or were at least supposed to have a tendency, in spreading the mischief, may be inferred as well from the scene before us, as from the following allusion to the subject in the *Memorabilia* I. 2. 49. Ἄλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προσηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ, σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξείναι παρανοίας ἐλόντι καὶ τὸν πατέρα δεῖσαι, τεκμηρίῳ τούτῳ χρώμενος, ὡς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδῆσθαι.

1276. γνάθου. Among those whom our author's *Ranæ* (v. 147.) consigns to Tartarus, we find,

εἴ που ξένον τις ἠδίκησε πρόποτε,  
ἢ μητέρ' ἠλόησεν, ἢ πατρὸς γνάθου  
ἐπάταξεν.

(*Strepsiades* here commences a system of rubbing—*more Amynia* ;—but a faint laugh only attending the operation, he soon desists.)

1278. ὀρᾶθ' κ. τ. λ. Addressed by *Strepsiades* to the audience.

Ib. καὶ μάλα sc. ὁμολογοῦντα. The young monster's brevity of expression is almost as offensive as his personal violence.

1279. —τοιχώρῃχε. *Strepsiades* pauses for breath after the word *πατραλοία*, and finding no climax of reproach, drops ludicrously into

g Ranke, who has also adverted to this subject in his *Life of Aristophanes*, quotes the following passage from *Sophocles*, as a proof that *Aristophanes* was not the only writer who complained of this feature of the times :

ὅπου γὰρ οἱ φύσαντες ἡσῶνται τέκνων,  
οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

Vit. *Arist.* p. 429.

ΦΕ. αὐθίς με ταῦτά ταῦτα καὶ πλείω λέγε. 1280  
 ἀρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά ;  
 ΣΤ. ὦ λακκόπρωκτε. ΦΕ. πάττε πολλοῖς τοῖς ῥόδοις.  
 ΣΤ. τὸν πατέρα τύπτεις ; ΦΕ. κάποφανῶ γε νῆ Δία  
 ὡς ἐν δίκη σ' ἔτυπτον. ΣΤ. ὦ μιαρώτατε,  
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη ; 1285  
 ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.  
 ΣΤ. τουτὶ σὺ νικήσεις ; ΦΕ. πολὺ γε καὶ ῥαδίως.  
 ἐλοῦ δ' ὀπότερον τοῖν λόγοιν βούλει λέγειν.  
 ΣΤ. ποίοιν λόγοιν ; ΦΕ. τὸν κρείττον' ἢ τὸν ἥττονα ;  
 ΣΤ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε, 1290  
 τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε  
 μέλλεις ἀναπέσειν, ὡς δίκαιον καὶ καλὸν  
 τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων.

an anti-climax, which relieves the pain felt even at the imaginary circumstance of a son daring to lift up his hand against his parent.

1281. ἀκούων (= ὀνειδιζόμενος, cf. Musgrave ad Soph. Philoct. 87. 616.) πολλὰ κακά, *when reproaches are heaped upon me.*

1282. λακκόπρωκτε, *most infamous of profligates.*

Ib. πάττε π. τ. ῥ. The reader's own recollections will remind him, under whose tuition the diction here put into the mouth of the young sophist has been learned.

1284. ἐν δίκη, *justly.* Cf. nos in Ach. 908. Eq. 256.

1286. ἀποδείξω, *I will make it matter of demonstration.* A term of the schools. Plat. Euthyd. 285, e. 10. Legg. 887, a. Lucian IV. 92. ζητητέος . . ἀνὴρ τις τοιοῦτος, διαγνωστικούς τε, καὶ διακριτικούς ποιήσων ἡμᾶς, καὶ τὸ μέγιστον ἀποδεικτικούς.

1287. τουτὶ, *emphatic.* What *this!* to beat your father! τουτὶ σὺ νικήσεις ;

Ib. πολὺ, i. e. παρὰ πολὺ. Isæus, 64, 34. καὶ διότι πολὺ αὐτὸν Ἀρχέδαμος εἶλεν. Cf. Dobree, *Addv.* I. 302.

1290. ἐδίδαξάμην . . σε, *te docendum curavi, vel, te docendum alteri commisi.* Kust. Cf. Matth. Gr. Gr. §. 492, c. " \*An subaud. ; scilicet, ego te magistro tradidissem, si hoc mihi persuasurus es." HERM. Cf. Thiersch ad Ran. 882.

1291. τοῖσιν δικαίοις ἀντιλέγειν. *I did indeed (and here a bitter sigh from the speaker) have you taught to oppose all that is just and good, if &c.* After the opinion expressed by so eminent a scholar as Hermann, this mode of rendering the passage is of course thrown out only for consideration.



ΦΕ. ἀλλ' οἶμαι μέντοι σ' ἀναπέσειν, ὥστε γε  
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς. 1295

ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.

ΧΟ. σὸν ἔργον, ὃ πρεσβῦτα, φροντίζειν ὅπη  
τὸν ἄνδρα κρατήσεις,

ὡς οὗτος, εἰ μὴ τῷ 'πεποιθῆεν, οὐκ ἂν ἦν  
οὕτως ἀκόλαστος. 1300

ἀλλ' ἔσθ' ὅτῳ θρασύνεται·

δῆλον τὸ λῆμ' ἐστὶ τάνθρώπου.

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἠρξάθ' ἡ μάχη γενέσθαι  
ἤδη λέγειν χρὴ πρὸς χορόν· πάντως δὲ τοῦτο δράσεις.

ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἠρξάμεσθα λοιδορεῖσθαι  
ἐγὼ φράσω· 'πειδὴ γὰρ εἰστιῶμεθ', ὥσπερ ἴστε, 1306  
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα

1296. Masterly stroke! Though beaten, insulted, outraged, he cheers up for a moment at the thought of seeing his son an adept in disputation, even though the success of that disputation is to put him powerless into the young ruffian's hands.

1297. σὸν ἔργον. Cf. infr. 1439. Ran. 590. Av. 862. Eccl. 514. Th. 1172. Lysist. 315. 381. 839. Æsch. Prom. Vinct. 656. Plat. Soph. 263, a. Gorg. 459, e. Conviv. 188, e. Menex. 244, c.

Ib. φροντίζειν. What feelings this word now begins to excite in the bosom of Strepsiades, and the expressive tone in which it is uttered by the Chorus, the reader will easily picture to himself.

1299. εἰ μὴ τῷ 'πεποιθῆεν. *if he had not some grounds for his confidence.* 'πεποιθῆεν Herm. Dind. πεποιθῆεν Bek. Br. (whom see ad Plut. 696.)

1300. ἀκόλαστος (α, κολάζω), a person of that exuberant and unbridled bold disposition, which results from want of due correction in earlier years.

1301. Bergler compares Soph. Œd. Col. 1022. ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε (sed est aliquid, quo tu fretus hæc fecisti).

Ib. θρασύνεται. Ach. 330. ἐπὶ τῷ θρασύνεται; Ran. 846. οἶος ὦν θρασύνεται. Eurip. Hec. 1183. μηδὲν θρασύνου. Or. 606. ἐπεὶ θρασύνει.

1304. "Non spernerem ἤδη λέγειν πρὸς τὸν χορόν." Porson's Aristophanica ap. Dobree p. 78.

Ib. πάντως, without reservation.

1307. Schol. ad Vesp. 1217. ἀρχαῖον ἔθος ἐστιωμένους ἄδειν, ἀκολούθως τῷ πρώτῳ, εἰ παύσαιτο τῆς ᾠδῆς, τὰ ἐξῆς· καὶ γὰρ ὁ ἐξ ἀρχῆς, δάφνην

ἄσαι Σιμωνίδου μέλος, “ τὸν Κρίον, ὡς ἐπέχθη.”

ὁ δ' εὐθέως—ἀρχαίον εἶν' ἔφασκε τὸ καθαρίζειν

ἄδειν τε πίνονθ', ὡσπερὶ κάχρυσ γυνναῖκ' ἀλοῦσαν. 1310

ΦΕ. οὐ γὰρ τότε εὐθὺς χρῆν σε τύπτεισθαί τε καὶ  
πατεῖσθαι,

ἄδειν κελεύονθ', ὡσπερὶ τέττιγας ἐστιῶντα ;

νην κατέχων, ἦδε Σιμωνίδου ἢ Στησιχόρου μέλη. ἄχρυσ οὐ ἤθελε· καὶ μετὰ ταῦτα, φ' ἐβούλετο, ἐδίδου, οὐχ ὡς ἡ τάξις ἀπῆται· καὶ ἔλεγεν ὁ δεξάμενος ἀπὸ τοῦ πρώτου τὰ ἐξῆς. This must be understood, not as taking place at the actual meal, which would have been very inconvenient, but at the symposium which followed (cf. *infr.* 1309.): and even here the practice, it seems, was beginning to grow obsolete, except among such sticklers for old fashions as <sup>2</sup>Strepsiades and the country gentlemen generally.

1308. This drinking song of Simonides, “ on the shearing of the ram,” has not reached posterity.

Ib. ἐπέχθην (aor. 1. πέκω). Av. 714. ἡνίκα πεκτεῖν ὄρα προβάτων πόκον ἤρινόν. (πεκτεῖν=πέκειν).

1309. εὐθέως Rav. εὐθὺς ὡς Br. See Dobree's note in Adv. II. 162.

Ib. —ἀρχαίον. Strepsiades here mocks his son's contemptuous tone, when speaking of the old custom just referred to.

1310. κάχρυσ, dried barley, from which barley-meal (ἄλφιστα) and a barley-drink (πισίνη) were prepared. Vesp. 1306. Strabo XV. 1063. φρύγεσθαι καθάπερ ἐν ἵπνῳ τὰς κάχρυσ.

Ib. ἀλοῦσαν (ἀλέω, to grind). One of these ἐπιμίλαιοι φῶδαι has been preserved in Plutarch (Conviv. Sept. Sap.). It refers to Pittacus, who, it seems, used to relieve his philosophical and royal cares (for he was a sort of sovereign as well as a philosopher) by taking a spell every now and then at the grinding-mill. (cf. Laert. I. 81.) ἐγὼ τῆς ξένης ἤκουον ἀδόουσης πρὸς τὴν μύλην, ἐν Λέσβῳ γενόμενος, “ Ἄλει, μύλα, ἄλει· καὶ γὰρ Πίττακος ἄλει, μεγάλης Μιτυλήνης βασιλεύων.” i. e. in English,

Grind, grind, good my mill, grind,

Pittacus turns a mill as we all find :

Grind, grind, good my mill, grind,

Oh this king-miller's the man to my mind.

The philosopher Cleanthes had recourse to the mill for other purposes than those of mere exercise. See the anecdote told of him in Plut. de ære alieno vitando, §. 7.

1312. τέττιγας ἐστιῶντα, as if you had been giving an entertain-

<sup>2</sup> Among the fragments of our author's *Δαιταλεῖς*, is one containing a similar challenge, made most probably by the parent or representative of the old times to his ill-conditioned son, the exemplar of the new.

<sup>3</sup> Δισον δὴ μοι σκόλιόν τι λαβὼν Ἀλκαίου κἀνακορόντος.

ΣΤ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷάπερ νῦν,  
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.  
καγὼ μάλιστα μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον 1315  
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα  
τῶν Αἰσχύλου λέξαι τί μοι κᾶθ' οὗτος εὐθύς εἶπεν,  
“ ἐγὼ γὰρ Αἰσχυλον νομίζω πρῶτον ἐν ποιηταῖς  
ψόφου πλέων, ἀξίστατον, στόμφακα, κρημνοποιόν ;”  
κάνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν ; 1320  
ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, “ σὺ δ' ἀλλὰ τούτων  
λέξον τι τῶν νεωτέρων ἄττ' ἐστὶ τὰ σοφὰ ταῦτα.”

ment to a company of cicadae, to whom chirping and singing are natural properties. Av. 39. οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο | ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ | ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.

1315. καγὼ μάλιστα. Bergler and Elmsley compare Soph. CEd. Tyr. 781. καγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν | μάλιστα κατέσχον. Cf. infr. 1325.

1316. ἀλλὰ, *certe*. HERM. *well then, or, at least*. Cf. infr. 1321. For the custom of holding a myrtle or olive-branch in the hand, while the scolium was sung, see sup. v. 1307.

1318. νομίζω. The verb is here in the subjunctive mood, and must consequently have a future signification given to it. “ Shall I, or, must I think Aeschylus the first of poets, he who is,” &c. Cf. sup. 1061. Ran. 617. καὶ πῶς βασανίζω, and how shall I torture him ?

1319. ἄξυστος (*a, ξύω*), *unkempt, unpolished*.

Ib. στόμφαξ (*στόμφος*), a person who utters such words as fill the mouth, among which were particularly reckoned words having the letters *a* and *ω* among them. Translate *mouthing*.

Ib. κρημνοποιός (*κρημνός, ποιέω*), using steep, high-flown, neck-breaking words and expressions. Cf. Eq. 625. and Ran. 929. where Euripides objects to his rival his *ρήμαθ' ἱππόκρημα*.

1320. ὀρεχθεῖν Gl. *κινηθῆναι πρὸς ὀργήν*. An Homeric word; see Eustath. ad Il. ψ. 30. p. 1285, 60. “ Propr. hoc verbum de bobus iisque mactandis, *fremere*, translate de mari quod terram adludit, ob soni horridi similitudinem, tum de animo ita commoto, ut mare fluctibus agitataum.” HARL.

1321. τὸν θυμὸν δακῶν, *having suppressed my anger*. (Zeno ap. Laert. VII. 114. ὁ δὲ θυμὸς ἐστὶν ὀργὴ ἀρχομένη.) Bergler compares Vesp. 1078. ὑπ' ὀργῆς τὴν χελύνην ἐσθίων. Soph. Trach. 975. σίγα, τέκνον. . ἴσχε δακῶν | στόμα σόν. Ran. 42. δάκνω γ' ἔμαντόν' ἀλλ' ὅμως γελῶ.

Ib. ἀλλὰ, cf. sup. 1316. et nos in Acharn. 177.

ὁ δ' εὐθύς ἦσ' Εὐριπίδου ῥῆσίν τιν', ὡς—ἔγηνεν  
 ἀδελφὸς, ὠλεξίκακε. τὴν ὁμομητρίαν ἀδελφήν.  
 κἀγὼ οὐκέτ' ἐξηнесχόμην, ἀλλ' εὐθύς ἐξαράττω 1325  
 πολλοῖς κακοῖς καίσχροῖσι· κᾶτ' ἐντεῦθεν, οἷον εἰκὸς,  
 ἔπος πρὸς ἔπος ἠρειδόμεσθ'. εἶθ' οὗτος ἐπαναπηδᾷ.  
 κᾶπειτ' ἔφλα με κάσπόδει κᾶπτιγε κᾶπέτριζειν.

1323. ῥῆσις. With regard to the ῥῆσις itself here spoken of, compare Ran. 1102 et 10. To examples of the word given in a former play (Ach. 363.) add Plato in Phædr. 268, c. τί δ' εἰ Σοφοκλεῖ αὐ προσελθὼν καὶ Εὐριπίδῃ τις λέγοι, ὡς ἐπίσταται περὶ μικροῦ πράγματος ῥῆσις παμμήκεις ποιεῖν. Lucian IV. 159. μάλιστα δὲ τὴν Εὐριπίδου Ἀνδρομέδαν ἐμονάδουν, καὶ τὴν τοῦ Περσέως ῥῆσιν ἐν μέλει διεξήεσαν.

Ib. — ἔγηνεν. Strepsiadēs pauses, lifts up his hands, and seems to say, How shall I proceed with so abominable a tale? The tale itself is again alluded to in our author's Rane 849. γάμους δ' ἀνοσίους εἰσφέροντες εἰς τὴν τέχνην, where Thiersch has the following note: “ Tangitur vero hic Macareus in Eurip. Eolo, qui sororem Canacem in matrimonium duxit, ut Nub. 1352. Cum sorore ὁμοπατρία conubium quidem licitum fuit, non cum sorore uterina s. ὁμομητρία.” Cf. Lucian III. 5. Pet. Leg. Att. p. 440. See also Alciph. I. 34. (It is in allusion to such fables, that Apollonius prefers the Æsopic fable as a means of instruction to the heroic poetry: οἱ μὲν γὰρ περὶ τοὺς ἥρωας, ὧν ποιητικὴ πᾶσα ἔχεται, καὶ διαφθείρουσι τοὺς ἀκρωμένους, ἐπειδὴ ἔρωτάς τε ἀτόπους οἱ ποιητὰ ἔρμηνεύουσι, καὶ ἀδελφῶν γάμους, καὶ διαβολὰς ἐς θεοὺς κ. τ. λ. V. 14.)

1324. ὦ ἀλεξίκακε. Dobree refers to Plut. Conviv. Sap. p. 149, d. ὁ μὲν οὖν Νειλόξενος, Ἀλεξίκακε εἰπὼν, ἀπεστράφη. Cf. nos in Vesp. 1045, and to the examples there given add Lucian IV. 181. ἐς ἐχθρῶν κεφαλὰς ὁ ἀλεξίκακος τρέψειε. Alciph. III. 47.

1325. ἐξαράττω prop. to break in pieces: here, I overwhelm him, tear him asunder with reproachful words. Bergler compares Soph. Philoct. 374. κἀγὼ χολωθεὶς εὐθύς ἤρασσον κακοῖς | τοῖς πᾶσι. Ajax. 731. ὀνειδέσων | ἤρασσον ἔνθεν κᾶνθεν.

1327. ἐρείδουσαι, to contend vehemently. II. XXIII. 735. μηκέτ' ἐρείδουσαν, μητιέ τρίζουσαι κακοῖσι.

Ib. ἔπος πρὸς ἔπος ἠρειδόμεσθα: τουτέστιν ἀντεβάλουμεν, ἐφιλονεικοῦμεν. Proverb. e Cod. Coisl. (Gaisford's Patemiographi p. 130). *It came to a hard interchange of words and conflict.* SCHNEID. Cf. nos in Eq. 611. Thiersch ad Ran. 1434.

1328. φλάω Ion. for θλάω, to squeeze. Pl. 718. ἔπειτ' ἔφλα | ἐν τῇ θυείᾳ συμπαραμυγνῶν ὄπὸν | καὶ σχῖνον.

Ib. σποδεῖν. Pac. 1306. φλᾶν ταῦτα πάντα καὶ σποδεῖν. Æsch. Ag. 653. στρατοῦ καμόντος καὶ κακῶς σποδουμένου (Blomf. in pulverem deji-



ΦΕ. οὐκ οὐν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,  
σοφώτατον ; ΣΤ. σοφώτατόν γ' ἐκείνον, ὃ τί σ'  
εἶπω ; 1330  
ἀλλ' αὐθις αὖ τυπτήσομαι. ΦΕ. νῆ τὸν Δί', ἐν δίκῃ  
γε.

ΣΤ. καὶ πῶς δικαίως ; ὅστις ὠναίσχυντέ σ' ἐξέθρεψα,  
αἰσθανόμενός σου πάντα τραυλίσαντος, ὃ τι νοοῖς.  
εἰ μὲν γε βρῶν εἶποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον·  
μαμμᾶν δ' ἂν αἰτήσαντος ἡκόν σοι φέρων ἂν ἄρτον· 1335  
σὺ δ' ἐμέ . . .

ΧΟ. (*interrupting*) οἶμαί γε τῶν νεωτερον τὰς καρδίας  
πηδᾶν, ὃ τι λέξει.  
εἰ γὰρ τοιαυτὰ γ' οὗτος ἐξειργασμένος  
λαλῶν ἀναπέσει, 1340  
τὸ δέρμα τῶν γεραϊτέρων λάβοιμεν ἂν

*cio. Occido*). Eurip. *Androm.* 1129. πάντοθεν σποδοῦμενος (*undique obrutus. Spanh.*).

Ib. ἐπέτρῖβεν, cf. *infr.* 1355. 1423.

1330. σοφώτατον. As Phidippides pronounces this characteristic epithet (cf. nos in *Ach.* 348.) of his new preceptor, every mark of deep reverence is evinced by him.

1333. Seager reads and translates: αἰσθανόμενός σου, πάντα τραυλίζοντος, ὃ τι νοοῖς. "Discovering your meaning, when you lisped in every thing you said."

1334. βρῶν εἰπεῖν, *to say bryn*, i. e. *to call for drink*. Pass. γνοὺς ἂν ἐπέσχον (*I caught the sound, and was wont to give you*) πιεῖν (*to drink*). Schol. οὐ μόνον τὸ ἐπέχω "κωλύω" ἀλλὰ καὶ τὸ "δίδωμι." Il. XXII. 494. κοτύλην τίς τυτθὸν ἐπέσχε. Od. XVI. 444. ἐπέσχε τε οἶνον ἐρυθρόν.

1335. μαστῶν (μαστώω, *to long for the maternal breast*) αἰτεῖν, *to ask for something to eat*.

1338. πηδᾶν. Bisetus: ἐπιφόβως προσδοκᾶν. R. Constantinus: *trepidare*. Phil. Vit. Apollon. I. 38. πηθήσεται τε ἡ καρδία θαμὰ ἐκθρόσκοντος τοῦ ὕπνου.

1341. "We would not give a pea for an old man's skin; it will be so liable to be beaten and cudgelled."

Ib. λαμβάνειν (*emere*) ἐρεβίνθου. Ran. 1236. λήψει γὰρ ὀβολοῦ πᾶν καλὴν τε κάγαθὴν (sc. λήκνθον). Theoc. XV. 20. ἐπὶ δραχμῶν . . . ἔλαβ'. (λαμβάνειν et καταλαμβάνειν pro *emere* ab Aristoph. inter alios

ἀλλ' οὐδ' ἐρεβίνθου.

σὸν ἔργον, ὃ καινῶν ἐπῶν κινητὰ καὶ μοχλευτὰ,  
πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕ. ὡς ἠδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν, 1345  
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι.  
ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνῃ προσεῖχον,  
οὐδ' ἂν τρί' εἶπεῖν ῥήμαθ' οἶός τ' ἦ πρὶν ἐξαμαρτεῖν·  
νυκτὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτὸς,  
γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις, 1350

sæpe adhibitum erudite jam ad Lucian p. 959. t. I. monuit Grævius." SPANH.) On the nature of ἐρέβινθοι, see Athenæus II. §. 44.

1342. ἀλλ' οὐδέ. Bergler compares Diphil. ap. Athen. VI. 256. ὅτι τοῦτό μοι τὸ δειπνον ἀλλ' οὐδ' αἶμ' ἔχει. Dobree compares Athen. XIV. 661, e. οὐχ ἀρμόττειν φασι τὴν μαγειρικὴν ἀλλ' οὐδὲ τοῖς τυχοῦσι τῶν ἐλευθέρων. Dem. 1455, 18. τῶν μὲν ὑμετέρων ψηφισμάτων ἀλλ' οὐδὲ τὸ μικρότατον φροντίζουσιν. Lucian T. I. p. 741, 37. 747, 72. Achæus Athen. X. 427, c. Acta Apostol. XIX. 2.

1343. On this verse the reader will consult Porson ad Med. v. 1314.

1350. γνώμαις λεπταῖς. Supposing the Adicologus of the Clouds and the Euripides of the Frogs to be one and the same person, the nature of our young knight's intercourse is what might have been expected: for what are among the marked characteristics of Euripides in the latter play? 818. σχινδαλάμων παραξόνα (*subtiles argutie*). 880. παραπρίσματ' ἐπῶν. 955. λεπτῶν κανόνων ἐσβολαί, ἐπῶν τε γωνιασμοί. 1496. σκαριφισμοὶ λήρων. Hence the declaration of the Chorus respecting Euripides' tongue: 826. ῥήματα δαιομένη καταλεπτολογήσει | πνευμόνων πολὺν πόνον.

Ib. γνώμαις . . . ξύνειμι. Vesp. 1460. ξυνόντες γνώμαις ἐτέρων. Plat. Hipp. Maj. 283, c. ξυνόντες σοφία. Lucian VII. 253. φιλοσοφία ξυνών. VI. 288. ὀνειρῶ. 326. μυρίαὶ ἀνίας. Also III. 57.

Ib. λόγοις sc. λεπτοῖς. Bergler compares Alexis ap. Athen. IV. 161, b.

Πυθαγορισμοί, καὶ λόγοι  
λεπτοὶ, διεσμιλευμένοι τε φροντίδες  
τρέφουσ' ἐκείνους.

Ib. μερίμναις. There can be little doubt, which of the two combatants, Æschylus and Euripides, the Chorus has in its thoughts, when it breaks out into the following invocation.

ὦ Διὸς ἐννέα παρθένοι ἀγαῖ  
Μοῦσαι, λεπτολόγους ξυνετὰς φρένας αἰ καθορᾶτε  
ἀνδρῶν γνωμοτύπων, ὅταν εἰς ἔριν ὀξυμερίμνοις  
ἔλθωσι στρεβλοῖς τε παλαίσμασιν ἀντιλογούντες.

Ran. 874—8.

οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.

ΣΤ. ἵππευε τοίνυν νῆ Δί', ὡς ἔμοιγε κρεῖττόν ἐστιν ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.

ΦΕ. ἐκέισε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι, καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες ; 1355

ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος. ΦΕ. εἶπέ δὴ μοι, οὐ καμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,

τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν ;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῶον εἶναι, τοῦμόν δὲ μή ; καὶ μὴν ἔφην ἐλεύθερός γε κἀγώ. 1360

κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς ; [τίη δὴ ; ] φῆσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι

1351. κολάζειν. Apollonii Epist. 13. χρὴ δὲ τοὺς ἔτι κολαζομένους ἡμᾶς ἐνθάδε, ζῆν ἄλλως λεγομένους, ἔχειν κ. τ. λ. (A truly Pythagorean opinion.)

1352. ἵππεύειν. Herodot. I. 136. παιδεύουσι δὲ τοὺς παῖδας . . . τρία μούνα, ἵππεύειν, καὶ τοξεύειν, καὶ ἀληθίζεσθαι. VII. 84. ἵππεύει δὲ ταῦτα τὰ ἔθνη. Xen. Ages. I. 25. ἄθλα προῦθηκε καὶ ταῖς ἵππικαῖς τάξεσιν, ἦτις κράτιστα ἂν ἵππεύοι.

Ib. ὡς ἔμοιγε κρεῖττον, *quippe mihi salutaris est.*

1353. τέθριππον. Pind. Ol. II. 91. ἄνθεα τεθρίππων δωδεκαδρόμων. Isth. I. 18. ἄρματι τεθρίππων. Herodot. VI. 103. καὶ αὐτῶ φεύγοντι ὀλυμπιάδα ἀνελεῖσθαι τεθρίππων συνεβη.

1354. ἐκέισε . . . τοῦ λόγου. Herodot. VII. 239. ἀνεμι δὲ ἐκέισε τοῦ λόγου, τῆ μοι τὸ πρότερον ἐξέλιπε.

Ib. ἀποσχίζειν (ασχίζω). Cf. Markland's Iph. in Taur. v. 773.

1358. τύπτειν Rav. Dind. τύπτοντ' Bek. Br. Pors. (ad Hec. 1161.) τυπτοντ' ; HERM.

1359. ἀθῶον (θαῖ), *impending punishment.* Il. XIII. 669. Od. II. 192.) πληγῶν. Dem. 616, 13. ἀθῶον ταύτης τῆς δίκης. Lyc. 157, 38. 168, 26. ἀδικημάτων.

1361. Parodied from Euripides in Alcest. 707. χαίρεις ὄρων φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς ; Bergler refers to Hecub. 1256.

Ib. The words *τίη δὴ*, which Brunck assigns to Strepsiadēs, are wanting in the Ravenna, Venetian, and other MSS.

1362. νομίζεσθαι, *it is the law or established practice.* Cf. sup. 480. and Pl. 625. 1185. Av. 1347. Thes. 359.

a Symbol. Pyth. 21. ap. Iambli. Adh. τὸ δὲ ἐν ὁδῶ μὴ σχίζε δηλοῖ, ὅτι ἐν μὲν τὸ ἀληθές, πολυσχιδές δὲ τὸ ψεῦδος· δηλον δὲ ἐκ τοῦ τὸ μὲν τι ἕκαστον μοναχῶς λέγεσθαι, εἴπερ ὑγιᾶς λέγοιτο, τὸ δὲ τι οὐχὶ ἕκαστον ἀπέλοισ τρόποις. ὁδὸς δὲ ἡ φιλοσοφία δοκεῖ εἶναι.

ἐγὼ δὲ γ' ἀντείποιμ' ἂν ὡς δις παῖδες οἱ γέροντες.  
 εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,  
 ὅσῳπερ ἐξαμαρτάνειν ἦττον δίκαιον αὐτούς. 1365  
 ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.  
 ΦΕ. οὐκ οὐν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,  
 ὥσπερ σὺ κάγῳ, καὶ λέγων ἔπειθε τοὺς παλαιούς ;  
 ἦττον τί δῆτ' ἔξεστι κάμοι καινὸν αὖ τὸ λοιπὸν  
 θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν ; 1370  
 ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,  
 ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.  
 σκέψαι δὲ τοὺς ἀλεκτρύνας καὶ τᾶλλα τὰ βοτὰ ταυτὶ,  
 ὡς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσιν  
 ἡμῶν ἐκεῖνοι, πλὴν ὅτι—ψηφίσματ' οὐ γράφουσιν ; 1375  
 ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρύνας ἅπαντα μιμῆι,  
 οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύδεις ;

1363. δις παῖδες οἱ γέροντες. Sophocl. Fr. πάλιν γὰρ αὐθις παῖς ὁ γηράσκων ἀνὴρ. Plat. 1 Leg. 646, a. ὁ γέρων δις παῖς (where see other examples by Ast).

1366. νομίζεται. (Strepsiades mimics his son's tone when pronouncing this word.)

1369. Ordo est: τί δῆτα κάμοι ἦττον ἔξεστι καινὸν θεῖναι νόμον τοῖς υἱέσι τοὺς πατέρας ἀντιτύπτειν ; cur ego minus possim novam suadere legem &c. ДУСК.

1372. συγκεκόφθαι. SCHOL. τυφθῆναι ἡμᾶς. κατακοπῆναι ταῖς μᾶστιξι. SCHNEID. συγκεκόφθαι, said of a man who finds a weariness over his whole body.

1373. σκέψαι δὲ τοὺς ἀλεκτρύνας. The phraseology (cf. sup. 992.) as well as the sentiment are just what might be expected from a pupil of Euripides. It was as much the pride of the tragic bard to introduce into the drama every species of homely comparison (Ran. 970—989), as it was of Socrates to subject philosophy to the same trial. The metre of the verse, as Dindorf observes, can be easily rectified by substituting ἀλέκτορας for ἀλεκτρύνας.

1376. ἅπαντα. Dobree compares Alexis ap. Athen. VI. 236, c. ἀλλὰ δίαιταν, ἦν ἔχουσ' οἱ κόλακες, πρὸς ὑμᾶς | λέξομεν. ἀλλ' ἀκούσαθ', ὡς ἐσμεν ἅπαντα κομψοὶ | ἄνδρες.

1377. τὴν κόπρον (ordure). Od. XVII. 296. ἐν πολλῇ κόπρω. There was no reason therefore why Dobree, objecting to the feminine article prefixed to κόπρον, should propose to read οὐκ ἐσθίεις κατὸς κόπρον.

Ib. ξύλου, a perch.



ΦΕ. οὐ ταυτὸν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μὴ, σαυτὸν ποτ' αἰ-  
τιάσει.

ΦΕ. καὶ πῶς ; ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολά-  
ζω, 1380

σὺ δ', ἣν γένηται σοι, τὸν υἱόν. ΦΕ. ἣν δὲ μὴ γένηται,  
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤ. ἐμοὶ μὲν, ὦνδρες ἥλικες, δοκεῖ λέγειν δίκαια·  
κᾶμοιγε συγχωρεῖν δοκεῖ τούτοισι τᾶπιεικῇ.

κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἣν μὴ δίκαια δρῶμεν. 1385

ΦΕ. σκέψαι δὲ χἀτέραν ἔτι—γνώμην. ΣΤ. ἀπὸ γὰρ  
ὀλοῦμαι.

ΦΕ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ἃ νῦν πέπον-  
θας.

1379. πρὸς ταῦτα, *therefore*.

Ib. εἰ δὲ μὴ, *alioquin*. See Forster ad Plat. Criton. §. 15.

1382. μάτην ἐμοὶ κεκλαύσεται, *all my tears and weepings will have gone for nothing*.

Ib. σὺ δ' ἐγχανὼν τεθνήξει, *while you will die, laughing with your mouth wide open*. Cf. nos in Ach. p. 63.

1383. Strepsiades, after a pause, turns to the spectators.

1384. συγχωρεῖν τούτοισι τᾶπιεικῇ, *illos suo jure uti decet*. HERM. Cf. Vesp. 1516. Laert. de Solone I. 45.

1386. — γνώμην. The sneering tone in which this word is pronounced, goes at once to the paternal heart.

Ib. ἀπὸ γὰρ ὀλοῦμαι. Gl. οὐ βούλομαι. The Gloss-writer, I presume, means, “I will not hear another γνώμη; I will die first.” May I venture to suggest another meaning; viz. that these words are spoken aside by Strepsiades, who, shrugging his shoulders as he remembers his former beating, implies elliptically, “It will be death to me (ἀπολοῦμαι), if I do not consider his new γνώμη.”

1387. The young ruffian seems to speak ironically and covertly.—“And yet the γνώμη which I am now about to propose for your consideration is of such a nature, that upon hearing it, all your late and present feelings and sufferings will go for nothing;” implying that they will be succeeded by feelings so much more painful, that the former will comparatively vanish from his mind. Strepsiades, catching only at the open, and not the covert sense, naturally expresses himself as impatient for any information which is to be of benefit to him in his present condition.

ΣΤ. πῶς δὴ ; διδάξον γὰρ τί μ' ἐκ τούτων ἐπωφελή-  
σεις.

ΦΕ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤ. τί φῆς ;  
τί φῆς σύ ;

τουθ' ἕτερον αὖ μείζον κακόν. ΦΕ. τί δ', ἦν ἔχων τὸν  
ἦττω

1390

λόγον σε νικήσω λέγων

τὴν μητέρ' ὡς τύπτειν χρεών ;

1389. “ Ad ista adolescentis τὴν μητέρ'—τυπτήσω, facta est Annæ Fabri observatio : *Cela est plaisant. Il y a aujourd'hui bien des maris, qui se consoleroient d'être battus, si leurs femmes étoient battues. Quid illa, quæso, ridicula nota ad h. l. sententiam facit, cujus pulchritudinem et acumen non percipit bona puella?*” BR.

Ib. τί φῆς ; τί φῆς σύ ; This reduplication of expression, and the start of horror which accompanies it, go far to restore Strepsiades to the good-will of the audience.

1390-92. ἔχων τὸν ἦττω λόγον, κ. τ. λ. In claiming a right to beat his *father*, we have found our young sophist arguing rather upon general sophistic principles than otherwise : on the contrary, when he comes to argue the right of extending that treatment to his *mother*, we find him having more immediate recourse to the ἦττων λόγος, evidently resting his hopes of success in the argument from the assistance to be derived from that worthy coadjutor. Had Euripides then propounded any peculiar doctrines, which, by their tendency to lessen maternal dignity, tended also to impair filial reverence, and finally lead to such horrors as those threatened in the text? Brunck's learning has supplied the information required on this point. “ The poet,” says that acute scholar, “ here refers to a dogma of the philosophers and of Euripides, which he impugns, not by direct argument, but, what is far better, by shewing the effect it has upon Strepsiades, an effect derived from nature herself. The object of that dogma was to prove, that every person was indebted for his existence to his father alone, the mother being nothing more than a mere piece of soil, fitted to receive the seed, and give it proper nourishment.” As a specimen of this mode of thinking, so degrading to the female sex, Brunck refers to the verses in the Orestes, where the matricide, excusing his guilt to Tyndareus, observes,

πατήρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς,  
τὸ σπέρμ' ἄρουρα παραλαβοῦσ' ἄλλου πάρα.  
ἄνευ δὲ ἠ πατρὸς τέκνον οὐκ εἶη ποτ' ἄν.

Orest. 552.

<sup>b</sup> On what philosophic principles the *father* was held up to the contempt of his offspring in days of yore, a letter of Alciphron will serve to explain. The whole

ΣΤ. τί δ' ἄλλο γ' ; ἦν ταυτὶ ποιῆς,  
οὐδέν σε κωλύσει σεαυ-  
τὸν ἐμβαλεῖν ἐς τὸ βάραθρον

1395

For further references to this philosophic "placitum," Brunck refers his readers to Valckenaer's "Diatribē." As that learned work is not in my hands, I have not the means of knowing whether the following fragment of Euripides (evidently addressed by some youth to his mother) finds a place there :

στέργω δὲ τὸν φύσαντα τῶν πάντων βροτῶν  
μάλισθ' ὀρίζω τοῦτο, καὶ σὺ μὴ φθόνει·  
κείνου γὰρ ἐξέβλαστον, οὐδ' ἂν εἰς ἀνὴρ  
γυναικὸς αὐχῆσειεν ἀλλὰ τοῦ πατρός.

Stob. 77. p. 455. Dind. p. 121.

(To some indignant contemner of these philosophic opinions we are, no doubt, indebted for the senarius preserved by the Scholiast, ἄνευ δὲ μητρὸς πῶς, κάθαμ' Εὐριπίδης ; How far Socrates was a sharer in these opinions, we are not called upon in our view of the text to inquire ; but we are probably indebted for it to that beautiful chapter of the Memorabilia, where the philosopher so earnestly and persuasively urges his son Lamprocles to shew all filial obedience to his mother.)

1395. βάραθρον. Let us take advantage of this word to recall to the reader's mind some of the better tenets of the Pythagorean philosophy, as that Philosophy *personally* explains them through the mouth of Apollonius : εἰ γὰρ ἀφίκοιτό τις ἐς ἦθη τὰμὰ, τράπεζαν μὲν, ὅποση ἐμψύχων, ἀνηρῆσθαι πάσαν, οἶνον δὲ ἐκκληῆσθαι, καὶ τὸν σοφίας μὴ ἐπιβολοῦν κρατῆρα, ὅς ἐν ταῖς αἰοῖσι ψυχαῖς ἔστηκεν· οὐδὲ χλαῖνα θάλψει αὐτὸν, οὐδὲ

colouring of the letter shews that its writer had the present drama continually before his eyes, but the principles themselves are ascribed, not to the Socratic school, but to that which, first in the person of Antisthenes, and subsequently in that of Diogenes, grew immediately out of the Socratic. The writer, a member, like Strepsiades, of the agricultural class, commences by observing, that he had sent his son into the town with a load of timber and barley, desiring him to return the same day with the money which the sale might produce. The youth, however, having dropped upon one of the Cynic philosophers, became infected, it appears, with his madness, and presently surpassed his teacher in the symptoms of the disease. We must now pursue the tale in the writer's own words : Καὶ ἔστιν ἰδεῖν θέαμα ἀποτρόπαιον καὶ φοβερὸν, κόμην αὐχμηρὰν ἀνασείων, τὸ βλέμμα ἰταμὸς, ἡμίγυμνος ἐν τριβωνίῳ, πηρίδιον ἐξηρητημένος, καὶ ῥύπαλον ἐξ ἀχράδος πεποιημένον μετὰ χειρὰς ἔχων, ἀνυπόδητος, ῥυτῶν, ἀπρακτος· τὸν ἀγρὸν καὶ ἡμᾶς οὐκ εἰδὼς τοὺς γονεῖς, ἀλλ' ἀρνούμενος, φύσει λέγων γεγονέναι τὰ πάντα, καὶ τὴν τῶν στοιχείων σύγκρασιν αἰτίαν εἶναι γενέσεως, οὐχὶ τοὺς πατέρας. Εὐδηλον δὲ ἔστι καὶ χρημάτων περιορᾶν, καὶ γεωργίαν στυγεῖν· ἀλλὰ καὶ αἰσχύνῃς αὐτῷ μέλει οὐδὲν, καὶ τὴν αἰδῶ τοῦ προσώπου ἀπέξυσται. Οἴμοι, οἶόν σε, ᾧ γεωργία, τὸ τῶν ἀπατεῶνων τουτωνῶν φροντιστήριον ἐξετραχίλισε. Μέμφομαι τῷ Σόλωνι καὶ τῷ Δράκοντι, οἱ τοὺς μὲν κλέπτοντας σταφυλὰς, θανάτῳ ζημιοῦν ἐδικαίωσαν· τοὺς δὲ ἀνδραποδίζοντας ἀπὸ τοῦ φρονεῖν τοὺς νέους, ἀθώους εἶναι τιμωρίας ἀπέλιπον. L. III. ep. 40.

μετὰ Σωκράτους

καὶ τὸν λόγον τὸν ἤττω.

ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγὼ,

ὑμῖν ἀναθεὶς ἅπαντα τὰμὰ πράγματα.

ΧΟ. αὐτὸς μὲν οὖν σταντῶ σὺ τούτων αἴτιος, 1400

στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.

ΣΤ. τί δῆτα ταυτ' οὐ μοι τότ' ἠγορεύετε,

ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε;

ΧΟ. ἡμεῖς ποιούμεν ταυθ' ἐκάστοθ' ὄντιν' ἂν

γνώμεν πονηρῶν ὄντ' ἐραστήην πραγμάτων, 1405

ἕως ἂν αὐτὸν ἐμβάλωμεν ἐς κακὸν,

ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.

ΣΤ. ὦμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δε.

οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην

ἀποστερεῖν. νῦν οὖν ὅπως, ὦ φίλτατε, 1410

ἔριον δ' ἀπ' ἐμφύχου ἐπέχθη· ἐπόδημα δὲ αὐτοῖς βίβλον δίδωμι, καὶ καθεύδειν ὡς ἔτυχε. καὶ ἀφροδισίων ἠτηθέντας αἰσθῶμαι, βάριβρά ἐστὶ μοι, καθ' ὧν σοφίας ὁπαδὸς δίκη φέρει τε αὐτοὺς καὶ ὠθεί. VI. 11. See also our Equit. 1314.

1399. ὑμῖν ἀναθεὶς, *dum vobis permitto*. ERN. Av. 546. ἀναθεὶς γὰρ ἐγὼ σοι | τὰ τε νεοττία κάμαντὸν οἰκήσω.

1402. ἀγορεύειν. Laert. VIII. 21. φησὶ δὲ Ἀρίστιππος ὁ Κυρηναῖος ἐν τῷ Περὶ φυσιολογιῶν, Πυθαγόραν αὐτὸν ὀνομασθῆναι, ὅτι τὴν ἀλήθειαν ἠγόρευεν οὐχ ἤττον τοῦ Πυθίου :

τῆς σοφίης πάσης ἐν ἐμοὶ τέλος· ἦν δέ τι πλείον,  
Πυθαγόρῃ τῷ ἄμφ' ἔλεγε ταυθ', ὅτι πρῶτος ἀπάντων  
ἐστὶν ἂν Ἑλλάδα γῆν. οὐ ψεύδομαι ὧδ' ἀγορεύων.

1403. “ἐπήρατε (sic Br. Herm.), *impulistis, spe implevistis*: metaphorica sumpta a vento, qui ἐπαίρει τὰ ἰστία, vela implet, navemque promovet.” HARL. *impulistis in hanc fraudem*. ERN.

1404. ὄντιν' ἂν. Pors. Dind., and now Herm. ὄντινοῦν Herm. Sch. ὅταν τινά. Br. Rav. Bek.

1405. According to Ulpian (Comm. or. Demosth. c. Timocr.), Homer and Plato entertained similar opinions: ἀδαισκαυτες ἡμᾶς, ἐπειδὴν ὀρώσωσι οἱ θεοὶ τινα πονηρὸν, ἐμβάλλουσιν αὐτῷ ταιαίτην τιὰ ἐπιθυμίαν, πρὸς τὸ δι' αὐτῆς δοῦναι τιμωρίαν.

1408. Bergler compares Eurip. Electr. 1751. δίκαι' ἔλεξεν· ἢ δίκη δ' αἰσχρῶς ἔχει.



τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη  
ἀπολείς, μετ' ἐμοῦ γ' ἔλθ', οἱ σέ κάμ' ἐξηπάτων.

ΦΕ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤ. “ναὶ ναὶ, καταιδέσθητι πατρῶον Δία.”

ΦΕ. ἰδού γε Δία πατρῶον· ὡς—ἀρχαῖος εἶ. 1415

Ζεὺς γάρ τις ἔστιν; ΣΤ. ἔστιν. ΦΕ. οὐκ ἔστ' οὐκ,  
ἐπεὶ

Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.

1413. The statue (for something like one the young Phrontist and Sophist has stood during the preceding colloquy between his father and the Chorus) condescends to cast down his eyes, (his *head* still being in the air,) and answer his sire in slow and measured terms.

1416-7. οὐκ ἔστ' κ. τ. λ. Dramatic humour as well as poetical justice, required that the retort, expressive of the change in the religious opinions of Phidippides, should be in the words of his father, and the words of his father had been the words of Socrates; but had the young blasphemer gathered no congenial doctrines from the hands to which he had been more particularly consigned? Let the following painful string of quotations (for what but most painful are the aberrations of genius on any point which influences the great body of mankind?) answer the question.

φησὶν τις εἶναι δῆτ' ἐν οὐρανῷ θεοὺς;  
οὐκ εἰσὶν οὐκ εἶσ'. εἴ τις ἀνθρώπων λέγει,  
μὴ τῷ παλαιῷ μῶρος ὢν χρήσθω λόγῳ.  
σκέψασθε δ' αὐτὰ, μὴ πὶ τοῖς ἐμοῖς λόγοις  
γνώμην ἔχοντες. φήμ' ἐγὼ τυραννίδα  
κτείνειν τε πλείστους κτημάτων τ' ἀποστερεῖν,  
ὄρκους τε παραβαίνοντας ἐκπορθεῖν πόλεις.  
καὶ ταῦτα δρῶντες μᾶλλον εἶσ' εὐδαίμονες  
τῶν εὐσεβούντων ἡσυχῇ καθ' ἡμέραν·  
πόλεις τε μικρὰς οἶδα τιμώσας θεοὺς,  
αἱ μειζόνων κλύουσι δυσσεβεστέρων,  
λόγχης ἀριθμῷ πλείονος κρατούμεναι.  
οἶμαι δ' ἂν ὑμᾶς, εἴ τις ἀργὸς ὢν θεοῖς  
εὔχοιτο, καὶ μὴ χειρὶ συλλέγοι βίον,  
τὰ θεῖα πυργουῖσ', αἱ κακαὶ τε συμφοραί.

Eurip. Belleroph. fr. 21.

Ζεὺς, ὅστις ὁ Ζεὺς; οὐ γὰρ οἶδα πλὴν λόγῳ  
κλύων. Melanipp. fr. 1.

εἰ δ' εὐσεβῆς ὢν τοῖσι δυσσεβεστάτοις

ΣΤ. οὐκ ἐξελήλακ', ἀλλ' ἐγὼ τοῦτ' ὄφρην,  
διὰ τουτονὶ τὸν Δῖνον. οἴμοι δεΐλαιος,  
ὄτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἠγησάμην.

1420

ΦΕ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.

εἰς ταῦτ' ἔπρασον, πῶς τὰδ' ἂν καλῶς ἔχοι,  
εἰ Ζεὺς ὁ λῆστος μηδὲν ἔνδικον φρονεῖ;

Phrixus, fr. 9.

πολλάκι μοι πραπίδων διήλθε φροντίς

εἴτε τύχα \* εἴτε δαίμων

τὰ βρότεια κραίνει.

\* παρά τ' ἐλπίδα καὶ παρὰ δίκαν

τοὺς μὲν ἀπ' οἴκων ἀναπίπτοντας

ἄτερ βίου, τοὺς δ' εὐτυχοῦντας ἄγει.

<sup>c</sup> πῶς οὖν τὰδ' εἰσορῶντες ἢ θεῶν γένος

εἶναι λέγωμεν, ἢ νόμοισι χρώμεθα;

Eurip. Fr. Incert. 127.

See also the poet's Troad. 884, sq. Hecub. 486, sq. Cyclop. 316. Orest. 407, sq. Is it without reason therefore that the chaplet-weaver in our author's Thesmoph. observes of the associate of Socrates, *νῦν δ' οὗτος ἐν ταῖσιν τραγοῦδίας ποιῶν | τοὺς ἄνδρας ἀναπέπεικεν οὐκ εἶναι θεούς.* v. 450.

1419. *τουτονὶ τὸν Δῖνον*, pointing to the statue which stood before the Phrontisterium.

1420. *θεὸν ἠγησάμην.* "Qui deos esse credebatur, absolute dicebatur *νομίζειν θεούς*, vel *ἠγείσθαι.*" Blomf. Gloss. in Pers. p. 159. "Quare in hac formula, *νομίζειν, ἠγείσθαι θεούς, νομίζειν, ἠγείσθαι εἶναι θεούς*, aut intelligitur *τινῶς*, aut vocabulum *θεοῖ* adjectivi vice fungitur." Hermann ad Nub. v. 816. To the examples given by Blomfield in Persis, add Plat. Cratyl. 397, c. *τούτους μόνους τοὺς θεούς ἠγείσθαι.* Apol. 27, d. *οἰκοῦν εἴπερ δαίμονας ἠγοῦμαι—, εἰ μὲν θεοὶ τινὲς εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίττεσθαι καὶ χαριεντίζεσθαι, θεούς οὐχ ἠγούμενον φάναι ἐμὲ θεούς αὐτὸ ἠγείσθαι πάλιν, ἐπειδὴ περ γε δαίμονας ἠγοῦμαι.* 10 Legg. 899, d. *τὸν δὲ ἠγούμενον μὲν θεούς εἶναι, μὴ φροντίζειν δὲ αὐτοὺς τῶν ἀνθρωπίνων πραγμάτων, παραμυθητέον.* "Ὡ ἄριστε δὴ φῶμεν, ὅτι μὲν ἠγεί θεούς, συγγενεῖά τις ἴσως σε θεία πρὸς τὸ ξύμφυτον ἄγει τιμᾶν καὶ νομίζειν εἶναι κακῶν δὲ ἀνθρώπων" κ. τ. λ.

1421. *ἐνταῦθα, here*, (i. e. for I mean to go there, pointing to the Phrontisterium; to which he retires in great state at the conclusion of the verse.)

Ib. *φληναφᾶν, to babble.*

Τί ταῦτα ληρεῖς, φληναφῶν ἄνω κάτω

Λύκειον, Ἀκαδημίαν, Ὀδείου πύλας,

λήρους σοφιστῶν; οὐδὲ ἐν τούτων καλόν.

Alexis ap. Athen. 337, c.

<sup>c</sup> It is not so clear whether these two senarii are quoted by Athenagoras from Euripides, or some other poet. They bear, however, all the marks of the former.

ΣΤ. οἶμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,  
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.  
 ἀλλ', ὦ φίλ' Ἑρμῆ, μηδαμῶς θύμαινέ μοι,  
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε  
 ἐμοῦ παρανοήσαντος ἀδολεσχία.

1425

1425. The construction has been explained in a former play, (Ach. 289.)

1426. ἀδολεσχία (ἄδος, λέσχη), *talk carried to excess*. In the Platonic writings it is observable, that this word, as well as ἀδολέσσης, is accompanied most commonly with an allusion to meteorology, but sometimes to sophistry. Plat. Phædr. 270, a. πᾶσαι ὕσαι μεγάλαι τῶν τεχνῶν προσδέονται ἀδολεσχίας καὶ μετεωρολογίας φύσεως πέρι. Cratyl. 401, b. μετεωρολόγοι καὶ ἀδολέσσαι τινές. Polit. 299, c. μετεωρολόγον ἀδολέσχην τινὰ σοφιστήν. 6 Rep. 488, e. μετεωροσκόπον τε καὶ ἀδολέσχην καὶ ἄχρηστον. Amat. 132, b. ἀδολεσχοῦσιν οὗτοι περὶ τῶν μετέωρων καὶ φλυαροῦσι φιλοσοφοῦντες. In estimating the ridicule so continually thrown by Aristophanes on the garrulity of the Socratic school, we must not fail to take into consideration the *practical* character which philosophy had hitherto maintained, most of its professors having been active politicians and stirring men of the world, as well as philosophers. What are commonly termed the seven wise men of Greece, were preeminently<sup>d</sup> so. (Brucker I. 440-1.) Nor were the Italian professors, though more addicted to theory and spirituality than the Ionic, mere recluses. Pythagoras and his scholars so well managed political affairs at Crotona, that his polity approached, in the opinion of Laertius, the nearest to perfection that any polity could do. (VIII. 3.) The fellow-citizens of Parmenides were indebted to him, not merely for the abstruse doctrines ascribed to him by Plato, but for the more substantial benefit of a body of laws. (Id. IX. 23.) Melissus not only enlightened his contemporaries on the τὸ πᾶν, or universe, but, as Laertius observes, he also became a politician, and made himself particularly acceptable as such to his fellow-citizens. (IX. 24.) The character ascribed to Eudoxus by the same learned writer is, that he was an astrologer, a geometer, a physician, and a legislator. (Laert. VIII. 86.) Of Empedocles it is observed by the same philosophical biographer, ὕστερον δὲ καὶ τὸ τῶν χιλιῶν ἄθροισμα κατέλυσε συνεστὼς ἐπὶ ἔτη τρία. ὥστε οὐ μόνον ἦν τῶν πλουσίων, ἀλλὰ καὶ τῶν τὰ δημοτικὰ φρονούντων. (VIII. 66.) Of the two Pythagorean philosophers, to whom Plato was so much indebted, Archytus and Timæus, we find the latter presiding over the republic of Locri (Br. I. 1128.), while the former had made him-

<sup>d</sup> Hence the brief remark concerning them by Diæarchus (ap. Laert. I. 40.): οὔτε σοφοὺς αὔτε φιλοσόφους αὐτοὺς γεγονέναι, συνετοὺς δὲ τινὰς καὶ νομοθετικούς.

καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γράψην  
 διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.  
 ὀρθῶς παραινεῖς οὐκ ἐῶν δικορραφεῖν,  
 ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν

1430

self so grateful to his fellow-citizens, that no less than seven times he was made prefect of the state, though the laws forbade the same person to be intrusted with power for more than a year. (Br. I. 1129.) With regard to one of the sources out of which this imputed garrulity of the Socratic school grew, viz. the preference of *oral* to *written* communication, the reader will consult Plato in Phædr. 275, d.—276, a.

1427. γραφὴν γραψάμενος (αὐτοῦς), *having instituted a public suit against them.* Plat. Euthyp. 2, b. γραφὴν σέ τις, ὡς ἔοικε, γέγραπται. Apol. 19, b. Theæt. 210, d.

1428. διωκάθειν, *to pursue in running* (Vesp. 1203.), or, *to pursue in a court of justice*, as here. Tim. Lex. διωκάθειν ἐγκαλοῦντα ἢ τρέχοντα. Plat. Euthyp. 15, d. πατέρα διωκάθειν φόνου. (At the end of the verse Strepsiades pauses, and affects to listen what course the god recommends him to pursue. Brunck compares a scene in the Menæchmi of Plautus, where Sosicles in like manner addresses Apollo, as if present :

Pugnis me vetas in hujus ore quicquam parcere,  
 Ni jam ex meis oculis abscedat in malam magnam crucem ?  
 Faciam, quod jubes, Apollo. V. 2.

Again :

Ecce Apollo mihi ex oraculo imperat,  
 Ut ego illi oculos exuram lampadibus ardentibus.)

1429. δικορραφεῖν (δίκη, ράπτω). Av. 1433. ἀλλ' ἔστιν ἕτερα νῆ Δέ ἔργα σώφρονα, | ἀφ' ὧν διαζῆν ἄνδρα χρὴν τασσοῦσι | ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. Apollodorus in Stob. Floril. ἐπιορκεῖ, μαρτυρεῖ, δικορραφεῖ.

1430. We left the real Socrates in a former note upon his feet, entering with great earnestness into the business of the stage. Many a hearty laugh and frank tribute of applause had since escaped him ; but at these words his countenance assumed a serious cast, and after a moment's reverie the philosopher dropt into his seat. " I have ever," said he, addressing one of his companions after a short pause, " acquitted Aristophanes of any intentional malignity,

<sup>c</sup> Not so a recent writer, and one whose genius, learning, and general knowledge of mankind certainly entitle his opinions to no small consideration. " About thirteen years after the brief prohibition of comedy," says Mr. Bulwer (*Rise and Fall of Athens*, II. 513.), " appeared that wonderful genius, the elements and attributes of whose works it will be a pleasing, if arduous task, in due season, to analyse and define ;—matchless alike in delicacy and strength, in powers the most gigantic, in purpose the most daring—with the invention of Shakspeare



τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,

and the words we have just heard convince me that I was right. Had I fallen into the hands of Hermippus instead of Aristophanes, it is not with such a recommendation, as the case of my fair lecturer <sup>c</sup> Aspasia too clearly testified, that his attacks would have <sup>f</sup> terminated. Singular," continued the philosopher, after another pause, and his brow contracting with increased seriousness, "singular that two men should take such opposite paths in their endeavours to benefit their fellow-creatures, (for that the poet considers himself as much justified in opposing the new system as I do in advancing it, admits not of a doubt,) and both feel themselves right in the respective courses they pursue. Will no informing ray from heaven"—but who shall presume to fathom all the thick-coming thoughts of that mighty intellect at that important moment? Who shall say how much of false, or frivolous, or sophistic then for ever left the Socratic mind, or how much of that true philosophy was engendered, which has sent thousands upon thousands to their graves, happier and better men, because they have been early made acquainted with the all but divine words of the son of Sophroniscus?

1431. ἀδολέσχης. (See Laert. III. 28. IV. 50. V. 20. VII. 24.)

μισῶ δὲ καγὼ Σωκράτη, τὸν πτωχὸν ἔ ἀδολέσχην,

—the playfulness of Rabelais—the malignity of Swift,—need I add the name of Aristophanes?" With regard to any intentional malignity on the part of Aristophanes to the son of Sophroniscus, the reader is referred with some confidence to the note which immediately follows the present, to the prefatory remarks which precede the edition of this play, and still more, to the "Introduction" prefixed to the editor's translated plays of Aristophanes. Beyond the single case of Socrates, Mr. Bulwer may, I think, be safely dared, with all his acknowledged talent and ability, to produce a single proof of wilful malignity on the poet's part. With such exuberant animal spirits as Aristophanes evidently possessed, the matter of astonishment is, that such strict poetic justice should have been meted to all who came under his lash, whether for literary, political, or moral delinquency.

<sup>c</sup> Not only did Aspasia lecture Socrates in rhetoric, but, as the philosopher adds, sometimes nearly proceeded to blows with him for his want of memory. Plato in Menex. 236, c.

<sup>f</sup> Plut. in Pericle, 32. *περὶ δὲ τοῦτον τὸν χρόνον Ἀσπασία δίκην ἔφευγεν ἀσειβείας, Ἐρμίππου τοῦ κωμωδοποιῦ διώκοντος, καὶ προσκατηγοροῦντος, ὡς Περικλεῖ γυναῖκας ἐλευθέρως εἰς τὸ αὐτὸ φοιτῶσας ὑποδέχοιτο. Καὶ ψήφισμα Διοπίθης ἔγραψεν, εἰσαγγέλλεσθαι τοὺς τὰ θεῖα μὴ νομίζοντας, ἢ λόγους περὶ τῶν μεταρσιῶν διδάσκοντας, ἀπεριδόμενος εἰς Περικλέα δι' Ἀναξαγόρου τὴν ὑπόνοιαν.* It was no doubt to prevent such serious consequences, that our author here framed his text as he has done; which is as if he had said, "Leave these trespassers upon the national faith and customs to poetic justice, but do not exercise upon them the severer justice of the courts of law."

<sup>g</sup> The Socratic garrulity is thus playfully alluded to by Plato in his Phædon (70, c.), and as usual, with our author in his eye: οὐκουν γ' ἂν οἶμαι, ἦ δ' ὅς ὁ Σωκράτης, εἰπεῖν τινὰ νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὡς ἀδολεσχῶ καὶ οὐ περιπροσηκόντων τοὺς λόγους ποιῶμαι. In his Parmenides (135, d.), we find that eminent philosopher put forth as the person by whose advice Socrates gave his tongue

κλίμακα λαβὼν ἔξειλθε καὶ σμινύην φέρων.

ὅς τ' ἄλλα μὲν πεφρόντικεν,  
 πόθεν δὲ καταφαγεῖν ἔχοι, τούτου κατημέληκε.

Frag. Eupolidis ap. Dind. Arist. II. p. 648.

This quotation from Eupolis must not be dismissed without a few observations. The rival wits, who ruled the comic stage of Athens,—exercising an influence on society which the votaries of the drama have never since commanded,—would naturally take opposite parties on most occasions, some as studiously commending what others as severely arraigned. When we find them therefore uniform in opinion on any subject, what is the natural inference? That the case referred to was one of too clear and decided a character to admit of any counter representation. Is Socrates to be the only exception to such a rule? Whatever fragmentary remains we have been able to find of the contemporary comic writers, all (cf. sup. 180. 838.), when referring to the son of Sophroniscus, bear the same tone of expression, as do the writings of Aristophanes. The conclusion therefore is undeniable, that in “the Clouds” we have a genuine *bona fide* portrait of the outer Socrates, such as he then appeared to his contemporaries, time having not yet developed, or observers not yet learned to estimate, the <sup>h</sup> inner Socrates.

1432. σμινύην, a mattock. Av. 602. Pac. 546. Plat. 2 Rep. 370, d.

so large a range. Καλὴ μὲν οὖν καὶ θεία, εἰ ἴσθι, ἡ ὁρμὴ ἦν ὁρμᾶς ἐπὶ τοὺς λόγους ἔλκυσσον δὲ σαυτὸν καὶ γύμνασαι μᾶλλον διὰ τῆς δοκούσης ἀχρήστου εἶναι καὶ καλομένης ὑπὸ τῶν πολλῶν ἀδολεσχίας, ἕως ἔτι νέος εἶ· εἰ δὲ μὴ, σὲ διαφεύξεται ἡ ἀλήθεια. See also Plat. in Theætet. 161, b. 169, a. sq.

<sup>h</sup> The difficulty of discriminating between the two was acknowledged by Plato, many years after “the Clouds” was acted, in the following ingenious manner. Having first resembled his great master to those figures of Sileni which were to be seen in the workshops of Athens—figures of the most grotesque external appearance, but which when opened contained within them exquisitely formed statues of gods—the master of the Academy proceeds to say; “To these Sileni the discourses of Socrates bear the closest resemblance. For to him who wishes to hear the Socratic discourses, they at first appear utterly ridiculous, the words and modes of speech in which they are outwardly clothed being, as it were, the skin of an insolent satyr. For his talk is of pack-asses, of smiths, and cobblers, and tanners, and he seems to be for ever speaking of the same things in the same sort of way, so that every inexperienced and unintellectual man cannot fail but laugh at them. But he that should see these discourses laid open, and get fairly within them, he will first find that the words of Socrates alone have an inward sense in them, then that they are altogether godlike, and contain within them abundant images of virtue, and that for the most part, or more properly speaking, that the whole of their object is, what ought to be the inquiries of a man who wishes to become noble and good.” Καὶ οἱ λόγοι αὐτοῦ ὁμοίωτατοί εἰσι τοῖς Σειληνοῖς τοῖς διοιγομένοις. εἰ γὰρ ἐθέλῃ τις τῶν Σωκράτους ἀκοῦεν λόγων, φανείεν αὐν πάνυ γελοιοῖ τὸ πρῶτον. τοιαῦτα καὶ ὄνματα καὶ ῥήματα ἔξωθεν περιαμπέχονται, Σατύρου ἂν τινα ὑβριστοῦ δοράν. ὕνους γὰρ κωνθηλίου λέγει καὶ χαλκίας τινὰς καὶ σκυτοτόμους καὶ βυρσοδέσπας, καὶ αἰεὶ διὰ τῶν αὐτῶν ταῦτα φαίνεται λέγειν, ὥστε ἄπειρος καὶ ἀνόητος ἀνθρώπος πᾶς ὃν τῶν λόγων καταγελάσει. διοιγομένους δὲ ἰδὼν αὐτὸς καὶ ἐντὸς αὐτῶν γιγνώμενος πρῶτον μὲν νοῦν ἔχοντας ἔνδον μόνους εὐρήσει τῶν λόγων, ἔπειτα θειοτάτους καὶ πλείστ’ ἀγάμματ’ ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλείστον τείνοντας, μᾶλλον δὲ ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῶ καγαθῶ ἔσεσθαι. Convin. 221, e.

κάπειτ' ἐπαναβάς ἐπὶ τὸ φροντιστήριον  
τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,  
ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν·

1435

ἔμοι δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,  
κἀγὼ τι' αὐτῶν τήμερον δοῦναι δίκην  
ἔμοι ποιήσω, κεῖ σφόδρ' εἶσ' ἀλαζόνες.

ΜΑ. ἰὸν ἰού.

ΣΤ. σὸν ἔργον, ᾧ δᾶς, ἰέναι πολλὴν φλόγα.

1440

ΜΑ. ἄ. ἄνθρωπε, τί ποιεῖς ; ΣΤ. ὅ τι ποιῶ ; τί δ'  
ἄλλο γ' ἦ

1433. ἐπαναβάς ἐπὶ τὸ φροντιστήριον. Let us be allowed to take leave of this expressive word with the concluding part of a dialogue between the philosopher Apollonius and his attendant, Damis. *They* too had been *ascending*, not a humble dwelling, but mount Caucasus, till, as the former observes, they had so nearly reached the heavens, that Damis, no doubt, thought he could nearly touch the sun and moon with his staff. The day preceding, the travels of the two companions had been through a plain, and Apollonius is anxious to ascertain what difference this wide change of situation has made in his attendant's opinions as to heavenly matters. Damis replies: καὶ μὴν σοφώτερος, ἔφη, καταβήσεσθαι ᾗμην ἀκούων, Ἀπολλώνιε, τὸν μὲν Κλαζομένιον Ἀναξαγόραν ἀπὸ τοῦ κατὰ Ἰωνίαν Μίμαντος ἐπεσκέφθαι τὰ ἐν τῷ οὐρανῷ· Θαλῆν δὲ τὸν Μιλήσιον ἀπὸ τῆς προσοίκου Μυκάλης. λέγονται δὲ καὶ τῷ Παγγαίῳ ἔνιοι χρήσασθαι φροντιστηρίῳ, καὶ ἔτεροι τῷ Ἀθῶ. ἐγὼ δὲ μέγιστον τούτων ἀνελθὼν ὕψος οὐδὲν σοφώτερον ἑαυτοῦ καταβήσομαι. οὐδὲ γὰρ ἐκείνοι, ἔφη. αἱ γὰρ τοιαῖδε περιωπαὶ γλαυκότερον μὲν τοι τὸν οὐρανὸν ἀναφαίνουσι, καὶ μείζους τοὺς ἀστέρας, καὶ τὸν ἥλιον ἀνίσχοντα ἐκ νυκτός, ἃ καὶ ποιμέσιν ἦδη καὶ αἰπόλοις ἐστὶ δῆλα. ὅπη δὲ τὸ θεῖον ἐπιμελεῖται τοῦ ἀνθρωπέου γένους, καὶ ὅπη χαίρει ὑπ' αὐτοῦ θεραπεύμενον, ὃ τί τε ἀρετῆ, καὶ ὃ τι δικαιοσύνη τε καὶ σωφροσύνη, οὔτε ὁ Ἀθῶς ἐκδειξέει τοῖς ἀνελθοῦσιν, οὔτε ὁ θαυμάζομενος ὑπὸ τῶν ποιητῶν Ὀλυμπος, εἰ μὴ διορῶῃ αὐτὰ ἢ ψυχῇ ἦν, εἰ καθαρὰ καὶ ἀκέραιος αὐτῶν ἄπτοιτο, πολλῶ μείζον ἔγωγ' ἂν φαίην ἄττειν τουτοῦ τοῦ Καυκάσου. Vit. Apoll. II. 5. See also VI. 6.

1434. Xanthias here mounts the ladder and begins the work of demolition with his mattock ; Strepsiadēs presently following with a lighted torch in his hand.

1436. δᾶδ' ἡμμένην. Lysist. 316. τὴν λαμπάδ' ἡμμένην.

1438. ἀλαζόνες. That the reader may have an opportunity of comparing the ἀλαζονεία, so often ascribed to the Socratic school by Aristophanes, with the ἀλαζονεία described by Theophrastus, the latter's character of an ἀλαζὼν has been inserted in the Appendix (D).

1440. Lysist. 315. σὸν δ' ἐστὶν ἔργον, ᾧ χύτρα, τὸν ἄνθρακ' ἐξεγείρειν.

1441. τί δ' ἄλλο γ' ἦ. Av. 25. Εὐ. τί δὴ λέγει περὶ τῆς ὁδοῦ ; Πει. τί δ' ἄλλο γ' ἦ κ. τ. λ. Cf. Thiersch ad Plut. 1168.

διαλεπτολογούμαι ταῖς δοκοῖς τῆς οἰκίας.

ΜΑ. β'. οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν ;

ΣΤ. ἐκεῖνος οὐπὲρ θοιμάτιον εἰλήφατε.

ΜΑ. γ'. ἀπολεῖς ἀπολεῖς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ  
βούλομαι, 1445

ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας,

ἦ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσῶν.

ΣΩ. οὗτος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους ;

ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

ΣΩ. οἴμοι τάλας, δείλαιος ἀποπνιγίσομαι. 1450

ΧΑ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

1442. διαλεπτολ. τ. δ. τ. ο. "I am playing the thorough leptologist with the rafters of your house." (Alluding to the very small chips of wood, which are beginning to fly about in all directions.)

1443. πυρπολεῖν, to fire. Cf. nos in Vesp. 1082., and to the examples there given, add Lucian IV. 235. διόπερ φασὶν αὐτοῖς ὕστερον ὀργισθέντα τὸν Φαίθοντα πυρπολῆσαι τὴν χώραν. Id. V. 106. πυρπολεῖν κέλομαι δόξας ἀλασίο γέροντος.

1447. ἐκτραχηλισθῆναι (in caput præceps ferri et sic cervicem rumpere). Pl. 69. ἀναθείς γὰρ ἐπὶ κρημόνιν τιν' αὐτὸν καταλιπὼν | ἄπειμ', ἵ' ἐκέιθεν ἐκτραχηλισθῆ πεσῶν. Lysist. 705. ἐκτραχηλίση. Dem. 124, 7. ἐκτραχηλισθῆναι.

1449. ἀεροβατῶ. To revert to original themes. If Socrates had learnt this mode of traversing the air from Pythagoras, the Samian philosopher, it is clear from Apollonius, must have derived it from the Indian sages : ἥλιον δὲ ἀὴρ ὄχημα, καὶ δεῖ τοῖς προσφύρωσ ἀσομένους αὐτὸν ἀπὸ γῆς ἀῖρεσθαι, καὶ ξυμμετεωροπολεῖν τῷ θεῷ. τοῦτο δὲ βοῖλονται μὲν πάντες, δύνανται δὲ Ἴνδοι μόνοι. Vit. Apollon. VI. 11. How far these philosophers mounted for the purpose, is stated with great precision by the same veracious narrator : καὶ μετεωροποροῦντας δὲ ἰδεῖν ἀπὸ τῆς γῆς ἐς πῆχεις δύο, οὐ θαυματοποιίας ἕνεκα, τὸ γὰρ φιλότιμον τοῦτο παραιτεῖσθαι τοὺς ἄνδρας· ἀλλ' ὅποσα τῷ ἡλίῳ ξυμποβαίνοντες δρῶσιν, ὡς πρόσφορα τῷ θεῷ πράττοντες. III. 15.

Ib. περιφρονῶν τὸν ἥλιον. Apollon. Vit. II. 11. φιλομαθῶν καὶ περιφρονῶν τὰ ἐν τῇ ξένη. (The manner in which Strepsiades mimics the tone in which these words had been originally pronounced by Socrates (sup. 224.) may in some degree be expressed by a doggerel translation :

I traverse the air,  
And I gaze on the sun ;  
And about and about him  
My thoughts ever run.)

1550-51. It is not a little singular, that the dramatic vengeance



ΣΤ. τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβριζέτην,  
καὶ τῆς Σελήνης ἐσκοπεῖσθον τὴν ἔδραν;  
δίωκε, βάλλε, παῖε, πολλῶν οὔνεκα,  
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν.

1455

ΧΟ. ἠγείσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τήμε-  
ρον ἡμῖν.

which the poet inflicts on the Socratic school is precisely that which brought destruction on the Pythagorean. Iamb. Vit. Pyth. XXXV. 249. τέλος δὲ εἰς τοσοῦτον ἐπεβούλευσαν τοῖς ἀνδράσιν, ὥστε ἐν τῇ Μίλωνος οἰκίᾳ ἐν Κρότωνι συνεδρευόντων Πυθαγορείων καὶ βουλευομένων περὶ πολεμικῶν πραγμάτων, ὑφαψάντες τὴν οἰκίαν κατέκαυσαν τοὺς ἀνδρας, πλὴν δυοῖν, Ἀρχίππου τε καὶ Λύσιδος. Porph. 57. οἱ δὲ φασιν, ὅτι τοῦ πυρὸς νεμομένου τὴν οἴκησιν, ἐν ἧ συνειλεγμένοι ἐτύγχανον, θέντας αὐτοὺς εἰς τὸ πῦρ τοὺς εἰαίρους δίδουον παρέχειν τῷ διδασκάλῳ, γεφυρώσαντας τὸ πῦρ τοῖς σφετέρους σώμασι.

1453. ἔδραν. Herodot. VII. 37. ὠρμημένῳ δὲ οἱ ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἀφανῆς ἦν.

1454. παῖε. This word certainly needs no illustration of itself; but it will serve us to dismiss the remarkable imitator of Pythagoras, as a former note did the Samian philosopher himself. Among the most remarkable feats ascribed to Apollonius, is that of his being able to tell at Ephesus, what was taking place at Rome, in the case of the murder of Domitian. The story is thus told by his biographer, and is certainly among the most curious of those deceptions which are to be found in the annals of philosophy and *charlatanerie* united: (to the disgrace of human nature, how often have they been found in unison, and to whom but such men as Aristophanes are we indebted for their not being of more frequent occurrence?) But to our narrative. Ταῦτ' ἐπράττετο μὲν κατὰ τὴν Ῥώμην. ἐωρᾶτο δ' Ἀπολλωνίῳ κατὰ τὴν Ἐφεσον. διαλεγόμενος γὰρ περὶ τὰ τῶν ξυστῶν ἄλση κατὰ μεσημβρίαν, ὅτε δὴ καὶ τὰ ἐν τοῖς βασιλείοις ἐγίνετο, πρῶτον μὲν ὑφῆκε τῆς φωνῆς, οἷον δείσας. εἶτ' ἐλλιπέστερον, ἢ κατὰ τὴν ἑαυτοῦ δύναμιν, ἠρμήνευσεν, ἴσα τοῖς μεταξὺ τῶν λόγων διορῶσί τι ἕτερον. εἶτα ἐσιώπησεν, ὥσπερ οἱ τῶν λόγων ἐκπεσόντες· βλέψας τε δεινὸν ἐς τὴν γῆν, καὶ προβάς τρία ἢ τέτταρα τῶν βημάτων, παῖε τὸν τύραννον, παῖε ἔβόα· οὐχ ὥσπερ ἐκ κατόπτρου τινὸς εἰδωλον ἀληθείας ἔλκων, ἀλλ' αὐτὰ ὁρῶν, καὶ ξυλλαμβάνειν δοκῶν τὰ δρώμενα. VIII. 26.

1456. μετρίως, *satisfactorily*. Plat. Theæt. 145, d. ἀλλ' ὁμῶς τὰ μὲν ἄλλα ἔχω περὶ αὐτὰ μετρίως.

Ib. At these words, instead of the tumultuous applause which had hitherto attended the dramatic career of our author, a momentary silence prevailed throughout the theatre; after which the audience were seen dispersed into little knots and groups — citizens, strangers, tributaries, knights—the town resident and the country-gentleman—the sophist and the anti-sophist—the philosophical and the unphiloso-

phical—all eagerly canvassing the new piece, and, with some few exceptions, all evidently bringing their several bills of indictment against it. It would be no unamusing task to transcribe their several colloquies; but our present limits confine us to that which spoke the sense of the great body of the common citizens, of that *tyrant majority*, which ruled the theatre as it did the ecclesia and the courts of law.

“Is this a comedy or a tragedy, which we have just been listening to, most excellent Thrasymachus?”

“I’faith, honest Trygæus, that is somewhat more than I can say; but I have a friend here (and he drew from his vest a flask of no ordinary dimensions) whom I usually consult on knotty points, and after proper conference had with him, I shall doubtless speak like an oracle on the matter.” The speaker here applied the flask to his mouth, his eyes being for some time applied to the heavens as if in the investigation of some astronomical problem, the solution of which seemed afterwards to be sought by their being turned as earnestly towards the earth.

“And what says the oracle?”

“Oracles, my friend, should never be hasty in their responses; and on extraordinary occasions the ministering functionary’s palm requires to be doubly greased, before the sacred reply can be expected:” and the speaker again applied his flask to his mouth. “Ah,” said he, stroking the most protuberant part of him, “the god begins to work; but one draught more, and the full tide of inspiration will be upon us. Now then—<sup>i</sup> List and perpend.

“And first says the holy tripod—A Dionysiac comedy was meant to correspond with a Dionysiac festival; and a Dionysiac festival, as we all know, is, and was meant to be, a scene of unbounded mirth, jollity, and revelry. Whatever wisdom therefore a Dionysiac comedy contains ought, under such circumstances, to be wrapt up in as light a form as possible, and even that wisdom dismissed as speedily as possible, to make way for pure laughter and undisguised merriment. What follows? that a drama written on scientific subjects, of which the great body of the spectators know little and care less, and interlarded with dry lectures about virtue, which might have suited the age of <sup>k</sup> Charixenë, but will not do for the present enlightened times, is *from* the purpose of a Dionysiac comedy.”

“And the oracle says right: philosophy and science may be very pretty amusements for our young knights and idlers, who have their time to bestow on such fancies, but to you and me, Thrasymachus, who have the whole business of the ecclesia and the law-courts upon our hands, the things of this lower earth are quite sufficient without troubling ourselves about the things above it. Were it not indeed

<sup>i</sup> On this particular expression, see “Introduction” to the editor’s “Knights” p. 36. For the imaginary character of Thrasymachus himself, see the same “Introduction” generally.

<sup>k</sup> Charixenë, the type of all that was formal and old-fashioned among the Athenians. Eccles. 943.

for the relaxations which the Dionysiac festivals bring with them—but I interrupt the holy tripod—”

“ The holy tripod responds once more—As unrestrained mirth is the prime ingredient of a true comedy, and as of all subjects of mirth, the most legitimate to your true sons of freedom is the follies, blunders, and various fortunes of their rulers, it follows that from them, and such as them, should be drawn the leading characters of a true Dionysiac drama: *Ergo*, to derive its hero from the humbler classes of society is at best a blunder, and that blunder is aggravated, when, instead of washing his foul linen at the Lenæan festival, where none but our own people are present, the author selects the Spring festival for his operation, when the theatre is crowded with strangers, allies, and tributaries.”

“ And the oracle is again correct—‘ Who is this <sup>1</sup> Socrates?’ I heard a little Andrian near me ask of a brother-tributary from Teos. ‘ By the gods, my worthy interrogant, that’s more than I can tell,’ was the reply: ‘ but it was not to hear of such as he that I brought my money-bags to this rapacious and imperious town of Athens, and it is not of such as he, I calculate, that my inquisitive neighbours will be inquiring of me on my return.’ What further the insolent added, may be matter for consideration when I give my vote in the ecclesia, whether the Teian tribute shall be lightened or enlarged at the next assessment;—but the oracle has not yet closed.”

“ It needs no oracle to tell men like you and me, most worthy Trygæus, who, if we shut one eye at times, keep the other wide open, that the worst of this writer’s trespasses has yet to be told. Presuming on his rank, or on the favour which I have hitherto shewn him, it is obvious to me that this <sup>m</sup> knight-poet or poet-knight meditates nothing less than an entire reform of our whole comic stage. Now it is time that he should understand that I’ll have no reforms, but such as I myself originate, and least of all in this my place of relaxation and amusement. *Ergo*, I’ll have, as my good fathers had before me, my broad joke and my broad laugh: what nature dares to *do*, the comic drama shall dare to *speak*. I’ll have my Phallic emblem, and my Phallic song. I’ll have my cordax, as has been my wont, and it shall be a drunken woman who dances it:—my eyes too shall have their entertainment as well as my ears, and instead of being cheated with a little paltry conflagration, they shall have a spectacle more worthy of them—a bridal pomp—a mock-procession—a blaze of torches, or a Chorus quitting the stage to a dance of novel <sup>n</sup> construction. Such are my canons of <sup>o</sup> criticism—they are few in number, and

<sup>1</sup> Ælian Var. Hist. II. 13.

<sup>m</sup> For some conjectures as to the probable station of Aristophanes in society, see the editor’s *Equit.* p. 55.

<sup>n</sup> See *Eccles.* 1166. and cf. conclusions of *Aves*, *Pax*, *Acharn.*, *Equit.*, *Ran.*, &c.

<sup>o</sup> The reader will easily perceive, that the words here put into the mouth of Thrasymachus are little more than an expansion of ideas thrown out in the *Parabasis*, prefixed to this drama. For minor proofs of the author’s wish to correct and improve the comic stage, see *Ranæ* 1—11. *Vesp.* 57—67. *Plut.* 797, &c.

might have been spared altogether; for persons in high authority, like you and me, most excellent Trygæus, ought rather to say what *shall* be done, than give reasons why it should be done:—to which former duty proceed we now forthwith." Here Thrasymachus rose from his seat, and at the top of his voice, and in a form of words which the author and the audience alike understood, proclaimed, "Great is Dionysus of the Spring and the Lenaean Festivals!" to which Trygæus, in a voice scarcely less potent, added, "And down with those who would rob either of their dues!" These watch-words bandied about kept the theatre for a long time in an indescribable state of tumult and confusion, a partial applause from the equestrian benches only leading to more violent opposition on the part of the great body of the citizens, till at length the proper functionary, taking advantage of a moment's cessation from the din, proclaimed "the Wine-flask of Cratinus" as the dramatic piece next to follow. "Ah!" said Thrasymachus, smoothing down the more prominent part of him, and applying his own flask to his mouth, "this promises something better than the musty lecture we have just heard; if the old bard's performance keep pace with its title, (and that it *shall* do so, I almost promise beforehand,) we'll teach this bard-reformist a lesson, which he will not forget in a hurry." That the poet *was* taught a lesson which he did not forget, the *Didascalie* and his subsequent dramas too clearly testify:—but let us not be ungrateful to the poet:—if by learning that he who writes for the Sovereign Multitude must shape his course as that multitude pleases, we have been robbed of many a drama, which, like the present, might have given a stronger pulse to the rising virtues of the young, men of riper years have in some degree been compensated by the great lesson of political instruction, which has in consequence been more strongly stamped upon them. That lesson has taught us, that bad as individual despotism may be, (and atrocious enough, Heaven knows, it has too frequently shewn itself,) a many-headed despotism may be far worse, and that consequently all those who value rational freedom and the moral virtues, which so generally accompany it, will do well to preserve both them and theirs from the baleful domination of either tyranny.

ρ Equivalent to the "Vive le Dionyse" of our neighbours, and the "Bacchus for ever" of our own countrymen. Cf. Act. Apost. XIX. vv. 29. 34.





## A P P E N D I X.

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### NOTE B. p. 111.

FROM the following character, it should appear that the word *irony* bore in the Greek language two very different meanings. In its more common sense it implied that species of fine ridicule, which, under the mask of simplicity, exposes and holds up to derision the failings and obliquities of overweening folly, while it appears to be doing the very reverse. This species of irony presupposes neither a bad heart nor a bad object; and may be managed with so much good temper and real urbanity, as that even the person laughed at shall be compelled to join in the laugh raised against himself. Of this species of irony, the Socrates of Plato has ever been considered the finest model. But far different is the irony described by Theophrastus. There is, says the learned Hottinger, a species of persons (fortunately of not very frequent occurrence) who bring with them a sort of moral paralysis into the world, and seem susceptible of nothing but the honour of misleading every person they meet with. Such a sort of genius is the *εἴρων* of Theophrastus. He is not so much a deceiver, who needs dissimulation for the purpose of concealment, with a view to lay his traps more securely, and bring his purposes to effect without obstruction, as a malicious rogue, whose delight it is to make every one feel his superiority, and who dissembles only so far, as he finds necessary for keeping his person safe from the consequences of his proceedings. It would be actual pain to him to be held for any thing else than what he really is, but his triumph is to know that every body considers him to be a rogue, and no one dares to tell him so. Wide as these two characters at first may seem apart, yet have they more in common than at first sight appears. They differ indeed in scarcely any thing but their object: the ideas of both fall into each other. At

the bottom of both lies a roguish disposition : but in the one case it is a good-hearted disposition ; in the other the reverse. Both characters in their words and actions exhibit the reverse of what they feel and think : both for appearance sake, but not both for purposes of delusion. In both may be traced a laughable contrast ; but in the one case that contrast is accompanied with pleasure, in the other with anger and detestation. The German translator, Hottinger, has entered largely into the consideration of this rare and difficult character, and if in the foregoing sketch, or in the notes which follow, the reader should find himself put in the proper point of view for investigating it further, he must consider himself as almost exclusively indebted to that acute and learned writer.

### Περὶ Εἰρωνείας.

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς τύπῳ λαβεῖν, προσποίησις ἐπὶ χεῖρον πράξεων καὶ λόγων. Ὁ δὲ εἴρων, τοιοῦτός τις, οἶος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν, <sup>a</sup> οὐ μισεῖν\* καὶ ἐπαυνεῖν παρόντας, οἷς ἐπέθετο λάθρα\* καὶ <sup>b</sup> τούτοις συλλυπεῖσθαι ἡττημένοις\* <sup>c</sup> καὶ συγγνώμην δὲ ἔχειν τοῖς κακῶς αὐτὸν λέγουσι. Καὶ

<sup>a</sup> οὐ μισεῖν. Ohne die mindeste Spur von Feindschaft, *without the least trace of enmity*. Hottinger. The learned translator justifies this interpretation by pointing to similar instances of verbs, which, instead of expressing, as their primary signification requires, an impassioned feeling or movement of the mind, are rather used to demonstrate the action in which the passion exhibits itself. Thus the word ἀγανακτεῖν, in this very Character, implies not so much *to be indignant*, as *to break out into those harsh complaints* which are the consequences of indignation. So also in the *fifth* of the Theophrastic Characters, θαυμάζειν is not *to wonder*, but *to express high admiration*. Add Soph. Elect. 359. μισεῖν λόγῳ. Ennius, ap. Cic. de Divin. I. 48. populus ore timebat. Virgil, Æn. V. 505. Intremuit malus, timuitque exterrita pennis, Ales. But, quitting philological remarks, what is the object of our dissembler by this proceeding? Does he really propose to deceive his foe by this dissimulation? Not he, indeed: his object is of a more malicious nature: through this apparent disembarassment and freedom from enmity, of the nature of which his adversary is fully aware, he makes that adversary feel more acutely the bitterness of his contempt. “*You my enemy! let my mode of dealing with you serve as a proof that I do not consider you as entitled to the honour of ranking as such!*”

<sup>b</sup> τούτοις συλλυπεῖσθαι ἡττωμένοις. When his enemy has suffered some disaster, as for instance, the loss of a suit at law, he exhibits a compassionate sympathy for him. A *mauvais plaisant*, says Hottinger, would in such case *wish his enemy joy*. Our dissembler knows better. Instead of a form which might probably be attended by a blow, he adopts one, for which his adversary, though well aware of the falsehood of all this sympathy, is obliged to return him thanks.

<sup>c</sup> καὶ συγγνώμην ἔχειν τοῖς κακῶς αὐτὸν λέγουσι. This translated into common language means, “*And when did it ever trouble me what this man or that man thought of me? Scrubs! say even what you please: I have not to learn what either you or I am!*”

ἐπὶ τοῖς καθ' ἑαυτοῦ λεγομένοις, <sup>d</sup>καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι. <sup>e</sup>Καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξει ἐπαρελθεῖν, καὶ προσποιήσασθαι ἄρτι παραγεγοῖναι, καὶ ὄψε γενέσθαι [αὐτὸν], καὶ μαλακισθῆναι. Καὶ πρὸς τοὺς δαιριζόμενους καὶ ἐριμίζοντας, ὡς <sup>f</sup>οὐ πωλεῖ <sup>g</sup>καὶ μὴ πωλῶν, φήσει πωλεῖν. Καὶ ἀκούσας τι, μὴ προσποιεῖσθαι καὶ ἰδῶν, [φήσει] μὴ ἑωρακέναι. <sup>h</sup>Καὶ μηδὲν ὦν πράττει ὁμολογῆσαι, ἀλλὰ φῆσαι βουλεύεσθαι· καὶ ὁμολογήσας, μὴ μεμνήσθαι. καὶ τὰ μὲν σκέψασθαι φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμάζειν· τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι. Καὶ τὸ ὅλοι, δεινὸς τῷ τοιοῦτῳ τρόπῳ τοῦ λόγου χρῆσθαι, Οὐ πιστεύω· Οὐχ ὑπολαμβάνω. Ἐκπλήττομαι· καὶ λέγειν ἑαυτὸν ἕτεροι γεγοῖναι· καὶ μὴν, Οὐ

<sup>d</sup> καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι. By this trait is exhibited that difficulty of robbing the *εἶρων* here described of that presence of mind, and that moral apathy, which make him insensible to reproach. I knew a person of this kind, says Hottinger, who could listen with the utmost tranquillity to a torrent of reproaches. Instead of making any reply, he would look about the room, under the stove, the table, the chairs. "What is the meaning of this?" said his astonished assailant. "I have been looking," was the reply, "for that dog, to whom the honour of your conversation has been recently addressed."

<sup>e</sup> The contrast between the person applying for an audience (*ἐντυγχάνειν βουλόμενος*) and our dissembler, is vividly marked. The former is evidently pressed by some urgent difficulty, most probably a pecuniary demand, and requires prompt assistance. Our dissembler sees it all in his mind's eye, but affects to see none of it in his cool replies. "I have just come home; it is late; my health is out of order; pray return again." The excuses, as the scoundrel knows, are too courteously made to admit of a reply; and time, he also knows, presses. The applicant hears, curses between his teeth, and goes elsewhere for the aid required.

<sup>f</sup> οὐ πωλεῖ. "Alas! he has no sale for his goods—nothing is stirring in the markets." This of course is a falsehood, and the dissembler's delight is to find that the applicant knows it to be a falsehood, while at the same time he is obliged to admit it as a decent excuse.

<sup>g</sup> καὶ μὴ πωλῶν. But if this is really the case, that he has no sale for his goods, then comes a shrug of the shoulders—"I accommodate you with a loan? why should I not? for when did trade circulate so briskly as it does at present?"

<sup>h</sup> Καὶ μηδὲν κ. τ. λ. "Must he come to a determination upon some matter? there is no getting him to say what he means to do; he will take the matter into consideration; has he, however, come to a determination? then he knows afterwards how to have no recollection whatever about it." Hottinger refers this difficult trait to one of those ticklish occurrences in society, where a man has to act in common with others, and where much depends on the parties coming to a mutual understanding, in order that no mischief may be done through partial and imperfect proceedings. In an occurrence of this kind, some respectable person, it may be, makes inquiry of the dissembler (from an opinion of his cleverness) what part he means to take in the business. The latter sees the applicant's helplessness, and resolves to play upon it: he accordingly acts the undetermined, leaving the applicant to get out of the business as he can, or tells him the very reverse of what he afterwards really does. Does the person thus deceived afterwards charge him with his deception? "Really," says the other, with a cruel indifference, "I never gave the matter another thought: I have no recollection whatever about it."



ταῦτα πρὸς ἐμὲ διεξήει· παράδοξόν μοι τὸ πρᾶγμα· ἄλλω τινὶ λέγε· ὅπως δέ σοι ἀπιστήσω, ἢ ἐκείνου καταγνώ, ἀποροῦμαι.

Ἄλλ' ὅρα μὴ σὺ θάπτον πιστεύης τοιαύτας φωνὰς καὶ πλοκάς καὶ παλιλλογίας· οὗ χεῖρόν ἐστιν εὐρεῖν οὐδέν. Τὰ δὴ τῶν ἡθῶν μὴ ἀπλᾶ, ἀλλ' ἐπίβουλα, φυλάττεσθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις.

NOTE C. p. 112.

*Paronomasia Socraticæ vel Platonicae.*

De Rep. VIII. 555. e. τοῦ πατρὸς ἐκγόνοὺς τόκοις πολλαπλασίους κομιζόμενοι, (spoken of the principal and interest of money.) Phædr. 250. c. ἀσήμαντοι τούτου ὁ νῦν σῶμα περιφέροντες ὀνομάζομεν, (the word ἀσήμαντοι is a playful allusion to the opinion of those philosophers who considered the life on earth to be rather death than life, and the body (σῶμα) to be a tomb (σῆμα).) Phileb. 24. b. γενομένης γὰρ τελευτῆς (*finis*) καὶ αὐτῷ (sc. τὸ μᾶλλον καὶ ἥττον) τετελευτήκατον (*percunt*). Tim. 55. c. ἂν δὴ τις εἰ πάντα λογιζόμενος ἐμμελῶς ἀποροὶ πότερον ἀπείρουσιν ἢ κόσμος εἶναι λέγειν ἢ πέρας ἔχοντας, τὸ μὲν ἀπείρουσιν ἡγήσασιν ἂν ὄντως ἀπείρουσιν εἶναι δόγμα ὦν ἔμπειρον χρεῶν εἶναι, (*mundos esse infinitos, sententiam esse existimet hominis vere eorum imperiti, quorum peritum esse oportet.* ΣΤΕΡΗ.) 2 Leg. 658. a. Κλ. τάχ' ἄν. Ἄθ. Ἄλλ', ὦ μακάριε, μὴ ταχὺ τὸ τοιοῦτον κρίνωμεν, κ. τ. λ. (ταχὺ, i. e. ταχέως, s. τάχα, *confestim, statim*, is introduced to play upon the foregoing word τάχα, *fortasse*.) 658. b. οὐ θαυμαστὸν δὲ εἴ τις καὶ θαύματα (imaguncule, quæ nervis vel filis occultis trahebantur ac movebantur, ita ut viderentur viva esse) ἐπιδεικνὺς μάλιστα ἂν νικᾶν ἡγοῦτο. A frequent paronomasia is found in the words νοεῖν, νοῦς, and νόμος. 4 Leg. 714. a. τὴν τοῦ νοῦ διανομὴν ἐπονομάζοντες νόμον. 8 Leg. 837. e. τὸν δὲ νόμον ὑμῶν, ὅτι νοεῖ περὶ τὰ τοιαῦτα, οὐδέν με ἐξετάζειν δεῖ. 12 Leg. 957. c. ἢ μάτην τοῦνομα νῶ προσήκον κέκτητ' ἂν ὁ θεὸς ἡμῖν καὶ θαυμαστὸς νόμος. But to come to that jingle of words, which we have adverted to in the Aristophanic text. Ion. 536. c. καὶ σχημάτων καὶ ῥημάτων εὐποροῦσι. Hippar. 225. c. ἐν ὁποῖα ἄξια φυτευθῆναι καὶ ὦρα καὶ χώρα. (This play of words has been imitated by Schleiermacher, the very able translator of Plato—auf welchem Grunde und zu welcher Stunde.) Euthyd. 305. d. ἡγοῦνται ὄν, ἐὰν τούτους εἰς δόξαν καὶ ἀστήσωσι μηδενὸς

δοκεῖν ἀξίους εἶναι, ἀναμφισβητήτως ἤδη παρὰ πᾶσι τὰ ρικητήριαι εἰς δόξαν οἴσεσθαι σοφίας πέρι. Cratyl. 400. a. τὴν φύσιν παντὸς τοῦ σώματος, ὥστε καὶ ζῆν καὶ περιέγειν, τί σοι δοκεῖ ἔχειν τε καὶ ὀχεῖν ἄλλο ἢ ψυχὴ; Conviv. 185. c. Πανσαγίου δὲ πανσαμένου. Gorg. 448. c. τέχναι ἐκ τῶν ἐμπειριῶν ἐμπείρως εὐρημέται. Menex. 238. b. κτήσιν τε καὶ χρήσιν διδασκόμενοι. De Rep. VII. 545. e. ὡς πρὸς παῖδας ἡμᾶς παίζουσαι. 8 Rep. 558. b. εἰ μὴ παῖς ὢν εὐθὺς παίζοι ἐν καλοῖς. 560. c. οὔτε πρέσβεις πρεσβυτέρων λόγους ἰδιωτῶν εἰσδέχονται. De Leg. I. 629. c. ὅτι τοὺς μὲν ἐν τῷ πολέμῳ διαφέρουτας διαφερόντως ἐγκεκομμάκας. 643. e. τὴν πρὸς ἀρετὴν ἐκ παίδων παιδείαν. 2 Leg. 653. a. τῶν παίδων παιδικὴν. . . αἰσθησιν. 656. c. τὴν περὶ τὰς Μούσας παιδείαν τε καὶ παιδιάν. 4 Leg. 709. a. τύχαι δὲ καὶ ξυμφοραὶ παντοῖαι πίπτουσαι παντοίως. 5 Leg. 728. e. ὡς δ' αὐτῶς ἢ τῶν χρημάτων καὶ κτημάτων κτήσις καὶ τιμήσεως κατὰ τὸν αὐτὸν ῥυθμὸν ἔχει. 7 Leg. 792. e. κυριώτατοι γὰρ οὖν ἐμφύεται πᾶσι τότε τὸ πᾶν ἦθος διὰ ἔθος. 8 Leg. 837. c. ὁρῶν δὲ μᾶλλον ἢ ἔρων. Philob. 64. e. ξυμπεφορημένη—ξυμφορὰ—(ein zusammengehöriges Wesen. SCHLEIER.) Menex. 240. d. ἀλλὰ πᾶν πλήθος καὶ πᾶς πλοῦτος ἀρετῇ ὑπέκει. 247. a. διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν. 249. c. πᾶσαν πάντων παρὰ πάντα τὸν χρόνον ἐπιμέλειαν ποιουμένη. 5 Leg. 738. a. ὁ μὲν δὴ πᾶς εἰς πάντα πάσας τομὰς εἴληχεν.

## NOTE D. p. 220.

(Socrates loquitur.)

Ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον· τὸ δ' ἄλλο κινουῖν καὶ ὑπ' ἄλλον κινούμενον, παύλαι ἔχον κινήσεως, παύλαι ἔχει ζωῆς. μόνοι δὴ τὸ αὐτὸ κινουῖν, ἅτε οὐκ ἀπολείπον ἑαυτὸ, οὐ ποτε λήγει κινούμενον, ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως. ἄρχὴ δὲ ἀγέννητον. ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γινόμενον γίνεσθαι, αὐτὴν δὲ μηδ' ἐξ ἐνός· εἰ γὰρ ἐκ του ἀρχῆς γίνετο, οὐκ ἂν ἐξ ἀρχῆς γίνετο. Ἐπειδὴ δὲ ἀγέννητόν ἐστι, καὶ ἀδιάφθορον αὐτὸ ἀνάγκη εἶναι. ἀρχῆς γὰρ δὴ ἀπολομένης οὔτε αὐτὴ ποτε ἐκ του οὔτε ἄλλο ἐξ ἐκείνης γενήσεται, εἴπερ ἐξ

i “ Ἀρχή, principium ideale s. formale, prima causa impellens vel formans; in universum tunc ἀρχή est τὸ πρῶτον, ὅθεν ἢ ἔστιν, ἢ γίνεται, ἢ γινώσκεται τι.”  
AST.

ἀρχῆς δεῖ τὰ πάντα γίνεσθαι. <sup>k</sup> οὕτω δὴ γινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὐτὸ κινεῖν. τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὔτε γίνεσθαι δυνατὸν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήναι καὶ μὴ ποτε αὐθις ἔχειν ὅθεν κινήθηεντα γενήσεται. Ἀθανάτου δὲ πεφασμένου τοῦ ὑφ' ἑαυτοῦ κινουμένου, ἡ ψυχῆς οὐσίαν τε καὶ λόγον τοῦτον αὐτόν τις λέγων οὐκ αἰσχυρίζεται. πᾶν γὰρ σῶμα ᾧ μὲν ἔξωθεν τὸ κινεῖσθαι, ἄψυχον, ᾧ δὲ εἶδοθεν αὐτῷ ἔξ' αὐτοῦ, ἔμψυχον, ὡς ταύτης οὔσης φύσεως ψυχῆς. εἰ δ' ἔστι τοῦτο οὕτως ἔχον, μὴ ἄλλο τι εἶναι τὸ αὐτὸ ἑαυτὸ κινεῖν ἢ ψυχὴν, ἔξ' ἀνάγκης ἀγένητόν τε καὶ ἀθάνατον ψυχὴν ἂν εἴη. Περὶ μὲν οὖν ἀθανασίας αὐτῆς ἱκανῶς.

<sup>m</sup> Περὶ δὲ τῆς ἰδέας αὐτῆς ὧδε λεκτέον, οἷον μὲν ἐστι, πάντη πάντως θείας εἶναι καὶ μακρᾶς διηγήσεως, ᾧ δὲ ἔοικεν, ἀνθρωπίνης τε καὶ ἐλάττωτος. ταύτη οὖν λέγωμεν. <sup>n</sup> Ἐοικέτω δὴ ξυμφύτῳ δυνάμει ὑποπτέρου ζεύγους τε καὶ ἡνιόχου. θεῶν μὲν οὖν ἵπποι τε καὶ ἡνιόχοι πάντες αὐτοὶ τε ἀγαθοὶ καὶ ἔξ' ἀγαθῶν, τὸ δὲ τῶν ἄλλων μέμικται. καὶ πρῶτοι μὲν ἡμῶν ὁ ἄρχων ξυνωρίδος ἡνιοχῆι, εἶτα τῶν ἵππων ὁ μὲν αὐτῷ καλὸς τε κάγαθος καὶ ἐκ τοιούτων, ὁ δὲ ἔξ' ἐναντίων τε καὶ ἐναντίος. χαλεπὴ δὴ καὶ δύσκολος ἔξ' ἀνάγκης ἢ περὶ ἡμᾶς ἡνιόχησις. Πῆ δὴ οὖν θνητόν τε καὶ ἀθάνατον ζῶον ἐκλήθη, πειρατέον εἰπεῖν. Πᾶσα ἢ ψυχὴ παντὸς ἐπιμελεῖται τοῦ ἀψύχου, πάντα δὲ οὐρανὸν περιπολεῖ, ἄλλοτε ἐν ἄλλοις εἶδεσι γιγνομένη. Τελέα μὲν οὖν οὔσα καὶ ἐπτερομένη μετεωροπορεῖ τε καὶ πάντα τὸν κόσμον διοικεῖ· ἢ δὲ ἠπτερορρηήσασα φέρεται, ἔως ἂν στερεοῦ τινὸς ἀντιλάβηται, οὐ κατοικισθεῖσα, σῶμα γήϊνον λαβοῦσα, αὐτὸ αὐτὸ δοκοῦν κινεῖν διὰ τὴν ἐκείνης δύναμιν, ζῶον τὸ ξύμπαν ἐκλήθη, ψυχὴ καὶ σῶμα παγὲν, θνητόν τ' ἔσχευ ἐπωινυμίαν· ἀθά-

<sup>k</sup> "The beginning therefore of motion is the thing which moves itself."

<sup>l</sup> "A person therefore may without shame thus explain the nature and idea of the soul."

<sup>m</sup> "Of the soul's essentiality we must thus speak: to say how it is constituted in itself would be a long inquiry, and such as a god only could cope with; but to say what it may be likened to, this is an easier task, and such as a mere man may be equal to."

<sup>n</sup> "Let it be likened to the connate power of a feathered pair of horses and their guide."

<sup>o</sup> Καὶ Πλάτων αὐτὸς, εἰκάσας συμφύτῳ ζεύγει καὶ ἡνιόχῳ τὸ τῆς ψυχῆς εἶδος, ἡνιόχον μὲν, ὡς παντὶ δῆλον, ἀπέφηνε τὸ λογιστικὸν, τῶν δ' ἵππων τὸ μὲν περὶ τὰς ἐπιθυμίας ἀπειθὲς καὶ ἀνάγωγον παντάπασι—τὸ δὲ θυμοειδὲς εὐήμιον τὰ πολλὰ τῷ λογισμῷ καὶ σύμμαχον. Plut. Quæstion. Platon. 1008. c.

<sup>p</sup> "Alles was Seele ist waltet über alles unbeseelte"—all that is soul rules and directs that which is not soul. SCHLEIER.

<sup>q</sup> ἠπτερορρηήσασα, the unfeathered soul, as opposed to the τελέα and ἐπτερομένη soul.

νατον δὲ οὐδ' ἐξ ἐνὸς λόγου λελογισμένου, ἀλλὰ πλάττομεν οὔτε ἰδοίτες οὔθ' ἱκανῶς νοήσαντες θεῶν, ἀθάνατόν τι ζῶον, ἔχον μὲν ψυχὴν, ἔχον δὲ σῶμα, τὸν αἰὲ δὲ χρόνον ταῦτα ξυμπεφυκότα. Ἄλλὰ ταῦτα μὲν δὴ, ὅπῃ τῷ θεῷ φίλοι, ταύτη ἐχέτω τε καὶ λεγέσθω. τὴν δ' αἰτίαν τῆς τῶν πτερῶν ἀποβολῆς, δι' ἣν ψυχῆς ἀπορρεῖ, ἰάβωμεν. Ἔστι δὲ τις τοιάδε.

Ἴ Πέφυκεν ἡ πτεροῦ δύναμις τὸ ἐμβριθὲς ἄγειν ἄνω μετεωρίζουσα, ἣ τὸ τῶν θεῶν γένος οἰκεῖ. κεκοινώνηκε δὲ πῃ μάλιστα τῶν περὶ τὸ σωμα τοῦ θεοῦ [ψυχῆ]. τὸ δὲ θεῖον καλὸν, σοφὸν, ἀγαθὸν καὶ πᾶν ὃ τι τοιοῦτο. τούτοις δὴ μάλιστα τρέφεται τε καὶ αὔξεται μάλιστα τὸ τῆς ψυχῆς πτέρωμα, αἰσχυρῶ δὲ καὶ κακῶ καὶ τοῖς ἐναντίοις φθίνει τε καὶ διόλλυται. Ὅ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς, ἐλαύνων πτητῶν ἄρμα, πρῶτος πορεύεται, διακοιμῶν πάντα καὶ ἐπιμελούμενος· τῷ δ' ἔπεται στρατιὰ θεῶν τε καὶ δαιμόνων, κατὰ ἕνδεκα μέρη κεκοσμημένη. μένει γὰρ Ἔστία ἐν θεῶν οἴκῳ μόνῃ· τῶν δὲ ἄλλων ὅσοι ἐν τῷ τῶν δώδεκα ἀριθμῷ τεταγμένοι θεοὶ ἄρχοντες, ἡγούνται κατὰ τάξιν ἣν ἕκαστος ἐτάχθη. Πολλὰ μὲν οὖν καὶ μακάριαι θέαι τε καὶ διέξοδοι ἐντὸς οὐρανοῦ, ἧς θεῶν γένος εὐδαιμόνων ἐπιστρέφεται, πρᾶττων ἕκαστος αὐτῶν τὸ αὐτοῦ. ἔπεται δὲ ὁ αἰὲ ἐθέλων τε καὶ δυνάμενος· φθόνος γὰρ ἔξω θεοῦ χοροῦ ἴσταται. ὅταν δὲ δὴ πρὸς Ἰδαίτα καὶ ἐπὶ θοιήνῃ ἴωσιν, ἄκραν ὑπὸ τῆν ὑπουράνιον ἀψίδα πορεύονται πρὸς ἄναιτες ἦδη. τὰ μὲν θεῶν ὀχήματα ἰσορρόπως εὐήνια ὄντα ῥαδίως πορεύεται, τὰ δὲ ἄλλα

τ “λόγος λελογισμένος est ratio rite conclusa et probata, cui opponitur λόγος πλαττόμενος, ficta et imaginaria.” AST.

ς “λαμβάνειν, ut dicitur λόγῳ (Parmen. 155, e. Sophist. 249, d.), διανοήματι (de legg. X. 898, e.), διανοία (Sophist. 238, b.) ita etiam simpliciter est capere, percipere.” AST.

τ “Ala ea est natura, ut gravia sublime tollat, ubi deorum habitat genus. Omnium autem eorum, quæ corporea sunt (τῶν περὶ τὸ σῶμα), maxime particeps est divini (ala). Divinum autem est pulchrum, sapiens, bonum et quicquid est huiusmodi. Eo igitur maxime nutritur augeturque animi ala.” HEIND.

ν “Iterum hic est abruptus et obscurus quodammodo, h. l. pæne dithyrambicus, transitus, animi commoti et in rerum sublimium meditatione versantis indicium. Quocirca qui logicam, quam dicunt, sententiarum coheræntiam anxie quaereret, næ ille phantasticam earum pulchritudinem sublimioremque vitam prorsus extingueret. Zeûs, summus Deorum, non solum ætate, sed etiam scientia, Platoni ex Anaxagoræ decretis fuit summa rationis imago.” AST.

ω “Deorum chorus vel exercitus (harmonicæ stellarum vitæ imago) in undecim agmina dispositus est, quia Vesta, duodecima Deorum, in Jovis domo remanet. Hæc quoque ex Pythagoreorum decretis interpretanda sunt. Fuit enim Vesta Pythagoreis ignis, quem dicebant, centralis, Jovis domus et φυλακὴ dicta.” AST.

ξ διέξοδος, percursatio, verbum est astronomicum simulque militare . . . διέξοδοι, expeditiones militares. AST.

γ The feast here spoken of is an intellectual feast.

ζ “Gegen die äusserste unterhimmliche Wölbung schon ganz steil aufsteigen. SCHLEIER.



μόγισ· βρίθει γὰρ <sup>a</sup>ὁ τῆς κάκης ἵππος μετέχων, ἐπὶ τὴν γῆν ῥέπων τε καὶ βαρύνων, <sup>b</sup>ᾧ μὴ καλῶς ἢ τεθραμμένιος τῶν ἡνιόχων. ἐνθα δὴ πότος τε καὶ ἀγὼν ἔσχατος ψυχῇ προκεῖται. αἱ μὲν γὰρ ἀθάνατοι καλούμεναι, ἡνίκα ἂν πρὸς ἀκρῷ γένωνται, ἔξω πορυθεῖσαι ἔσγησαν ἐπὶ τῷ τοῦ οὐρανοῦ ῥώτῳ, στάσας δὲ αὐτὰς περιάγει ἡ περιφορὰ, αἱ δὲ θεωροῦσι τὰ ἔξω τοῦ οὐρανοῦ. Τὸν δὲ <sup>c</sup>ὑπερουράμιον τόπον οὐ τέ τις ὑμνησέ πω τῶν τῆδε ποιητῆς οὐ τέ ποθ' ὑμνήσει κατ' ἀξίαν. ἔχει δὲ ᾧδε. τολμητέον γὰρ οὖν τό γε ἀληθὲς εἰπεῖν, ἄλλως τε καὶ περὶ ἀληθείας λέγοιτα. ἡ γὰρ ἀχρόματός τε καὶ ἀσχημάτιστος καὶ <sup>d</sup>ἀναφῆς οὐσία οὕτως οὐσα ψυχῆς κυβερνήτη μόνῳ θεατῇ νῶ χρηταί· <sup>e</sup>περὶ ἣν τὸ τῆς ἀληθοῦς ἐπιστήμης γένος τοῦτου ἔχει τὸν τόπον. ἄτ' οὖν θεοῦ διάνοια νῶ τε καὶ ἐπιστήμη ἀκηράτῳ τρέφομένη, καὶ <sup>f</sup>ἀπάσης ψυχῆς, ὅση ἂν μέλλῃ τὸ προσῆκον δέξεσθαι, ἰδοῦσα διὸ χρόνου τὸ ὄν ἀγαπᾷ τε καὶ θεωροῦσα τάληθῇ τρέφεται τε καὶ εὐπαθεῖ, ἕως ἂν κύκλῳ ἡ περιφορὰ εἰς ταῦτόν περιενέγκῃ. ἐν δὲ τῇ περιόδῳ καθορᾷ μὲν αὐτὴν δικαιοσύνην, καθορᾷ δὲ σωφροσύνην, καθορᾷ δὲ ἐπιστήμην, οὐχ ἢ γένεσις πρόσεστιν, οὐδ' ἢ ἐστί που ἑτέρα ἐν ἑτέρῳ οὐσα ὧν ἡμεῖς νῦν ὄντων καλοῦμεν, ἀλλὰ τὴν ἐν τῷ ὄ ἔστιν ὄν ὄντως ἐπιστήμην οὐσαν· καὶ τᾶλλα ὡσαύτως τὰ ὄντα ὄντως θεασαμένη καὶ ἐστιαθεῖσα δῶσα πάλιν εἰς τὸ εἶσω τοῦ οὐρανοῦ, οἴκαδε ἦλθεν. Ἐλθούσης δὲ αὐτῆς ὁ ἡνιόχος πρὸς τὴν φάτνην τοὺς ἵππους στήσας παρέβαλεν ἀμβροσίαν τε καὶ ἐπ' αὐτῇ νέκταρ ἐπότισε. καὶ οὗτος μὲν θεῶν βίος. αἱ δὲ ἄλλαι ψυχαὶ, ἡ μὲν ἄριστα θεῶ ἐπομένη καὶ εἰκασμένη ὑπερῆρεν εἰς τὸν ἔξω τόπον τὴν τοῦ ἡνιόχου κεφαλὴν, καὶ συμπεριηρέχθη τὴν περιφορὰν, θορυβουμένη ὑπὸ τῶν ἵππων καὶ μόγισ καθορῶσα τὰ ὄντα· ἡ δὲ τότε μὲν ἦρε, τότε δὲ ἔδν, βιαζομένων δὲ τῶν ἵππων τὰ μὲν εἶδε, τὰ δ' οὐ. αἱ δὲ δὴ ἄλλαι γλιχόμεναι μὲν ἅπασαι τοῦ ἄνω ἔπονται, ἀδυνατοῦσαι δὲ <sup>g</sup>ὑποβρύχια ξυμπεριφέρονται, πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσαι, ἑτέρα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι. θόρυβος οὖν καὶ ἄμιλλα καὶ ἰδρὼς ἔσχατος γίνυεται. οὐ δὴ

a “ὁ τῆς κάκης (i. q. κακίας) ἵππος enim, h. l. cupiditas et voluptas detrahit animam et gravidam reddit; hinc animæ lapsus in terram.” AST.

b ἔ . . . τῶν ἡνιόχων, cuiusque aurigarum.

c “ὑπερουράμιος τόπος est mundus mere intellectualis, ὁ τόπος νοητός, supra solem et mundum visibilem excelsus.” AST.

d ἀναφῆς, void of stuff. “Illa . . . οὐσία spectari non potest nisi a mente, animi gubernatrice.” HEIND. etc.

e περὶ ἣν, circa hanc οὐσίαν, i. e. τὴν τοῦ ὄντως εἶναι ἰδέαν, fingit ceteras ideas positas, ut δικαιοσύνην, σωφροσύνην,” &c. HEIND.

f διάνοια sc.

g ὑποβρύχια im unteren Raume. SCHLEIER. Under the earth's surface. SCHNEID.

κακία ἡμιόχων πολλὰ μὲν χολεύονται. πολλὰ δὲ πολλὰ πτερά θραύονται· πᾶσαι δὲ, πολλὴν ἔχουσαι πόρον, ἀτελεῖς τῆς τοῦ ὄντος θέας ἀπέρχονται, καὶ ἀπελθοῦσαι ἢ τροφῇ δοξαστῇ χρώονται. Ἰὸν δ' ἐνεχ' ἢ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν περὶ ὧν οὐ ἐπίτη, ἢ τε αἷ προσήκουσα ψυχῆς τῷ ἀρίστῳ νομῇ ἐκ τοῦ ἐκεῖ λειμῶνος τυγχάνει οὔσα, ἢ τε τοῦ πτεροῦ φύσις, ᾧ ψυχὴ κοιμήζεται, τοῦτω τρέφεται. θεσμός τε Ἀδραστείας ὕδατος, ἢ τις ἂν ψυχὴ θεῷ ξυνοπαλῶς γενομένη κατὶδῆ τι τῶν ἀληθῶν, μέχρι τε τῆς ἐτέρας περιόδου εἶναι ἀπῆμῶτα, κἂν ἀεὶ τοῦτο ὁρῆται ποιεῖν, ἀεὶ ἀβλαβῆ εἶναι· ὅταν αὖ ἀδυνατήσασα ἐπισπέσθαι μὴ ἴδῃ καὶ ἕτι τι συντυχίᾳ χρηταμένη. ἀήθης τε καὶ κακίας πλησθεῖσα βαρυνθῆ, βαρυνθεῖσα δὲ πτερορηρήσῃ τε καὶ ἐπὶ τὴν γῆν πέσῃ, τότε νόμος ταύτην μὴ φυτεῖσθαι εἰς μημερίαν θηρείαν φύσει ἐν τῇ πρώτῃ γενέσει, ἀλλὰ τὴν μὲν πλείεστα ἰδοῦσθαι εἰς γοιῆν ἀνδρῶς γενησομένου φιλοσόφου ἢ φιλοκάλου ἢ μυσικῶν τινὸς καὶ ἐρωτικῶν, τὴν δὲ δευτέραν εἰς βασιλέως ἐννόμου ἢ πολεμικῶν καὶ ἀρχικῶν, τρίτην εἰς πολιτικῶν ἢ τινὸς οἰκονομικῶν ἢ χρηματιστικῶν, τετάρτην εἰς φιλοπόνου γυμναστικῶν ἢ περὶ σώματος ἰασίν τινα ἐσομένου, πέμπτην μαρτυκῶν βίον ἢ τινα τελεστικῶν ἔξουσαν· ἕκτη ποιητικὸς ἢ τῶν περὶ μίμησίν τις ἄλλος ἀρμόσει, ἑβδόμη δημιουργικὸς ἢ γεωργικὸς, ὀγδόη σοφιστικὸς ἢ σημοκοπικὸς, ἐννάτη τυραννικὸς. Ἐν δὲ τοῦτοις ἅπασιν ὅς μὲν ἂν δικαίως διαγάγῃ, ἀμείνοτος μοίρας μεταλαμβάνει, ὅς δ' ἂν ἀδίκως, χείροτος. εἰς μὲν γὰρ τὸ αὐτὸ ὄθεν ἤκει ἡ ψυχὴ ἐκάστη, οὐκ ἀφικνεῖται ἐτῶν μυρίων· οὐ γὰρ πτεροῦται πρὸ τοσοῦτον χρόνον, πλην ἢ τοῦ φιλοσοφῆσαντος ἀσώλως ἢ παιδευαστήσαντος μετὰ φιλοσοφίας. αὗται δὲ τρίτῃ περιόδῳ τῇ χιλιετῇ, εἰς ἔλονται τρεῖς ἐφεξῆς τὸν βίον τοῦτον, οὕτω πτερωθεῖσαι τρισχιλιοστῷ ἔτει ἀπέρχονται. αἱ δὲ ἄλλαι, ὅταν τὸν πρῶτον βίον τελετήσωσι, κριτέως ἔτιχον, κριθεῖσαι δὲ, αἱ μὲν εἰς τὰ ὑπὸ γῆς δικαιοτήρια ἐλθοῦσαι δίκην ἐκτίνοισιν, αἱ δ' εἰς τοῦρανῶν τινα τόπον ὑπὸ τῆς δίκης κοιμισθεῖσαι διάγουσιν ἀξίως οὐ ἐν ἀνθρώπων εἴδει ἐβίωσαν βίου. τῷ δὲ χιλιοστῷ ἀμφοτέραι ἀφικνούμεναι ἐπὶ κλήρωσίν τε καὶ αἵρεσιν τοῦ δευτέρου βίου, αἰροῦνται ὅτι ἂν ἐθέλῃ ἐκάστη. ἔνθα καὶ εἰς θηρίων βίον ἀνθρωπίνῃ ψυχῇ ἀφικνεῖται, καὶ ἐκ θηρίων, ὅς ποτε ἄνθρωπος ἦν, πάλιν εἰς ἄνθρωπον. Οὐ γὰρ ἢ γε μὴ ποτε ἰδοῦσα τὴν ἀλήθειαν εἰς τῆδε ἤξει

h "Use that nourishment which lies only in appearances."

i "But whence that hot desire to see the region of truth," &c. "Οὐδὲν τοῦ δὴ ἔνεκα solemnis est interrogandi formula." AST.

k "Meeting with some accident or misfortune."

τὸ σχῆμα. Ἰδεῖ γὰρ ἄνθρωπον ξυριέναι κατ' εἶδος λεγόμενον, ἐκ πολλῶν ἰὼν αἰσθήσεων εἰς ἓν λογισμῷ ξυναιρούμενον. τοῦτο δέ ἐστιν ἡ ἀνάμνησις ἐκείνων, ἃ ποτ' εἶδεν ἡμῶν ἢ ψυχῇ ξυμπορευθεῖσα θεῷ καὶ ὑπεριδοῦσα ἃ νῦν ΕἶΝΑΙ φαμεν, καὶ ἡ ἀνακύψασα εἰς τὸ ὄν ὄντως. διὸ δὴ δικαίως μόνη πτεροῦται ἢ τοῦ φιλοσόφου διάνοια· ὁπρὸς γὰρ ἐκείνοις ἀεὶ ἐστὶ μιήμη κατὰ δύναμιν, πρὸς οὓς περὶ ὁ θεὸς ὢν θεῖός ἐστι. τοῖς δὲ δὴ τοιούτοις ἀνὴρ ὑπομνήμασιν ὀρθῶς χρώμενος, τελέους ἀεὶ τελετὰς τελούμενος, τέλεος ὄντως μόνος γίγνεται. ἐξιστάμενος δὲ τῶν ἀνθρωπίνων σπουδασμάτων, καὶ πρὸς τῷ θεῷ γιγνόμενος, βουθετεῖται μὲν ὑπὸ τῶν πολλῶν ὡς παρακινῶν, ἐνθουσιάζων δὲ λέληθε τοὺς πολλοὺς. Phædr. 245, c.—249, e.

NOTE E. p. 258.

Περὶ ἀλαζονείας.

Ἄμελὲι δὲ ἡ ἀλαζονεΐα δόξειεν ἂν εἶναι ἡ προσδοκία τις ἀγαθῶν οὐκ ὄντων. ὁ δὲ ἀλαζῶν τοιοῦτός τις, οἷος ἐν τῷ Ἐπίγραμματι ἐστηκεῶς διαγεῖσθαι ξένοις ὡς πολλὰ χρήματα αὐτῷ ἐστὶν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ἐργασίας δανειστικῆς διεξιέναι, ἡλίκη, καὶ αὐτὸς ὅσα εἴληφε. Καὶ συνιοδοπιόρου δὲ ἀπολαύσας, ἐν τῇ ὁδῷ δεινὸς λέγειν, ὡς μετ' Ἀλεξάνδρου ἐστρατεύσατο· καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισσε· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητήσαι. Καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρ' Ἀντιπάτρου, ἰσχυρὸν δὲ λέγοντα παραγίνεσθαι αὐτὸν εἰς Μακεδονίαν.

1 “Denn der Mensch muss nach Guttingen ausgedrücktes begreifen, welches als Eines hervorgeht aus vielen durch den Verstand zusammengefassten Wahrnehmungen.” SCHLEIER. “Hominis enim est, intelligere id, quod in universum dicitur intelligiturque, quod ex multis proficiscitur αἰσθήσεσι, quæ ratione in unum colliguntur.” HEIND. “λογισμὸς rationem proprie sic dictam, h. l. meram intelligendi, judicandi et ratiocinandi vim significat.” AST.

m “Nobilis hæc est Platonis sententia de recordatione superioris vitæ, quæ discere et cognoscere nihil aliud est, nisi recordari et reminiscendo agnoscere ea, quæ animus in cœlesti jam vita spectaverit.” AST.

n ἀνακύψασα, reaching forth the head.

o “For it is ever, by an act of the memory, as much as possible among those things, by being amongst which God himself is as it were God.”

p “Is rebuked and abused by the many as a person that has lost his way.”

q προσδοκία, more probably προσποίησις.

r Δείγμα, cf. nos in Equit. 943.

s Hottinger proposes τῆς ἐργασίας ταύτης.

t τρίτον λέγοντα, bidding him for the third time. Kuhn, Schwartz, Beck, Hottinger. This interpretation brings out a trait of braggardism much more suitable than Casaubon's, “quæ literæ ipsum vix duobus comitatum in Macedoniam venisse dicunt.”

Καὶ διδομένης αὐτῷ ὕψαγωγῆς ξύλων ἀτελοῦς, εἰπεῖν ὅτι ἀπείρηται, ὅπως μῆδ' ὑφ' ἐνὸς ὠσυκοφαιτηθῆ. Καὶ ἐν τῇ σιταθείᾳ δὲ ὡς πλείω ἢ πέριτε τάλαυτα γένοιτο αὐτῷ τὰ ἀναλώματα διδόντι τοῖς ἀπόροις τῶν πολιτῶν. Καὶ ἀγνώστων δὲ παρακαθημένων, κελεύσαι θεῖναι τὰς ψήφους, καὶ ποσοῦν αὐτὰς [<sup>x</sup> καθ' ἑξακοσίους, κατὰ μίαν]. καὶ προστιθεὶς πιθανὰ ἐκάστοις τούτων ὀνόματα, ποιῆσαι ἑκά τάλαυτα καὶ τοῦτο φῆσαι εἰσειημοχέαι εἰς ἑβράνους αὐτῶν· καὶ τὰς ἑτρηραρχίας εἰπεῖν ὅτι οὐ τίθησιν, οὐδὲ τὰς λειτουργίας ὅσας λειτουργηκε. Καὶ προσελθῶν δὲ τοῖς ἵππους τοὺς ἀγαθοὺς πωλοῦσι, προσποιήσασθαι ὠνητιῶν· καὶ ἐπὶ τὰς <sup>a</sup> κλίνας ἐλθῶν, <sup>b</sup> ἱματισμὸν ζητῆσαι εἰς δύο τάλαυτα, καὶ τῷ παιδί μάχεσθαι ὅτι χρυσὸν οὐκ ἔχων αὐτῷ ἀκολουθεῖ. Καὶ ἐν μισθωτῇ οἰκίᾳ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρώαν, πρὸς τὸν μὴ εἰδῶτα· καὶ ὅτι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

<sup>v</sup> ὕψαγωγή ξύλων ἀτελής, an exportation of timber toll-free. The braggart must still be understood as speaking of his friend and correspondent Antipater. Timber was not an article of such abundance in Attica as to admit of exportation. In Macedonia it was just the reverse.

<sup>w</sup> As was the case with Æschines and Philocrates, on account of the present of timber made them by Philip of Macedon. Demosth. p. 376. 386.

<sup>x</sup> The character of the braggart is much better brought out, and many difficulties avoided, by omitting these words. For the probable manner by which they found their way into the text, see Hottinger.

<sup>y</sup> Cf. nos in Acharn. 559.

<sup>z</sup> Cf. nos in Equit. 88o.

<sup>a</sup> κλίνας. The market where couches are sold. Cf. nos in Acharn. p. 263. Vesp. p. 164. sup. v. 1018.

<sup>b</sup> ἱματισμὸς, furniture for couches.



## ADDITIONS AND CORRECTIONS.

23. κοππατίας. Apollon. Vit. VIII. 4. οὐδ' ἐγραψάμην πω οὐδένα ὑπὲρ τῶν ἰχθύων, οὓς ὠνοῦνται πλείονος, ἢ τοὺς κοππατίας ποτέ, οἱ λαμπροί.

95. This doctrine of the Pythagorean school was not likely to be lost sight of by Apollonius, and he certainly took an appropriate place for the promulgation of it; viz. to his fellow-prisoners at Rome. οἱ ἄνθρωποι ἐν δεσμοτηρίῳ ἔσμεν τὸν χρόνον τοῦτον, ὅς δὴ ὠνόμασται βίος· αὕτη γὰρ ἡ ψυχὴ, σώματι φθαρτῷ ἐνδεθείσα, πολλὰ μὲν καρτερεῖ, δουλεύει δὲ πᾶσιν, ὅποσα ἐπ' ἄνθρωπον φοιτᾷ. οἰκία τε οἷς ἐπενοήθη πρῶτον, ἀγνοῆσαί μοι δοκοῦσιν ἄλλο δεσμοτήριον αὐτοῖς περιβάλλοντες, καὶ γὰρ δὴ καὶ ὅποσοι τὰ βασιλεια ὑκοῦσιν, ἀσφαλῶς αὐτοῖς κατεσκευασμένα, δεδέσθαι μᾶλλον τούτους ἡγώμεθα, ἢ οὓς αὐτοὶ δήσουσι. The effect of this and many similar specimens of philosophic reasonings on the fellow-captives of Apollonius is not a little cheering. Previously they had been very despondent and melancholy; but now—οὕτω τοὺς ἐν δεσμοτηρίῳ τὰ ρηθέντα μετέβαλον, ὡς σίτου τε οἱ πολλοὶ ἄψασθαι, καὶ ἀπελθεῖν τῶν δακρύων, βῆναί τε ἐπ' ἐλπίδος, μηδ' ἂν παθεῖν μηδὲν ἐκείνῳ ξυνόντες. VII. 26.

96. ἐπεὶ δὲ ἔγνω διαλέγεσθαι, τὰ μὲν ὀμιλούμενα τῶν χωρίων καὶ ἀτακτοῦντα παρητέιτο, φήσας, οὐκ ἀνθρώπων ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν. Philost. de Apoll. I. 16.

218. So the Indian messenger, dispatched by the philosophers of the country to meet Apollonius. 'Ο δὲ Ἰνδὸς ἔφη . . . "σὲ μὲν ἦκιν ὡς ἔχεις, κελεύουσι γὰρ αὐτοί." τὸ μὲν δὴ αὐτοὶ Πυθαγόρειον ἤδη τῷ Ἀπολλωνίῳ ἐφάνη, καὶ ἠκολούθει χαίρων.

229. Laert. de Pythagora VIII. 28. εἶναι δὲ τὴν ψυχὴν, ἀπόσπασμα αἰθέρος. Philost. de Apollon. I. 9. καὶ τὸν οἶνον καθαρὸν μὲν, ἔφασκεν, εἶναι πόμα, ἐκ φυτοῦ οὕτως ἡμέρου τοῖς ἀνθρώποις ἤκοντα, ἐναντιοῦσθαι δὲ τῇ τοῦ νοῦ συστάσει, διαβολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα. Id. III. 42. ὅθεν οὐ χρὴ θαυμάζειν, εἰ καὶ σὺ τὴν ἐπιστήμην ξυνείληφας, τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα.

241. τίς οὖν ἡ τέχνη τὰνδρός (Apollonii sc.); πάντου τὸν χρόνον, ὃν ἐβίω, λέγεται θαμὰ ἐπιφθέγγεσθαι· λάθε βιώσας· εἰ δὲ μὴ δύναιο, λάθε ἀποβιώσας. Apollon. Vit. VIII. 28.

242. Apollon. Vit. VI. 15. ζοικας, ἔφη, εὖσιτος εἶναι, καὶ δεινὸς φαγεῖν. δεινότατος μὲν οὖν, ἔφη, ὅς κ. τ. λ.

264. According to the narrative of Apollonius, Pythagoras must have derived this opinion from the philosophers of India. At all

events, when the chief of those philosophers is questioned by the former as to the materials of which the world was composed, Ἐκ στοιχείων, μῶν, ἔφη (Apollon. sc.), τετάρων; the answer returned is, Οὐ τετάρων, ἔφη ὁ Ἰάργχας, ἀλλὰ πέντε. καὶ τί ἂν, ἔφη (Apollon.), πέμπτον γένοιτο παρὰ τὸ ὕδωρ τε καὶ τὸν ἀέρα, καὶ τὴν γῆν, καὶ τὸ πῦρ; ὁ αἰθῆρ, εἶπεν, ὃν ἠγείσθαι χρὴ γένεσιν θεῶν εἶναι. τὰ μὲν γὰρ τοῦ ἀέρος ἔλκοντα θνητὰ πάντα, τὰ δὲ τοῦ αἰθέρος, ἀθάνατά τε καὶ θεῖα. III. 34.

265. δέσποιναι. Παριόντας δὲ αὐτοὺς εἰς τὴν μέσσην τῶν ποταμῶν, ὁ τελώνης, ὁ ἐπιβεβλημένος τῷ Ζείγματι, πρὸς τὸ πινακίον ἦγε, καὶ ἠρώτα ὅ τι ἀπύρουν; ὁ Ἀπολλώνιος, ἀπάγω, ἔφη, σωφροσίην, δικαιοσύνην, ἀρετήν, ἐγκρίσειαν, ἀνδρείαν, ἄσκησιν, πολλὰ καὶ οὕτω θήλεα εἶρας ὀνόματα. ὅν ἦν βλεπων τὸ ἑαυτοῦ κέρδος, ἀπογράψαι οὖν ἔφη τὰς δοῦλας. ὁ δὲ οἷς ἕξοστω εἶπεν· οὐ γὰρ δούλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας. Phil. de Apollon. I. 20.

271. Apollon. Vit. III. 27. τοὺς δὲ οἰνοχόους τοὺς χαλκοὺς ἀρύεσθαι μὲν φησι ξυμμέτρως τοῦ τε οἴνου καὶ τοῦ ὕδατος.

283. "In the Seven Chiefs Æschylus expressively calls the moon *νυκτὸς ἀφθαλμὸς, the eye of the night*. In the same spirit Shakspeare, in Richard II., calls the sun, 'the searching eye of heaven,' and Milton, in the Morning Hymn, 'the world's eye and soul.'" Harford's Agamemnon of Æschylus, p. 152.

311. *τερατεία*. Hierocles, one of "the Golden Chain," after recounting some of the feats of Apollonius, adds, *τίνας οὖν ἕνεκα τούτων ἐμνήσθην; ἵνα ἐξῆ συγκρίνειν τὴν ἡμετέραν ἀκριβῆ καὶ βεβαίαν ἐφ' ἑκάστῳ κρίσιν, καὶ τὴν τῶν Χριστιανῶν κουφότητα. εἶπερ ἡμεῖς μὲν τὸν τοιαῦτα πεποιηκότα οὐ θεόν, ἀλλὰ θεοῖς κεχαρισμένον ἀνὴρα ἠγούμεθα. οἱ δὲ δι' ὀλίγας τερατείας τινὰς τὸν Ἰησοῦν Θεὸν ἀναγορεύουσι*. Eusebius in Hierocl. cap. 2.

341. *κομήτης*. That Apollonius considered the term as belonging to Pythagoras the philosopher, is evident from his own practices. *ἀνῆκέ τε τὴν κόμην καὶ ἐν τῷ ἱερῷ ἔζη*. I. 9. καὶ αὐτὸ δὲ τὸ ἄνετον τῆς κόμης ἐκ Πυθαγόρου ἐπήσκησα. I. 32. Ejusd. Epist. VIII. So also his Indian philosophers *κομῶν ἐπιτηδεύουσιν*, III. 15. See further VIII. 6.

350. *ἀφικομένων δὲ, μικροῦ μὲν ἐδέησε καὶ φωνὴν ἐπ' αὐτοὺς ῥῆξαι, παθόντι πρὸς τὰ τῶν πολλῶν δάκρυα*. Philost. de Apollon. I. 15.

357. *τερωτῶδης*. Eusebius in Hieroclem, cap. 17. καὶ εἴ τί περ ἄλλο τερωτῶδες ποτὲ μεθολόγοις τισὶν ἀναπέπλωσται, εἰ μάλιστα πιστὰ καὶ ἀληθέστατα, ὡς ἐν παραθέσει τούτων, ἀναφανήσεται. (He is speaking of the prodigies which Apollonius professes to have witnessed among the Brachmans, or philosophers of India.)

362. "They who in old times paid their devotion to the elements, imagined those elements to be capable of giving or withholding rain

at pleasure. Therefore we find the prophet Jeremiah (XIV. 22.) reclaiming that power to Jehovah, as the God who made and governed the world. 'Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Jehovah our God? Therefore we will wait upon thee: for thou hast made all these things.'" Horne on the Psalms. (Ps. CXXXV.)

403. προῶν δὲ ἐς ἡλικίαν, ἐν ἧ γράμματα, μνήμης τε ἰσχύον ἐδήλου καὶ μελέτης κράτος. Philost. de Apollonio I. 7.

415 λιβανωτὸν ἐπιτιθέναι: cf. nos in Vesp. 96.

416. ἀτυχήσεις. "Qui scopum ferire nequit ἀτυχεῖ, qui difficulter victum et alia necessaria assequitur δυστυχεῖ." Simpson ad Epict. c. 6.

421. ἐν τῷ δήμῳ, in the ecclesia. The term has been illustrated by us in Vesp. 606.

424. ὦν ἰμείρεις. Æsch. Ag. 914. ἰμείρειν μάχης. Soph. Inc. Fr. 31. ἐν κακοῖσιν ἰμείρει βίου. Eurip. Iph. Aul. 486. γάμων ἰμείρομαι. Timon in Sillis ap. Laert. VII. 15. καὶ Φοίνισσαν ἴδον λιχνόγραυν σκιερῶ ἐνὶ τύφῳ | πάντων ἰμείρουσαν.

465. τό τοι μνημονικὸν, ἑκατοντούτης γενόμενος, καὶ ὑπὲρ τὸν Σιμωνίδην ἔρρωτο. Philost. de Apollon. I. 14. So also in the examination of aspirants to philosophy with Apollonius's king of India: διορᾶν τὸν νέον, καὶ βασιανίζειν, πρῶτον μὲν, εἰ μνημονικός· εἶτα κ. τ. λ. II. 30. The commendation of Apollonius by the same monarch to the philosophic Iarchas (καὶ γὰρ λέγει ἄριστα ἀνθρώπων, καὶ μέμνηται, II. 41.), and the subsequent compliments of Iarchas himself (καὶ ἄλλως, ὦ Ἀπολλώνιε, μεστόν σε ὀρῶ τῆς μνημοσύνης, ἣν ἡμεῖς μάλιστα θεῶν ἀγαπῶμεν, III. 16.) are all to the same effect.

473. τραγήματα δὲ καὶ λάγανα ἐσιτεῖτο, καθαρὰ εἶναι φάσκων, ὅποσα ἡ γῆ αὐτῇ δίδωσι. Phil. de Apoll. I. 8. ἔστι γὰρ τῶν Ἀραβίων ἤδη κοινόν, καὶ τὸ ὀρνίθων ἀκούειν μαντευομένων ὅποσα οἱ χρησμοί. ξυμβάλλονται δὲ τῶν ἀλόγων, σιτούμενοι τῶν δρακόντων, οἱ μὲν, καρδίαν, φασίν, οἱ δὲ ἦπαρ. Id. I. 20.

481. φωρᾶν, to search for hidden things. The searcher was stripped of his upper garment for a very obvious reason: viz. that he might not convey in it the article of which he professed himself to have been robbed, and thus trump up a false accusation. Ran. 1358. παράφηνον ἐς Γλύκης, ὅπως ἂν εἰσελθοῦσα φωράσω.

489. μὴ γὰρ αἰμάττειν τοὺς βωμοὺς, ἀλλ' ἡ μελιτοῦττα, καὶ ὁ λιβανωτὸς, καὶ τὸ ἐφθυμῆσαι, φοιτᾶν ταῦτα τοῖς θεοῖς παρὰ τοῦ ἀνδρὸς τούτου (Pythag. sc.). Vit. Apoll. Tyan. I. 1.

606. μὰ τὴν Ἀναπνοήν. The truly Pythagorean genius of this oath will be better felt by observing how the εἰπνοία (*facilis respiratio*) occurs in the 52nd Ep. of Apollonius. Ἐάν τις ἀνδρὶ Πυθαγορείῳ συγγένηται, τίνα παρ' αὐτοῦ λήψεται, καὶ ὅποια; φαίην ἂν ἔγωγε νομοθετικὴν, γεωμετρικὴν, ἀστρονομίαν, ἀριθμητικὴν, ἁρμονικὴν, μουσικὴν, ἰατρικὴν, πάσαν θείαν μαντικὴν· τὰ δὲ καλλίω, μεγαλοφροσύνην, μεγαλοψυχίαν, μεγαλοπρέπειαν . . . εὐαισθησίαν, εὐκινήσιαν, εὐπνοίαν, εὐχροίαν κ. τ. λ.

680. Apollonius's philosophic king of India is a water-drinker for this purpose; viz. that he may catch a λεπτὸν ὕπνον, ὃν περ' ἄκροισ τοῖς ὀφθαλμοῖς ἐφίξάνειν φῶμεν, οὐ τῷ νῷ. Π. 35.

723. κάτοπτρον. SCHOL. ἔστι δὲ καὶ Πυθαγόρου παίγνιον διὰ τοῦ τοιοῦτου κατόπτρου. πληροσελήνου τῆς σελήνης οὐσσης, εἴ τις ἔσοπτρον ἐπιγράψειεν αἵματι ὅσα βούλεται, καὶ προειπῶν ἐτέρῳ στῆναι κατόπιν αὐτοῦ, δείκνυσι πρὸς τὴν σελήνην τὰ γράμματα, κάκεῖνος ἀτενίσαι ὁ πλησίον εἰς τὸν τῆς σελήνης κύκλον, ἀναγνοίη πάντα τὰ ἐν τῷ κατόπτρῳ γεγραμμένα, ὡς ἐπὶ τῆς σελήνης γεγραμμένα.

729. πεντετάλαντος δίκη. A suit of law in which the assessment is laid at five talents.

788. τί τοῦτ' ἐγέλασας; Plat. Gorg. 473, d. τί τοῦτο γελᾷς; Xen. Conviv. ἢ τότε γελᾷτε;

810. γνῶθι σαυτόν. For extracts from ancient writers generally on this subject, see Stobæi Sermones, 21. The nearest approach to the Socratic opinion on this subject is that of the Pythagorean philosopher Heraclitus, as recorded by Aristonymus. Ἡράκλειτος νέος ὢν πάντων σοφώτερος, ὅτι ἤδει ἑαυτὸν μηδὲν εἰδῶτα. See also on this subject Menage ad Laert. I. 40. Apollon. Vit. VII. 14.

814. σοροπηγός (σορός, πήγνυμι), a *coffin-maker*, i. e. in order that they may be ready with their work: Phidippides considering that what between age and madness, his father was not long for this world. Lysist. 599. σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις; | χοιρίον ἔσται σπορὸν ὠνήσει.

P. 49. (foot-note) for παντοῖα δὲ l. παντοῖα δὴ.

for ἔτι καθημένους l. καθημένους ἔτι.

P. 113. In consequence of an inadvertence, the reference *infra*. will, prior to this page, be occasionally found to point to *one* verse earlier than it ought to do: for example, to v. 730. instead of v. 731.

P. 176. and elsewhere, for Adicæologus read Adicologus.

P. 144. Reverse the notes to δίδαγμα and ἀλέκτορα: and for, cf. *infr.* 644. (p. 108.) read, cf. *infr.* 642.



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 ψαρὸς 1178.  
 ψέγειν 998. 1008.  
 ψεῦδεσθαι 260.  
 ψήφισμα 1375.  
 ψιθυρίζειν 968.  
 ψόφος 1319.  
 ψύλλα 146. 150.  
 ψύχειν 152.  
 ψυχή 95. 686.  
 Ὀκεανὸς 270. 276.  
 ὦρα 543. 1071.  
 ὠχρίαν 104.  
 ὠχρὸς 975. 1067.

*Formulae.*

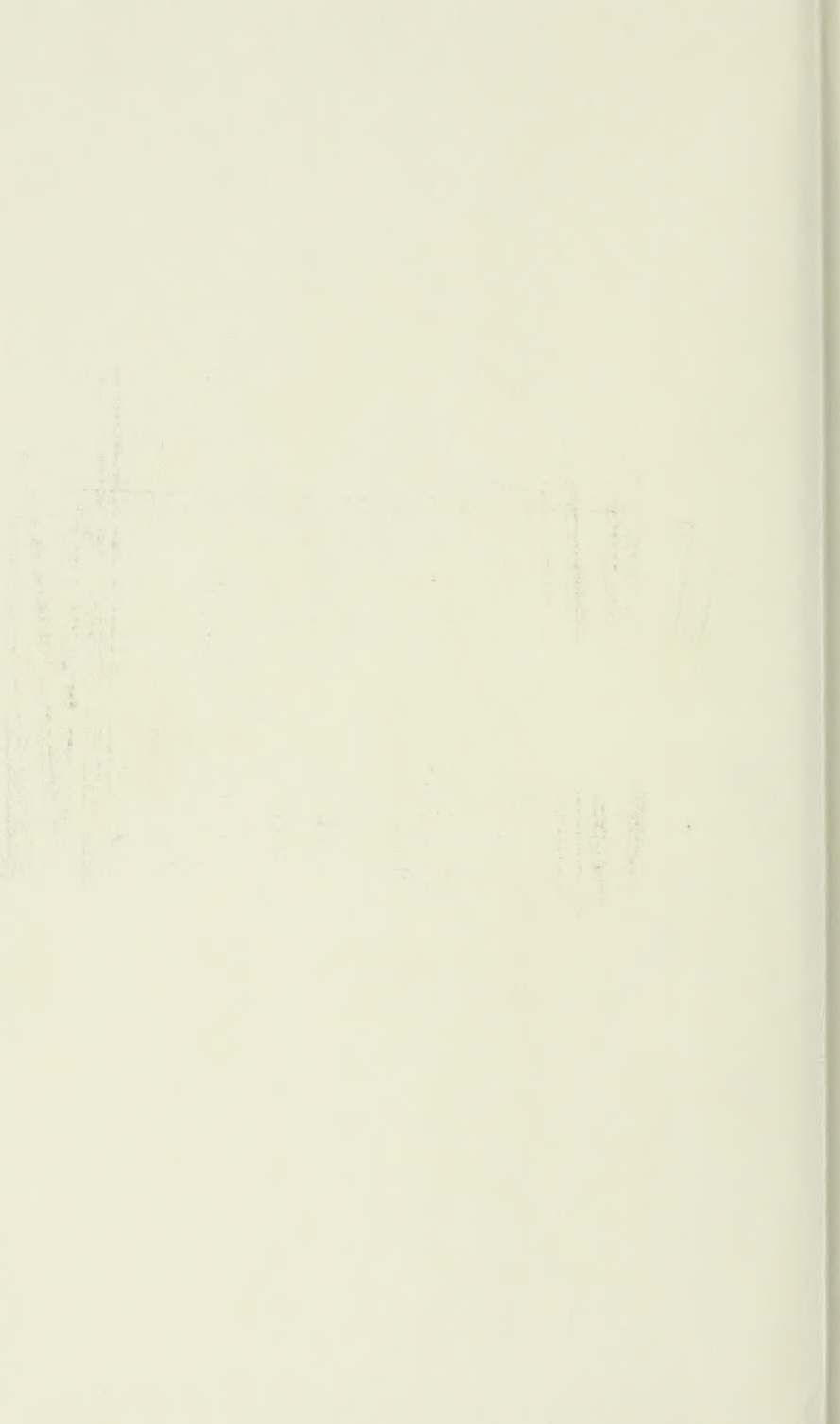
- τὸ χρέμα τῶν νυκτῶν, ὅσον  
 ἀπέραντον 2.  
 ἐς τὴν κεφαλὴν τρέπεσθαι  
 40.  
 δίκαια κᾶδικα 100.  
 ἐξελῶ σ' ἐς κόρακας 124.  
 τί ταῦτ' ἔχων στραγγεῖο-  
 μαί 132. 490.











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