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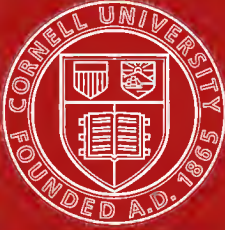
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Clouds of Aristophanes.



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ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ.

THE

CLOUDS OF ARISTOPHANES.

THE GREEK TEXT

WITH

A TRANSLATION INTO CORRESPONDING METRES,

AND

ORIGINAL NOTES.

cy
B. F. Jones

πάντα καθαρὰ καθαρῶις.

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P R E F A C E.

It is a question confessedly difficult to answer, in what manner and to what extent a translator is bound to conform to the conventional decorum of the age and nation in which he lives: whether he is to omit whatever in the least degree runs counter to those rules by which an author is now happily compelled to abide, a method which would infallibly destroy the whole humour of some of the most felicitous, and withal the most harmless passages of Greek Comedy and Roman Satire, or to follow his author even in his wildest extravagances, which would in many cases render his translation unreadable to by far the greater portion of English Society. It has been my endeavour to steer, as far as has been in my power, clear of either extreme: to leave nothing in my translation which can justly offend the classical reader: while at the same time I have not dared entirely to ignore any passage which seemed necessary to the full understanding of the true position of an author, who in spite of these occasional blemishes has been at all times venerated as well as admired, and that too even on moral grounds, by the best and wisest of mankind. For it must have been something more than the exuberance of wit which overflows every page of these Comedies, something more than that brilliancy of sarcastic humour which no imitator has ever approached, and of which, I sincerely hope and believe, no translation can entirely denude them; it must have been something beyond all this which has endeared Aristophanes in such a remarkable degree to so very many great and illustrious names, and among them, as is well known, to one of the severest Saints of the Christian Church, the "Glorious Preacher," St. Chrysostom. It was doubtless the excellence of their moral doctrines, the practical good sense, which, as Gibbon

truly remarks, is a faculty rarer and more precious than genius, and with which Aristophanes can, when he chooses to speak soberly, treat the great questions of Religion and Politics in Athens, and lay bare the causes of decay which were hurrying on that bright Republic to internal misery and external ruin. "Men smile," says Mr. Sewell, in his eloquent Introduction to the Dialogues of Plato^a, "Men smile when they hear the anecdote of one of the most venerable fathers of the Church, who never went to bed without Aristophanes under his pillow. But the noble tone of morals, the elevated taste, the sound political wisdom, the boldness and acuteness of the satire, the grand object, which is seen throughout, of correcting the follies of the day, and improving the condition of his country,—all these are features in Aristophanes, which however disguised, as they intentionally are, by coarseness and buffoonery, entitle him to the highest respect from every reader of antiquity. There is as much system in the Comedies of Aristophanes as in the Dialogues of Plato. No one play is without its definite object: and the state of national education as the greatest cause of all [the vitiated condition of the public mind] is laid open in the Clouds. Whatever light is thrown by that admirable play upon the character of Socrates, and the position which he occupies in the Platonic Dialogues, it is chiefly valuable as exhibiting in a short but very complete analysis, and by a number of fine Rembrandt-like strokes, not any of which must be overlooked, all the features of that frightful school of sophistry, which at that time was engaged systematically in corrupting the Athenian youth, and against which the whole battery of Plato was pointedly directed." Moreover it may be observed that the Clouds is far the purest and the most refined of all the productions of the Aristophanic Muse: it was an attempt, as he says himself, to raise Comedy out of a mere coarse and licentious αἰσχρολογία^b to a philosophic and elegant entertainment: an attempt which unfortunately failed, and the result of that failure may be witnessed in most of the poet's later plays: but an attempt carried out with so much taste and

^a p. 41.

^b Aristotle says that the New Comedy succeeded in a similar attempt. Τοῖς μὲν γὰρ (the old Comedians) γελοῖον ἦν ἡ αἰ-

σχρολογία· τοῖς δὲ μᾶλλον ἢ ὑπόνοια· διαφέρει δ' οὐ μικρὸν ταῦτα πρὸς εὐσημοσύνην. Eth. Nic. IV. viii. 6.

vigour, that it would undoubtedly have been the most successful work of Aristophanes, had it not been for its one great and indelible blemish, its complete and entire misrepresentation of the character and tendencies of Socratic philosophy.

And this, it must be confessed, is another objection to the Play, far more formidable than the plea, which we have just considered, of its occasional indelicacy. But even this may be safely disregarded : for it is not difficult to discover the cause of the enmity which Aristophanes entertained towards Socrates : nor is it necessary that the character of either the one or the other should be vilified, (as has too often been done,) to account for it. The spirit of a new intellectual æra was brooding over Athens : from one extremity of the Hellenic world to the other, from the coast of Ionia to the coast of Italy, the movements of philosophy were beginning to make themselves felt. Nor can it be denied that this change was accompanied by a change for the worse in the morals and character of the people : the old faith was breaking up, and no new one was offered to their minds : it cannot be denied that the Athenians of the Peloponnesian War had degenerated in generosity, in uprightness, in Pan-hellenic patriotism from the men of Marathon and Plataea. And doubtless there were at Athens many excellent men who sighed for the integrity, the honour, the moral rectitude of the good old times ; who were content to live as their fathers lived, to die as their fathers died : to be no wiser than their ancestors. And this principle though unsound ^c is nevertheless always respectable, and if sometimes a check to beneficial improvement is more frequently a guard against rash and hasty innovation. Such a spirit found an interpreter in Aristophanes : he looked back with regret to the days when the whole education of an Athenian was “to call for his rations and to say his *Rhyppapæ*,” as distinguished, as indeed they were, by the superior simplicity, honesty, and temperance of their discipline, and he viewed with disgust and

^c “If all other things fail, men fly to this, that such or such things pleased our ancestors, and it were well for us if we could but match them. They set up their rest on such an answer, as a sufficient con-

futation of all that can be said : *as if this were a great mischief that any should be found wiser than his ancestors.*” Sir Thomas More, *Utopia*, (Bp. Burnet’s translation.)

apprehension this whole intellectual tendency which appeared to be bringing immorality and licentiousness in its train. His fault was that he did not discriminate : that he did not discern that the tendency was already taking two directions : that he confounded the efforts of Socrates to go on and build up a new and better morality in the place of the old which was now irretrievably undermined, with the sophistical school which would overthrow the old without substituting anything in its place : that he did not see that the only way then practicable of resisting the sophistical theories, was the way in which Socrates was attempting to proceed : that he looked upon their disputes as *κεραμῆως κεραμῆι*, and identifying the two systems which were alike merely in their onward tendency and intellectual progress, thought he should be doing God service by acting against the whole. We, with the writings of Plato and Xenophon in our hands, know that he was wrong : but with his own writings in our hands, that he was honest, who shall dare deny ?

Still, although the opposition of Aristophanes to the spread of literature on the score of the blow thereby inflicted on the old principles of virtue and of honour, must by no means be carelessly confounded with the willing ignorance of such cavillers as the Bestius of Persius, (Sat. vi. 37.), and the Jack Cade of Shakespeare's Henry the Sixth ('He hath corrupted the youth of our age by erecting a grammar school,' Part II. Act iv. sc. 7) : and although the idea of his having been incited to this opposition by pecuniary motives, by the bribes of Anytus and Melitus, is universally surrendered, and can indeed be refuted on chronological considerations^a, in spite of all this, a deep blot must always remain upon the memory of Aristophanes, as having forwarded actually if not intentionally, the foulest deed, save one, that ever disgraced the annals of mankind, the accusation and execution of Socrates. The words

^a Mr. Gilbert Cooper in his learned and ingenious Life of Socrates says, 'Ælian has made a most egregious blunder when he says that Melitus was concerned in hiring Aristophanes to compose it : for Melitus, when Socrates was brought to his trial (which was three or four and twenty years after this play was performed) is

called even then a young man : *νέος τίς μοι φαίνεται καὶ ἀγνώστος*, says Socrates, Euthyphron ad init. If therefore he was then a young man, he certainly must have been too young to have entered into any plots four and twenty years before that time.' p. 55, note. See also Wigger's Life of Socrates, chapter 7, section 3.

of the Platonic Apology are too plain to be misunderstood: τὴν ἀνωμοσίαν δεῖ ἀναγνῶναι αὐτῶν. “Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τὰ τε ὑπὸ γῆς καὶ οὐράνια, καὶ τὸν ἥττω λόγον κρείττω ποιῶν, καὶ ἄλλους ταῦτα ταῦτα διδάσκων.” Τοιαύτη τίς ἐστι ΤΑΥΤΑ ΓΑΡ ΕΩΡΑΤΕ ΚΑΙ ΑΥΤΟΙ ΕΝ ΤΗ ΑΡΙΣΤΟΦΑΝΟΥΣ ΚΩΜΩΔΙΑΙ, Σωκράτη τινα ἐκεῖ περιφερόμενον φάσκοντά τε ἀεροβατεῖν καὶ ἄλλην πόλλην φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν πέρι ἔπαίω. Apol. 19 B.—It is urged that twenty years after its publication a Comedy which was not even then successful could not have had so powerful an influence over the Athenian mind: but Plato was a contemporary speaking of what he felt and knew: and his testimony, partial as he was to Aristophanes, must be held fully sufficient to establish the fact. Doubtless Aristophanes regretted the fatal result: doubtless he would join in the universal repentance which pervaded Athens, and sympathise with those deeply pathetic lines of the Poet whom he uniformly connected with Socrates, addressed to the Athenian audience,

ἐκάνετε, ἐκάνετε τὰν πάνσοφον
Τὰν οὐδὲν ἀλγύνουσαν ἀήδονα μουσῶν ^ε.

Ye have slain—ye have slain—the wisest in song,
The Nightingale of Science, who had done you no wrong.

And it is observed by Meineke that the Poets of the Middle Comedy who attacked and wrote against Plato, did it in a much more gentle and kindly spirit than that which animates the Clouds.

But although an entire misrepresentation of the Socratic philosophy, the picture in the Clouds is a faithful resemblance of what Mr. Mitchell calls “the outer Socrates:” so faithful that as Diogenes Laertius ^f observes, Aristophanes is often really praising him, when he thinks he is holding him up to derision. Without this external likeness the satire could not have had its prodigious effect alike upon the enemies and the friends of Socrates. He himself, conscious as he was of the internal dissimilarity, was, not improbably, the least

^e Eurip. Palamedes, ap. Diog. Laert., II. v. 44.

^f Diog. Laert., II. v. 27. Οἱ κωμωδο-

ποιοὶ λανθάνουσι ἑαυτοὺς, δι’ ὧν σκώπτουσι, ἐπαυοῦντες αὐτὸν, and he quotes Clouds

410 sq.

moved of the audience. Ἰκανὸς ἦν καὶ τῶν σκωπτόντων αὐτὸν ὑπερορᾶν, says his biographer ε, "He could afford even to contemn the scoffs of his assailants." Indeed that Socrates was believed to have disregarded the attack of the Comedian may be gathered with great probability from the well-known anecdote recorded by Ælian^b that he stood up in his place in the Theatre the whole time that the play was being acted; that his followers felt it deeply, may be concluded with certainty from the frequent allusions to the Clouds in the Dialoguesⁱ which are extant to this day. But their sense of the injustice with which Aristophanes had treated their master, did not for a moment lessen their admiration of his genius^k: Plato sent this very Comedy to Dionysius of Syracuse, as a specimen of the splendour of Athenian litera-

^ε Diog. Laert., II. v. 26.

^b So Plutarch: Ἀριστοφάνους δὲ, ὅτι τὰς Νεφέλας ἐξέφερε, παντοίως πᾶσαν ὕβριν αὐτοῦ (against Socrates) κατασκευαννυτός, καὶ τινος τῶν παρόντων, τὰ τοιαῦτα ἀνακωμωδοῦντος, οὐκ ἀγανακτεῖς, εἰπόντος, ὦ Σώκρατες; μὰ Δί, οὐκ ἔγωγε, ἔφησεν, ὡς γὰρ ἐν συμποσίῳ μεγάλῳ τῷ θεάτρῳ σκάπτομαι. Περὶ παιδῶν ἀγωγῆς.

ⁱ See for example the quotation from Apology, 19. B. given above. Add Xenophon Symposium vi. 6. εἶπεν ὁ Συρακόσιος, Ἔρα σὺ δὲ Σώκρατες ὁ Φροντιστῆς ἐπικαλούμενος;—εἰπέ μοι πόσους ψύλλης πόδας ἐμοῦ ἀπέχει. (the emendation of Wieland and Dindorf, ψύλλα—ἐαυτῆς ἄλλεται is too violent: the present reading gives a very good sense). ταῦτα γὰρ σε φασὶ γεωμετερεῖν. Compare Clouds, 145.—Plato Symposium, 221, B. ἔπειτα ἔμοιγε ἐδόκει (ὁ Σωκράτης), ὦ Ἀριστόφανες, τὸ σὸν δὴ (Cf. Æsch. Agam. 550.) τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι, ὥσπερ καὶ ἐνθάδε, βρενθόμενος καὶ τῶφθαλμῷ παραβάλλον. Com-

pare Clouds, 356.—Gorgias, 486. Νῦν γὰρ, says Callicles, εἴ τις σοῦ λαβόμενος ἢ ἄλλου ὄπουσῶν τῶν τοιοῦτων εἰς τὸ δεσποτήριον ἀπαγάγει, φάσκων ἀδικεῖν μηδὲν ἀδικοῦντα, οἷσθ' ὅτι οὐκ ἂν ἔχοις ὅ,τι εἶποις, ἀλλὰ ἀποθάνοις ἂν (turning Clouds 1060 to his own account).—Plato, Republic, Book VI. 488 E. τὸν ὡς ἀληθῶς κυβερνητικὸν (i. e. φιλόσοφον) οὐχ ἡγεῖ ἂν τῷ ὄντι μετεωροσκοπον τε καὶ ἀδολέσχην καὶ ἄχρηστον καλεῖσθαι. Compare Clouds, 312, 356, 1461, etc. But the most affecting allusion is in the Phædo, where Socrates on the day of his death before commencing his solemn and earnest discourse on the immortality of the soul, and the state into which he was about to enter, says, Οὐκοῦν ἂν οἶμαι εἰπεῖν τινὰ νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὡς ἀδολεσχῶ, καὶ οὐ περὶ προσηκόντων τοὺς λόγους ποιούμαι.

^k It was reserved for Voltaire to say that Aristophanes was a Comic Poet without anything comic or poetical in him.

ture: he introduces the poet himself with great good humour in his Symposium: and an epigram of his is still extant, wherein he says,

Αἱ Χάριτες τέμενός τι λαβεῖν ὄπερ οὐχὶ πεσεῖται
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφάνους¹.

To crown all, Olympiodorus (quoted by Brunck) says that Plato ἔχαιρε πάνυ καὶ Ἀριστοφάνει τῷ κωμικῷ καὶ Σώφρονι, παρ' ὧν καὶ τὴν μίμησιν τῶν προσώπων ἐν τοῖς διαλόγοις ἀφελήθη. λέγεται δὲ οὕτως αὐτοῖς χαίρειν, ὥστε καὶ ἡνίκα ἐτελεύτησεν, εἰρεθῆναι ἐν τῇ κλῆρῳ αὐτοῦ Ἀριστοφάνην καὶ Σώφρονα. I think then that notwithstanding its occasional indelicacy and its uniform misrepresentation of the Socratic system, a play which heathen sages and Christian saints have read with admiration, and love, and almost reverence, may well be presented to the English reader in its full, complete, and undiluted entirety, and that they who view it as it should be viewed will agree with Porson that "there is no man of sound judgment who would not sooner let his son read Aristophanes than Congreve or Vanbrugh."

The drama of the Clouds was represented in the Archonship of Isarchus B.C. 423, when Socrates was about forty-five years old. It gained only the third prize: the first was carried off by the aged Cratinus with a drama called the Πυτύνη or Flagon, which was a humorous adaptation of the attack made upon him in the preceding year by Aristophanes in his Equites, on the score of his ultra-convivial habits: Ameipsias with his Κόννος won the second. Whether, as is said in the didaschalia, the defeat of the poet was owing to the machinations of Alcibiades and other friends of Socrates, cannot be determined with certainty, but what we know of the character of Alcibiades renders it at least extremely probable. Disappointed, but not daunted, at the reception given to this his favourite production, Aristophanes re-formed it anew: the portions especially pointed out by the ancient grammarians as belonging to the Second Edition are the Parabasis Proper, the Discussion between the Two Logics, and the burning of the school of Socrates. The same authorities state that it was brought forward again in this condition, and received a more signal defeat (ἀποτυχὼν πόλυ μᾶλλον): but Dindorf contends, and makes

¹ Bergk. Plat. Epigram. 26.

out a tolerable case to shew, that this Second Edition was never brought on the stage.

In my translation of this celebrated Comedy, I have endeavoured to keep more closely to the original, both in the text and in the metre, than has been done in any preceding version ^m. That in some places I have done so more strictly than in others, is attributable to the fact that I did not determine to publish the Greek text along with the translation, until I had made considerable progress in the latter, and that determination forbade any further such alterations in the metre, as I had made (e. g.) in the speech of the Chorus, 1440 etc. As to the degree in which verbal and metrical conformity is advisable, I agree on the whole with the judicious remarks of Mr. Conington in the preface to his late able version of the Agamemnon : that mine is not quite so literal as his, may be ascribed to the fact, that the familiar colloquies and lively repartees of a Comic Poet do not admit of being rendered, word for word, into a foreign language, as do the solemn and dignified iambics of Greek Tragedy : the quaintness inseparable from a scrupulously literal version serves to adorn the latter, as much as it would spoil and render unmeaning the former.

The text I have followed is that of Dindorf, with a few inconsiderable exceptions, chiefly consisting in restorations of the older text, where alterations of his own, of which I could not approve, have been introduced into the later editions of his Aristophanes.

With regard to the notes, such remarks as I have quoted from previous Commentators where they seemed necessary for the right understanding of the play, are always scrupulously ascribed to their proper owners, and the references contained in them have been carefully verified ; the same is the case when I have brought quotations from authorities, who either from their more

^m The only translations of whose existence I was aware when I wrote my own were those of Mr. Cumberland and Mr. Wheelwright : Mr. Walsh's, which I had not seen till mine was completed, in some respects more nearly approaches the object I had in

view, but is, I grieve to say, sadly deficient in that elegance and refinement, which distinguishes the wildest flights of him, in whom, as Plato says, the Graces combined to rear their everlasting temple.

recent publication, or for other reasons, will not be found alluded to in former editions of the *Clouds*: but the bulk are strictly original, and will, I hope, be found useful, especially to such as come to the study of Aristophanes with the feelings with which Persius and all true judges have ever regarded him, not as a mere brilliant but unprincipled caviller at things profane and things sacred alike, but as a *prægrandis senex*, a man who threw his whole weight into the scale of honour, and morality, and virtue, and who although in the present instance mistaken, completely and irreparably mistaken, in the object of his Satire, is yet worthy of all praise for the high ground and lofty principles on which he took his stand, to oppose the pernicious and most dangerous doctrines of the Sophistical school, which he unfortunately confounded with that of Socrates.

Oxford, Nov. 15, 1851.

The following specimens may serve to shew the manner in which Plato was assailed by the poets of the Middle Comedy. Aristophon, in a comedy which was called by the name of that philosopher, writes :

(A). *ἐν ἡμέραις τρισίω*

Ἰσχυρότερον αὐτὸν ἀποφανῶ Φιλιππίδου.

(B). *Οὕτως ἐν ἡμέραις ὀλίγαις νεκροὺς ποιεῖς*; (Athenæus xii. chap. 77).

(1.) Recte Meinekius: *Priora Platonis verba sunt de discipulo novitio.* (2.) *Φιλιππίδης* erat homunculus quidam ob gracilitatem notus, qua de re multa Comicorum loca conguessit Athenæus. (3.) *ἐν ἡμέραις ὀλίγαις.* Concinnius fuisset *ἐν ὀλίγαις ἡμέραις.*

The next fragment is from Epicrates. The second speaker has apparently just returned from Athens, and is being questioned by a friend as to what he had seen and heard in that city. As I am not aware that the passage has ever been translated, I offer the following version of it.

(A) What does Plato pursue? what does Menedeme do?
 What wondrous device has Speusippus in view?
 Have they found, have they caught, any truth, any thought,
 Any subtle design in their brains to be wrought?
 I command you, I pray, I beseech you obey,

- And tell me : that is, if you're able to say.
- (B) O yes, I can tell the tale very well.
 For when I was by at our festival high
 A troop of these youngsters I chanced to descry,
 Wrapt deep in some theme, in the fair Academe ; 10
 And their language I heard, most strange and absurd ;
 They were testing, I saw, some Physical law ;
 So it was ; for they tried the world to divide,
 Into beasts, into trees, into pot-herbs beside ;
 And then they must see in which of the three 15
 That wonderful thing called a Pumpkin would be.
- (A) O what did their wit decide upon it ?
 O tell me what passed ; in what genus 'twas classed ;
 And what they agreed to define it at last.
- (B) O first they said nought, but in diligent thought, 20
 As they stood in a row, stooping down very low,
 To fix their attention they strove and they sought ;
 And in study profound they bent to the ground,
 Till one of them deemed the solution was found,
 And lifting his head, 'Tis a *pot-herb*, he said ; 25
 But another I heard say, 'Tis *grass* ; and a third,
It seemeth to me that a pumpkin's a tree.
 At this answer profound one who stood on the ground,
 A doctor from Sicily, slowly turned round,
 And with gestures unclean did an action obscene, 30
 In contempt of the fools, and their rules, and their schools.
- (A) O surely their ire at the insult to ok fire,
 And their spirits blazed out with a cry and a shout !
 Sure, sure, it was wrong, and impudent too,
 Such sages among, such a deed for to do. 35
- (B) O but They did not heed, those youngsters, the deed.
 For Plato was there, and with a mild air
 Nothing angry or nettled he bade them proceed,
 Taking up the same line, to divide, to define ;
 So he bade them, and They divided away, 40
 And for aught that I know they are there to this day.

9. *These youngsters.*] ΤΩΝ μεπραίων. Porsoni emendationem, utpote metro et sensui necessarium, lætus recepi, quam Aug. Meinekium et Gul. Dindorfium rejecisse miror : τῶν μεπραίων nihil aliud est quam “juvenum *istorum* qui Platonem et cæteros audiebant.”

For other passages see Meineke's *Historia Critica Comœdiæ Græcæ*, p. 280.

ΥΠΟΘΕΣΙΣ ΘΩΜΑ ΤΟΥ ΜΑΓΙΣΤΡΟΥ.

Ἄντος καὶ Μέλητος Σωκράτει τῷ Σωφρονίσκου βασκῆναντες καὶ αὐτὸν (αὐτοὶ?) μὴ δυνάμενοι βλάψαι ἀργύριον ἱκανὸν Ἀριστοφάνει δεδώκασιν, ἵνα δρᾶμα κατ' αὐτοῦ συστήσῃται. καὶ ὃς πεισθεὶς γέροντά τινα Στρεψιάδην καλούμενον ἐπλάσατο ὑπὸ χρεῶν πιεζόμενον, ἃ δὴ ἀνηλώκει περὶ τὴν τοῦ παιδὸς ^a Φειδιππίδου ἵπποτροφίαν. οὕτω δὲ τούτων ἐχόντων, μὴ ἔχων ὁ Στρεψιάδης τί ποιήσει περὶ τὰ χρέα, βουλεύεται προσαγαγεῖν τῷ Σωκράτει τὸν ἑαυτοῦ παῖδα, ἵνα παρ' αὐτοῦ τὸν ἄδικον μάθῃ λόγον, καὶ οὕτω τοὺς δανειστὰς ἀποκρούσῃται. Φειδιππίδης μὲν οὖν, πολλὰ δεηθέντος τοῦ πατρὸς, προσελθεῖν οὐκ ἐπέισθη. ἀποτυχὼν δὲ ὁ πρεσβύτης τῆς

^a Φειδιππίδου. Süvern with great ingenuity and some plausibility attempts to prove that under this name Alcibiades is represented. In proof of this he urges, not merely the general resemblance of the two characters, and the known relation in which Alcibiades stood to Socrates, but also the manner in which each was connected by the mother's side with the great house of the Alcmæonidæ, and the *τραυλισμὸς* of Phidippides in *Clouds*, 863, compared with that ascribed to Alcibiades, in *Vespæ*, 44—46. For the love of horses attributed by Süvern to Alcibiades, see the charge of Nicias in *Thucydides*, vi. 12. *ὅπως θαυματοῦ ἀπὸ τῆς ἵπποτροφίας*; the reply of Alcibiades, *Id.* vi. 16; and the splendid description of the Olympic races in which, according to *Thucydides*, he won the first, second, and fourth prizes with his four-horse chariots, (cf. *Clouds* 1389,) given by Mr. Grote, Part II. chap.

lv. Süvern's theory would also make the *ὥσπερ Περικλῆς, εἰς τὸ δέον ἀπώλεσα* (850, see note there) come with double force, and would shew still stronger motives for that interference of Alcibiades, of which another grammarian speaks, to wrest the prize from Aristophanes. Still no reason can be given why the poet should not have satirized him under his own name. The legend of his vengeance upon Eupolis for his satire in the *Baptæ*, is refuted by Eratosthenes (see *Cicero Epistolæ ad Atticum* VI. i. 18), and indeed was not pretended to have taken place until eight years after the representation of the *Clouds*. Nor is it enough to urge that there would have been as much difficulty in getting an actor to personate Alcibiades, as there was for Cleon the year before, for the poet's great victory then, and the (as yet) minor influence of Alcibiades, would have given reason for cou-

ἐπ' ἐκείνου ἐλπίδος καὶ οὐκ ἔχων ὅστις καὶ γένηται, εἰς^b δεύτερον εἶδε πλοῦν. οὐδὲν γὰρ τῆς ἡλικίας φροντίσας οὐδ' ἐνθυμηθεὶς εἴ τισιν ἄποπος δόξειεν ἀνὴρ “ἐπὶ γήραος οὐδῶ” μανθάνειν καθάπερ κομιδῆ νέος ἀρχόμενος, ἀλλ' εἰς ἓν ἀφειρωκῶς μόνον ἐκείνο, εἰάν ἄρα οἶός τε γένηται τοὺς δανειστάς διὰ πειθοῦς ἀποστερηῆσαι τὰ χρήματα, αὐτὸς πρόσεισι τῷ Σωκράτει. οὐκ ἔχων δὲ ὑπηρετοῦντα τῇ νοήσει τὸν νοῦν, ἀλλὰ τοιοῦτος ὢν οἷς ἐμάνθαιεν, οἷος καὶ πρὶν τῆς παιδείας ἐφήφθαι, αὐτὸς μὲν ἀπέγνω παιδεύεσθαι, προσελθὼν δὲ τῷ παιδί καὶ ἀθις πολλαῖς πέπεικε ταῖς δεήσεσιν ἕνα τῶν Σωκράτους ὁμιλητῶν γενέσθαι. ὁ δὲ καὶ γέγονε καὶ μεμάθηκε. συνίσταται δὲ τὸ δράμα ἐκ χοροῦ Νεφέλων. ἔχει δὲ κατηγορίαν τοῦ Σωκράτους, ὅτι τοὺς συνήθεις θεοὺς ἀφείς καιμὰ ἐνόμιζε δαιμόνια, Ἀέρα καὶ Νεφέλας καὶ τὰ τοιαῦτα.

rage, while on the other hand if he could have found means to retaliate, he would no doubt have done so with as much passion on an underhand, as on an open attempt to caricature him. Indeed the fact that the greater part of the play turns on the poverty and clownish ignorance of the father of Phidippides, seems to forbid the supposition that he was expressly intended to personate Alcibiades; the truth seems to be that he was meant to be the representative of the modern spirit generally, and in framing that representation many traits were taken from that distinguished young man, who was already rising so rapidly into public notice. And

this is probably all that Süvern intended to suggest.

^b εἰς δεύτερον πλοῦν. δεύτερος πλοῦς λέγεται, ὅτε ἀποτυχὼν τις οὐρίου κόπαις πλῆθ, κατὰ Πανσανίαν. Eustathius. And hence it is applied to a man who having missed his object in the first attempt, tries to attain it by other means. Plato uses the phrase in this same signification, Phædo, 99 C, when he says that having been disappointed in his investigations into the physical philosophy of Anaxagoras, he takes up as a δεύτερος πλοῦς another system, and other objects. And the Scholiast to Plato adds that it appears in the same sense in Aristotle and Menander.

ΑΛΛΩΣ.

Φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα ὑπὸ Ἀνύτου καὶ Μελήτου, ἵνα διασκέψαιτο ποιοὶ τινες εἶεν Ἀθηναῖοι κατὰ Σωκράτους ἀκούοντες. ἠύλαβούνητο γάρ, ὅτι πολλοὺς εἶχεν ἐραστὰς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιάδην, οἳ καὶ ἐπὶ τοῦ δράματος τούτου μηδὲ νικῆσαι ἐποίησαν τὸν ποιητὴν. ὁ δὲ πρόλογός ἐστι τῶν Νεφελῶν ἀρμοδιώτατα καὶ δεξιώτατα συγκείμενος. πρεσβύτης γάρ ἐστιν ἄγροικος ἀχθόμενος παιδὶ ἀστικού φρονήματος γέμοντι καὶ τῆς εὐγενείας εἰς πολυτέλειαν ἀπολελαυκότι. ἡ γὰρ τῶν Ἀλκμαιωνιδῶν οἰκία, ὅθεν ἦν τὸ πρὸς μητρὸς γένος ὁ μειρακίσκος, ἐξ ἀρχῆς, ὡς φησιν Ἡρόδοτος^α, τεθριπποτρόφος ἦν, καὶ πολλὰς ἀνηρημένη νίκας, τὰς μὲν Ὀλυμπίασι, τὰς δὲ Πυθοῖ, ἐνίας δὲ Ἴσθμοῖ καὶ Νεμέα καὶ ἐν ἄλλοις ἀγῶσιν. εὐδοκίμουσαν οὖν ὀρῶν ὁ νεανίσκος ἀπέκλινε πρὸς τὸ ἦθος τῶν πρὸς μητρὸς προγόνων.

Αἱ πρῶται Νεφέλαι ἐν ἄστει ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου, ὅτε Κρατῖνος μὲν ἐνίκα Πυτίνην, Ἀμειψίας δὲ Κόνωφ. διόπερ Ἀριστοφάνης διαρριφθεὶς παραλόγως φήθη δεῖν ἀναδιδάξας τὰς δευτέρας ἀπομέμφεσθαι τὸ θέατρον. ἀποτυχῶν δὲ πολὺ μᾶλλον^β καὶ ἐν τοῖς ἔπειτα οὐκέτι τὴν διασκευὴν εἰσήγαγεν. αἱ δὲ δεύτεραι Νεφέλαι ἐπὶ Ἀμειψίου ἄρχοντος.

Τοῦτο ταυτὸν ἐστὶ τῷ προτέρῳ. διεσκευάσται δὲ ἐπὶ μέρους ὡς ἂν δὴ ἀναδιδάξαι μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος, οὐκέτι δὲ τοῦτο δι' ἡν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν οὖν σχεδὸν παρὰ πᾶν μέρος γεγενημένη διόρθωσις. τὰ μὲν γὰρ περιήρηται, τὰ δὲ πέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν προσώπων διαλλαγῇ μετεσχημάτισται. ἃ δὲ ὀλοσχερῆ τῆς διασκευῆς τοιαῦτα ὄντα τετύχηκεν, αὐτίκα ἢ παράβασις τοῦ

^α See Hdt. vi. 125. The phrase οἰκία τεθριπποτρόφος occurs in vi. 35, of the family to which Miltiades belonged.

^β This *may* only mean that the bad

success of his following Comedies, the Wasps (?), the Peace, the Birds, &c., dispirited him from making the attempt to redress his first failure.

χοροῦ ἡμειπται, καὶ ὅπου ὁ δίκαιος λόγος πρὸς τὸν ἄδικον λαλεῖ, καὶ τελευταῖον ὅπου καίεται ἡ διατριβὴ Σωκράτους.

Τὴν μὲν κωμωδίαν καθῆκε κατὰ Σωκράτους, ὡς τοιαῦτα νομίζοντος, καὶ Νεφέλας καὶ Ἀέρα καὶ τί γὰρ ἄλλ' ἢ ξένους εἰσάγοντος δαίμονας. χορῶ δὲ ἐχρήσατο Νεφελῶν πρὸς τὴν τοῦ ἀνδρὸς κατηγορίαν, καὶ διὰ τοῦτο οὕτως ἐπεγράφη. διτταὶ δὲ φέρονται Νεφέλαι. οἱ δὲ κατηγορήσαντες Σωκράτους Μέλητος καὶ Ἄνυτος.

Ν Ε Φ Ε Λ Α Ι.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.
ΦΕΙΔΙΠΠΙΔΗΣ.
ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ.
ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ.
ΣΩΚΡΑΤΗΣ.
ΧΟΡΟΣ ΝΕΦΕΛΩΝ.
ΔΙΚΑΙΟΣ ΛΟΓΟΣ.
ΑΔΙΚΟΣ ΛΟΓΟΣ.
ΠΑΣΙΑΣ, *δανειστής.*
ΑΜΥΝΙΑΣ, *δανειστής.*
ΜΑΡΤΥΣ.
ΧΑΙΡΕΦΩΝ.

Ν Ε Φ Ε Λ Α Ι.

ΣΤ. ἸΟΥ᾽ ἰού

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται ;
καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ·
οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ.

5

ἀπόλοιο δῆπ', ὦ πόλεμε, πολλῶν οὔνεκα,
ὄτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

ἀλλ' οὐδ' ὁ χρηστὸς οὔτοσι νεανίας
ἐγείρεται τῆς νυκτὸς, ἀλλὰ πέρδεται
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 τουτοῦ τὸν υἱόν. ὁ δὲ κόμην ἔχων

ἰππάζεται τε καὶ ξυνωρικεύεται

15

ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,
ὄρων ἄγουσαν τὴν σελήνην εἰκάδας·
οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, παῖ, λύχνου,

The play opens with a representation of the interior of the house of Strepsiades : the male part of the household, as was

customary in eastern countries, (τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν, St. Luke xi. 7,) are all sleeping in one room, each

THE CLOUDS.

STREPSIADES.

O DEAR! O dear!

O Lord! O Zeus! these nights, how long they are.
Will they ne'er pass? will the day never come?
Surely I heard the cock crow, hours ago.
Yet still my servants snore. These are new customs.
O 'ware of war for many various reasons;
One fears in war even to flog his servants.
And here's this hopeful son of mine wrapped up
Snoring and sweating under five thick blankets.
Come, we'll wrap up and snore in opposition.

(*Tries to sleep.*)

But I can't sleep a wink, devoured and bitten
By ticks, and bug-bears, duns, and race-horses,
All through this son of mine. *He* curls his hair,
And sports his thorough-breds, and drives his tandem;
Even in dreams he rides: while I—I'm ruined
Now that the Moon has reached her twentieths,
And paying time comes on. Boy! light a candle,

on his own mattress. The ἀλεκτροφωγία, not fast enough for the impatient agitation of Strepsiadēs, whose thoughts have kept him awake the whole night long.

- κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβῶν
 ὀπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20
 φέρ' ἴδω, τί ὀφείλω ; δώδεκα μνᾶς Πασία.
 τοῦ δώδεκα μνᾶς Πασία ; τί ἐχρησάμην ;
 ὄτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,
 εἶθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.
- ΦΕ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον. 25
 ΣΤ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·
 ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.
- ΦΕ. πόσους δρόμους ἔλα τὰ πολεμιστήρια ;
 ΣΤ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους. 30
 ἀτὰρ "τί χρέος ἔβα" με μετὰ τὸν Πασίαν ;
 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.
- ΦΕ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.
 ΣΤ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
 ὅτε καὶ δίκας ὄφληκα χᾶτεροι τόκου 35
 ἐνεχυράσσεσθαι φασιν.
- ΦΕ. ἑτεὸν, ὦ πάτερ,
 τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην ;
 ΣΤ. δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.
- ΦΕ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.
 ΣΤ. σὺ δ' οὖν κάθευδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι 40
 ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.
 φεῦ.
 εἶθ' ὄφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,

23. κοππατίαν.] A horse which had the letter koppa 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, quoted by Mitchell. Several of the commentators, Kuster, Duker, Hermann, and Dindorf, are in great perplexity as to the

manner in which the hacking out of his own eye would have prevented Strepsiadēs from buying the horse : and therefore they would read ἐξεκόπη : nam si oculus equi antea excussus fuisset, noluisset eum emi Phidippides. (Hermann.) This is hypercriticism. Strepsiadēs only means, I would sooner have lost an eye, than lost all this money in horse-dealing.

And fetch my ledger : now I'll reckon up
 Who are my creditors, and what I owe them.
 Come, let me see then. Fifty pounds to Pasiás !
 Why fifty pounds to Pasiás ? what were they for ?
 O, for the lack from Corinth. O dear ! O dear !
 I wish my eye had been hacked out before—

PHEIDIPPIDES. (*In his sleep.*)

You are cheating, Philon ; keep to your own side.

STREPS. Ah ! there it is ! that's what has ruined me !

Why, in his very sleep he thinks of horses.

PHEID. (*In his sleep.*)

How many heats do the war-chariots run ?

STREPS. A pretty many heats you have run your father.

Now then, what debt assails me after Pasiás ?

A curricule and wheels. Twelve pounds. Amynias.

PHEID. (*In his sleep.*)

Here, give the horse a roll, and take him home.

STREPS. You have rolled me *out* of house and home, my boy,

Cast in some suits already, while some swear

They will distrain for payment. **PHEID.** Good, my father,

What makes you toss so restless all night long ?

STREPS. There's a bumbailiff from the mattress bites me.

PHEID. Come now, I prithee, let me sleep in peace.

STREPS. Well then, you sleep : only be sure of this,

These debts will fall on your own head at last.

Alas, alas ! For ever cursed be that same matchmaker,

30. *τί χρεός ἔβα με.*] The Scholiast quotes Euripides, *τί χρεός ἔβα δῶμα*, enrolled among Dindorf's *Incert. fab. fragm.* 194.

37. *δήμαρχος.*] The Scholiast has a long note here on the nature and functions of these officers, from which Boëckh derives the account he gives in his *Public*

Economy of Athens. It is enough for our present purpose to remark that they were the officers who distrained for payment of debts : *ἐχρήν τοὺς δημάρχους ἐνεχυριάζειν τοὺς ἀγνώμονας τῶν χρεωστῶν.* The word is here used *παρὰ προσδοκίαν*, *φόρ κόρις*, or *ψύλλα.*

- ἦτις με γῆμ' ἐπήρε τὴν σὴν μητέρα
 ἐμοὶ γὰρ ἦν ἄγροικος ἠδιστος βίος,
 εὐρωτιῶν, ἀκόρητος, εἰκὴ κείμενος,
 βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45
 ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους
 ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,
 σεμνὴν, τρυφώσαν, ἐγκεκοισυρωμένην.
 ταύτην ὅτ' ἐγάμου, συγκατεκλινόμενη ἐγὼ
 ὄζων τρυγὸς, τρασιάς, ἐρίων περιουσίας, 50
 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 σπαθᾶς. 55
 ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.
 ΣΤ. οἴμοι· τί γάρ μοι τὸν πότην ἤπτες λύχνον ;
 δεῦρ' ἔλθ', ἴνα κλάης. ΘΕ. διὰ τί δῆτα κλαύσομαι ;
 ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὔτοσι, 60
 ἐμοὶ τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,
 περὶ τοῦνόματος δὴ ἔντεῦθεν ἐλοιδορούμεθα·
 ἢ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,
 Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,

45. στεμφύλοις.] I have translated this word 'raisins:' and this would be correct were the scene not at Athens. but there it was confined to 'dried olives:' στέμφυλα, οἱ πολλοὶ, τὰ τῶν βοτρύων μετὰ τὸ ἐκπιεσθῆναι· οἱ δὲ Ἀττικοὶ, στέμφυλα, τὰ τῶν ἐλαῶν. Thomas Magister, quoted by Brunck.

48. ἐγκεκοισυρωμένην.] Cæsura was the name of the daughter whom Megacles gave

in marriage to Pisistratus, (Hdt. I. 60,) in order to unite the two factions. Indeed it seems to have been hereditary in the family. The ὁ Κοισύρας of Ach. 614, is called by the Scholiast, Megacles. This soliloquy is a humorous illustration of the truth of the advice of Pittacus, who when asked by a friend from Atarneus to recommend him which to choose, an aristocratic alliance or one in his own station, shewed

Who stirred me up to marry your poor mother.
 Mine in the country was the pleasantest life ;
 I was so rough, unpolished, independant ;
 Full of my sheep, and honey-bees, and raisins.
 Ah ! then I married—I a rustic—her
 A fine town-lady, niece of Megacles.
 A regular, proud, luxurious, Cæsyra.
 This wife I married, and we came together,
 I rank with cheese-racks, wine-lees, dripping wool ;
 She all with scents, and saffron, and tongue-kissings,
 Feasting, expense, and lordly modes of loving.
 She was not idle though, she was too fast.
 I told her once, shewing my only cloak,
 Threadbare and worn ; Wife, you're too fast by half.

SERVANT-BOY. Here's no more oil remaining in the lamp.

STREPS. O me ! what made you light the tipling lamp ?

Come and be whipp'd. SERV. Why, what would you whip me for ?

STREPS. Why did you put one of those thick wicks in ?

Well, when at last to me and my good woman

This hopeful son was born, our son and heir,

Why then we took to wrangle on the name.

She was for giving him some knightly name,

Callippides, Xanthippus, or Charippus :

him some boys whipping their tops, and then (says Callimachus)

Κείνων ἔρχεο, φησί, μετ' ἔχνια· χά μὲν ἐπέστη

Πλήσιον· οἱ δ' ἔλεγον τὴν κατὰ σαντὸν ἔλα. (Diog. Laert. vit. Pittacus.)

Compare Æschylus, Prom. Vincit. 890, *ovejá con su pareda* : 'every sheep to its τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῶ· yoke-fellow : ' and the powerful lines of the Spanish proverb in Don Quixote, Cada Juvenal, vi. 167—71.

Malo Venusinum, quam te, Cornelia mater

Gracchorum, si cum magnis virtutibus affers

Grande supercilium, et numeras in dote triumphos.

Tolle tuum, precor, Hannibalem victumque Syphacem

In castris, et cum totâ Carthagine migra.

- ἐγὼ δὲ τοῦ πάππου 'τιθέμην Φειδωνίδην.
 τέως μὲν οὖν ἐκρινόμεθ'. εἶτα τῷ χρόνῳ
 κοινῇ ξυνέβημεν ἀθήμεθα Φειδιππίδην.
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,
 ὅταν σὺ μέγας ὢν ἄρμ' ἐλαύνης πρὸς πόλιν,
 ὡσπερ Μεγακλῆς, ξυστίδ' ἔχων. ἐγὼ δ' ἔφην, 70
 ὅταν μὲν οὖν τὰς αἴγας ἐκ τοῦ Φελλέως,
 ὡσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
 ἀλλ' ἵππερόν μου κατέχευε τὸν χρημάτων.
 νῦν οὖν ὄλην τὴν νύκτα φρουρίζων, ὁδοῦ 75
 μίαν εὖρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
 ἦν ἦν ἀναπέισω τουτοῖ, σωθήσομαι.
 ἀλλ' ἐξεγείραι πρώτον αὐτὸν βούλομαι.
 πῶς δῆτ' ἂν ἦδιστ' αὐτὸν ἐπεγείραιμι ; πῶς ;
 Φειδιππίδην, Φειδιππίδιον. ΦΕ. τί, ὦ πάτερ ; 80
 ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
 ΦΕ. ἰδοῦ. τί ἔστιν ; ΣΤ. εἶπέ μοι, φιλεῖς ἐμέ ;
 ΦΕ. νῆ τὸν Ποσειδῶ τουτοῖ τὸν ἵππιον.
 ΣΤ. μὴ μοί γε τοῦτον μηδαμῶς τὸν ἵππιον
 οὔτος γὰρ ὁ θεὸς αἰτίος μοι τῶν κακῶν. 85
 ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
 ὦ παῖ, πίθοῦ. ΦΕ. τί οὖν πίθωμαι δῆτά σοι ;
 ΣΤ. ἔκστρεψον ὡς τάχιστα τοὺς σαντοῦ τρόπους,

65. τοῦ πάππου—Φειδωνίδην.] This Attic custom is very well known. Ἴπ-
 πόνικος Καλλίου καὶ Ἴπποῦ καὶ Καλλίας,
 Aves 283. So the Etymologicon Magnum
 says, that the name of Phœbus was derived
 ἀπὸ Φοίβης μάμης, νομικῶς. But the fact
 is that this custom pervaded the whole
 ancient world. Thus, in Herodotus we
 find, to take no more examples, in Persia,

Phraortes, Deioces, Phraortes : in Egypt,
 Necho, Psammitichus, Necho.

69. πόλιν.] It need hardly be re-
 marked, that πόλις (as well as the trans-
 lation, rock) was commonly used to desig-
 nate the Acropolis of Athens. Cf. Equites
 1093. Thuc. ii. 15. The reference is to the
 grand procession in the Panathenaic ju-
 bilee : the ξυστίδα being, as the Scholiast

I wished, Phidonides, his grandsire's name.

Thus for some time we argued : till at last

We compromised it in Phidippides.

This boy she took, and used to spoil him, saying,)

Some day you'll drive in purple to the Rock,

Like Megacles, your uncle : whilst I said,

Some day you'll drive our goats from yonder hills,

In rough inverted hides, like me your father.

Well, he cared nought for my advice, but soon

A galloping consumption caught my fortunes.

Now cogitating all night long, I've found

One way, one marvellous transcendant way,

Which, if he'll follow, we may yet be saved.

So,—but, however, I must rouse him first ;

But how to rouse him kindest ? that's the rub.

Phidippides, my sweet one. PHEID. Well, my father.

STREPS. Shake hands, Phidippides, shake hands and kiss me.

PHEID. There ; what's the matter ? STREPS. Dost thou love me, boy ?

PHEID. Ay ! by Poseidon there, the God of horses.

STREPS. No, no, not that : miss out the God of horses,

That God's the origin of all my evils.

But if you love me from your heart and soul,

My son, obey me. PHEID. Well, and what's your will ?

STREPS. Strip with all speed, strip off your present habits,

says, the *πορφυρίδα ἣν οἱ ἡνίοχοι φοροῦσι*
μεχρι νῦν, πομπέουτες. The comparison
of the courtly and shepherd life, and the
evils attendant upon the choice of the

former, are depicted by Juvenal, Sat. xiv.
185. An old Marsian shepherd is the
speaker.

Nil vetitum fecisse volet (he says to his sons) quem non pudet alto
Per glaciem perone tegi : qui submovet Euros
Pellibus inversis (διφθέραν ἐνημμένος) : Peregrina ignotaque nobis
Ad scelus atque nefas, quæcunque est, purpura (ξυστίς) ducit.

- καὶ μάθων' ἔλθων ἂν ἐγὼ παραινέσω.
- ΦΕ. λέγε δὴ, τί κελεύεις ; ΣΤ. καὶ τι πείσει ; ΦΕ. πείσομαι, 90
 νῆ τὸν Διόνυσον. ΣΤ. δεῦρό νιν ἀπόβλεπε.
 ὀρᾶς τὸ θύριον τοῦτο καὶ τῷκίδιον ;
- ΦΕ. ὀρῶ. τί οὖν τοῦτ' ἐστὶν ἑτέον, ὦ πάτερ ;
- ΣΤ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον. 95
 ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν
 λέγοντες ἀναπειθουσιν ὡς ἔστιν πνιγεὺς
 κᾶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.
 οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
 λέγοντα νικᾶν καὶ δίκαια κᾶδικα.
- ΦΕ. εἰσὶν δὲ τίνες ; 100
- ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα
 μεριμνοφροντισταὶ καλοὶ τε κἀγαθοί.
- ΦΕ. αἰβοῖ, πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,
 τοὺς ὠχριῶντας, τοὺς ἀνυποδίητους λέγεις·
 ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.
- ΣΤ. ἦ ἦ, σιώπα· μηδὲν εἴηης νήπιον. 105
 ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,
 τούτων γενοῦ μοι, σχασάμενος τὴν ἱππικὴν.
- ΦΕ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δολῆς γέ μοι

96. πνιγεὺς.] A passage is quoted from the Aves, 1001, where Meton maintains the same theory: the Scholiast attributes it to Hippo, a disciple of Pythagoras. Mitchell, and apparently Welcker, consider this opinion of Hippo to have been derived from two doctrines of his Master: 1st., that fire was the spirit of life which comprehended the Deity, the heavenly bodies, and the soul of man, but that our flesh, forbidding the soul to put forth its full energies, resembled the coal which, containing the fire, hinders it from

bursting out: 2nd., that the atmosphere, ἀήρ, was the power that subjected us to the ills of mortality, quenching and smothering the heavenly flame as the cover-feu, πνιγεὺς, extinguishes the earthly fire.

98. ἀργύριον.] It need hardly be stated to the reader of Plato and Xenophon, how wholly untrue this insinuation is. One passage quoted by Spanheim from the Memorabilia of Xenophon will suffice, ἐθαύμαζε δὲ (ὁ Σωκράτης) εἴ τις ἀρετὴν ἐπαγγελλόμενος, ἀργύριον πρᾶττοιο, I. ii. 7. See that and the next section. In the fol-

And go and learn what I'll advise you to.

PHEID. Name your commands. **STREPS.** Will you obey? **PHEID.** I will,
By Dionysus! **STREPS.** Well then, look this way.

See you that wicket and the lodge beyond?

PHEID. I see: and prithee what is that, my father?

STREPS. That is the thinking-house of sapient souls.

There dwell the men who teach—aye, who persuade us,

That Heaven is one vast fire-extinguisher

Placed round about us, and that we're the cinders.

Aye, and they'll teach (only they'll want some money,)

How one may speak and conquer, right or wrong.

PHEID. Come, tell their names.

STREPS. Well, I can't quite remember,

But they're deep thinkers, and true gentlemen.

PHEID. Out on the rogues! I know them. Those rank pedants,

Those mealy, unshod vagabonds you mean:

That Chærephon, and Socrates, poor devil.

STREPS. Oh! Oh! hush! hush! don't use those foolish words;

But if the sorrows of my barley touch you,

Enter their Schools and cut the Turf for ever.

PHEID. I wouldn't go, so help me Dionysus,

lowing passage of Andocides de *Mysteriis*. 'Αγύρριος ούτοσι, ὁ καλὸς κἀγαθὸς, ἀρχώνης ἐγένετο τῆς πεντηκοστῆς μετέσχον δ' αὐτῷ οὔτοι πάντες οἱ παρασυλλεγόντες . . . οἱ διὰ τοῦτο ἔμοιγε δοκοῦσι συλλεγῆναι ἐκείσε, ἢν' αὐτοῖς ἀμφότερα ᾖ, καὶ μὴ ὑπερβάλλουσι λαβεῖν ἀργυρίον, καὶ δλίγον πραθείσης μετασχεῖν, p. 17. I would venture against the authority of the MSS. and Edds. to read 'Αγύρριον for ἀργυρίον. It is absurd to suppose that the tradesmen who combined with Agyrrhius to defraud the government, should both receive a

bribe for not outbidding him, and also share in the spoils: besides where 'Αγύρριος is read just before, several manuscripts have ἀργύριος, so that we need not hesitate to make the same change here: the meaning then will be, that as they did not outbid him, Agyrrhius got it, and they shared in the spoils.

103. ὠχριῶντας.] ὠχρότης is the complexion superinduced by excessive study, like pallor in the Roman poets. Hoc est quod palles? (Persius.) Who also calls Pirene, pallida, from the same idea.

- τοὺς φασιανούς οὓς τρέφει Λεωγόρας.
 ΣΤ. ἴθ', ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί,
 ἔλθων διδάσκου. ΦΕ. καὶ τί σοι μαθήσομαι ; 110
- ΣΤ. εἶναι παρ' αὐτοῖς φασιω ἄμφω τὸ λόγῳ,
 τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα.
 τούτοιον τὸν ἕτερον τοῖν λόγῳ, τὸν ἥττονα,
 νικᾶν λέγουτά φασι τὰδικώτερα. 115
- ἦν οὖν μάθης μοι τὸν ἄδικον τούτον λόγον,
 ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρῆων
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.
 ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
 τοὺς ἵππέας τὸ χρῶμα διακεκναισμένους. 120
- ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
 οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·
 ἀλλ' ἐξελώ σ' ἐς κόρακας ἐκ τῆς οἰκίας.
 ΦΕ. ἀλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆης
 ἄνππον. ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125

109. φασιανούς.] 'Commentators are divided,' says Mr. Mitchell, 'as to whether we are to understand by this word a *pheasant* or a *horse*: [Athenæus, though Dindorf considers the passage spurious, Anna le Fevre, (afterwards Madame Dacier,) Kuster,] Bentley, Brunck, and Schütz, maintain the former opinion: [Thom. Magister], Wieland, Hermann, [and Lobeck] the latter.' So does Dindorf, who says φασιανικοὶ is the form used to designate pheasants. I quite agree with him and Hermann, that Brunck's objection to the illogical expression, 'I would not give up horses for the best breed of horses in Athens,' goes rather against him than for him. Poets are often illogical for effect: so Juvenal, 'The will is as bad as

the deed: and if the mere will is so bad, how much worse must the deed be.' Sat. xiii. 209-10. Again, 'Nature designed man to defend man in war: instead of this, man wages war himself.' Sat. xv.; and shortly after; 'If Pythagoras thought it as bad to eat brute's flesh as man's, how much more horrified would he be to hear of man's flesh being eaten.' I may add in favour of my version 'racers,' though more as an illustration than a proof, that the notorious Andocides, the informer in the case of the mutilation of the Hermæ, who was the son of this Leogoras, pleads an alibi on that night (in his speech de Mysteriis, p. 9) on the ground that he had been thrown from a colt he was riding, and was so seriously injured that he was

For all Leogoras's breed of Racers !

STREPS. Go, I beseech you, dearest, dearest son,

Go and be taught. PHEID. And what would you have me learn ?

STREPS. 'Tis known that in their Schools they keep two Logics,
The Worse, Zeus save the mark, the Worse and Better.

This Second Logic then, I mean the Worse one,

They teach to talk unjustly and—prevail.

Think then, you only learn that Unjust Logic,

And all the debts, which I have incurred through you,—

I'll never pay, no, not one farthing of them.

PHEID. I will not go. It were a burning shame.

How could I speak to knights, a yellow pedant !

STREPS. O ! then, by Zeus, you've ate your last of mine,

You, and your coach-horse, and your out-rider :

Out with you ! Go to pot, for all I care.

PHEID. But uncle Megacles won't leave me long

Without a horse : I'll go to him : good bye.

forced to be carried home on a stretcher.

112. ἀμφω τὸ λόγῳ.] The art of making the worse appear the better cause, ascribed by Milton (*Paradise Lost*, ii. 113) to Belial, received Protagoras of Abdera, as its first exponent in Greece. It flowed naturally from his celebrated maxim, (against which Plato so eloquently argues in the *Theætetus*,) which made man the criterion of truth, or in other words looked upon truth as subjective, and therefore mutable, not objective and independent, Πάντων μέτρον ἄνθρωπος. It was he who introduced the custom of teaching his disciples to argue for and against a given thesis with equal plausibility and ingenuity. See on this subject, and indeed on the whole sophistical theory, Müller's ad-

mirable thirty-second chapter in his literature of Greece, whose view of that school has not been in the least degree shaken by the counter arguments, themselves so sophistically advanced, in the able but unscrupulous volumes of Mr. Grote. How little this charge of Aristophanes is applicable to Socrates, all must know : yet it may have received some colour from the negative method of Socrates, evident in so many other ways ; and also, I would observe, in the fact that he held that his genius only forbid, never bid him to pursue any course of action ; σημαίνει ἀποτροπήν, προτρέπει δὲ οὐδέποτε. Theages, 128 D. Phædrus, 242 B.C. Nunquam impellenti, semper revocanti paruit. Cicero de Div. i. 54.

- ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι
 ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
 αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.
 πῶς οὖν γέρων ὦν κάπιλήσμων καὶ βραδὺς
 λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι ;
 ἰτητέον. τί ταῦτ' ἔχων στραγγεύομαι,
 ἀλλ' οὐχὶ κόπτω τὴν θύραν ; παῖ, παιδίον. 130
- ΜΑΘ. βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν ;
 ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθευ.
- ΜΑΘ. ἀμαθής γε νῆ Δί', ὅστις οὐτωσὶ σφόδρα
 ἀπεριμερίμωσ τὴν θύραν λελάκτικας
 καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην. 135
- ΣΤ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
 ἀλλ' εἰπέ μοι τὸ πρῶγμα τοῦξημβλωμένου.
- ΜΑΘ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140
- ΣΤ. λέγε νυν ἔμοι θαρρῶν· ἐγὼ γὰρ οὐτωσὶ
 ἦκω μαθητῆς εἰς τὸ φροντιστήριον.
- ΜΑΘ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.
 ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
 ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας·
 δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρῦν
 ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο. 145
- ΣΤ. πῶς δῆτα τοῦτ' ἐμέτρησε ; ΜΑΘ. δεξιότατα.
 κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν

137. ἐξήμβλωκας.] The reader will understand the allusion from the following translation of a passage in the *Theætetus*. *Theætetus* is describing his own difficulties to Socrates. Why, you are in travail (*ᾠδίνεις*), says Socrates. I don't know about that, replies *Theætetus*, but I am describing my real feeling. Are you not aware, asks Socrates, that my mother was

Phænarete, a most splendid and capital midwife, (*μαῖα*)? Yes: I am aware of that, says *Theætetus*. But perhaps you are not aware, continues the philosopher, that I myself practise the same art. No indeed, says *Theætetus*. Well then, I do, he says, but don't you go and tell any one about it; and then Socrates enters into a long discussion on the art of midwifery,

STREPS. I'm thrown, by Zeus, but I won't long lie prostrate.
 I'll pray the Gods and send myself to school :
 I'll go at once and try their thinking house.
 Stay : how can I, forgetful, slow, old fool,
 Learn the nice hair-splittings of subtle Logic.
 Well, go I must. 'Twill do to linger here.
 Come on, I'll knock the door. Boy. Ho, there. Boy.

STUDENT. (*Within.*)

Ugh! Go to pot! who's knocking at the door?

STREPS. Me! Phidon's son : Strepsiades of Cicyna.

STUD. Why, what a clown you are! so viciously,
 Rudely, and carelessly, to kick our door!
 You've made my cogitation to miscarry.

STREPS. Forgive me : I'm an awkward country fool.
 But tell me, what was that I made miscarry?

STUD. 'Tis not allowed : Students alone may hear.

STREPS. O that's all right : you may tell *me* : I'm come
 To be a student in your thinking-house.

STUD. Come then. But they're high mysteries, remember.
 'Twas Socrates was asking Chærephon,
 How many feet of its own a flea could jump.
 For one had just bit Chærephon's huge eyebrow,
 Then off it hopped, and pitched on Socrates.

STREPS. How did he measure this? STUD. Most cleverly.
 He warned some wax, and then he caught the flea,

μαιευτική τέχνη, (in which the word ἀμβλίσκειν occurs more than once,) tending to prove that he is an intellectual accoucheur, whose trade, being to deliver the teeming brains of young men, differs from that of his mother only τῶ τε ἄνδρας ἀλλὰ μὴ γυναῖκας μαιεύεσθαι, καὶ τῶ τὰς ψυχὰς αὐτῶν τικτούσας ἐπισκοπεῖν, ἀλλὰ μὴ τὰ

σώματα, 148—151.

146. Χαιρεφῶντος τὴν ὄφρυν.] ὁ μὲν γὰρ μεγάλας εἶχε τὰς ὄφρυνς ὁ Χαιρεφῶν· ὁ δὲ φαλακρὸς ἦν ὁ Σωκράτης. Scholiast : who proceeds to reprove the poet for making a flea a biped in line 150, seeing λέγεται ἔξ ἔχειν πόδας.

- ἐνέβαλεν εἰς τὸν κηρὸν αὐτῆς τὴν πόδε,
 κᾶτα ψυχρίση περιέφυσαν Περσικαί.
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον. 150
- ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.
 ΜΑΘ. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους
 φρόντισμα ; ΣΤ. ποῖον ; ἀντιβολῶ, κάτειπέ μοι. 155
- ΜΑΘ. ἀνῆρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος
 ὀπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
 κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπνύγιον.
 ΣΤ. τί δῆτ' ἐκείνος εἶπε περὶ τῆς ἐμπίδος ;
 ΜΑΘ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 160
 στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοήν
 βία βαδίζειν εὐθὺ τοῦρροπνυγίου·
 ἔπειτα κοῖλον πρὸς στενῶ προσκείμενον
 τὸν πρωκτὸν ἡγεῖν ὑπὸ βίας τοῦ πνεύματος.
 ΣΤ. σάλπιγγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων. 165
 ὦ τρισμακάριος τοῦ διεντερεύματος.
 ἢ ῥαδίως φεύγων ἄν ἀποφύγοι δίκην
 ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.
 ΜΑΘ. πρῶν δέ γε γνώμην μεγάλην ἀφηρέθη
 ὑπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον ; κάτειπέ μοι. 170
- ΜΑΘ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
 καὶ τὰς περιφορὰς, εἴτ' ἄνω κεχηνότος
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχευεν.
 ΣΤ. ἦσθη γαλεώτη καταχέσαντι Σωκράτους·
 ΜΑΘ. ἐχθὲς δέ γ' ἡμῖν δεῦπνον οὐκ ἦν ἐσπέρας. 175
 ΣΤ. εἶεν· τί οὖν πρὸς τᾶλφιτ' ἐπαλαμήσατο ;

152. ἀνεμέτρει.] Butler therefore was when he boasts that his "profound gym-
 unjust to our experimental philosophers nosophist" Sidrophel had learnt

How many scores a flea will jump
 Of his own length, from head to rump,
 Which Socrates and Chærephon
 In vain assayed so long agon.

And dipped its feet into the wax he'd melted :
Then let it cool, and there were Persian slippers !
These he took off, and so he found the distance.

STREPS. O Zeus and king, what subtle intellects !

STUD. What would you say then if you heard another,
Our Master's own? STREPS. O come, do tell me that.

STUD. Why, Chærephon was asking him in turn,
Which theory did he sanction ; that the gnats
Hummed through their mouth, or backwards, through the tail ?

STREPS. Aye, and what said your Master of the gnat ?

STUD. He answered thus : the entrail of the gnat
Is small : and through this narrow pipe the wind
Rushes with violence straight towards the tail ;
There, close against this pipe, the hollow rump
Receives the wind, and whistles to the blast.

STREPS. So then the rump is trumpet to the gnats !
O happy, happy in your entrail-learning :
Full surely need he fear, nor debts, nor duns,
Who knows about the entrails of the gnats.

STUD. And yet, last night a mighty thought we lost
Through a green lizard. STREPS. 'Tell me, how was that ?

STUD. Why, as himself, with eyes and mouth wide open,
Mused on the moon, her paths and revolutions,
A lizard from the roof squirted full on him.

STREPS. He, he, he, he. I like the lizard's spattering Socrates.

STUD. Then yesterday, poor we, we'd got no dinner.

STREPS. Hah ! what did he devise to do for barley ?

On the contrary their investigation appears to have been perfectly satisfactory, and by one means *in vain*.

156. ἀνίπερ'.] I have unwittingly in

my translation fallen upon Reiske's emendation of ἀνίπερο, which however I have not ventured to admit into the text.

ΜΑΘ. κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν,
κάμψας ὀβελίσκον, εἶτα διαβήτην λαβῶν,
ἐκ τῆς παλαίστρας θοιμάτιον ὑφείλετο.

ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν ; 180
ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
καὶ δείξον ὡς τάχιστα μοι τὸν Σωκράτη.
μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.
ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία ;

ΜΑΘ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἰκέναι ; 185

ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.
ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί ;

ΜΑΘ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤ. βολβοὺς ἄρα
ζητοῦσι. μὴ νυν τουτογι φροντίζετε·
ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί. 190

τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες ;
ΜΑΘ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ΣΤ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει ;

ΜΑΘ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.
ἀλλ' εἴσιθ', ἵνα μὴ κείνος ἡμῖν ἐπιτύχη. 195

ΣΤ. μήπω γε μήπω γ', ἀλλ' ἐπιμεινάντων, ἵνα
αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.

ΜΑΘ. ἀλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα
ἔξω διατρίβειν πολλὴν ἄγαν ἐστὶν χρόνον.

ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τὰδ' ἐστίν ; εἰπέ μοι. 200

ΜΑΘ. ἀστρονομία μὲν αὕτη. ΣΤ. τουτὶ δὲ τί ;

ΜΑΘ. γεωμετρία. ΣΤ. τουτ' οὖν τί ἐστι χρήσιμον ;

ΜΑΘ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τὴν κληρουχικὴν ;

ΜΑΘ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστεῖον λέγεις.

177—179. No distinct meaning can, I think, be extracted from this passage. It appears to have been intended, as Mr. Mitchell observes, to mystify Strepsiades : it has certainly had the effect of mystify-

ing Scholars.

180. Θαλῆν.] Bergler quotes Plautus, Captivi, ii. 2. 24. Tyndarus, one of the captives from Elis, says,

- STUD. He sprinkled on the table—some fine sand—
 He bent a spit—he raised some compasses—
 And—bagged a mantle from the Wrestling School.
- STREPS. My stars! Why Thales was a fool to this!
 O open, open, wide the study door,
 And shew me, shew me, shew me, Socrates.
 I die to be a student. Burst the door.
 O Heracles, what kind of beasts are these!
- STUD. Why, what's the matter? what d'ye think they're like?
- STREPS. Like? why those Spartans whom we caught at Pylus:
 What makes them fix their eyes so on the ground?
- STUD. They seek things underground. STREPS. O! to be sure.
 They're seeking mushrooms. Hollo! don't look there,
 I'll tell you where the best and finest grow.
 Look! why do those stoop down so very much?
- STUD. They're diving deep into the deepest secrets.
- STREPS. Then why's their rump turned up towards the sky?
- STUD. It's taking private lessons on the stars.
- (*To the other Students.*)
 Come, come: get in: HE'll catch us presently.
- STREPS. Not yet! not yet! just let them stop one moment,
 While I impart a little matter to them.
- STUD. No, no: they must go in: 'twould never do
 To expose themselves too long to the open air.
- STREPS. O! by the Gods, now, what are these? do tell me.
- STUD. This is Astronomy. STREPS. And what is this?
- STUD. Geometry. STREPS. Well, what's the use of that?
- STUD. To mete out lands. STREPS. What, for allotment grounds?
- STUD. No, but all lands. STREPS. A choice idea, truly.

Eugepæ!

Thalem talento non emam Milesium,
 Nam ad sapientiam hujus nimius nugator fuit.

And Aves 1009, where Peisthetærus says Rudens, iv. 3. 64. Gripus says to Trachalio; ἀνθρώπος Θαλής. Add Plautus lio; Salve, Thales.

- τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205
 ΜΑΘ. αὐτὴ δέ σοι γῆς περίοδος πάσης. ὄρᾳς ;
 αἶδε μὲν Ἀθῆναι. ΣΤ. τί σὺ λέγεις ; οὐ πείθομαι,
 ἐπεὶ δικαστὰς οὐχ ὄρῳ καθημένους.
 ΜΑΘ. ὡς τοῦτ' ἀληθῶς Ἀπτικὸν τὸ χωρίον.
 ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται ; 210
 ΜΑΘ. ἐνταῦθ' ἔνεισιν. ἢ δέ γ' Εὐβοί', ὡς ὄρᾳς,
 ἠδὲ παρατέταται μακρὰ πόρρω πάνυ.
 ΣΤ. οἶδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
 ἀλλ' ἢ Λακεδαιμίων ποῦ 'στιν ; ΜΑΘ. ὅπου 'στιν ; αὐτῆί.
 ΣΤ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε, 215
 ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.
 ΜΑΘ. ἀλλ' οὐχ οἶόν τε νῆ Δί'. ΣΤ. οὐμῶξεσθ' ἄρα.
 φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ ;
 ΜΑΘ. αὐτός. ΣΤ. τίς αὐτός ; ΜΑΘ. Σωκράτης.
 ΣΤ. ὦ Σώκρατες. ὦ Σώκρατες.
 ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα. 220
 ΜΑΘ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.
 ΣΤ. ὦ Σώκρατες,

204. ἀστείον λέγεις. Τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.] All the commentators acquiesce in the old version, Facete dicis : est enim hoc inventum populare et utile. But this, without looking at the Greek, seems remarkably tame ; the γὰρ requires something more than Facete dicis to precede it : γοῦν would suit that translation better. But there is a passage in the Phædrus which clears up the whole difficulty in a moment. It runs as follows :
 * Ὁ γενναῖος, εἴθε γράψειεν ὡς χρῆ πένητι (χαρίζεσθαι) μᾶλλον ἢ πλουσίῳ, καὶ πρεσβυτέρῳ μᾶλλον ἢ νεωτέρῳ, καὶ ὅσα ἄλλα ἐμοί τε πρόσσεστιν καὶ τοῖς πολλοῖς ἡμῶν· ἢ γὰρ ἂν ἈΣΤΕΙΟΙ καὶ ΔΗΜΩΦΕΛΕΙΣ οἱ

λόγοι, p. 227 : where Stallbaum rightly enough remarks, elegantem esse ambiguitatem in vocabulo, ἀστείον, quod de elegantia atque urhanitate, et de communi utilitate capiendum ; but without any reference to these lines of Aristophanes. The double entendre can hardly be kept up in English. My own translation is bad. A play on the word 'civil' would, I think, be worse : but the Latin translation should evidently be, Urbane dicis : urbi enim utile est callidum hoc commentum.

209. Ἀπτικὸν τὸ χωρίον.] This may have given rise to the anecdote recorded by Ælian, which is thus described by Dr. Wordsworth, Greece, p. 63. Alcibiades

- Then every man may take his choice, you mean.
- STUD. Look ; here's a chart of the whole world. D'ye see ?
This city's Athens. STREPS. Athens ? I like that.
I see no jury sitting. That's no Athens.
- STUD. In very truth, this is the Attic ground.
- STREPS. And where then are my townsmen of Cicyнна ?
- STUD. Why, there-about ; and here, you see, Eubœa :
Here, reaching out a long way by the shore.
- STREPS. Yes, overreached by us and Pericles.
But now, where's Sparta ? STUD. Let me see : O, here.
- STREPS. Heavens ! how near us. O do please manage this
To shove her off from us, a good deal further.
- STUD. We can't do that by Zeus. STREPS. The worse for you.
Hollo ! who's that ? that fellow in the basket ?
- STUD. That's HE. STREPS. Who's HE ? STUD. 'Tis Socrates.
- STREPS. Socrates !
You sir, call out to him as loud as you can.
- STUD. Call him yourself : I have not leisure now.
- STREPS. Socrates ! Socrates !

one day was taken by Socrates to a building in the city of Athens, in which maps of different countries were collected. The philosopher directed the attention of his young friend to a chart of the habitable world, as far as it was then known to the geographers of Greece, with the intention of diminishing the pride in which the latter appeared to indulge in consequence of the extent of his territorial possessions on the Athenian soil. He desired him to point out the position of Attica on the map. Alcibiades did so. Now shew me there, said Socrates, the situation of your own estate. How is it possible ? replied

the other : can you expect that my domains should appear there, where even Attica itself occupies so small a space ?

213. *παπεράθη.*] *Stretched on the rack.* This refers to the subjection of Eubœa by Pericles just before the thirty years' truce, when the Athenian *κληρουχία* was planted at Histiaæ. Thucydides, i. 114.

219. *ὦ Σώκρατες.*] Strepsiades roars out ; Socrates, wrapt in contemplation, does not hear him. The student, afraid to interrupt his meditations, excuses himself by suddenly recollecting a press of business, and retires.

- ὦ Σωκρατίδιον. ΣΩ. τί με καλεῖς, ὠφήμερε ;
 ΣΤ. πρῶτον μὲν ὅ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι. 225
 ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
 ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
 ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ. ΣΩ. οὐ γὰρ ἂν ποτε
 ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,
 εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
 λεπτήν καταμίξας εἰς τὸν ὅμοιον ἀέρα. 230
 εἰ δ' ὦν χαμαὶ τᾶνω κάτωθεν ἐσκόπουν,
 οὐκ ἂν ποθ' εὔρον· οὐ γὰρ ἀλλ' ἡ γῆ βία
 ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.
 πᾶσχει δὲ ταυτὸ τοῦτο καὶ τὰ κάρδαμα. 235
 ΣΤ. τί φῆς ;
 ἡ φροντίς ἔλκει τὴν ἰκμάδ' εἰς τὰ κάρδαμα ;
 ἴθι νυν, κατάβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,
 ἵνα με διδάξης ὥνπερ ἔνεκ' ἐλήλυθα.
 ΣΩ. ἦλθες δὲ κατὰ τί ; ΣΤ. βουλόμενος μαθεῖν λέγειν. 240
 ἰπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων
 ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.
 ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος ;
 ΣΤ. νόσος μ' ἐπέτριψεν ἱππικῆ, δεινὴ φαγεῖν.
 ἀλλὰ με διδάξον τὸν ἕτερον τοῖν σοῖν λόγῳν,
 τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν 245

227. οὐκ ἀπὸ τῆς γῆς, εἴπερ.] sc. δεῖ ὑπερφρονεῖν. Kuster, Bergler, Dindorf. Εἴπερ ἔξεστιν ὑπερφρονεῖν. Brunck : and Reiske would even correct the passage. But there is no difficulty whatever : εἴπερ is, 'if so be,' sc., that you do despise them. It is frequently used in the same elliptical way in the Ethics. See i. x. 14 : 'He does not,' says Aristotle, 'become happy again in a hurry, ἀλλ' εἴπερ, ἐν πολλῶν χρόνῳ καὶ τελείῳ, i. e. if he does at

all.' v. ix. 9 : οὐκ ἀδικεῖται, ἀλλ' εἴπερ, βλάπτεται ; cf. Id. viii. 2, 3, and x. 4, 2. Strepsiadēs means to say, 'It is not so bad as I feared : even if you do contemn (a sort of misnomer for the Socratic contempt-plate : so in the original, περιφρονῶ, ὑπερφρονεῖς,) the Gods, at any rate you do it from a basket.' So Plato's Republic, 497, E. I see Mitchell takes the same view, and adduces some of the above passages.

234. τὰ κάρδαμα.] An allusion to the

- Sweet Socrates ! SOCR. Mortal ! why call'st thou me ?
- STREPS. O, first of all, please tell me what you are doing.
- SOCR. I walk on air, and contem-plate the Sun.
- STREPS. O then from a basket you condemn the Gods,
And not from the earth, at any rate ? SOCR. Most true.
I could not have searched out celestial matters
Without suspending judgment, and infusing
My subtle spirit with the kindred air.
If from the ground I were to seek these things,
I could not find : so surely doth the earth
Draw to herself the essence of our thought.
The same too is the case with water-cress.
- STREPS. Hillo ! what's that ?
Thought draws the essence into water-cress ?
Come down, sweet Socrates, more near my level,
And teach the lessons which I come to learn.
- SOCR. And wherefore art thou come ? STREPS. To learn to speak.
For owing to my horrid debts and duns,
My goods are seized, I'm robbed, and mobbed, and plundered.
- SOCR. How did you get involved with your eyes open ?
- STREPS. A galloping consumption seized my money.
Come now : do let me learn the unjust Logic
That can shirk debts : now do just let me learn it.

homely imagery so familiar to the readers of Plato and Xenophon. 'To hear Socrates talk,' says Alcibiades in the Symposium of Plato, 'appears to a superficial observer very ridiculous, for his conversation is all about donkeys, and coppersmiths, and cobblers, and tanners : but look deeper, and you will find that there is a hidden meaning in all this, a meaning full of virtue, piety, and divinity : like the sculp-

tured figures of Sileus, which, without, are coarse, and rude, and repulsive, but within, are the images of the Gods.' In what follows, Strepsiades catches at the word *κάρδαμα*, probably the first word he has thoroughly understood, and after displaying his utter inability to comprehend such philosophical language, beseeches his new master to descend to his level, both in a physical and in an intellectual sense.

πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεούς.

ΣΩ. ποίους θεοὺς ὁμεί σύ ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤ. τῷ γὰρ ὄμνυτ' ; ἢ
σιδαρείοισιν, ὥσπερ ἐν Βυζαντίῳ ;

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

ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιw ἐς λόγους,
ταῖς ἡμετέροισι δαίμοσιw ; ΣΤ. μάλιστά γε.

ΣΩ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤ. ἰδοὺ κάθημαι. ΣΩ. τουτοῖν τοῖνυν λαβὲ 255
τὸν στέφανον. ΣΤ. ἐπὶ τί στέφανον ; οἴμοι, Σώκратες,
ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελομένους
ἡμεῖς ποιούμεν. ΣΤ. εἶτα δὴ τί κερδανῶ ;

ΣΩ. λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη. 260
ἀλλ' ἔχ' ἀτρεμί. ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γέ με·
καταπαττόμενος γὰρ παιπάλη γενήσομαι.

ΣΩ. εὐφημεῖν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπακοῦειν.
ὦ δέσποτ' ἄναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν μετέωρον,

249. *σιδαρείοισιν.*] It is not known what were the adverse influences which compelled Byzantium to resort to an iron circulation. It seems extraordinary that a city in a situation with such extreme facilities for commerce, should be reduced

to such a measure from poverty, according to Professor Hussey's notion. However, the fact is undoubted, whatever the reason may have been. The Scholiast quotes from the *Peisander* of Plato Comicus,

Χαλεπῶς ἂν οἰκήσαιμεν ἐν Βυζαντίοις,
"Ὅπου σιδαρείοισι τοῖς νομίσμασι
Χρῶνται.

I should'nt like to live in poor Byzantium,
Where all their gold is iron.

257. *Ἀθάμαντα.*] There is here an allusion to the semi-ambiguous phrase, *ξυγγενέσθαι ταῖς Νεφέλαις*, for Athamas married a Nephelē: who being abandoned by her husband, and finding that he had

been compassing the ruin of her children at the instigation of his new wife, sought vengeance against him. In a play of Sophocles called *Athamas*, he is brought in with a chaplet on his head to be sacri-

Name your own price, by all the Gods I'll pay it.

SOCR. The Gods! why you must know the Gods with us
Don't pass for current coin. STREPS. Eh? what do you use then?
Have you got iron, as the Byzantines have?

SOCR. Come, would you like to learn celestial matters,
How their truth stands? STREPS. Yes, if there's any truth.

SOCR. And to hold intercourse with yon bright Clouds,
Our virgin Goddesses? STREPS. Yes, that I should.

SOCR. Then sit you down upon that sacred bed.

STREPS. Well, I am sitting. SOCR. Here then, take this chaplet.

STREPS. Chaplet? why? why? now, never, Socrates:
Don't sacrifice poor me, like Athamas.

SOCR. Fear not: our entrance-services require
All to do this. STREPS. But what good comes of it?

SOCR. You'll be the flower of talkers, prattlers, gossips:
Only keep quiet. STREPS. Zeus! your words come true!
I shall be flour indeed with all this peppering.

SOCR. Old man sit you still, and attend to my will, and hearken in peace to my prayer,
O Master and King, holding earth in your swing, O measureless infinite Air;

ficed: Strepsiades fears lest *his* connection with the Clouds is to end in the same way, and no Heracles to set him free again, as in the case of Athamas.

258. In my translation of this line, I have again unintentionally chimed in with the emendation of Ernesti, Seager, and others, *πάντας ταῦτα for ταῦτα πάντα*.

262. *καταπαττόμενος*.] This is generally understood to be occasioned by a practical joke on the part of Socrates, who pours a quantity of sand, fine pebbles, &c., over the head of Strepsiades, ut victimæ, says Bergler, solebant molâ conspergi.

264. *ἔχεις τὴν γῆν μετέωρον*.] The best

commentary on this verse is from Socrates himself, (apud Plat. Phæd. 99, B.) *ὁ μὲν τις* (nempe Empedocles,) *δίνην* (cf. infr. 376.) *περιτιθεῖς τῇ γῆ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ,* (Anaximenes, Anaxagoras, Democritus,) *ὥσπερ καρδόσφω πλατεῖα βάθρον τὸν ἀέρα ὑπ-ερείδει*. The distinction between *Ἄηρ* and *Αἰθήρ* is thus lucidly stated by Cicero, De Nat. Deorum, (quoted by Mitchell). *Principio enim terra, sita in mediâ parte mundi, circumfusa undique est hæc animabili spirabilique naturâ cui nomen est aer. Hunc rursus amplectitur immensus æther, qui constat ex altissimis ignibus, II. 36.*

- λαμπρός τ' Αἰθῆρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραυνοι, 265
 ἄρθητε, φάνητ', ὦ δέσποιναί, τῷ φροντιστῇ μετέωροι.
- ΣΤ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ καταβρεχθῶ.
 τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἔλθειν ἐμὲ τὸν κακοδαίμον' ἔχοντα.
- ΣΩ. ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῶδ' εἰς ἐπίδειξιν
 εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθησθε, 270
 εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε Νύμφαις,
 εἴτ' ἄρα Νείλου προχοᾶς ὑδάτων χρυσέαις ἀρύτεσθε πρόχουσι,
 ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα Μίμαντος·
 ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖσαι.
- ΧΟ. ἀέναοι Νεφέλαι, στρ. 275
 ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον,
 πατρὸς ἀπ' Ὀκεανοῦ βαρυαχέος
 ὑψηλῶν ὀρέων κορυφὰς ἐπὶ
 δενδροκόμους, ἵνα
 τηλεφανεῖς σκοπιὰς ἀφορώμεθα, 280
 καρπούς τ' ἀρδομέναν ἱερὰν χθόνα,
 καὶ ποταμῶν ζαθέων κελαδήματα,
 καὶ πόντον κελάδοντα βαρύβρομον
 ὄμμα γὰρ αἰθέρος ἀκάματον σελαγείται
 μαρμαρέαις ἐν αὐγαῖς. 285
 ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον
 ἀθανάτας ἰδέας ἐπιδώμεθα
 τηλεσκόπῳ ὄμματι γαίαν.
- ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου καλέσαντος.
 ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου ; 290
- ΣΤ. καὶ σέβομαι γ', ὦ πολυτίμητοι, καὶ βούλομαι ἀνταποπαρδεῖν
 πρὸς τὰς βροντάς· οὕτως αὐτὰς τετρεμαίνω καὶ πεφόβημαι
 κεὶ θέμις ἐστίν, νυνὶ γ' ἤδη, κεὶ μὴ θέμις ἐστὶ, χεσεῖω.

284. ὄμμα αἰθέρος.] Harford compares the Seven Chiefs of Æschylus, where the moon is called νυκτὸς ὀφθαλμός: Shake-

spere's Richard II., where the sun is called 'the searching eye of heaven,' as it is by Milton in the Morning hymn, 'the

And thou glowing Ether, and Clouds who enwreathe her with thunder, and lightning, and storms,
Arise ye and shine, bright Ladies Divine, to your student in bodily forms.

STREPS. No, but stay, no, but stay, just one moment I pray, while my cloke round my temples I wrap.
To think that I've come, stupid fool, from my home, without either beaver or cap!

SOCR. Come forth, come forth, dread Clouds, and to earth your glorious majesty show ;
Whether lightly ye rest on the time-honoured crest of Olympus environed in snow,
Or tread the soft dance 'mid the stately expanse of old Ocean, the nymphs to beguile,
Or stoop to enfold with your pitchers of gold, the mystical waves of the Nile,
Or around the white foam of Mæotis ye roam, or Minas all wintry and bare,
O ! hear while we pray, and turn not away from the rites which your servants prepare.

CHORUS.

Clouds of all hue,
Rise we aloft with our garments of dew.
Come from old Ocean's unchangeable bed,
Come, till the mountain's green summits we tread,
Come to the peaks with their landscapes untold,
Gaze on the Earth with her harvests of gold,
Gaze on the rivers in majesty streaming,
Gaze on the lordly, invincible Sea,
Come, for the Eye of the Ether is beaming,
Come, for all Nature is flashing and free.
Let us shake off this close-clinging dew
From our members eternally new,
And sail upwards the wide world to view.
Come away ! Come away !

SOCR. O Goddesses mine, great Clouds and divine, ye have heeded and answered my prayer.
Heard ye their sound, and the thunder around, as it thrilled through the petrified air ?

STREPS. Yes, by Zeus, and I shake, and I'm all of a quake, and I fear I must sound a reply,
Their thunders have made my soul so afraid, and those terrible voices so nigh :
So if lawful or not, I must run to a pot, by Zeus, if I stop I shall die.

world's eye and soul.' Aytoun in his ballad on the execution of Montrose, by a still bolder metaphor, calls it 'the eye of God.'

- ΣΩ. οὐ μὴ σκώψῃ μηδὲ ποιήσεις ἄπερ οἱ τρυγοδαίμονες οὔτοι,
ἀλλ' εὐφήμει μέγα γάρ τι θεῶν κινεῖται σμήνος αἰοδαῖς. 295
- ΧΟ. παρθένοι ὄμβροφόροι,
ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰρ
Κέκροπος ὀψόμεναι πολυήρατον
οὐ σέβας ἀρρήτων ἱερῶν, ἵνα
μυστοδόκος δόμος 300
ἐν τελεταῖς ἀγίαις ἀναδείκνυται,
οὐρανόις τε θεοῖς δωρήματα,
ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα,
καὶ πρόσσοδοι μακάρων ἱερώταται,
εὐστέφανοί τε θεῶν θυσίαι θαλῖαι τε, 305
παντοδαπαῖς ἐν ὄραις,
ἦρ' ἰτ' ἐπερχομένη Βρομία χάρις,
εὐκελάδων τε χορῶν ἐρεθίσματα,
καὶ Μούσα βαρῦβρομος αὐλῶν.
- ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ', ὃ Σώκρατες, αὐταὶ 310
αἱ φθεγγόμεναι τοῦτο τὸ σεμνόν; μὴν ἠρῶναί τινές εἰσιν;
- ΣΩ. ἦκιστ', ἀλλ' οὐράναι Νεφέλαι, μεγάλαι θεαὶ ἀνδράσιν ἀργοῖς·
αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι
καὶ τερατεῖαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν.
- ΣΤ. ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγγμ' ἢ ψυχὴ μου πεπότηται, 315
καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενολεσχεῖν,
καὶ γνωμιδίῳ γνώμην νύξασ' ἐτέρω λόγῳ ἀντιλογῆσαι
ᾧστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπιθυμῶ.
- ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'. ἤδη γὰρ ὀρῶ κατιούσας

294. τρυγοδαίμονες.] This, according to Welcker and Mitchell, is meant to be a payment in kind for the epithet *κακοδαίμονες*, with which Aristophanes and other comedians frequently complimented the philosophers.

307. ἦρι.] This play was performed at the great Dionysia which took place in the March of the year B.C. 423.

312. ἀργοῖς.] τοῖς φιλοσόφοις. Scholiast. Adam Smith, in his *Wealth of Nations*, defines a philosopher as one whose trade is to speculate on everything and do nothing.

319. Πάρνηθ'.] "In a surviving fragment of a late edition of this play, the Clouds are represented as irritated by their discourteous reception, and threatening to

SOCR. Don't act in our schools like those Comedy-fools with their scurrilous scandalous ways.
Deep silence be thine : while this Cluster divine their soul-stirring melody raise.

CHORUS.

Come then with me,
Daughters of Mist, to the land of the free.
Come to the people whom Pallas hath blest,
Come to the soil where the Mysteries rest ;
Come, where the glorified Temple invites
The pure to partake of its mystical rites :
Holy the gifts that are brought to the Gods,
Shrines with festoons and with garlands are crowned,
Pilgrims resort to the sacred abodes,
Gorgeous the festivals all the year round.
And the Bromian rejoicings in Spring,
When the flutes with their deep music ring,
And the sweetly-toned Choruses sing
Come away ! Come away !

STREPS. O Socrates pray, by all the Gods, say, for I earnestly long to be told,
Who are these that recite with such grandeur and might ? are they glorified mortals of old ?

SOCR. No mortals are there, but Clouds of the air, great Gods who the indolent fill :
These grant us discourse, and logical force, and the art of persuasion instil,
And periphrasis strange, and a power to arrange, and a marvellous judgment and skill.

STREPS. So then when I heard their omnipotent word, my spirit felt all of a flutter,
And it yearns to begin subtle cobwebs to spin and about metaphysics to stutter,
And together to glue an idea or two, and battle away in replies :
So if it's not wrong, I earnestly long to behold them myself with my eyes.

SOCR. Look up in the air, towards Parnes, out there, for I see they will pitch before long

fly off to the heights of mount Parnes sailing off, we are told,
from which they had come. They are

Ἐς τὴν Πάρνηθ' ὀργισθεῖσαι, φροῦδαι κατὰ τὸν Λυκαβηττόν.

To the summits of Parnes swelling with rage, and have vanished along Lycabettus.

Lycabettus is now the hill of St. George, is quite worthless : the clouds receded
on the north-east verge of Athens." Words- from sight over the tops of Lycabettus,
worth, Athens and Attica, chap. 8. Din- on their way to Parnes.
dorf's objection to the *κατὰ τὸν Λυκαβηττόν*

- ἡσυχήαυτάς. ΣΤ. φέρε, ποῦ; δείξον. ΣΩ. χωροῦσ' αὐται πάνυπολλαί, 320
 διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι. ΣΤ. τί τὸ χρῆμα;
 ὡς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤ. ἤδη νυνὶ μόλις οὕτως.
 ΣΩ. νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς κολοκύνταις.
 ΣΤ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη κατέχουσι.
 ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδης οὐδ' ἐνόμιζες; 325
 ΣΤ. μὰ Δί', ἀλλ' ὀμίχλην καὶ δρόσον αὐτάς ἡγούμην καὶ καπνὸν εἶναι.
 ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτιη πλείστους αὐται βόσκουσι σοφιστάς,
 θουριομάνταις, ἰατροτέχνας, σφραγιδονυχαργοκομήτας,
 κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωροφένακας,
 οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μουσοποιοῦσιν. 330
 ΣΤ. ταῦτ' ἄρ' ἐποίουν “ ὑγρᾶν Νεφέλων στρεπταιγλᾶν δάιον ὄρμαν,”
 “ πλοκάμους θ' ἑκατογκεφάλα Τυφῶ,” “ πρημαινούσας τε θυέλλας,”
 εἶτ' “ ἀερίας, διεράς,” “ γαμφυοὺς οἰωνοὺς, ἀερονηχεῖς,”
 ὄμβρους θ' ὑδάτων δροσερᾶν Νεφέλων” εἶτ' αὐτ' αὐτῶν κατέπινον
 κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὄρνιθια κιχλᾶν. 335
 ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δικαίως; ΣΤ. λέξον δὴ μοι, τί παθοῦσαι,
 εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θηηταῖς εἴξασιν γυναιξίν;
 οὐ γὰρ ἐκέιναι γ' εἰσὶ τοιαῦται. ΣΩ. φέρε, ποῖαι γὰρ τινές εἰσιν;
 ΣΤ. οὐκ οἶδα σαφῶς· εἴξασιν γοῦν ἐρίοισιν πεπταμένοισι,
 κοίχλι γυναιξίν, μὰ Δί', οὐδ' ὅτιοῦν αὐται δὲ ῥίνας ἔχουσιν. 340
 ΣΩ. ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι. ΣΤ. λέγε νυν ταχέως ὅ τι βούλει.
 ΣΩ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω ὁμοίαν

321. I fear I have but poorly succeeded in my endeavour to preserve those peculiar beauties of this passage, which induced Mr. Ruskin (*Modern Painters*) to remark, that “Aristophanes knew and felt more of the noble landscape character of his country than any whose works have come down to us, except Homer. The individuality and distinctness of conception,” he goes on to say, “the visible cloud character which every line of this passage

brings out into more dewy and bright existence, is to me as refreshing as the real breathing of mountain winds. The line διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι, could have been written by none but an ardent lover of the hill scenery, one who had watched hour after hour the peculiar oblique, side-long action of descending clouds, as they form along the hollows and ravines of the hills. There are no lumpish solidities, no billowy pro-

- These regions about. STREPS. Where? point me them out. SOCR. They are drifting, an infinite throng, And their long shadows quake over valley and brake. STREPS. Why, whatever's the matter to-day? I can't see them a bit. SOCR. There, they're close by the pit. STREPS. Ah, I just got a glimpse, by the way.
- SOCR. There, now you must see how glorious they be, or your eyes must be pumpkins, I vow.
- STREPS. Ah! I see them proceed; I should think so indeed: great powers! they fill everything now.
- SOCR. So then till this day that celestials were they, you never imagined nor knew?
- STREPS. Why, no, on my word, for I always had heard they were nothing but vapour and dew.
- SOCR. O, then I declare, you can't be aware that 'tis these who the sophists protect, Prophets sent beyond sea, quacks of every degree, fops signet-and-jewel-bedecked, Astrological knaves, and fools who their staves of dithyrambs proudly rehearse,— 'Tis the Clouds who all these support at their ease, because they exalt them in verse.
- STREPS. 'Tis for this then they write of 'the terrible might of the light-flashing, rain-splashing Cloud, And 'the dank matted curls, which the Tempest God whirls,' and 'the blasts with their trumpets so loud, And 'birds of the sky floating upwards on high,' and 'Clouds of first water, which drown With their soft falling dew the great Ether so blue,' and then in return they gulp down Huge cutlets of pike, and game if they like, most delicate game in its season.
- SOCR. And is it not right such praise to requite? STREPS. Ah, but tell me then what is the reason That if, as you say, they are Clouds, they to-day are regular women and true?
- For the ones in the air are not women, I swear. SOCR. Why, what do they seem then to you?
- STREPS. I can't say very well, but they straggle and swell like fleeces spread out in the skies; Not like women they flit, no, by Zeus, not a bit, but these have mouths, noses, and eyes.
- SOCR. Well, now then, attend to this question, my friend. STREPS. Look sharp, and propound it to me.
- SOCR. Didst thou never espy a Cloud in the sky, which a centaur or leopard might be,

tuberances here. All is melting, drifting, evanescent, full of air, and light as dew."

329. *κυκλίων χορῶν*.] 'The cyclian chorus,' says Bentley, (*Phalaris* i. 346. Ed. Dyce,) 'was the same with the dithyrambic. There were three choruses belonging to Bacchus, the *κωμικός*, the *τραγικός*, and the *κύκλιος*, the last of which had its prize and judges at the Dionysia, as the others had. The famous Simonides won fifty-six

of these victories, as is confirmed by his own epigram *εἰς ἐπὶ πενήκοντα, Σιμωνίδη, ἦραο ταύρους κ.τ.λ.* for a bull was the prize of dithyramb, as a goat was of tragedy, and this is the reason why Pindar gives it the epithet of *βοηλάτης*.'

342. *νεφέλην Κενταύρω ὁμοίαν*.] Porson refers to Shakespeare, Antony and Cleopatra, act 4, scene 12.

ANTONY. Sometimes we see a cloud that's dragonish,
A vapour, sometime, like a bear, or lion, &c.

- ἡ παρδάλει ἢ λύκῳ ἢ ταύρῳ ; ΣΤ. νῆ Δί' ἔγωγ'. εἶτα τί τοῦτο ;
 ΣΩ. γίγνονται πάνθ' ὃ τι βούλονται· κᾶτ' ἦν μὲν ἴδωσι κομήτην,
 ἄγριόν τινα τῶν λασίων τούτων, οἴονπερ τὸν Ξενοφάντου, 345
 σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκασαν αὐτάς.
 ΣΤ. τί γὰρ, ἦν ἄρπαγα τῶν δημοσίων κατἰδῶσι Σίμωνα, τί δρῶσιν ;
 ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης ἐγένοντο.
 ΣΤ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐταὶ τὸν ῥίψασπιιν χθὲς ἰδοῦσαι,
 ὅτι δειλότατον τοῦτον ἐάρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο. 350
 ΣΩ. καὶ νῦν γ' ὅτι Κλεισθέη εἶδον, ὄρᾳς, διὰ τοῦτ' ἐγένοντο γυναῖκες.
 ΣΤ. χαίρετε τοῖωνν, ὧ δέσποιναι· καὶ νῦν, εἴπερ τινὶ κάλλω,
 οὐρανομήκη ῥήξατε κάμοι φωνὴν, ὧ παμβασίλειαι.
 ΧΘ. χαῖρ', ὧ πρεσβῦτα παλαιογενές, θηρατὰ λόγων φιλομούσων
 σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς ὃ τι χρῆξεις· 355
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν
 πλὴν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὐνεκα, σοὶ δὲ,

Hamlet III. 2 : the dedication to Swift's Tale of a Tub : and Cicero de Div. II. 21. (49). Dobree adds a fine passage from Jeremy Taylor's Worthy Communicant, near the beginning. Mr. Keble (Prælectiones Academicæ) observes, that some have thought the description in Lucretius, iv. 137, sq., to be borrowed from these lines of Aristophanes : but, he adds very judiciously, mihi magis credibile est, utrum-

que scriptorem ista hausisse ex nativâ et propriâ venâ.

349. Κλεώνυμον.] Cleonymus is again satirized for his effeminacy and other vices, infra 396, 659, etc. : and indeed in almost every extant comedy. In the Wasps his cowardice in throwing away his shield is several times severely alluded to, especially in the dialogue between the two slaves at the beginning.

XANTHIAS.

Methought I saw

A mighty eagle flying towards the forum,
 And in its talons up it caught a shield,
 And bore it off in triumph to the sky :

☛ And then—Cleonymus fled off and dropt it.

SOSIAS. My stars! Cleonymus is quite a riddle!

And one will ask his neighbour at a dinner,
 "What is that brute which throws away its shield,
 In earth, in air, in water,—everywhere?"

XANTH. O me! some evil hap will sure befall

Or a wolf, or a cow? STREPS. Very often, I vow : and shew me the cause, I entreat.

SOCR. Why, I tell you that these become just what they please, and whenever they happen to meet Xenophantes's heir with his long shaggy hair, or one of those monsters hirsute : Forthwith they appear like Centaurs, to jeer the ridiculous look of the brute.

STREPS. What then do they do if Simon they view, that fraudulent harpy to shame?

SOCR. Why, his nature to shew to us mortals below, a wolfish appearance they frame.

STREPS. O, they then I ween having yesterday seen, Cleonymus quaking with fear,
(Him who threw off his shield as he fled from the field,) metamorphosed themselves into deer.

SOCR. Yes, and now they espy soft Cleisthenes nigh, and therefore as women appear.

STREPS. O then without fail, All hail ! and All hail ! my welcome receive ; and reply
With your voices so fine, so grand and divine, majestic Queens of the Sky !

CHOR. Our welcome to thee, old man, who would see the marvels that science can shew :
And thou, the high-priest of this subtlety feast, say what would you have us bestow ?
Since there is not a sage for whom we'd engage our wonders more freely to do,
Except, it may be, for Prodicus : he for his knowledge may claim them, but you,

From such a dream. Sos. Nay, prithee, think not so :

Console yourself : 'twill be no harm, by heaven !

ΧΑΝΤΗ. No harm to see a man throw off his shield ?

Cleisthenes too is mentioned in a similar tone, *Acharnians* 118, 122 ; *Knights*, 137. *Frogs*, 48, 57, 483, and in the *Thesmophoriazusæ*.

357. Προδικῶν.] Prodicus, the Horne Tooke of Greece, as Mr. Sewell calls him, was a native of Ceos, and a pupil of Protagoras. He seems to be mentioned here, says Bergler, *honoris causâ* : and indeed the Platonic Socrates uniformly speaks with respect of Prodicus, 'who was,' as Müller says, 'the most respectable of all

the Sophists : he used to present lessons of morality under an agreeable form : such a moral lesson was the well-known allegory of the Choice of Heracles.' He was very fond of drawing subtle distinctions between words usually regarded as synonyms : see the Protagoras. Prodicus is again mentioned in the parabasis of the *Aves* ; again, as I think, *honoris causâ*, although Bergler thinks otherwise. I give the passage in Mr. Frere's translation :

We propose by and by

(If you'll listen and hear,) to make it all clear,

And Prodicus henceforth shall pass for a dunce,

When his doubts are explained and expounded at once.

This is merely a similar remark to the one about Thales, *supra* 180.

- ὅτι βρευθῦναι τ' ἐν ταῖσιν ὁδοῖς καὶ τῶφθαλμῷ παραβάλλεις,
 κἀνυπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῖν σεμνοπροσωπεῖς.
- ΣΤ. ὦ Γῆ τοῦ φθέγματος, ὡς ἱερόν καὶ σεμνὸν καὶ τερατώδες. 360
- ΣΩ. αὐται γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ' ἐστὶ φλύαρος.
- ΣΤ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ θεὸς ἐστίν ;
- ΣΩ. ποῖος Ζεὺς ; οὐ μὴ ληρήσεις· οὐδ' ἐστὶ Ζεὺς. ΣΤ. τί λέγεις σύ ;
 ἀλλὰ τίς ἕναι ; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον ἀπάντων.
- ΣΩ. αὐται δὴ που· μεγάλοις δέ σ' ἐγὼ σημεῖοις αὐτὸ διδάξω. 365
 φέρε, ποῦ γὰρ πάποτ' ἄνευ Νεφέλων ἕνυτ' ἤδη τεθέασαι ;
 καίτοι χρῆν αἰθρίας ἕναι αὐτὸν, ταύτας δ' ἀποδημεῖν.
- ΣΤ. νῆ τὸν Ἀπόλλω, τουτό γέ τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας·
 καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου οὐρεῖν.
 ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον· τουτό με ποιεῖ τετρεμαίνειν. 370
- ΣΩ. αὐται βροντῶσι κυλινδόμεναι. ΣΤ. τῷ τρόπῳ, ὦ πάντα σὺ τολμῶν ;
- ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι φέρεσθαι,
 κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα βαρεῖαι
 εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ παταγοῦσιν.
- ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτὰς, οὐχ ὁ Ζεὺς, ὥστε φέρεσθαι ; 375
- ΣΩ. ἦκιστ', ἀλλ' αἰθέριος δίνος. ΣΤ. Δίνος ; τουτί μ' ἐλελήθη,
 ὁ Ζεὺς οὐκ ὄν, ἀλλ' ἀντ' αὐτοῦ Δίνος νυνὶ βασιλεύων.
 ἀπὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ' ἐδίδαξας.
- ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι φημὶ
 ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα ; 380
- ΣΤ. φέρε τουτὶ τῷ χρῆ πιστεύειν ; ΣΩ. ἀπὸ σαυτοῦ ἴγῳ σε διδάξω.
 ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἶτ' ἐταράχθης
 τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκοῦργησεν ;

376. Δίνος.] ταῦτα ἐκ τῶν Ἀναξαγορείων λαμβάνει. Scholiast. It was the theory of Anaxagoras, says Diogenes Laertius, II. iii. 12. ὡς ὁ οὐρανὸς ἐκ λίθων συγκόιτο· τῇ σφοδρᾷ δὲ περιδιῶσει συνεστάται. Compare the passage quoted from the

Phaedo at 264, sup. Vortex, of course, is the Cartesian word, nor is its meaning in that philosophy very dissimilar from its meaning in the text.

380. πυκνότητα.] Πυκνότης appears from a passage of Aristotle, quoted by

Because as you go, you glance to and fro, and in dignified arrogance float,
And think shoes a disgrace, and put on a grave face, your acquaintance with us to denote.

STREPS. Oh Earth! what a sound, how august and profound! it fills me with wonder and awe.

SOCR. These, these then alone, for true Deities own, the rest are all God-ships of straw.

STREPS. Let Zeus be left out: He's a God beyond doubt: come, that you can scarcely deny.

SOCR. Zeus, indeed! there's no Zeus: don't you be so obtuse. STREPS. No Zeus up aloft in the sky!
Then, you first must explain, who it is sends the rain; or I really must think you are wrong.

SOCR. Well then, be it known, these send it alone: I can prove it by arguments strong.
Was there ever a shower seen to fall in an hour when the sky was all cloudless and blue?
Yet on a fine day, when the Clouds are away, he might send one, according to you.

STREPS. Well, it must be confessed, that chimes in with the rest: your words I am forced to believe.
Yet before, I had dreamed that the rain-water streamed from Zeus and his chamber-pot sieve.

But whence then, my friend, does the thunder descend? that does make me quake with affright!

SOCR. Why'tis they, I declare, as they roll through the air. STREPS. What the Clouds? did I hear you aright?

SOCR. Ay: for when to the brim filled with water they swim, by Necessity carried along,
They are hung up on high in the vault of the sky, and so by Necessity strong
In the midst of their course, they clash with great force, and thunder away without end.

STREPS. But is it not He who compels this to be? does not Zeus this Necessity send?

SOCR. No Zeus have we there, but a Vortex of air. STREPS. What! Vortex? that's something, I own.
I knew not before, that Zeus was no more, but Vortex was placed on his throne!
But I have not yet heard to what cause you referred the thunder's majestic roar.

SOCR. Yes, 'tis they, when on high full of water they fly, and then, as I told you before,
By Compression impelled, as they clash, are compelled a terrible clatter to make.

STREPS. Come, how can that be? I really don't see. SOCR. Yourself as my proof I will take.
Have you never then ate the broth-puddings you get when the Panathenæa comes round,
And felt with what might your bowels all night in turbulent tumult resound?

Spanheim ad v. 374, to be the correct philosophical word for this compression: οὕτως γὰρ ἐν τοῖς νέφεσι γιγνομένη ἡ τοῦ πνεύματος ἔκκρισις πρὸς τὴν πυκνότητα τῶν νεφῶν ἐπιπίπτουσα ποιεῖ τὴν βροντὴν. Meteor. ii. 19; and the same expression oc-

curs again immediately after.

382. Παναθηναίους.] ἐπεὶ ἐν τοῖς Παναθηναίους πᾶσαι αἱ ἀπὸ τῶν Ἀθηνῶν ἀποικισθεῖσαι πόλεις βοῶν τυθησόμενον ἔπεμπον, συνέβαιεν ἀφθονίαν εἶναι κρεῶν. Scholiast.

- ΣΤ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ τετάρακται
 χῶσπερ βροντῆ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν 385
 ἀπρέμας πρῶτον παππὰξ παππὰξ, κᾶπειτ' ἐπάγει παπαππὰξ,
 χῶταν χέξω, κομιδῆ βροντᾶ παπαπαππὰξ, ὥσπερ ἐκείναι.
- ΣΩ. σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτοῦ οἶα πέπορδας
 τὸν δ' ἀέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς μέγα βρουτᾶν ; 390
 ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλων, βροντῆ καὶ πορδῆ, ὁμοίω.
- ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ, τοῦτο δίδαξον,
 καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει.
 τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρκους.
- ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκεσέληνε,
 εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπρησεν 395
 οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ' εἶσ' ἐπιόρκοι
 ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ “ Σούνιον ἄκρον Ἀθηνέων”

393. ἐπὶ τοὺς ἐπιόρκους.] The terrors of the English reader I give the passage of a guilty conscience are finely depicted from Gifford's noble translation. by Juvenal, Sat. xiii. 223. For the benefit

These, these are they, who tremble and turn pale,
 At the first mutterings of the hollow gale !
 Who sink with terror at the transient glare
 Of meteors glancing through the turbid air !
 Oh, 'tis not chance, they cry : this hideous crash
 Is not the war of winds : nor this dread flash
 The encounter of dark clouds : but blasting fire
 Charged with the wrath of heaven's insulted Sire !
 That dreaded peal, innoxious, dies away :
 Shuddering, they wait the next with more dismay,
 As if the short reprieve were only sent
 To add new horrors to their punishment.

In his note, Gifford quotes Lucretius v. thunderstorm," asks that poet, 1221. "Under the effects of a terrible

Non populi, gentesque tremant ? regesque superbi
 Couripiunt divum percussi membra timore,
 Ne quod ob admissum fœde dictumve superbe
 Pœnarum grave sit solvendi tempus adactum ?

Persius, ii. 24, indignantly repudiates the idea that the escape of the guilty from the thunderbolt indicates that Providence either does not see or else winks at their iniquity.

- STREPS. By Apollo, 'tis true, there's a mighty to-do, and my belly keeps rumbling about ;
And the puddings begin to clatter within and to kick up a wonderful rout :
Quite gently at first, papapax, papapax, but soon pappapappax away,
Till at last, I'll be bound, I can thunder as loud, papapáppappapáppax, as They.
- SOCR. Shalt thou then a sound so loud and profound from thy belly diminutive send,
And shall not the high and the infinite Sky go thundering on without end ?
For both, you will find, on an impulse of wind and similar causes depend.
- STREPS. Well, but tell me from Whom comes the bolt through the gloom, with its awful and terrible flashes ;
And wherever it turns, some it singes and burns, and some it reduces to ashes !
For this 'tis quite plain, let who will send the rain, that Zeus against perjurers dashes.
- SOCR. And how, you old fool of a dark-ages school, and an antediluvian wit,
If the perjured they strike, and not all men alike, have they never Cleonymus hit ?
Then of Simon again, and Theorus explain : known perjurers, yet they escape.
But he smites his own shrine with these arrows divine, and 'Sunium, Attica's cape,'

394. Κρονίων.] ἔστι Κρόνια παρὰ τοῖς μηρί. Scholiast.
"Ἐλλησιν ἑορτῇ, τὰ παρὰ Ῥωμαίους καλού- 397. τὸν αὐτοῦ γε νεῶν.] Brunck quotes
μενα Σατουρνάλια. ἤγετο δὲ Ἑκατομβαιῶνι Lucretius vi. 416.

Postremo cur sancta Deūm delubra suasque
Discutit infesto præclaras fulmine sedes,
Et hene facta Deūm frangit simulacra? suisque
Demit imaginibus violento vulnere honorem?

To this I add Lucian, Jupiter Confut. ii. p. 638, (quoted by Kœnig, at Persius ii. 27,) τί δήποτε τοὺς ἱεροσύλους καὶ ληστὰς ἀφέετες, καὶ τοσοῦτους ὑβριστὰς καὶ βιαίους καὶ ἐπιόρκους, δρῶν τινα παλλάκις κεραυνοῦτε, ἢ λίθου, ἢ νεῶς ἰστῶν, οὐδὲν ἀδι-

κούσης; ἐνίοτε δὲ χρηστόν τινα καὶ ὀσιον ὀδοιπόρον; τί σιωπᾶς, ὦ Ζεῦ, ἢ οὐδὲ τοῦτό με θέμις εἰδέναι; nec habet Jupiter, adds Kœnig, quod respondeat:—and Lord Byron's Sardanapalus, act 2. scene 1.

SARDANAPALUS.

Say, Myrrha,

Art thou of those who dread the roar of Clouds?

MYRRA.

In my own country we respect their voices

As auguries of Jove. SARD. Jove!—ay, your Baal.

Ours also has a property in thunder,
And ever and anon some falling bolt
Proves his divinity, and yet sometimes
Strikes his own altars.

The phrase Σούνιον ἄκρον Ἀθηνῶν, is quoted from Homer, Odyssey, iii. 278.

Ἄλλ' ὅτε Σούνιον ἴρον ἀφικάμεθ', ἄκρον Ἀθηνῶν.

- καὶ τὰς δρῦς τὰς μεγάλας· τί μαθῶν ; οὐ γὰρ δὴ δρῦς γ' ἐπιορκέι.
 ΣΤ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν δῆθ' ὁ κεραυνός ;
 ΣΩ. ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατακλεισθῆ, 400
 ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσῆ, κᾶπειθ' ὑπ' ἀνάγκης
 ῥήξας αὐτὰς ἕξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα,
 ὑπὸ τοῦ ῥοίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατακαίων.
 ΣΤ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε Διασίοισιν.
 ὤπτων γαστέρα τοῖς συγγενέσιν, κᾶτ' οὐκ ἔσχων ἀμελήσας· 405
 ἢ δ' ἄρ' ἐφυσᾶτ', εἶτ' ἐξαίφνης διαλακήσασα πρὸς αὐτὰ
 τῶφθαλμῷ μου προσετίλλησεν καὶ κατέκαυσεν τὸ πρόσωπον.
 ΧΟ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας, ὦνθρωπε, παρ' ἡμῶν,
 ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γενήσῃ,
 εἰ μνήμων εἶ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον ἔνεστιν 410
 ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μῆθ' ἔστῶς μῆτε βαδίζων,
 μῆτε ῥυγῶν ἄχθει λίαν, μῆτ' ἀριστῶν ἐπιθυμείς,
 οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,
 καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,
 νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ πολεμίζων ; 415
 ΣΤ. ἀλλ' ἔνεκέν γε ψυχῆς στερερᾶς δυσκολοκοίτου τε μερίμνης,
 καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπιδείπνου,
 ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν.

401. κύστιν.] Bergler quotes a passage commentary upon this.
 from Lucretius, vi. 124, which is a mere

Quem subito validi venti collecta 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 mista fragorem :
 Nec mirum, quum plena animæ vesicula parva
 Sæpe ita dat pariter sonitum displosa repente.

The same scholar compares the αὐτὸς ἑαυτὸν κατακαίων, with the ipse sua nam Mobilitate calescit of Lucretius, vi. 277. i. 126. It was celebrated in March, which occasions my translation 'one Spring.'

410. μνήμων.] "One of the chief intellectual faculties which Plato, like other

404. Διασία.] cf. infra 855, Thucydides

And the ancient gnarled oaks: now what prompted those strokes? *They* never forswore I should say.

STREPS. Can't say that they do: your words appear true. Whence comes then the thunderbolt, pray?

SOCR. When a wind that is dry, being lifted on high, is suddenly pent into these,
It swells up their skin, like a bladder, within, by Necessity's changeless decrees:
Till compressed very tight, it bursts them outright, and away with an impulse so strong,
That at last by the force and the swing of its course, it takes fire as it whizzes along.

STREPS. That's exactly the thing that I suffered one Spring, at the great feast of Zeus, I admit:
I'd a paunch in the pot, but I wholly forgot about making the safety-valve slit.
So it spluttered and swelled, while the saucepan I held, till at last with a vengeance it flew:
Took me quite by surprise, dung-bespattered my eyes, and scalded my face black and blue!

CHOR. O thou who wouldst fain great wisdom attain, and comest to us in thy need,
All Hellas around shall thy glory resound, such a prosperous life thou shalt lead:
So thou art but endued with a memory good, and accustomed profoundly to think,
And thy soul wilt inure all wants to endure, and from no undertaking to shrink,
And art hardy and bold, to bear up against cold, and with patience a supper thou lovest:
Nor too much dost incline to gymnastics and wine, but all lusts of the body refusest:
And esteemest it best, what is always the test of a truly intelligent brain,
To prevail and succeed whensoever you plead, and hosts of tongue-conquests to gain.

STREPS. But as far as a sturdy soul is concerned and a horrible restless care,
And a belly that pines and wears away on the wretchedest, frugalest fare,
You may hammer and strike as long as you like; I am quite invincible there.

ancient philosophers, proposed to exercise and develope, was memory, — *μημονικὴν αὐτὴν ζητῶμεν δεῖν εἶναι*, Rep. vi. 486 D. : a faculty of importancē at any time, both for practical purposes and as exhibiting strength of mind, but then absolutely necessary in the deficiency of books." Sewell, Dialogues of Plato, p. 215. Compare infra, 471. Instances of this kind might be multiplied to any extent. Suffice it to say once for all, that Aristophanes uniformly displays the precisest acquaintance with Socratic phraseology.

413. *ἀνοήτων*.] Voluptatum quæ ad corpus referuntur. Kuster after the Scholiast.

418. *ἐπιχαλκεύειν*.] Compare the line of Aristophon quoted by Bp. Blomfield, ad Æsch. Pers. 51, *ἐὰν δέ (δέη) ὑπομένειν πηγῶς, ἄκμων*; the ferrea pectora Vecti of Juvenal, vii. 150: and the nickname *χαλκέντερος*, acquired by the great grammarian, Didymus of Alexandria, from his unwearied powers of application. Cf. also the Schol. Cruq. ad Horace, Sat. I. viii. 39. apud Doering.

- ΣΩ. ἄλλο τι δῆτ' οὖν νομίεις ἤδη θεὸν οὐδένα πλ
 τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλωτταν, τρια ταυιι, 420
- ΣΤ. οὐδ' ἂν διαλεχθεῖην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ' ἂν ἀπαντῶν
 οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθειῖν λιβανωτόν.
- 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 πάνυ μικρὸν, 425
 τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον.
- ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν ὥστε τὸ λουπόν γ' ἀπὸ τουδὶ
 ἐν τῷ δῆμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.
- ΣΤ. μή μοι γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ,
 ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας διολισθεῖν. 430
- ΧΟ. τεύξει τοίνυν ὦν ἰμίρεις· οὐ γὰρ μεγάλων ἐπιθυμεῖς.
 ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προπόλοισι.
- ΣΤ. δράσω τουθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πιέζει
 διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς μ' ἐπέτριψεν.
 νῦν οὖν χρήσθων ὅ τι βούλονται. 435
 τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν
 παρέχω τύπτειν, πεινήν, διψήν,
 αὐχμεῖν, ῥιγῶν, ἀσκὸν daίρειν,
 εἶπερ τὰ χρέα διαφευξοῦμαι,
 τοῖς ἀνθρώποις τ' εἶναι δόξω 440
 θρασὺς, εὐγλωττος, τολμηρὸς, ἴτης,
 βδελυρὸς, ψευδῶν συγκολλητῆς,
 εὐρησιεπῆς, περίτριμμα δικῶν,
 κύρβις, κρόταλον, κίναδος, τρύμη,
 μάσθλης, εἶρων, γλοιὸς, ἀλαζῶν, 445

444. κύρβις.] The best explanation I have seen of this, is given in Colonel Mure's recent History of Greek literature, iii. 417. "The κύρβεις, (lawboxes,)" he says, "were tables formed of oblong slabs of wood or metal fixed together, so as to present the appearance of boxes of three

or four sides, on each of which sides the laws were written from top to bottom. Each box or set of tables so connected, turned upon a pivot or axis in the centre, for convenience of consultation, hence their familiar name of axles, ἄξονες. It is possible, perhaps probable, that the wooden

- SOCR. Now then you agree in rejecting with me the Gods you believed in when young,
And *my* creed you'll embrace ' *I believe in wide Space, in the Clouds, in the eloquent Tongue.*'
- STREPS. If I happened to meet other God in the street, I'd shew the cold shoulder, I vow.
No libation I'll pour : not one victim more on their altars I'll sacrifice now.
- CHOR. Now be honest and true, and say what we shall do : since you never shall fail of our aid,
If you hold us most dear in devotion and fear, and will ply the philosopher's trade.
- STREPS. O Ladies Divine, small ambition is mine : I only most modestly seek,
Out and out for the rest of my life to be best of the children of Hellas to speak.
- CHOR. Say no more of your care, we have granted your prayer : and know from this moment, that none
More acts shall pass through in the People than you : such favour from us you have won.
- STREPS. Not acts, if you please : I want nothing of these : this gift you may quickly withdraw ;
But I wish to succeed, just enough for my need, and to slip through the clutches of law.
- CHOR. This then you shall do, for your wishes are few : not many nor great your demands,
So away with all care from henceforth, and prepare to be placed in our votaries' hands.
- STREPS. This then will I do, confiding in you, for Necessity presses me sore,
And so sad is my life, 'twixt my cobs and my wife, that I cannot put up with it more.
So now, at your word, I give and afford
My body to these, to treat as they please,
To have and to hold, in squalor, in cold,
In hunger and thirst, yea by Zeus, at the worst,
To be flayed out of shape from my heels to my nape
So along with my hide from my duns I escape,
And to men may appear without conscience or fear,
Bold, hasty, and wise, a concocter of lies,
A rattler to speak, a dodger, a sneak,
A regular claw of the tables of law,
A shuffler complete, well worn in deceit,
A supple, unprincipled, troublesome cheat ;

ones may have been solid blocks of wood, presenting three or four polished surfaces. These tables were common both to the laws of Draco and of Solon. There is a saying recorded of Pittacus, (Diog. Laert. in vit. Pitt. 77.) that when asked by the king of Lydia what he considered the

best form of government, he replied, ' that of the revolving tables :' in other words, that regulated by a fixed code of written laws.' Timæus Gloss. on Plato, defines κύρβις to be στήλη τρίγωνος πυραμοειδής, νόμους ἔχουσα περὶ Θεῶν.

- κέντρων, μιὰρὸς, στρόφισ, ἀργαλέος,
ματτυλοιοχός.
ταῦτ' εἶ με καλοῦσ' ἀπαντῶντες,
δρώντων ἀτεχνῶς ὅ τι χρῆζουσιν
κεῖ βούλονται, 450
νῆ τὴν Δήμητρ' ἔκ μου χορδὴν
τοῖς φροντισταῖς παραθέντων.
- ΧΟ. λῆμα μὲν πάρεστι τῷδέ γ'
οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὡς
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμεκες
ἐν βροτοῖσιν ἔξεις. 455
- ΣΤ. τί πείσομαι ; 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 ἔλθειν,
πράγματα κἀντιγραφὰς πολλῶν ταλάντων
ἄξια σῆ φρενὶ συμβουλευσομένους μετὰ σοῦ.
ἀλλ' ἐγγείρει τὸν πρεσβύτην ὅ τι περ μέλλεις προδιδάσκειν,
καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀποπειρῶ. 465
- ΣΩ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς
ἤδη 'πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.
- ΣΤ. τί δέ ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν ;
- ΣΩ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,
εἰ μνημονικὸς εἶ. ΣΤ. δύο τρόπω νῆ τὸν Δία
ἦν μὲν γ' ὀφείλῃται τί μοι, μνήμων πᾶν,
ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πᾶν.
- ΣΩ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει ;

447. ματτυλοιοχός.] Dindorf objects to ματτυλοιοχός, which is Bentley's conjecture for ματιόλοιοχος, on the ground that it is a Macedonian word, and therefore

would not have come into use at Athens until the New Comedy. Yet it was also a Spartan word, (Müller's Dorians, Introduction, § 3, note k,) and apparently also a

A hang-dog accurst, a bore with the worst,
 In the tricks of the jury-courts thoroughly versed.
 If all that I meet this praise shall repeat,
 Work away as you choose, I will nothing refuse,
 Without any reserve, from my head to my shoes.
 You shan't see me wince though my gutlets you mince,
 And these entrails of mine for a sausage combine,
 Served up for the gentlemen students to dine.

CHOR. Well said, old man, thy soul is great ;
 I love a heart that smiles at fate.
 Do this for me, and thou shalt be
 Known unto fame eternally.

STREPS. Known where? CHOR. With us in bliss divine
 An envied life for aye is thine.

STREPS. O that I may behold that day.

CHOR. Then round thy doors shall many a client linger,
 With pleas and briefs thy counsel to retain,
 And deep the riches thou may'st hope to finger ;
 Vast though thy wisdom, vaster far thy gain.

Here, take the old man, and do all that you can, your new-fashioned thoughts to instil,
 And stir up his mind with your notions refined, and test him with judgment and skill.

SOCR. Come now, you tell me something of your habits :
 For if I don't know them, I can't determine
 What engines I must bring to bear upon you.

STREPS. Eh! what? Not going to storm me, by the Gods?

SOCR. No, no: I want to ask you a few questions.
 First: is your memory good? STREPS. Two ways, by Zeus:
 If I'm owed anything, I'm mindful, very:
 But if I owe, (Oh! dear,) forgetful, very.

SOCR. Well then: have you the gift of speaking in you?

Cretan one. (Id. book iii. ch. 10. § 6.) Nor presumption against its use by a Comic
 would the fact of its not yet being com- writer.
 pletely domesticated at Athens, be any

- ΣΤ.** λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι. 475
ΣΩ. πῶς οὖν δυνήσει μαυθάνειν ; **ΣΤ.** ἀμέλει, καλῶς.
ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν
περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.
ΣΤ. τί δαί ; κυνηδὸν τὴν σοφίαν σιτήσομαι ;
ΣΩ. ἄνθρωπος ἀμαθῆς οὕτοσὶ καὶ βάρβαρος, 480
δέδοικά σ', ὦ πρεσβύτα, μὴ πληγῶν δέη.
φέρ' ἴδω, τί δρᾶς, ἢν τις σε τύπτῃ ; **ΣΤ.** τύπτομαι,
κάπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,
εἶτ' αὐθις ἀκαρῆ διαλιπῶν δικάζομαι.
ΣΩ. ἴθι νυν, κατάθου θοιμάτιον. **ΣΤ.** ἠδέικηκά τι ; 485
ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.
ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.
ΣΩ. κατάθου. τί ληρεῖς ; **ΣΤ.** εἶπέ δὴ νῦν μοι τοδὶ
ἦν ἐπιμελῆς ὦ καὶ προθύμως μαυθάνω,
τῷ τῶν μαθητῶν ἐμφερῆς γενήσομαι ; 490
ΣΩ. οὐδὲν διοίσεις Χαιρεφάντος τὴν φύσιν.
ΣΤ. οἴμοι κακοδαίμων, ἡμιθνής γενήσομαι.
ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ
ἀνύσας τι δευρὶ θάπτου ; **ΣΤ.** ἐς τὼ χεῖρέ νυν
δός μοι μελιτοῦτταν πρότερον ὡς δέδοικ' ἐγὼ 495
εἶσω καταβαίνων ὥσπερ εἰς Τροφωνίου.
ΣΩ. χῶρει τί κυπτάζεις ἔχων περὶ τὴν θύραν ;
ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας
οὐνεκα ταύτης.
εὐτυχία γένοιτο τὰν- 500

487. φωράσων.] The Scholiast explains the allusion thus: when one man charged another with a theft, and went to search his house, he was bound to lay aside his upper garments, lest he should privately convey into the dwelling of the accused the thing asserted to be stolen.

495. μελιτοῦτταν.] They who went to

consult the famous oracle of Trophonius in the Lebadean cave, took honied cakes in their hand, to appease, says the Scholiast, the serpents which haunted the spot, τοῖς ἐκεῖ ἐμφιλοχωροῦσιν ὄφεσιν.

500. The Parabasis.] A regular Parabasis is composed of five parts: first, the Kommation, or opening air, which extends

- STREPS. The gift of speaking, no : of cheating, yes.
- SOCR. No? how then can you learn? STREPS. O, well enough.
- SOCR. Then when I throw you out some clever notion
About the laws of nature, you must catch it.
- STREPS. What! must I snap up sapience; in dog-fashion?
- SOCR. O! why the man's an ignorant old savage :
I fear, my friend, that you'll require the whip.
Come, if one strikes you, what do you do? STREPS. I'm struck :
Then in a little while I call my witness :
Then in another little while I summon him.
- SOCR. Put off your cloke. STREPS. Why, what have I done wrong?
- SOCR. O, nothing, nothing : all go in here naked.
- STREPS. Well, but I have not come with a search-warrant.
- SOCR. Fool! throw it off. STREPS. Well, tell me this one thing ;
If I'm extremely careful and attentive,
Which of your students shall I most resemble?
- SOCR. Why Chærephon. You'll be his very image.
- STREPS. What! I shall be half-dead! O me, poor devil.
- SOCR. Don't chatter there, but come and follow me ;
Make haste now, quicker, here. STREPS. O, but do first
Give me a honied cake : Zeus! how I tremble,
To go down there, as if to see Trophonius.
- SOCR. Go on! why stand you pottering round the door.
- CHOR. Yes! go, and succeed, and may all the Gods speed
So manly a deed!
May good fortune help thee through,

in this case from l. 500 to l. 506 : then the Parabasis Proper, which is usually composed of the long anapæstic verses called Aristophanic, but in the present instance of the metre Eupolideus Polyschematistis ; and then the Pnigos, or Macron, so called from its having to be pronounced by the actor in one breath ; this is here

entirely omitted, but its nature may be guessed from the system, infra 996—1001. These are succeeded by the strophe, a lyrical song to the Gods, and the epirrhema, which is usually a satire upon some public error, contained in trochaic verses, and these again by an antistrophe, and antepirrhema of the same description.

θρώπων, ὅτι προήκων
 ἐς βαθὺ τῆς ἡλικίας
 νεωτέροις τὴν φύσιν αὐ-
 τοῦ πράγμασιν χρωτίζεται
 καὶ σοφίαν ἐπασκεῖ. 505

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
 τάληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
 οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφὸς,
 ὡς ὑμᾶς ἠγοούμενος εἶναι θεατὰς δεξιούς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν, 510
 πρώτους ἠξίωσ' ἀναγεῦσ' ὑμᾶς, ἢ παρέσχε μοι
 ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 ἠττηθεῖς, οὐκ ἄξιος ὢν ταῦτ' οὖν ὑμῖν μέμφομαι
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματενύομαι.
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς. 515
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἠδὺ καὶ λέγειν,
 ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην,
 κἀγὼ, παρθένος γὰρ ἔτ' ἦ, κοῦκ ἐξῆν πῶ μοι τεκεῖν,
 ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κἀπαιδεύσατε· 520
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἥλέκτραν κατ' ἐκείνην ἦδ' ἢ κωμωδία
 ζητοῦσ' ἦλθ', ἣν που 'πιτύχη θεαταῖς οὕτω σοφοῖς·

The most important part of all was the Parabasis Proper, the place of which was in the last century fully supplied by the prologues of plays, if we may trust the account of Fielding, (*Tom Jones*, xvi. 1.) who says that they were "all written on the same three topics, viz., an abuse of the taste of the town, a condemnation of all contemporary authors, and an eulogium on the performance just about to be represented." It will be seen that no words

could more accurately describe the objects of the Parabasis on which we are now entering.

517. ὁ σώφρων τε χῶ καταπύγων.] The two principal characters in his earliest comedy, the *Δαιταλεῖς*, or the Feasters. The following account of that play rests chiefly on the authority of Müller's *History of Greek Literature*, chap. 28. The early comedies of Aristophanes, were produced before he was old enough to allow

Thou, who at an age like thine,
 Seekest with discoveries new
 Thine old nature to imbue,
 In philosophy to shine.

O Spectators, I will utter honest truths with accents free,
 Yea! by mighty Dionysus, Him who bred and nurtured me.
 So may I be deemed a poet, and this day obtain the prize,
 As till that unhappy blunder I had always held you wise,
 And of all my plays esteeming this the wisest and the best,
 Served it up for your enjoyment, which had, more than all the rest,
 Cost me thought, and time, and labour : then most scandalously treated,
 I retired in mighty dudgeon, by unworthy foes defeated.
 This is why I blame your critics, for whose sake I framed the play :
 Yet the clever ones amongst you even now I won't betray.
 No ! for ever since from judges unto whom 'tis joy to speak,
 Brothers Profligate and Modest gained the prize we fondly seek,
 When, for I was yet a Virgin, and it was not right to bear,
 I exposed it, and Another did the foundling nurse with care,
 But 'twas ye who nobly nurtured, ye who brought it up with skill ;—
 From that hour I proudly cherish pledges of your sure good will.
 Now then comes its sister hither, like Electra in the Play,
 Comes in earnest expectation kindred minds to meet to-day ;

them to appear in his own name : accordingly he handed them over to two friends, the political ones to Callistratus, the domestic ones to Philonides, speaking, as he says in the Wasps, like a ventriloquist, through the lips of others. One of these, it is uncertain which, brought out his first play, the *Dætales*, B.C. 427. This play contained a contest between the Old and New Schools, in the persons of two young men, Brothers Modest and Profligate. The

latter was represented as a despiser of Homer, an upholder of all manner of legal quibbles, a partizan of Thrasymachus, (the sophist of the Republic of Plato,) and in all respects a complete rough sketch of the Unjust Logic of the play before us. Indeed if we may judge from one fragment, *ἄσον δὴ μοι σκολιόν τι λαβῶν Ἄλκκαίου κάνακρέοντος*, the resemblance appears to be carried out in the most minute particulars.

γνώσεται γὰρ, ἤνπερ ἴδῃ, τὰδελλφοῦ τὸν βόστρυχον.
 ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἤτις πρώτα μὲν 525
 οὐδὲν ἦλθε ῥαψαμένη σκύτινον καθειμένον,
 ἐρυθρὸν ἐξ ἄκρου, παχὺ, τοῖς παιδίοις ἴν' ἢ γέλωσ'
 οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἴλκυσεν,
 οὐδὲ πρεσβύτης ὁ λέγων ἄπτη τῇ βακτηρίᾳ
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα, 530
 οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾶ,
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσι πιστεύουσ' ἐλήλυθεν.
 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ,
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
 ἀλλ' αἰεὶ καινὰς ἰδέας εἰσφέρων σοφίζομαι, 535
 οὐδὲν ἀλλήλαισι ὁμοίας καὶ πάσας δεξιάς·
 ὃς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,
 κοῦκ ἐτόλμησ' αὐτίς ἐπεμπεδῆσ' αὐτῷ κειμένω.

530. ἀφανίζων πονηρὰ σκώμματα.] This phrase has, I believe, been universally misunderstood. Dindorf translates it, after Bergler, 'dicta mordacia retundens.' An older Latin version (Aristophanes Biseti) is, 'amotis e conspectu dictis mordacibus.' Mitchell gives, 'making the wretched scoffers disappear, res pro personā.' The translation in the text seems scarcely to stand in need of any support: if any is wanted, there is a very apposite passage in Aristotle (Poetics 44). Aristotle is speaking of Homer, who, he says, is sometimes extravagant, but τοῖς ἄλλοις ἀγαθοῖς ὁ ποιητῆς ἡδύνων ΑΦΑΝΙΖΕΙ τὸ ἄτοπον, he draws the reader's attention from his extravagance, by his manifold other

merits: ἀφανίζων has much the same meaning, *infr.* 959; Thuc. ii. 42; Eth. Nic. III. ix. 3, etc. Thus too we see the full force of the succeeding verses. *They* resort to all kind of manœuvres, says the Poet, to draw the attention of the audience from *their* ΤΑΠΗ, *mine* needs no such adventitious succour, but comes before you αὐτῇ καὶ τοῖς ΕΠΕΣΙΝ πιστεύουσα. For a similar sentiment compare Peace 739—750, Plutus 798. It may be allowable on the same subject to quote the powerful lines of a living poet, Henry Taylor, in his drama entitled *The Virgin Widow*. Silisco gives the following advice to some tragic actors.

Might I speak

My untaught mind to you that know your art,
 I should beseech you not to stare, and gasp,
 And quiver, that the infection of the sense

She will recognise full surely, if she find, her brother's tress.
 And observe how pure her morals : who, to notice first her dress,
 Enters not with filthy symbols on her modest garments hung,
 Jeering bald-heads, dancing ballets, for the laughter of the young.
 In this play no wretched grey-beard with a staff his fellow pokes,
 So obscuring from the audience all the poorness of his jokes.
 No one rushes in with torches, no one groans, '*Oh, dear ! Oh, dear !*'
 Trusting in its genuine merits comes this play before you here.
 Yet, though such a hero-poet, I, the baldhead, do not grow
 Curling ringlets : neither do I twice or thrice my pieces shew.
 Always fresh ideas sparkle, always novel jests delight,
 Nothing like each other, save that all are most exceeding bright.
 I am he who floored the giant, Cleon, in his hour of pride,
 Yet, when down I scorned to strike him, and I left him where he died !

May make our flesh to creep ; for as the hand
 By tickling of our skin may make us laugh
 More than the wit of Plautus, so these tricks
 May make us shudder. But true art is this ;
 To set aside your sorrowful pantomime,
 Pass by the senses, leave the flesh at rest,
 And working by the witcheries of words
 Felt in the fulness of their import, call
 Men's spirits from the deep.

[Since writing the above, I observe that in a prose translation privately published by a Mr. Gerard, not otherwise distinguished for its sound scholarship, these words are rendered 'smuggling his poor jests through,' which is precisely the meaning for which I contend.]

531. οὐδ' εἰσηγγέει.] It is worthy of remark, that Aristophanes begins this very play with the reprobated words *λοὺ λοῦ* : and ends it with the 'torches.' If the Scholiast, ad 146, (q. v.) is to be believed, he alludes there to the baldness of So-

crates, and it is generally supposed, though Dindorf and others deny it, that the Clouds themselves were acted twice. At any rate, as the Scholiast ad loc. observes, in the Peace *ἔσκαψε τοὺς φαλακροὺς*, he has introduced the *κόρδαξ* into the Wasps, the *σκύτινον* in the Lysistrata (and the Acharnians : Bergler), and the stick-user in the Birds ; though of course, as Süvern remarks, it is not the introduction, but the indiscriminate introduction, not the use, but the abuse of these scenes which is here censured.

οὔτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Ἑπέρβολος, τούτον δέλαιον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.	540
Εὐπόλις μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσεν ἐκστρέφας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς, προσθεὶς αὐτῷ γραυὴν μεθύσῃν τοῦ κόρδακος οὔνεχ', ἣν Φρύνιχος πάλαι πεποίηχ', ἣν τὸ κῆτος ἤσθιεν. εἰθ' Ἑρμιππος αὐθις ἐποίησεν εἰς Ἑπέρβολον, ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἑπέρβολον, τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι. ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω' ἣν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν, ἐς τὰς ὥρας τὰς ἐτέρας εὐ φρονεῖν δοκήσετε.	545
ὑψιμέδοντα μὲν θεῶν Ζῆμα τύραννον ἐς χορὸν πρῶτα μέγαν κικλήσκω' τόν τε μεγασθενῆ τριαίνης ταμίαν, γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἄγριον μοχλευτήν	555
καὶ μεγαλάνυμον ἡμέτερον πατέρ', Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων' τόν θ' ἵππωνώμαν, ὃς ὑπερ- λάμπροις ἀκτίσιν κατέχει γῆς πέδον, μέγας ἐν θεοῖς ἐν θνητοῖσιν τε δαίμων.	560

541. Μαρικᾶν.] Meineke (Frag. Com. ii. 499.) collects twenty-five notices of this play. The only fragment evidently borrowed from Aristophanes is where Maricas, under whose person Hyperbolus was satirized, nihil se ex musicis scire nisi literas fatetur (Quintilian, i. x. 18): compare

τοὺς Ἱππέας
ξυνεποίησα τῷ φαλακρῷ τούτῳ, κάδωρησάμην.

545. Ἑρμιππος.] In a play called the Ἄρτοπώλιδες, so named, probably, from the profession of the mother of Hyperbolus, whom the Scholiast, ad 540, calls

Knights, 188, 189. In another, he likens τὴν Ἑπερβόλου μητέρα to a chopping board, τηλία. Eupolis in the Bapte (according to the Scholiast) retorted the charge of plagiarism upon Aristophanes himself, asserting that he assisted in the composition of the Knights.

τοὺς Ἱππέας
ἀρτοπώλιδα. Meineke collects six fragments of this comedy, two of which are thought to bear upon the mother of Hyperbolus. In one, she is called (according

But the others, when a handle once Hyperbolus did lend,
 Trample down the wretched caitiff, and his mother, without end.
 In his Maricas the Drunkard, Eupolis the charge began,
 Shamefully my Knights distorting, as he is a shameful man,
 Tacking on the tipsy beldame, just the ballet-dance to keep,
 Phrynichus's prime invention, ate by monsters of the deep.
 Then Hermippus on the caitiff opened all his little skill,
 And the rest upon the caitiff are their wit exhasting still;
 And my similè to pilfer 'of the Eels' they all combine.
 Whoso laughs at their productions, let him not delight in mine.
 But for you who praise my genius, you who think my writings clever,
 Ye shall gain a name for wisdom, yea! for ever and for ever.

O mighty God, O heavenly King,
 To Thee my earliest vows I bring,
 O listen, Zeus, and hear me sing.

And Thou, dread Power, whose Trident's sweep
 Heaves up the earth and the briny deep;—
 And Thou, our own great Father and Lord,
 The life-giving Æther, by sages adored;—
 And Thou—beloved, revered by all
 In earth, in heaven, whose rays of gold
 The world's vast plains in glory fold,
 Bright Sun, to Thee I call!

to Bergk and Meineke) ὁ σαπρὰ καὶ πασι-
 πόρνη καὶ κάπραινα: in the other she is
 introduced speaking bad Greek, δοκικῶ
 for δοκῶ, etc.

547. τὰς εἰκοὺς τῶν ἐγγέλευν.] This
 simile is given, Knights 864. It is thus
 translated by Mr. Frere:

As country fellows fishing eels, that in the quiet river,
 Or the clear lake, have failed to take, begin to poke and muddle,
 And rouze and rout it all about, and work it to a puddle
 To catch their game—you do the same in the hubbub and confusion,
 Which you create to blind the state, with unobserved collusion,
 Grasping at ease your bribes and fees.

The following line reminds the reader of Virgil's imprecation.

Qui Bavian non odit, amet tua carmina, Mævi.

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε.
 ἡδίκημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον
 πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,
 δαιμόνων ἡμῖν μόνοις οὐ θύετ' οὐδὲ σπένδετε, 565
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἕξοδος
 μηδεὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν.
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγῶνα
 ἠνίχ' ἠρέϊσθε στρατηγὸν, τὰς ὀφρῦς συνήγομεν
 κάποιούμεν δεινά· “ βροντῆ δ' ἐρράγη δι' ἀστραπήσ.” 570
 ἢ σελήνη δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνεκύσας
 οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
 ἀλλ' ὅμως εἴλεσθε τούτον. φασὶ γὰρ δυσβουλίαν
 τῆδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς 575
 ἄπτ' ἂν ὑμεῖς ἐξαμάρτητ' ἐπὶ τὸ βέλτιον τρέπειν.
 ὡς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν.
 ἦν Κλέωνα τὸν λάρου δώρων ἐλόντες καὶ κλοπῆς,
 εἶτα φιμώσητε τούτου τῶ ξύλῳ τὸν αὐχένα,
 αὐθις ἐς τάρχαϊον ὑμῖν, εἴ τι κᾶξημάρτετε, 580
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.

568. Παφλαγῶνα.] The Scholiast remarks, that this attack on Cleon must have formed part of the first edition of the Clouds.

570. βροντῆ δ' ἐρράγη δι' ἀστραπήσ.] This is a quotation from the Teucer of Sophocles.

Ὀὐρανοῦ δ' ἀπὸ

Ἦστραψε, βροντῆ δ' ἐρράγη δι' ἀστραπήσ.

I have been obliged to make a slight transposition of these lines in the translation, to prevent confusion.

574. δυσβουλίαν, κ.τ.λ.] When the contention between Poseidon and Athenè for the patronage of Athens was decided

in favour of the latter, Poseidon in anger imprecated perpetual *δυσβουλία* on the new city. Now the decrees of deities were, like those of the Medes and Persians, supposed to be irreversible, even by themselves: what one God had done, no other, nor even himself, could undo; but he could virtually nullify the effect by a subsequent decree. To use the language of the Roman law, the remedy was *obrogatio*, not *abrogatio*. Hera deprived Teiresias of sight: Zeus could not restore it, but he gave him the power of prophecy. Neither could Apollo revoke the gift of prophecy which he had bestowed upon Cassandra, but he

O most sapient wise spectators, hither turn attention due,
 We complain of sad ill-treatment, we've a bone to pick with you :
 We have ever helped your city, helped with all our might and main ;
 Yet you pay us no devotion, that is why we now complain.
 We who always watch around you. For if any project seems
 Ill-concocted, then we thunder, then the rain comes down in streams.
 And, remember, very lately, how we knit our brows together,
 'Thunders crashing, lightnings flashing,' never was such awful weather ;
 And the Moon in haste eclipsed her, and the Sun in anger swore
 He would curl his wick within him and give light to you no more,
 Should you choose that cursed reptile, Cleon, whom the Gods abhor,
 Tanner, Slave, and Paphlagonian, to lead out your hosts to war.
 Yet you chose him ! yet you chose him ! For they say that Folly grows
 Best and finest in this city, but the gracious Gods dispose
 Always all things for the better, causing errors to succeed :
 And how this sad job may profit, surely he who runs may read.
 Let the Cormorant be convicted, in command, of bribes and theft,
 Let us have him gagged and muzzled, in the pillory chained and left,
 Then again, in ancient fashion, all that ye have erred of late,
 Will turn out your own advantage, and a blessing to the State.

could nullify it by making all men disbelieve her. And so in the instance before us : Athenè could not change the curse of perpetual *δυσβολία*, but she could and

did nullify its effect, by causing it always to have a successful issue. Kuster refers to the *Ecclesiastusæ* for another notice of this double decree. The passage is

λόγος γέ τοί τις ἔστι τῶν γεραιτέρων
 ὅσ' ἂν ἀνόητ' ἢ μῶρα βουλευσώμεθα,
 ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῶν ξυμφέριν.
 καὶ ξυμφέροι γ', ὧ πότνια Παλλὰς καὶ Θεοί. 473.

The Scholiast quotes from Eupolis.

ὦ πόλις, πόλις,
 ὧς εὐτυχῆς εἶ μᾶλλον ἢ καλῶς φρονεῖς.

And this is a frequent topic in Demosthenes, as e. g. Philippic I. v. εἰ τὰ τῆς

τύχης ἡμῶν ὑπάρξει, ἥπερ αἰεὶ βέλτιον ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα.

" ἀμφί μοι αὐτε," Φοῖβ' ἀναξ
 Δήλιε, Κυνθίαν ἔχων
 ὑψικέρατα πέτραν
 ἢ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις 585
 οἶκου, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν·
 ἢ τ' ἐπιχώριος ἡμετέρα θεός,
 αἰγίδος ἠνίοχος, πολιοῦχος Ἀθήνα·
 Παρνασίαν θ' ὅς κατέχων
 πέτραν σὺν πεύκαις σελαγεῖ 590
 Βάκχαις Δελφίσιν ἐμπρέπων,
 κωμαστής Διόνυσος.
 ἠνίχ' ἡμεῖς δευρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
 ἢ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
 πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμαχοῖς 595
 εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπουθέναι,
 ὠφελούσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς.
 πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ' οὐκ ἔλαττον ἢ δραχμῆν,
 ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,
 μὴ πρήη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίας καλόν. 600
 ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας
 οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν·
 ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
 ἠνίκ' ἂν ψευσθῶσι δέπνου, κἀπίωσιν οἴκαδε,
 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν. 605
 κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε·
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
 ἠνίκ' ἂν πευθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,

582. Ἄμφι μοι αὐτε.] This elliptical and affected form of expression was, according to the Scholiast, so frequent in the dithyrambic poets, that they were thence popularly called Ἀμφιάνακτες.

590. πεύκαις.] There was a streamy light, a meteor of some kind, occasionally visible on the 'bipeaked hill,' which was

referred in the neighbouring legends to Dionysus with torches in either hand, leading his revellers to the nightly dance. This was a constant theme with the Attic poets. Elmsley, ad Eurip. Bæchæ, 306, collects several allusions to it out of their writings.

602. κυδοιδοπᾶν.] Wieland refers this

"Still unto Thee, to Thee alone,"
 Apollo, with Thine awful throne
 Upreared on Cynthus' high-peaked stone :—
 Thou at whose shrine on the festal day
 The daughters of Ephesus kneel and pray :—
 Thou with the Ægis of Zeus in Thine hand,
 Athenè, the guardian, the queen of our land :—
 And Thou whose torches brightly shine
 The deep Parnassian glades among,
 Come, Bacchus, with Thy Mænad throng,
 Come, Reveller most divine !

We, when we had finished packing, and prepared our journey down,
 Met the Lady Moon, who charged us with a message for your town.
 First, All hail to noble Athens, and her faithful true Allies ;
 Then, she said, your shameful conduct made her angry passions rise,
 'Treating her so ill who always aids you, not in words, but clearly ;
 Saves you, first of all, in torchlight every month a drachma nearly,
 So that each one says, if business calls him out from home by night,
 "Buy no link, my boy, this evening, for the Moon will lend her light."
 Other blessings too she sends you, yet you will not mark your days
 As she bids you, but confuse them, jumbling them all sorts of ways.
 And, she says, the Gods in chorus shower reproaches on her head,
 When in bitter disappointment, they go supperless to bed,
 Not obtaining festal banquets, duly on the festal day ;
 Ye are badgering in the law-courts when ye should arise and slay !
 And full oft when we celestials some strict fast are duly keeping,
 For the fate of mighty Memnon, or divine Sarpedon weeping,

to Meton and his cycle of nineteen years
 (*ἔννεκακαίδεκα κύκλα φαεινοῦ Ἡελίου*. Aratus):
 Siyvern would rather believe that the Metonic cycle had not yet been intro-

duced, but that the errors of the old style of Cleostratus had about this time reached their climax. On the Metonic cycle, see Prideaux's Connection at the year 431.

- σπένδεθ' ὑμεῖς καὶ γελάτ'· ἀνθ' ὧν λαχὼν Ἴπέρβολος
 τῆτες ἱερομμημονεῖν, κάπειθ' ὑφ' ἡμῶν τῶν θεῶν 610
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται
 κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.
- ΣΩ. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
 οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
 οὐδ' ἄπορον οὐδὲ σκαῖον οὐδ' ἐπιλήσιμονα 615
 ὅστις σκαλαθυρμάτι ἄττα μικρὰ μαυθάνων,
 ταυτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
 αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.
 ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβῶν.
- ΣΤ. ἀλλ' οὐκ ἐῴσι μ' ἐξενεγκεῖν οἱ κόρεις. 620
- ΣΩ. ἀνύσας τι κατὰθου, καὶ πρόσεχε τὸν νοῦν. ΣΤ. ἰδοῦ.
- ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυκὶ μαυθάνειν
 ὧν οὐκ ἐδιδάχθης πῶποτ' οὐδέν; εἰπέ μοι.
 πότερα περὶ μέτρων ἢ ῥυθμῶν ἢ περὶ ἐπῶν;
- ΣΤ. περὶ τῶν μέτρων ἔγωγ'· ἔναγχος γὰρ ποτε 625
 ἵπ' ἀλφитаμοιβοῦ παρεκόπην διχοινίῳ.
- ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον
 ἡγεί· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;
- ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἡμικτέου.
- ΣΩ. οὐδὲν λέγεις, ὦνθρωπε. ΣΤ. περιίδου νυν ἔμοι, 630
 εἰ μὴ τετράμετρον ἔστω ἡμικτέου.
- ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.
 ταχύ δ' ἂν δύναιο μαυθάνειν περὶ ῥυθμῶν.
- ΣΤ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τᾶλφита;

609. σπένδεθ' ὑμεῖς.] In a fragment of an oration by Lysias against Cinesias, says Mr. Grote, (History of Greece, vol. vii. p. 283, note) Cinesias and his friends are accused of numerous impieties, one of which consisted in celebrating festivals on unlucky and forbidden days, "in derision of our Gods and our laws," ὡς καταγελῶντες

τῶν θεῶν καὶ τῶν νόμων τῶν ἡμετέρων. The lamentable consequences which the displeasure of the Gods had brought upon them are then set forth: the companions of Cinesias had all miserably perished, while Cinesias himself was living in wretched health and in a condition worse than death.

Then you feast and pour libations : and Hyperbolus of late
 Lost the crown he wore so proudly as Recorder of the Gate,
 Through the wrath of us immortals : so perchance he'll rather know
 Always all his days in future by the Lady Moon to go.

SOCR. Never by Chaos, Air, and Respiration,
 Never, no never have I seen a clown
 So helpless, and forgetful, and absurd !
 Why if he learns a subtlety or two
 He's lost them ere he's learnt them : all the same,
 I'll call him out of doors here to the light.
 Take up your bed, Strepsiades, and come !

STREPS. By Zeus, I can't : the bugs make such resistance.

SOCR. Make haste. There, throw it down, and listen. STREPS. Well !

SOCR. Attend to me : what shall I teach you first
 That I've not taught you yet? Come now, decide :
 Would you learn tunes, or measures, or heroics ?

STREPS. O ! measures to be sure : for very lately
 A grocer swindled me of full three pints.

SOCR. I don't mean that : but which do you like the best
 Of all the measures ; six feet, or eight feet ?

STREPS. Well, I like nothing better than the yard.

SOCR. Fool ! don't talk nonsense. STREPS. What will you bet me now
 That two yards don't exactly make six feet ?

SOCR. O go to pot, ridiculous old blockhead !
 Still, perhaps you can learn tunes more easily.

STREPS. But will tunes help me to repair my fortunes ?

610. *ἱερομνημονεῖν*.] Each Amphictyonic state sent two deputies to the Council, one called the *πυλαγόρας*, or orator ; the other the *ἱερομνήμων*, or recorder. We must suppose that when Hyperbolus was filling the latter post, the winds, as Harles observes, carried off his chaplet.

629. *ἡμεκτέου*.] An *ἡμέκτεον* contained four chœnices. I do not know how the play on words in the original can be preserved in the translation, without making some slight alteration, as I have done.

- ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ, 635
 ἐπαύουθ' ὁποῖός ἐστι τῶν ῥυθμῶν
 κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.
- ΣΤ. κατὰ δάκτυλον; νῆ τὸν Δί' ἄλλ' οἶδ'. ΣΩ. εἰπέ δή.
- ΣΤ. τίς ἄλλος ἀντὶ τουτοῦ τοῦ δακτύλου;
 πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί. 640
- ΣΩ. ἀγρείος εἶ καὶ σκαῖός. ΣΤ. οὐ γὰρ, ῥῆξυρὲ,
 τούτων ἐπιθυμῶ μανθάνειν οὐδέν. ΣΩ. τί daί;
- ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.
- ΣΩ. ἀλλ' ἔτερα δέ σε πρότερα τούτων μανθάνειν,
 τῶν τετραπόδων ἄτ' ἐστὶν ὀρθῶς ἄρρενα. 645
- ΣΤ. ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι
 κριὸς, τράγος, ταῦρος, κύων, ἀλεκτρυόν.
- ΣΩ. ὀρᾶς ὃ πάσχεις; τήν τε θήλειαν καλεῖς
 ἀλεκτρυόνα κατὰ ταῦτό καὶ τὸν ἄρρενα.
- ΣΤ. πῶς δή; φέρε. ΣΩ. πῶς; ἀλεκτρυὸν κάλεκτρυόν. 650
- ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρῆ καλεῖν;
 ΣΩ. ἀλεκτρυάιναν, τὸν δ' ἕτερον ἀλέκτορα.
- ΣΤ. ἀλεκτρυάιναν; εὖ γε νῆ τὸν Ἀέρα
 ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
 διαλφιώσω σου κύκλω τὴν κάρδοπον. 655
- ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον
 ἄρρενα καλεῖς, θήλειαν οὖσαν. ΣΤ. τῷ τρόπῳ

637. κατ' ἐνόπλιον.] To the passages quoted by Spanheim ad loc. add Plato Rep. 400, v. οἶμαι δέ με ἀκροῖναί οὐ σαφῶς ἐνόπλιόν τέ τινα ὀνομάζοντος αὐτοῦ [τοῦ Δάμωνος] ξύνθετον, καὶ δάκτυλον καὶ ἠρῶν γε, κ.τ.λ. where the Scholiast says it was a metre composed of iambs, dactyls, and pariambs (∪ ∪); it was called ἐνόπλιον because it was the Greek martial music, employed in the Pyrrhic or sword-dance, a dance of which we may form a close idea from the sword-dance still oc-

asionally seen in Scotland, and described by Sir Walter Scott in his 'Pirate,' and elsewhere, in which the dancers went through their evolutions full-armed, with swords in their hands.

639. τουτοῦ.] "Magna est in his nequitia," says Brunck of these two verses.

647. ἀλεκτρυόν.] ἔπαιξε τὸν ἀλεκτρυόνα, ὡς τετράπον καταριθμήσας. Scholiast. There can, I think, be no doubt whatever that Bentley is right, in supposing two verses to have slipped out

- SOCR. They'll help you to behave in company :
If you can tell which kind of tune is best
For the sword-dance, and which for finger music.
- STREPS. For fingers! aye, but I know that. SOCR. Say on, then.
- STREPS. What is it but this finger? though before,
Ere this was grown, I used to play with that.
- SOCR. Insufferable dolt! STREPS. Well but, you goose,
I don't want to learn this. SOCR. What *do* you want then?
- STREPS. Teach me the Logic! teach me the unjust Logic!
- SOCR. But you must learn some other matters first :
As, what are males among the quadrupeds.
- STREPS. I should be mad indeed not to know that.
The Ram, the Bull, the Goat, the Dog, the Fowl.
- SOCR. Ah! there you are! there's a mistake at once!
You call the male and female fowl the same.
- STREPS. How! tell me how. SOCR. Why fowl and fowl of course.
- STREPS. That's true though! what then shall I say in future?
- SOCR. Call this a fowless and the other a fowl.
- STREPS. A fowless? Good! Bravo! Bravo! by Air.
Now for that one bright piece of information
I'll give you a barley bumper in your trough.
- SOCR. Look there, a fresh mistake; you called it trough,
Masculine, when its feminine. STREPS. How, pray?

after this line, in which Socrates asks, and Strepsiades enumerates the names of female *quadrupeds*, ending again with the word *ἀλεκτρυών*. The same word ending both lines would easily enough account for the omission.

657. *ἄρρενα, θήλειαν οὔσαν*.] Mitchell refers to Diogenes Laertius, II. xii. 116, who relates the following anecdote of Stilpo, the philosopher of Megara, who flourished under Ptolemy Soter, about B.C. 336. He once asked if it was not

the Athenè τῷ Διὸς that was a *θεός*; his audience assented. Then pointing to the Athenè Promachus, Is not that the Athenè τῷ Φειδίου? he proceeded. Again obtaining an affirmative reply, *οὐκ ἄρα*, he concluded, *αὐτὴ θεός ἐστίν*. Hereupon being taken before the Areopagites on a charge of impiety (like St. Paul), he did not deny the fact, but said she was not a *θεός* ἀλλὰ θεά· θεοὺς δ' εἶναι τοὺς ἄρρένας. They banished him, however.

- ἄρρενα καλῶ ἴγῳ κάρδοπον ; ΣΩ. μάλιστά γε,
ὥσπερ γε καὶ Κλεώνυμον. ΣΤ. πῶς δὴ ; φράσου.
- ΣΩ. ταυτὸν δύναταί σοι κάρδοπος Κλεωνύμω. 660
- ΣΤ. ἀλλ', ὠγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμω,
ἀλλ' ἐν θειῆα στρογγύλῃ ἵνεμάττετο.
ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν ; ΣΩ. ὅπως ;
τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.
- ΣΤ. τὴν καρδόπην θήλειαν ; ΣΩ. ὀρθῶς γὰρ λέγεις. 665
- ΣΤ. ἐκεῖνο δ' ἦν ἂν, καρδόπη, Κλεωνύμη.
- ΣΩ. ἔτι δὴ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
ἅπτ' ἄρρεν' ἐστίν, ἅπτα δ' αὐτῶν θήλεια.
- ΣΤ. ἄλλ' οἶδ' ἔγωγ' ἂ θήλε' ἐστίν. ΣΩ. εἰπέ δὴ.
- ΣΤ. Ἀύσυλλα, Φίλινα, Κλειταγόρα, Δημητρία. 670
- ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων ; ΣΤ. μυρία.
Φιλόξενος, Μελησίας, Ἀμυνίας.
- ΣΩ. ἀλλ', ὦ πονηρὲ, ταῦτά γ' ἔστ' οὐκ ἄρρενα.
- ΣΤ. οὐκ ἄρρεν' ὑμῖν ἐστίν ; ΣΩ. οὐδαμῶς γ', ἐπεὶ
πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνία ; 675
- ΣΤ. ὅπως ἄν ; ὠδὶ, δεῦρο δεῦρ', Ἀμυνία.
- ΣΩ. ὀρᾶς ; γυναῖκα τὴν Ἀμυνίαν καλεῖς.
- ΣΤ. οὐκ οὐν δικαίως ἦτις οὐ στρατεύεται ;
ἀτὰρ τί ταῦθ' ἂ πάντες ἴσμεν μαυθάνω ;

676. Ἀμυνία.] Horace has a similar way of stigmatising effeminaacy. Sat. I. viii. 39, he calls *Pediatius*, *fragilis Peditia*. Mr. Gilbert Cooper, repeating the common opinion that the *Clouds* was acted for a second time in the archonship of *Ameinias*, the year after that of *Isarchus* in which it was first brought out, adds, "what ascertains the date of the second performance even in the *Comedy* itself is this remarkable passage, so sarcastical upon *Ameinias*, who during his magistracy made a dishonourable cessation of arms

with the *Lacedæmonians*;" (*Life of Socrates*, p. 54, note); that is, the truce which was made with a view to stay the conquests of *Brasidas* in *Macedonia*. This is ingenious, and is, I may observe, in some degree supported by the Scholiast at v. 31. (τὸν ἄρχοντα διασύρειν βουλόμενος τῇ ἐκείνου προσηγορίᾳ ἐχρήσατο. τότε γὰρ ἦρχεν Ἀμυνίας Προνάπου υἱός. He adds that the poet slightly changed the name because the law forbade him to satirize the Archon), but I do not think it is correct: for (1.) *Ameinias* was Archon in B.C. 422,

- How did I make it masculine? SOCR. Why 'trough,'
 Just like 'Cleonymus.' STREPS. I don't quite catch it.
- SOCR. Why 'trough,' 'Cleonymus,' both masculine.
- STREPS. Ah, but Cleonymus has got no trough,
 His bread is kneaded in a rounded mortar :
 Still, what must I say in future? SOCR. What ! why call it
 A 'troughess,' female, just as one says 'an actress.'
- STREPS. A 'troughess,' female? SOCR. Quite correct, you've hit it.
- STREPS. O 'troughess' then and Miss Cleonymus.
- SOCR. Still you must learn some more about these names ;
 Which are the names of men and which of women.
- STREPS. Oh, I know which are women. SOCR. Well, repeat some.
- STREPS. Demetria, Cleitagora, Philinna.
- SOCR. Now tell me some men's names. STREPS. O yes, ten thousand
 Philon, Melesias, Amynias.
- SOCR. Hold ! I said men's names : these are women's names.
- STREPS. No, no, they're men's. SOCR. They are *not* men's, for how
 Would you address Amynias if you met him ?
- STREPS. How ? somehow thus : 'Here, here Amynia !'
- SOCR. Amynia ! a woman's name, you see.
- STREPS. And rightly too ; a sneak who shirks all service !
 But all know this : let's pass to something else.

and this play contains an allusion to the death of Cleon, (which happened in that year,) made in a manner which seems to imply he had written other comedies since : and an express reference to the Maricas of Eupolis, which was not produced till B.C. 421 : cf. supra 538—541. (2.) The only additions recognised by the old grammarians in the second edition of this play are the Parabasis, the controversy between the two Logics, and the burning of the School at the end. (3.) When we

consider what an earnest advocate of peace Aristophanes uniformly was from the commencement to the close of his career, we can hardly suppose that he would stigmatize with cowardice a man who was the chief magistrate when a truce was concluded, the necessity of which was confessed by the best and bravest in the state, and in concluding which he was not by any means a prime mover, but merely the official conductor.

- ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ. ΣΤ. τί δρῶ ; 680
 ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.
 ΣΤ. μὴ δῆθ' ἰκετεύω σ', ἐνθάδ' ἄλλ' εἴπερ γε χρῆ,
 χαμαὶ μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.
 ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤ. κακοδαίμων ἐγὼ,
 οἶαν δίκην τοῖς κόρεσι δώσω τήμερον. 685
 ΧΟ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαυτὸν
 στρόβει πυκνώσας.
 ταχὺς δ', ὅταν εἰς ἄπορον πέσῃς,
 ἐπ' ἄλλο πῆδα
 νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὀμμάτων. 690
 ΣΤ. ἰατταταῖ ἰατταταῖ.
 ΧΟ. τί πάσχεις ; τί κάμνεις ;
 ΣΤ. ἀπόλλυμαι δειλῆιος· ἐκ τοῦ σκίμποδος
 δάκνουσί μ' ἐξέρποντες οἱ Κορίθιοι,
 καὶ τὰς πλευρὰς δαρδάπτουσιν 695
 καὶ τὴν ψυχὴν ἐκπίνουσιν,
 καὶ τοὺς ὄρχεις ἐξέλκουσιν,
 καὶ τὸν πρωκτὸν διορύττουσιν,
 καὶ μ' ἀπολοῦσιν.
 ΧΟ. μὴ νυν βαρέως ἄλγει λίαν. 700
 ΣΤ. καὶ πῶς ; ὅτε μου
 φρούδα τὰ χρήματα, φρούδη χροιά,
 φρούδη ψυχῆ, φρούδη δ' ἐμβάς·
 καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς
 φρουρὰς ἄδων 705
 ὀλίγου φρούδος γεγένημαι.
 ΣΩ. οὗτος, τί ποιεῖς ; οὐχὶ φροντίζεις ; ΣΤ. ἐγὼ ;
 νῆ τὸν Πιοσεῖδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας ;
 ΣΤ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.

696. ψυχῆν.] ἰστέον ὅτι τρεῖς ψυχὰς τῶν τὸ αἶμα, ὅπερ ἐστὶ μόνων τῶν ζώων φασι, τὴν αἰζητικὴν, ἣτις ἐστὶ κοινὴ τῶν καὶ τὴν λογικὴν, ἣτις ἐστὶ μόνων τῶν ἀνθρώπων, τῶν ἀλόγων ζώων, καὶ τῶν φυ- θρώπων. Scholiast. This division is taken

SOCR. Well, then, you get into the bed. STREPS. And then?

SOCR. Excogitate about your own affairs.

STREPS. Not there : I do beseech, not there : at least
Let me excogitate on the bare ground.

SOCR. There is no way but that. STREPS. Poor devil I!
How I shall suffer from the bugs to-day.

CHOR. Now then survey in every way, with airy judgment sharp and quick :
Wrapping thoughts around you thick :
And if so be in one you stick,
Never stop to toil and bother,
Lightly, lightly, lightly leap,
To another, to another ;
Far away be balmy sleep.

STREPS. Ugh ! Ugh ! Ugh ! Ugh ! Ugh !

CHOR. What's the matter ? where's the pain ?

STREPS. Friends ! I'm dying. From the bed
Out creep bug-bears scantily fed,
And my ribs they bite in twain,
And my life-blood out they suck,
And my manhood off they pluck,
And my loins they dig and drain,
And I'm dying, once again.

CHOR. O take not the smart so deeply to heart.

STREPS. Why, what can I do ?
Vanished my skin so ruddy of hue,
Vanished my life-blood, vanished my shoe,
Vanished my purse, and what is still worse
As I hummed an old tune till my watch should be past,
I had very near vanished myself at the last.

SOCR. Hallo there, are you pondering ? STREPS. Eh ! what ? I ?
Yes to be sure. SOCR. And what have your ponderings come to ?

STREPS. Whether these bugs will leave a bit of me.

from Aristotle, Eth. Nic. i. 13. Here, of "the blood, which is the life" of man.
course, the second signification is intended,

- ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἀλλ', ὦγάθ', ἀπόλωλ' ἀρτίως. 710
- ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
κάπαιόλημ'. ΣΤ. οἴμοι, τίς ἂν δῆτ' ἐπιβάλῃ
ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα ;
- ΣΩ. φέρε νυν, ἀθρήσω πρῶτον, ὃ τι δρᾷ, τουτονί. 715
οὗτος, καθεύδεις ; ΣΤ. μὰ τὸν Ἀπόλλω γὼ μὲν οὔ.
ΣΩ. ἔχεις τι ; ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'. ΣΩ. οὐδὲν πάνυ ;
ΣΤ. οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.
ΣΩ. οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ;
ΣΤ. περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ὃ Σώκρατες. 720
ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.
ΣΤ. ἀκήκοας μυριάκις ἀγὼ βούλομαι,
περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.
ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντιδα
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα, 725
ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤ. οἴμοι τάλας.
ΣΩ. ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοημάτων,
ἀφείδς ἀπελθε· κᾶτα τὴν γνώμην πάλιν
κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον.
ΣΤ. ὦ Σωκρατίδιον φίλτατον. ΣΩ. τί, ὦ γέρον ; 730
ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.
ΣΩ. ἐπίδειξον αὐτήν. ΣΤ. εἰπέ δὴ νῦν μοι τοδί·
γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλήν,
καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὲ

714. ἐξ ἀρνακίδων.] The joke in this passage is between the desire of Strepsiadēs to get rid of these sheep-skins, and his desire *esse ξαρρητικὸς* qualis, remarks Bergler, *factus postea filius ejus est*, 1157.

726. διαιρῶν.] Mitchell very appropriately quotes the well-known passage in the Phædrus, where Socrates says that he is desperately in love with these *διαίρεσεις*

and *συναγωγαί*. Τούτων δὲ ἔγωγε αὐτὸς τε ἔραστης, ὦ Φαῖδρε, τῶν διαιρέσεων καὶ συναγωγῶν. 266 B. See Mr. Grote's valuable remarks on this subject in his *History of Greece*, viii. 577—583. To the passages he brings together there, and those quoted by the commentators here, add the following from Sextus Empiricus's treatise against Mathematicians, book vii. 9, adv.

SOCR. Consume you, wretch! STREPS. Faith, I'm consumed already.

SOCR. Come, come, don't flinch: pull up the clothes again:
Search out and catch some very subtle dodge
To fleece your creditors. STREPS. O me, how can I
Fleece any one with all these fleeces on me?

(Puts his head under the clothes.)

SOCR. Come, let me peep a moment what he's doing.

Hey! he's asleep! STREPS. No, no! no fear of that!

SOCR. Caught anything? STREPS. No, nothing. SOCR. Surely, something.

STREPS. Well, I had something in my hand, I'll own.

SOCR. Pull up the clothes again, and go on pondering.

STREPS. On what? now do please tell me, Socrates.

SOCR. What is it that you want? first tell me that.

STREPS. You have heard a million times what 'tis I want:

My debts! my debts! I want to shirk my debts.

SOCR. Come, come, pull up the clothes: refine your thoughts

With subtle wit: look at the case on all sides:

Mind you divide correctly. STREPS. Ugh! O me.

SOCR. Hush: if you meet with any difficulty

Leave it a moment: then return again

To the same thought: then lift and weigh it well.

STREPS. O, here, dear Socrates! SOCR. Well, my old friend.

STREPS. I've found a notion how to shirk my debts.

SOCR. Well then, propound it. STREPS. What do you think of this?

Suppose I hire some grand Thessalian witch

To conjure down the Moon, and then I take it

Logicos. He says: ὁ Πλάτων παντὸς μέρους φιλοσοφίας αὐτῷ (Socrati) μεταδίδωσι (I may remark that Aristophanes does the same: viz., Logic, here: Ethics, in the controversy between the two Logics: Physics, in his description of the causes of the thunder, etc.), τοῦ μὲν λογικοῦ, παρ' ὅσων περὶ ὄρων καὶ διαιρέσεων καὶ ἐτυμολογίας

παρεισῆγκται ζητῶν, ἅπερ ἐστὶ λογικά· τοῦ δὲ ἠθικοῦ, ὅτι περὶ ἀρετῆς καὶ πολιτείας καὶ νόμων διασκέπτεται· τοῦ δὲ φυσικοῦ, ὅτι καὶ περὶ κόσμου τε καὶ περὶ ζωογονίας καὶ ψυχῆς πεφιλοσόφηκεν, where Fabricius remarks, Socrates definitiones et divisiones examinans inducitur in omnibus ferme Platonis Dialogis.

- αὐτὴν καθείρξαιμ' ἐς λοφέϊον στρογγύλον, 735
 ὥσπερ κάτοπτρον, κᾶτα τηροίην ἔχων,
 ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ'; ΣΤ. ὅ τι ;
 εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
 οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. ὅτι τὴν τί δῆ ;
 ΣΤ. ὅτι κατὰ μῆνα τὰργύριον δανείζεται. 740
 ΣΩ. εὐ γ' ἄλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιὸν,
 εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
 ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.
 ΣΤ. ὅπως ; ὅπως ; οὐκ οἶδ'. ἀτὰρ ζητητέον.
 ΣΩ. μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεὶ, 745
 ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα,
 λινόδετον ὥσπερ μηλολόνην τοῦ ποδός.
 ΣΤ. εὐρηκ' ἀφάνισω τῆς δίκης σοφωτάτην,
 ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποῖαν τινά ;
 ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπόλαις τὴν λίθον 750
 ταύτην ἐόρακας, τὴν καλὴν, τὴν διαφανῆ,
 ἀφ' ἧς τὸ πῦρ ἄπτουσι ; ΣΩ. τὴν ὕαλον λέγεις ;
 ΣΤ. ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβὼν,
 ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,
 ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον 755
 τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης ;
 ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤ. οὔμ' ὡς ἥδομαι

757. *Σοφῶς γε νῆ τὰς Χάριτας.*] The Scholiast refers this to the Graces said to have been sculptured by Socrates in his youth, when he followed the trade of his father Sophroniscus. The following observations are quoted from Mr. Gilbert Cooper's learned *Life of Socrates*, p. 14. "Several authors (Suidas, Diog. Laert., Pausanias) affirm that the celebrated Graces carved on the walls of the citadel at Athens behind the statue of Minerva were his performances. An early indication of

the propensity of his mind to beauty. From this, compared with his life and doctrines, (cf. Xen. Mem. iii.) we may perceive what invariable analogy there is between a taste for moral and for natural comeliness, for the same faculties of the soul which lead mankind to admire proportion and order in external forms of matter, have a correspondent relish for a like regularity in characters and manners. It is very observable that these Graces were, contrary to the general custom, clothed, *ἐνδεδυμένας* Χά-

- And clap it into some round helmet-box,
 And keep it fast there, like a looking-glass,—
- SOCR. But what's the use of that? STREPS. The use, quotha :
 Why if the Moon should never rise again,
 I'd never pay one farthing. SOCR. No! why not?
- STREPS. Why, don't we pay our interest by the month?
- SOCR. Good! now I'll proffer you another problem.
 Suppose an action: damages, five talents:
 Now tell me how you can evade that same.
- STREPS. How! how! can't say at all: but I'll go seek.
- SOCR. Don't wrap your mind for ever round yourself,
 But let your thoughts range freely through the air,
 Like beetles with a thread about their feet.
- STREPS. I've found a bright evasion of the action:
 Confess yourself, 'tis glorious. SOCR. But what is it?
- STREPS. I say, haven't you seen in druggists' shops
 That stone, that splendidly transparent stone,
 By which they kindle fire? SOCR. The burning glass?
- STREPS. That's it: well then, I'd get me one of these,
 And as the clerk was entering down my case,
 I'd stand, like this, some distance towards the sun,
 And burn out every line. SOCR. By my Three Graces,
 A clever dodge! STREPS. O me, how pleased I am

πιτας, whereas other artists represented the Graces naked. So Horace, lib. i. Od. 30, *solutis Gratia zonis*, and again, lib. iv. Od. 7. *Gratia cum nymphis geminisque sororibus audet Ducere nuda choros*: these Graces therefore, carved by Socrates, might

in contradistinction justly be called *Gratia decentes*, lib. i. Od. 4." The fact that these were Veiled Statues is noticed by Diogenes Laertius, *εἰναί τε αὐτοῦ καὶ τὰς ἐν ἀκροπόλει Χάριτας ἐνιοὶ φασιν, ἐνδεδυμένας οὖσας.* "Ὅθεν καὶ Τίμωννα ἐν τοῖς Σίλλοις εἰπεῖν,

Ἐκ δ' ἄρα τῶν ἀπέκλινε λιθαξόος, ἐννομολέσχης,
 Ἑλλήνων ἐπαιδὸς, ἀκριβολόγους ἀποφήνας,
 Μυκτῆρ, βητορὸμυκτος, ὑπατικὸς, εἰρωνευτής.

Then there struck out a new line, the sculptor, the prattler on justice,
 He who bewitched all Hellas, and taught exactness of speaking,
 Jeerer, derider of sophists, half Attic, unrivalled dissembler.

- ὅτι πεντετάλαντος διαγέγραπται μοι δίκη.
ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. **ΣΤ.** τὸ τί ;
ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην, 760
 μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.
ΣΤ. φαυλότατα καὶ ῥᾶστ'. **ΣΩ.** εἰπέ δὴ. **ΣΤ.** καὶ δὴ λέγω.
 εἰ πρόσθεν ἔτι μᾶς ἐνεστῶσης δίκης,
 πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.
ΣΩ. οὐδὲν λέγεις. **ΣΤ.** νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ 765
 οὐδεὶς κατ' ἐμοῦ τεθνεῶτος εἰσάξει δίκην.
ΣΩ. ὑθελεῖς· ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι.
ΣΤ. ὀτιή τί ; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.
ΣΩ. ἀλλ' εὐθύς ἐπιλήθει σύ γ' ἄττ' ἂν καὶ μάθης·
 ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης ; λέγε. 770
ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;
 τίς ἦν ἐν ἧ ματτόμεθα μέντοι τᾶλφιστα ;
 οἴμοι, τίς ἦν ; **ΣΩ.** οὐκ ἐς κόρακας ἀποφθερεῖ,
 ἐπιλησμότατον καὶ σκαϊότατον γερόντιον ;
ΣΤ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ; 775
 ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
 ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευσατε.
ΧΟ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλεύομεν,
 εἴ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος,
 πέμπειν ἐκείνου ἀντὶ σαυτοῦ μαυθάνειν. 780
ΣΤ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε ἀγαθός·
 ἀλλ' οὐκ ἐθέλει γὰρ μαυθάνειν, τί ἐγὼ πάθω ;
ΧΟ. σὺ δ' ἐπιτρέπεις ; **ΣΤ.** εὐσωματεὶ γὰρ καὶ σφριγᾶ,
 κᾶστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας.
 ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλη,
 οὐκ ἔσθ' ὅπως οὐκ ἐξελω' κ τῆς οἰκίας. 785

767. διδαξαίμην.] Elmsley would read διδάξαμι' ἂν. If the old reading is to be defended, it must be, not by Hermann's

interpretation (see note at 1320 infra), but by supposing Socrates to have handed over, or to have intended handing over

- To have a debt like that clean blotted out.
- SOCR. Come, then, make haste and snap up this. STREPS. Well, what?
- SOCR. How to prevent an adversary's suit
Supposing you were sure to lose it; tell me.
- STREPS. O, nothing easier. SOCR. How, pray? STREPS. Why thus,
While there was yet one trial intervening,
Ere mine was cited, I'd go hang myself.
- SOCR. Absurd! STREPS. No, by the Gods, it isn't though:
They could not prosecute me were I dead.
- SOCR. Nonsense! Be off: I'll try no more to teach you.
- STREPS. Why not? do, please: now, please do, Socrates.
- SOCR. Why you forget all that you learn, directly.
Come, say what you learnt first: there's a chance for you.
- STREPS. Ah! what was first?—Dear me: whatever was it?—
Whatever's that we knead the barley in?—
Bless us, what was it? SOCR. Be off, and feed the crows,
You most forgetful, most absurd old dolt!
- STREPS. O me! what will become of me, poor devil!
I'm clean undone: I haven't learnt to speak.—
O gracious Clouds, now do advise me something.
- CHOR. Our counsel, ancient friend, is simply this,
To send your son, if you have one at home,
And let him learn this wisdom in your stead.
- STREPS. Yes! I've a son, quite a fine gentleman:
But he wont learn, so what am I to do?
- CHOR. What! is he master? STREPS. Well: he's strong and vigorous,
And he's got some of the Cæsyra blood within him:
Still I'll go for him, and if he won't come
By all the Gods I'll turn him out of doors.

the education of Strepsiades either to the Clouds, or to his own more advanced pupils: "I will not *have you taught* in my School

any more." Or the middle may be used merely in an active sense. See Schol. Triclinii in Soph. Ant. 356.

ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

- ΧΟ.** ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἕξων
 μόνας θεῶν ; ὡς
 ἔτοιμος ὅδ' ἐστὶν ἅπαντα δρᾶν 790
 ὅσ' ἂν κελεύῃς.
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπληρμένου
 γνοὺς ἀπολάφεις, ὅ τι πλείστον δύνασαι,
 ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι.
- ΣΤ.** οὐτοὶ μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθὶ μενεῖς· 795
 ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίνας.
- ΦΕ.** ὦ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ ;
 οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.
- ΣΤ.** ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον τῆς μωρίας·
 τὸ Δία νομίζειν, ὄντα τηλικουτονί. 810
- ΦΕ.** τί δὲ τοῦτ' ἐγέλασας ἐτεόν ; **ΣΤ.** ἐνθυμούμενος
 ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά.
 ὅμως γε μὴν πρόσελθ', ἵν' εἰδῆς πλείονα,
 καί σοι φράσω πρᾶγμα' ὃ σὺ μαθὼν ἀνὴρ ἔσει.
 ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα. 815
- ΦΕ.** ἰδοὺ τί ἔστιν ; **ΣΤ.** ὤμοσας νυνὶ Δία.
- ΦΕ.** ἔγωγ'. **ΣΤ.** ὀρᾶς οὖν ὡς ἀγαθὸν τὸ μαυθαίνειν ;
 οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεύς. **ΦΕ.** ἀλλὰ τίς ;
- ΣΤ.** Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.
- ΦΕ.** αἰβοῖ, τί ληρεῖς ; **ΣΤ.** ἴσθι τοῦθ' οὕτως ἔχον. 820

810. τηλικουτονί.] τελείαν ἔχοντα τὴν ἡλικίαν καὶ ὀφείλοντα πάντα εἰδέναι. Scholiast. And so I have translated it : yet I think that the following verses require it to be used not in its usual signification 'old as you are,' but in a signification it sometimes bears, 'young as you are.'

814. ἀνὴρ.] The honourable signification attached to ἀνὴρ in Greek, as to *vir*

in Latin, is too well known to require notice. For instances near at hand, see supr. 533 : Equites 179, 1255 : *Ced. Col.* 393. It is *never* used in an unworthy sense. And therefore I cannot but think that Mr. Linwood is entirely wrong in accepting Hermann's interpretation of that difficult passage in the Philoctetes, ἀνδρὸς τοι τὸ μὲν εὖ δίκαιον εἰπεῖν, εἰπόντος

Go in one moment, I'll be back directly.

CHOR. Dost thou not see how bounteous we our favours free
 Will shower on you,
 Since whatsoever your will prepare
 This dupe will do.

But now that you have dazzled and elated so your man,
 Make haste and seize whate'er you please as quickly as you can,
 For cases such as these, my friend, are very prone to change and bend.

STREPS. Be off: you shau't stop here: so help me Mist!
 There, run and grub at Megacles's Marbles.

PHEID. How now, my father? what's i'the wind to-day?
 You're wandering; by Olympian Zeus, you are.

STREPS. Look there! Olympian Zeus! you blockhead you,
 Come to *your* age, and yet believe in Zeus!

PHEID. Why prithee, what's the joke? STREPS. 'Tis so preposterous
 When babes like you hold antiquated notions.
 But come and I'll impart a thing or two,
 A wrinkle, making you a man indeed.
 But, mind: don't whisper this to any one.

PHEID. Well, what's the matter? STREPS. Didn't you swear by Zeus?

PHEID. I did. STREPS. See now, how good a thing is learning.
 There is no Zeus, Phidippides. PHEID. Who then?

STREPS. Why Vortex reigns, and he has turned out Zeus.

PHEID. Oh me, what stuff. STREPS. Be sure that this is so.

δὲ μὴ φθονεράν ἐξῶσαι γλώσσας ὀδύνας.
 1140. They translate it, " 'Tis human nature to call interest justice; therefore don't abuse a man who does it." This would be ἀνθρώπου: it is ἀνθρωπινόν, not ἀνδρείον to do so. I would translate it thus: " 'Tis the part of a true man—what is? τὸ μὲν, firstly, εὖ εἰπεῖν δίκαιον, to

applaud justice, as you do: but to do it without thus abusing [the unjust]:" or the last clause may be translated "and to abuse the unjust [μὴ φθονεράν] with impunity," making the φθόνος refer to the feeling of the audience towards the speaker, not the feeling of the speaker towards the unjust.

- ΦΕ. τίς φησι ταῦτα ; ΣΤ. Σωκράτης ὁ Μήλιος
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἔχνη.
- ΦΕ. σὺ δ' εἰς τοσοῦτον τῶν μαυῶν ἐλήλυθας
ὥστ' ἀνδράσι πείθει χολῶσι ; ΣΤ. εὐστόμει,
καὶ μηδὲν εἴπης φλαῦρον ἄνδρας δεξιούς
καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας
ἀπεκείρατ' οὐδείς πώποτ' οὐδ' ἠλείφατο
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε. 825
- ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν ;
ΣΤ. ἄληθες ; ὅσα περ ἔστ' ἐν ἀνθρώποις σοφά·
γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς.
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθὶ χρόνον. 830
- ΦΕ. οἴμοι, τί δράσω παραφρονοῦντος τοῦ πατρός ;
πότερα παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,
ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ; 835

821. Σωκράτης ὁ Μήλιος.] This attempted identification of the opinions of Socrates with those of Diagoras of Melos, although it cannot be excused, yet may be palliated by the remark that as Diagoras was not impeached for his atheism till about thirteen years after the date of this play, we may well imagine that his impiety if notorious (as it must have been for this allusion to have had any effect), had not as yet assumed that offensive shape, which was afterwards thought to call for public interference. Wiggers, in his *Life of Socrates* (chapter 6), holds up that philosopher as the single exception to the free toleration of religious opinions by the Athenians. A most astonishing assertion: the reverse of which could be proved by innumerable examples. I content myself

with quoting the following observations from Josephus's most learned treatise against Apion, ii. 38. I give them in the translation of Whiston, only making a slight alteration in one place where it does not represent the sense of the original. "Apollonius," says Josephus, "did not know how that the Athenians punished those that spoke contrary to their laws about the Gods, without mercy: for on what other account was it that Socrates was put to death by them?..... There was also Anaxagoras, who although he was a citizen of Clazomenæ, was within a few suffrages of being condemned to die, because he said the sun, which the Athenians thought to be a God, was a ball of fire. They also made this public proclamation that *they would give a talent*

- PHEID. Who says so, pray? STREPS. The Melian—Socrates,
And Chærephon, who knows about the flea-tracks.
- PHEID. And are you come to such a pitch of madness
As to put faith in brain-struck men? STREPS. Fie! Fie!
Don't you blaspheme such very dexterous men
And sapient too: men of such frugal habits
They never shave, nor use your precious ointment,
Nor go to baths to clean themselves: but you
Have taken *me* for a corpse and cleaned me out.
Come, come, make haste, do go and learn for me.
- PHEID. What can one learn from them that is worth knowing?
- STREPS. Learn! why whatever's clever in the world:
And you shall learn how gross and dense you are.
But stop one moment: I'll be back directly.
- PHEID. O me! what must I do with my mad father?
Shall I indict him for his lunacy,
Or tell the undertakers of his symptoms?

to any one who would kill Diagoras of Melos, because it was reported that he laughed at their mysteries. Protagoras also, who was thought to have written somewhat that was not owned for truth by the Athenians about the Gods, had been seized upon, and put to death, if he had not fled immediately. Nor need we wonder that they treated men in this manner, when they did not even spare women: for they very lately slew a certain priestess, because she was accused that she initiated people into the worship of strange Gods; it having been forbidden so to do by one of their laws, and a capital punishment had been decreed to such as introduced a strange God..... And this was the happy administration of the affairs of the Athe-

nians!"

828. λουσόμενος.] Bergler refers to Aves, 1282. ἐρρήπων ἐσωκράτων ("they went unwashed and slovenly like so many Socrates's." Frere): and Mitchell adds Id. 1553. λίμνη τις ἐστ', ἄλυτος οὐ ψυχαγωγεῖ Σωκράτης. That this is not a mere calumny, the following words, brought by the same commentator from the opening scene of Plato's Symposium, seem to shew, ἔφη γὰρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ τὰς βλαύτας ὑποδεδεμένον, ἃ ἐκείνος ὀλιγάκις ἐποίει. There is a very curious passage quoted from Epictetus (or rather from Arrian) by Mr. Gilbert Cooper: Σωκράτης ὀλιγάκις ἐλούετο· for the fact was that his person was so ἐπίχαρι and ἡδὲ that he did not require it.

- ΣΤ. φέρ' ἴδω, σὺ τουτουὶ τί νομίζεις ; εἰπέ μοι.
 ΦΕ. ἀλεκτρύονα. ΣΤ. καλῶς γε. ταυτηνὴ δὲ τί ;
 ΦΕ. ἀλεκτρύον'. ΣΤ. ἄμφω ταυτό ; καταγέλαστος εἶ. 840
 μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν
 ἀλεκτρύαιναν, τουτουὶ δ' ἀλέκτορα.
 ΦΕ. ἀλεκτρύαιναν' ; ταυτ' ἔμαθες τὰ δεξιὰ
 εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς ;
 ΣΤ. χᾶτερά γε πόλλ'. ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε, 845
 ἐπελευθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.
 ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας ;
 ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
 ΦΕ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ ;
 ΣΤ. ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα. 850
 ἀλλ' ἴθι, βιάδιζ', ἴωμεν εἶτα τῷ πατρὶ
 πειθόμενος ἐξάμαρτε· κἀγὼ τοί ποτε
 οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,
 ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,
 τούτου ἑπριάμην σοι Διασίοις ἀμαξίδα. 855
 ΦΕ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.
 ΣΤ. εὐ γ' ὅτι ἐπίεσθης. δεῦρο δεῦρ', ὦ Σώκρατες,
 ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτουὶ,
 ἄκοντ' ἀναπέλασας. ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,
 καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε. 860
 ΦΕ. αὐτὸς τρίβων εἴης ἂν, εἰ κρεμαῖό γε.
 ΣΤ. οὐκ ἐς κόρακας ; καταρᾶ σὺ τῷ διδασκάλῳ ;

844. γηγενεῖς.] The Scholiast gives two interpretations : one, that they lived under ground, which Mitchell adopts : the other, that it refers to the attacks made by the Titans on the Gods, which is received by Bergler, Brunck, and generally. It may perhaps merely signify prodigies of wisdom.

850. ὥσπερ Περικλῆς.] When Athens,

after the expiration of the five years truce, B.C. 445, was assailed at once on three sides by her adversaries, viz., in Eubœa, Megara, and by a Spartan invasion, Pericles, before turning his arms against the two former, managed to buy off the Spartan leaders, Cleandridas and the young king Pleistoanax, by a bribe of ten talents. Both these leaders were obliged to leave

- STREPS. Now then! you see this, don't you? what do you call it?
- PHEID. That? why a fowl. STREPS. Good! now then, what is this?
- PHEID. That's a fowl too. STREPS. What both! Ridiculous!
Never say that again, but mind you always
Call this a fowless and the other a fowl.
- PHEID. A fowless! These then are the mighty secrets
You have picked up amongst those Giants there.
- STREPS. And lots besides: but everything I learn
I straight forget: I am so old and stupid.
- PHEID. And this is what you've lost your mantle for?
- STREPS. It's very absent sometimes: 'tish't lost.
- PHEID. And what have you done with your shoes you mad old dotard?
- STREPS. Like Pericles, all for the best, I've lost them.
Come, come; go with me: humour me in this,
And then do what you like. Ah! I remember
How I to humour you, a coaxing baby,
With the first obol which my judgship fetched me
Bought you a go-cart at the great Diasia.
- PHEID. The time will come when you'll repent of this.
- STREPS. Good boy to obey me. Hollo! Socrates.
Come here; come here; I've brought this son of mine,
Trouble enough, I'll warrant you. SOCR. Poor infant
Not yet aware of my suspension-wonders.
- PHEID. You'd make a wondrous piece of ware, suspended.
- STREPS. Hey! go to pot! Do you abuse the Master?

Sparta on the suspicion of bribery, and Pericles was of course unwilling to convert this suspicion into a certainty, by publicly avowing in what manner he had expended so much of the public money. Sitting one day in the room with his little ward Alcibiades, he was endeavouring to strike out some excuse for the deficiency of the money, when Alcibiades asked him

"what he was looking so thoughtful about?" "I was thinking," said the statesman, "how to give an account of those ten talents." "Now if I were you," retorted the boy, "I would think how *not* to give an account of them." Pericles took the advice so readily given, and merely reported to the Assembly that he had spent them *εἰς τὸ δέον*, for the good of the commonwealth.

- ΣΩ. ἰδοὺ κρέμαι', ὡς ἠλίθιον ἐφθέγγετο
καὶ τοῖσι χείλεσιν διερρηκόσιν.
πῶς ἂν μάθοι ποθ' οὐτος ἀπόφευξιν δίκης
ἢ κλήσιν ἢ χαύνωσιν ἀναπειστηρίαν ; 865
καίτοι ταλάντου τοῦτ' ἔμαθεν Ἐπέρβολος.
- ΣΤ. ἀμέλει, δίδασκε· θυμόσοφός ἐστιν φύσει·
εὐθύς γέ τοι παιδάριον ὄν τυννουτονὶ
ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν, 870
ἀμαξίδας τε σκυτίνας εἰργάζετο,
κάκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.
ὅπως δ' ἐκείνῳ τῷ λόγῳ μαθήσεται,
τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα,
ὃς τᾶδिका λέγων ἀνατρέπει τὸν κρείττονα· 875
ἔαν δὲ μὴ, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.
- ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιιν.
- ΣΤ. ἐγὼ δ' ἀπέσομαι. τοῦτο δ' οὖν μεμνησ', ὅπως
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.
- ΔΙ. χῶρει δευρὶ, δεῖξον σαυτὸν
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν. 880
- ΑΔ. "ἴθ' ὅποι χρῆξεις." πολὺ γὰρ μᾶλλον σ'
ἐν τοῖς πολλοῖσι λέγων ἀπολω.
- ΔΙ. ἀπολεῖς σύ ; τίς ὢν ; ΑΔ. λόγος. ΔΙ. ἥττων γ' ὢν.
- ΑΔ. ἀλλὰ σε νικῶ, τὸν ἐμοῦ κρείττω 885
φάσκοντ' εἶναι. ΔΙ. τί σοφὸν ποιῶν ;
- ΑΔ. γνώμας καινὰς ἐξευρίσκων.

866. χαύνωσιν ἀναπειστηρίαν.] The best interpretation of this is that of the Scholiast. χαύνωσις is 'a dissolving, refuting' of arguments, ἀναπειστηρία is not 'persuasive,' but 'dissuasive.' The phrase means then, "a weakening of the speech of your adversary, so as to make it lose its

effects upon the audience." "Ὁταν τοῦ ἀντιδικου προβάλλοντος λόγου πιθανούς, εἰς τούναντίον τις αὐτοὺς περιτρέψῃ, καὶ χαύνους καὶ ἀσθενεῖς ποιήσῃ, διὰ τῶν λόγων αὐτοῦ ἀναπέισας τοὺς δικαστὰς ὡς ἄρ' ἀληθῆ λέγει. Scholiast.

880. Here the two Logics are intro-

SOCR. And look, 'suthsuspended!' How absurd he mouthed it
 With pouting lips, and soft affected lisp.
 How can *he* learn evasion of a suit,
 Timely citation, damaging replies?
 Hyperbolus, though, learnt them for a talent.

STREPS. O never fear! he's very sharp, by nature.
 For when he was a little chap, *so* high,
 He used to build small baby-houses, boats,
 Go-carts of leather, darling little frogs
 Carved out of peach-stones, you can't think how nicely!
 So now, I prithee, teach him both your Logics,
 The Better, as you call it, and the Worse
 Which with the worse cause can defeat the Better;
 Or if not both, at all events the Worse.

SOCR. Aye, with his own ears he shall hear them argue.

STREPS. Well, I must go: and do remember this,
 Give him the knack of reasoning down all Justice.

RIGHT LOGIC. Come shew yourself now with your confident brow.
 —To the stage, if you dare!

WRONG LOGIC. "Lead on if you please:" I shall smash you with ease,
 If an audience be there.

RIGHT L. *You'll* smash me, you say! And who are *you*, pray?

WRONG L. A Logic, like you. RIGHT L. But the Worst of the two.

WRONG L. Yet you I can drub whom my Better they dub.

RIGHT L. By what artifice taught? WRONG L. By original thought.

duced, according to the Scholiast, in two cages spurring at each other like fighting cocks, but this is not likely, nor indeed consistent with line 1091 *infra*. Ranke and Mitchell believe that Æschylus and Euripides are represented by the two Logics, but although it is the Old and

New schools to which these two poets respectively belonged, that are here intended, this conjecture is also wholly unnecessary.

882. ἴθ' ὄποι χρήσεις.] These words are from the Telephus of Euripides, cf. *infr.* 914.

- ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ
τοὺς ἀνοήτους.
- ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙ. ἀπολῶ σε κακῶς. 890
- ΑΔ. εἶπέ, τί ποιῶν ; ΔΙ. τὰ δίκαια λέγων.
- ΑΔ. ἀλλ' ἀνατρέψω 'γαῦτ' ἀντιλέγων
οὐδὲ γὰρ εἶναι πάνυ φημί δίκην.
- ΔΙ. οὐκ εἶναι φῆς ; ΑΔ. φέρε γὰρ, ποῦ 'στιν ;
- ΔΙ. παρὰ τοῖσι θεοῖς. 895
- ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ
δήσας ; ΔΙ. αἰβοῖ, τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
- ΑΔ. τυφογέρων εἰ κἀνάρμοστος. 900
- ΔΙ. καταπύγων εἰ κἀναίσχυντος.
- ΑΔ. ῥόδα μ' εἴρηκας. ΔΙ. καὶ βωμολόχος.
- ΑΔ. κρίνεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας.
- ΑΔ. χρυσῶ πάπτων μ' οὐ γιγνώσκεις.
- ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ. 905
- ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
- ΔΙ. θρασὺς εἰ πολλοῦ. ΑΔ. σὺ δέ γ' ἀρχαῖος.
- ΔΙ. διὰ σέ δέ φοιτᾶν

896. ὁ Ζεὺς.] The two following passages, referred to by Bergler, will instantly recur to the minds of all. The first is

Πατρὸς προτιμῆ Ζεὺς μόρον, τῷ σφ' λόγῳ,
αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον.
Πῶς ταῦτα τούτοις οὐκ ἐναντίας λέγεις ;

The second is where Euthyphron justifies his own unfilial conduct from the example of Zeus. "Men say that Zeus is the best and holiest of the Gods, and yet they confess He bound His father; and are they wroth with me, because I would rightfully punish mine? Is not this setting up a different standard of Right and

from Æschylus Eumenides 640. The Furies are speaking :

Wrong for Him and for myself?" οὕτως αὐτοὶ ἑαυτοῖς τὰ ἐναντία λέγουσι περὶ τῶν Θεῶν καὶ περὶ ἐμοῦ. Plat. Euthyphron 6. A. Plato (Republic ii. 378) indignantly reproves the promulgators of such fables. "I do not think," he says, "that what Kronus did to his father and what he suffered from his son, should be said thus

- RIGHT L. Ah! these blockheads have made
Yours a flourishing trade.
- WRONG L. Not blockheads, but wise. RIGHT L. I'll smash you and your lies!
- WRONG L. By what method, forsooth? RIGHT L. By speaking the Truth.
- WRONG L. Your words I will meet, and entirely defeat:
There never *was* Justice or Truth, I repeat.
- RIGHT L. No Justice! you say? WRONG L. Well, where does it stay?
- RIGHT L. With the Gods in the air. WRONG L. If Justice be there,
How comes it that Zeus could his father reduce,
Yet live with their Godships unpunished and loose?
- RIGHT L. Ugh! Ugh! These evils come thick, I feel awfully sick,
A bason, quick, quick!
- WRONG L. You musty old dame!
- RIGHT L. You monster in shame!
- WRONG L. Hey! Roses, I swear. RIGHT L. You lickspittle there!
- WRONG L. What! Lilies from *you*? RIGHT L. You're a parricide too!
- WRONG L. You shower gold on my head.
- RIGHT L. Yes! it used to be lead.
- WRONG L. But now it's a grace and a glory instead.
- RIGHT L. You're a little too bold. WRONG L. You're a good deal too old.
- RIGHT L. 'Tis through you I well know not a stripling will go

openly among weak and silly boys; no, tales like these should, if possible, be hushed up altogether, or if we must narrate them, it should be done as some deep and inscrutable mystery, and we should take precautions that but few should be there to hear them. Aye, and we will not have them told at all in the city we are forming. We will not have it told our children that, let them plunge into the deepest depths of crime, let them maltreat their father for his errors to any extent they please, they will not be striking out any novel and prodigious line, they will

but be doing what the best and mightiest of the Gods have done before them." cf. *infra* ad 1063.

902. *βαμολόχος*.] Aspasius, an old Greek philosopher who wrote a commentary on Aristotle, in his note ad *Eth. Nic. iv. viii. 3.* derives this word from the birds of prey who haunt the altars [*λοχῶσι τοῖς βωμοῖς*] and such like places for the sake of the remnants of victims offered there: and thinks it thence applied to buffoons who pry everywhere for materials for jokes and sneering.

- οὐδείς ἐθέλει τῶν μειρακίων
καὶ γνωσθήσει ποτ' Ἀθηναίοις 910
οἷα διδάσκεις τοὺς ἀνοήτους.
- ΑΔ. αὐχμείς αἰσχροῦς. ΔΙ. σὺ δέ γ' εὖ πράττεις.
καίτοι πρότερόν γ' ἐπτόχευες,
Τήλεφος εἶναι Μυσὸς φάσκων,
ἐκ πηριδίου 915
γνώμας τρώγων Πανδελετείους.
- ΑΔ. ὦμοι σοφίας ἧς ἐμνήσθης.
ΔΙ. ὦμοι μανίας τῆς σῆς, πόλεώς θ',
ἥτις σε τρέφει
λυμαινόμενον τοῖς μειρακίοις. 920
- ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ἄν.
ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρὴ
καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.
- ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.
ΔΙ. κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλης. 925
- ΧΟ. παύσασθε μάχης καὶ λοιδορίας.
ἀλλ' ἐπίδειξαι
σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες,
σύ τε τὴν καινὴν
παίδευσιν, ὅπως ἂν ἀκούσας σφῶν 930
ἀντιλεγόντων κρίνας φοιτᾷ.
- ΔΙ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. κἄγωγ' ἐθέλω.
- ΧΟ. φέρε δὴ πότερος λέξει πρότερος ;
ΑΔ. τούτῳ δώσω
κἄτ' ἐκ τούτων ὧν ἂν λέξη 935
ῥηματίοισιν καινοῖς αὐτὸν
καὶ διανοίαις κατατοξεύσω.
τὸ τελευταῖον δ', ἣν ἀναγρύζη,
τὸ πρόσωπον ἄπαν καὶ τὸ φθαλμῶ
κεντούμενος ὥσπερ ὑπ' ἀνθρηγῶν 940

916. Πανδελετείους.] Nothing is known of this Pandeletus : he appears to have been

To attend to the rules which are taught in the Schools;
But Athens one day shall be up to the fools.

WRONG L. How squalid your dress! RIGHT L. Yours is fine, I confess.
Yet when alms to implore at every one's door
Once you borrowed the garments which Telephus wore,
You thought it a treat as you begged through the street
The scraps by Pandeletus hoarded to eat.

WRONG L. O me! for the wisdom you've mentioned in jest!

RIGHT L. O me! for the folly of you, and the rest
Who you to destroy their children employ!

WRONG L. Well, well, you'll have nothing to do with this boy.

RIGHT L. If not, he'll be lost, as he'll find to his cost:
Taught nothing by you but gossip untrue.

WRONG L. He raves, as you see: let him be, let him be.

RIGHT L. Touch him if you dare! I bid you beware.

CHOR. Forbear, forbear to wrangle and scold!

Each of you shew

You what you taught their fathers of old,

You let us know

Your system untried, that hearing each side

From the lips of the Rivals the youth may decide

To which of your schools he will go.

RIGHT L. This then will I do. WRONG L. And so will I too.

CHOR. And who will put in his claim to begin?

WRONG L. If *he* wishes, he may: I kindly give way:

But mind that, as soon as he's finished his say,

I will strike him and hit with sharp arrows of wit,

And keen enigmatical proverbs emit.

And at last if a word from his mouth shall be heard

My sayings like fierce savage hornets shall pierce

His forehead and eyes,

a sycophant and sophist of the ignobler kind.

ὑπὸ τῶν γνωμῶν ἀπολείται.

- ΧΟ. νῦν δεῖξετον τῷ πισύνῳ τοῖς περιδεξίοισι
 λόγιοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,
 ὁπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.
 νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνείται σοφίας, 945
 ἧς πέρι τοῖς ἑμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.
 ἀλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς στεφανωσας,
 ῥῆξον φωνὴν ἦτιμι χαίρεις, καὶ τὴν σαυτοῦ φύσιν εἰπέ.
- ΔΙ. λέξω τοῖνυν τὴν ἀρχαίαν παιδείαν, ὡς δέκεετο,
 ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη νερόμιστο. 950
 πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκοῦσαι
 εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθαριστοῦ
 τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη κατανίφοι.
 εἶτ' αὐτὸν προμαθεῖν ἄσμι' ἐδίδασκεν, τῷ μηρῷ μὴ ξυνέχοντας,
 ἢ Παλλάδα περσέπολιν δεινὰν, ἢ Τηλέπορον τι βόαμα, 955
 ἐντειαμένους τὴν ἀρμονίαν, ἣν οἱ πατέρες παρέδωκαν.
 εἰ δέ τις αὐτῶν βωμολοχέσταιτ' ἢ κάμφειέν τινα καμπήν,

949. This long anapaestic metre is frequently called "Aristophanic" by the Scholiast. He here gives a reason for it; τοῦτο τὸ μέτρον Ἀριστοφάνειον καλεῖται, ἐπεὶ εὐδοκίμησε λέγων "Ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη νερόμιστο. That the admiration of this speech has not decreased in modern times, may be judged from the following sentences quoted by Mr. Mitchell from the celebrated Ranke. Equidem eum, qui hanc orationem sine admiratione legere potest, 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.

[952. εἰς κιθαριστοῦ.] *the Harpist*. So

far was this from being contrary to the Socratic teaching, that Sextus Empiricus (adv. Mathematicos, vi. 13. adv. Musicos) tells us that Socrates even in his old age was not ashamed to attend the lessons of the famous harpist, Lampon; οἱ τε μέγα δυνηθέντες ἐν φιλοσοφίᾳ, καθάπερ καὶ Πλάτων, τὸν σοφὸν ὁμοίον φασιν εἶναι τῷ Μουσικῷ, τὴν ψυχὴν ἡρμωσμένην ἔχοντα, (Fabricius refers this to Republic, book iii. I should rather suppose that Sextus is alluding to Laches, 188, D. δοκεῖ μοι Μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμωσμένος. See the whole passage: but the topic is a favourite one with Plato;) καθὸ καὶ Σωκράτης καίπερ βαθυγῆρος ἦδη γεγωνῶς οὐκ ἤδεῖτο πρὸς Λάμπωνα τὸν κιθαριστὴν φοιτῶν καὶ πρὸς τὸν ἐπὶ τούτῳ

Till in fear and distraction he yields and he—dies!

CHORUS. With thoughts and words and maxims pondered well

Now then in confidence let both begin :

Try which his rival can in speech excel :

Try which this perilous wordy war can win,

Which all my votaries' hopes are fondly centred in.

O Thou who wert born to adorn with characters blameless and fair,

Say on what you please, say on and to these your glorious Nature declare.

RIGHT L. To hear then prepare of the Discipline rare which flourished in Athens of yore
When Honour and Truth were in fashion with youth and Frugality bloomed on our shore ;
First of all the old rule was preserved in our school that ' boys should be seen and not heard :'
And then to the home of the Harpist would come decorous in action and word
All the lads of one town, though the snow peppered down, in spite of all wind and all weather :
And they sung an old song as they paced it along, not shambling with thighs glued together :
" *O the dread shout of War how it peals from afar,*" or "*Pallas the Stormer adore,*"
To some manly old air all simple and bare which their fathers had chanted before.
And should any one dare the tune to impair and with intricate twistings to fill,

ὄνειδίσαντα λέγειν, ὅτι κρεῖττόν ἐστιν ὀψι-
μαθῆ μάλλον ἢ ἀμαθῆ διαβάλλεσθαι. Οὐ
χρῆ μέντοι φασίν (scil. the defenders of
Music) ἀπὸ τῆς νῦν ἐπιτρίπτου καὶ κατεα-
γυίας Μουσικῆς τὴν παλαιὰν διασύρειν, ὅτε
καὶ Ἀθηναῖοι πολλὴν προνοίαν σωφροσύνης
ποιοῦμενοι καὶ τὴν σεμνότητα τῆς γε Μου-

σικῆς κατειληφότες, ὡς ἀναγκαῖατατο αὐτὴν
μάθημα τοῖς ἐγόνουσι παρεδιδόσαν. The
whole section is worth reading on this
subject.

955. The first of these two old strains
is ascribed by the Scholiast to the Athe-
nian Lamprocles. It ran thus :

Παλλάδα περσέπολι, δεινὰν θεδν, ἐγρεκῶδιμον,
ποτικλῆζω, πολεμαδόκου, ἀγνὰν,
παῖδα Διδὸς μεγάλου δαμάσικπαν.

The second was the production of Cydides
of Hermione. My translation of the pre-
ceding line is not quite correct : the ori-
ginal seems to imply that the harpist
taught these lays, after they had arrived
at his house : but this is of little im-
portance.

957. Valckenaer inserts after this verse

a line found in Suidas, *Αὐτὸς δειξας, ἐν θ'*
ἀρμονίαις Χιάζων (mimicking Democritus
of Chios) *ἢ Σιφνιάζων* (mimicking The-
oxenides of Siphnos). This is accepted by
Brunck, bracketed as doubtful by Bekker,
and rejected by Harles, Schütz, Hermann,
Dindorf.—With regard to the connexion
between national music and national man-

οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολοκάμπτους,
 ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.
 ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει προβαλέσθαι 960
 τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηνές
 εἶτ' αὐτὰ πάλιν αὐθις ἀνιστώμενον συμψηῆσαι, καὶ προνοεῖσθαι
 εἰδῶλον τοῖσιν ἐρασταῖσιν τῆς ἡβῆς μὴ καταλείπειν.
 ἠλείφατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότε ἂν, ὥστε
 τοῖς αἰδοίοισι δρόσος καὶ χροὺς ὥσπερ μήλοισιν ἐπήνθει 965
 οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν ἐραστὴν

ners, Mr. Mitchell notices that it has been observed by Plato, and by persons much less speculative than Plato; and he quotes from the speech of the outlaw in Ivanhoe his indignant reproof of those who with new French graces and traliras disturbed the ancient English bugle notes, and corrupted the true old manly blasts of venerie. Plato treats of this subject in the third and fourth books of the Republic. "Never," he says, (124, c.) "according to Damon, and I quite agree with him, never are the principles of music changed without a change in the principles of the Constitution." And so Mr. Keble says (Prælections, p. 812.), "non facile invenias in ullâ civitate, quæ quidem leges moresque habet stabiles, mutari in gravius et sanctius rem sacram et religiosam, non ante mutato laudatorum carminum tenore." And indeed if we look at any musical school, the Æolian, the Phrygian, the Lydian, the Dorian, etc., we at once see that the national spirit has entered into, and directed and dictated the whole. See Mr. Browne's History of Greek Literature, vol. i. p. 156. Observe also the extreme jealousy with which the Spartans regarded any innovation on the established music. "Thus

Ecprepes the ephor, on observing that the cithara of Phrynis had two strings more than the allowed number, immediately cut them out; and the same thing is said to have happened to Timotheus at the Carnean festival." Müller's Dorians, iv. 6. 2.

958. κατὰ Φρῦνιν.] Phrynis was a celebrated musician of Mitylene, who flourished before, and contemporaneously with, Aristophanes. The Scholiast says that he was the first victor in the musical contests (instituted by Pericles) at the Panathenæa, B.C. 456, and that he is attacked by Aristophanes and Aristocrates (legendum Pherecrates, Meineke. Com. Frag. i. 76, note) for his effeminate innovations in the art of music. The passage of Pherecrates to which the Scholiast refers is given in Plutarch's treatise de Musicâ. The following translation accepts the readings of Bekker, who quotes and emends that passage among his Fragments of Aristophanes. Pherecrates the Comic Poet brings on the stage ('in his Chiron,' Meineke) the personification of Music, in the form and dress of a woman, and in very sorry plight. Justice meets her and enquires the reason of her pitiful condition, to which she replies:

Such as Phrynus is fain, and his long-winded train, perversely to quaver and trill,
 Many stripes would he feel in return for his zeal, as to genuine Music a foe.
 And every one's thigh was forward and high as they sat to be drilled in a row,
 So that nothing the while indecent or vile the eye of a stranger might meet ;
 And then with their hand they would smooth down the sand whenever they rose from their seat,
 To leave not a trace of themselves in the place for a vigilant lover to view.
 They never would soil their persons with oil but were inartificial and true.
 Nor tempered their throat to a soft mincing note and sighs to their lovers addressed :

Well, I will gladly tell you : for my spirit
 Is quite as fain to speak, as yours to listen.
 The first commencement of my evil days
 Was Melanippides : he took and made me
 Weak and effeminate with his twelve strings.
 I thought him bad enough, but he was pleasant
 Compared with what was coming. For then came
 That doubly cursed Cinesias of Athens
 And with his tuneless, twisting, turning strophes
 So utterly undid me, that it seemed 10
 As on the field of battle, so in verse,
 His right hand was where his left hand should be.

JUSTICE. He never was so barbarous! Music. Yes, he was though!

Then Phrynus with some new turn of his own
 Bending and twisting, ruined me completely,
 With his twelve harmonies on five poor strings.
 Yet still he might have seemed pleasant enough
 For he would straight amend whate'er he erred in.
 But this Timotheus, friend, has undermined
 And overthrown me. JUST. Who is this Timotheus? 20
 Whence comes he? Mus. Who? Some sandy-haired Milesian.
 He *did* annoy me sadly, worse than all,
 With his outrageous finikin conceits ;
 And if he met me in my walks alone
 Then on his twelve strings would he hack and thwack me
 And cram me with his tuneless screeching fifes,
 Unholy innovations! twisting me
 Like some poor garden plant.

Lines 11, 12. Hanovius, and apparently Meineke, take this to be a satire on the cowardice of Cinesias, insinuating that he was wont to turn and fly, so that his left

hand would be where his right ought to be.
Line 18. "Discimus ex hoc loco Phrynin postea ad saniozem artis rationem rediisse." Meineke.

αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὀφθαλμοῖς ἐβάδιζεν,
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἕξῃν κεφάλαιον τῆς ραφανίδος,
οὐδ' ἄνηθον τῶν πρεσβυτέρων ἀρπάξειν οὐδὲ σέλινον,
οὐδ' ὄσφοφαγεῖν, οὐδὲ κιχλίξειν, οὐδ' ἴσχειν τὸ πόδ' ἐναλλάξ. 970

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα,
καὶ Κηκείδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν ταῦτ' ἐστὶν ἐκέῖνα,
ἕξ ὧν ἄνδρας Μαραθωνομάχας ἡμῆ παιδείουσι ἔθρεψεν.
σὺ δὲ τοὺς νῦν εὐθύς ἐν ἱματίοισι διδάσκεις ἐντετυλίχθαι
ὥστε μὴ ἀπάγχεσθ', ὅταν ὀρχεῖσθαι Παναθηναῖοις δέον αὐτοὺς 975
τῆν ἀσπίδα τῆς κωλῆς προέχων ἀμελή τῆς Τριτογενίας.
πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον αἰροῦ
κάπιστησεί μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κὰν σκώπητι τίς σε, φλέγεσθαι
καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσιοῦσιν, 980
καὶ μὴ περὶ τοὺς σαντοῦ γονέας σκαιουργεῖν, ἄλλο τε μηδὲν
αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀναπλάττειν

971. Διπολιώδη.] An ancient festival known from Thucyd. i. 6. χρυσῶν τεττίγων celebrated in June τῷ Διὶ Πολιεῖ.—The ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ “grasshoppers mounted in gold” are well κεφαλῇ τριχῶν, and Knights, 1331.

Ἰδ' ἐκεῖνος ὄρῃν τεττιγοφόρας, ἀρχαῖα σχήματι λαμπρὸς.

There see him, behold! with the jewels of gold

Entwined in his hair, in the fashion of old.—Frere.

In the time of Pericles these ornaments were considered quite obsolete by men, who had adopted the Doric dress: that the Attic women still wore them is evident from the Caryatides of the Parthenon. See Müller's learned treatise, *De Minervæ Poliadis sacris et æde in arce Athenarum* (Göttinge. 1820,) ch. vii. p. 41.—The Cecides mentioned in the next line was an old-fashioned dithyrambic poet.—The origin of the festival of the Buphonia was as follows. There was a law of Triptolemus which forbade the slaughter of the labouring cattle. (*Ζῶα μὴ συνέσθην*. vide infra ad 1403.) A priest named Thaulon saw a steer devouring the sacrificial cakes on

the altar of Zeus, drew his knife, and slew him on the spot. The Buphonia was instituted to expiate the guilty deed. A steer was slain, and the parties concerned in the act shifted the guilt each to his neighbour, till the knife was accused, condemned, and cast into the sea.

980. ὑπανίστασθαι.] Aristotle enjoins ὑπανάστασις as a right due to old men from their juniors. Herodotus, II. 80, remarks, that this is one of the customs in which the Egyptians agreed with the Spartans, and differed from the rest of Greece. The respect paid by the Spartans to old age is illustrated by the well-known anecdote of their youths alone ris-

Nor laid themselves out, as they strutted about, to the wanton desires of the rest :
 Nor would any one dare such stimulant fare as the head of the radish to wish :
 Nor to make over bold with the food of the old, the anise, and parsley, and fish :
 Nor dainties to quaff, nor giggle and laugh, nor foot within foot to enfold.

WRONG L. Fough ! this smells very strong of some musty old song, and grasshoppers mounted in gold ;
 And Slaughter of beasts, and old-fashioned feasts. RIGHT L. Yet these are the precepts which taught
 The heroes of old to be hardy and bold, and the Men who at Marathon fought !
 But you from the first teach the lads to be nursed with flannels and blankets increased :
 So that I with my spleen half-strangled have been, when in Tritogeneia's high feast
 The dancers go by with their shields to their thigh, and Athenè seems wholly forgot.
 You therefore young man, choose me while you can ; cast in with my Method your lot ;
 And then you shall learn the forum to spurn, and from dissolute baths to abstain,
 And fashions impure and shameful abjure, and scorners repel with disdain :
 And rise from your chair if an elder be there, and respectfully give him your place,
 And with love and with fear your parents revere, and shrink from the brand of Disgrace,
 But strive with your might to copy aright the Beautiful Image of Shame,

ing up to the old man in the assembly, and occasioning the confession that the Athenians *know* what is right, but the

Spartans *do* it. Juvenal, XIII. 54, remarks on this as one of the honourable customs of times long past.

Credebant hoc grande nefas, et morte pindum,
 Si juvenis vetulo non assurrexerat, etc.

where Gifford gives several apposite quotations from the classical and our own poets, and observes that "Solomon, by a beautiful figure, calls a virtuous old age 'a crown of dignity,' and even so early as the days of Moses we find this attention to age the subject of a positive command: 'Thou shalt rise up before the hoary head, and honour the face of an old man,' Lev. xix. 32."

982. τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀναπλάττειν.] So Bentley, Brunck, Reisig, Dindorf, alii ; ἀναπλήσειν is read by Kuster, Spanheim and Bekker. Either reading would stand : the latter may be compared with Vespæ 380, τὴν ψυχὴν ἐμπλησάμενος Διοπαίθους : the one which I have retained, as the reading of the majority of

MSS. is indeed condemned as unmeaning by Kuster, but I think the plain signification of the Greek words, as I have translated them, is perfectly satisfactory : in support of which I would suggest that Tacitus may have had this passage in his mind when he wrote his character of Egnatius Celer, "habitu et ore ad EXPRIMENDAM IMAGINEM HONESTI exercitus." Annals XVI. 32. There is an idea not dissimilar in Aristotle, Ethics IX. 12, 3, ἀπομάττονται γὰρ παρ' ἀλλήλων, οἷς ἀρέσκονται : friends take an impression of each other : and so Aristophanes means that by continually gazing on the image of virtue and honour, we grow gradually to be fashioned after that image ourselves.

μηδ' εἰς ὄρχηστρίδος εἰσαρτεῖν, ἵνα μὴ πρὸς ταῦτα κεχηγῶς,
 μήλω βληθεὶς ὑπὸ πορυιδίου, τῆς εὐκλείας ἀποθραυσθῆς·
 μηδ' ἀντειπεῖν τῷ πατρὶ μηδὲν, μηδ' Ἴαπετὸν καλέσαντα 985
 μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφῆθης.

ΑΔ. εἰ ταῦτ', ὦ μειράκιον, πείσει τούτῳ, νῆ τὸν Διόνυσον
 τοῖς Ἴπποκράτους νιέσιν εἴξεις, καὶ σε καλοῦσι βλιτομάμμαν.

ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίῳ διατρίψεις,
 οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἷάπερ οἱ νῦν, 990
 οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξεπιτρίπτου
 ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις ἀποθρέξει
 στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος ἡλικιώτου,
 μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολούσης,
 ἦρος ἐν ὥρᾳ χαίρων, ὅποταν πλάτανος πετέλεα ψιθυρίζῃ. 995

ἦν ταῦτα ποιῆς ἀγῶ φράζω,
 καὶ πρὸς τούτοις προσέχης τὸν νοῦν,
 εἴξεις αἰεὶ στήθος λιπαρὸν,
 χροιάν λευκὴν, ὄμους μεγάλους,
 γλώτταν βαιὰν, πυγὴν μεγάλην, 1000
 πόσθην μικράν.

ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης,
 πρῶτα μὲν εἴξεις χροιάν ὠχρὰν,
 ὄμους μικροὺς, στήθος λεπτὸν,

984. μήλω βληθεὶς.] Throwing an apple was the established provocative of love in Greece. The passages referred to by Bergler, viz. Virg., Ecl. iii. 64, Theocritus, vi. 6, Plato's Epigrams, 2 and 3 (Bergk), are too well known to require further notice. With regard to the (perhaps) questionable phrase which closes the preceding line in my translation I must shelter myself under the grave authority of Gifford. See his note to his translation of Juvenal, Sat. 11. 101.

985. Ἴαπετόν.] Iapetus the Titan was

the father of Atlas, Menœtius, Prometheus, and Epimetheus. The following most ingenious account of this legendary relationship is given by Müller (Literature of Greece, chapter VIII. sect. 3. note). Iapetus himself is the "fallen man" (from *ιάπτω*, root *ΙΑΠ*), the human race deprived of their former happiness. Of his sons, Atlas and Menœtius represent the *θυμὸς* of the human soul, Atlas (from *τλήναι*, *ΤΛΑ*) the enduring and obstinate spirit to whom the gods allot the heaviest burdens; and Menœtius (*μένος* and *οἶτος*) the un-

Nor resort any more to an Actress's door, nor gape after 'girls of the game;' Lest at length by the blow of the Apple they throw from the hopes of your Manhood you fall. Nor dare to reply when your Father is nigh, nor 'musty old Japhet' to call In your malice and rage that Sacred Old Age which lovingly cherished your youth.

WRONG L. Yes, Yes, my young friend, if to him you attend, by Bacchus I swear of a truth You will scarce with the sty of Hippocrates vie, as a mammy-suck known even there!

RIGHT L. But then you'll excel in the games you love well, all blooming, athletic and fair: Not learning to prate as your idlers debate with marvellous funny dispute, Nor dragged into Court day by day to make sport in some small disagreeable suit: But you will below to the Academe go, and under the olives contend With your chaplet of reed, in a contest of speed with some excellent rival and friend: All fragrant with yew and leisure time too, and the leaf which the white poplars fling, When the plane whispers love to the elm in the grove in the beautiful season of Spring.

If then you'll obey and do what I say
And follow with me the more excellent way,
Your chest shall be white, your skin shall be bright,
Your arms shall be tight, your tongue shall be slight,
And everything else shall be proper and right.
But if you pursue what men now-a-days do,
You shall have, to begin, a cold pallid skin,
Arms small and chest weak, tongue practised to speak,

conquerable and confident spirit, whom Zeus hurls into Erebus. Prometheus and Epimetheus, on the other hand, personify *νοῦς*; the former prudent foresight, the latter the worthless knowledge which comes after the deed.

988. *νίειν*.] *Frigido joco luditur in similitudine vocum ἴσιν ab ἴς et νίειν ab νίειν*, quod interpretes non satis cepisse videntur. Ruhnken ad Tim. Lex. voc. Ἰημεῖς. "Frigido joco" indeed! yet since so eminent a scholar has not disdained to notice it, I have thought it best to retain it.

992. *μορίαίς*.] *Fama erat, primum duodecim surculos oleæ ex arce deplantatas esse in Academiam ad templum Minervæ, ubi ara Jovis Μορίων: hinc ceteras esse propagatas. Müller, De Minervæ Poliadis sacris et æde chap. v. (where much information on the subject is collected.) It is from this propagation or partition that Dr. Wordsworth (Athens and Attica, p. 137 note) derives their name. "Μορία ἐλάια," he says, "is olea partitiva; the word itself (from μείρω) still survives in its compound συμμορία, 'a class.'"*

- γλῶτταν μεγάλην, πυγὴν μικράν, 1005
 κωλὴν μεγάλην, ψήφισμα μακρόν,
 καὶ σ' ἀνατείσει
 τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγείσθαι,
 τὸ καλὸν δ' αἰσχρόν'
 καὶ πρὸς τούτοις τῆς Ἀντιμάχου 1010
 καταπυγοσύνης ἀναπλήσει.
- ΧΟ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν,
 ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.
 εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ τῶν προτέρων.
 πρὸς οὖν τὰδ', ὦ κομψοπρεπῆ μουσάν ἔχων,] 1015
 δεῖ σε λέγειν τι καινόν, ὡς εὐδοκίμηκεν ἀνὴρ.
 δειῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,
 εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις.
- ΑΔ. καὶ μὴν ἔγωγ' ἐπυνηγόμεν τὰ σπλάγγχνα, κάπεθύμου
 ἅπαντα ταῦτ' ἐναντίας γνώμασι συνταράξαι. 1020
 ἐγὼ γὰρ ἦττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη
 ἐν τοῖσι φροντισταῖσιν, ὅτι πρότιστος ἐπενόησα
 καὶ τοῖς νόμοις καὶ ταῖς δίκαις τὰναντὶ ἀντιλέξαι.
 καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
 αἰρούμενον τοὺς ἦττονας λόγους ἔπειτα νικᾶν. 1025
 σκέψαι δὲ τὴν παιδευσιν ἣ πέποιθεν ὡς ἐλέγξω
 ὅστις σε θερμῶ φησι λούσθαι πρῶτον οὐκ ἑάσειν.
 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά ;

1012. "That the Chorus towards the end of this piece loses its special character, and even preaches reverence of the Gods, is a point of resemblance between it and the Choruses in the Acharnians and Wasps, who at last act rather according to the general character of the Greek Chorus, which was on the whole the same for tragedy and comedy, than according to the particular part assigned to them." Müller, Greek Literature, p. 418, note. It

gives reasons for its change of tone *infr.* 1439.

1016. *εὐδοκίμηκεν.*] No doubt, as Mr. Mitchell suggests, the Poet calculated on much applause following the foregoing speech, as he seems also to have done when he says in the *Ranæ*, ὄψει, — ὡσπερ ἐνθάδε, — κρότον χειρῶν πολύν. 155.

1019. "The tetrameter Iambic," says Mr. Frere in his translation of the *Knights*, p. 6, "is always appropriated in the Co-

Special laws very long, and the symptoms all strong
 Which shew that your life is licentious and wrong.
 And your mind he'll prepare so that foul to be fair
 And fair to be foul you shall always declare ;
 Till with vices so grim you are filled to the brim
 That the filthy Antimachus claims you for him !

CHORUS. O glorious Sage ! with loveliest Wisdom teeming !

Sweet on thy words does ancient Virtue rest !

Thrice happy they who watched thy Youth's bright beaming !

Thou of the vaunted genius, do thy best ;

This man has gained applause : His Wisdom stands confest.

And you with clever words and thoughts must needs your case adorn,

Else he will surely win the day, and you retreat with scorn.

WRONG L. Aye, say you so ? why I have been half-burst ; I do so long

To meet his thoughts with thoughts more clear, his words with words more strong.

I am the Lesser Logic ? True : these Schoolmen call me so,

Simply because I was the first of all mankind to shew

How old established rules and laws might contradicted be :

And this, as you may guess, is worth a thousand pounds to me,

To take the feebler arguments, and win the disputation.

And mark me now, how I'll confute his boasted Education !

You said that always from warm baths tile stripping must abstain :

Why must he ? on what grounds do you of these warm baths complain ?

medies of Aristophanes to those scenes of argumentative alternation, in which the ascendancy is given to the more ignoble character : in this respect it stands in decided contrast with the anapaestic measure."

Thus in the play before us it is twice employed : once, here, where the Unjust Logic defeats the Just : and again, where Phidippides convinces his father that sons

have a right to chastise their parents : while, as we have seen, the Just Logic argues his case in the tetrameter anapaestic catalectic, commonly called (cf. *supr.* ad 949.) the Aristophanic measure.

1028. *ψέγεις τὰ Θερμὰ λουτρά.*] Frequens *θερμολουσία* luxuriosa putabatur. *vid. Od. θ. 247, ubi plura Eustathius. Herrippus apud Athen. i. p. 18, c.*

Μὰ τὸν Δῖ' οὐ μὲν τοι μεθίβει τὸν ἄνδρα χρῆ

Τὸν ἀγαθόν, οὐδὲ θερμολουτεῖν' ἅ σὺ ποιεῖς.

Bp. Blomf. ad Choëph. 658. (670, Dind.)

- ΔΙ. ὀτὴ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.
 ΑΔ. ἐπίσχεσ' εὐθύς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον. 1030
 καὶ μοι φράσον, τῶν τοῦ Διὸς παίδων " τίς ἄνδρ' ἄριστον"
 ψυχὴν νομίζεις, εἶπέ, καὶ πλείστους πόνους πονῆσαι;
 ΔΙ. ἐγὼ μὲν οὐδέν' Ἑρακλέους βελτίον' ἄνδρα κρίνω.
 ΑΔ. ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἑράκλεια λουτρά;
 καίτοι τίς ἀνδρειότερος ἦν; ΔΙ. ταῦτ' ἐστὶ ταῦτ' ἐκεῖνα, 1035
 ἃ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων
 πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιίστρας.
 ΑΔ. εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ' ἐπαινῶ.
 εἰ γὰρ πονηρὸν ἦν, "Ὀμηρος οὐδέποτ' ἂν ἐποίει
 τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας. 1040
 ἀνεμι δῆτ' ἐντεῦθεν εἰς τὴν γλῶτταν, ἦν ὀδὶ μὲν
 οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.
 καὶ σωφρονεῖν αὐ φησι χρῆναι· δύο κακῶ μεγίστω.
 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἤδη
 ἀγαθόν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον εἰπών. 1045
 ΔΙ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαιραν.
 ΑΔ. μάχαιραν; ἀστείον γε κέρδος ἔλαβεν ὁ κακοδαίμων.
 Ἐπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλὰ
 εἶληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.
 ΔΙ. καὶ τὴν Θέτιν γ' ἔγχευε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς. 1050
 ΑΔ. κατ' ἀπολιποῦσά γ' αὐτὸν ὄχετ'. οὐ γὰρ ἦν ὑβριστὴς

1031. τίς ἄνδρ' ἄριστον.] Apud Eurip. Amphitryo dicit,
 Herc. Fur. 183, de ipso Hercule loquens

¹ Ἐροῦ τίν ἄνδρ' ἄριστον ἐγκρίναιεν ἔν'

² Ἡ οὐ παῖδα τὸν ἐμόν ἔν σὺ φῆς εἶναι δοκεῖν. Bergler.

1034. Ἑράκλεια λουτρά.] Warm springs were called baths of Heracles, because, according to the legend quoted by Brunck from Eustathius, the first sprung up to refresh Heracles when he was tired and weary, after one of his labours. Cf. Hdt. vii. 176.

1046. μάχαιραν.] The story is thus given by the Scholiast to Pindar, Nem. iv. 88. (Heyne.) Ἰππολύτου θυγάτηρ γέγονε Κρηθίτις Ἀκάστου γαμετή, ἥτις τῷ Πηλεῖ ἐρωτικῶς διατιθεῖσα, καὶ μὴ πείσασα συνελθεῖν αὐτὸν, φθάσασα τῷ Ἀκάστῳ ὡς ἄσημον ἢ βίαιον διεβαλεν. ὁ δὲ κατακούσας

RIGHT L. Why it's the worst thing possible, it quite unstrings a man.

WRONG L. Hold there: I've got you round the waist: escape me if you can.
And first: of all the sons of Zeus which think you was the best?
Which was the manliest? which endured more toils than all the rest?

RIGHT L. Well, I suppose that Heracles was bravest and most bold.

WRONG L. And are the baths of Heracles so wonderfully cold?
Aha! you blame warm baths, I think. RIGHT L. This, this is what they say:
This is the stuff our precious youths are chattering all the day!
This is what makes them haunt the baths, and shun the manlier Games!

WRONG L. Well then, we'll take the Forum next: I praise it, and he blames.
But if it was so bad, do you think old Homer would have made
Nestor and all his worthies ply a real forensic trade?
Well: then he says a stripling's tongue should always idle be:
I say it should be used of course: so there we disagree.
And next he says you must be chaste. A most preposterous plan!
Come, tell me did you ever know one single blessed man
Gain the least good by chastity? come, prove I'm wrong: make haste.

RIGHT L. Yes, many, many! Peleus gained a sword by being chaste.

WRONG L. A sword indeed! a wondrous meed poor devil he obtained.
Hyperbolus the Lamp-maker hath many a talent gained
By knavish tricks which I have taught: but not a sword, no, no!

RIGHT L. Well Peleus did to his chaste life the bed of Thetis owe.

WRONG L. And then she cut and ran away! for nothing so engages

καὶ προφασισάμενος ἤγαγεν ἐπὶ τὰ ἀπέρημα
(valde deserta) τοῦ Πηλίου, καὶ καταλείψας
θηρίοις ὑποπεσεῖν αὐτόν, ὑπαναχωρεῖ. φασὶ
δὲ τοὺς Θεοὺς τῆς ΣΩΦΡΟΣΥΝΗΣ οἰκτει-
ράντας τὸν Πηλέα, Ἡφαιστον ἐξαποστειλάν-
των δὲ μάχαιραν ἔχοντα τῷ Πηλεΐ δωρή-
σασθαι, ἢ τὰ προσπίπτοντα τῶν θηρίων

διαχρόμενος εἰς Θεσσαλίαν κατῆλθε. καὶ
κατελθὼν καταπολέμησεν Ἀκαστον καὶ τὴν
Ἴωλκόν. The wife of Acastus, called by
others Astydamia, is by the Scholiast to
Aristophanes (ad loc.), Pindar (l. c.), and
Horace, named Hippolyte after her fa-
ther,

Narrat pæne datum Pelea Tartaro

Magnessam Hippolyteu dum fugit abstinens. Ode III. vii. 17.

where abstinens is the σώφρων of our text.

- οὐδ' ἠδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζειν
 γυνὴ δὲ σωμαμωρουμένη χαίρει· σὺ δ' εἶ κρόνυππος.
 σκέψαι γὰρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα
 ἄνεστιν, ἠδονῶν θ' ὄσων μέλλεις ἀποστερεῖσθαι,
 1055
 παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, κιχλισμῶν.
 καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;
 εἶεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας.
 ἤμαρτες, ἠράσθης, ἐμοίχευσάς τι, κατ' ἐλήφθης·
 1060
 ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν. ἐμοὶ δ' ὀμιλῶν,
 χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχροῦ.
 μοιχὸς γὰρ ἦν τύχης ἀλοῦς, τὰδ' ἀντερεῖς πρὸς αὐτὸν,
 ὡς οὐδὲν ἠδίκηκας· εἴτ' εἰς τὸν Δί' ἐπανευγκεῖν,
 1065
 κἀκείνος 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;
 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' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;
 1070
 ΔΙ. συγγήσομαι. τί δ' ἄλλο; ΑΔ. φέρε δὴ μοι φράσον·
 συνηγοροῦσιν ἐκ τίνων;

1063. εἰς τὸν Δί' ἐπανευγκεῖν.] This reasoning is placed by Euripides in the mouths of numberless of his characters.

Perhaps the most apposite of all the passages adduced by Commentators is Troad. 948, where Helen says to Menelaus,

Τὴν Θεὸν (Venerem nempe) κόλαζε, καὶ Διὸς κρείσσων γενεῶν
 Ὅς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος
 κείνης δὲ δοῦλός ἐστι· συγγνώμη δ' ἐμοί.

Falstaff, in the Merry Wives of Windsor (act v. scene 5), draws largely on the same arguments. We have seen, ad 896 supra, what was Plato's teaching on such subjects, but as Saint Augustine says in a

noble passage of his noble work (Civ. Dei, ii. 7), Omnes cultores talium Deorum mox, ut eos libido perpulerit, magis intuentur quid Jupiter feeerit quam quid doeuerit Plato, vel censuerit Cato. Hinc apud Te-

A woman's heart as forward warmth, old shred of those dark Ages!
 For take this chastity, young man: sift it inside and out:
 Count all the pleasures, all the joys, it bids you live without:
 No kind of dames, no kind of games, no laughing, eating, drinking,—
 Why life itself is little worth without these joys, I'm thinking.
 Well I must notice now the wants by Nature's self implanted;
 You love, seduce, you can't help that, you're caught, convicted. Granted.
 You're done for; you can't say one word: while if you follow me
 Indulge your genius, laugh and quaff, hold nothing base to be.
 Why if you're in adultery caught, your pleas will still be ample:
 You've done no wrong, you'll say, and then bring Zeus as your example.
 He fell before the wondrous powers by Love and Beauty wielded:
 And how can you, the Mortal, stand, where He, the Immortal, yielded?

RIGHT L. Aye, but suppose in spite of all, he must be wedged and sanded:
 Won't he be probed, or else can you prevent it? now be candid.

WRONG L. And what's the damage if it should be so?

RIGHT L. What greater damage can the young man know?

WRONG L. What will you do, if this dispute I win?

RIGHT L. I'll be for ever silent. WRONG L. Good, begin.
 The Counsellor: from whence comes he?

rentium (Eunuch. iii. 5.) flagitiosus adolescens spectat tabulam quandam pictam in pariete, ubi inerat pictura hæc, Jovem quo pacto Danae misisse ferunt in gremium quondam imbrem aureum: atque ab hæc tantâ auctoritate adhibet patrocinium turpitudini suæ, cum in eâ se jactat imitari Deum, "At quem Deum," inquit, "Qui templa cœli summo sonitu concutit: ego homuncio id non facerem? Ego vero illud feci ac lubens."

1066. ῥαφανιδωθῆ.] οὕτω γὰρ τοὺς ἀλόγους ἠκίζοντο· ῥαφανίδας λαμ-

βάνοντες καθίσταν εἰς τοὺς πρῶτους τούτων, καὶ παραγίλοντες αὐτοὺς τέφραν θερμὴν ἐπέπασσον. Scholiast. In Roman times the sea-mullet was substituted for the radish: quosdam mœchos et mugilis intrat. Juv. x. 317. Catullus xv. 19, joins both punishments, quem Percurrent raphanique mugilesque. See Achilles Statius there, who says that Horace refers to this mode of punishment, Serm I. ii. 133. Ne nummi pereant, aut pyga, aut denique fama (of an adulterer).

- ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. πείθομαι.
τί δαί; τραγφοῦσ' ἐκ τίνων;
- ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. εὐ λέγεις. 1075
δημηγοροῦσι δ' ἐκ τίνων;
- ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. ἄρα δῆτ'
ἔγνωκας ὡς οὐδὲν λέγεις;
καὶ τῶν θεατῶν ὀπότεροι
πλείους σκόπει. ΔΙ. καὶ δὴ σκοπῶ. 1080
- ΑΔ. τί δῆθ' ὀρᾶς;
- ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,
τοὺς εὐρυπρώκτους· τουτουὶ
γοῦν οἶδ' ἐγὼ κάκεινονι
καὶ τὸν κομήτην τουτουὶ. 1085
- ΑΔ. τί δῆτ' ἐρεῖς;
- ΔΙ. ἠττήμεθ', ὧ κινούμενοι,
πρὸς τῶν θεῶν δέξασθέ μου
θοιμάτιον, ὡς
ἐξαντομολῶ πρὸς ὑμᾶς. 1090
- ΣΩ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν
βούλει τὸν νῖον, ἢ διδάσκω σοι λέγειν;
- ΣΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως
εὖ μοι στομώσεις αὐτὸν, ἐπὶ μὲν θᾶτερα

1074. τραγφοῦσ'.] It is unnecessary to refer general sneers of this kind to any special cases, as the Scholiast would here to Phrynichus, and Bergler to Agathon.

1088. δέξασθέ μου θοιμάτιον] ἵνα μὴ ἐμποδίζοιτο τῷ δρόμῳ. Scholiast. So Hermann, Dindorf, Mitchell. Brunck calls this

interpretation ineptissima, and would refer it to the γυμνοὺς εἰσιεῖναι νομίζεται of v. 486. The word ἐξαντομολῶ however seems to restrict us to the idea of deserting one camp for another, and it may only signify the speaker's throwing off his old military dress before he deserts to his new allies Compare Horace, Ode III. 16. 22.

Nil cupientium

Nudus castra peto, et transfuga divitum

Partes linqvere gestio.

The κινούμενοι, says Hermann, are the spectators, not the Socratici. In support

of this I would adduce the following passage quoted by Mr. Gilbert Cooper: οὐδέ

- RIGHT L. From probed adulterers. WRONG L. I agree.
The Tragic Poets : whence are they ?
- RIGHT L. From probed adulterers. WRONG L. So I say.
The Orators : what class of men ?
- RIGHT L. All probed adulterers. WRONG L. Right again.
You feel your error, I'll engage,
But look once more around the stage,
Survey the audience, which they be,
Probed or not Probed. RIGHT L. I see, I see.
- WRONG L. Well, give your verdict. RIGHT L. It must go
For probed adulterers : him I know,
And him, and him : the Probed are most.
- WRONG L. How stand we then ? RIGHT L. I own, I've lost.
O Cinæds, Cinæds, take my robe !
Your words have won, to you I run
To live and die with glorious Probe !
- SOCR. Well, what do you want ? to take away your son
At once, or shall I teach him how to speak ?
- STREPS. Teach him, and flog him, and be sure you well
Sharpen his mother wit, grind the one edge

¹Αριστοφάνης τὰ Σωκράτους ἐν Διονυσίοις κωμῶδων ὁ δεινότατος τῶν κατηγορῶν ἐλοιδορήσατο τῷ ἔρωτι τοῦ Σωκράτους. If the contrary opinion be adopted, compare Juvenal II. 10. Inter Socraticos notissima fossa cinædos : for there is no need to read Sotadicos there. The imputation was only too commonly cast upon Socrates. It was founded, no doubt, on such passages as Phædrus 249 A. πετροῦται ἢ ψυχὴ ἢ τοῦ φιλοσοφῆσαντος ἀδόλως, ἢ παιδεραστήσαντος μετὰ φιλοσοφίας. See the whole of the mythe from which these words are taken. But here, as Bentley truly says

(Phalaris ii. 25. ed. Dyce), "the word was used metaphorically, and though it had better been let alone, and no scandal been given by it, yet in itself the metaphor was proper and just. For a philosopher may be said to be the true *παίδων ἐραστής*, in opposition to the others : since what they admire in beauty out of impure lust, he loves and reverences as an image of the Divine Beauty."

1091. Strepsiades looks in to see how matters are going on. Socrates speaks to him.

οἶαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον 1095
στόμωσον οἶαν ἐς τὰ μείζω πράγματα.

ΣΩ. ἀμέλει, κομειὶ τοῦτον σοφιστὴν δεξιόν.

ΣΤ. ὠχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα.

ΧΟ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν. 1100
τοὺς κριτὰς ἃ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.

πρῶτα μὲν γάρ, ἦν νεᾶν βούλησθ' ἐν ὥρᾳ τοὺς ἀγροῦς,
ὑσομεν πρῶτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.

εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν, 1105
ὥστε μήτ' ἀνχμὸν πιέξειν μήτ' ἄγαν ἐπομβρίαν.

ἦν δ' ἀτιμῆσις τις ἡμᾶς θνητὸς ὦν οὔσας θεὰς,

προσχέτω τὸν νοῦν, πρὸς ἡμῶν οἶα πείσεται κακὰ,
λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.

ἡνίκ' ἂν γὰρ αἶ τ' ἐλαῖα βλαστάνωσ' αἶ τ' ἄμπελοι, 1110
ἀποκεκόψονται τοιαύταις σφενδόταις παίησομεν.

ἦν δὲ πλωθεύοντ' ἴδωμεν, ὑσομεν καὶ τοῦ τέγουσ
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίψομεν.

κἂν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
ὑσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται

κἂν ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρῖναι κακῶς. 1115

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,

εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν

δέδοικα καὶ πέφρικα καὶ βδελύττομαι,

εὐθύς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.

1098. ὠχρὸν—κακοδαίμονα.] Hermann and Bekker attribute this verse to Phidippides: so does Brunck, who adds the next one to it. If Dindorf's punctuation be adopted, the sense must be somewhat what I have given.

1115. ἐν Αἰγύπτῳ.] Because no rain fell there. Other interpretations are given, but this is no doubt the correct one. It

did rain there once, according to Herodotus: "Υσθησαν αἱ Θῆβαι ψακάδι, iii. 10: but that was at such a time that the Egyptians could never have wished it to rain again: it was just before the terrible invasion of Cambyses. Modern travellers, however, have observed that rain though very scarce is not wholly unknown in Egypt.

Fit for my little law-suits, and the other

Why make that serve for more important matters.

SOCR. O, never fear! He'll make a splendid sophist.

STREPS. Well, well, I hope he'll be a poor pale rascal.

CHORUS. Go: but in us the thought is strong, you will repent of this ere long.

Now we wish to tell the Judges all the blessings they shall gain

If, as Justice plainly warrants, we the worthy prize obtain.

First, whenever in the Season ye would fain your fields renew,

All the world shall wait expectant till we've poured our rain on you:

Then of all your crops and vineyards we will take the utmost care

So that neither drought oppress them, nor the heavy rain impair.

But if any one amongst you dare to treat our claims with scorn,

Mortal he, the Clouds immortal, better had he ne'er been born!

He from his estates shall gather neither corn, nor oil, nor wine,

For whenever blossoms sparkle on the olive or the vine

They shall all at once be blighted: we will ply our slings so true.

And if ever we behold him building up his mansions new,

With our tight and nipping hailstones we will all his tiles destroy.

But if he, his friends or kinsfolks, would a marriage-feast enjoy,

All night long we'll pour in torrents: so perchance he'll rather pray

To endure the drought of Egypt, than decide amiss to-day!

STREPS. The fifth, the fourth, the third, and then the second,

And then that day which more than all the rest

I loathe and shrink from and abominate,

Then comes at once that hateful Old-and-New day.

1119. *ἔμη τε καὶ νέα.*] When the Greek year was lunar, the months were alternately thirty and twenty-nine days each, so that the new Moon (the moon's orbit being $29\frac{1}{2}$ days) always fell on the last day of the month. Hence that day was called the Old-and-New, because at the beginning of the day the moon was still on the wane, but before the close had begun to wax again. And this name was

retained for the last day of the month, even when the month had ceased to be lunar. Phidippides, *infra* 1166, sq., refers to the *month* what is said of the *moon*, and concludes that the Old-and-New ought to be two days, the last day of the old month and the first of the new; but that the magistrates had thrown back the first of the new month upon the last of the old in order to get the stakes a day earlier.

- πᾶς γάρ τις ὄμνυσ', οἷς ὀφείλων τυγχάνω, 1120
 θεῖς μοι πρυτανεῖ' ἀπολείν μέ φησι κᾶξολεῖν,
 ἐμοῦ μέτρι' ἅττα καὶ δίκαι' αἰτουμένον·
 “ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβης,
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες;” οὐ φασίν ποτε
 οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με 1125
 ὡς ἄδικός εἰμι, καὶ δικάσεσθαι φασί μοι.
 νῦν οὖν δικάζεσθων· ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.
 τάχα δ' εἶσομαι κόψας τὸ φροντιστήριον.
 παῖ, ἤμι, παῖ παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι. 1130
 ΣΤ. κᾶγωγέ σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ·
 χρῆ γὰρ ἐπιθαναμάζειν τι τὸν διδάσκαλον.
 καὶ μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον
 ἐκεῖνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.
 ΣΩ. μεμάθηκεν. ΣΤ. εὐ γ', ὦ παμβασίλει Απαιόλη. 1135
 ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην.
 ΣΤ. κεῖ μάρτυρες παρήσαν, ὅτ' ἔδανειζόμεν;
 ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.
 ΣΤ. “βοάσομαί τᾶρα τὰν ὑπέρτονον

1121. πρυτανεία.] The following is M. Boeckh's account of the πρυτανεία required in legal proceedings at Athens: “Both parties were obliged to deposit them in court, before the beginning of the suit, like the Roman sacramentum: the party which lost the cause paid both πρυτανεία, i. e. his own were forfeited and he replaced the sum which had been paid by the successful party. Probably no πρυτανεία were paid for suits of less than 100 drachmas: from 100 to 1000 drachmas, 3 drachmas was the amount: from 1000 to 10,000, 30 drachmas, and for larger sums probably in the same pro-

gression.” Vol. ii. p. 67. To the passages quoted by him and the Commentators on Aristophanes as bearing on this subject, add the Schol. Bavaricus, on Demosthenes De Falsâ Legatione, 542, τὰ πρυτανεία—τὰ παρὰ Ῥωμαίους καλούμενα σπάρτουλα· τὰς γὰρ δεκάτας τοῦ χρέους καταβάλλοντες τοῖς πρυτάνεσιν εἰσῆγον τοὺς χρεώστας: he goes on to confound the Prytaneum and the Prytanea in the most hopeless manner.

1130. ἀσπάζομαι.] Aristophanes had apparently an aversion to this word as introduced by the ‘enlightened’ men of the day to the exclusion of the old χαιρεῖν.

And every single blessed dun has sworn
 He'll stake the pledge, and ruin and destroy me.
 And when I make a modest small request,
 "O my good friend, part don't exact at present,
 And part defer, and part remit," they swear
 So they shall never touch it, and abuse me
 As a rank swindler, threatening me with actions.
 Now let them bring their actions! Who's afraid?
 Not I: if these have taught my son to speak.
 But here's the door: I'll knock and soon find out.
 Ho there. Boy, Boy! SOCR. I clasp Strepsiades.

STREPS. And I clasp you: but take this meal-bag first.

This is the way to glorify one's Tutors.

But tell me, tell me, has my son yet learnt
 That Second Logic which he saw just now?

SOCR. He hath. STREPS. Hurrah! great Sovereign Knavery!

SOCR. You may escape whatever suit you please.

STREPS. What, if I borrowed before witnesses?

SOCR. Before a thousand, and the more the merrier.

STREPS. "Then shall my song be loud and deep."

Cf. Plutus, 322-4.

*χαίρειν μὲν ὑμᾶς ἐστίν, ἄνδρες δημόται,
 ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρὸν
 ἀσπάζομαι δ'.* See Spanheim ad loc.

To say "God bless you," fellow burghers, now
 Is deemed old fashioned, and quite antiquated,
 So "let me clasp you."

The Schol. ad 595, and ad Plutus loc. cit., must be wrong in attributing this form of salutation (*χαίρειν*) to Cleon after his victory at Sphacteria, unless he merely means that Cleon was the first to prefix it to public documents, which would not be improbable if Bp. Thirlwall's estimate of

Cleon's character be accepted.

1131. *τουτονί.*] τὸν θύλακον, ὅς ἐστι μεστὸς ἀλφίτων. Schol. See supra, 655.

1139. *βοάσομαι—βοάν.*] The Scholiast says these words are taken from a satyric drama of the Tragedian Phrynichus, called the Satyrs.

- βοάν.” ἰὼ, κλάετ' ὦβλοστοτάται,
 αὐτοὶ τε καὶ τὰρχαία καὶ τόκοι τόκων
 οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι·
 οἶος ἐμοὶ τρέφεται
 τοῖσδ' ἐνὶ δώμασι παῖς,
 ἀμφήκει γλώττη λάμπων,
 πρόβολος ἐμὸς, σωτήρ δόμοις, ἐχθροῖς βλάβη,
 λυσανίας πατρῶων μεγάλων κακῶν·
 ὄν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.
 “ ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,
 ἄϊε σοῦ πατρός.”
- ΣΩ. ὄδ' ἐκεῖνος ἀνήρ.
 ΣΤ. ὦ φίλος, ὦ φίλος.
 ΣΩ. ἄπιθι λαβῶν τὸν υἱόν.
 ΣΤ. ἰὼ ἰὼ τέκνον.
 ἰοῦ ἰοῦ.
- ὡς ἡδομαί σου πρῶτα τὴν χροιάν ἰδῶν.
 νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικὸς
 κἀντιλογικὸς, καὶ τοῦτο τοῦπιχώριον
 ἀτεχνῶς ἐπανθῆι, τὸ τί λέγεις σύ ; καὶ δοκεῖν
 ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ' ὅτι.
 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.
 νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.
- ΦΕ. φοβεῖ δὲ δὴ τί ; ΣΤ. τὴν ἔνην τε καὶ νέαν.
 ΦΕ. ἔνη γὰρ ἐστὶ καὶ νέα τις ἡμερα ;
 ΣΤ. εἰς ἣν γε θήσειν τὰ πρυντανεία φασί μοι.
 ΦΕ. ἀπολοῦσ' ἄρ' αἰθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως
 μὲ ἡμέρα γένοιτ' ἄν ἡμέραι δύο.

1149, 50. These two lines are taken with slight variation from Euripides, Hecuba 169.

ὦ τέκνον, ὦ παῖ
 δυσταμοτάτας ματέρος, ἔξελθ',

Weep, obol-weighers, weep, weep, weep,
Ye, and your principals, and compound interests,
For ye shall never pester me again.

Such a son have I bred,

(He is within this door,)

Born to inspire my foemen with dread,

Born his old father's house to restore :

Keen and polished of tongue is he,

He my Champion and Guard shall be,

He will set his old father free,

Run you, and call him forth to me.

"O my child! O my sweet! come out I entreat;

'Tis the voice of your sire."

SOCR. Here's the man you require.

STREPS. Joy, joy of my heart!

SOCR. Take your son and depart.

STREPS. O come, O come, my son, my son,

O dear! O dear!

O joy, to see your beautiful complexion!

Aye now you have an aspect Negative

And Disputative, and our native query

Shines forth there "What d'ye say?" You've the true face

Which rogues put on, of injured innocence.

You have the regular Attic look about you.

So now, you save me, for 'twas you undid me.

PHEID. What is it ails you? STREPS. Why the Old-and-New day.

PHEID. And is there such a day as Old-and-New?

STREPS. Yes: that's the day they mean to stake their gages.

PHEID. They'll lose them if they stake them. What! do you think
That one day can be two days, both together?

- ΣΤ.** οὐκ ἂν γένοιτο ; **ΦΕ.** πῶς γάρ ; εἰ μὴ πέρ γ' ἄμα
αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.
- ΣΤ.** καὶ μὴν νενομίσται γ'. **ΦΕ.** οὐ γὰρ, οἶμαι, τὸν νόμον 1170
ἴσασιν ὀρθῶς ὅ τι νοεῖ. **ΣΤ.** νοεῖ δὲ τί ;
- ΦΕ.** ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.
- ΣΤ.** τουτὶ μὲν οὐδέν πω πρὸς ἔνην τε καὶ νέαν.
- ΦΕ.** ἐκεῖνος οὖν τὴν κλήσιν εἰς δὺ ἡμέρας 1175
ἔθηκεν, εἰς γε τὴν ἔνην τε καὶ νέαν,
ἵν' αἱ θέσεις γίγνουιτο τῇ νομηνίᾳ.
- ΣΤ.** ἵνα δὴ τί τὴν ἔνην προσέθηκεν ; **ΦΕ.** ἵν', ὦ μέλε,
παρόντες οἱ φεύγοντες ἡμέρα μιᾶ,
πρότερον ἀπαλλάττουιθ' ἐκόντες, εἰ δὲ μὴ,
ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ. 1180
- ΣΤ.** πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ
ἀρχαὶ τὰ πρυτανεῖ, ἀλλ' ἔνη τε καὶ νέα ;
- ΦΕ.** ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν
ἵν' ὡς τάχιστα τὰ πρυτανεῖ ὑφελόιατο,
διὰ τοῦτο προϋτένθουσιν ἡμέρα μιᾶ. 1185
- ΣΤ.** εὐ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,
ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι ;
ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτουῖ
ἐπ' εὐτυχίαισιν ἀστέον μοι γκῶμιον. 1190
μάκαρ ὦ Στρεψιάδες,
αὐτός τ' ἔφυς ὡς σοφός,
χοῖον τὸν υἱὸν τρέφεις,
φήσουσι δὴ μ' οἱ φίλοι
χοῖ δημόται 1195
ζηλοῦντες ἠνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.
ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.

1183. προτένθαι.] Brunck quotes Suidas, προτένθαι· οἱ πρὸ τοῦ καιροῦ τῶν προσφαγίων ἀπογεύμενοι· οἱ προλαμβάνοντες τὰ ὄψα, πρὶν εἰς τὴν ἀγορὰν κοι-

σθῆναι. The προτένθαι are generally supposed to be some obscure body of officers, whose duty it was to test the healthful condition of the victims before they were

- STREPS. Why, can't it be so? PHEID. Surely not; or else
A woman might at once be old and young.
- STREPS. Still, the law says so. PHEID. True: but I believe
They don't quite understand it. STREPS. You explain it.
- PHEID. Old Solon had a democratic turn.
- STREPS. Well, but that's nothing to the Old-and-New.
- PHEID. Hence then he fixed that summonses be issued
On these two days, the old one and the new one,
So that the stakes be pledged on the New-month.
- STREPS. What made him add 'the old' then? PHEID. I will tell you.
He wished the litigants to meet on *that* day
And compromise their quarrels: if they could not,
Then let them fight it out on the New-month.
- STREPS. Why then do Magistrates receive the stakes
On the Old-and-New instead of the New-month?
- PHEID. Well, I believe they act like the Foretasters.
They wish to bag the stakes as soon as possible,
And thus they gain a whole day's foretaste of them.
- STREPS. Aha! poor dupes, why sit ye mooning there
Game for us Artful Dodgers, you dull stones,
You ciphers, lambkins, butts piled up together!
O! my success inspires me, and I'll sing
Glad eulogies on me and thee, my son.
"Man, most blessed, most divine,
What a wondrous wit is thine,
What a son to grace thy line,"
Friends and neighbours day by day
Thus will say,
When with envious eyes my suits they see thee win:
But first I'll feast you, so come in, my son, come in.

to be sacrificed.

1188. ἀριθμός.] Bergler quotes Eurip.
Heraclidæ, 997. εἰδὼς μὲν οὐκ ἀριθμὸν

ἀλλ' ἐτητύμως ἄνδρ' ὄντα τὸν σὸν παῖδα.

Horace, Ep. i. ii. 27. *Nos numerus sumus
et fruges consumere nati.*

- ΠΑ. εἴτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προίεναι ;
οὐδέποτε γ', ἀλλὰ κρεῖττον εὐθύς ἦν τότε
ἀπερυθριᾶσαι μᾶλλον ἢ σχεῖν πράγματα, 1200
ὅτε τῶν ἔμαντοῦ γ' ἕνεκα νυὶ χρημάτων
ἔλκω σε κλητεύουσα, καὶ γενήσομαι
ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ
ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤ. τίς οὐτοσί ; 1205
- ΠΑ. ἐς τὴν ἔννην τε καὶ νέαν. ΣΤ. μαρτύρομαι,
ὅτι ἐς δὺ εἶπεν ἡμέρας. τοῦ χρήματος ;
- ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ἠνούμενος
τὸν ψαρὸν ἵππον. ΣΤ. ἵππον ; οὐκ ἀκούετε,
ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικῆν. 1210
- ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.
ΣΤ. μὰ τὸν Δί'· οὐ γάρ πω τότ' ἐξηπίστατο
Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
- ΠΑ. νῦν δὲ διὰ τοῦτ' ἕξαρνος εἶναι διανοεῖ ;
ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος ; 1215
- ΠΑ. καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεούς ;
ΣΤ. ποίους θεούς ;
- ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤ. νῆ Δία,
κᾶν προσκαταθέην γ', ὥστ' ὀμόσαι, τριῶβολον.
- ΠΑ. ἀπόλοιο τοίνυν ἕνεκ' ἀναιδείας ἔτι. 1220
ΣΤ. ἄλσιν διασμηχθεῖς ὄναιτ' ἂν οὐτοσί.
- ΠΑ. οἴμ' ὡς καταγελᾶς. ΣΤ. ἐξ χάσας χωρήσεται.
- ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεούς
ἐμοῦ καταπροΐξει. ΣΤ. θανμασίως ἦσθην θεοῖς,

1204. τὴν πατρίδα καταισχυνῶ.] κατηγορεῖ Ἀθηναίων ὡς περὶ τὰς δίκας αἰεὶ διατριβόντων. Scholiast. Cf. supra 208. And elsewhere, passim.

1218. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ.] Spanheim refers this to the law instituted by Draco and Solon, commanding wit-

nesses, etc., to swear by three Gods, a law retained by Plato, Laws xi. 936, E : and according to this custom, he adds, Socrates is represented, supr. 613, as swearing by Ἄναρνον, Χάος, and Ἄερα. He illustrates this rule by several passages from the Orators, and Dindorf adds Aristoph.

- PASIAS. What! must a man lose his own property!
 No: never, never. Better have refused
 With a bold face, than be so plagued as this.
 See! to get paid my own just debts, I'm forced
 To drag you to bear witness, and what's worse
 I needs must quarrel with my townsman here.
 Well, I won't shame my country, while I live,
 I'll go to law, I'll summon him STREPS. Hollo!
- PAS. To the next Old-and-New. STREPS. Bear witness, all!
 He named two days. Well! what do you want with me?
- PAS. The fifty pounds I lent you when you bought
 That iron-gray. STREPS. Just listen to the fellow!
 The whole world knows that I detest all horses.
- PAS. I swear you swore by all the Gods to pay me.
- STREPS. Well, now I swear I won't: Phidippides
 Has learnt since then the unanswerable Logic.
- PAS. And will you therefore shirk my just demand?
- STREPS. Of course I will: else why should he have learnt it?
- PAS. And will you dare forswear it by the Gods?
- STREPS. The Gods indeed! What Gods?
- PAS. Poseidon, Hermes, Zeus. STREPS. By Zeus I would,
 Though I gave two-pence half-penny for the privilege.
- PAS. Consume you for a brazen-faced blasphemer!
- STREPS. Hollo! this butt should be rubbed down with salt.
- PAS. Zounds! you deride me! STREPS. Why 'twill hold four gallons.
- PAS. You 'scape me not, by Mighty Zeus, and all
 The Gods! STREPS. I wonderfully like the Gods;

Equites, 941, εὐ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα. Cf. also supr. 420.

1221. ἀλσὶν διασμηχθείς.] ὡς ἐπὶ κεράμῳ ἢ ἀσκῶ τὸν λόγον ποιεῖται, οἷτινες σμηχόμενοι ἀλσὶ βελτίονες γίνονται ἅμα

δὲ ὅτι τοὺς παραφρονοῦντας ἀλσὶ καὶ ἐλαίῳ διαβρέχομεν καὶ ὠφελοῦνται. Ὡς παχύ-δερμον δὲ αὐτὸν χλευάζει· τὰ γὰρ παχέα ὑπὸ πιμελῆς τῶν δερμάτων ἀλσὶ μαλαττόμενα εὐρύτερα γίνονται ὡς πλέον χωρεῖν μέτρον. Scholiast.

- καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν. 1225
- ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἶτε μῆ,
ἀπόπεμψον ἀποκρινάμενος. ΣΤ. ἔχε νυν ἥσυχος.
ἐγὼ γὰρ αὐτίκ' ἀποκρηνοῦμαι σοι σαφῶς.
- ΠΑ. τί σοι δοκεῖ δράσειν ; ΜΑ. ἀποδώσειν μοι δοκεῖ. 1230
ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον ; λέγε,
τοῦτι τί ἔστι ; ΠΑ. τοῦθ' ὅ τι ἐστί ; κάρδοπος.
ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν ;
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί,
ὅστις καλέσειε κάρδοπον τὴν καρδόπην. 1235
- ΠΑ. οὐκ ἄρ' ἀποδώσεις ; ΣΤ. οὐχ, ὅσον γέ μ' εἶδέναι.
οὐκουν ἀνύσας τι θάπτον ἀπολιταργιεῖς
ἀπὸ τῆς θύρας ; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι,
θήσω πρυτανεῖ', ἣ μηκέτι ζῶην ἐγώ.
- ΣΤ. προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα. 1240
καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
ὅτιη' κάλεσας εἰθικῶς τὴν κάρδοπον.
ΑΜ. ἰὼ μοί μοι.
- ΣΤ. ἔα. τίς οὐτοσί ποτ' ἔσθ' ὁ θρηγῶν ; οὐ τί που
τῶν Καρκίνου τις δαιμόνων ἐφθέγγετο ; 1245
- ΑΜ. τί δ' ὅστις εἰμὶ, τοῦτο βούλεσθ' εἶδέναι ;
ἀνὴρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν νυν τρέπου.
- ΑΜ. “ὦ σκληρὲ δαίμον, ὦ τύχαι θραυσάντγες
ἵππων ἐμῶν” “ὦ Παλλὰς, ὡς μ' ἀπώλεσας.”
- ΣΤ. τί δαί σε Τληπόλεμόσ ποτ' εἴργασται κακόν ; 1250
- ΑΜ. μὴ σκῶπτέ μ', ὦ τᾶν, ἀλλά μοι τὰ χρήματα
τὸν νῖδον ἀποδοῦναι κέλευσον ἄλαβεν,

1245. δαιμόνων.] Kuster and Schütz are undoubtedly correct in referring this to the practice of Carcinus, the “poetic Crabbe” of Athens, of introducing his Gods indulging in lamentations on the stage.

This is far preferable to the interpretation of the Scholiast, δαιμόνων· παρ' ἰπάνοιοιαν ἀντὶ τοῦ παίδων.

1247. ἀνὴρ κακοδαίμων, κ.τ.λ.] This line occurs Acharnians 1019, and is thus

- An oath by Zeus is sport to knowing ones.
- PAS. Sooner or later you'll repent of this.
Come do you mean to pay your debts or don't you?
Tell me, and I'll be off. STREPS. Now do have patience;
I'll give you a clear answer in one moment.
- PAS. What do you think he'll do? WITNESS. I think he'll pay you.
- STREPS. Where is that horrid dun? O here: now tell me
What you call this. PAS. What I call that? a trough.
- STREPS. Heavens! what a fool: and do *you* want your money?
I'd never pay one penny to a fellow
Who calls my troughness, trough. So there's your answer.
- PAS. Then you won't pay me? STREPS. No, not if I know it.
Come put your best foot forward, and be off:
March off, I say, this instant! PAS. May I die
If I don't go at once and stake my gage!
- STREPS. No don't: the fifty pounds are loss enough:
And really on my word I would not wish you
To lose this too just for one silly blunder.
- AMYNIAS. Ah me! Oh! Oh! Oh!
- STREPS. Hollo! who's that making that horrible noise?
Not one of Carcinus's snivelling Gods?
- AMYN. Who cares to know what I am? what imports it?
A woeful man. STREPS. O! get about your business.
- AMYN. "O heavy fate!" "O Fortune, thou hast broken
My chariot wheels!" "Thou hast undone me, Pallas!"
- STREPS. How! has Tlepolemus been at you, man?
- AMYN. Jeer me not, friend, but tell your worthy son
To pay me back the money which I lent him:

translated by Mr. Frere :

COUNTRYMAN. O miserable! wretched! wretched man!

DICÆOPOLIS. Fellow, take care with those unhappy words, apply them to yourself.

The two verses immediately following are quotations from the Licymnius of Xenocles, son of Carcinus. Licymnius was accidentally killed by his nephew Tlepolemus.

- ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.
 ΣΤ. τὰ ποία ταῦτα χρήμαθ' ; ΑΜ. ἀδανείσατο. 1255
 ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὡς γ' ἐμοὶ δοκεῖς.
 ΑΜ. ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεοὺς.
 ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσῶν ;
 ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;
 ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις. ΑΜ. τί δαί ;
 ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς. 1260
 ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλησθαί μοι δοκεῖς,
 εἰ μάποδώσεις τὰργύριον. ΣΤ. κάτειπέ νυν,
 πότερα νομίζεις καυτὸν αἰεὶ τὸν Δία
 ἕναι ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον
 ἔλκειν κάτωθεν ταῦτ' ὕδωρ πάλιν ; 1265
 ΑΜ. οὐκ οἶδ' ἔγωγ' ὁπότερον, 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 ; 1270
 ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 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 Δί', ἀλλ' ἴσσην. 1275
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤ. κᾶτα πῶς
 αὕτη μὲν, ὦ κακόδαιμον, οὐδὲν γίγνεται
 ἐπιρρέοντων τῶν ποταμῶν πλείων, σὺ δὲ
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν ;
 οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας ; 1280

1257. ἀπ' ὄνου καταπεσῶν.] Here there is a play on the words ἀπ' ὄνου and ἀπὸ νοῦ. Similar puns are quoted by the Scholiast from Plato's *Laws*, iii. 701. D. καὶ μη καθάπερ ἀχάλινον κεκτημένον τὸ στόμα, βιᾷ ὑπὸ τοῦ λόγου φερόμενον κατὰ τὴν παρομίαν ἀπ' ὄνου πεσεῖν. (here, however,

later editors insert *τινος* between ἀπὸ and ὄνου, most needlessly : such a joke is not at all below the adoption of Plato : as one instance among many, see *Rep.* x. 614, ἀπόλογον οὐκ Ἀλκίον ἀλλ' ἀλκίμου ἀνδρός) ;—and by Brunck from Plautus *Mil. Gloriosus* iv. 7, 25.

- I'm in a bad way and the times are pressing.
- STREPS. What money do you mean? AMYN. Why what he borrowed.
- STREPS. You *are* in a bad way, I really think.
- AMYN. Driving my four-wheel out I fell, by Zeus.
- STREPS. You rave as if you'd fall'n times out-of-mind.
- AMYN. I rave? how so? I only claim my own.
- STREPS. You can't be quite right, surely. AMYN. Why what mean you?
- STREPS. I shrewdly guess your brain's received a shake.
- AMYN. I shrewdly guess that you'll receive a summons
If you don't pay my money. STREPS. Well then tell me,
Which theory do you side with, that the rain
Falls fresh each time, or that the Sun draws back
The same old rain, and sends it down again?
- AMYN. I'm very sure I neither know nor care.
- STREPS. Not care! good heavens! And do *you* claim your money,
So unenlightened in the Laws of Nature?
- AMYN. If you're hard up then, pay me back the Interest
At least. STREPS. Int-er-est? what kind of a beast is that?
- AMYN. What else than day by day and month by month
Larger and larger still the silver grows
As time sweeps by. STREPS. Finely and nobly said.
What then! think you the Sea is larger now
Than 'twas last year? AMYN. No surely, 'tis no larger:
It is not right it should be. STREPS. And do you then,
Insatiable grasper! when the Sea,
Receiving all these Rivers, grows no larger,
Do you desire your silver to grow larger?
Come now you prosecute your journey off!

Maris causâ hercle istoc ego oculo utor minus:

Nam si abstinuissem a mare, tanquam hoc, uterer.

i. e. si abstinuissem amare: and from *ίματίου καινοῦ· ὅπερ ἦν, νοῦ καὶ ίματίου.*
Diog. Laert. II. xii. 6. (Taüchn.) ὁ Στίλπων 1280. οὐκ ἀποδιώξει.] Recte habet
ιδὼν τὸν Κράτῃτα χεϊμῶνος συγκεκαύμενον, ἀποδιώξει; quoniam Danistes hic διώκων
ᾧ Κράτῃς, εἶπε, δοκεῖς μοι χρεῖαν ἔχειν erat, Strepsiades φεύγων τὸν διώκοντα. Sic

- φέρει μοι τὸ κέντρον. *ΑΜ.* ταῦτ' ἐγὼ μαρτύρομαι.
ΣΤ. ὕπαγε, τί μέλλεις; οὐκ ἔλας ὦ σαμφορά;
ΑΜ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; *ΣΤ.* ἄξεις; ἐπιαλῶ
κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον.
φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγὼ 1285
αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.
- ΧΟ.* οἶον τὸ πραγμάτων ἐρᾶν φλαύρων ὁ γὰρ
γέρων ὄδ' ἐρασθεῖς
ἀποστερῆσαι βούλεται
τὰ χρήμαθ' ἀδανείσατο 1290
κοῦκ ἔσθ' ὅπως οὐ τήμερον
λήψεται τι πράγμα, δ τοῦ-
τον ποιήσει τὸν σοφιστὴν ἴσως
ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης κακὸν λαβεῖν τι.
οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ 1295
πάλαι ποτ' ἐπέξει,
εἶναι τὸν υἱὸν δεινὸν οἱ
γνώμας ἐναντίας λέγειν
τοῖσιν δίκαιοις, ὥστε νι-
κᾶν ἅπαντας οἷσπερ ἂν 1300
ξυγγένηται, κἂν λέγη παμπόνηρ'.
ἴσως δ' ἴσως βουλήσεται κἄφωνον αὐτὸν εἶναι.
- ΣΤ.* ἰὸν ἰού.
ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
ἀμνάθητέ μοι τυπτομένῃ πάσῃ τέχνῃ. 1305
οἶμοι 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 πατραλοῖα καὶ τοιχωρύχε.
ΦΕ. αὐθὶς με ταῦτὰ ταῦτα καὶ πλείω λέγε. 1310
ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;

in *Ορν. 1020, ad Metonem Geometram,
οὐκ ἀναμετρήσεις σαντὸν ἀπιὼν ἀλλαχῆ.

Bentley. I have endeavoured to keep up
the allusion in my version.

Here, fetch the whip. AMYN. Bear witness, I appeal.

STREPS. Be off! what won't you? Gee up, forester!

AMYN. I say! a clear assault! STREPS. You won't be off?

I'll stimulate you; Zeus! I'll goad your haunches.

Aha! you run: I thought I'd stir you up

You and your four-wheels and your phaetons!

CHOR. What a thing it is to long for matters which are wrong!

For you see how this old man

Is seeking, if he can

His creditors trepan:

And I confidently say

That he will this very day

Such a blow

Amid his prosperous cheats receive, that he will deeply deeply grieve.

For I think he will discover what has long been boiling over,

That his son has learned the way

All justice to gainsay,

Be it what or where it may:

That he'll trump up any tale,

Right or wrong, and so prevail.

This I know.

Yea! and perchance the time will come when he shall wish his son were dumb.

STREPS. Oh! Oh!

Help! Murder! Help! O neighbours, kinsfolk, townsmen,

Help, one and all, against this base assault,

Ah! Ah! my cheek! my head! O me, poor devil!

Wretch! do you strike your father? PHEID. Yes, Papa.

STREPS. See! See! he owns he struck me. PHEID. To be sure.

STREPS. Scoundrel! and parricide! and house-breaker!

PHEID. Thank you: go on, go on: do please go on.

Encore! Encore! I revel in reproaches.

1309. *τοιχωρύχαι*.] Mr. Mitchell sup- jured father, with a view to taking off
poses that this word was intended to have a from the extreme painfulness of the scene.
ludicrous effect in the mouth of the in-

- ΣΤ. ὦ λακκόπρωκτε. ΦΕ. πάπτε πολλοῖς τοῖς ῥόδοις.
 ΣΤ. τὸν πατέρα τύπτεις; ΦΕ. κάποφανῶ γε νῆ Δία
 ὡς ἐν δίκη σ' ἔτυπτον. ΣΤ. ὦ μιαρῶτατε,
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη; 1315
- ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.
 ΣΤ. τουτὶ σὺ νικήσεις; ΦΕ. πολὺ γε καὶ ῥαδίως.
 ἐλοῦ δ' ὀπότερον τοῖν λόγῳ βούλει λέγειν.
 ΣΤ. ποίῳν λόγῳ; ΦΕ. τὸν κρείττον', ἢ τὸν ἥττονα;
 ΣΤ. ἐδιδασχάμην μέντοι σε νῆ Δί', ὦ μέλε,
 τοῖσιw δικαίοις ἀντιλέγειw, εἰ ταυτὰ γε
 μέλλεις ἀναπέσειw, ὡς δίκαιον καὶ καλὸν
 τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων. 1320
- ΦΕ. ἀλλ' οἴομαι μέντοι σ' ἀναπέσειw, ὥστε γε
 οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς. 1325
- ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.
 ΧΟ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειw ὅπη
 τὸν ἄνδρα κρατήσεις,
 ὡς οὗτος, εἰ μὴ τῷ 'πεποιθειw, οὐκ ἂν ἦν
 οὕτως ἀκόλαστος. 1330
- ἀλλ' ἔσθ' ὅτω θρασύνεται
 δῆλον τὸ λῆμ' ἐστὶ τὰνθρώπου.
 ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
 ἤδη λέγειw χρῆ πρὸς χορόν. πάντως δὲ τοῦτο δράσειw.
- ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἤρξάμεσθα λοιδορεῖσθαι 1335
 ἐγὼ φράσω· 'πειδὴ γὰρ εἰστιώμεθ', ὥσπερ ἴστε,
 πρῶτου μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
 ᾄσαι Σιμωνίδου μέλος, τὸν Κρίου, ὡς ἐπέχθη.

1320. ἐδιδασχάμην.] ἀντὶ τοῦ ἐξεπαί-
 δευσα δι' ἑτέρου· τὸ γὰρ ἐδίδαξε δι' ἑαυτοῦ.
 Scholiast. Compare the sense of διδάσσομαι
 in 129 with that of διδάσσειw in 244 supra,
 etc. But οὐκ ἂν διδασχάμην σ' ἔτι in line
 767, seems to run counter to this rule, and
 therefore Elmsley would there read διδά-

σχαμ' ἂν. Hermann would make the middle
 there signify, "I will not take you for my
 disciple:" but that rendering does not by
 any means keep up the force of the middle
 voice. See the note there.

1337. τὴν λύραν.] After a dinner songs
 called παροιμία were sometimes sung by

- STREPS. O probed Adulterer. PHEID. Roses from your lips.
- STREPS. Strike you your father? PHEID. O dear yes: what's more
I'll prove I struck you justly. STREPS. Struck me justly!
Villain! how can you strike a father justly?
- PHEID. Yes, and I'll demonstrate it, if you please.
- STREPS. Demonstrate this? PHEID. O yes, quite easily.
Come, take your choice, which Logic do you choose?
- STREPS. Which what? PHEID. Logic: the Better or the Worse?
- STREPS. Ah, then, in very truth I've had you taught
To reason down all Justice, if you think
You can prove this, that it is just and right
That fathers should be beaten by their sons!
- PHEID. Well, well, I think I'll prove it, if you'll listen,
So that even you won't have one word to answer.
- STREPS. Come, I should like to hear what you've to say.
- CHORUS. 'Tis yours, old man, some method to contrive
This fight to win:
He would not without arms wherewith to strive
So bold have been.
He knows, be sure, whereon to trust.
His eager bearing proves he must.
So come and tell us from what cause this sad dispute began;
Come, tell us how it first arose: do tell us if you can.
- STREPS. Well from the very first I will the whole contention shew:
'Twas when I went into the house to feast him, as you know,
I bade him bring his lyre and sing, the supper to adorn,
Some lay of old Simonides, as, how the Ram was shorn:

the guests. Each as he sung took in his hand a lyre or a sprig of myrtle, as a badge of minstrelsy, and passed it on, when he had finished, to his neighbour. Colonel Mure, (iii. 110.) says that the lyre was the badge when a song was to be sung, the myrtle when a passage was to be re-

cited, and refers to these lines as a proof of the correctness of this distinction. Phidippides is requested λαβόντα τὴν λύραν ᾄΞΑΙ. λαβόντα μυρρίνην ΛΕΞΑΙ. On these Scolia, see also Müller's literature of Greece, chap. xiii. sect. 16.

1338. τὸν Κριόν.] The name of Κριός

- ὁ δ' εὐθὺς ἀρχαῖον εἰν' ἔφασκε τὸ καθαρίζειν
ἄδειν τε πίνουθ', ὡσπερὲι κάχυρος γυναῖκ' ἀλοῦσαν. 1340
- ΦΕ. οὐ γὰρ τότε εὐθύς χρῆν σ' ἀραττεσθαί τε καὶ πατεῖσθαι,
ἄδειν κελεύουθ', ὡσπερὲι τέττιγας ἐστιῶντα ;
- ΣΤ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἴαπερ νῦν,
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.
κάγῳ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον· 1345
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
τῶν Αἰσχύλου λέξαι τί μοι κἄθ' οὗτος εὐθύς εἶπεν,
ἐγὼ γὰρ Αἰσχύλου νομίζω πρῶτον ἐν ποιηταῖς
ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν ;
κἄνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν ; 1350
ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, σὺ δ' ἀλλὰ τούτων
λέξου τι τῶν νεωτέρων, ἅττ' ἐστὶ τὰ σοφὰ ταῦτα.
ὁ δ' εὐθύς ἦσ' Εὐριπίδου ῥῆσιν τιν', ὡς ἐκίνει
ἀδελφὸς, ὠλεξικάκαε, τὴν ὁμομητρίαν ἀδελφὴν.
κάγῳ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθύς ἐξαράπτω 1355
πολλοῖς κακοῖς καῖσχροῖσι· κἄτ' ἐντεῦθεν, οἶον εἰκὸς,
ἔπος πρὸς ἔπος ἠρειδόμεσθ'. εἶθ' οὗτος ἐπαναπηδᾷ,
κάπειτ' ἔφλα με κάσπῳδει κάπνυγε κάπέτριβεν.
- ΦΕ. οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
σοφώτατον ; ΣΤ. σοφώτατόν γ' ἐκείνου, ὦ τί σ' εἶπω ; 1360
ἀλλ' αὐθις αὐ τυπτήσομαι. ΦΕ. νῆ τὸν Δί', ἐν δίκῃ γ' ἄν.
- ΣΤ. καὶ πῶς δικαίως ; ὅστις ὠναῖσχυντέ σ' ἐξέθρεψα,
αἰσθανόμενός σου πάντα τραυλίζοντος, ὃ τι νοοῖς.

of Ægina, seems to have excited the punning propensities of the Greeks to a considerable degree. We read of one such joke in Herodotus, vi. 50, another is given in these lines of Simonides quoted by the Scholiast.

ἐπέξαθ' ὁ Κριδὸς οὐκ ἀεικέως

ἔλθων εἰς δένδρων ἀγλαδῶν

Δίδς τέμενος. (Bergk. No. 15.)

I may just observe that Mr. Sewell is

evidently wrong when he would conclude from this passage that Simonides was looked upon as a forerunner of the Sophists (Dialogues of Plato, 244, note): it goes directly against him. He is equally wrong when he refers (Id. 164, note) to the *πέντε σισύραι* of v. 10, as a result of the effeminate teaching of the Sophists: Phidippides had then no inclination whatever to the sophistical doctrines.

But he replied, to sing at meals was coarse and obsolete ;
Like some old beldame humming airs the while she grinds her wheat.

PHEID. And did you not at once deserve a thrashing, at the least,
To bid me sing at meals, as at some old cicala's feast ?

STREPS. You hear him ! so he said just now or e'er high words began :
And next he called Simonides a very sorry man.

And when I heard him, I could scarce my rising wrath command ;
Yet so I did, and him I bid take myrtle in his hand

And chant some lines from Æschylus, but he replied with ire,
" Believe me I'm not one of those who Æschylus admire,
That rough, unpolished, turgid froth, that mouther of bombast !"

When he said this, my heart began to heave extremely fast ;
Yet still I kept my passion down, and said, Then prithee you,
Sing one of those new-fangled songs which modern striplings do.

And he began the shameful tale Euripides has told

How a brother and a sister lived incestuous lives of old.

Then, then I could no more restrain, but first I must confess

With strong abuse I loaded him, and so, as you may guess,

We stormed and bandied threat for threat : till out at last he flew,

And smashed and thrashed and thumped and bumped and bruised me black and blue.

PHEID. And rightly too, who coolly dared Euripides to blame,

Most sapient bard. **STREPS.** Most sapient bard ! you, what's your fitting name ?

Ah ! but he'll pummel me again. **PHEID.** He will : and justly too.

STREPS. What ! justly, heartless villain ! when 'twas I who nurtured you.

I knew your little lispings ways, how soon, you'd hardly think,

1340. *γυναῖκ' ἀλοῦσαν.*] Brunck quotes one of these *ἐπιμύλαιοι ῥῥαῖ* from Athenæus.

Ἄλει μύλα ἄλει

Καὶ γὰρ Πιττακὸς ἀλεῖ,
μεγάλας Μιτυλήνας βασιλεύων.

Grind, mill, grind :

Pittacus he doth grind,

King and Miller combined.

Mr. Grote (part ii. chap. 14.) and Colonel Mure both consider this to be a political

composition, although, as the former remarks, Plutarch and Diogenes Laertius take it literally, and this I think more probable.

1354. *ἀδελφὸς τὴν ἀδελφῆν.*] Macareus Æoli filius Canacen sororem suam vitiavit, quam ob rem a patre interfectus fuit. Erat hoc argumentum Æoli Euripidei. Ovid Trist. ii. 384. *Nobilis est Canace fratris amore sui.* Brunck.

- εἰ μὲν γε βρῦν εἵποις, ἐγὼ γυνοὺς ἂν πιεῖν ἐπέσχον.
μαμῶν δ' ἂν αἰτήσαντος ἠκόν σοι φέρων ἂν ἄρτον· 1365
κακῶν δ' ἂν οὐκ ἔφθης φράσαι, κἀγὼ λαβὼν θύραζε
ἐξέφερον ἂν καὶ προὔσχόμεν σε· σὺ δ' ἐμὲ νῦν ἀπάγχων
βοῶντα καὶ κεκραγὸθ' ὅτι
χεζητιώην, οὐκ ἔτλης
ἔξω ἔξενεγκεῖν, ὦ μιαρὲ, 1370
θύραζέ μ', ἀλλὰ πνιγόμενος
αὐτοῦ ἰποίησα κακῶν.
- ΧΟ. οἶμαί γε τῶν νεωτέρων τὰς καρδίας
πηδᾶν, ὃ τι λέξει.
εἰ γὰρ τοιαῦτά γ' οὗτος ἐξειργασμένος 1375
λαλῶν ἀναπείσει,
τὸ δέρμα τῶν γεραιτέρων
λάβοιμεν ἂν ἀλλ' οὐδ' ἐρεβίνθου.
σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτὰ,
πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια. 1380
- ΦΕ. ὡς ἡδὺν καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν,
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι.
ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνον προσεῖχον,
οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἶός τ' ἦ πρὶν ἐξαμαρτεῖν
νυνὶ δ' ἐπειδὴ μ' οὔτοσὶ τούτων ἔπανσεν αὐτὸς, 1385
γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις,
οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.
- ΣΤ. ἵππευε τοίνυν νῆ Δί', ὡς ἔμοιγε κρείττον ἔστιν
ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.
- ΦΕ. ἐκέϊσε δ' ὄθεν ἀπέσχισάς με τοῦ λόγου μέτειμι, 1390
καὶ πρῶτ' ἐρήσομαί σε τουτί· παιδὰ μ' ὄντ' ἔτυπτες ;

1375. ἐξειργασμένος.] Est *excultus doctrinā, arte docendi*. Ernesti and Dindorf. There can be, I think, no question whatever that the translation of Bergler (*qui patrem verberavit*) and Brunck (*qui*

talía perpetravit) is the only one of which the passage admits. The idea is the same as that expressed by Æschylus, *Eum.* 490.

1378. λάβοιμεν.] λαμβάνειν is *emere*, as Bergler remarks, quoting *Ranæ*, 1236,

If you cried "bree!" I guessed your wants, and used to give you drink:
 If you said "mamm!" I fetched you bread with fond discernment true,
 And you could hardly say "Cacca!" when through the door I flew
 And held you out a full arm's length your little needs to do:

But now when I was crying
 That I with pain was dying,
 You brute! you would not tarry
 Me out of doors to carry,
 But choking with despair
 I've been and done it there.

CHORUS. Sure all young hearts are palpitating now
 To hear him plead,
 Since if those lips with artful words avow
 The daring deed,
 And once a favouring verdict win,
 A fig for every old man's skin.

O thou! who rakest up new thoughts with daring hands profane,
 Try all you can, ingenious man, that verdict to obtain.

PHEID. How sweet it is these novel arts, these clever words to know,
 And have the power established rules and laws to overthrow.
 Why in old times when horses were my sole delight, 'twas wonder
 If I could say a dozen words without some awful blunder!
 But now that he has made me quit that reckless mode of living,
 And I have been to subtle thoughts my whole attention giving,
 I hope to prove by logic strict 'tis right to beat my father.

STREPS. O! huy your horses back, by Zeus, since I would ten times rather
 Have to support a four-in-hand, so I be struck no more.

PHEID. Peace. I will now resume the thread where I broke off before.
 And first I ask: when I was young, did you not strike me then?

λήψει γὰρ ἔβολου πάνυ καλήν γε κάγαθὴν,
*You'll get one for a sixpence, spick and
 span.* With the phrase in the text Brunck
 compares Plautus Mil. Glor. ii. iii. 45.

Non ego nunc emam vitam tuam vitiosâ
 nuce. Add Juvenal, Sat. xiv. 153. Tuni-
 cam mihi malo lupinæ Quam, etc.

- ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος. ΦΕ. εἶπὲ δὴ μοι,
οὐ κἀμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν ;
πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πηληγῶν ἀθῶων εἶναι, 1395
τοῦμόν δὲ μή ; καὶ μὴν ἔφυν ἐλεύθερός γε κἀγώ.
“ κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς ;”
φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι ;
ἐγὼ δέ γ' ἀντίποιμ' ἂν ὡς δις παῖδες οἱ γέροντες,
εἰκὸς τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν, 1400
ὄσπερ ἔξαμαρτάνειν ἦττον δίκαιον αὐτοὺς.
- ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.
ΦΕ. οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,
ὄσπερ σὺ κἀγώ, καὶ λέγων ἔπειθε τοὺς παλαιούς ;
ἦττον τί δῆτ' ἔξεστι κἀμοὶ καινὸν αὐτὸ λοιπὸν 1405
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν ;
ὄσας δὲ πηληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
ἀφιέμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.

1397. This line is parodied from Eurip. Alcest. 691. χαίρεις ὀρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς ; (“ which is quoted Thes-moph. 194.” Kuster.) It comes from the speech of the selfish Pheres to his infinitely more selfish son, Admetus. Bergler compares also Hecuba, 1256, ἀλγείς. τί δ', ἡμᾶς παιδὸς οὐκ ἀλγείν δοκεῖς ;

1399. δις παῖδες οἱ γέροντες.] The Scholiast gives several illustrations of this proverb. Πάλιν γὰρ ἀθῆσι παῖς ὁ γηράσκων ἀνὴρ (Sophocles). δις παῖδες οἱ γέροντες ὀρθῶ τῷ λόγῳ (Theopompus). Ἄρ' ὡς ἔοικε, δις γένοιτ' ἂν παῖς γέρων (Plato Comicus). Mr. Mitchell adds Plato, Laws I. οὐ

μόνον ἄρ', ὡς ἔοικεν, ὁ γέρων δις παῖς γίγ-
νοιτ' ἂν, ἀλλὰ καὶ ὁ μεθυσθεῖς. I add Plato,
Axiochus, 367, B. τῷ νῶ δις παῖδες οἱ γέ-
ροντες γίγνονται. Cratinus (ap. Schol. Plat.
l. c.) ἀληθῆς ὁ λόγος, ὡς δις παῖς [ἐστὶν ὁ]
γέρων. and Æsch. Eum. 38. δέισασα γὰρ
γραῦς, οὐδέν' ἀντίπαις μὲν οἶν, though
this is in a rather different signification.

1403. οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς.]
No: for οὐδεὶς οἶδεν ἐξ ὅτου φάνη, as So-
phocles says in that noble passage, so fre-
quently quoted by both Ancients and
Moderns, wherein Antigone condemns the
unjust proclamation of Creon: I append
a translation.

It was not Zeus whose voice pronounced those words,
Nor Hell's dread Potentate, eternal Justice,

- STREPS. Yea : for I loved and cherished you. PHEID. Well solve me this again,
Is it not just that I your son should cherish you alike,
And strike you, since, as you observe, to cherish means to strike?
What! must my body needs be scourged and pounded black and blue
And yours be scathless? was not I as much freeborn as you?
“Children are whipped, and shall not sires be whipped?”
Perhaps you’ll urge that children’s minds alone are taught by blows :—
Well : Age is Second Childhood then : that everybody knows.
And as by old experience Age should guide its steps more clearly,
So when they err, they surely should be punished more severely.
- STREPS. But Law goes everywhere for me : deny it, if you can.
- PHEID. Well was not he who made the law, a man, a mortal man,
As you or I, who in old times talked over all the crowd?
And think you that to you or me the same is not allowed
To change it, so that sons by blows should keep their fathers steady?
Still, we’ll be liberal, and blows which we’ve received already
We will forget, we’ll have no ex-post-facto legislation.

Who sanctioned upon earth such laws as these.
Nor deemed I that *thy* heraldings, frail mortal,
Could overleap the unwritten Ordinance,
The everlasting Mandates of the Gods.
Mandates eternal! not To-day’s vain growth,
Nor Yesterday’s. Their Birth-time who shall say!
Shall Man’s imperious temper force my will
To slight those dread Decrees, and, slighting, pay
Just penalty to Heaven! It shall not be.

With regard to the antiquity of the particular law before us, in Greece, Stanley [ad Æschylus Supplices, 708,

τὸ γὰρ τεκόντων σέβας
τρίτον (one of three) τὸδ’ ἐν Θεσμοῖς
Δίκας γέγραπται μεγιστοσίμου.]

refers to Xenocrates the philosopher, who says (apud Porphyrium) that there were in his time three laws of Triptolemus still

in force at Eleusis. Τοὺς γονεῖς τιμᾶν. Honour thy father and thy mother. Θεοὺς καρποῖς ἀγάλλειν. Offer to the Gods the fruits of thy field. Ζῶα μὴ σίνεσθην. Use not animals for sacrifice (cf. supra ad 971). The duty of filial obedience had been strongly insisted upon by the Just Logic, supra, 981—986, as it is also by Aristotle, Ethics, viii. 14.

- σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ ταυτὶ,
ὡς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσιν 1410
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν ;
- ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεῖ,
οὐκ ἐσθίεις καὶ τὴν κόπρον κατὰ ξύλου καθεύδεις ;
- ΦΕ. οὐ ταυτὸν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.
- ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μὴ, σαυτὸν ποτ' αἰτιάσει. 1415
- ΦΕ. καὶ πῶς ; ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,
σύ δ', ἦν γένηται σοι, τὸν υἱόν. ΦΕ. ἦν δὲ μὴ γένηται,
μάτην ἐμοὶ κεκλαύσεται, σύ δ' ἐγχανὼν τεθνήξεις.
- ΣΤ. ἐμοὶ μὲν, ὦνδρες ἥλικες, δοκεῖ λέγειν δίκαια
κᾶμοιγε συγχωρεῖν δοκεῖ τούτοισι τὰπιεικῆ. 1420
κλαίειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.
- ΦΕ. σκέψαι δὲ χᾶτέραν ἔτι γνώμην. ΣΤ. ἀπὸ γὰρ ὀλοῦμαι.
- ΦΕ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ἃ νῦν πέπουθας.
- ΣΤ. πῶς δῆ ; διδάξον γὰρ τί μ' ἐκ τούτων ἐπωφελησίεις.
- ΦΕ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤ. τί φῆς ; τί φῆς σύ ; 1425
ταυθ' ἕτερον αὖ μείζον κακόν. ΦΕ. τί δ', ἦν ἔχων τὸν ἥττω
λόγον σὲ νικήσω λέγων τὴν μητέρ' ὡς τύπτειν χρεῶν ;
- ΣΤ. τί δ' ἄλλο γ' ; ἦν ταυτὶ ποιῆς,
οὐδέν σε κωλύσει σεαυ-
τὸν ἐμβαλεῖν ἐς τὸ βάραθρον 1430
μετὰ Σωκράτους
καὶ τὸν λόγον τὸν ἥττω.
ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπουθ' ἐγὼ,

1422. ἀπὸ γὰρ ὀλοῦμαι. It is not quite certain whether this means "I shall die if I do:" or "I shall die if I don't:" or "I will die first." The last is the meaning most adopted: I have followed the first.

1425. τί φῆς.] The horror with which Strepsiades receives this unnatural pro-

posal of the young man to beat his mother, notwithstanding his own complaints against her at the commencement of the play, and his recent concession that sons have a right to beat their *fathers*, proves, as has been observed, the deep insight into nature possessed by Aristophanes.

—Look at the game-cocks, look at all the animal creation,
Do not *they* beat their parents? Aye: I say then, that in fact
They are as we, except that they no special laws enact.

STREPS. Why don't you then, if always where the game-cock leads you follow,
Ascend your perch to roost at night, and dirt and ordure swallow?

PHEID. The case is different there, old man, as Socrates would see.

STREPS. Well then you'll blame yourself at last, if you keep striking me.

PHEID. How so? STREPS. Why, if it's right for me to punish you my son,
You can, if you have got one, yours. PHEID. Aye but suppose I've none.
Then having gulled me you will die, while I've been flogged in vain.

STREPS. Good friends! I really think he has some reason to complain.

I must concede he's put the case in quite a novel light:

I really think we should be flogged unless we act aright!

PHEID. Look to a fresh idea then. STREPS. He'll be my death I vow.

PHEID. Yet then perhaps you will not grudge ev'n what you suffer now.

STREPS. How! will you make me like the blows which I've received to-day?

PHEID. Yes, for I'll beat my mother too. STREPS. What! What is that you say!
Why this is worse than all. PHEID. But what, if as I proved the other
By the same Logic I can prove 'tis right to beat my mother?

STREPS. Aye! what indeed! if this you plead,

If this you think to win,

Why then, for all I care, you may

To the Accursed Gulf convey

Yourself with all your learning new,

Your master, and your Logic too,

And tumble headlong in.

O Clouds! O Clouds! I owe all this to you!

1430. *βάραθρον*.] This gulf is mentioned again in the Knights, Frogs, and Plutus: it was the place where the Athenians cast condemned criminals, as the Lacedæmonians did in their Cæadas. It

was situated behind the Acropolis. Fischer, in his note to Plutus, 431, remarks that the public executioner was hence called *ὁ ἐπὶ τῷ ὀρύγματι*.

- ἰμῖν ἀναθεὶς ἅπαντα τὰ μὰ πράγματα.
 ΧΟ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος, 1435
 στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.
 ΣΤ. τί δῆτα ταῦτ' οὔ μοι τότε ἠγορεύετε,
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε ;
 ΧΟ. ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ' ὄντων ἂν
 γινώμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων, 1440
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακὸν,
 ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.
 ΣΤ. οἴμοι, πονηρὰ γ', ὦ Νεφέλαι, δίκαια δέ.
 οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην
 ἀποστρεῖν. νῦν οὖν ὅπως, ὦ φίλτατε, 1445
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη
 ἀπολείς, μετ' ἐμοῦ γ' ἔλθ', οἱ σέ κ' ἄμ' ἐξηπάτων.
 ΦΕ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.
 ΣΤ. ναὶ ναὶ, καταιδέσθητι πατρῶον Δία.
 ΦΕ. ἰδοὺ γε Δία πατρῶον ὡς ἀρχαῖος εἶ. 1450
 Ζεὺς γάρ τις ἔστιν; ΣΤ. ἔστιν. ΦΕ. οὐκ ἔστιν γ' ἐπεὶ
 Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.
 ΣΤ. οὐκ ἐξεληλακ' ἀλλ' ἐγὼ τοῦτ' ὥόμην,
 διὰ τουτοῦ τὸν Δίνον. οἴμοι δείλαιος,
 ὅτε καὶ σέ χυτρεοῦν ὄντα θεὸν ἠγησάμην. 1455
 ΦΕ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.
 ΣΤ. οἴμοι παρανοίας ὡς ἐμαινόμεν ἄρα,
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.

1450. In this line Phidippides retorts upon his father his own expression, supra 809: as, infra 1484, Strepsiades pays the same compliment to Socrates, by turning upon him the words he had used supra 225.

1455. χυτρεοῦν.] Est juxta veteres

magistros κεραμεοῦν βαθὺ ποτήριον, ὃ καλεῖται δίνος, ὅπερ ἄνω εὐρύτερον ὄν, κάτω εἰς ὀξὺ λήγει. In vestibulo ædium solebant Athenienses columnam statuere in honorem Apollinis, quam Ἐγυῖά vocabant. Probabile est, Comicum, ut Socratem perstringeret, ostenderetque receptas religi-

Why did I let you manage my affairs!

CHORUS. Nay, nay, old man, you owe it to yourself.

Why didst thou turn to wicked practices?

STREPS. Ah, but ye should have asked me that before,
And not have spurred a poor old fool to evil.

CHORUS. Such is our plan. We find a man

On evil thoughts intent,

Guide him along to shame and wrong,

Then leave him to repent.

STREPS. Hard words, alas! yet not more hard than just.

It was not right unfairly to keep back

The money that I borrowed. Come, my darling,

Come and destroy that filthy Chærephon

And Socrates; for they've deceived us both!

PHEID. No. I will lift no hand against my Tutors.

STREPS. Yes do, come, reverence Paternal Zeus.

PHEID. Look there! Paternal Zeus! what an old fool.

Is there a Zeus? STREPS. There is. PHEID. There is *no* Zeus.

Young Vortex reigns, and he has turned out Zeus.

STREPS. No Vortex reigns: no vortices! no eddies!

'Twas I was such a-n-eddy. Fool that I was,

To think a piece of earthenware a God.

PHEID. Well rave away, talk nonsense to yourself.

STREPS. O! fool, fool, fool, how mad I must have been

To cast away the Gods, for Socrates.

ones ab eo contemni, scholam illius in scena exhibuisse, cujus in vestibulo non ἄγυιός erat, sed fictile vas aliquod magnū, ad formam supra descripti poculi effictum: idque ostendens rusticus ait "sed ego tum arbitrabar Jovem esse turbinem hunc." Brunck (accepting Bent-

ley and Küster's highly ingenious, but perhaps unnecessary emendation ἐγὼ τὸν φῶμην Δία τουτοῦ τὸν δῖνον). So the Scholiast and Bergler: and although I cannot think this interpretation satisfactory, I do not know that there is anything better to be offered.

- ἀλλ', ὦ φίλ' Ἑρμῆ, μηδαμῶς θύμαιέ μοι,
 μηδέ μ' ἐπιτρίψῃς, ἀλλὰ συγγνώμην ἔχε
 ἐμοῦ παρανοήσαντος ἀδολεσχία. 1460
 καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφῆν
 διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.
 ὀρθῶς παραινεῖς οὐκ ἔων δικορραφεῖν,
 ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν 1465
 τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,
 κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,
 κᾶπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
 τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
 ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν 1470
 ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,
 κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην
 ἐμοὶ ποιήσω, κεὶ σφόδρ' εἶσ' ἀλαζόνες.
- ΜΑΘ. Α. ἰοῦ ἰοῦ.
 ΣΤ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα. 1475
 ΜΑΘ. Α. ἄνθρωπε, τί ποιεῖς ; ΣΤ. ὅ τι ποιῶ ; τί δ' ἄλλο γ' ἢ
 διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.
 ΜΑΘ. Β. οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν ;
 ΣΤ. ἐκεῖνος οὐπερ θοιμάτιον εἰλήφατε.
 ΜΑΘ. Γ. ἀπολεῖς ἀπολεῖς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι, 1480
 ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας,
 ἦ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσῶν.
 ΣΩ. οὗτος, τί ποιεῖς ἐτέον, οὐπὶ τοῦ τέγους ;
 ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

1459. Ἑρμῆ.] A statue of Hermes called *Στροφαῖος* was placed at the door of houses ἐπὶ ἀποτροπῇ τῶν ἄλλων κλεπτῶν, says the Scholiast at *Plutus* 1153. These were the famous *Hermæ*, whose mutilation, not ten years after, may be said to have changed the results of the Peloponnesian

War, and, with it, the destiny of the world. Mr. Grote (*History of Greece*, part ii. chap. 58. ad init.) describes their appearance thus : "These *Hermæ*, or half-statues of the God Hermes, were blocks of marble about the height of the human figure. The upper part was cut into a

Yet Hermes, gracious Hermes, be not angry
 Nor crush me utterly, but look with mercy
 On faults to which his idle talk hath led me.
 And lend thy counsel; tell me, had I better
 Plague them with lawsuits, or how else annoy them.

(*Affects to listen.*)

Good: your advice is good: I'll have no lawsuits,
 I'll go at once and set their house on fire,
 The prating rascals. Here, here, Xanthias,
 Quick, quick here, bring your ladder and your pitchfork,
 Climb to the roof of their vile thinking-house,
 Dig at their tiles, dig stoutly, an' thou lovest me,
 Tumble the very house about their ears.
 And some one fetch me here a lighted torch,
 And I'll soon see if, boasters as they are,
 They won't repent of what they've done to me.

STUDENT 1. O dear! O dear!

STREPS. Now, now, my torch, send out a lusty flame.

STUD. 1. Man! what are you at there? STREPS. What am I at? I'll tell you.
 I'm splitting straws with your house-rafters here.

STUD. 2. Oh me! who's been and set our house on fire?

STREPS. Who was it, think you, that you stole the cloke from?

STUD. 3. O Murder! Murder! STREPS. That's the very thing,
 Unless this pick prove traitor to my hopes,
 Or I fall down, and break my blessed neck.

SOCR. Hollo! what are you at, up on our roof?

STREPS. I walk on air, and contemplate the Sun.

head, face, neck, and bust: the lower part was left as a quadrangular pillar, broad at the base, without arms, body, or legs."

1466. τῶν ἀδολεσχῶν.] Eupolis (quoted by Mr. Mitchell, ad loc.) anxiously adds his name to the assailants of Socrates on this ground.

μισῶ δὲ καὶ γὰρ Σωκράτη, τὸν πτωχὸν ἀδολεσχῆν,
 ὃς τἄλλα μὲν πεφρόντικεν,
 πῶθεν δὲ καταφαγεῖν ἔχοι, τοῦτου κατημέληκε.

- ΣΩ. οἴμοι τάλας, δειλταίος ἀποπνιγήσομαι. 1485
- ΧΑ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.
- ΣΤ. τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετην,
καὶ τῆς Σελήνης ἐσκοπέισθον τὴν ἔδραν ;
δίωκε, βάλλε, παῖε, πολλῶν οὖνεκα,
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν. 1490
- ΧΟ. ἠγεῖσθ' ἕξω· κεχόρευται γὰρ μετρίως τό γε τήμερον ἡμῖν.

1485. ἀποπνιγήσομαι.] Mr. Grote Aristophanes took this idea from the actual circumstances attending the subversion of the Pythagorean order in Croton,

SOCR. O! I shall suffocate. O dear! O dear!

CHÆREPHON. And I, poor devil, shall be burnt to death.

STREPS. For with what aim did ye insult the Gods,

And pry around the dwellings of the Moon?

Strike, smite them, spare them not, for many reasons,

BUT MOST BECAUSE THEY HAVE BLASPHEMED THE GODS!

CHORUS. Lead out of the way: for I think we may say

We have acted our part pretty middling to-day.

when their school was set on fire, and very many perished in the flames, among whom, according to one tradition, was the *αὐτός*, the great Master himself.

A D D E N D A.

Page 1, note.

FOR “the ἀλεκτροφωνία, or third watch of the night, having passed,” it would have been more correct to have said “the ἀλεκτροροφωνία, or signal of the presence of the fourth watch of the night, having passed.” See Grotius and Bochart (apud Pole’s Synopsis Criticorum) on St. Matthew xxvi. 34. In the second line of the text if we do not, with Ernesti and Reisig, put a colon after ὄσον, it is much better to suppose ὄσον to be used for ὡς, than to adopt Hermann’s explanation τόσον, ὄσον ἀπέραντον.

Page 7, line 48, translation.

For “Cæsya” here and in the note, read “Cæsya.”

Page 8, line 65, note.

This note proceeds on the supposition that τοῦ πάππου means “the grandfather of *Phidippides*,” Phidon and Phidonides being considered different forms of one and the same name. See Dindorf at v. 134. Yet τοῦ πάππου may with equal probability signify “the grandfather of *Strepsiades*,” in which case Phidon would be the son of Phidonides, as in Thucydides i. 61, Callias is the son of Calliades. For “Persia” towards the close of the note should be read more strictly “Media.”

Page 20, line 209.

ὡς.] Elmsley’s interpretation of this word (given by Mitchell) is not altogether satisfactory, nor are the instances there quoted in all respects similar. A closer parallel would have been Sophocles, Ajax 39, where again I cannot agree with Wunder’s interpretation. In both passages ὡς seems to signify “be assured

that," "believe that," *ἴσθι* or some such word being perhaps understood. In Acharnians 335 it signifies "being assured that," "in the belief that."

Page 30, line 322.

Hermann gives a remarkably ingenious theory on the composition of this line. He thinks it has arisen from a collection of glosses on the two preceding lines. *Ad φέρε* ascripserat aliquis, *ὡς οὐ καθορών*. scil. *φησὶ ταῦτα*. *Ad αὐται πλάγμαι*,—*παρὰ τὴν εἴσοδον*. *Ad τί τὸ χρῆμα*,—*ἥδη νῦν ὡς μάλισ ὄρων* vel *ἀθρών*. Such an interpolation might easily be conceived. For instance, the scholium on 1131 might well be foisted into the text,

τουτονὶ πρώτων λαβὲ
τὸν θύλακον ὅστις ἐστὶ μεστὸς ἀλφίτων.

Page 49, line 531, note.

See also the prologues to "the Fox," and the "Every Man in his Humour," of Ben Jonson, where he says he scorns to employ the usual claptrap jests, but adopts "*deeds and LANGUAGE [ἔπη] such as Men do use, and persons such as Comedy would choose, &c.*" and compare this with the analogy between the Prologue of the English, and the Parabasis of the Greek drama, mentioned in the note on v. 500.

Page 102, line 1161.

κακουργούνη' οἶδ' ὅτι.] There is certainly a difficulty about these words, which has not been sufficiently cleared up. Bentley proposes to substitute for *οἶδ' ὅτι* the words *εὖ ποιεῖν* or *εὐνοεῖν*, but this is manifestly too great a departure from the reading of the MSS. Another emendation which I think I have somewhere seen, *αἰ παθεῖν*, is liable to the same objection. Whether any alteration is necessary, and whether, if so, *κακουργεῖν οὐδένα* is admissible, I leave to the judgment of others.

