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ARISTOPHANES

*TITLE:*

THE CLOUDS OF  
ARISTOPHANES, WITH...

*PLACE:*

LONDON

*DATE:*

1838

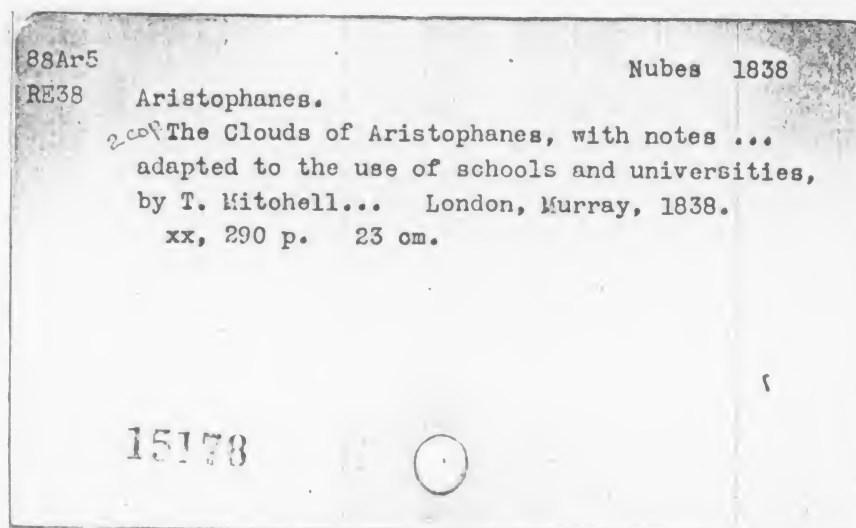
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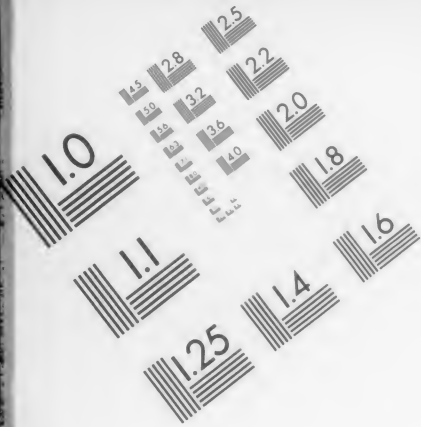


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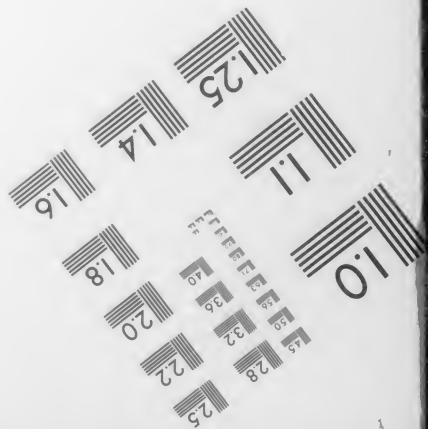
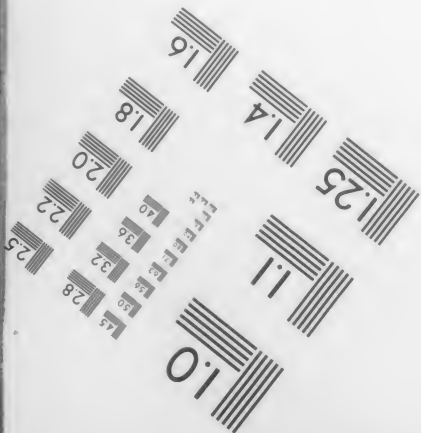
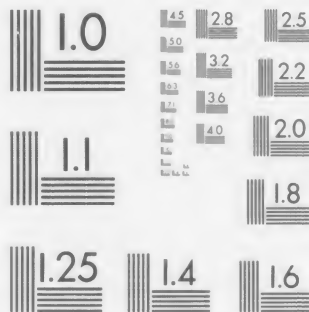
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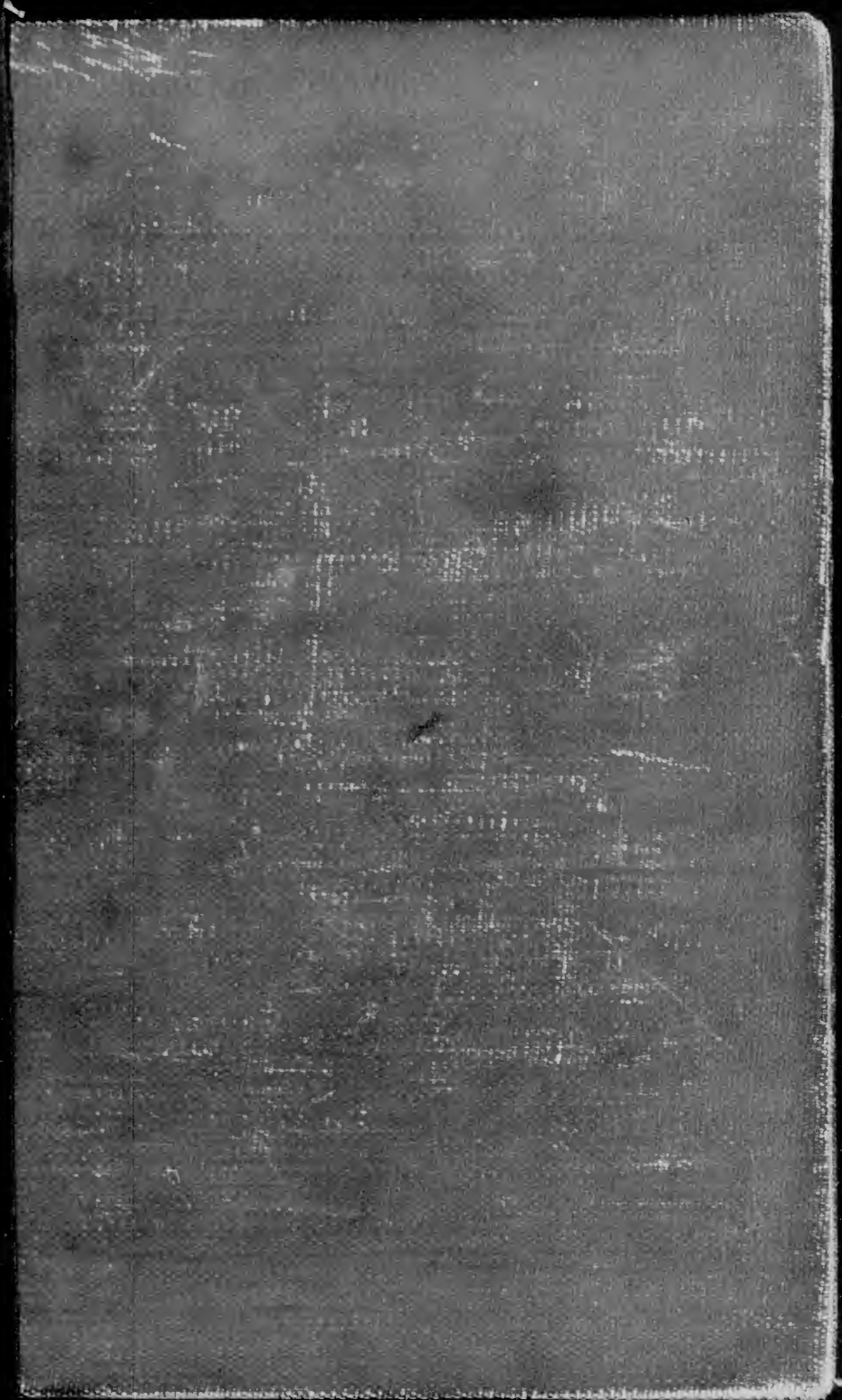
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THE  
C L O U D S  
OF  
ARISTOPHANES,  
WITH  
NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

T. MITCHELL, A. M.

LATE FELLOW OF SYDNEY-SUSSEX COLLEGE, CAMBRIDGE.

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καὶ πολλὰ μὲν γέλοιά μ' εἶ-  
πείν, πολλὰ δὲ σπουδαία. Ran. 389.

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JOHN MURRAY, ALBEMARLE STREET,  
LONDON.

MDCCCXXXVIII.

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## INTRODUCTION.

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

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

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

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

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

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

<sup>c</sup> Laert. II. 36. It is precisely in the same spirit that Philosophy herself is made to speak in the pages of Lucian. ΦΙΛ. εἶτα ἡγανακτήσατε λοιδορησάμενον τινός, καὶ ταῦτα εἰδότες ἐμὲ, οἷα πρὸς τῆς κωμῆδος ἀκούσασα ἐν Διονυσίοις, ὅμως φίλην τε αὐτὴν ἡγήμαι, καὶ οὐτε ἐδικασάμην, οὐτε ἡττιασάμην προσελθοῦσα: ἐφίημι δὲ παίζειν τὰ εἰκότα, καὶ τὰ ξυνήθη τῆ ἐορτῆ; οἶδα γὰρ ὡς οὐκ ἂν τι ὑπὸ σκώματος χείρον γένοιτο, ἀλλὰ τοῦναντίον θπερ ἂν ἦ καλόν, ὥσπερ τὸ χρυσίον, ἀποσπώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει, καὶ φανερώτερον γίνεται. III. 131. 144.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>s</sup> As a specimen of the colouring given by the biographers of Apollonius and Pythagoras to the miraculous portions of their heroes' histories, we subjoin an account of the annunciation made to the mother of the first during her pregnancy—the circumstances under which the birth took place—and the mysterious manner in which Apollonius was removed from this stage of earthly existence. Apoll. Vit. I. 4. κούση δὲ αὐτοῦ τῇ μητρὶ, φάσμα ἦλθεν Αἰγυπτίου δαίμονος, ὁ Πρωτεύς, ὁ παρὰ τῷ Ὀμήρῳ ἐξαλλάττων ἢ δὲ, οὐδὲν δέσασσα, ἤρετο αὐτὸν τί ἀποκνήσοι; ὁ δὲ, ἐμὲ, εἶπε. σὺ δὲ τίς; εἰπούσης, Πρωτεύς, ἔφη, ὁ Αἰγύπτιος θεός. Ibid. 5. τεχθῆναι δὲ ἐν λειμῶνι λέγεται, πρὸς ᾧ νῦν ἱερὸν αὐτῷ ἐκπεπνῆται. καὶ μηδὲ ὁ τρόπος ἀγνοεῖσθαι, ὃν ἀπετέχθη. ἀγούση γὰρ τῇ μητρὶ τόκου ὄραν, ὅναρ ἐγένετο βαδίσαι εἰς τὸν λειμῶνα, καὶ ἄνθη κείραι. καὶ δῆτα ἀφικομένη, αἱ μὲν δωμαὶ προσείχον τοῖς ἄνθεσιν ἐσκαδασμένα κατὰ τὸν λειμῶνα· αὐτὴ δὲ ἐς ἕπνον ἀπήχθη κλιθεῖσα ἐν τῇ πόσῃ. κύκοι τοίνυν, οὗς ὁ λειμῶν ἐβοσκε, χορὸν ἐσθήσαντο περὶ αὐτὴν καθεύδουσαν, καὶ τὰς πτέρυγας ὥσπερ εἰώθασαν ἄραντες, ἄθροον ἤχησαν κ. τ. λ. VIII. 30. ὅδ' ἀμφὶ μέσας νύκτας ἐαυτὸν λύσαι. καλέσας δὲ τοὺς δῆσαντας, ὡς μὴ λάθοι, δραμεῖν ἐπὶ τὰς τοῦ ἱεροῦ θύρας, αἰδ' ἀνεπετάσθησαν. παρελθόντος δ' εἰσω, τὰς μὲν θύρας ξυελθεῖν, ὥσπερ ἐκέκλειωτο, βοῆν δὲ ᾄδουσῶν παρθένων ἐκπεσεῖν. τὸ δὲ ἄσμα ἦν, στείχε γὰρ· στείχε ἐς οὐρανὸν, στείχε. οἶον, ἴθι ἐκ τῆς γῆς ἄνω.

<sup>t</sup> See Hermias's "Irrisio Gentilium Philosophorum," and cf. Bruck. de Secta Eclectica, II. 211.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>f</sup> III. 142. V. 67. VI. 316.

<sup>g</sup> *Τοιαῦτα παρήκει μάλιστ' ἄλληθ' εἰναι τοῦτο γὰρ μόνον δύνασθαι τοὺς ἀνθρώπους ποιεῖν θεῶν παραπλησίους· ἐπεὶ καὶ παρὰ τοῦ θεοῦ, ὡς παρὰ τῶν μάγων ἐπυροθῆναι, ὃν Ὀρομάχην καλοῦσιν ἐκεῖνοι, εἰκέναι τὸ μὲν σῶμα φωτὶ· τὴν δὲ ψυχὴν ἀληθείᾳ.* Porph. de Vit. Pyth. §. 41.

<sup>h</sup> III. 82. IV. 281. VI. 294. 316—17. 334.

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

<sup>k</sup> *Infr.* p. 107.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

ADDRESS  
TO  
THE PUBLIC  
OR TO  
THE AUTHOR'S READERS<sup>a</sup>.

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

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

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

[ xx ]

ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,  
ὑμεῖς δ' ἐξεθρέψατε γενναίως κἀπαιδεύσατε  
ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.  
νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἢ δ' ἢ κωμωδία  
ζητοῦσ' ἦλθ', ἦν που 'πιτύχη θεαταῖς οὔτω σοφοῖς  
γνώσεται γὰρ, ἦν περ ἴδη, τὰ δελφοῦ τὸν βόστρυχον.  
ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ' ἦτις πρῶτα μὲν  
οὐδὲν ἦλθε ῥαψαμένη, παιδίους ἴν' ἦν γέλωσ'  
οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἵλκυσε,  
οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ  
τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,  
οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾶ,  
ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.  
κἀγὼ μὲν τοιοῦτος ἀνὴρ ὦν ποιητῆς οὐ κομῶ,  
οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρις ταῦτ' εἰσάγων,  
ἀλλ' αἰεὶ καινὰς ἰδέας ἐσφέρων σοφίζομαι,  
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιάς·  
ὅς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα,  
κοῦκ ἐτόλμησ' αἰθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.  
οὔτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Ὑπέρβολος,  
τούτου δειλαῖον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.  
Εὐπολις μὲν τὸν Μαρικᾶν πρώτιστον παρεἵλκυσε  
ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς,  
προσθεῖς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὔνεχ', ἦν  
Φρίνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἦσθιεν.  
εἶθ' Ἐρμιππος αἰθις ἐποίησεν εἰς Ὑπέρβολον,  
ἄλλοι τ' ἦδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,  
τὰς εἰκόνας τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.  
ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω·  
ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνεσθ' εὐρήμασιν,  
ἐς τὰς ὥρας τὰς ἐτέρας εὐφρονεῖν δοκήσετε.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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

ΑΡΙΣΤΟΦΑΝΟΥΣ

ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ.

ἸΟΥ ἰού.

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

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

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

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

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

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

B

καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ  
οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5  
ἀπόλοιο δῆτ', ὃ πόλεμε, πολλῶν οὔνεκα,  
ὄτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

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

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

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

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

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

7. ὄτ' οὐδὲ κολάσαι. Bg. ὄτ' οὐδὲ κολάσαι. Herm. See also Ranke, Vit. Arist. p. 305. ὄτ' οὐδὲ κολάσ'. Dind.

ἀλλ' οὐδ' ὁ χρηστὸς οὐτοσὶ νεανίας  
ἐγείρεται τῆς νυκτὸς, ἀλλὰ ῥέγκεται  
ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10  
ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.  
ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος  
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,  
διὰ τουτοῦ τὸν υἱόν. ὁ δὲ κόμην ἔχων

Ib. "We shall be gratified to find, that with the various miseries which a war of twenty-seven years diffused among those called citizens of the Greek nation, it brought a very general alleviation of evil to that more numerous portion of mankind, the Grecian slaves. When all neighbouring states were friendly, the slave looked around in vain for refuge from the cruelty of an inhuman master; but if they were hostile, it behoved equally the wealthy despot of many slaves, and the poor tyrant of one, to beware how he set the wretch upon comparing the risk of desertion with the hope of a better service. . . . What the ancient historians have left unnoticed (for slaves came little within their regard) we learn from the celebrated comic poet of the day. In the comedy, yet extant, called 'The Clouds,' we find an old country-gentleman of Attica ludicrously execrating the war, because he was no longer permitted to beat his slaves.' Mitford, V. 9. For the immense numbers in which the Attic slaves (though far better treated in general than other Grecian slaves) deserted, see Thucyd. VII. 27. (καὶ ἀδραπέδων πλέον ἢ δύο μυριάδες ἠντομολήκεσαν, καὶ τούτων τὸ πολὺ μέρος χειροτέχναι.) 47  
8. ὁ χρηστὸς. Speaks ironically, as he casts another look towards his sleeping son. Plato in Theat. 166, a. οὗτος δὲ ὁ Σωκράτης ὁ χρηστὸς.

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

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

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

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

12. δακνόμενος. Gl. ἐνοχλούμενος.

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

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

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

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

15

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

15. ἰππάζεσθαι, said of horses driven, (II. 23, 426. ἄντιλοχ', ἀφρουδέως ἰππάζεαι· ἀλλ' ἀνεχ' ἵππους,) and ridden. (Herodot. IV. 110. 114. ἐντυχοῦσαι δὲ πρῶτω ἵπποφορβίῳ, τοῦτο διήρπασαν· καὶ ἐπὶ τούτων ἰππαζόμεναι κ. τ. λ.) Xenophon uses the word in the latter sense. De re Equest. c. II. 1. III. 1. X. 15. XI. 8. Hellen. III. 4. 16. ἐκ δὲ τούτου παρὴν ὄραν τὰ μὲν γυμνάσια πάντα μεστὰ ἀνδρῶν τῶν γυμναζομένων, τὸν δὲ ἵπποδρόμον τῶν ἰππαζομένων. Lucian II. 105. ἐφ' ἰππάζομαι. Laert. IV. 47. Βίων . . . πλείστους ἀφορμῆς δεδωκὸς τοῖς βουλομένοις καθιππάζεσθαι φιλοσοφίας.

Ib. συνωρικεῖσθαι, (συνωρίς, a two-horse chariot,) drives a two-horse chariot. Bergler compares Theophyl. Epist. 65. ὁ Γοργίου παῖς ἡμᾶς ἀδικεῖ· ξυνωρικεῖται γὰρ ἰππαζόμενος, ὁ παμμίαιος.

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

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

18. οἱ τόκοι. Fragm. Lysia (de Aeschine Socratico). εἰέτο μὴ πεμδεῖν αὐτὸν διὰ τοὺς τόκους ἐκ τῶν ὄνων ἐπέσοντα. Ib. οἶσω σοι ἐννε' ὀβολοὺς τῆς μνᾶς τόκους.

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

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

20

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

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

19. γραμματεῖον, Denkbuch, memorandum-book. Wiel. The best illustration of our borrower's memorandum-book in the text, will be the memorandum-book kept against such borrowers by the lender of money. Μέγα, ὃ φίλε, κακὸν οἱ κατὰ τὴν πόλιν ἄτοκογλύφοι. Ἐγὼ γὰρ οὐκ οἶδα τί παθῶν, δέον παρὰ σέ ἢ παρὰ τινα ἄλλον τῶν κατ' ἀγρὸν γετόνων ἐλθεῖν, ἐπεὶ κατέστην ἐν χρεῖα χρημῖτων, βουλόμενος ἐπὶ Κολωνῶν πρῖσθαι χωρίον, ξεναγήσαντός μέ τινος τῶν ἀστικῶν ἐπὶ τὰς Βυρτίους θύρας ἀφικόμεν. Ἐἴτα καταλαμβάνω πρεσβύτην, ὀφθῆναι ἢ ῥικνόν, συνεσπακότα τὰς ὀφρῦς, χαρτίδια ἀρχαῖά τινα, σαπρὰ δὲ διὰ τὸν χρόνον, ὑπὸ κορέων καὶ σιγῶν ἡμίβρωτα, διὰ χειρὸς κατέχοντα. Εὐθύς μὲν οὖν μάλισ με προσεῖπε, ζῆμιαν ἠγούμενος τὴν προσηγορίαν· εἴτα τοῦ προξένου φήσαντος, ὡς δεομένην χρημάτων, πόσων ἤρετο τάλάντων; Ἐμοῦ δὲ θαυμάσαντος τὴν ὑπερβολὴν, ἔ διεπτεν εὐθέως, καὶ δῆλος ἦν δυσχεραίνων· ὅμως ἐδίδον καὶ ἀπήτην γραμματεῖον. . . . μέγα τι κακὸν εἰσὶν ἂ οἱ περὶ τὰς ψήφους καὶ τῶν δακτύλων τὰς κάμψεις εἰλινοῦμενοι. μὴ μοι γένοιτο, ἀγροίκων ἔφαροι δαίμονες, μὴ λίκον ἔτι, μὴ δανειστὴν ἰδεῖν. Alciph. I. I. ep. 26. Cf. Dem. 1283, 4. 600, 7.

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

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

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

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

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

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

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

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

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

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

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

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

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

ΦΕΙ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαντοῦ δρόμον. 25  
ΣΤΡ. τοῦτ' ἔστι τοῦτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·  
ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.  
ΦΕΙ. πόσους δρόμους ἐλά τὰ πολεμιστήρια;  
ΣΤΡ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.  
ἀτὰρ "τί χρέος ἔβα με" μετὰ τὸν Πασίαν; 30

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

25. Φίλων, ἀδικεῖς. The young knight, racing in his sleep, upbraids a fellow-charioteer with unfair dealing, and employs the term usual on such occasions. Plat. 1. Alcib. 110, b. πολλὰκίς σοῦ ἐν διδασκάλων ἤκουον παιδὸς ὄντος. ὅποτε ἀστραγαλίσεις. . . λέγοντος περὶ ὅτου τύχοις τῶν παιδῶν, ὡς πονηρὸς τε καὶ ἀδικος εἶη καὶ ὡς ἀδικοί.

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

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

26. Hoc est illud mulum, quod me miserum reddidit. Dind. Pac. 64. τοῦτ' ἔστι τοῦτὶ τὸ κακὸν αἰθ' οὐγὼ λέγον.

28. πόσους δρόμους ἐλά. Let us be allowed to illustrate the text by a tale, which Paul Whitehead's version has made familiar to English readers. 'Λυκίερης ὁ Κυρηναῖος ἐπὶ τῇ ἵππείᾳ μέγα ἐφρόνει, καὶ ἀρμάτων ἐλάσει. Καὶ οὐν ποτε δὲ ἐβουλήθη Πλάτωνι ἐπιδείξασθαι τὴν τέχνην. Ζεύξας οὐν τὸ ἄρμα, περιήλασεν ἐν Ἀκαδημίᾳ δρόμους παμπόλλους, οὕτως ἀκριβῶς φυλάττων τοῦ δρόμου τὸν στοῖχον, ὡς μὴ παραβαίνειν τὰς ἀρματοτροχίας, ἀλλ' αἰεὶ κατ' αὐτῶν ἵεναι. Οἱ μὲν οὐν ἄλλοι πάντες, ὥσπερ εἰκὸς, ἐξεπλάγησαν. Ὁ δὲ Πλάτων τὴν υπερβάλλουσαν αὐτοῦ σπουδὴν διεβαλεν, εἰπὼν· ἀδύνατόν ἐστι, τὸν εἰς μικρὰ οὔτω καὶ οὐδενὸς ἄξια, τοσαύτην φροντίδα κατατιθέμενον, ὑπὲρ μεγάλων τινῶν σπουδᾶσαι. Πᾶσαν γὰρ αὐτῷ τὴν διάνοιαν εἰς ἐκεῖνα ἀποθεῖσαν ἀνάγκη ὀλιγορεῖν τῶν ὄντων θαυμάζεσθαι δικαίον. Ælian. V. H. II. 27. (Observe that Phidippides still speaks in his sleep). Ib. ἐλά. "Tho. Mag. p. 293. ἐλάω et ἐλῶ dicebant "Ἕλληνες pro ἐλαύνω, Attici pro ἐλάσω. Cf. et Mær. p. 146." Dind.

Ib. πολεμιστήρια sc. ἄρματα. Streitwagen, contending chariots. Welck. Herodot. V. 113. προδόντων δὲ τῶν Κουριέων, αὐτίκα καὶ τὰ Σαλαμινίαν πολεμιστήρια ἄρματα τῶντὸ τοῖσι Κουριεῦσι ἐποίηε.

29. ἐλαύνεις. Gl. στρέφεσθαι με ποιεῖς, ἤγουν πολλὰς στροφὰς φροντίζων ἐγείρεις.

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

“ τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.”

ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.

ΣΤΡ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,

ὅτε καὶ δίκας ὠφληκα χᾶτεροι τόκου

ἐνεχυράσασθαί φασιν. ΦΕΙΔ. ἐτεὸν, ὦ πάτερ,

τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην;

35

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

31. διφρίσκος dim. of δίφρος. (sync. for διφόρος), the double seat, which bore the ἡνίοχος, who guided the chariot, and the warrior (παραιβάτης) who fought from it. II. V. 160. XI. 748. XVII. 464. Construction: τρεῖς μναὶ ὀφείδονται ἕνεκα κ. τ. λ. Bruick.

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

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

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

Ib. τόκου sub. ἕνεκα.

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

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

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

ΣΤΡ. δάκνει με—δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

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

Ib. στρέφει. Bergler compares Amphis in Athen. I. 11. στρέφειθ' ὄλην τὴν νύκτα. Add Lucian II. 12. ἀφείλον αὐτοῦ τὸν ἵππον στρεφόμενος. Ibid. ἐνοχλήσω γὰρ σε συνεχῶς στρεφόμενος.

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

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

† οἱ δὲ δήμαρχοι οἱτοὶ τὰς ἀπογραφὰς ἐποιούντο τῶν ἐν ἐκάστῳ δήμῳ χρεῶν (cf. Hargoc. in v. δήμαρχοι. and leg. χωρίων.)

ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται. 40  
 φεῦ.  
 εἶθ' ὄφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,  
 ἥτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα'  
 ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,  
 εὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος, 45  
 βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.

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

42. εἶθ' ὄφελ'. Eurip. Med. 1. εἶθ' ὄφελ' Ἀργούς μὴ διαπτάσθαι σκάφος.

Ib. προμνήστρια and προμνηστρίς (προμνάομαι Plat. Theat. 150, a. 151, b. Menex. 239, c.) *nuptiarum conciliatrix, a match-maker*. Plat. Theat. 149, d. προμνήστρια . . . πάσσοφοι οὖσαι περὶ τοῦ γυνῶναι ποίαν χρὴ ἀνδρὶ συνοῦσαν ὡς ἀρίστους παῖδας τίκειν. Eurip. Hippol. 585. τὴν κακῶν ἀνδρὶ συνοῦσαν (where see Monk). Cf. Xen. Mem. II. 6. 36. Lucian II. 72.

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

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

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

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

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

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

ἢ δ' ἐστίασις, ἰσχάδες, καὶ στέμφυλα,

ξ Theogn. 452. Lucian VII. 52. ἰδοὺ γούν ἵπ' ἀσχολίας τοσαύτας ἐώλους δίκας φυλάττομεν ἀποκειμένας, ἵπ' εὐράτος ἦδη, καὶ ἀραχνίων διεφθαρμένας.

ἔπειτ' ἔγγραμμα Μεγακλέους τοῦ Μεγακλέους  
 ἀδελφιδῆν ἄγροικος ὦν ἐξ ἄστεως,  
 σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.  
 ταύτην ὄτ' ἐγάμου, συγκατεκλινώμην ἐγὼ 50

καὶ τυρὸς ἔσται ταῦτα γὰρ θύειν νόμος  
 τοῖς Πυθαγορείοις. Athen. IV. 161, c.  
 αὐτοπυρῖταισι τ' ἄρτοις καὶ λιπῶσι στεμφύλοις.

Id. III. 110, E.

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

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

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

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

Ib. τρυφᾶν. Plat. Lach. 179, d. αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν, ἐπειδὴ μεῖράκια ἐγενόμεθα. Empedocles ap. Laert. VIII. 63. Ἀκραγαντίνοι τρυφῶσι μὲν ὡς αἴριον ἀποθανοῦμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι.

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

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



ὄζων τρυγός, τρασιᾶς, ἐρίων περιουσίας,  
 ἢ δ' αὖ μύρου, κρόκου, καταγλωτισμάτων,  
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.  
 οὐ μὴν ἐρῶ γ' ὡς ἀργός ἦν, ἀλλ' ἐσπάθα.  
 ἐγὼ δ' ἂν αὐτῇ θοιμάτιον δεικνὺς τοδὶ  
 πρόφασιν ἔφασκον, "ὦ γύναι, λίαν σπαθᾶς."

55

ἐκ τῶν ὁμοίων ἂν γὰρ ἐκ τῶν κρειττόνων λάβης, δεσπότας κτήση τοὺς συγγενείας. Cleobulus ap. Laert. I. 92.

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

Ib. τρυξ (τρυγῶ to dry), young, unfermented wine, with the lees, must. Herodot. IV. 23.

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

52. Another look over the shoulders.

Ib. καταγλωτισματα tongue-kisses. Arist. Thes. 130. ὡς ἡδὺ τὸ μέλος. . . καὶ θηλυδριώδες καὶ κατεγγλωτισμένον.

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

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

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

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

"Idle I'll not call her;

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

Which made me tell her, pointing to this cloak,

In troth you toil too hard." CUMBERLAND.

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

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

Ib. ἂν ἔφασκον, was accustomed to say.

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

ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἴμοι' τί γάρ μοι τὸν πότην ἤπτες λύχνον;

δεῦρ' ἔλθ', ἵνα κλάης. ΘΕ. διὰ τί δήτα κλαύσομαι;

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεισ θρυαλλίδων.

60

μετὰ ταῦθ', ὅπως νῦν ἐγένεθ' υἱὸς οὐτοσί,

ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,

περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδορούμεθα·

ἢ μὲν γὰρ "ἵππον" προσετίθει πρὸς τοῦνομα,

Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,

65

ἐγὼ δὲ τοῦ πάππου τ'ιθέμην Φειδωνίδην.

301. ἐπὶ δὲ στενάχοντο γυναῖκες | Πάτροκλον πρόφασιν. See further Dobree's Adv. I. 79.

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

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

Ib. ἤπτες λύχνον. Herodot. VII. 215.

59. κλάης. "Attice nempe pro κλαίης. Eumæris MS. Κλάειν, Ἀττικῶς. Κλαίειν, Ἑλληνικῶς." SPANH.

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

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

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

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

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

66. τ'ιθέμην sc. ὄνομα, ellipt. Av. 815. Σπάρτην γὰρ ἂν θείμην ἐγὼ τῆμῃ πῶλει; Plato in Theæt. 157, c. ὦ δὴ ἀνθρώπισματι ἀνθρώπων (sc.

τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ  
κοιῶν ξυνέβημεν καθέμεθα Φειδιππίδην.  
τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,  
“ὅταν σὺ μέγας ὦν ἄρμ' ἐλαύνης πρὸς πόλιν, 70

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

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

Ib. Φειδωνίδην, i. e. son of a frugal man. The poet's political object in the coinage of this name, will be best understood by a short extract from Isocrates. After a splendid review of the virtues of ancient Athens, the rhetorician proceeds to observe; Λίτιον δ' ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν καὶ μὴ περιμαχῆτους εἶναι τὰς ἀρχάς, ὅτι μεμαθηκότες ἦσαν ἐργάζεσθαι καὶ φείδεσθαι, καὶ μὴ τῶν μὲν αἰκείων ἀμελεῖν τοῖς δ' ἀλλοτριῶν ἐπιβουλεύειν, μηδ' ἐκ τῶν δημοσίων τὰ σφέτερ' αὐτῶν διοικεῖν, ἀλλ' ἐκ τῶν ἐκίστοις ὑπαρχόντων, ἵπότε δεήσεις, τοῖς κοινῶς ἐπαρκεῖν, μηδ' ἀκριβέστερον εἶδέναι τὰς ἐκ τῶν ἀρχείων προσόδους ἢ τὰς ἐκ τῶν ἰδίων γυνομένας αὐτοῖς. οὗτω δ' ἀπέιχοντο σφόδρα τῶν τῆς πόλεως, ὥστε χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὐρεῖν τοὺς βουλομένους ἀρχειν ἢ νῦν τοὺς μηδὲν δεομένους· οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνούμιζον εἶναι τὴν τῶν κοινῶν ἐπιμελείαν, οὐδ' ἀπὸ τῆς πρώτης ἡμέρας ἐσκόπουν ἐλθόντες εἴ τι λῆμμα παραλελοίπασιν οἱ πρότερον ἀρχόντες, ἀλλὰ πολὺ μᾶλλον εἴ τινας πράγματος κατημελήκασιν τῶν τέλος ἔχειν κατεπειγόντων. 144, c. d. See also Montesquieu's chapters on republican frugality, and cf. infr. 134.

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

Ib. ἐκρινόμεθα, wrangled. Eurip. Med. 609. ὡς οὐ κρνοῦμαι τῶνδ' ἐσοι τὰ πλείονα (where see Scholefield). Laert. VII. 16. ἐπιμελῶς δὲ καὶ πρὸς Φίλωνα διεκρίνετο.

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

68. καὶ ἐθέμεθα, sc. ὄνομα.

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

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

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

ὡσπερ Μεγακλῆς, ξυστίδ' ἔχων.” ἐγὼ δ' ἔφην,  
“ὅταν μὲν οὖν τὰς αἴγας ἐκ τοῦ Φελλέως,  
ὡσπερ ὁ πατὴρ σου, διφθέραν ἐνημμένος.”  
ἀλλ' οὐκ ἐπίθετο τοῖς ἔμοις οὐδὲν λόγοις,  
ἀλλ' ἵππερόν μου κατέχευε τῶν χρημάτων. 75  
νῦν οὖν ὄλην τὴν νύκτα φροντίζων, ὁδοῦ

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

71. ξυστίς (ξύω), a long, thin, fine robe with a train to it, a state-robe. Pass. Lysist. 1188. χλανιδίων καὶ ξυστίδων καὶ | χρυσίων. Harpoc. Λυσίας ἐν τῷ πρὸς Νικόδημον καὶ Κριτόβουλον, γυναικείον τι ἐνδυμᾶ ἐστὶ ἡ ξυστίς πεποικιλμένον, ὡς δῆλον ποιούσιν ἄλλοι τε τῶν κωμικῶν, καὶ Ἀντιφάνης ἐν Εὐπλοίᾳ.

ὡσπερ ἡ ξυστίδα  
τὸ ποικίλον μὲν ἐνδυμ' ἠμφισμένον.

ἔστι μὲν καὶ τραγικόν τι ἐνδυμα οὕτω καλούμενον, ὡς Κρατῖνος ἐν Ὀραῖς. ἔστι δὲ καὶ ἱππικόν ἐνδυμα, ὡς Ἀριστοφάνης ἐν Φιάλαις.

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

Ib. Φελλεύς. Steph. Byzant. ὄρος τῆς Ἀττικῆς, τάχα δ' οὐ μόνος τῆς Ἀττικῆς, ἀλλὰ παντὸς τοῦ τόπου ἔχοντος ἐπιπολῆς μὲν πέτρας, ὑπὸ ταύτης δὲ γῆν λιπαρὰν καὶ πρὸς ἐλαιωφυτεῖαν. Lexicon Rhet. MS. Φελλέα τὰ πετρώδη καὶ αἰγίσθητα χωρία. Alciph. III. 21. τὴν καλλίστην τῶν αἰγῶν ἐκ τοῦ Φελλέως ἀρπάσας οἴχεται. See further Ruhnken in Timæi Lex. sub v. φελλία.

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

75. ἵππερον (= infr. 241. ἱππικὴν νόσον), horse-madness, horse-love. 44  
Ap. Zonar. Lex. II. 1116. ἵππερος ἵππων ἔρωσ. Verum fortunæ meis equinum offudit morbum. Br. Hat mich leider! Durch seine Pferdesucht um Haab und Gut gebracht, has ruined all my property through his passion for horses. Wiel.

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

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

μίαν εὔρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,  
 ἦν ἦν ἀναπέισω τουτουῖ, σωθήσομαι.  
 ἀλλ' ἐξεγεῖραι πρῶτον αὐτὸν βούλομαι.  
 πῶς δῆτ' ἂν ἦδιστ' αὐτὸν ἐπεγεύραμι; πῶς; 80  
 Φειδιππίδῃ, Φειδιππίδιον. ΦΕ. τί, ὦ πάτερ;

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

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

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

τὰν δὲ πὸτ' ἄστρα  
 ἀτραπιτὸν μούνας εἶρε σαυφροσύνας.

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

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

80. πῶς. See Porson's Advv. p. 129.

ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.  
 ΦΕ. ἰδοῦ. τί ἔστιν; ΣΤ. εἶπέ μοι, φιλεῖς ἐμέ;  
 ΦΕ. νῆ τὸν Ποσειδῶ τουτουῖ τὸν ἵππιον.  
 ΣΤ. μή μοι γε τοῦτον μηδαμῶς τὸν ἵππιον 85  
 οὔτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν.  
 ἀλλ' εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,  
 ὦ παῖ, πιθοῦ. ΦΕ. τί οὖν πίθωμαι δῆτά σοι;  
 ΣΤ. ἔκστρεψον ὡς τάκιστα τοὺς σαυτοῦ τρόπους,  
 καὶ μάνθαν' ἐλθὼν ἂν ἐγὼ παρανέσω. 90  
 ΦΕ. λέγε δῆ, τί κελεύεις; ΣΤ. καὶ τι πείσει; ΦΕ.  
 πείσομαι,  
 νῆ τὸν Διόνυσον. ΣΤ. δεῦρό νυν ἀπόβλεβε.  
 ὄρας τὸ θύριον τοῦτο καὶ τῶκίδιον;  
 ΦΕ. ὄρῳ. τί οὖν τοῦτ' ἐστὶν ἐτέον, ὦ πάτερ;  
 ΣΤ ψυχῶν σοφῶν τοῦτ' ἐστὶ—φροντιστήριον. 95

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

89. ἐκστρέφω, prop. to turn garments inside out; met. change entirely. Infr. 534. ἐκστρέψας τοὺς ἡμετέρους Ἰππέας.

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

93. τῶκίδιον, i. e. τὸ οἰκίδιον. The humble dwelling of Socrates (humble it might be in exterior circumstances, but of how many intrinsic virtues was it not the real abode!) is made to contrast as strongly as possible with the more magnificent mansion of Strepsiades. It is entered by a flight of steps downwards (infr. 489.), in order to convey to the spectators the idea of an underground cell or cave (infr. 820). Before it, instead of the Apollo Agæus, we shall perhaps feel justified in placing a little top-fashioned image of earthenware, meant to represent the new cosmological god of the Socratic school, DINUS. (Cf. infr. 371. 1419.)

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

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

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

<sup>k</sup> Hence in the following passage of Plato, the play of words upon *σῶμα* and *σῆμα*, *ἀμύητους* (*suavis non initiatus*) and *ἀμύητους* (*rimosos, in imo dehiscentes, ab a privativa et mō claudo*), &c. ὅπερ ἤδη του ἔγωγε καὶ ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τέθναμεν, καὶ τὸ μὲν σῶμά ἐστιν ἡμῶν σῆμα, τῆς δὲ ψυχῆς τοῦτο ἐν ᾧ αἱ ἐπιθυμῖαι εἰσι τυγχάνει ὅν οἶον ἀναπέθεισθαι καὶ μεταπίπτειν ἄνω κάτω, καὶ τοῦτο ἔρα τις μυθολογῶν κομψῶς ἀνὴρ, Ἰσῶς Σικελὸς τις ἢ Ἰταλικὸς, παράγων τῷ ὄνματι διὰ τὸ πιθανόν τε καὶ πιστικὸν ὀνόμασε πίθον, τοὺς δὲ ἀνόητους ἀμύητους. τῶν δ' ἀμύητων τοῦτο τῆς ψυχῆς οὐ αἱ ἐπιθυμῖαι εἰσι, τὸ ἀκόλαστον αὐτοῦ καὶ οὐ στεγανόν, ὡς τετρημένος εἴη πίθος, διὰ τὴν ἀπληστίαν ἀπεικάσας. *Socrates ap. Plat. in Gorgia, 493, a. Cf. Cratyl. 400, c. See further on this hatred of the body, Iamb. Vit. Pyth. XIV. 65. XXVIII. 153. XXXII. 228. XXXIV. 245. ejusd. Adhort. pp. 30. 136. 186-8. 198. 202. Symbol. 15. 23, 24. See also Rittershuis's notes in Porphyry's Vit. Pyth. 242. 264-5. Laert. VIII. 31. It was, probably, to meet this charge of body-hatred and neglect, that Xenophon composed his chap. 12. book 3. of his Memorabilia.*

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

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

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

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

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

Ἐβγῶνε Μιλήτου, τρίποδος περὶ Φοῖβον ἐρωτῆς;  
τίς σοφίη πάντων πρώτος; τούτου τρίποδ' αὐδῶ.

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

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

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

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

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

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

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

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

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

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

οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,

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

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

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

ρ Καὶ Ἀριστοφάνης αὐτὸν κωμῶδει, ὡς τὸν ἦπτα λόγον κρείττω ποιοῦντα· καὶ γὰρ πρῶτος (ὡς φησι καὶ Φαβιρίος ἐν παντοδαπῇ ἱστορίᾳ) μετὰ τοῦ μαθητοῦ Αἰσχίνου ῥητορεύειν ἐδίδαξε· λέγει δὲ τοῦτο καὶ Ἰδομενεὺς ἐν τοῖς περὶ τῶν Σωκρατικῶν. I. 20.

σ The expression of Xenophon deserves notice. "Ἦδῶσαν δὲ Σωκράτη . . . τοῖς διαλεγόμενοις αὐτῶ πασι χράμενον ἐν τοῖς λόγοις ὅπως βοῦλοιοτο. Mem. I. 2. 14.

λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

100

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

following 7 words : ὦ φίλε Πᾶν τε καὶ ἄλλοι ὅσοι τῆδε θεοί, δοίητέ μοι καλῶ γενέσθαι τάνδοθεν ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναι μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν. τὸ δὲ χρυσοῦ πλῆθος εἶη μοι ὅσον μήτε φέρειν μήτε ἄγειν δύναιτ' ἄλλος ἢ σὸφρων. (That the poet has not here so much wilfully belied Socrates in the noblest part of his character, as in the necessity of generalizing his picture he has applied to him what belonged to the sophists generally, see *infr.* 1099.)

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

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

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

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

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

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

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

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

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

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

τοὺς ὠχρῶντας, τοὺς ἀνυποδήτους λέγεις<sup>1</sup>

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

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

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

Ib. ἀνυποδήτους. Antiphon ap. Xenoph. Memor. I. 6. 2. Ὁ Σωκράτει, ἐγὼ μὲν ᾤμην τοὺς φιλοσοφούντας εὐδαιμονεστέρους χρεῖν γίνεσθαι· σὺ δὲ μοι δοκεῖς τάναντία τῆς σοφίας ἀπολελανκέαι. Ζῆς γοῦν οὕτως, ὡς οὐδ' ἂν εἰς δούλος ὑπὸ δεσπότην διατῶμενος μείνειε· σιτία τε σιτῆ καὶ ποτὴ πίνειν τὰ φανλότατα, καὶ ἱμάτιον ἡμφίσειαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρουσ τε καὶ χειμῶνι· ἀνυπόδητός τε καὶ ἀχίτων διατελείς. Are we to go to a more distant scene than Sparta for the origin of this practice in the Socratic school? The following quotations would serve to indi-

ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

105

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

τοιούτους πρῶαν τις ἀφίκετο Πυθαγορίκτας,  
ὠχρὸς, κἀνυπόδατος· Ἀθηναῖος δ' ἔφαιτ' ἤμεν.

For further illustrations of the word, see Plato's Protag. 321, c. Phædr. 229, a. Conviv. 173, b. 203, c. 2 Rep. 372, a. Phædon. 64, d. (where see Wyttenbach's note.) Athen. IV. 163, e. Di. La. de Diogene VI. 31. Lucian VII. 44. Alciphron. lib. I. ep. 3.

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

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

<sup>1</sup> It is easy to see whence the commencement of another epistle of the same writer is concocted: Εἰ πατρώξεις, ὦ παῖ, καὶ τὰ μὰ φρονεῖς, χαίρειν τοὺς ἀλαζῶνας ἐκείνους τοὺς ἀνυπόδητους καὶ ὠχρῶντας, οἱ περὶ τὴν Ἀκαδημίαν ἀλνδοῦνται, βιωφελές μὲν οὐδὲν οὐδὲ πράττειν δυνάμενοι, οὐδὲ εἰδότες, τὰ μετέωρα δὲ πολυπραγμονεῖν ἐπιτηδεύοντες ἔσας, κ. τ. λ. Lib. III. ep. 14.

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

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

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

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

Ib. νήπιον (*νή-ἔπος*) Gl. μωρόν.

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

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

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

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

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

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

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

τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα.  
 τούτου τὸν ἕτερον τοῖν λόγῳ, τὸν ἥττονα, 115

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

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



νικᾶν λέγοντά φασι τὰδικώτερα.

ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,

ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν

οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ιδεῖν 120

τοὺς ἰππέας τὸ χρῶμα διακεκναισμένος.

ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,

οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·

116. λέγοντα τὰδικώτερα = τὰδικώτατα.

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

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

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

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

χρῶμα, ἐστὶ ποιότης σώματος ὁρατή.

Οἱ Πυθαγορικοὶ χροῖαν ἐκάλουν τὴν ἐπιφάνειαν τοῦ σώματος.

Ἐμπεδοκλῆς τὸ τοῖς πόροις τῆς ὀψεως ἐναρμόττων.

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

Ζήνων ὁ Στωϊκὸς τὰ χρώματα πρῶτους εἶναι σχηματισμοὺς τῆς ὕλης.

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

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

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

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

ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

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

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

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

ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι

αὐτὸς βαδίζων ἐς τὸ φροντιστήριον.

πῶς οὖν γέρων ὦν κάπιλήσμων καὶ βραδὺς 130

λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι;

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

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

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

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

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

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

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

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

130. Another pause on the part of Strepsiades.

131. σχινδάλαμος, Att. for σκινδάλαμος. prop. a piece of wood, split and sharpened at the end; metaph. sharp, subtle inventions. *Ran.* 818. σχινδαλάμων παραξόνα, (where see Thiersch). *Alciph.* III. 64. Ὁ μὲν Κρίτων ὑπ' ἀνοίας καὶ ἀρχαιότητος τρόπου τὸν υἱὸν εἰς φιλοσόφου φοι-

ιτητέον. τί ταῦτ' ἔχων στραγγεύομαι,  
 ἀλλ' οὐχὶ κόπτω τὴν θύραν ; παῖ, παιδίον.  
 ΜΑ. βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν ;  
 ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν. 135

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

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

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

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

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

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

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

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

ΜΑ. ἀμαθῆς γε νῆ Δί', ὅστις οὕτως σφόδρα

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

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

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

λείος ὡς περ ἔγγελος, χρυσοῦς ἔχων κικίνους.

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

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

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

ἀπεριμερίμνως την θύραν λελάκτικας  
καὶ φροντιδ' ἐξήμβλωκας ἐξευρημένην.

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

1b. οὐτωςὶ σφόδρα. Bergler compares Plut. 1101. σὺ τὴν θύραν ἔκοπτες οὐτωςὶ σφόδρα;

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

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

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

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

σοφὸν γὰρ ἐν βούλευμα τὰς πολλὰς χέρας  
νικᾷ: σὺν ὄχλῳ δ' ἀμαθία μείζον κακόν.

Antiop. fr. 31.

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

stance, where it signifies, he says, a *thought*, or, as the progress of the text shews, the *solution of a problem*. As the feeling of *care* and *concern* appears to have been the commonest meaning attached to the word φροντις, so in the word φροντίζω he says we are to look generally for a similar sense. As a proof of this, besides a passage from the writings of Aristophanes (Lysist. 914.), he adduces an instance from the Memorabilia (I. 1. 11.): ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μαραινόντας ἐπέδεικνε. A less common sense of the word he finds in a passage of the same work, where Socrates, conversing with the beautiful Theodotē (III. 11.), terms her lovers, τοὺς φροντίζοντας σοῦ, or, as Ernesti translates, *qui tui studiosi sunt*: but its least common sense he thinks to be that which the Aristophanic Socrates gives it in the scene with Strepsiades, where it is more than once used for *to meditate*, *to think with effect and exertion*. In this toilsome and troubled mode of thinking, Wieland appears to see a new and ridiculous use of the word φροντίζω, such a mode of thinking about things as, he observes, suited neither the light and frivolous character of the lively and sensual Athenians themselves, nor our author's own way of looking at things; and the Socratic φροντίζω is accordingly considered as the act of a man, who has his head full of nothing but crotchets, freaks, fancies, and whims.—The learned writer next pursues the words φροντιστής and φροντιστήριον through the lexicographers; but it would far exceed our limits to follow him in his researches. The result of his inquiries is, that so pedantic a term as the former was never applied to the philosophers of the Ionian, the Italian, or the Eleatic school, or to any of the sophists, whose names and reputation then filled Greece. He accordingly considers both φροντιστής and φροντιστήριον, as terms coined by the poet for the purpose of fixing ridicule on the Socratic school; and as a proof that he succeeded in his purpose, he instances the passage in the Xenophontic Banquet, which will be found in a following note (infr. 264.). Some of these positions of Wieland have been combated by Welcker, who admits only of the word φροντιστήριον as a probable coinage of the poet, the other words, as he shews, occurring in b contemporary or other authors, too much in the same sense as that in which they are found in "the Clouds," to admit of the idea of a new, and that a ridiculous one being there attached to them. "What effect indeed," says the learned writer, "could have been produced by words of an arbitrary termination and by nicknames,

b Welcker quotes from contemporary, or nearly contemporary writers, the following instances; which, however, might be much enlarged. Æsch. Agam. 1541. ἀμηχανῶ φροντίδων στερηθῆς | εὐπάλαμον μέμνηται. | Choeph. 193. διφροντις. 600. ὑποπτεροῖς φροντίαι δαίς. Pers. 140. φροντίδα βαθίβουλον. Xen. Cyrop. I. 6. 42. ἐκφροντίζω ἀφροντιστῶς. Xen. Mem. I. 4. 17. τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ δύνασθαι φροντίζω, τὴν δὲ τοῦ θεοῦ φροντισίω μὴ ἰκανὴν εἶναι. III. 10. 4. οἱ φροντίζοντες. IV. 8. 5. φροντίσαι τῆς ἀπολογίας. Ejust. Apol. 15. φροντίσω, πότερα θεὸν σε εἶπω ἢ ἄνθρωπον. Xen. Mem. IV. 7. 6. δῶς δὲ τῶν οὐρανίων φροντιστὴν γίγνεσθαι ἀπέτρεπον. Æschin. Socrat. φροντιστῆς καὶ ὑπὲρ ἡμᾶς τοὺς πολλοὺς τῷ νόῳ διαφέρων. Eurip. Med. 1223. μεμνηταὶ λόγων. Xen. Mem. μεμνῶν εἶρεν.

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

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

ΣΤ. σύγγνωθί μοι "τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν."

ἀλλ' εἶπέ μοι τὸ πρᾶγμα τοῦξημβλωμένον.

140

ΜΑ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσι λέγειν.

ΣΤ. λέγε νυν ἔμοι θαρρῶν· ἐγὼ γὰρ οὐτοσί

ἦκω μαθητῆς εἰς τὸ φροντιστήριον.

ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.

ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης

145

ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας·

δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὄφρυν

ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

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

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

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

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

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

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

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

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

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

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

Ib. περιέφυσαν, (Od. XIX. 416. μήτηρ περιφύσ' Ὀδυσσῆ.)

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

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

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

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

158. ὀπότερα for ὀποτέρως. See Heind. in Plat. Gorg. §. 54.

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

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

ΣΤ. τί δῆτ' ἐκέινος εἶπε περὶ τῆς ἐμπίδος; 160  
 ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος  
 στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν  
 βία βαδίζεω εὐθὺ τούρροπυγίου  
 ἔπειτα κοῖλον πρὸς στενῶ προσκείμενον  
 τὸν προκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος. 165  
 ΣΤ. σάλπιγξ ὁ προκτός ἐστὶν ἄρα τῶν ἐμπίδων.  
 ὁ τρισμακάριος τοῦ διεντερεύματος.  
 ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην  
 ὅστις δίδοι τούντερον τῆς ἐμπίδος.  
 ΜΑ. πρῶν δέ γε γνώμην μεγάλην ἀφηρέθη 170

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

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

167. διεντερεύμα (έντερον). Schol. τοῦ ἐρωτήματος τοῦ περὶ τοῦ έντέρου. Schneid. Pass. "a comic word, as if we were to say Darnsichtigkeit, instead of Scharfsichtigkeit."

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

168. φεύγων, reus, ἀποφύγοι δίκην, absolvetur.

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

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

ὑπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον; κάτειπέ μοι.  
ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοῦς

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

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

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

καὶ τὰς περιφορὰς, εἴτ' ἄνω κεκηνότος  
ἀπὸ τῆς ὀροφῆς νύκτωρ γαλειώτης κατέχευεν.  
ΣΤ. ἦσθην γαλειώτη καταχέσαντι Σωκράτους.] 175  
ΜΑ. ἐχθὲς δέ γ' ἡμῖν δείπνον οὐκ ἦν ἐσπέρας.  
ΣΤ. εἶεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο;  
ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν,  
κάμψας ὀβελίσκον, εἶτα διαβήτην λαβῶν,

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

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

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

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

Ib. ἐσπέρας. Cf. nos in Ach. 560.

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

Ib. πρὸς τάλφιτα. infr. 626. τί δέ μ' ὀφελήσουσ' οἱ ῥυθμοὶ πρὸς τάλφιτα;

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

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

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

179. εἶτα διαβήτην λαβῶν. "ubi ὄς, optime gl. Harlei. 5. quum sensus sit, διαβήτην χρώμενος. Anaxandrides Stobæi 39=40. ὅστις λόγους παρακαταθήκην γὰρ λαβῶν." PORS.

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

ἐκ τῆς παλαιστρας θοιμάτιον ὑφείλετο.

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

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

180. παλαιστρας. The fondness of Socrates for these places of resort is evinced in the beautiful introduction to Plato's Charmides, where his master is thus made to speak of himself. Ἦκον μὲν τῇ προτεριάῳ ἐσπέρας ἐκ Ποτιδαίας ἀπὸ τοῦ στρατοπέδου, οἷον δὲ διὰ χρόνου ἀφυγμένως ἀσμένως ἤμῃ ἐπὶ τὰς ξυνήθειαι διατριβᾶς. καὶ δὴ καὶ εἰς τὴν Ταυρέου παλαιστραν τὴν καταντικρὺ τοῦ τῆς βασιλικῆς ἱερῶν εἰσῆλθον, καὶ αὐτόθι κατέλαβον πᾶν πολλοὺς, τοὺς μὲν καὶ ἀγνώτας ἐμοί, τοὺς δὲ πλείστους γνωρίμους.

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

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

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

Hermann's Nubes, p. 280.

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

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

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

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

*c* The learned Süvern, in his "Essay on the Clouds," takes a different view of the matter. After acknowledging the great difficulty connected with these three verses, and after entering into some philological remarks on the wording of them, Mr. S. comes to the following conclusion as to their sense: "This providing of a meal the teacher treats as a problem to be solved on mathematical principles: his first step is to take up some ashes—not sand or dust, and strew them, not upon the earth, but upon the hearth; he then takes a roasting-spit, but instead of sticking thrushes, or other eatables upon it, as Dicaeopolis does in 'the Acharnians,' he bends it into a circular form, and brings out an unexpected solution of his problem, not by producing a roasted joint, but a cloak which might be bartered for one, catching hold of it by the spit, and filching it out of the palaestra. We have thus a double contrivance for getting a dinner, and for a display of mathematical knowledge; and as the result has no immediate connexion with either, and is at the same time totally unexpected, we have an instance of that comic turn, which so frequently occurs in Aristophanes, and which is designated by the term *παρ' ὑπόνοιαν*, coupled, as it is here, likewise with another, called *παρὰ προσδοκίαν*. . . . The practical use to which the schoolmaster had, according to the scholar's account, with such surprising agility, turned the roasting-spit, as soon as he had bent it into the shape of a geometrical instrument, would naturally give to Strepsiades the fullest conviction of the value of the studies pursued in the school of Sophistry; and it makes such a strong impression on him, that he exclaims with astonishment, 'This is, indeed, a cut above Thales!'" p. 21.

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

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

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

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

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

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

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

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

ἀ' Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία ;  
 ΜΑ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἰκέλαι ;

185

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

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

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

$f$  That these had attracted the attention of the ancients, see Bruck. I. —. Lyell's Geol. I. 9.

$\S$  See Quart. Rev. Vol. XXII. Art. 9. On the state of Female Society in Greece.

$b$  In Athens, where nicknames abounded, Chærephon had been named "the Bat," in allusion to his swarthy complexion. He has here been invested with wings, to give him a little preeminence over the rest of the Socratic school.



ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.

ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί;

ΜΑ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤ. βολβοὺς ἄρα

ζητοῦσι. μή νυν τουτογὶ φροντίζετε? 190

ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί.

τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;

ΜΑ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ἀλλ' εἰσιθ', ἵνα μὴ κείνος ἡμῖν ἐπιτύχη.

187. Cf. nos in Eq. 378.

189. βολβοὺς, trifles. If the text makes us merry at the expense of the philosophers, let the following illustration of the word now before us, remind us also of the deep obligations under which their precepts so often lay us. Καθάπερ ἐν<sup>h</sup> λιμένι, τοῦ πλοίου καθορμισθέντος, ἂν ἐξέλθῃς ὑδρεῦσασθαι, ὁδοῦ μὲν πάρεργόν ἐστι, καὶ κοχλίδιον ἀναλέξασθαι, ἢ βολβάριον· τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον, καὶ συνεχῶς ἐπιστρέφεται, μήτοι σε ὁ κυβερνήτης καλέσῃ· κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένους ἐμβληθῆς, ὡς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν<sup>i</sup> κωλύσει. Ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον, ἀφείς ἐκεῖνα πάντα, μηδὲν ἐπιστρέφόμενος· ἐὰν δὲ γέρων ᾦς, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακρὰν, μήποτε καλοῦντος ἐλλίπῃς. Epicteti Encheir. 12.

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

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

193. ἐρεβοδιφῶν (ἐρεβος, διφῶ), pry into the darkness. Gl. ἐρευνοῦσι τὰ ὑπὸ—Bergler compares Theophyl. ep. 22. οὔτε φλέβας χρυσοῦ μεταλλουργοὶ ἀνιχνεύοντες, οὔτε φρεωρῶχοι τὰ τῆς γῆς ἐρεβοδιφῶντες ἀπόρητα ὀφθαλμοῦς ὑδάτων ἀναζητοῦντες θεάσασθαι, οὕτω περὶ τὴν εἰσποδῆσιν ἀποδῶσιν, ὡς ἐγὼ ἐσκινδαλάβιζον ἅπαντα εἴ πο τὸν Ἀγχιλαῶν ἦν με θεάσασθαι.

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

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

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

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

ΜΑ. ἀλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν ἄερα

ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.

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

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

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

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

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

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

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

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

ΜΑ. Ἀστρονομία μὲν αὐτή. ΣΤ. τουτὶ δὲ τί; 200  
 ΜΑ. Γεωμετρία. ΣΤ. τουτ' οὖν τί ἐστὶ χρήσιμον;

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

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

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

ΜΑ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τὴν κληρουχικήν;

καὶ ἀφαιρέσεις ἀνάγκη ἔχουσι πᾶσαν ἐπιμετρεῖν ἢ ἐνέμοντο γῆν Αἰγυπτίων οἱ λόγιοι' διὸ καὶ γεωμετρία ὠνόμασται. Laert. de eodem, VIII. 11. τοῦτον καὶ γεωμετρίαν ἐπὶ πέρας ἀγαγεῖν, Μοίριδος πρῶτον εἰρόντος τὰς ἀρχὰς τῶν στοιχείων αὐτῆς.

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

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

ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστείον λέγεις.  
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.  
ΜΑ. αὕτη δὲ σοὶ γῆς περίοδος πάσης. ὄρᾳς; 205  
αἶδε μὲν Ἀθῆναι. ΣΤ. τί συ λέγεις; οὐ πείθομαι,  
ἐπεὶ δικαστὰς οὐχ ὀρῶ καθημένους.

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

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

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

205. περίοδος (points to a large map). Herodot. V. 49. Ἀπικνεύεται δ' ὦν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένης ἔχοντος τὴν ἀρχήν. τῷ δὲ ἐς λόγους ἦτε, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πινάκα, ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέμνητο, καὶ θαλάσσια τε πάσα, καὶ πόταμοι πάντες. Id. IV. 36. γελῶ δὲ ὄρεων γῆς περιόδους γράψαντας πολλοὺς ἤδη κ. τ. λ. Aelian. III. 28. Ὀρῶν ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονοῦντα ἐπὶ τοῖς ἀγροῖς, ἦγαγεν αὐτὸν ἐπὶ τῷ τόπον, ἐνθα ἀνέκειτο πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τὴν Ἀττικὴν ἐνταῦθα ἀναζητεῖν. Ὡς δὲ εἶρε, προσέταξε τοὺς ἀγροὺς τοὺς ἰδίου διαβρῆσαι. Τοῦ δὲ εἰπόντος, ἀλλ' οὐδαμοῦ γεγραμμένοι εἰσίν. Ἐπὶ τοῦτοις, εἶπε, μέγα φρονεῖς, οἷπερ οὐδὲν μέρος τῆς γῆς εἰσίν; Theophrast. ap. Laert. V. 52. Anaximander ap. eund. II. 2. Ib. σοὶ redundant.

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

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

ΜΑ. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.  
ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται;  
ΜΑ. ἐνταῦθ' ἔνεισιν. ἢ δέ γ' Εὐβοί', ὡς ὄρᾳς, 210  
ἠδὲ παρατέταται μακρὰ πόρρω πάνν.  
ΣΤ. οἶδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.  
ἀλλ' ἢ Λακεδαίμων ποῦ ἔστιν; ΜΑ. ὅπου ἔστιν;  
αὐτή.

ΣΤ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνν φροντίζετε,  
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνν. 215  
ΜΑ. ἀλλ' οὐχ οἶόν τε νῆ Δι'. ΣΤ. οἰμῶξεσθ' ἄρα.  
φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;

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

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

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

214. πάνν Rav. Dind. μέγα Br. Herm.

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

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

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

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

Οὐ γέγονε μετὰ Σόλωνα κρείττων οὐδὲ εἰς  
Ἀριστοκίον νομοθέτης. τὰ τ' ἄλλα γὰρ  
νενομοθέτηκε πολλὰ καὶ παντοῖα δὲ,  
νυνὶ τε κωνὸν εἰσφέρει νόμον τινὰ  
χρυσόν· τὸ μὴ πωλεῖν ἐτι καθημένους  
τοὺς ἰχθυοπώλας, διὰ τέλους δ' ἔστηκότας.

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

ἴθ' οὗτος, ἀναβόησον "αὐτόν" μοι μέγα.

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

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

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

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

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

ἔτ' εἰς νέωτά φησι γράψαι, κρεμαμένους  
καὶ θάπτον ἀποπέμψουσι τοὺς ἀνοούμενους,  
ἀπὸ μηχανῆς πωλοῦντες, ὡς περ οἱ θεοί.  
Alexis ap. Athen. VI. 226, b.

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

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

ΣΤ. ὦ Σώκρατες,

ὦ Σωκρατίδιον. ΣΩ. τί με καλεῖς, ὠφήμερε;

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

Ib. ἴθ' οὗτος. "vim excitandi habet οὗτος et αὐτή, ut interjectiones." Thiersch ad Plat. 434. Cf. nos in Vesp. 903.

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

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

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

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

v Hence the language of Antisthenes in Xenophon's Banquet: Καὶ μὴν καὶ τὸ ἀβρότατόν γε κτήμα, τὴν Σχολὴν αἰεὶ δρᾶτέ μοι παρούσαν, ὥστε καὶ θεάσασθαι τὰ ἀξιοθέατα, καὶ ἀκούειν τὰ ἀξιάκουστα· καὶ (ὅ πλείστον ἐγὼ τιμῶμαι) Σωκράτει σχολάζων συνδημερέειν. IV. 44. See also Plat. in Theæt. 172, c.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα  
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα.  
εἰ δ' ἂν χαμαὶ τᾶνω κάτωθεν ἐσκόπουν, 230  
οὐκ ἂν ποθ' εὔρον· οὐ γὰρ ἀλλ' ἡ γῆ βία  
ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.

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

Lucret. V. 1190.

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

228. νόημα, *the thinking power.* Il. XIX. 218. Od. XX. 346. Cf. Brucker de Seeta Elect. II. 235.

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

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

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

πάσχει δὲ ταῦτό τοῦτο καὶ τὰ κάρδαμα.

ΣΤ. τί φῆς;

ἢ φροντίς ἔλκει τὴν ἰκμάδ' εἰς τὰ κάρδαμα; 235

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

ἵνα με διδάξης ὥνπερ οὔνεκ' ἐλήλυθα.

ἄγνωμον αὐτῶν (philosophorum sc.) καὶ παντελῶς τετυφωμένον, τὸ περὶ τῶν οὕτως ἀδήλων λέγοντας . . . μύθρον μὲν εἶναι τὸν ἥλιον, κατοικεῖσθαι δὲ τὴν σελήνην, ὑδατοποιεῖν δὲ τοὺς ἀστέρας, τοῦ ἡλίου καθάπερ ἰμονιά τινι τὴν ἰκμάδα ἐκ τῆς θαλάσσης ἀνασπώντος.

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

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

Ib. ταῦτό τοῦτο. See Elnsley's Review of Hermann's Supplices, Classical Journal XVI. 437.

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

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

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

<sup>s</sup> The origin of most such eccentric opinions is put by the acute Lucian into the mouth of his Pythagoras, when speaking as a cock: ἐώραν ὅτι εἰ μὲν τὰ συνήθη, καὶ ταῖα τοῖς πολλοῖς νομίζοιμι, ἤκιστα ἐπισπάζομαι τοὺς ἀνθρώπους ἐς τὸ θαῖμα· ὅσῳ δὲ ἂν ξενίζοιμι, τοσοῦτω καινότερος φῆμιν αὐτοῖς εἶσεσθαι. διὰ τοῦτο καινοποιεῖν εἰλόμην, ἀπὸρρητον ποιησάμενος τὴν αἰτίαν, ὡς εἰκάζοντες ἄλλοι ἄλλως, ἅπαντες ἐκπλήττωνται, καθάπερ ἐν τοῖς ἀσαφείσι τῶν χρησμῶν. VI. 317.

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

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων

ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι. 240

ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;

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

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

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

240. ἄγομαι, φέρομαι, bona mea diripiuntur.

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

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

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

ΣΤ. νόσος μ' ἐπέτριψεν ἰππικῆ, δεινὴ φαγεῖν.  
 ἀλλά με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγου,  
 τὸν μηδὲν ἀποδίδοντα. μισθὸν δ' ὄντιν' ἂν  
 πράττη μ' ὁμοῦμαι σοι καταθήσειν τοὺς θεοὺς. 245  
 ΣΩ. ποίους θεοὺς ὁμεί σύ; πρῶτον γὰρ θεοὶ  
 ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤ. τῶ γὰρ ὄμνυτ'; ἦ

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

243. τὸν ἕτερον = τὸν ἥττω apparently; nearly equivalent therefore  
 to θάτερον in the following instances: Plat. Euthyd. 280, e. πλείον  
 γὰρ πού, οἶμαι, θάτερόν (malum Heind.) ἔστιν, εἴαν τις χρήται ὀφῶν  
 μὴ ὀρθῶς πράγματι ἢ εἴαν εἶ. 297, d. ὁ δ' ἐμὸς Ἰδλεως Πατροκλῆς  
 εἰ ἔλθοι, πλεόν ἂν θάτερον ποιήσειεν (rem magis etiam perditurus est).  
 Dem. 597, 4. ὅσα . . τῇ πόλει . . νῦν ἔστιν ἀγαθὰ ἢ θάτερα. Cf. Plat.  
 in Phaedon. 114, e. Sophist. 227, e. Isoc. 389, c. Xen. Cyrop. V.  
 p. 310.

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

245. ὁμοῦμαι . . . τοὺς θεοὺς. So infr. 792. ὄμοσας νυνὶ Δία. Vesp.  
 1046. ὄμνυσιν τὸν Διόνυσον. Thes. 274. Av. 520. Ran. 1469. He-  
 rodot. IV. 172. ὄμνυσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους. Plat.  
 Phædr. 236, e. ὄμνυμι γὰρ σοι—τίνα μέντοι, τίνα θεῶν; Xen. (Econ. 4.  
 24. ὄμνυμι σοι τὸν Μίθρην. Laert. de Zenone VII. 32. ὄμνυε δὲ (φασί)  
 καὶ κάππριν, καθάπερ Σωκράτης τὸν κίνα. Hierocles in aureum Carn.  
 p. 225. ἔπειτα καὶ ὁ ὄρκος αὐτῶ (Pythagoreo sc) γίνεται δόγμα, ὅτι τὸν  
 διδάσκαλον τῆς ἀληθείας οὕτω δεοὶ τιμᾶν, ὡς καὶ ὄμνυται αὐτόν.

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

<sup>u</sup> Something like the same sort of equivoque occurs in the Frogs, where Diony-  
 sus addresses Euripides, previously to the contest between the latter and Æschyl-  
 us.

Διον. ἴθι νυν ἐπιθῆς δὴ καὶ σὺ λιβανωτόν. Εὐρ. καλῶς.

ἕτεροι γὰρ εἰσιν οἷσιν εὐχόμεαι θεοῖς.

Διον. ἴθιοί τινές σοι, κόμμα καινόν; Εὐρ. καλὸν μάλα.

Διον. ἴθι νυν προσεύχου τοῖσιν ἰδιώταις θεοῖς. 887.

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

σιδαρείουσιν, ὥσπερ ἐν Βυζαντίῳ;  
 ΣΩ. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς  
 ἄττ' ἔστιν ὀρθῶς; ΣΤ. νῆ Δί', εἴπερ ἔστι γε. 250  
 ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,  
 ταῖς ἡμετέραισι δαίμοσιν; ΣΤ. μάλιστά γε.  
 ΣΩ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.  
 ΣΤ. ἰδοὺ κάθημαι. ΣΩ. τουτοῖ τοῖνυν λαβὲ  
 τὸν στέφανον. ΣΤ. ἐπὶ τί στέφανον; οἴμοι, Σώ-  
 κρατες, 255

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

The Scholiast quotes the following illustration from Plato's Peri-  
 ander:

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

250. ἄττ' ἔστιν ὀρθῶς. Cf. infr. 634. Eq. 1027. ἐμοὶ γὰρ ἔστ' ὀρ-  
 θῶς περὶ τούτου τοῦ κυνός. Plat. Euthyp. 2, d. ὀρθῶς γὰρ ἔστι τῶν νέων  
 πρῶτον ἐπιμελεῖσθαι (where see Stalbaum).

Ib. εἴπερ ἔστι, if it is possible.

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

253. σκίμπος, ποδός (σκίμπω, πούς), like the ὀκλαδίας (Eq. 1384.),  
 a folding stool, also a reposing bed for travellers, (who as they  
 lay on it could be carried as on a litter,) also for invalids and stu-  
 dents. Pass. That Socrates had a couch of this kind, we have his  
 own admission in the Protagoras of Plato. 310, c. καὶ ἅμα ἐπιψηλα-  
 φήσας τοῦ σκίμποδος ἐκαθίζετο παρὰ τοὺς πόδας μου. Lucian IX. 55.  
 γυναικείον λέγεις, καὶ μαλθακόν, ἐπὶ θρόνου καθίζεσθαι ἢ σκίμποδος.  
 Brucker de Tauro: "Vixit docuitque Athenis, idque non tantum  
 inter subsellia discipulorum, sed et inter accumbentium lectulos." II.  
 170.

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



ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.  
 ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους  
 ἡμεῖς ποιούμεν. ΣΤ. εἶτα δὴ τί κερδανῶ;  
 ΣΩ. λέγειν γενήσει τρίμμα, κρόταλον, παιπάλῃ.

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

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

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

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

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

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

ἀλλ' ἔχ' ἀτρεμί. ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γέ με· 260  
 καταπαττόμενος γὰρ παιπάλῃ γενήσομαι.  
 ΣΩ. εὐφημεῖν χρή τὸν πρεσβύτην καὶ τῆς εὐχῆς ὑπα-  
 κοῦειν.

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

Ib. κρόταλον (κρότος, κροτέω), prop. a rattle made of split reeds, a small bell, a tinned rat i. e. ΗΥΠΙ. Hom. XIII. 3. metaph. i *talkative fellow*. Eurip. Cycl. 154. οἶδ' ἰνδρα κρόταλον, δριμύ Σιτύφου γένος. Rhesus 498. ἔστι δ' αἰμυλώτατον κρότημ' Ὀδυσσεύς. Juvenal. Sat. VI. 441. (de feminis loquacibus) *Tot pariter pelves, tot tintinnabula dicas*.

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

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

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

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

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

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

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

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

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

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

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

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

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

Κορυφή δὲ θεῶν, κατ' Εὐριπίδην, ὁ περὶ χθον' ἔχων  
φαινὸς αἰθήρ.

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

Ὅρῃς τὸν ὑψοῦ, τόνδ' ἄπειρον αἰθέρα,  
καὶ γῆν περὶ ἔχουθ' ἐν ἀγκάλαις;  
τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ ὕ θεόν.

Eurip. in Excerpt. Stob. p. 115.

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

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

† In a similar spirit the comic poet Philemon:

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

Phil. Reliq. p. 338.

ἄρθητε, φάνητ', ὧ δέσπιναι, τῷ φροντιστῇ μετέωροι.  
 ΣΤ. μήπω μήπω γε, πρὶν ἂν τοῦτ' πτύξωμαι, μὴ κατα-  
 βρεχθῶ. 266  
 τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον'  
 ἔχοντα.

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

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

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

266. τοῦτ' (ἱμάτιον sc.).

Ib. πτύσειν, *to fold*. Laert. de Antisth. VI. 6. Διογένηι χιτῶνα ἀι-  
 τοῦντι, πτύσει προσέταξε θοιμάτιον.

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

ΣΩ. ἔλθετε δῆτ', ὧ πολυτίμητοι Νεφέλαι, τῶδ' εἰς ἐπί-  
 δεῖξιν  
 εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κά-  
 θησθε,  
 εἴτ' Ὀκeanοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε Νύμ-  
 φαις, 270  
 εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύτεσθε.  
 πρόχουσι,

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

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

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

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

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

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

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

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

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

Ib. ἀρύω and ἀρύτω, *to draw*. *Hes. Op.* 548. ὅς τε ἀρυσάμενος ποταμῶν ἀπὸ ἀναόντων. *Eurip. Hippol.* 208. πῶς ἂν δροσερὰς ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πῶμ' ἀρυσάιμην. *Plat. Phædr.* 253, a. κἂν ἐκ Διὸς ἀρύτωσιν, ὡσπερ αἱ Βάκχαι. *Lucian II.* 104. 195.

Ib. πρόχοος, ἢ (προχέω). *Att. πρόχους, dat. pl. πρόχουσι, (as βοῦς, βοῦσι), a vessel for drawing water*. *Hes. Theog.* 784. Ζεὺς δὲ τε Ἴριον ἔπεμψε θεῶν μέγαν ὄρκον ἐνεῖκα | τηλόθεν ἐν χρυσῇ προχῶφ πολυώνυμον ὕδωρ. *Eurip. Ion* 434. ἀλλὰ χρυσέαις | προχόοισιν ἐλθὼν εἰς ἀπορραντή-

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

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

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

272. Mimas, a mountain in Thrace.

274. Loud claps of thunder are here heard. These are succeeded by a solemn strain of music; after which a chorus of voices, apparently proceeding from a body of clouds, which float about on the side of mount Parnes. (infr. 316.) These clouds gradually assume the appearance of females of the most commanding aspect (307-336.), and subsequently occupy, like other choruses, the orchestra or empty space between the stage and the spectators (319.).

Ib. ἀέναος (ἀεὶ, νάω), poet. (ἀένναος, Ion. et poet.) for ἀείναος, ever-flowing. Hes. Op. 547. 735. Herodot. I. 93. 145. Simon. XVI. 11. Lucian VI. 306. Pythag. Aur. Carm. 47. ναὶ μὰ τὸν ἀμετέρα ψυχῆ παραδόντα· τετρακτὺν, | παγὰν ἀενάου φύσεως. Iambl. Adhort. 20. εὐλογίαν ἀένναον καὶ ἀεὶ ζῶσαν. Eurip. Pir. fr. 111, 1. περὶ ἀνάφ' ῥέυματι.

275. εὐάγητος = εὐάγης (ἀγω), easily moved.

276. Av. 1750. βαρναχέες . . . βρονταί.

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

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

Ib. σκοπιὰς, speculas Br. Vesp. 360. Herodot. II. 15.

280. ἀρδομέναν, nutrientem. HERM. Plat. in Phædr. 251, b. d. δεξάμενος γὰρ τοῦ κάλλους τὴν ἀπορροὴν διὰ τῶν ὀμμάτων, ἐθερμάνθη ἢ ἡ τοῦ πτεροῦ φύσις ἄρδεται. 255, d. ἄρδει τε καὶ ὄρμησε πτεροφυεῖν. Iamb. Vit. Pyth. XV. 66. ἀφ' ἧς ἀρδόμενος ὥσπερ καὶ τὸν τοῦ νοῦ λόγον εὐτακτούμενος. Ibycus ap. Athen. XIII 601, b. ἦρι μὲν αἱ τε Κυθῶνια μιλί-

z Ἐλεγον δὲ τὴν τετρακτὺν, πηγήν ἀενάου φύσεως, διὰ τὰ τέσσαρα στοιχεῖα, ἐξ ὧν πᾶσα φύσις ἐγκόσμιος συνίσταται. Nicetas in paragr.

καὶ ποταμῶν ζαθέων κελαδήματα,  
καὶ πόντον κελάδοντα βαρῦβρομον·  
ὄμμα γὰρ αἰθέρος ἀκάματον σελαγείται  
μαρμαρέαις ἐν αὐγαῖς.  
ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον 285

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

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

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

Αἰθέριον μὲν γὰρ σφε μένος πόντονδε διώκει,

Πόντος δὲ χθονὸς οὐδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς

Ἡελίου ἀκάματος, ὄδ' αἰθέρος ἐμβάλε δῖναις.

ap. Plut. (Wytttenb.) IV. 223.

Ib. σελαγείται, Schol. καταλάμπεται.

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

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

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

Ib. νέφος. Ἀναξιμένης, νέφη μὲν γίνεσθαι παχυνθέντος ὀπιπλείστον τοῦ αἴρος, μᾶλλον δ' ἐπισυναχθέντος ἐκθλίβεσθαι τοὺς ὄμβρους. Plut. de Pla-

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

ἀθανάτας ιδέας ἐπιδώμεθα  
τηλεσκόπῳ ὄμματι γαῖαν.

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

ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέ-  
του ;

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

ΣΩ. (*interrupting*) οὐ μὴ σκώψῃς μηδὲ ποιήσεις ἄπερ οἱ  
τρυγοδαίμονες οὗτοι, 291

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

286. ιδέα (ιδεῖν), *body*. Pl. 559. βελτίονες . . . καὶ τὴν γνώμην καὶ  
τὴν ιδεάν. Plat. Charm. 157, d. Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ  
ιδεᾷ ἐδόκει διαφέρειν. 175, d. τοιοῦτος ὦν τὴν ιδεάν καὶ πρὸς τούτῳ τὴν  
ψυχὴν σωφρονέστατος. Porph. de Pyth. 18. τὴν γὰρ ιδεάν εἶναι ἐλευθε-  
ριον. Br. ἀθανάτας ιδέας.

287. A versus Parmeniacus closing a series of daetylic verses.

Ib. τηλεσκόπος. Hes. Theog. 566. 569.

289. Addresses Strepsiadēs.

Ib. βροντῆς μυκησαμένης. Spanheim compares Æsch. Prom. 1081.  
βρυχία δ' ἤχῳ παραμυκᾶται | βροντῆς. See also Thiersch's Ranæ v. 570.  
Ib. θεόσεπτος (σέβομαι), *to be honoured as a god*.

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

Θεὸν νόμιζε καὶ σέβου, ζῆτει δὲ μή.  
πλείον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν ἔχεις.  
εἴ τ' ἔστιν, εἴ τ' οὐκ ἔστι μὴ βούλου μαθεῖν.  
ὡς ὄντα τοῦτον καὶ παρόντ' αἰεὶ σέβου.

Philemon. Rel. p. 340.

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

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

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

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

ΧΟ. παρθένοι ὄμβροφόροι,

ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν

Κέκροπος ὀψόμεναι πολυήρατον'

295

οὐ σέβος ἀρρήτων ἱερῶν, ἵνα

μυστοδόκος δόμος

ἐν τελεταῖς ἀγίας ἀναδείκνυται,

(which requires no explanation to those acquainted with the origi-  
nal effusions of the comic stage,) Welcker, if I recollect rightly, sup-  
poses to be here put into the mouth of Socrates, as a sort of plea-  
sant compensation for the term *κακοδαίμων*, which had been unspar-  
ingly applied to him by Eupolis and others, as well as Aristophanes.

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

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

294. λιπαρὰν, *bright, splendid*.

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

297. μυστοδόκος (μύστης, δέχομαι), δόμος, " *sacellum templi Eleu-  
sini*, in quo initiatio fiebat." Schutz.

298. τελετή (τελέω). Into the nature of these τελεταί, and the  
formulae observed in them, considerable insight is afforded by the  
curious and entertaining account given by Lucian of that arch-  
deceiver, Alexander of Aboni-castrum. This person, like Apollonius  
of Tyana, had evidently formed himself on the model of Pytha-  
goras, a man unquestionably of prodigious talents, and, it may be,  
of some virtues, but unquestionably also an egregious impostor. But  
to come to the basest of his imitators. Having narrated some of  
the earlier exploits of his hero, Lucian proceeds to observe : *Καὶ πρὸς  
μὲν τὰς ἐν τῇ Ἰταλίᾳ, ταῦτα καὶ τὰ τοιαῦτα προσεμηχανάτο. τελετὴν τε γάρ  
τα συνίσταται, καὶ δαδουχίας, καὶ ἱεροφαντίας, τριῶν ἐξῆς αἰεὶ τελουμένων  
ἡμερῶν. καὶ ἐν μὲν τῇ πρώτῃ, πρόρρησις ἦν, ὡς περ' Ἀθήνησι, τοιαύτη " εἴ  
τις ἄθεος, ἢ Χριστιανὸς, ἢ Ἐπικουρείος, ἤκει κατάσκοπος τῶν ὀργίων, φευ-  
γέτω " οἱ δὲ πιστεύοντες τῷ θεῷ, τελείσθωσαν τύχη τῇ ἀγαθῇ." εἴτ' εὐθύς  
ἐν ἀρχῇ ἐξέλασις ἐγίγνετο. καὶ ὁ μὲν ἠγείτο, λέγων, " ἔξω Χριστιανούς." τὸ  
δὲ πλῆθος ἅπαν ἐπεφθέγγετο, " ἔξω Ἐπικουρείους." εἶτα Λητοῦς ἐγίγνετο  
λοχεία, καὶ Ἀπόλλωνος γουαί, καὶ Κορωνίδος γάμος, καὶ Ἀσκληπίου ἐτίκτετο.  
ἐν δὲ τῇ δευτέρᾳ <sup>c</sup> Γλυκῶνος ἐπιφάνεια καὶ γένεσις τοῦ θεοῦ. Τρίτῃ δὲ*

c Glycon, a new Æsculapius, fabricated by Alexander.

οὐρανόις τε θεοῖς δωρήματα,  
 ναοί θ' ὑπερεφεῖς καὶ ἀγάλματα, 300  
 καὶ πρόσοδοι μακάρων ιερώταται,  
 εὐστέφανοί τε θεῶν θυσία θαλία τε,  
 παντοδαπαῖς ἐν ὥραις,

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

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

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

300. ὑπερεφεῖς (ἐρέφω), Gl. ὑψηλοί. II. V. 213. ὑπερεφεῖς μέγα δῶμα.  
 Ib. ἀγάλματα (ἀγάλλειν), *deorum simulacra*.

301. πρόσοδοι=προσαγωγὰι et πομπαί. Solemn processions to a  
 temple, accompanied by music and song. Cf. Pac. 306. Av. 854.  
 Lucian III. 66. ἢ μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πράττουσι, καὶ ταῖς  
 ἑορταῖς, καὶ προσόδοις τῶν θεῶν. VI. —. προσόδοις καὶ θυσίαις γεραί-  
 ροντες.

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

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

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

<sup>4</sup> A superstitious Roman senator, who had been cajoled into a marriage with  
 the daughter of Alexander, which daughter the latter (another Endymion) pre-  
 tended to have been born to him from the Moon.

ἤρι τ' ἐπερχομένῳ Βρομία χάρις,  
 εὐκελάδων τε χορῶν ἐρεθίσματα, 305  
 καὶ Μοῦσα βαρύβρομος αὐλῶν.

ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ', ὦ  
 Σώκρατες, αὐται  
 αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἠρῶναί τινές  
 εἰσιν;

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

αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι

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

Ib. Βρομία χάρις. *Bacchi festivitas*.

305. εὐκελάδος. Eurip. Bacch. 160. εὐκελάδος λῶτος. Opprian  
 Cynege. III. 283. τύμπανον εὐκελάδων.

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

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

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

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

Ib. γνώμην. Gl. ἐνθυμήματα. In this sense, its compound form  
 is perhaps to be understood in the following quotation: Plat.  
 in Phædr. 267, c. τὰ δὲ Πάλου πῶς φράσομεν αὐ μουνσεῖα λόγων; ὅς  
 διπλασιολογίαν καὶ γνωμολογίαν καὶ εἰκονολογίαν, ὀνομάτων τε Λικυμνίων ἃ  
 ἐκεῖνῳ ἐδωρήσατο πρὸς ποιήσιν εὐπειρίας;

Ib. διάλεξις, Gl. εἰπορία εἰς τὸ διαλέγεσθαι, i. e. *disputing by ques-  
 tion and answer*. (Plat. in Phædon. 75, c.) Laert. in Proem. 18. μέρη  
 δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν· φυσικόν μὲν, τὸ περὶ  
 κόσμου, καὶ τῶν ἐν αὐτῷ ἠθικόν δὲ, τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς δια-  
 λεκτικόν δὲ, τὸ ἀμφοτέρων τοὺς λόγους πρᾶσβῆον. Of what this art

became susceptible in the hands of sophists and quibblers, may be imagined from the following divisions of it by the founder of the Stoic school. (Laert. VII. 43.) τὴν διαλεκτικὴν διαίρεισθαι, εἰς τε τὸν περὶ τῶν σημαινομένων καὶ τῆς φωνῆς τόπον· καὶ τὸν μὲν τῶν σημαινομένων, εἰς τε τὸν περὶ τῶν φαντασιῶν τόπον, καὶ τῶν ἐκ τούτων ὑφισταμένων λεκτῶν ἀξιωματῶν, καὶ αὐτοτελῶν, καὶ κατηγορημάτων, καὶ τῶν ὁμοίων ὀρθῶν καὶ ὑπίων, καὶ γένων καὶ εἰδῶν· ὁμοίως δὲ καὶ λόγων καὶ τρόπων καὶ συλλογισμῶν, καὶ τῶν παρὶ τὴν φωνὴν καὶ τὰ πράγματα σοφισμάτων ὧν εἶναι εἰ ψευδομένους λόγους, καὶ ἀληθεύοντας, καὶ ἀποφάσκοντας, σωφείτας τε καὶ τοὺς ὁμοίους τούτοις, ἐλλείπεις καὶ ἀπόρους, καὶ περαίνοντας, καὶ ἐγκεκαλυμμένους, κερατίδας τε καὶ οὐτίδας, καὶ θερίζοντας· εἶναι δὲ τῆς διαλεκτικῆς ἴδιον τόπον.—It would be tedious to pursue the subject of dialectics further, except in the way of reference. Whether Plato or Zeno was the inventor of disputation by question and answer, see Laert. III. 24. 56. VIII. 57. IX. 25. Brucker de secta Eleatica I. 1168. 1169. 1170. For definitions of the term (by Plato), see Sophist. 253, c. sq. 7 Rep. 532, a. 534, c. (by Aristotle), see Topics I. I. c. 1. p. 110. sq. (by Zeno), Sext. Emp. adv. Math. 2, §. 7. Cicero de fin. II. 6. de Orat. c. 32. Quintil. II. 20. The most disputatious of the ancient philosophic sects were the Eleatic, the Stoic, and preeminently the Megaric or Eristic. (Brucker I. 610-616.) Of individual dialecticians, the most distinguished appears to have been Chrysippus, of whose system it was said, that had dialectics been in fashion with the gods, they would have adopted the system of Chrysippus. (Laert. VII. 180.) Among those who thought light of dialectics, may be mentioned Polemo, (Laert. IV. 18.) and Arcesilaus, the founder of the middle Academy. (Stob. Serm. 112. p. 713.) On the opinion, which endeavoured to rank the sacred writers, Job, and the author of the Pentateuch, among dialecticians, see Brucker I. 79. 97. For further remarks on the subject, see Brucker I. 51-4. 79. 675. 798. 805. 957-9. 969. 976. 1339. Plat. in Phædr. 266, c. 267, b.

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

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

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

καὶ τερατεῖαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν. 311

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

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

Ib. περίλεξις (περίλέγω). Gl. εἰπορία καὶ περιττότης λόγων, talking about and about a thing; periphrastic chattering. This word, if not a coinage of the poet himself, has disappeared from the philosophic writings; but its spirit and meaning are fully developed in a speech which the sarcastic Plato puts into the mouth of the sophist Hiprias. Ἐγὼ μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὃ Πρωταγόρα τε καὶ Σώκρατες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων εἰς τὸ μέσον, καὶ μήτε σὲ τὸ ἀκριβὲς τοῦτο εἶδος τῶν διαλόγων ζητεῖν τὸ κατὰ βραχὺ λίαν, εἰ μὴ ἡδὺ Πρωταγόρα, ἀλλ' ἰφείναι καὶ χαλάσαι τὰς ἡνίας τοῖς λόγοις, ἵνα μεγαλοπρεπέστεροι καὶ εὐσημονέστεροι ὑμῖν φαίνονται, μήτ'

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

αὐτὸ Πρωταγόραν πάντα κάλων ἐκτείναντα, οὐρία ἐφέντα, φεύγειν εἰς τὸ πέλαγος τῶν λόγων, ἀποκρύψαντα γῆν, ἀλλὰ μέσον τι ἄμφοτέρους τεμεῖν. ὡς οὖν ποιήσετε, καὶ πείθεσθέ μοι βαβδουχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὅς ἡμῖν φυλάξει τὸ μέτριον μήκος τῶν λόγων ἑκατέρου. Plat. in Protag. 337, c. sq.

Ib. κρούσις, Gl. ποικιλία καὶ στροφαὶ λόγων, δι' ὧν τοὺς διαλεγόμενους σοφίζομεθα, καὶ ἀπατῶμεν. Hence opposed to κατάληψις, a strong hold, or grasp, (cf. nos in Eq. 1331.) both terms being probably derived from the wrestling-schools. (Plat. Theaet. 154, e. ξυνελθόντες σοφιστικῶς εἰς μάχην τοιαύτην, ἀλλήλων τοὺς λόγους τοῖς λόγοις ἐκρούομεν. Protag. 336, c. διαλεγέσθω ἐρωτῶν τε καὶ ἀποκρινόμενος, μὴ ἐφ' ἑκάστη ἐρωτήσει μακρὸν λόγον ἀποτείνων, ἐκρούων τοὺς λόγους, καὶ οὐκ ἐθέλων δίδόναι λόγον.) The only instances of the word κρούσις, in a simple or compound form, which I have met with in philosophic writings, are from Epicurus ap. Laert. X. 61. καὶ μὴν καὶ ἰστοχαεῖς ἀναγκαῖον τὰς ἀπόμους εἶναι, . . . ὅταν μὴδὲν μὴδὲ ἐκείναις ἀντικώπτῃ· οὐθ' ἡ ἄνω, οὐθ' ἡ εἰς τὸ πλάγιον διὰ τῶν κρούσεων (collisiones) φορᾷ, οὐθ' ἡ κάτω διὰ τῶν ἰδίων βαρῶν. Id. ap. eund. 44. ἡ τε γὰρ τοῦ κενοῦ φύσις, ἡ διορίζουσα ἐκάστην ἄτομον, τοῦτο παρασκευάζει, τὴν ὑπέριον (firmitatem) οὐχ οἶά τε οὐσα ποιείσθαι· ἡ τε στερεότης (soliditas) ἡ ὑπάρχουσα αὐταῖς κατὰ τὴν σύγκρουσιν (collisionem), τὸν ἀποπαλῶν (agitationem) ποιεῖ, ἐφ' ὅσπου ἂν ἡ περιπλοκὴ (complexio) τὴν ἀποκατάστασιν (restitutionem) ἐκ τῆς συγκρούσεως διδῷ.

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

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

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

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

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

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

τὸ δὲ τυραννεῖν ἔστιν,  
ἢ τί ποτε τὸ σπουδαῖον ἀκολουθεῖν ἔρις  
ἐν τῷ Λυκίῳ μετὰ σοφιστῶν νῆ Δία  
λεπτῶν, ἀσίτων, συκίνων, λέγουσθ' ὅτι  
τὸ πρᾶγμα τοῦτ' οὐκ ἔστιν, εἶπερ γίγνεται.  
οὐδ' ἔστι γὰρ πῶ γιγνόμενον ὃ γίγνεται,  
οὔτ' εἰ πρότερον ἦν, ἔστιν ὅγε νῦν γίγνεται.  
ἔστιν γὰρ οὐκ ὄν οὐδέν. ὃ δὲ μὴ γέγονέ πω,  
οὐκ ἔστιν, ὡσπερ γέγονεν· ὃ γὰρ μὴ γέγονέ πω,  
ἐκ τοῦ γὰρ εἶναι γέγονεν· εἰ δ' οὐκ ἦν ὄθεν,  
πῶς ἐγένετ' ἐξ οὐκ ὄντος; οὐχ οἷόν τε γάρ.  
εἰ δ' αὐτόθεν ποι γέγονεν, οὐκ ἔσται



καὶ γνωμίδω γνώμη νύξασ' ἐτέρω λόγῳ ἀντιλογῆσαι  
ὡστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπιθυμῶ.

ΣΩ. βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθ' ἤδη γὰρ ὄρω  
κατιούσας 316

ἡσυχῇ αὐτάς. ΣΤ. φέρε, ποῦ; δεῖξον. ΣΩ. χωροῦσ'  
αὐται πάνυ πολλὰ,

διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι. ΣΤ.  
τί τὸ χρῆμα;

κείποι δέ πω τις εἴη, πύθεν γενήσεται τὸ οὐκ ὄν,  
εἰς οὐκ ὄν· εἰς οὐκ ὄν γὰρ οὐκ ἰδύσεται.  
ταυτὶ δ' ὅτι ἔστιν οὐδ' ἂν ἀπόλλων μύθοι.

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

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

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

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

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

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

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

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

ὡς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤ. ἦδη  
νυνὶ μόλις οὕτως.

ΣΩ. νῦν γέ τοι ἦδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς κολο-  
κύνταις. 320

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

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

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

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

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

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

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

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

- ποία φροντίς, ποῖος δὲ λόγος  
διερευνᾶται παρὰ τοῖσιν ;  
τάδε μοι πινυτώσ, εἰ τι κατειδώς  
ἦκεις, λέξον, πρὸς γὰρ \* \*
- B. ἀλλ' οἶδα λέγειν περὶ τῶνδε σαφῶς  
Παναθηναίους γὰρ ἰδὼν ἀγέλην  
μειρακίων  
ἐν γυμνασίοις Ἀκαδημείας  
ἤκουσα λόγων ἀφάτων ἀτόπων.  
περὶ γὰρ φύσεως ἀφοριζόμενοι  
διεχώριζον ζῶων τε βίον  
δένδρων τε φύσιν λαχάνων τε γένη.  
κατ' ἐν τούτοις τὴν κολοκύντην  
ἐξήταζον τίνος ἐστὶ γένους.
- A. καὶ τί ποτ' ἄρ' ᾠρίσαντο καὶ τίνος γένους  
εἶναι τὸ φυτόν; δῆλωσον, εἰ κάτοισθά τι.
- B. πρῶτιστα μὲν οὖν πάντες ἀναυδεῖς  
τότ' ἐπέστησαν, καὶ κύψαντες  
χρόνον οὐκ ὀλίγον διεφρόντιζον.  
κατ' ἐξαίφνης ἔτι κυπτότων  
καὶ ζητούντων τῶν μειρακίων  
λάχανόν τις ἔφη στρογγύλον εἶναι,  
ποιῖαν δ' ἄλλος, δένδρον δ' ἕτερος.  
ταῦτα δ' ἀκούων ἰατρός τις  
Σικελᾶς ἀπὸ γᾶς  
κατέπαρδ' αὐτῶν ὡς ληρούντων.
- A. ἢ που δεινῶς ᾠργίσθησαν  
χλευάζεσθαι τ' ἐβόησαν.  
τὸ γὰρ ἐν λέσχαις ταῖσδε τοιαυτὴ  
ποιεῖν ἀπρεπές.
- B. οὐδ' ἐμέλησεν τοῖς μειρακίους.  
Ὁ Πλάτων δὲ παρῶν, καὶ μάλα πρῶτος,  
οὐδὲν ὀρινθεῖς, ἐπέταξ' αὐτοῖς  
πάλιν \* \* \*  
ἀφορίζεσθαι τίνος ἐστὶ γένους·  
οἱ δὲ διήρουν.

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

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

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

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

θουριομάντις, ἰατροτέχνας, σφραγιδονυχαργοκομήτας,

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

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

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

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

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

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

κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωροφέ-  
νακας, 326

Non enim sunt ii scientia, aut arte, divini,  
Sed superstitiosi vates, impudentesque harioli,  
Aut inertes, aut insani, aut quibus egestas imperat:  
Qui sibi semitam non sapiunt, alteri monstrant viam:  
Quibus divitias pollicentur, ab iis drachmam ipsi petunt.  
Ennius ap. Cicer. de Divin. I. 58.

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

Ib. *σφραγιδονυχαρκοκομήται* (σφραγίς, ὄνυξ, ἄργός, κομῶ), idlers, wearing their hair long, and having their fingers covered with rings and precious stones to the very nails. Ringfingerigschlendergeloock-volk. Voss. Lessing and Hermann suppose the flute-players to be signified here.

326. *κυκλίων* (κύκλος) = *κυκλικῶν χορῶν*, *circular dances*, which on festive occasions were performed round the altar of a god with an accompaniment of song. As dances of this kind originally belonged to the Bacchic festival, the Cyclic dance and the Bacchic dithyramb bear nearly the same meaning. Hence *κυκλιοδιδάσκαλος* (Av. 1493.), a poet, who teaches his dithyrambic strains for some public exhibition.

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

Ib. *μετεωροφένακες* (φέναξ), men who play tricks, and deceive us on the subject of meteorology.

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

ὅς τὰδε λεύσων θεὸν οὐχὶ νοεῖ,  
μετεωρολόγων δ' ἕκας ἔρριψεν  
σκολιάς ἀπάτας, ὧν ἀτηρὰ  
γλῶσσαι εἰκοβολεῖ περὶ τῶν ἀφανῶν,  
οὐδὲν γνώμης μετέχουσα.

οὐδὲν δρῶντας βόσκουσ' ἄργους, ὅτι ταύτας μουσοποιούσιν.  
ΣΤ. ταῦτ' ἄρ' ἐποίουν " ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν  
δαῖον ὄρμᾶν,"

" πλοκάμους θ' ἑκατογκεφάλα Τυφῶ," " πρημαινούσας  
τε θυέλλας,"

εἶτ' " ἀερίας, διερὰς," " γαμφίους οἰωνοὺς ἀερονηχεῖς,"  
" ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν" εἶτ' ἀντ' αὐ-  
τῶν κατέπινον 331

" κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια  
κιχλᾶν."

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

327. *μουσοποιεῖν* (Herodot. II. 135. ἀδελφεοῦ Σαπφῶος τῆς μουσοποιού), *to sing, to celebrate in poetic strain*.

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

Ib. *στρέπταιγλος* (στρέφω, ἀγλή), *lightning-whirling*. *στρεπταιγλᾶν*, *Dind. στρεπταιγλᾶν*. Br. Ib. *δαῖον ὄρμᾶν*, *celerem impetum*, Kust.

329. *ἑκατογκεφάλα*, Doric for *ἑκατογκεφάλου*.

Ib. *πρημαίνων* (πρήθω), *hotly-blowing*.

330. *διερὰς*. Av. 213. *διεροῖς μέλεσιν*. Lucian VII. 2. *μετέωρα καὶ διαέριμα δοκῶ σοι λέγειν*.

Ib. *ἀερονηχῆς* (ἄηρ, νήχομαι, *to swim*), Pac. 830. *ἀναβολὰς . . . ἐν-διαεριανερηνηχέτους*.

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

331. *καταπίνειν*. To examples given in Ach. 431. add Lucian VI. 165. *μάζας ὕλας κατέπινεν*. IX. 6. *ἐκείνη δὲ (ἡ ῥέα) λίθον—ἀντὶ τοῦ βρέφους ἔδωκε καταπιεῖν*. Alciph. I. Ep. 22. *καταπόσεις πλακοῦντων*.

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

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

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

Ib. *κιχλή* for *κίχλη*, *a thrush*. Id. ap. eund. 64. f. *τάς τ' ἐλαιοφιλόφάγους κιχλάς*.

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

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

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

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

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

336. πεπταμένοισι, expanded, perf. pass. of πετάννμι.

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

ΣΩ. ἀπόκρινάι νυν ἄτ' ἂν ἔρωμαι. ΣΤ. λέγε νυν ταχέως ὅτι βούλει.  
ΣΩ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω ὁμοίαν  
ἢ παρδάλει ἢ λύκω ἢ ταύρω; ΣΤ. νὴ Δί' ἔγωγ'. εἶτα τί τοῦτο;  
ΣΩ. γίνονται πάνθ' ὅ τι βούλονται· κᾶτ' ἦν μὲν ἴδωσι κομήτην,  
ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξενόφάντου,

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

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

Ib. ἤδη ποτ' . . . εἶδες. infr. 363. 1013. πόποτ' ἤδη. 736. ἤδη per se &c.

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

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

342. ἄγριος, libidinosus. Plat. in Phaedone, 81, a. πλήνης καὶ ἀνοίας

Handwritten notes in Greek and Latin script, including the name 'Aristophanes' and other illegible text.

- σκώπτουσαι τὴν μαρίαν αὐτοῦ Κενταύροις ἤκασαν  
αὐτάς.
- ΣΤ. τι γὰρ, ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σί-  
μωνα, τί δρῶσιν;
- ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης  
ἐγένοντο. 345
- ΣΤ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ρίψασπιν  
χθὲς ἰδοῦσαι,
- ὅτι δειλότατον τοῦτον ἐώρων, ἔλαφοι διὰ τοῦτ' ἐγέ-  
νοντο.
- ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὄρας, διὰ τοῦτ'  
ἐγένοντο γυναιῖκες.
- ΣΤ. χαίρετε τοίνυν, ὃ δέσποινα· καὶ νῦν, εἴπερ τινὶ  
κἄλλω,

καὶ φόβον καὶ ἀγρίων ἐρώτων καὶ τῶν ἄλλων κακῶν τῶν ἀνθρωπέων ἀπηλ-  
λαγμένη (ἢ ψυχῇ). Add. Fr. Eurip. 113. ap. Dind.

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

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

Ib. *ρίψασπις*. Athen. XII. 579, c. μετὰ ταῦτα δ' ὡς εἰσήλθε πάλιν ἡ  
Μαρία, | τὸν αὐτόμολον ἔσκωπτε, ρίψασπιν τ' ἔφη | αὐτὸν γεγονέναι, προσ-  
βολῆς οὐσης ποτέ. Cf. Lysias 119, 19. Aristæn. L. I. ep. 15.

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

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

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

*Handwritten notes:*  
Lysias 119, 19. Aristæn. L. I. ep. 15.  
Pac. 271. 705. 976. Av. 877. Th. 286. Lysist. 203. 317.  
III. 132. ὃ δέσποινα Φιλοσοφία, ἦπερ κ. τ. λ.  
Ib. εἴπερ τινὶ κἄλλω. Cf. Heind. ad Plat. Phædon. §. 28.

- οὐρανομήκη ρήξατε κάμοι φωνήν, ὃ παμβασιλείαι. 350  
ΧΟ. χαίρ', ὃ πρεσβύτερα παλαιογενές, θηρατὰ λόγων  
φιλομούσων·

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

Ib. *ρήγνυμαι φωνήν* (Virg. Æn. II. 129. XI. 377. *rumpere vocem*).  
Cf. infr. 562. 924. properly said of children, the dumb, &c. when  
they first break loose with the voice and begin to speak. Herodot. I.  
85. ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνήν. II. 2. θέλων ἀκοῦσαι τῶν παι-  
δίων. . . ἦντινα φωνήν ρήξουσι πρώτην. Eurip. Suppl. 710. ἔρρηξε δ' αὐδὴν.  
Laert. de Epimen. I. 115. Θεόπομπος δ' ἐν τοῖς θαυμασίοις, κατασκευά-  
ζοντος αὐτοῦ τὸ τῶν νυμφῶν ἱερὸν, ραγήναι φωνήν ἐξ οὐρανοῦ, "Ἐπιμε-  
νίδη, μὴ νυμφῶν, ἀλλὰ Διός." Ernesti considers it as a Hebraism, and  
refers to Isaiah liv. 1. Gal. iv. 27.

Ib. *παμβασιλείαι*.

Χορ. ταυτὶ μέντοι νυνὶ σ' ἐποίησ'

ἢ παμβδελυρά καὶ παμμυσαρά.

Κιν. μὰ Δι' ἀλλὰ φίλη καὶ παγγλυκερά. Lysist. 968.

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

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

οὐ τε, λεπτοτάτων λήρων ἱερῶν, φράζε πρὸς ἡμᾶς ὅ τι  
 χρήσεις·  
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσῃμεν τῶν νῦν μετεωροσο-  
 φιστῶν

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

353. *ἄλλω ὑπακούειν.* Xen. Cyr. II. 4. 6. *σχολῇ σαλεύων ἐπήκουόν σοι.* Plat. Theat. 162, a. *μᾶλ' ἐμμελῶς σοι ἐφαίνετο ὑπακούειν.* See also Matth. Gr. Gr. §. 362.

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

<sup>1</sup> I give the definition, where *sophistry* is explained to be ἡ τέχνης οἰκειωτικῆς, χειρωτικῆς, κτητικῆς, θηρευτικῆς, ζωοθηρίας, πεζοθηρίας, χερσαίας, ἡμεροθηρικῆς, ἀνθρωποθηρίας, ἰδιοθηρίας, μισθαρικῆς, νομισματοπωλικῆς, δοξοπαιθευτικῆς, νέων πλουσίων καὶ ἐνδόξων γιγνομένη θήρα προσρητέον, ὡς ὁ νῦν λόγος ἡμῶν συμβαίνει, σοφιστικῆ. Sophist. 223, b.

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

πλὴν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὐνεκα,  
σοὶ δέ,

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

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

τὸν ἄνδρα τόνδ' ἢ μὲν βίβλιον διέφθορον  
ἢ Πρόδικος ἢ τῶν ἀδολεσχῶν εἰς γέ τις.

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

1b. γνώμης. So after narrating the beautiful story of Hercules' choice, Socrates is made to observe, Οὕτω πως διάκει Προδίκος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παίδευσιν. Ἐκίσμησε μὲν τοι τὰς γνώμας ἐτι μεγαλειότεροις ῥήμασιν ἢ ἐγώ. Xen. Mem. II. 1. ad fin.

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

<sup>n</sup> That we are to understand Plato less in the latter than the former sense, may be collected from a passage in Xenophon's Sympos. I. 5. Καὶ ὁ Σωκράτης εἶπεν, Ἄξιόν σου ἐπισκῶπτει ἡμᾶς καταφρονῶν, ὅτι σὺ μὲν Πρωταγόρα τε πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ, καὶ Γοργίᾳ, καὶ Προδίκω, καὶ ἄλλοις πολλοῖς ἡμᾶς δὲ ὄρας αἰτουργοῦς τινὰς τῆς φιλοσοφίας ὄντας.

ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῶφθαλμῶ παραβάλλεις,  
355  
κάννυπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῖν σεμνοπροσωπεῖς.

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

1b. τῶφθαλμῶ παραβάλλεις. (cf. nos in Eq. 44). Gl. ἴδιόν ἐστι τῶν ἀλαζόνων τὸ μὴ ἔχειν αἰεὶ τὸ βλέμμα ἐπὶ ταύτου, ἀλλ' ἄνω καὶ κάτω κνεῖν, καὶ νῦν μὲν ἐνταῦθα, νῦν δ' ἄλλοσε μεταφέρειν. Br. παραβάλλει. For a list of authorities in favour of the former reading, see Dobree.

356. κάφ' ἡμῖν σεμνοπροσωπεῖς, et nobis fretus supercilium tollis; vel, gravitatem quamdam et fastum vultu præ te fers. Kust. The component parts of this verb occur in a passage of Xenophon's Banquet (III. 10), which shew the eccentric manner in which the opinions of Socrates were often propounded (cf. infr. 767), and which of itself must have rendered him liable to the attacks of the comic poets. At that banquet the guests having determined to amuse themselves with their own conversation, instead of the music, dances, and jugglers' tricks, which their wealthy entertainer Callias had provided for them, it is agreed that each guest should in turn specify what he most prided himself upon (ἐπὶ τίνι μέγα φρονεῖ), and then give his reasons for so priding himself. Accordingly, when it comes to the turn of Socrates to deliver himself, he is represented as drawing up his countenance with great dignity, and declaring that he particularly prided himself on being a male-bawd or procurer, (καὶ ὅς, μάλα σεμνῶς ἀνασπάσας τὸ πρόσωπον, Ἐπὶ μαστροπείᾳ, εἶπεν.) A loud laugh is of course raised at this singular declaration, to which Socrates replies, Ὑμεῖς μὲν γελᾶτε· ἐγὼ δὲ οἶδ' ὅτι καὶ πάντῃ ἂν πολλὰ χρήματα λαμβάνοιμι, εἰ βουλοίμην χρῆσθαι τῇ 4τέχῃ. (For further illustration of the verb σεμνοπροσωπεῖν, see Monk in Hippol. 92. Alcest. 816. Laert. de Socrat. II. 24. 27. de Xenocrate IV. 6. de Pythagora VIII. 11. Lucian III. 82.)

<sup>p</sup> The enthusiastic admiration felt for Socrates has induced some learned men, contrary to the express declarations of Plato and Xenophon, to represent him as a man of much personal beauty. Those who feel disposed to enter into the subject will see it discussed with his usual learning and candour by Brucker, I. 542, 3.

<sup>q</sup> The reasons which Socrates assigns for priding himself on this talent, and for referring to Antisthenes, the rough but noble-minded founder of the Cynic school, as his go-between (προαγωγεῖς) in the occupation—much at first to the latter's indignation—it is beyond our limits to give. They will be found in the Banquet itself (IV. 56), and are of course as ingenious as they are eccentric.

ΣΤ. ὦ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ  
τερατώδες.

ΣΩ. αὐται γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'  
ἐστὶ φλύαρος.

ΣΤ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ  
θεός ἐστιν;

ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.

ΣΤ. τί λέγεις σύ; 360

ἀλλὰ τίς ἔει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον  
ἀπάντων.

ΣΩ. αὐται δὴ που· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ  
διδάξω.

φέρε, ποῦ γὰρ πάποτ' ἄνευ Νεφέλων ἔοντ' ἤδη τεθέασαι;  
καίτοι χρῆν αἰθρίας ἔειν αὐτὸν, ταύτας δ' ἀποδημεῖν.

357. τερατώδης (τέρας, εἶδος). Plut. de Numa 8. Λέγεται δὲ καὶ τὸν  
ἔξωθεν ὄγκον καὶ σχηματισμὸν ἀπὸ τῆς αὐτῆς Πυθαγόρα διανοίας περιβαλέ-  
σθαι. Καὶ γὰρ ἐκεῖνος ἀτόν τε δοκεῖ πρᾶναι φωναῖς τισὶν ἐπιστήσας καὶ  
καταγαγὼν ὑπεριπτάμενον . . . ἄλλας τε τερατώδεις μηχανὰς αὐτοῦ καὶ πράξεις  
ἀναγγέλλουσιν.

θητὸς ἔην κατὰ σάρκα σοφὸς τερατώδεσιν ἔργοις.  
ἀλλ' ὑπὸ Χαλδαίων κριτῶν ὄπλοις συναλωθεῖς,  
γάμοις καὶ σκολόπεσι πικρὴν ἀνέτλησε τελευτήν.

Oraculum de Christo. Brucker II. 375.

358. φλύαρος, *useless prattle*.

360. ποῖος Ζεὺς, *Jupiter indeed!* (The scenic Socrates here folds his  
arms, and with an air of cool assurance and calm contempt pronounces  
the philosophic dictum, "there is no such person." At this declara-  
tion Strepsiades draws back with horror, and his first impulse is  
to flee from such a monster; but again the stern visages of Pasi-  
as and Amynias, to say nothing of sundry bills for pheasants, club-  
suppers, flute-women, dancing-women, flit before his eyes, and keep  
him to the atheist's side, whose instructions he thinks are to deliver  
him from them all. A dead silence through the theatre.)

361. τίς ἔει; Lucian II. 8. Διὸς δὲ οὐκ ἤκουσας ὄνομα, οὐδὲ βωμῶν  
εἶδες ἐν τῷ Γαργάρι τοῦ ἄνθρωπος, καὶ βροντῶντος, καὶ ἀστραπᾶς ποιούντος;

364. αἰθρίας (sc. ὁυῆς), *clear weather*. Sol. Fr. V. 22. αἰθρίην δ'  
αὐθις ἔθηκεν ἰδεῖν. Pl. 1129. Thes. 1001. Lucian. I. 31. Cf. Lucret-  
tius, VI. 98. 399.

r Porson read the verse with this word, excluding αὐτόν. See Maltby in v.

ΣΤ. νῆ τὸν Ἀπόλλω, τουτό γέ τοι τῷ νυνὶ λόγῳ εἶ  
προσέφυσας. 365

ἀλλ' ὅστις ὁ βροντῶν ἐστι φράσον· τουτό με ποιεῖ τε-  
τρεμαίνειν.

ΣΩ. αὐται βροντῶσι κυλινδόμεναι. ΣΤ. τῷ τρόπῳ,  
ὦ πάντα σὺ τολμῶν;

ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι  
φέρεσθαι,

κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα βα-  
ρεῖαι

εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ παταγοῦσιν. 370

365. προσέφυσας. Gl. ἤρμοσας. καλῶς καὶ ὡς εἶδει προσήρμοσας.  
Æsch. Supp. 284. καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ. BRUNCK.  
Porson, that the cæsura may not fall on the article, reads, with the  
approbation of Hermann, N. T. A. τουτό γέ τοι δὴ τῷ νῦν λόγῳ εἶ πρ.  
366. τετρεμαίνειν (τρέω), *to fear terribly*. (On the metre of the  
verse, see Reischig, p. 171.)

Præterea cui non animus formidine Divam  
Contrahitur? cui non conrepunt membra pavore,  
Fulminis horribili cum plaga torrida tellus  
Contremittit, et magnum percurrunt murmura cælum?  
Lucret. V. 1217.

See also Cicero de Nat. Deor. II. 5.

367. πάντα σὺ τολμῶν, *thou man of boundless boldness*, (gazing on  
him with astonishment and dread.)

368. φέρεσθαι. (Lucret. VI. 83. Sunt tempestates et fulmina clara  
canenda, | quid faciant, et qua de causa quæque ferantur. 132. et-  
enim ramosa videmus | nubila sæpe modis multis, atque aspera ferri.)  
Epicur. in Laert. X. 42. 45. 50.

369. κατακρημνῶ (κρημνῶ), *herabsenken lassen, let themselves sink  
down*. Pass.

Ib. δι' ἀνάγκην. Before pronouncing this term of the schools (cf.  
infr. 394), Socrates pauses, and then gives such an expression to  
the word, as was calculated to raise a hearty laugh at the expense  
of the philosophers.

370. εἰς ἀλλήλας ἐμπίπτουσαι. Xen. de Venat. VI. 23. ἐαυταῖς ἐμ-  
πίπτουσαι. Arist. de Meteor. II. 19. οὕτως γὰρ ἐν τοῖς νέφεσι γιγνο-  
μένη ἡ τοῦ πνεύματος ἔκκρισις πρὸς τὴν πυκνότητα τῶν νεφῶν ἐμπίπτουσαι  
ποιεῖ τὴν βροντὴν.

Principio, tonitru quatiuntur cæula cæli  
Propterea quia concurrunt sublime volantes  
Ætheriæ nubes contra pugnantibu' ventis. Lucret. VI. 95.



ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτὰς, οὐχ ὁ Ζεὺς, ὥστε  
φέρεισθαι ;

ΣΩ. ἤκιστ', ἀλλ' αἰθέριος δίνος. ΣΤ. Δίνος ; τουτί  
μ' ἐλελήθη,

371. ἀναγκάζων—ὥστε φέρεσθαι. For numerous examples of this construction, see Heindorf ad Plat. Protag. §. 72. For the sentiment, compare Cic. de Divinat. II. 18. Nonne perspicuum est, ex prima admiratione hominum, quod tonitrua jactusque fulminum extimuisent, credidisse ea efficere rerum omnium præpotentem Jovem? Itaque in nostris commentariis scriptum habemus; Jovē TONANTE, FULGURANTE, comitia populi habere nefas.

372. "One of the most prominent cosmogonical doctrines attributed by Aristophanes to the master of the Phrontisterium is that which describes the whirlwind god, Δίνος, by whom, as the sovereign ruler of the world, Zeus and the other gods are displaced. One of the scholiasts observes that this is borrowed from Anaxagoras. Wieland finds fault with that notion, and remarks, on the contrary, that the doctrine arose out of the school of Democritus, and may have been brought to Athens by his disciple Protagoras. But the δῖνοι or δῖναι of Anaxagoras were very different from those of Democritus. According to the system of the former, they came into being at the moment when Intelligence (Νοῦς) had given life and motion to matter, which was originally without motion; but according to Democritus, they were themselves the originals of all things, and bodies were formed by the chance collision of the atoms contained in them. Now it might be said, that a precise distinction of these two vortex systems was no business of the poet's, particularly as Anaxagoras himself, by not defining the further operation of Νοῦς or Intelligence by means of these vortices, had left it undecided, whether the former or the latter, the Νοῦς or the vortices, had predominated in the formation of the world. But the Δίνος of "the Clouds" is brought forward by the circumstance, that he was said to have displaced Zeus, and that Anaxagoras was accused of ἀσέβεια, for having transformed the gods into allegories, and for having given an earthly existence to the heavenly bodies, which had been held to be gods: here then is evidently an allusion to Anaxagoras." SÜVERN. (As the editor's own remarks respecting this Genius of the atomic world would extend to a great length, his remarks, if made at all, must be transferred to the Appendix (A.) That neither Anaxagoras nor Democritus was, in strict speaking, the originator of the system, out of which the whirlwind god grew, see infr. 797.

373. οὐκ ὦν, non-existing. Epicurus in Laert. X. 125. τὸ φρικωδέστατον οὖν τῶν κακῶν ὁ θάνατος, οὐδὲν πρὸς ἡμᾶς· ἐπειδήπερ ὅταν μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ παρέστω· ὅταν δὲ ὁ θάνατος παρῆ, τότε ἡμεῖς οὐκ ἐσμέν. οὔτε οὖν πρὸς τοὺς ζῶντας ἐστίν, οὔτε πρὸς τοὺς τετελευτηκότας· ἐπειδήπερ περὶ οὓς μὲν, οὐκ ἐστίν· οἱ δ', οὐκέτι εἰσίν. Exquisite reasoner! Compare also the language of Lucian's infidel in his "Jupiter Tragædus," pp. 226. 247.

ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δίνος νυνὶ βασιλεύων.  
ἀτὰρ οὐδένπω περὶ τοῦ παταγοῦ καὶ τῆς βροντῆς μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι  
φημί

375  
ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα ;  
ΣΤ. φέρε τουτί τῷ χρῆ πιστεύειν ; ΣΩ. ἀπὸ σαυτοῦ  
'γὼ σε διδάξω.

ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἶτ' ἐταράχθης  
τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκορύγησεν ;  
ΣΤ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ  
τετάρακται

380  
χῶσπερ βροντῆ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν·  
ἀτρέμας πρῶτον πάππαξ πάππαξ, κᾶπειτ' ἐπάγει παπα-  
πάππαξ.

374. περὶ τοῦ πατάγου καὶ τῆς βροντῆς. "Schema est, quod vocant ἐν δια δυνάμιν, ut Pl. 334. τῇ βαδίσει καὶ τῷ τάχει pro τῷ τάχει τῆς βαδίσσεως." BRUNCK.

377. τῷ sc. τεκμηρίῳ. cf. nos in Ach. 637.

Ib. ἀπὸ σαυτοῦ γ', ὡς σε διδάξω. Br.

378. ζωμός, broth, soup, particularly, broth of stewed meat.

379. διακορκορνεῖν (κορκορνεῖν, to rumble, as that hollow sound is termed which is made in the belly or intestines of men and cattle), agitatione sonitum edere facere, Br. perstrepere, Schutz.

Ib. κλόνος (κλίω), a violent movement.

382. Dawes and Brunck, not content with this verse as it stands in the best MSS., have expanded its graphic beauties into the following form: ατ. πρ. πᾶξ, κᾶτα παπᾶξ ἐπάγει, κᾶπειτα παπαπᾶξ. valeat quantum valet. The great philosophic poet of antiquity has not disdained to imitate this comparison.

Hoc etiam pacto tonitru concussa videntur  
Omnia sæpe gravi tremere, et divolsa repente  
Maxima dissiluisse capacis mœnia mundi,  
Cum subito validi venti conlecta procella  
Nubibus intorsit sese, conclusaque ibidem  
Turbine versanti magis ac magis undique nubem  
Cogit, uti fiat spisso cava corpore circum.  
Post ubi commovit vis ejus, et impetus acer,  
Tum perterrierepo sonitu dat missa fragorem.  
Nec mirum, cum plena animæ vesicula parva  
Sæpe ita dat pariter sonitum dispolosa repente.

Lucret. VI. 120.

ΣΩ. τὸν δ' ἀέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς  
μέγα βροντᾶν;

ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ,  
τοῦτο δίδαξον, 384

καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει.  
τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρκους.

ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκε-  
σέληνε,

383. ἀπέραντον. For philosophical reflexions connected with this word, the reader may consult Brucker I. 489. 677. 681. 815. 1151. Lucretius I. 950—1066.

Ib. ὄντ'. "Comicus hoc participium non sine quadam numerorum dulcedine amat." Thiersch ad Ran. 76.

384. κεραυνός, *thunderbolt*. Hes. Theog. 141. οἱ Ζηνὶ βροντὴν τ' ἔδοσαν, τεύξαν τε κεραυνόν. 690. οἱ δὲ κεραυνοὶ | ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο | χειρὸς ἀπὸ στιβαρῆς. 853. Ζεὺς δ' ἐπεὶ οὖν κόρ-θυνην ἔδν μένος, εἴλετο δ' ἕπλα, | βροντὴν τε, στεροπὴν τε, καὶ αἰθαλόεντα κεραυνόν.

Ib. λάμπων. infr. 1113. Eq. 550. Eccl. 13. Ran. 293. Xen. Mem. IV. 7. 7. φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι, καὶ τοῦτο ἡγνύει, ὅτι λίθος μὲν ἐν πυρὶ ὄν οὐ λάμπει. Heraclitus ap. Laert. IX. 10. λαμπροτάτην δὲ εἶναι τὴν τοῦ ἡλίου φλόγα καὶ θερμωτάτην. τὰ μὲν γὰρ ἄλλα ἄστρα πλείον ἀπέχειν ἀπὸ γῆς, καὶ διὰ τοῦτο ἦπτον λάμπειν καὶ θάλπειν. Frequent in Euripides.

Ib. ἄν Br. αὖ Bek. Dind. Cf. Porson ad Phœniss. 412.

385. καταφρύγει (φρύγω), *burns thoroughly*. Gl. κατακαίει.

Ib. περιφλύει. Gl. ἐξ ἐπιτολῆς καίει. The sense and construction seem to be as follows: *And some* (i. e. ἡμᾶς used for τοὺς μὲν) *the bolt strikes and utterly destroys; and others it sings* (leaving them) *alive*, without destroying them.

387. Κρονίων ὄζων, *savouring of the times of Saturn*. Plat. Lys. 205. 6. ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τοῖσις ἐτι τοῦτων κρονικώτερα. Athen. III. 113. a. ταῦτα σιτία κρονικά (e Saturni ævo) ἐστίν. Cf. infr. 897.

Ib. βεκκεσέληνος = ἀρχαῖος, *dotard*. The coinage of this comic word seems referable to a double origin. The first two syllables bring us back to a tale told by Herodotus (II. 2). Two infants had been studiously kept apart from all intercourse with mankind, for the purpose of seeing what word they would first utter, that from such utterance it might be collected which was the oldest nation in the world. The first word pronounced by the little captives was βέκκος, and that being the word for *bread* in the Phrygian language, the honour of the remotest national antiquity was accordingly assigned

εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπρησεν  
οὐδὲ Κλεώνυμον οὐδὲ Θέωρον; καίτοι σφόδρα γ' εἶσ'  
ἐπιόρκοι'

ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σούνιον ἄκρον Ἀθη-  
νέων 390

καὶ τὰς δρυὺς τὰς μεγάλας· τί μαθῶν; οὐ γὰρ δὴ δρυὺς  
γ' ἐπιόρκεϊ.

to Phrygia. The last three syllables apparently refer to an opinion of the Arcadians, by which they decided themselves to be as old as the moon. (Legendum me monuit Porsonus, ὃ μωρὲ σὺ καὶ Κρονίων ὄζων, καὶ λήρου βεκκεσελήνου, citans locum e libro de Placitis Philos. καὶ γὰρ Πλάτων ὁ μεγαλόφρωνος, εἰπὼν, Ὁ Θεὸς ἔπλασε τὸν κόσμον πρὸς ἑαυτοῦ ὑπόδειγμα, ὅζει λήρου βεκκεσελήνου, κατὰ γε τοὺς τῆς ἀρχαίας κωμωδίας. DOBR.)

388. Cicero, alluding to similar charges (cf. Lucretius II. 1102.) against divine Providence, adds, "Invita in hoc loco versatur oratio: videtur enim auctoritatem afferre peccandi. Recte videretur: nisi, et virtutis, et vitiorum, sine ulla divina ratione, grave ipsius conscientie pondus esset: qua sublata, jacent omnia." De Nat. Deor. III. 35.

390. Ἀθηνέων Bek. Dind. Rose's Greek Insc. p. 14. Ἀθηνῶν Br. Od. III. 278. ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνῶν.

391. This again is a favourite allusion of philosophical poetry:

Nam pater altitonans stellanti nixus Olympo  
Ipse suos quondam tumulos ac templa petivit,  
Et Capitolinis injectit sedibus ignes.

Cic. de Divin. I. 12.

Quod si Jupiter atque alii fulgentia divi  
Terrifico quatiunt sonitu cœlestia templa,  
Et jaciunt igneis, quo cuique 'st cumque voluptas,  
Cur, quibus incautum scelus aversabile cumque 'st,  
Non faciunt, icti flammas ut fulguris halent,  
Pectore perfixo, documen mortalibus acre?

Lucret. VI. 386.

Postremo, cur sancta Deum delubra, suasque  
Discutit infesto præclaras fulmine sedes:  
Et bene facta Deum frangit simulacra? suisque  
Demit imaginibus violento vulnere honorem?  
Altaque cur plerumque petit loca? plurimaque hujus  
Montibus in summis vestigia cernimus ignis?

Id. VI. 416.

Cf. Lucian VI. 216. Max. Tyr. II. 185.

Ib. τί μαθῶν; upon what intelligible principle or act of the under-  
standing? Bek. Dind. τί παθῶν; Br.

ΣΤ. οὐκ οἶδ' ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν δῆθ' ὁ κεραυνός ;

ΣΩ. ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατακλεισθῆ,

ἐνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾶ, κᾶπειθ' ὑπ' ἀνάγκης

392. (After a long pause, and then in the language of a man who knows not where to betake himself.) Cf infr. 730. Ran. 30. οὐκ οἶδ' ὁ δ' ἄμος οὔτοσι πιέζεται, (where see Thiersch.)

Ib. τί γάρ ε. ο. κ. As the reader may possibly make the same inquiry, one or two of the ancient philosophic opinions on the subject are here subjoined. Ἀναξαγόρας, ὅταν τὸ θερμὸν εἰς τὸ ψυχρὸν ἐμπέσῃ, (τοῦτο δ' ἐστὶν αἰθέριον μέρος εἰς ἀερῶδες) τῷ μὲν ψόφῳ τὴν βροντὴν ἀποτελεῖ, τῷ δὲ παρὰ τὴν μελανίαν τοῦ νεφώδους χρώματι τὴν ἀστραπὴν, τῷ δὲ πλήθει καὶ μεγέθει τοῦ φωτὸς τὸν κεραυνόν. Plut. de Placit. Philos. III. 3. Οἱ Στωϊκοὶ βροντὴν μὲν συγκροισμὸν νεφῶν, ἀστραπὴν δ' ἔξαψιν ἐκ παρατρίψεως, κεραυνὸν δὲ σφοδροτέραν ἔλλαμψιν. Id. ibid. Epicurus ap. Laert. X. 103. κεραυνὸς ἐνδέχεται γίνεσθαι, καὶ κατὰ πλείονας πνευμάτων συλλογὰς, καὶ κατ' αὐτῶν ἀνείλησιν, ἰσχυράν τε ἐκπύρωσιν· καὶ κατὰ ῥῆξιν μέρους, καὶ ἔκπτωσιν ἰσχυροτέραν αὐτοῦ ἐπὶ τοὺς κάτω τόπους· τὸ μὲν πολὺ πρὸς ὅρος τι ὑψηλόν, ἐν ᾧ μάλιστα κεραυνοὶ πίπτουσιν.

393. ἄνεμος. To continue our philosophic definitions. Ἀναξίμανδρος, ἄνεμον εἶναι ῥύσιν αἴρος, τῶν λεπτοτάτων ἐν αὐτῷ καὶ ὑγροτάτων ὑπὸ τοῦ Ἥλιου κινουμένων ἢ τηκομένων. Plut. Plac. Phil. III. 7. (where also see the opinions of the Stoics and Metrodorus.)

Ib. μετεωρισθεὶς, *lifted up on high*. Laert. de Aristot. V. 18. Διογένης ἰσχάδα αὐτῷ διδόντος, νοήσας ὅτι, εἰ μὴ λάβῃ, χρεῖαν εἶη μεμελετηκῶς (*acuto dicto eum adversus se usurum*), λαβὼν, ἔφη Διογένη μετὰ τῆς χρεῖας καὶ τὴν ἰσχάδα ἀπολωλέκεναι. πάλιν δὲ διδόντος, λαβὼν καὶ μετεωρίσας, ὡς τὰ παῖδια, εἰπὼν τε, Μέγας Διογένης, ἀπέδωκεν αὐτῷ.

Ib. κατακλεισθῆ sc. εἰς ταύτας (νεφέλας.)

394. κύστις, *a bladder*. Il. V. 67. XIII. 652. (*gall-bladder*.)

Ib. ὑπ' ἀνάγκης = ἐξ ἀνάγκης, ἀνάγκη. (see Heind. ad Plat. Phædon. §. 131.) It has been observed at a former verse (sup. 368.) for what purpose this expression is put into the mouth of Socrates. It is obviously beyond the limits of a work like the present to enter largely into the NECESSITY of ancient philosophy. Referring the student therefore generally to Brucker for detailed opinions of Thales (I. 475. 506), of Heraclitus (I. 1215-17), of Parmenides (I. 1163), of Leucippus (I. 1176), of the Stoics (I. 929), of the Sceptics (I. 1333), on this subject—to which he may add Plato in Timæo (47, c.) and Plut. de Plac. Phil. I. 25-29—we content ourselves with a few little more than verbal illustrations of the term, but these will serve to shew how often the term must have been in the mouths of philosophic students both of the Ionic and the Italian school. Pittacus ap. Plat. Protag. 345, d. ἀνάγκα δ' οὐδὲ θεοὶ μάχονται. Carm. Aur. Pythag. v. 8. δύναμις γὰρ ἀνάγκης ἐγγύθι ναίει. Plutarch. de

ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα, 395 ὑπὸ τοῦ ροίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατακάων.

ΣΤ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε Διασίοισιν.

Anaxagora in Vit. Per. 4. (cf. Plat. in Phædon. 97, d.) τοῖς ὄλοις πρῶτος οὐ τύχην, οὐδ' ἀνάγκην, διακοσμήσεως ἀρχὴν, ἀλλὰ νοῦν ἐπέστησε κ. τ. λ. Laert. de Pythagora VIII. 14. πρῶτόν τε φασὶ τοῦτον ἀποφῆναι τὴν ψυχὴν, κύκλον ἀνάγκης ἀμείζουσιν, ἄλλοτε ἄλλοις ἐνδείσθαι ζώοις. Id. de Democrito IX. 45. πάντα τε κατ' ἀνάγκην γίνεσθαι, τῆς δυνῆς αἰτίας οὔσης τῆς γενέσεως πάντων, ἢν ἀνάγκην λέγει. Id. de Philolao VIII. 85. δοκεῖ δὲ αὐτῷ πάντα ἀνάγκη καὶ ἁρμονία γίνεσθαι. That the allusion in the text had not escaped the great apologist for Socrates, one or two passages in the Memorabilia pretty clearly shew. The following brief notice will suffice, however, for our present purpose. Mem. I. 1, 11. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἤπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων. It was not likely that the writings of Euripides, the fellow-student of Socrates, should be without allusions to this philosophical tenet. Hence we find in Alcest. 986. κρείσσον οὐδὲν ἀνάγκας εἶρον. Hel. 521. δευῆς ἀνάγκης οὐδὲν ἰσχύειν πλεόν. Licymn. Fr. 5. ap. Dind. τὸ τῆς Ἀνάγκης οὐ λέγειν ὅσον ζῶον. Belleph. fr. 15. πρὸς τὴν Ἀνάγκην πάντα τᾶλλ' ἔστ' ἀσθενῆ. Temen. 15. τὸ γὰρ χρεῶν μείζον ἢ τὸ μὴ χρεῶν.

395. σοβαρὸς, *with a quick movement*.

Ib. πυκνότητα, *compression, compactness*.

396. ροίβδος, *a whizzing noise*.

Ib. ῥύμη (ῥύω, ἐρύω), *impetus*. Av. 1182. Thucyd. II. 76.

Ib. αὐτὸς ἑαυτὸν κατακάων, *setting fire to itself*.

Insinuatus ibi vortex versatur in alto,

Et calidis acuit fulmen fornacibus intus.

Nam duplici ratione accenditur; ipse sua nam

Mobilitate calescit, et e contagibus ignis.

Lucret. VI. 276.

397. ἀτεχνῶς = ἀληθῶς. Ernesti compares Luciani Dial. Mort. 27. ἀτεχνῶς πασχούσι τοῦτο.

Ib. Διάσια. In ancient Attica, the four tribes, under the government of Erichthonius, derived their names from four divinities. They were termed Διάς, Ἀθηναῖς, Ποσειδωνιάς, and Ἡφαιστιάς. These were the four great possessors of the Attic soil, and Zeus was the first among them. At the outgoing of the month Anthesterion, all the citizens celebrated his feast under the name of Diasia; many, after the old fashion, offered him the fruits of their fields; others sacrificed cattle. It was a state family feast; the old idea of house and court not being forgotten in it. Creuzer II. 510. See also Thucyd. I. 126. Wachsmuth IV. 25. 139. and notes to Lucian I. 350. VII. 390. IX. 545.

ὄπτων γαστέρα τοῖς συγγενέσιν, κατ' οὐκ ἔσχον ἀμελήσας·

ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξαιφνης διαλακήσασα πρὸς αὐτὸ  
τῷ φθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον.

400

ΧΟ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας ἄνθρωπε παρ' ἡμῶν,

ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γενήσῃ,  
εἰ μνήμων εἶ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον ἔνεστιν

398. γαστέρα. Od. XVIII. 43. γαστέρες αἰδ' αἰγῶν κρέατ' ἐν πυρὶ τάσδ' ἐπὶ δόρυφ | καθήμεθα, κνίσσης τε καὶ αἵματος ἐμπλήσαντες. 118. Ἀντίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θῆκεν | ἐμπλείην κνίσσης τε καὶ αἵματος. These descriptions seem to bring the γαστήρ something near to "the chieftain of the pudding race," the renowned Haggis.

Ib. οὐκ ἔσχον ἀμελήσας, neglected to make an incision in it. ἔσχον α σχᾶν.

399. διαλακέω (λακέω), to split with a crack. Cf. nos in Ach. 956. 400. προστιλάω (τιλάω), defile.

403. μνήμων. In the ancient schools of philosophy, where for various reasons little was committed to writing, a strong memory was necessarily considered as among the highest gifts of the mind, and the tasks imposed on it were often of no ordinary kind. But in the Italian and Socratic schools, where knowledge itself was considered as nothing more than the "reminiscences of a previous state of existence, memory naturally ranked as the first of intellectual qualifications. It is observable accordingly in the present drama, that as the Chorus's first presumed qualification for Strepsiades' future success is made to depend on his possession of a good me-

<sup>s</sup> Τῆς δὲ αὐτῆς ιδέας τῶν ἡθῶν θετέον καὶ ὅτι τὰ κυριώτατα καὶ συνεκτικώτατα τῶν ἐν αὐτῇ δογμάτων ἀπόρητα ἐν ἑαυτοῖς διεφύλακτον ἅπαντες αἰεὶ, μετὰ ἀκριβοῦς ἐχεμυθίας πρὸς τοὺς ἐξωτερικοὺς ἀνέκφορα διατηροῦντες καὶ ἀγράφως ἐν μνήμῃ τοῖς διαδόχοις, ὡς περ μυστήρια θεῶν μεταπαρὰδιδόντες. Iamb. Vit. Pyth. XXXII. 226.

<sup>t</sup> For those, for instance, laid on the followers of Zoroaster, see Brucker, I. 113. 127. 148. 164, &c. on the Druids, Id. 323.; on the Gallic philosophers, Caesar de Bell. Gall. VI. 13.

<sup>u</sup> The opinions of the Socratic school on this point, it has been already observed, are more particularly developed in the Platonic dialogues, Menon, and Phædrus. The identity of those of Pythagoras may be collected from the colloquy which takes place, when in Lucian's "Sale of Souls" that of Pythagoras is offered for sale. Ἄγο. φέρε δὴ, ἦν πρῶμαί σε, τί με διδάξεις; Πυθ. διδάξω μὲν οὐδὲν, ἀναμήσω δέ. Ἄγο. πῶς ἀναμήσεις; Πυθ. καθαρὰν πρότερον τὴν ψυχὴν ἐργασάμενος, καὶ τὸν ἐπ' αὐτῇ ῥύπον ἐκκλύσας. Ἄγο. καὶ δὴ νόμισον ἤδη κεκαθάσθαι με, τίς δ' ἄν τὸν τρόπον τῆς ἀναμήσεως; Πυθ. τὸ μὲν πρῶτον, ἡσυχίῃ μακρῇ, καὶ ἀφωνίῃ, καὶ πέντε ἐτέων λαλεῖν μηδέν. Lucian III. 83.

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

mory, so the first question put to him by Socrates himself, before admission into the school (infr. 465), is as to how he stands on this primary point: the moment Strepsiades gives proof of total deficiency in this all-important faculty, that moment he is dismissed the Phrontisterium (infr. 760). In the Italian school, both as regards its head and members, the same value is discovered as attaching to the memory. Thus when Pythagoras is desired by Mercury to ask any gift short of immortality, what is the request made? αἰτήσασθαι οὖν, ζῶντα καὶ τελευτῶντα μνήμην ἔχειν τῶν συμβαινόντων. ἐν μὲν οὖν τῇ ζῳῇ, πάντων διαμνημονεύσαι· ἐπεὶ δὲ ἀποθάνοι, τηρήσαι τὴν αὐτὴν μνήμην. (Laert. VIII. 4.) Hence his repeated injunction to his followers, μνήμην ἀσκεῖν (Id. VIII. 23); who, agreeably to this injunction,—ἐπὶ πλέον ἐπειρώντο τὴν μνήμην γυμνάζειν· οὐδὲν γὰρ μείζον πρὸς ἐπιστήμην καὶ ἐμπειρίαν καὶ φρόνησιν τοῦ δύνασθαι μνημονεύειν. (Iamb. Vit. Pyth. XXIX. 166.) When we consider how many years elapsed between the exhibition of "the Clouds," and the production of Xenophon's Memorabilia, we shall not be surprised to find this fanciful system sobered down into the following observation: ἐτεκμαίρετο δὲ (Socrates sc.) τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχουσιν, καὶ μνημονεύειν ἂν μάθοιεν. (Mem. IV. 1, 2.)

Ib. τὸ ταλαίπωρον, arumnarum patientia. Br. For those undergone by the Pythagorean scholars, and their object, consult Brucker, I. 1025-1036. 1066. See also what the same learned writer remarks, under the supposition that the "Tabula Cebetis," which we now possess, is a genuine production of the Socratic associate of that name, I. 579. 581. See also sup. 95.

404. κάμνεις . . ἔστῶς. (Pl. Menon 81, d. εἴαν τις ἀνδρείος ἦ καὶ μὴ ἀποκάμνη ζῆτῶν.) To a remarkable feat of this kind performed by Socrates, we had occasion to advert in a former note (sup. 76). A still more remarkable feat is recorded of his prototype (supposing Pythagoras to have been that prototype), his biographer Iamblichus (Vit. III. 16.) assuring us, that on one occasion he remained in the same position for three days and two nights, partaking neither of food nor drink nor sleep during that period. Of similar feats performed by some of his followers, and some maxims of the school on the subject, see the same biographer, XXX. 185. XXXV. 256. For performances of a like nature by the Indian philosophers, from whom Pythagoras is commonly supposed to have derived some of his practices, see Brucker, I. 197. 8.

Ib. βαδίζων. Here again the scholar (if Socrates did originally intend to follow in the steps of Pythagoras) yields to the master. The perambulations of Pythagoras, even if we strike out of the account his visits to India and to Babylon, (which I doubt if we are entitled to do,) compassed a considerable portion of the world: those of Socrates were confined to the city of Athens, the philosopher rarely going beyond its limits.

μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστῶν ἐπιθυμείς, 405

405. μήτε ῥιγῶν ἄχθει. No record is left us of Pythagoras's power of endurance on this point; and it is not easy to say, whether the fragment of Aristophon's Πυθαγοριστής (Athen. VI. 238, c.), in which occurs the verse ὑπαίθριος χειμῶνα διάγειν, κόψικος, is meant to apply to one of the later followers of Pythagoras, or generally to a parasite. Of the hardihood of Socrates in this respect, a remarkable testimony is left us in the account which Plato gives of his great master's bearing at the siege of Potidaea (where, by the way, no one displayed more valour than the son of Sophroniscus): πρὸς δὲ αὐτὸς τῶν χειμῶνος καρτερήσεις—δεινοὶ γὰρ αὐτόθι χειμῶνες—θαυμάσια εἰργάζετο τὰ τε ἄλλα, καὶ ποτε ὄντος πάγου οἶον δειωτάτου, καὶ πάντων ἢ οὐκ ἐξιώντων ἔνδοθεν, ἢ εἰ τις ἐξίοι, ἡμφιεσμένων τε θαυμαστά δὴ ὅσα καὶ ὑποδεδεμένων καὶ ἐνελιγμένων τοὺς πόδας εἰς πέλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξήκει ἔχων ἱμάτιον μὲν τοιοῦτον οὖν περ καὶ πρότερον εἴωθει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥᾶον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι. οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς καταφρονοῦντα σφῶν. Plat. Conviv. §. 42.

Ib. ἀριστῶν. Among the most earnest precepts of the founder of the Italian school, one was

κρατεῖν δ' εἰδίξο τῶνδε,  
γαστρὸς μὲν πρώτιστα, καὶ ὕπνου, λαγνείης τε,  
καὶ θυμοῦ. Aurea Carm. IX.

To effect this purpose in his pupils, it was usual with Pythagoras to set before them splendid banquets, on which their eyes were allowed to rest for a time, and which were then sent to the servants. (Iamb. Vit. Pyth. c. 31, and Diodorus Siculus in Excerpt. Vales.) The diet of the philosopher himself was of the simplest kind. Wax and honey, a coarse bread, and herbs, boiled or raw, composed his ordinary diet. (Porph. Vit. Pyth. c. 34.) That Socrates did not much exceed the founder of the Italian school in these respects, some of his well-known apophthegms—as, that the difference between himself and other men was, that *they* lived to eat, while *he* eat to live (Athen. IV. 158, f.); and that he who needed least came nearest to the gods—sufficiently testify. That invitations to the tables of

\* That a similar mode of life in his followers should have incurred the ridicule of the comic writers of Athens, will be no surprise. One or two specimens of their strictures are here submitted to the reader.

πρώτον μὲν, ὡς περ πυθαγορίζων, ἐσθίει  
ἐμψυχον οὐδὲν, τῆς δὲ πλείστης τοῦ βολοῦ  
μάξης μελαγχρῆ μερίδα λαμβάνων λέπει.

Antiph. ap. Athen. IV. 161, a.

οἱ πυθαγορίζοντες γὰρ, ὡς ἀκούομεν,  
οὐτ' ὕψον ἐσθίουσιν, οὐτ' ἄλλ' οὐδὲ ἐν  
ἐμψυχον, οἶνον τ' οὐχὶ πίνουσιν μόνοι.

Alexis ap. eund. ibid.

How this matter stood among the philosophers of Egypt and India, from whom Pythagoras is supposed to have derived so many of his practices, see Brucker, I. 266. 194, 5, 6.

οἶνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,

richer persons did not induce him to transgress his usual limits, see Xen. Mem. I. 3. 6. The reader who wishes to know what were the habits and opinions of other philosophers on this subject, (and with philosophers we are more immediately concerned,) will find instruction, amusement, or interest, in the following references: Laert. II. 34. 139. VII. 121. IX. 114. Xen. Econ. XI. 18. Brucker II. 103. 225. 258. 264. Incertus in Stob. Floril. p. 393.

406. οἶνου τ' ἀπέχει. The two great pupils of Socrates evidently had their eye on this, as well as every other passage in our present drama; and how do they reply to it? Plato, by representing him as capable of swallowing, and as actually swallowing, huge draughts of wine, without the least apparent effect on his hardy frame (Conviv. ad fin.); Xenophon, by putting a speech into his mouth, which, hitting as it does the exact medium between absolute abstemiousness and excess, will richly repay the trouble of transcription. Conviv. II. 24. ὁ δ' αὖ Σωκράτης εἶπεν· Ἄλλα πίνειν μὲν, ὦ ἄνδρες, καὶ ἐμοὶ πάνν δοκεῖ· τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς, τὰς μὲν λύπας, ὡς περ ὁ μανδραγόρας τοὺς ἀνθρώπους, κοιμίζει, τὰς δὲ φιλοφροσύνας, ὡς περ ἔλαιον φλόγα, ἐγείρει. Δοκεῖ μὲντοι μοι καὶ τὰ τῶν ἀνδρῶν σώματα ταῦτά πάσχειν, ἅπερ καὶ τὰ τῶν ἐν γῇ φυομένων. Καὶ γὰρ ἐκεῖνα, ὅταν μὲν ὁ θεὸς αὐτὰ ἴγαν ἀθρόως ποτίσῃ, οὐ δύναται ὀρθοῦσθαι, οὐδὲ ταῖς αὔραις διαπνεῖσθαι· ὅταν δ' ὄσφ ἦδεται, τοσοῦτο πίνῃ, καὶ μάλα ὀρθὰ τε αὔξεται, καὶ θάλλοντα ἀφικνεῖται εἰς τὴν καρπογονίαν. Οὕτω δὲ καὶ ἡμεῖς ἦν μὲν ἄθροον τὸ πότον ἐγγεώμεθα, ταχὺ ἡμῖν καὶ τὰ σώματα καὶ αἱ γνώμαι σφαλοῦνται, καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα· ἦν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πικρὰ ἐπισηκέζωσιν, (ἵνα καὶ ἐγὼ ἐν Γοργίουσις ῥήμασιν εἴπω), οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἶνου μεθύειν, ἀλλ' ἀναπειθόμενοι, πρὸς τὸ παιγνιωδέστερον ἀφίξομεθα. With regard to the (supposed) precursor of Socrates, Iamblichus thus delivers himself (Vit. Pyth. XVI. 69): Ὑαοινίαν καὶ ὀλιγοσιτίαν καὶ ὀλιγοῦπιαν κατέδειξεν τοῖς ἑταίροις.

Ib. γυμνασίων. In this verse, as quoted by Laertius (II. 27), the reading is οἶνου τ' ἀπέχει καὶ ἀδηφαγίας, a reading which would reconcile our poet far more with the accounts left us by Plato and Xenophon, from which Socrates would appear to have been the last person likely to dissuade his followers from the exercises of the gymnasium.

Ib. τῶν ἄλλων ἀνοήτων, *aliis ineptiis*, BR. in which sense the words are also taken by Wieland, Welcker, and Voss. Schol. ἀνοήτων, τῶν ἀφροδισίων· τῆς τοιαύτης λαγνείας· ἀνοηταίνειν γὰρ καὶ μωραίνειν τὸ ἀφροδισιάζειν ἔλεγον. (In this latter sense of the word, as concerns the founder of the Italian philosophy, the reader will consult Laert. VIII. 9. 19. Stobæum in Sermon. 15.; as concerns Socrates, see Xen. Mem. I. 3. 8.)

Ib. If in the preceding verses I have pointed to some coinci-

y For examples of ancient philosophers, who were any thing but abstemious, see Laert de Arcesilao IV. 44. de Lacyde IV. 61. de Timone IX. 110.

καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,  
νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ πολε-  
μίζων;

ΣΤ. ἀλλ' ἔνεκέν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε  
μερίμνης,

dences between the habits of Socrates and those of Pythagoras, (and more might have been added, had the text given an opportunity for their admission), it is for no purpose of derogating from the originality and nobleness of character which these verses, rightly considered, imply in the former. For with all deference to our facetious dramatist, into what thoughts ought those verses ultimately to lead us? If any man in Athens had by his prodigious talents the power of placing at his feet the wealth, the honours, and the pleasures of that clever but giddy metropolis, it was unquestionably the son of Sophroniscus; but from the commencement of his career, he had evidently determined that it should be otherwise. Unlike the fashionable and grasping sophists, he had resolved that all his instructions should be almost, if not entirely, gratuitous; unlike them, instead of carrying philosophy into the mansions of the wealthy,—he had determined to carry it among artisans and labourers—into shops and hovels—into the agora and the palestra—at all hours, and all seasons. And how was he to be supported in an enterprize at once so new and so laborious? Pay he would not receive—private fortune he had none—his only resource was to make himself independent of circumstances by adopting the mode of life described in the text; and this he did cheerfully and unflinchingly. And what was the result? such blessings as all the treasures of the bloated sophists could not have purchased—a frame of body which disease never reached, and a tone of mind, superior alike to the fear of man and the fear of death. As for the little squibs of the stage—let us look at the smile of calm serenity, which at this picture of himself, (correct enough as far as mere exteriors went,) comes over the face of the real Socrates, and hear the words, which rather play about than issue from his lips. “Happy Aristophanes! Thou art a fellow of infinite mirth, and, I believe, an honest one to boot; but will all the plaudits of an admiring theatre, and the gay banquet which succeeds, earn thee a sweeter sleep than my humble meal and hard couch, sanctified as they are by purposes and intentions, which even thy wit has failed to fathom, and for which posterity will not fail to do me justice, though contemporaries may refuse it?”

409. ἐνεκέν γε ψυχῆς στερρῆς, *as far as an unbending, inflexible soul is concerned.* Cf. nos in Ach. 336. and to the examples there given, and in Blomfield's *Persæ* (137, 211.), add Herodot. I. 120. Isoc. 147, d. Id. p. 460. Dem. 32, 16. 490, 21. Antiph. 130, 14. Plat.

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπι-  
δείπνου, 410  
ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ'  
ᾶν.

ΣΩ. ἄλλο τι δῆτ' οὖν νομιεῖς ἤδη θεὸν οὐδένα πλὴν  
ἄπερ ἡμεῖς,

Charm. 158, e. Phædon 85, b. 1 Alcib. 127, e. Josephus de Antiq. Jud. XIII. c. 16. §. 6.

Ib. στερρὸς εἰ στερεὸς (στήμι), *hard, firm, inflexible.* Cf. nos in Ach. 199. Eurip. Hec. 296. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις. Laert. de Menedemo II. 132. οὐδὲν ἦττον ἀθητοῦ στερεὸς τε καὶ ἐπικεκαυμένος τὸ εἶδος. Id. de Pythag. VIII. 35. καὶ τῶν σχημάτων τὸ κάλλιστον σφαῖραν εἶναι τῶν στερεῶν τῶν δὲ ἐπιπέδων, κύκλον. Ib. 25. ἐκ δὲ τούτων, τὰ στερεὰ σώματα, ἂν καὶ τὰ στοιχεῖα εἶναι τέτταρα, πῦρ, ὕδωρ, γῆν, ἀέρα.

Ib. δυσκολόκοιτος (δύσκολος, κοίτη), *a hard couch, providing difficult and uneasy sleep.*

Ib. μέριμνα (μερίς, μερίζω, *cura animum diverse trahunt*, Ter.) Hes. Op. 178. χαλεπὰς δὲ θεοὶ δάσσοσι μερίμνας. Eurip. Heracl. 344. εἰσὶν γὰρ οἱ σοῦ . . . μερίμναν ἔξουσ'. St. Paul. 2 Epist. ad Cor. xi. 28. ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. Cf. Black's *Palæoromaica* p. 259.

410. τρυσίβιος (τρύω, βίος), *life-wasting.*

Ib. θυμβρεπίδειπνος (θύμβρα, ἐπί, δείπνον), *eating the herb savoury at meal-time.*

411. ἀμέλει θαρρῶν, *dismiss with confidence all concern on this point.*

Ib. ἐπιχαλκεύειν, *to hammer upon.* “A proverbial expression,” says Schutz, “signifying patience in bearing pains and troubles.” Dobree refers to *Æschyl.* ap. Athen. VII. 303, c.

412. ἄλλο τι (pro ἄλλο τί γένοιτ' ἂν ἡ—) *numquid aliud, what else?* See Plat. Men. 82, d. Crit. 52, d. The connexion seems to be this; *all this is very well, but there is one other thing: will you allow of no god, &c.* ἄλλο τι Bek. Dind. ἀλλ' ὅτι Br.

413. Let us first attend to the stage-play in this verse, and then examine its separate parts. At the word *τοῦτ' ἰ* Socrates points to the superincumbent heaven, and then pauses to give time to Strepsiades, who is reckoning his new stock of divinities upon his fingers: at the words *τὰς Νεφέλας*, Socrates points to the Chorus, and the fore-finger of Strepsiades' right hand shifts from the thumb to the forefinger of his left: at the words *τὴν γλώτταν*, it will be for the reader to consider, whether the extreme cleverness of the Attic masks, and the occasional grossness of the Attic stage, will admit of a tongue of no ordinary dimensions protruding from the Socratic mouth, and on which Strepsiades gazes with all due admiration. As the organ of speech returns into the mouth, a significant nod of the

τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν, τρία  
ταυτί;

head gives to the words *τρία ταυτί* a meaning, which will be explained forthwith.

Ib. *Χάος* (*χάω, χαίνω*). The Scholiast says, that by this word we are here to understand the *air*. The explanation would have been more correct, had the word *ether* been used by the annotator, instead of *air*. Such as it is, however, we embrace it as a proof of a close identity between the Pythagorean and Socratic doctrines, and of the basement of both on the Emanative system. As many of the opinions attributed to Socrates and Euripides, in this and other plays of Aristophanes, are unintelligible without some knowledge of this system, a short abstract of it is here submitted to the reader. The great Eastern philosophic opinion was, that from nothing nothing is made—that there has been therefore from all eternity an infinite principle, from whose bosom all things, that are or have been, emanate. That this principle is a fire of infinite perfection, purity, and intellect, residing in the utmost part of the ether, and hence frequently considered as the same with ether itself. Since, however, what is immaterial and spiritual is diametrically opposite to the nature of entity, it follows, that in things derived from that primeval and divine fire, there are two subordinate principles wholly opposite to each other, spirit and matter. Spirit, the less far it has flowed from the bosom of its parent, is a fire so much the purer. Light thus begetting light, and spirit spirit, by a process of emanation, it followed as a correct assertion, that Gods are born. The purest of all these emanations is the sun, as being nearest to the emanative fountain, (cf. sup. 224.) The further, on the contrary, emanations are removed from that primeval and pure fire, so much the more are they deprived of purity, light, the power of moving, and of heat. As all these latter qualities are wanting in *matter*, it follows that this is the last emanation from that fountain of which we have hitherto spoken. Fortunately however for us, who partake so largely of it, there is, it seems, in that divine and intellectual fire an eternal and most perfect motion; from which was deduced, as a necessary consequence, that all things which flow from it are at length by the power of periodic motion returned to it, and, as it were, reabsorbed into it. Matter, indeed, inasmuch as it is dark, cold, and motionless, cannot of itself return to this ocean of fire: it is therefore necessary that it should undergo a perpetual motion and passive agitation, and be so worked upon by the good principle, that its vices may be gradually corrected, and itself drawn nearer to the spiritual nature. This after a long contest will be effected. All its bad qualities being then fully removed, matter will return to the original fountain, and being thus absorbed into the great ocean of brightness, nothing will remain but light and infinite felicity. Br. I. 181. See also the

same writer, I. 1046. 1064-5. 1082. 1094. II. 291-9. 365. 428. 458. 645-6-9. 944. 959. 992-3. III. 386. 396. 445. 454.

Ib. *τὴν γλῶτταν*. In the consideration of this word, let us first attend to fact, and then to philosophy. The fact is positive, and easily dispatched. In all places of public resort in Athens, wherever some half-dozen persons were collected together, there Socrates was to be found, putting or answering questions. On this practice the duties of the ecclesia and the law-courts, which occupied so much of the time of other citizens, formed no drawback; for Socrates attended neither. He even abstained from what might have been still more naturally expected of him, that of committing his discourses to writing. If in this too he followed the <sup>z</sup>sage, with whom we have found him so often assimilating, the philosophic principles on which he founded his practice were apparently his own. It has been already observed, that the leading feature in the Socratic philosophy was the spontaneous origination of ideas; and this the philosopher knew was to be effected by living and oral, not by written communication. In written communication, as the best expositor of his system has <sup>a</sup>explained, an uncertainty always attaches as to whether the mind of the reader has spontaneously conformed to such communication, and in reality appropriated it to itself, or whether, with the mere ocular apprehension of the words and letters, a vain conceit is excited in the mind that it understands what it does not understand: on the contrary, a sentence orally delivered may always be supported, as Plato observes, by its father, and receive his protection, and that not only against the objections of one who thinks otherwise, but also against the intellectual stubbornness of one as yet ignorant, while the written sentence has no answer to make to any further inquiries. It is evidently therefore not without reason that the Tongue is ranked by Aristophanes among the divinities of Socrates. Cf. infr. 1426. 1431.

<sup>z</sup> See on this subject Brucker I. 1023-5. That the Golden Verses, usually ascribed to Pythagoras, are the production of a later hand, is admitted even by the Platonists.

<sup>a</sup> Plato in *Phædro*, 275. sq. How well Plato's own written imitations were made to conform to his master's form of oral instruction, may best be collected from the learned Schleiermacher's remarks. My limits will admit but of one or two specimens. "And to the inward and essential condition of the Platonic form belongs every thing in the composition resulting from the purpose of compelling the mind of the reader to the spontaneous production of ideas; that frequent recommencement of the investigation from another point of view, provided nevertheless that all these threads do actually unite in the common centre-point; that progression," &c. Again: "It is clear that he (Plato) must have endeavoured to make written instruction as like as possible to that better kind (oral instruction). . . . For even if we look only to the immediate purpose, that writing, as regarded himself and his followers, was only to be a remembrance of thoughts already current among them; Plato considers all thought so much as spontaneous activity, that with him, a remembrance of this kind of what has been already acquired must necessarily be so of the first and original mode of acquisition." Schleiermacher's Introduction to the Dialogues of Plato, translated by Dobson, (whose translation has also been followed in the observations derived from Plato's *Phædrus*.)

ΣΤ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'  
 ἂν ἀπαντῶν  
 οὐδ' ἂν θύσαιμι, οὐδ' ἂν σπείσαιμι, οὐδ' ἐπιθείην λιβα-  
 νωτόν. 415

Ib. τρία ταυτί. "These," intimates Socrates, "are the *three* divinities of *my* school; and you may now snap your fingers at the more usual *three* of the vulgar; viz. Jupiter, Apollo, and Ceres." The reader who wishes for general information on the subject of (supposed) ancient Trinities, may for that of Persia consult Brucker I. 158. 171. 186; for the Egyptian, I. 292-3-4. Orphic, I. 387. 390-1-7. Pythagorean, I. 1053. 1081. Platonic, I. 638. 691-2-3-4-5. 702-3-4-5-13. III. 259. Celtic, I. 331. Eclectic, II. 398.

415. Instead of the scholar, whose tongue is here running at a rapid rate, let us attend to the declarations made by Xenophon respecting his great master on the important point contained in the text. So far from neglecting the duty of sacrifice, we are assured by him that Socrates was seen frequently performing that sacred rite both at home and on the public altars of his country. (Mem. I. 1, 2.) The question immediately occurs, how were such performances compatible with the discourses which the same writer puts into his master's mouth, when the subject of Deity is discussed? Those discourses are evidently the out-flowings of a mind, recognising but *one* supreme Deity; his sacrificial rites, on the contrary, are the acts of a man admitting *many*. How is this discrepancy between Socratic theory and Socratic practice to be reconciled? Unless we prefer to charge one of the boldest and most uncompromising of men with hypocrisy or cowardice, or both, I see no way of escaping from the difficulty but by a recurrence to the principles of that school, which appear to have had so firm a hold on the mind of Socrates about the time when "the Clouds" was performed. And how did the principles of that school bear upon the present question? What was the supreme Deity of the Pythagorean school, we have already seen in a preceding note. It was an ethereal fire, perfect alike in purity and intellect. In those mysterious *numbers*, which contained so much of the Pythagorean theology, that purest of spirits appears under the name of *Monad*, (Br. I. 1030.) and in that *Monad* the sublimest of the Socratic speculations respecting one supreme Governor of the universe no doubt had their origin. But the Italian creed rested not here. After this monad, and immediately emanating from it, that creed admitted three species of intelligibilities, gods, demons, and <sup>b</sup> heroes, all differing in degree and

<sup>b</sup> It is much to be regretted that Aristophanes' play of that name has not come down to us. One of the fragments preserved (ap. Dind. 9) bears so strongly upon a very peculiar and recondite doctrine of the Pythagorean school (Laert. VIII. 34.), that we may reasonably conclude much light would have been thrown by that drama on other tenets of the Italic philosophy.

ΧΟ. λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ  
 ἀτυχήσεις,  
 ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.  
 ΣΤ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάννυ μικρὸν,

dignity, according to their more immediate or remote distance from the great fountain of primeval light. To these subordinate divinities, not only did the Pythagorean doctrine admit of divine honours, and consequently sacrificial rites, being paid, but it absolutely enjoined them, regard being had in the payment to the degree of dignity belonging to each. (Br. I. 1081.) When to these particular tenets we add a general rule of the Italian school, that men ought to abide by the customs and institutions of their country, even though those customs were somewhat worse than those of their neighbours (Iambl. p. 370. Porph. 213.), we shall come to a pretty safe conclusion that Socrates was neither coward nor hypocrite, and that, tried on Pythagorean principles, there was not that inconsistency between his *words* and *deeds*, which at first sight there appears to be. It may be asked, why has Xenophon given no intimation of the reason of this apparent inconsistency in his master? It may be asked in turn, were the Socratic followers always made acquainted with the grounds on which their master's opinions were founded? When one of those followers undertook to question Socrates on the nature of his celebrated demon (that demon on which so much light may yet, I think, be thrown by a reference to Pythagorean doctrines), the question was not only met by a refusal, but that refusal conveyed in such terms, that none of the most familiar acquaintances of the philosopher ever ventured to question him again on the subject, (Br. I. 544.) Was Socrates to be taciturn on this point alone, and be communicative on every other? But to bring these remarks to a conclusion. That Socrates, partly from the ridicule thrown upon his opinions in the present drama, and partly from the suggestions of his own sagacious mind, was gradually led to relax in his admiration of a philosophic system, which tended so much to enthusiasm and fanaticism as the Pythagorean did, and to substitute for it one more adapted to the wants of his age, may safely be inferred from the writings of Xenophon; that he never wholly abandoned them, may be as safely inferred from the dialogues of Plato, and not least from the sacrificial rite which in the noblest of those dialogues he enjoins his associates to pay, just before he closed his eyes for ever. "We owe a cock," said he, "to Æsculapius," (Phædon 118, b.) Various interpretations have been given of these last words of the

<sup>c</sup> In the Eclectic school, where these tendencies were exhibited in their utmost excess, this partial abandonment of Pythagorean principles could not but be considered as a base apostasy on the part of Socrates; and hence no doubt much of that abuse which was poured upon him by the masters of that school, more particularly by Porphyry.



τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον.

ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν ὥστε τὸ λοιπὸν  
γ' ἀπὸ τουδὶ 420

ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

ΣΤ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων  
ἐπιθυμῶ,

ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας διο-  
λισθεῖν.

ΧΟ. τεύξει τοίνυν ὧν ἰμείρεις· οὐ γὰρ μεγαλῶν ἐπι-  
θυμεῖς.

son of Sophroniscus. To me it appears as if he said, "I die faithful to two principles, and both of them Pythagorean. With that philosopher I agree in opinion that the separation of soul from body is equal to a separation from bondage and disease, and I therefore gratefully offer a sacrificial rite to that deity, whom we all acknowledge as the healing power. The bird selected for the rite is in one only of its varieties expressly forbidden by that sage to be used for such a purpose; but had it even been otherwise, my country's institutions enjoin the sacrifice, and in paying it I should but break a lighter of my old master's precepts to fulfil a more important one." Cf. *infr.* 644.

419. σταδίοισι. "Ridicula: quasi stadiis metiremur eloquentiam. In Ran. 90. Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα." Berg.

Ib. γνώμας. Plutarch. Præcept. Gerend. Reipubl. §. 4. ἐν δὲ Λακεδαιμόνι τινὸς Δημοσθένους, ἀνδρὸς ἀκολάστου, γνώμην εἰπόντος ἀρμόζουσαν, ἀπέρριψεν ὁ δῆμος, οἱ δὲ Ἐφοροὶ κληρώσαντες ἕνα τῶν γερόντων, ἐκέλευσαν εἰπεῖν τὸν αὐτὸν λόγον ἐκείνου, ὥσπερ εἰς καθαρὸν ἀγγεῖον ἐκ ῥυπαροῦ μετακεράσαντες, ὅπως εὐπρόσδεκτος γένηται τοῖς πολλοῖς. Diogenes ap. Laert. VI. 104. πρὸς τὸν ἐπιδεικνύντα αὐτῷ μουσικὴν, ἔφη, γνώμαις γὰρ ἀνδρῶν εὐ μὲν οἰκοῦνται πόλεις, εὐ δ' οἶκος, οὐ ψαλμοῖσι καὶ τερετίσμασιν.

Ib. γνώμας νικᾶν. To examples given by us in Vesp. 606. Eq. 265. add Æsch. 63, 23. ψήφισμα νικᾶν. Plat. Gorg. 456, a. οἱ νικῶντες τὰς γνώμας περὶ τούτων. To preserve the apodosis, Porson read, according to Dobree,—γνώμας μεγάλας νικήσει πλείονας οὐδεὶς.

422. These victories in the ecclesia (δήμῳ) Strepsiades treats with the utmost contempt: it is victory in the law-courts, and an acquaintance with all such arts as shall gain him victory there, which he requires.

423. στρεψοδικεῖν (στρέφω, to pervert, δίκη). Gl. διὰ στροφῆς καὶ ποικιλίας λόγων τὸ δίκαιον διαφθεῖραι. Av. 1468. στρεψοδικοπανουργίαν.

Ib. ὅσα pro ὅσον, i. e. μόνον, solum, tantum, ἐμαυτῷ. Gl. χάριν ἐμαυτοῦ.

ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προπό-  
λοισιν. 425

ΣΤ. δράσω τοῦθ' ὑμῖν πιστεύσας· ἢ γὰρ ἀνάγκη με  
πιέζει

διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς μ'  
ἐπέτριψεν.

νῦν οὖν χρήσθων ὅ τι βούλονται.

τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν

παρέχω τύπτειν, πεινῆν, διψῆν,

αὐχμεῖν, ρίγων, ἀσκὸν δαίρειν, 430

425. σεαυτὸν παράδος . . . προπόλοισι. Plat. in Euthyd. 272, b. ἐν νῷ ἔχω τοῖν ἀνδρῶν παραδοῦναι ἐμαυτόν.

Ib. πρόπολος (πολέω), servant, priest. Herodot. II. 64. Pl. 670. Epigr. ap. Laert. V. 8. Δηοῦς μύστιδος ὧν πρόπολος.

428. χρήσθων (Xen. Mem. IV. 3. 10. χρῆσθαι αὐτοῖς ὅ τι ἂν βούλονται. Lucian III. 6. δευθῆναι αὐτῶν χρῆσθαι μοι ὅ τι βούλωτο), third dual of the imperative, which the Attics use in passive form for χρῆσθωσαν. See, says Dindorf, on this form, Hemst. ad Luc. D. Mort. X. 2. t. i. p. 364. s. Valck. ad Herodot. p. 514. Kæn. ad Greg. p. 73. Matth. Gr. Gr. p. 252. To which add Brunck ad Soph. Aj. v. 100. General meaning: Let Chærephon and Socrates then deal with me as they please. I give myself up wholly to these servants of the Clouds, to blows, to hunger, thirst, dirt, cold, &c. I give myself up as a skin to be flayed, provided I can thereby escape my debts, and appear among men in the character which I am most ambitious of attaining, that of a man thoroughly qualified to make his way in the courts of law. (In the torrent of words which here breaks from Strepsiades, are we not to see the influence of the Glottic or Tongue-Divinity, as on a former occasion we saw a species of nympholepsy come over him, in consequence of his encounter with the Cloud-goddesses?)

430. παρέχω τύπτειν (trado ad vapulandum. Eurip. Herc. Fur. 319. BERG). Cf. also Androm. 413. Lucian (I. 50. de Nigrino). speaks in a similar strain of the severities often practised by the ancient philosophers towards their disciples: δῆλος δὲ ἦν καὶ τῶν τοιούτων κατεγνωκῶς φιλοσόφων, οἱ ταύτην ἀσκησιν ἀρετῆς ὑπελάμβανον, ἦν πολλαῖς ἀνάγκαις, καὶ πόνοις τοὺς νέους ἀντέχειν καταγυμνάσασιν· τοῦτο μὲν δὲν οἱ πολλοὶ κελεύοντες, ἄλλοι δὲ, μαστιγοῦντες.

Ib. πεινῆν. Laertius (II. 28.), after quoting some satiric verses of Amipsias on Socrates, adds a reflection, which does the philosopher far more honour than the satire does him discredit: οὗτος μὲν τοι πεινῶν οὕτως, οὐ πάποτ' ἔτλη κολακεύσαι.

431. αὐχμεῖν, to be squalid. *Infr.* 889. Pl. 84. Od. XXIV. 249.

εἶπερ τὰ χρέα διαφευξοῦμαι,  
 τοῖς ἀνθρώποις τ' εἶναι δόξω  
 θρασὺς, εὐγλωττος, τολμηρὸς, ἴτης,  
 βδελυρὸς, ψευδῶν συγκολλητῆς, 435  
 εὐρησιεπῆς, περίτριμμα δικῶν,  
 κύρβις, κρόταλον, κίναδος, τρύμη,

αὐχμείς κακῶς. Lucian III. 6. καὶ τὸ σῶμα καταναγκάζειν, ῥυπάντα, καὶ αὐχμῶντα.

Ib. ῥιγοῦν. Laert. IX. 80. Δημοφῶν γ' οὖν ὁ Ἀλεξάνδρου τραπεζοκόμος, ἐν σκιᾷ ἐθάλπτο, ἐν ἡλίῳ δὲ ἐρρίγου.

Ib. ἀσκὸν δαίρειν, i. e. εἰς ἄσκον δαίρειν. Cf. nos in Eq. 357. 747. and Heind. ad Plat. Euthyd. §. 35.

Οὐκ ἔφην Σόλων βαθύφρων, οὐδὲ βουλῆεις ἀνὴρ.  
 ἐσθλὰ γὰρ θεοῦ διδόντος, αὐτὸς οὐκ ἐδέξατο  
 περιβαλὼν δ' ἄγραν, ἀγασθεῖς οὐκ ἀνέσπασεν μέγα  
 δίκτυον, θυμοῦ θ' ἄμαρτῆ καὶ φρενῶν ἀποσφαλεῖς.  
 ἦθελον γάρ κεν κρατήσας, πλοῦτον ἄφθονον λαβῶν,  
 καὶ τυραννήσας Ἀθηνῶν μούρου ἡμέραν μίαν,  
 ἀσκὸς ὕστερον δεδάρθαι, κάπιτετριφθαί γένος.

Solon de seipso, Fr. 25.

434. θρασὺς, of audacious impudence. Lucian II. 194. VI. 221. θρασὺς εἶ, καὶ σοφιστής.

Ib. ἴτης (εἶμι), a thorough-going fellow. Cf. Heind. ad Plut. Protag. §. 96. 435. ψευδῶν συγκολλητῆς. Cf. nos in Vesp. 1043.

436. εὐρησιεπῆς (εὐρίσκω, ἔπος), easily finding words. Laert. de Stilpone II. 113. τοσοῦτον δ' εὐρεσιολογία καὶ σοφιστεία προῆγε τοῖς ἄλλοις, ὥστε κ. τ. λ. Id. de Arcesilao IV. 37. ἦν δὲ καὶ εὐρεσιολογώτατος ἀπαντῆσαι εὐστόχως. Id. de Menedemo II. 134. ἐστρέφετό τε πρὸς πάντα καὶ εὐρησιλόγει. Brucker de Zenone I. 958. Subtilissimos hic se ostendunt Stoici, dialecticæ suæ artificia rebus moralibus, ut cothurnos pusioni adaptantes, εὐρεσιολογίας haud semel ideo a veteribus accusati.

Ib. περίτριμμα δικῶν. Dem. 269, 17. περίτριμμα ἀγορᾶς, in litibus forensibus valde exercitatus.

437. κύρβις. Tim. Lex. στήλη τρίγωνος πυραμοειδῆς, νόμους ἔχουσα περὶ θεῶν. The κύρβεις therefore contained the old *jus canonicum* of the Athenians, as the ἄξονες did their old *jus civile*. Cf. Av. 1354. Athen. VI. 234, e. Lysias 184, 38. 40. 42. 185, 7. In the terms at present under consideration, the Greek idiom can sometimes be followed by giving *persons* for *things*: sometimes the effect is gained by adding the adjective: thus μάσθλης, pliant as leather: in the present and other instances, we must render by the English equivalent, such a thing personified, as here; the κύρβις personified.

Ib. κρόταλον (cf. sup. 259.)

μάσθλης, εἶρων, γλοιὸς, ἀλαζῶν,  
 κέντρων, μιάρως, στρόφισ, ἀργάλεος,  
 ματτυλοιοχός. 440  
 ταῦτ' εἶ με καλοῦσ' ἀπαντῶντες,  
 δρώντων ἀτεχνῶς ὅ τι χρήζουσιν  
 κεῖ βούλονται,  
 νῆ τὴν Δήμητρ' ἔκ μου χορδὴν

Ib. κίναδος, cf. Soph. Aj. 103. Dem. 281, 22. 307, 23. Æsch. 77, 28. Andoc. 13, 23.

Ib. τρύμη (τρύω, to rub, to wear, Herodot. I. 22. II. 129. VI. 12.) a hole worn by rubbing. The sense is much the same as that of τρίμμα, a shrewd fellow, well versed in business.

438. μάσθλης = μάσθλη, leather; metaph. a pliant fellow, who knows how to bend and cringe. Cf. nos in Eq. 267.

Ib. εἶρων, a dissembler, one that speaks otherwise than he thinks. To the character by Theophrastus (Appendix B.), add Timon in Sillis ap. Laert. II. 19. μυκτῆρ, ῥητορόμυκτος, ὑπατικὸς, εἰρωνευτής: and Philemon, οὐκ ἔστ' ἀλώπηξ, ἢ μὲν εἶρων τῇ φύσει, ἢ δ' ἀθέκαστος.

Ib. γλοιὸς, the adhesive, dirty oil, which in the wrestling-schools either dropt with the perspiration from the body, or was rubbed from the body by means of the strigil; metaph. adhesive, fast-holding, smooth, slippery.

439. κέντρων, a rogue who deserves the κέντρον, or knout. (Herodot. III. 130.) Sophoclis Fr. ap. Dind. 309. Μαστιγίαί, κέντρωνες, ἀλλοτριοφάγοι.

440. στρόφισ (στρέφω), a fellow versed in every shift and turn.

Ib. ματτυλοιοχός (ματτία, λείχω), a lick-spit, a parasite. (The mattya was a delicate dish, consisting of fine <sup>d</sup>poultry, and other flesh, which being dressed with herbs, was when cold cut in pieces, and used at deserts as a provocative to wine. Athenæus devotes several pages to the consideration of this dainty. XIV. 662, e-664, f.) There is some difficulty in connecting this word, without an anti-climax, with the preceding epithets. Schutz endeavours to solve the difficulty by considering it as the denomination of an impudent fellow, who partakes of the delicacies of a club-feast, without paying his quota.

444. χορδή. For this dish, which seems to have been not very remote from a sausage, see Athen. III. 94, f. &c.

d "The poorer members of the (Cretan) syssition furnished these meals from the proceeds of the chase, while wealthier persons supplied maize-bread, (the common provision being barley-cakes, μάζαι,) with young cattle from their flocks, birds prepared as ματτία, and the fruits of the season from their lands." Müller's Dor. II. 215.

τοῖς φροντισταῖς παραθέντων. 445  
 ΧΟ. λῆμα μὲν πάρεστι τῷδέ γ'  
 οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὡς  
 ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες  
 ἐν βρότοισιν ἔξεις.  
 ΣΤ. τί πείσομαι; 450  
 ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ  
 ζηλωτότατον βίον ἀνθρώπων διάξεις.  
 ΣΤ. ἀρά γε τοῦτ' ἄρ' ἐγὼ ποτ'  
 ὄψομαι; ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις  
 αἰεὶ καθῆσθαι,  
 βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλθεῖν, 455  
 πράγματα κἀντιγραφὰς πολλῶν ταλάντων  
 ἄξια σῆ φρενὶ συμβουλευσομένους μετὰ σοῦ.

445. παραθέντων. For this term of the table, cf. nos in Eq. 51; and consult the same play, v. 736. for the word λῆμα.

447. οὐκ ἄτολμον, ἀλλ' ἔτοιμον. That in this jingle of words, the Socratic divinities follow a practice by no means unfamiliar to Socrates himself, or at all events to his expositor Plato, see Appendix (C.)

448. κλέος οὐρανόμηκες.

\* Ἡ ὀλίγον τόδε σῆμα· τὸ δὲ κλέος οὐρανόμηκες  
 τῷ πολυφροντιστῷ τοῦτο Θάλητος ὄρη.

Laert. I. 39.

450. τί πείσομαι; what will be the results to me?

453. τοῦτ' ἂν Br. (cf. Ast ad Plat. 7 Leg. §. 10.) τοῦτ' ἄρ' Bek. Dind.

456-7. These two difficult verses Brunck translates as follows: "Atque communicare tuæ solertiæ negotia et lites multis talentis æstimatas, de quibus consultabunt tecum." Dindorf observes: "h. l. manifestum est dici causas, accusaciones (εὐ πράγματα) iisque opposi-

\* In this sense the word may, I think, be understood in the last line of the following fragment of Philemon:

Ἄει τὸ πλουτεῖν συμφορὰς πολλὰς ἔχει,  
 φθόνον τ', ἐπήρειάν τε καὶ μῖσος πολὺ,  
 πράγματα τε πολλὰ κἀνοχλήσεις μύριας,  
 πράξεις τε πολλὰς, συλλογὰς τε τοῦ βίου.  
 ἔπειτα μετὰ ταῦτ' εὐθὺς εὐρέθη θανάτων,  
 ἄλλοις καταλείψας εἰς τρυφὴν τὴν οὐσίαν.  
 ὅθεν πένεσθαι μᾶλλον ἠδέως ἔχω,  
 καὶ μήτ' ἔχειν πλοῦτόν με, μήτε πράγματα.

Philem. Fr. p. 352.

ἀλλ' ἐγγείρει τὸν πρεσβύτην ὃ τι περ μέλλεις προδι-  
 δάσκειν,  
 καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀποπειρῶ.  
 ΣΩ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαντοῦ τρόπον, 460  
 ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς

tas defensiones (ἀντιγραφὰς), lites quæ multis talentis æstimabuntur." A learned friend, whom I consulted on the passage, writes, "Rather I think, worth many talents to your mind, i. e. (by a complimentary periphrasis) to you—matters that will bring you in many talents. Cf. Acharn. VIII. 205. It's worth (something) to the state to get hold of this man."

458. προδιδάσκειν=διδάσκειν. Cf. infr. 947; and see Heindorf's note in Plat. Gorg. 489, d.

459. διακίνειν, excutere. (Cf. infr. 716). Bergler aptly compares part of a conversation between two cooks in the Mendax of Sospater:

B. ἄρα σὺ με κόπτειν οἶος εἶ γε, φίλτατε.

A. οὐκ, ἀλλ' ἐν ὄσφ προσέρχεται ἔξ ἀγορᾶς ὁ παῖς,  
 μικρὰ διακινήσω σε περὶ τοῦ πράγματος.

Athen. IX. 378, b.

Ib. γνώμη, disposition, general mode of thinking. Av. 627. Thes. 148. Ion de Pythag. ap. Laert. I. 120. Πυθαγόρης ἐτύμως ὁ σοφὸς περὶ πάντων | ἀνθρώπων γνώμας εἶδε καὶ ἐξέμαθεν.

Ib. γνώμης ἀποπειρᾶσθαι. Ran. 648. τουδὶ δ' ἀθῆς ἀποπειράσομαι. Plat. Protag. 311, c. ἀποπειρώμενος τοῦ Ἰπποκράτους τῆς ῥώμης. 349, d. οὐ γὰρ ἂν θαυμάζοιμι εἰ τότε ἀποπειρώμενός μου ταῦτά πως ἔλεγες. Xen. Econ. III. 7. οὐκοῦν χρὴ θεώμενον σαντοῦ ἀποπειρᾶσθαι, εἰ γνώση. XIX. 13. ἀποπειρᾶ μου.

ἔθως ἐστὶν αὐτοῖς, ἂν τιν' ἰδιώτην ποθὲν  
 λάβωσιν, εἰσελθόντα, εἰ διαπειρώμενον  
 τῆς τῶν λόγων ῥώμης, ταραττεῖν καὶ κυκᾶν  
 τοῖς ἀντιθέτοις, τοῖς πέρασι, τοῖς παρισώμασιν,  
 τοῖς ἀποπλάνοις, τοῖς μεγέθεσιν, νομιστικῶς.

Cratinus (junior) de Pythag. ap. Laert. VIII. 37.

460. The slight tests to which Strepsiades is put in the verses following, are of course but a dramatic scantling of those probations to which candidates were often put before admission into the philosophic schools of antiquity. I must trust to the deep interest of the following extract as an apology for its great length. In perusing it, however, the reader must never forget, that the account comes from one of a body of men, who, when an attempt to set up a rival to the author of Christianity in the person of Apollonius of Tyana had failed, proceeded with infinitely more tact and ability to provide an-

εἰ διαπειρωμένοις, Jos. Scal.

†

ἤδη 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω.

other rival in the person of the philosopher of Samos, scrupling at no falsehood or forgery which might give effect to their purpose. Iamb. Vit. Pythag. c. XVII. 71. Παρεσκευασμένω δὲ αὐτῷ οὕτως εἰς τὴν παιδείαν τῶν ὀμιλητῶν προσιόντων τῶν ἐταίρων καὶ βουλομένων συνδιατρίβειν, οὐκ εὐθὺς συνεχῶρει, μέχρις ἂν αὐτῶν τὴν δοκιμασίαν καὶ τὴν κρίσιν ποιήσῃται· πρῶτον μὲν πυνθανόμενος, πῶς τοῖς γονεῦσι καὶ τοῖς οἰκείοις τοῖς λοιποῖς εἰσὶν ὀμιληκότες· ἔπειτα θεωρῶν αὐτῶν τοὺς τε γέλωτας τοὺς ἀκαίρους, καὶ τὴν σιωπὴν καὶ τὴν λαλίαν παρὰ τὸ δέον, ἔτι δὲ τὰς ἐπιθυμίας, τίνας εἰσὶν, καὶ τοὺς γνωρίμους, οἷς ἐχρῶντο, καὶ τὴν πρὸς τούτους ὀμιλίαν, καὶ πρὸς τιμὴν μάλιστα τὴν ἡμέραν σχολάζουσι, καὶ τὴν χαρὰν καὶ τὴν λύπην ἐπὶ τίσι τυγχάνουσι ποιοῦμενοι. προσθεώρει δὲ καὶ τὸ εἶδος, καὶ τὴν πορείαν, καὶ τὴν ὄλην τοῦ σώματος κίησιν· τοῖς τε τῆς φύσεως γνωρίσμασι ἡ φυσιογνωμονῶν αὐτοὺς σημεῖα τὰ φανερά ἐποιεῖτο τῶν ἀφανῶν ἡθῶν ἐν τῇ ψυχῇ. Καὶ ὅτινα δοκιμάσειεν οὕτως, ἐφίει τριῶν ἐτῶν ὑπερορᾶσθαι, δοκιμάζων πῶς ἔχει βεβαιότητος καὶ ἀληθινῆς φιλομαθίας, καὶ εἰ πρὸς δόξαν ἰκανῶς παρεσκεύασται, ὥστε καταφρονεῖν τιμῆς. μετὰ δὲ τοῦτο τοῖς προσιοῦσι προσέτατε σιωπὴν πενταετῆ, ἀποπειρώμενος, πῶς ἐγκρατῶς ἔχουσιν, ὡς χαλεπότερον τῶν ἄλλων ἐγκρατευμάτων τοῦτο, τὸ γλώσσης κρατεῖν· καθὰ καὶ ὑπὸ τῶν τὰ μυστήρια νομοθετησάντων ἐμφαίνεται ἡμῖν. ἐν δὴ τῷ χρόνῳ αὐτῷ τὰ μὲν ἐκάστου ὑπάρχοντα, τουτέστιν αἱ οὐσίαι, ἐκοινοῦντο, διδόμενα τοῖς ἀποδεδειγμένοις εἰς τοῦτο γνωρίμοις, οἵπερ ἐκαλοῦντο πολιτικοὶ καὶ οἰκονομικοὶ τινες καὶ νομοθετικοὶ ὄντες. αὐτοὶ δὲ εἰ μὲν ἄξιον ἐφαίνοντο τοῦ μετέχειν δογμάτων, ἔκ τε βίου καὶ τῆς ἄλλης ἐπιεικειᾶς κριθέντες, μετὰ τὴν πενταετῆ σιωπὴν ἐσωτερικοὶ λοιπὸν ἐγίνοντο, καὶ ἐντὸς σιδηρῶν ἐπήκουον τοῦ Πυθαγόρου μετὰ τοῦ καὶ βλέπειν αὐτόν· πρὸ τούτου δὲ ἐκτὸς αὐτῆς καὶ μηδέποτε αὐτῷ ἐνωρῶντες μετείχον τῶν λόγων διὰ ψιλῆς ἀκοῆς ἐν πολλῷ χρόνῳ διδόντες βάσανον τῶν οἰκείων ἡθῶν· εἰ δ' ἀποδοκιμασθεῖσαν, τὴν μὲν οὐσίαν ἐλάμβανον διπλῆν, μνήμη δὲ αὐτοῖς ὡς νεκροῖς ἐχώννυτο ὑπὸ τῶν ὀμακοῦν· οὕτω γὰρ ἐκαλοῦντο πάντες οἱ περὶ τὸν ἄνδρα· συντυγχάνοντες δὲ αὐτοῖς οὕτω συνετύχανον, ὡς ἄλλοις τισίν· ἐκείνους δὲ ἔφασαν τεθνήαι, οὓς αὐτοὶ ἀνεπλάσαντο, καλοὺς κἀγαθοὺς προσδοκῶντες ἔσσεσθαι ἐκ τῶν μαθημάτων· ἀδιοργανώτους τε, καὶ, ὡς εἶπεν, ἀτελείς τε καὶ στερωδέεις φόντο τοὺς δυσμαθεστέρους. Εἰ δὲ μετὰ τὸ ἐκ μορφῆς τε καὶ βαδίσματος καὶ τῆς ἄλλης κινήσεώς τε καὶ καταστάσεως ὑπ' αὐτοῦ φυσιογνωμονηθῆναι καὶ ἐλπίδα ἀγαθὴν περὶ αὐτῶν παρασχεῖν, μετὰ πενταετῆ σιωπῆν, καὶ μετὰ τοὺς ἐκ τῶν τοσῶνδε μαθημάτων ὄργανισμούς καὶ μνήσεις, ψυχῆς τε ἀπορρίψεις καὶ καθαρμούς τοσοῦτους τε καὶ τηλικούτους καὶ ἐκ ποικίλων οὕτω θεωρημάτων προσοδεύσαντες, δεῖ οὓς ἀγχινιά τε καὶ ψυχῆς εὐάγειαι πᾶσιν ἐκ παντὸς ἐνεφύοντο, δυσκίνητος ἔτι τις καὶ δυσπαρακολούθητος εὐρίσκετο· Ἐστὴν δὴ τινα τῶν τοιούτων καὶ μνημείον ἐν τῇ διατριβῇ χώσαντες, ἐξήλανον ἐκ τοῦ ὀμακοῦν, φορτίσαντες χρυσοῦ τε καὶ ἀργύρου πλῆθος. καὶ εἰ ποτε συντύχοιεν ἄλλως αὐτῶν, πάντα ὄντινούν μᾶλλον, ἢ ἐκείνους ἡγούντο εἶναι, τὸν κατ' αὐτοὺς τεθνηκότα.

461—2. μηχανὰς καινὰς. Süvern ad Av. 364. "In reference to this double sense of μηχαναῖς, we may also compare the passage in the

† Cf. Aulus Gellius I. 9.

‡ Cf. Clem. Alex. Strom. L. 5.

ΣΤ. τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;  
 ΣΩ. οὐκ, ἀλλὰ βραχεῖά σου πυθέσθαι βούλομαι,  
 εἰ μνημονικὸς εἶ. ΣΤ. δύο τρόπῳ νῆ τὸν Δία· 465  
 ἢν μὲν γ' ὀφείληται τί μοι, μνήμων πάνν  
 ἔαν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνν.  
 ΣΩ. ἔνεστι δῆτ' αὖ σοι λέγειν ἐν τῇ φύσει;  
 ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἐνι.  
 ΣΩ. πῶς οὖν δυνήσει μανθάνειν; ΣΤ. ἀμέλει, καλῶς. 470  
 ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφόν

'Clouds,' where Socrates calls these *new arts*, which he would apply to the instruction of Strepsiades, *καινὰς μηχανὰς*, whereas Strepsiades takes the words in the sense of *engines for carrying on a siege*." Language derived from the art of war appears to have been no stranger to the mouth of Socrates: Plat. Cratyl. 409, d. σκέψαι οὖν ἢν εἰσάγω μηχανὴν ἐπὶ πάντα τὰ τοιαῦτα ἂν ἀπορῶ (where see Heindorf). Xen. Mem. II. 1. 17. τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιοῦτοις ἐκότα ἢ ἄκοτα πολιορκεῖσθαι. Plut. de Pythagora in Numa 8. ἄλλας τε τερατώδεις μηχανὰς αὐτοῦ καὶ πράξεις ἀναγγέλλουσιν.

462. προσφέρω. Iysias 92, 27. ("ducta metaphora a re bellica" REISKE) λόγους προσφέρων.

Ib. ἤδη 'πὶ τούτοις. Cf. nos in Ach. 484.

463. τειχομαχεῖν. Cf. Herodot. IX. 70. Xen. Hell. I. 1. 14. ναυμαχεῖν, καὶ πεζομαχεῖν, καὶ τειχομαχεῖν.

465. μνημονικὸς. Plat. 6 Rep. 486, d. ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἰκανῶς φιλοσόφους μὴ ποτε ἐγκρίνωμεν, ἀλλὰ μνημονικὴν αὐτὴν ζητῶμεν δεῖν εἶναι. Phædr. 274, e. τοῦτο τὸ μάθημα, ἔφη ὁ Θεῖθ, σοφωτέρους Διγυπτίους καὶ μνημονικωτέρους παρέξει· μνήμη τε γὰρ καὶ σοφίας φάρμακον εὐρίθη. Lucian de Alexandro, seu Pseudo-mant. συνέσει μὲν γὰρ καὶ ἀγχινιά, καὶ δριμύτητι, παμπολὺ τῶν ἄλλων διέφερε· καὶ τόγε περιεργον, καὶ εὐμαθῆς, καὶ τὸ μνημονικόν. . . πάντα ταῦτα εἰς ὑπερβολὴν ὑπῆρχεν αὐτῷ. Arts of memory were probably in use before the time of Hippias of Elis; but to him we first find such a work attributed. Plat. Hip. Maj. 285, e. Hip. Min. 368, d.

467. σχέτλιος. Here Strepsiades shrugs his shoulders.

469. λέγειν—ἀποστερεῖν. The commentators, finding no opposition between these two words, wish to change the latter into ἀπολέγειν. But, as Schutz observes, the opposition is in the thought, not in the words: "My natural disposition is not for eloquence, but for fraudulence." Xen. Mem. I. 7. 5. ἀπατεῶνα δ' ἐκάλεϊ οὐ μικρὸν μὲν, εἴτις ἀργύριον, ἢ σκεῦος παρά του πειθοῦ λαβῶν ἀποστεροῖ, πολὺ δὲ κ. τ. λ. Laert. de Arcesilao IV. 38. καὶ ποτε τινὸς ἀργυρώματα λαβόντος εἰς ὑποδοχὴν φίλων, καὶ ἀποστεροῦντος, οὐκ ἀπήτησεν. Cf. infr. 1258.

471. <sup>1</sup>) προβάλλειν, to propose as an enigma or for inquiry, cf. infr.

περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.

ΣΤ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩ. ἄνθρωπος ἀμαθῆς οὐτοσὶ καὶ βάρβαρος.

δέδοκά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέη. 475

φέρ' ἴδω, τί δράς, ἦν τίς σε τύπτῃ; ΣΤ. τύπτομαι,

728. Plato Hip. Maj. 293, d. προβάλλει ἐρωτῶν. Conviv. 180, c. οὐ καλῶς μοι δοκεῖ προβεβλήσθαι ἡμῖν ὁ λόγος. Also Charm. 162, b. Polit. 285, d. 286, d. Athen. IX. 401, b. τὸ προβληθὲν ἀποδιοπομπησάμενος. <sup>2</sup>) προβάλλειν, to throw as to a dog. Vesp. 916. ἦν μὴ τι κάμοι τις προβάλλῃ τῷ κυνί. (Socrates speaks in the first, Strepsiades understands in the second sense.)

472. ὑφαρπάξω. (Strepsiades is again left to choose between a term of science and a term of the dog-kennel.) Infr. 746. ἄγε δὴ ταχέως τούτῳ ξυνάρπασον. Plat. Euthyd. 300, c. οὐδέτερα καὶ ἀμφοτέρα, ἔφη ὑφαρπάσας ὁ Διονυσόδωρος. Lucian VI. 269. αὐτό πον τὸ ζητούμενον συναρπάξαι. III. 154. ἐπειδὴν τις ὄστον ἐς μέσους αὐτοῦ ἐμβάλλῃ, ἀναπηδήσαντες δάκνουσιν ἀλλήλους, καὶ τὸν προηρπάσαντα τὸ ὄστον ὑλακτοῦσιν. Athen. IX. 367, f. προήρπασα γὰρ σου τὸν λόγον. Cicero de Nat. Deor. I. 27. *arripere mihi videmini, quasi vestro jure, rem nullo modo probabilem.*

473. κυνηδόν. Cf. nos in Eq. 996. Posidonius de Parthis ap. Athen. IV. 152, fin. ὁ δὲ καλούμενος φίλος, τραπέζης μὲν οὐ κοινωνεῖ χαμαὶ δ' ὑποκαθήμενος, ἐφ' ὑψηλῆς κλίνης κατακειμένῳ τῷ βασιλεῖ, τὸ παραβληθὲν ὑπ' αὐτοῦ κυνιστὶ σιτεῖται.

Ib. σιτήσομαι. Laert. de Heraclito IX. 3. καὶ τέλος, μισανθρωπήσας καὶ ἐκπατήσας, ἐν τοῖς ὄρεσι διητᾶτο, πάσας σιτούμενος καὶ βοτανάς.

474. βάρβαρος. The origin of this word has been explained in a former play (Vesp. 1081). Its appearance in the present drama should rather bring us to the consideration of a question formerly much agitated, viz. whether philosophy originated with the barbarians or with the Greeks. The former opinion was strongly maintained by many learned men among the fathers of the church, who were anxious to trace to Hebraic and oriental tradition whatever they found in the Platonic writings approaching closely to Christianity. The question has been considered with his usual candour and learning by Brucker (I. 49), the conclusion of whose reasonings we here transcribe: "Quisquis barbaricæ philosophiæ indolem perdidicit, fatebitur, eos simplici potius cognitione, quam scientifica, quod aiunt, meditatione veritatem indagasse, et traditione potius, quam demonstratione ad posterios propagavisse, Græcis, ubi a ruditate morum primum emerserunt, in id contententibus, ut veri atque boni principia investigarent, in ejus causas inquirerent, et ex fontibus deductas veritates certa et ratiocinandi legibus adstricta methodo aliis proponerent."

475. δέη Dind. δέει Bek. "Recte Brunck. a MSS. δέει, justice Porsono." Dobr.

κάπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,

εἶτ' αὖθις ἀκαρῆ διαλιπὼν δικάζομαι.

ΣΩ. ἴθι νυν, κατάθου θοιμάτιον. ΣΤ. ἡδίκηκά τι;

477. ἐπιμαρτύρομαι, I call witnesses.

478. ἀκαρῆ (sc. χρόνον) διαλιπὼν, after a very short interval. Cf. nos in Vesp. 554. Isoc. de Pace, ὀλίγον χρόνον διαλιπόντες.

Ib. δικάζομαι, *litem intendo, in jus voco.* Cf. infr. 1096. Isoc. 295, a. Λοιποὶ δ' ἡμῖν εἰσὶν οἱ τὰς καλουμένας τέχνας γράφαι τολμήσαντες, . . . οἱ τινες ὑπέσχοντο δικάζεσθαι διδάξαι. Lucian III. 52. τὴν δὲ πληθὺν ὄρας, τοὺς πλείοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικάζομένους, τοὺς δανείζοντας κ. τ. λ.

479. κατάθου θοιμάτιον. Bergler thinks that Strepsiades is commanded to lay aside his upper garment, in order that Socrates may appropriate it to himself; this opinion he justifies by a reference to vv. sup. 180. infr. 824. 1444; and with this the commentators generally, judging from their silence, appear to have coincided. But surely this is to mistake the poet's meaning, and evince an imperfect sense of that striking phenomenon which the Socratic school, in their outer as well as inner habits, must have presented. What the latter were, the progress of the text has pretty well explained;—close habits of seclusion—addiction to occult and painful sciences—an entire abstinence from those gymnastic schools and exercises, by which so much of form, health, and beauty was given to the body in Athens—severe fasts and vigils;—these are among the principal: and the results are, as might be expected, pale faces and wasted frames, the whole presenting so strong a contrast with the general habits of Athenian life, that the comic poets seem to have agreed in considering the Socraticians generally as men under the influence of an evil spirit (*κακοδαίμονες*). What further was to be done, that the outward habits of austerity might conform with these inner ones? The sandal was to be banished from the foot, and instead of the ample and majestic *himation*, a short cloak (infr. 837), forming but a slight protection against cold and weather, was to be substituted. And to this stern discipline does our novice in the text gradually come. To give him the proper complexion of the school, we have had an initiation-scene, in which his naturally bluff and ruddy face is made suddenly to assume the pale hue of his fellow-students; here we find him stripped of his upper garment, and a further portion of the text (infr. 826) shews, that with the *himation* went the sandal also. In other words, when Strepsiades reappears on the stage after the present scene, he appears as the rest of the Socratic school did—pale of hue, bare in feet, and clad in the philosophic cloak.

Ib. ἡδίκηκά τι; Strepsiades, unversed in the practices of the Socratic school, supposes that he has committed some offence, and that the deposition of the upper robe is preparatory to a beating.

ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται. 480  
 ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.  
 ΣΩ. κατάθου. τί ληρεῖς; ΣΤ. εἰπέ δὴ νῦν μοι τοδί·  
 ἦν ἐπιμελής ὃ καὶ προθύμως μαυθάνω,  
 τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι;  
 ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. 485  
 ΣΤ. οἴμοι κακοδαίμων, ἡμιθνής γενήσομαι.

480. γυμνοῦς. It has been intimated in a former play that this word, in the Greek and oriental languages, frequently signifies nothing more than a laying aside of the upper robe, and appearing in the under robe or *chiton*, which was drawn close over the body. Athenæus (I. 20, e.) de Sophocle saltante: μετὰ γοῦν τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς ἀηλιμμένος ἐχώρεσε μετὰ λύρας· οἱ δὲ ἐν ἱματίῳ φασί. For illustrations of the word from the Lives of the Philosophers, see Laert. in Aristippo II. 73. in Menedemo II. 131.

Ib. νομίζεται, it is the custom, the established practice. Herodot. IV. 27. παρὰ δὲ Σκυθίων ἡμεῖς οἱ ἄλλοι νενομίκαμεν, derived this custom. Xen. Mem. IV. 4. 19. ἀγράφους δὲ τινὰς οἶσθα (ἔφη), ὃ Ἰππία, νόμους; τοὺς γ' ἐν πάσῃ (ἔφη) χώρῃ κατὰ ταῦτα νομιζομένους. Id. in Ages. IV. 6. ὃ Τιθραύστα, νομίζεται παρ' ἡμῖν, τῷ ἄρχοντι κἀλλιον εἶναι τὴν στρατιάν ἢ ἑαυτὸν πλουτίζειν. See further on this word Passow in v. and Ast ad Phædr. Plat. §§. 13. 107. For some important philosophical illustrations, depending on the use of the word νόμιμα in this sense, see Brucker I. 1191.

482. εἰπέ δὴ νῦν μοι τοδί. Cf. Boeckh ad Plat. 1. Leg. 629, b.

483. ἐπιμελής (μελομαι), anxious, extremely careful. The words ἐπιμελής, ἐπιμελία, ἐπιμελείσθαι, being favourite terms of the Socratic school, (it would almost be endless to point to examples in the writings of Plato and Xenophon,) the actor's previous pause and subsequent pronunciation of the word here used would of course be such as to elicit a laugh. (Among the works ascribed to two of the Socratic scholars (Simon and Simmias ap. Laert. II. 123. 124.), we find dialogues περὶ ἐπιμελείας.)

484. ἐμφορῆς = ὁμοιος, like. Æsch. Choeph. 200. ποδῶν ὁμοίοι, τοῖς τ' ἐμοῖσιν ἐμφορεῖς.

485. Bergler compares Cratinus ap. Athen. IX. 375. ἀλεκτρονόος μηδὲν διοίσεις τοὺς τρόπους.

Ib. "φύσις ingenium sec. Socr., figura sec. Streps." BR. Cf. Soph. Trach. 308.

486. ἡμιθνής (Strepsiadēs speaking to himself), half-dead, alluding to the personal appearance of Chærephon, pale and wasted with study. Lucian III. 64. τὸν ἡμιθνήτα ἐκείνον στρατηγόν. Alciph. I. Ep. 3. ἦκουσα ἐνὸς τῶν ἐν τῇ ποικίλῃ διατριβόντων ἀνυποδύτου καὶ ἐνερόχρωτος (mortui colorem habens) στιχίδιον ἀποφθεγγομένου. Laert.

ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ  
 ἀνύσας τι δευρὶ θάπτον; ΣΤ. ἐς τὸ χεῖρέ νυν  
 δός μοι μελιτοῦτταν πρότερον· ὡς δέδοικ' ἐγὼ  
 εἶσω καταβαίνων ὥσπερ εἰς Τροφωνίου. 490  
 ΣΩ. χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;  
 ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας  
 οὔνεκα ταύτης.  
 εὐτυχία γένοιτο τάν-  
 θρόπῳ, ὅτι προήκων 495  
 ἐς βαθὺ τῆς ἡλικίας

VII. 2. Ἐκάτων δὲ φησι . . . περὶ Ζήνωνος, χρηστηριαζομένου αὐτοῦ τί πρᾶττων ἄριστα βιώσεται, ἀποκρίνασθαι τὸν Θεόν, εἰ συγχρωτίζοιτο τοῖς νεκροῖς· ὅθεν ξυνέντα, τὰ τῶν ἀρχαίων ἀναγινώσκειν.

488. ἀνύσας τι δευρὶ θάπτον. At the words ἀνύσας τι (*nimbly now*), Socrates, I imagine, leads the way to his little mansion: but Strepsiadēs, now that matters are coming to the point, evidently feels reluctant to follow. The master reiterates his commands: θάπτον, quick, quick: (cf. infr. 1206.) but the fears of Strepsiadēs, like those of a votary about to enter the gloomy caverns of Trophonius, still require assurance; and hence the demand in the next verse.

489. ἡ μελιτόεσσα (contr. μελιτοῦττα, Lysist. 601. Av. 568.) sc. μάζα, barley-cake mixed with honey. The purpose for which those descending into the cave of Trophonius were provided with these cakes, is mentioned in the following extract from the life of Apollonius. Vit. Apollon. VIII. 8. λευκῇ δὲ ἐσθῆτι ἐσταλμένοι πέμπονται μελιτοῦττας ἐπάγοντες ἐν ταῖς χερσίν, μειλίγματα ἐρπετῶν, ἃ τοῖς κατιοῦσιν ἐγχρίπτει. Pausanias IX. 604. ὁ νῦν κατιῶν κατακλίνας ἑαυτὸν ἐς τὸ ἔδαφος ἔχων μάζας μεμαγμένας μέλιτι κ. τ. λ. See also Lucian II. 136. Max. Tyr. XIV. §. 2. Brucker II. 132. 146. On the honey-cake offered to the famous serpent in the Athenian Acropolis, see Herodot. VIII. 41.

490. καταβαίνων. "Aliquot igitur gradibus descendebatur in φροντιστήριον, ejusque solum ὑπογείου." SCHUTZ. Cf. infr. 821.

Ib. εἰς Τροφωνίου (nempe *antrum*). SPAN.

491. Strepsiadēs advances to the steps, looks down, and draws back. The hard faces of his usurious creditors, however, meet him on his return, and he again advances to the little mansion, ducks his head, and is again withdrawing, when Socrates, taking him by the neck, pushes him down.

Ib. κυπτάζειν, to stoop, and bend down the head; hence, to delay, to tarry. The idiom has been already considered. See Matth. Gr. Gr. §. 567.

494. γένοιτο τάν- Bek. Reisig. Dind. γένοιτ' ἂν BR.

νεωτέροις τὴν φύσιν αὐ-  
τοῦ πράγμασιν χρωτίζεται  
καὶ σοφίαν ἐπασκεῖ.

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως 500  
τάληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.

498. χρωτίζεται (χρῶς), gives a colouring to; φύσιν, his genius; νεωτέροις πράγμασιν, from new things.

499. ἐπασκεῖν (ἀσκέω), to pursue and practise with great application. Cf. infr. 900. 982. Herodot. VI. 92. πεντάεθλον ἐπασκήσας. Laert. de Aristotele V. 3. καὶ πρὸς θέσιν (ad propositam quaestionem) συνεγύμαζε τοὺς μαθητὰς, ἅμα καὶ ῥητορικῶς ἐπασκῶν. Id. de Diogene VI. 31. πᾶσάν τε ἔφοδον σύντομον, πρὸς τὸ εὐμνημόνευτον, ἐπήσκει (omnemque illis doctrinæ rationem, ut facile memoria teneretur, breviter collectam insinuabat).

500. Where the following address ought to be placed, we have already had occasion to observe, but wherever placed, it cannot, to a genuine lover of Aristophanes, be otherwise than of the deepest interest, from the insight which it gives us into the poet's earlier career—the state in which he found the comic drama—the reforms which he wished to introduce into it, and the evident opposition with which his intentions were met by the unwise. The assurance to the better part of his audience, however, that no discouragement should damp his efforts, if not to do all that he wished, still the most that he could, exhibits the manly spirit of the author; and the language in which this assurance is conveyed, has in it something particularly touching and delicate. More might be said on the subject of this interesting little parabasis, but the reader's own good taste and judgment will no doubt anticipate the editor in much which he had to offer.

Ib. The following *scheme* of the metre in which this Address is written (the Versus Eupolideus Polyschematistis) is given by the learned editor of Hephæstion, p. 358.

1	2	3	4	5	6
- u	- u	- u -	- u	- u	- u -
- -	- -	- -	- -	- -	- -
u u	u u	u u	u u	u u	u u
u -	u -	u -	u -	u -	u -

Ib. θεώμενοι. Cf. nos in Ach. 442.

501. τὸν ἐκθρέψαντά με. "Bacchum dicit ingenium suum educasse, quia in Bacchi festis potissimum comœdiæ agebantur." Schutz. In this professional sense, and not in any personal one, I think, is to be understood the remark in Plato's Banquet (177, e), Ἄριστοφάνης, ᾧ περὶ Διόνυσον καὶ Ἀφροδίτην πᾶσα ἡ διατριβή; these being evidently the divinities to whose orgies the theatrical festivals were dedicated.

οὔτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφὸς,  
ὡς ὑμᾶς ἠγούμενος εἶναι θεατὰς δεξιούς  
καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,  
πρώτους ἠξίωσ' ἀναγεῦσ' ὑμᾶς, ἢ παρέσχε μοι 505  
ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτι-  
κῶν

ἠττηθεῖς, οὐκ ἄξιός ὢν· ταυτ' οὖν ὑμῖν μέμφομαι

502. σοφός, a master in my art. Epicharm. ap. Athen. 183, c. Σεμέλα δὲ χορεύει, | καὶ ὑπαυλεῖ σφιν σοφὸς κιθάρα παριμβίδας. In the same sense, but with a comic ambiguity, which a future opportunity may perhaps arise for explaining, the word is, I think, to be taken in that passage of the *Ranæ*, where Bacchus makes his final decision (v. 1409.) between Æschylus and Euripides: τὸν μὲν γὰρ ἠγούμαι σοφόν, τῷ δ' ἦδομαι. "For the one (i. e. Æschylus) I consider as a master in his art; (for he informs my mind, and purifies my heart;) the other (i. e. Euripides) affords me more delight (i. e. by tickling my ears, and playing round my senses)."

504. "σοφώτατ' ἔχειν, h. e. σοφωτάτην εἶναι, peritissime compositam, præstantissimam esse." DIND.

505. ἀναγεῦεν (γεύω), to let taste, to give to taste. Bergler compares γεύειν in a similar active sense. Eurip. Cycl. 146. βούλει σε γεύσω πρώτον ἄκρατον μέρος; add Iambl. Vit. Pyth. V. 21. γεύσαι τε πάντως βουλόμενος τῆς τῶν μαθημάτων καλλονῆς τοὺς πατριώτας, εἰ καὶ μὴ ἐκόντας. On the elision of the diphthong, see Kidd's Dawes, p. 495, &c. and Brunck's note ad Thesmoph. v. 916.

506. ὑπ' ἀνδρῶν φορτικῶν. Are we by these words to understand the theatrical judges, or the poet's rivals? The Scholiast, Schutz, and Ernesti (who translates, *judicibus imperitis pronunciantibus*), evidently understand the former: to the present editor it appears that the poet's rivals are thus contemptuously characterized, even though one of those rivals was the illustrious Cratinus. On the origin of the word φορτικός, see nos in Vesp. 66. and to the examples there given, add Laert. de Pythagora VIII. 20. ἀπείχετο καταγέλωτος καὶ πάσης ἀρεσκείας, οἶον σκωμμάτων καὶ διηγημάτων φορτικῶν. Id. de Bione IV. 52. ἦν δὲ καὶ θεατρικός, καὶ πολὺς ἐν τῷ γελοίῳ διαφορῆσαι, φορτικοῖς ὀνόμασι κατὰ τῶν πραγμάτων χρώμενος.

507. οὐκ ἄξιός ὢν, sc. ἠτῆσθαι. Plat. Cratyl. 403, b. πολλαχῆ ἔμοιγε δοκοῦσιν οἱ ἄνθρωποι διημαρτηκέαι περὶ τούτου τοῦ θεοῦ τῆς δυνάμεως καὶ φοβείσθαι αὐτὸν οὐκ ἄξιον (sc. τοῦ φόβου). Emphatically, *contrary to all my deserts.*

<sup>1</sup> On turning, since this note was written, to the late Professor Dobree's Advv., I find the following remark: "οἱ φορτικοὶ erant Aristophanis rivaies, a parcel of buffoons."

τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταυτ' ἐπραγματεύομην.  
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν πρῶδ' ἄσω τοὺς δεξιούς.  
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺν καὶ λέγειν, 510  
 ὁ σῶφρων τε χῶ κατυπύγων ἄριστ' ἤκουσάτην,

508. σοφοῖς, i. e. the truly wise, men capable of appreciating the poet's motives and intentions, which he here insinuates, as in the Wasps he more openly affirms, the great body of the spectators were incapable of doing. The whole passage throws so much light on the present address, that I do not scruple to transcribe it. Referring to his first exhibition of the Clouds, the poet observes:

τοιόνδ' εὐρόντες ἀλεξίκακον, τῆς χάρας τῆσδε καθαρτῆν,  
 πέρυσιν καταπρούδοτε κωνοτάταις σπείραντ' αὐτὸν διανοίαις,  
 ἅς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ἡμεῖς ἐποίησατ' ἀναλδέις·  
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον  
 μὴ πώποτ' ἀμείνου' ἔπη τούτων κωμῶδικὰ μηδέν' ἀκούσαι.  
 τούτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παραχρήμα,  
 ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,  
 εἰ παρελεύων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.

Vesp. 1043—1050.

Ib. ὧν οὐνεκ'. On whose other account should the poet have written a philosophic drama? Plat. 2 Epist. 314, a. εὐλαβοῦ μέντοι μή ποτε ἐκπέση ταῦτα εἰς ἀνθρώπους ἀπαιδέυτους· σχεδὸν γὰρ, ὡς ἐμοὶ δοκεῖ, οὐκ ἔστι τούτων πρὸς τοὺς πολλοὺς καταγελαστότερα ἀκούσματα, οὐδ' αὖ πρὸς τοὺς εὐφρεῖς θαυμαστότερα τε καὶ ἐνθουσιαστικώτερα.

Sic ego nunc, quoniam hæc Ratio plerumque videtur  
 Tristor esse, quibus non est tracta, retroque  
 Volgi abhorret ab hac; volui, &c. &c.

Lucretius IV. 18.

Ib. πραγματεύεσθαι, to elaborate, to effect with great labour. We need not go beyond the philosophic writings of antiquity for examples of this word. Plato Apol. 22, b. ποιήματα, ἃ μοι ἐδόκει μά-  
 λιστα πεπραγματεύεσθαι αὐτοῖς. Hip. Maj. 304, d. λέγετε γάρ με (Socratem sc.) ὡς ἡλίθια τε καὶ σμικρὰ καὶ οὐδενὸς ἄξια πραγματεύομαι. Phædon. 99, d. 100, b. Xen. Mem. I. 1. 16. περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν. I. 3. 15. Econom. XI. 14. Iambl. Vit. Pyth. XXIX. 163. ἔπειτα περὶ αὐτῆς τῆς παρασκευῆς τῶν προσφερο-  
 μένων σχεδὸν πρώτους (Pythagoreos sc.) ἐπιχειρήσαι τε καὶ πραγματεύ-  
 εσθαι καὶ διορίζειν. Anon. Vit. Pyth. 23. καὶ τοῦτο Ἀριστοτέλης ἐπραγ-  
 ματεύσατο. Laert. de Aristotele V. 27. καὶ τοσαῦτα μὲν αὐτῷ πεπραγ-  
 μάτενται βιβλία. Id. de Pythagora VIII. 47. Δωρικά πεπραγματευμέ-  
 νων. Plutarch. de Peric. 4. δίκησε δὲ Περικλῆς καὶ Ζήνωνος τοῦ Ἐλεά-  
 του πραγματευομένου περὶ φύσιν.

510—11. ὑπ' ἀνδρῶν . . . ἄριστ' ἤκουσάτην (Herodot. II. 173. ἄμεινον ἀκούειν. VI. 86. ἄριστ' ἀκούειν), received a most favourable hearing

καγὼ, παρθένος γὰρ ἔτ' ἦ, κοῦκ ἐξῆν πῶ μοι τεκεῖν,

from, or was warmly commended by men, οἷς ἡδὺν καὶ λέγειν, with whom even (καὶ) to hold converse is a delight. (Od. I. 58. ἴμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι. Lysias Fr. 31, 2. τοιαῦτα περὶ θεοῦς ἐξαμαρτάνων, ἃ τοῖς μὲν ἄλλοις αἰσχρὸν ἔστι καὶ λέγειν.)

511. ὁ σῶφρων τε χῶ καταπύγων, the discreet, and the utterly dissolute. The poet alludes to two characters in his earliest comedy, called Δαιταλεῖς, or "the Revellers;" in the fragments of which play, we find the evident germ of the one more immediately under our consideration. Whatever might have been the other dramatic characters in it, three are sufficiently clear, a father and two sons, the one (ὁ σῶφρων) evidently intended to be the representative of the good old times; the other (Thrasymachus, or ὁ καταπύγων) as clearly the representative of the new system of education and manners. Out of the forty-two fragments of that play which have come down to us, three only, I think, can be ascribed to the σῶφρων: that part of the first which shews his acquaintance with Homer, and his readiness in understanding all the more difficult expressions in the old bard, for which glossarial helps had already become necessary—the fifteenth, which exhibits what expences a true lover of his country would most readily indulge in—and the thirty-ninth, which shews a manly preference of the cold bath to the enervating effects of the hot one. A much larger share may be appropriated to the dissolute representative of the modern system, most of them exhibiting the same cast of character as that which we shall subsequently find ascribed to the Adicæologus of the present play. Like the latter, Thrasymachus has a contempt for parentage and old age (Fr. 1.); like him he spurns at old customs (2.), and if ill-versed in Homer, is an adept in the most obsolete terms of the ἄξωες of Solon, (1.) Law-courts and their machinery are as familiar to him (Fr. 16. 17. 18. 19. 20.) as they are to the future instructor of the Phidippides of the present play: all the new terms of the rhetoricians and συνήγοροι, such for instance as Lysistratus and Alcibiades, are at his fingers' ends (1.), and where money cannot be got by more honest means, he is prepared to obtain it by all the bullying arts of a sycophant (20); and for what purpose? that he (Thrasymachus) may revel in all those delights, which alone render life desirable to the Adicæologus of the present play (infr. 1025—6.), a luxurious table—expensive wines—rich perfumes, music, the amusements of the cottabus, and pleasures still more criminal. (Fr. 3, 4, 5, 6, 7, 8, 9, 12. 38. 40.)

512. παρθένος ἔτ' ἦ. In Clinton's Fasti Hellenici, Aristophanes is supposed to have been only nineteen years of age, when he produced his Δαιταλεῖς. At the age of twenty-three, therefore,—an age when a horse, a dog, a sonnet to a mistress's eye-brow, are to many the prime objects of consideration,—Aristophanes was the author of "the Clouds;" in other words, was, it may be, the eventual creator



ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,  
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κάπαιδεύσατε·  
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια. 515  
 νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἢδ' ἢ κωμωδία  
 ζητοῦσ' ἦλθ', ἣν που ἰπιτύχη θεαταῖς οὕτω σοφοῖς·  
 γνώσεται γὰρ, ἦνπερ ἴδη, τὰδελφοῦ τὸν βόστρυχον.  
 ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ' ἦτις πρώτα  
 μὲν  
 οὐδὲν ἦλθε ράψαμένη, παιδίοις ἢν ἦν γέλως. 520

of that Xenophontic Socrates, whose system of ethics has never been surpassed, but by that of the divine Author of Christianity.<sup>3</sup>

513. ἐκθίβειν, to expose. Ran. 1190. αὐτὸν γενόμενον . . . ἐξέθεσαν ἐν ὄστράκῳ. Eurip. Phœn. 25. ἐκθίβειν βρέφος. Ib. παῖς ἑτέρα, sc. Callistratus, or Philonides, i. e. the actor, under whose name the drama was brought out.

Ib. ἀναρῖσθαι, to lift a child up on high, and by that action to imply that the person so doing acknowledges it for his own.

514. The poet, still continuing his allegory or metaphor, acknowledges the manner in which his first comedy, the *Dædaleis*, was received by the audience.

515. ὄρκια πιστά. Pl. II. 124. III. 73. 94. "From that time I had the surest pledges as to what were your thoughts and feelings towards me."

516. Ἡλέκτραν κατ' ἐκείνην. *Electra-like*, or *after the fashion of Electra*. infr. 630. κατ' ἐνόπιον, *warrior-fashion*. Cf. nos in Vesp. 545.

518. τὰδελφοῦ τὸν βόστρυχον, *the fraternal lock*. "Electræ similis fratris concinnum, h. e. spectatores s. lectores sapientes quærit et sicubi quem reppererit, agnoscet." RANKE.

520. οὐδὲν ράψαμένη. The poet alludes to some patchwork stitched together, and presenting an image of the grossest nature; "in which case," says the poet, i. e. on the appearance of which, "there was mirth for the younger part of the <sup>k</sup> audience." See Welcker's note on the subject.

<sup>k</sup> The reforms therefore, which the learned and ingenious author of the following remarks wished Aristophanes to undertake with the Attic stage, it is obvious were attempted by him; if the attempt proved unsuccessful, it was not the poet's fault. "Meton, and Democritus, and Anaxagoras, may perhaps lay their hands upon the leapings of your tectinixes, and moderate their chirping, but I apprehend that the genius of the people will always repose upon the wind-skins of the sophists. Comedy might be the people's corrector; but Comedy seems to think she has two offices to perform: from one side of the stage to explode absurdity, and from the other to introduce indecency. She might, under wise regulations, (and these she would impose upon herself,) render more service to a state

οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἴλκυσε,  
 οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρία  
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,  
 οὐδ' εἰσηῆξε δάδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾶ,

521. οὐδ' ἔσκωψε τοὺς φαλακροὺς. Some allusion is here meant, which for want of the works of contemporary writers it is now impossible to explain.

Ib. κόρδαξ. Of the nature of this dance, a specimen of which seems to have been generally required at the Dionysiac festivals, it is now impossible to speak with precision. That it was a dance of old date, and accompanied by much immodesty of demeanour, seems certain. Palmer considers it the same as the Spanish *Saraband*, and derives it from the Tyrians. In that case it may be traced to that wanton dance, which appears to have concluded the religious repasts and festivities of the ancient <sup>1</sup> Canaanites.

Ib. ἐλκύνει=ἔλκειν κόρδακα, den Tanz Cordax langsam tanzen. Pass. Cf. infr. 534. "Cordax fuit genus saltationis comicæ obscene et lascivæ, h. e. præsaltor ductitabat restim et reliqui eum sequebantur tenentes manibus eamdem restim, ita ut moverent lumbos et jactarent, ut pudor oculorum offenderetur." FISCHER.

522. Here again are some allusions to works of the contemporary dramatists, which cannot be explained. Welcker supposes the *πρεσβύτης* to be a character such as Gozzi has introduced in his "Re cervo," and such as are seen in the public places at Venice, and other Italian towns.

523. ἀφανίζων (*making to disappear*), cf. infr. 730. 735. 936. Pl. 512. 741. Pac. 614. πονηρὰ σκώμματα (*wretched scoffers*), res pro persona. So Ran. 676. σοφαὶ μυρία, i. e. σοφοὶ μυριοί.

524. εἰσηῆξε, *irruit*, (Erinnys forsitan, cf. Plut. 425.)

Ib. ἰοῦ, ἰοῦ. "I am convinced that the torch with which the school of subtlety (so Stüvern always translates the word *φροντιστήριον*) is set on fire, and the cry ἰοῦ ἰοῦ of the disciple at the close of the piece, are not to be considered as liable to the censure cast upon such expressions in the parabasis, any more than the similar cries which occur also in other passages of the *Clouds*, the play itself beginning with ἰοῦ, or than the torches which are brought upon the stage in other dramas of Aristophanes. So in the *Plutus* (797, sq.),

than philosophy could in whatsoever other character. And I wonder that Aristophanes, so strong in poetical faculty, and unrivalled in critical acuteness, should not perceive that a dominion is within his reach which is within the reach of no mortal beside; a dominion whereby he may reform the manners, dictate the pursuits, and regulate the affections of his countrymen." Landor's *Pericles* and *Aspasia*, I. 20.

<sup>1</sup> "The people sat down to eat and to drink, (viz. of the victims that had been offered in sacrifice,) and rose up to dance (*παίζειν*)," not "to play," as our version improperly renders it. See Schleusner, Wahl, and Bretschneider in v.

ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν. 525  
 κάγω μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ,  
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,  
 ἀλλ' αἰεὶ καινὰς ιδέας ἐσφέρων σοφίζομαι  
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς  
 ὅς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα, 530  
 κούκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.  
 οὔτ' οὐδ' ὡς ἄπαξ παρέδωκεν λαβὴν Ὑπέρβολος,

where blame is cast upon the practice of throwing from the stage figs and pastry among the spectators, it cannot be supposed that Aristophanes meant to hold himself up to ridicule, when in v. 960, sq. of "the Peace" he makes Trygaios throw among the spectators his sacrificial barley-meal. . . . The passage in the parabasis in "the Clouds" is like that in "the Plutus," exclusively directed against other poets, who introduced, out of the proper place, and crudely, without rhyme or reason, practical jokes of this description; whilst Aristophanes used them only when they helped on the action of the story, and were neither devoid of wit nor meaning." SÜVERN.

526. ἀνὴρ ποιητῆς. Ran. 1028. ταῦτα γὰρ ἀνδρας χρὴ ποιητὰς ἀσκεῖν. So Eq. 1304. Ran. 1039. ἀνὴρ πολίτης. AEsch. 82, 11. ἀνὴρ συνήγορος ("pro simplici synēgoros" Reiske). 86, 6. ἀνθρώπους ὑπογραμματέας.

Ib. κομῶ, exhibit no presumption. Long hair, as was shewn in the Equites, being a mark of rank, to wear it long and to be proud, were necessarily almost synonymous terms.

527. δις καὶ τρίς ταῦτ' εἰσάγων. "Introducing the same matter upon the stage three or four times." Cf. Boeckh Gr. Trag. Princ. p. 23.

528. καινὰς ιδέας σοφίζεσθαι (cf. Jacob. Philostr. imag. p. 194. Soph. Phil. 77. Herodot. I. 80. Cf. Pl. Hip. Maj. 283, b. Phædr. 229, c. Gorg. 497, a.), to plan something new. Schin. et Pass.

Ib. ἐσφέρων, bringing upon the stage; or in my theatrical productions. Cf. nos in Vesp. 1046.

531. ἐτόλμησ'. "Passim tolmān est τλᾶν, sustinere," Boeckh ad 2. Leg. Plat. §. 6. κούκ' ἐσαῦθις γ' ἐπεπήδησά γ' αὐτῷ κειμένῳ. Brunck.

Ib. αὐτῷ κειμένῳ. Archil. fr. 18. οὐ γὰρ ἐσθλὰ καθανοῦσι κερτομείν ἐπ' ἀνδράσιν. (From this allusion to the death of Cleon, as well as other remarks, it is obvious that this Parabasis must have been written some few years after the exhibition of the play in which it is inserted.)

532. The poet, as Dindorf remarks, proceeds to attack some of his contemporaries, who, finding a handle furnished for their mirth in

τοῦτον δείλαιον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.  
 Εὐπόλις μὲν τὸν Μαρικᾶν πρότιστον παρείλκυσε  
 ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς, 535  
 προσθεῖς αὐτῷ γραῦν μεθύσσην τοῦ κόρδακος οὔνεχ',  
 ἦν  
 Φρύνιχος πάλαι πεποιήχ', ἦν τὸ κῆτος ἦσθιεν.

such persons as the wretched demagogue Hyperbolus, and his mother, did not know when to let go their hold (λαβὴν) of them.

Ib. λαβὴν. To the examples given by us in Eq. 820, add Plato Phædr. 236, b. εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας. 8 Rep. 544, b. ὡσπερ παλαιστής, τὴν αὐτὴν λαβὴν παρέχε. 3 Legg. 682, e. λαβὴν ἀποδιδόνα. Lucian IV. 98. ἐπεὶ περ ἄπαξ τὴν πρώτην λαβὴν ἐνεδώκατε αὐτῷ. Laert. de Zenone, VII. 24. φησὶ δ' Ἀπολλώνιος ὁ Τύριος, ἔλκοντος αὐτὸν Κράτητος τοῦ ἱματίου ἀπὸ Στίλπωνος, εἰπεῖν, ὦ Κράτης, λαβὴ φιλοσόφων ἐστὶν ἐπιδέξιος ἢ διὰ τῶν ὠτων· πείσας οὖν, ἔλκε τούτων. εἰ δὲ με βιάξῃ, τὸ μὲν σῶμα παρὶ σοὶ ἔσται, ἡ δὲ ψυχὴ παρὰ Στίλπωνι.

533. κολετρῶν, to tread with the feet; apparently a term of the palestra; whence also the words λαβὴ, and ἐρεῖδειν. SCHNEID.

Ib. τὴν μητέρα. Cf. Schol. ad Plut. 1038.

534-5. "First of all Eupolis brought upon the stage (παρείλκυσε) his comedy, called Maricas, having miserably altered, inverted, turned inside out (ἐκστρέψας), my comedy of the Equites (τοὺς Ἰππέας)."

Ib. τὸν Μᾶρικᾶν. Cf. Blomf. in Pers. v. 65.

Ib. παρείλκυσε. Schol. εἰς τὸ θέατρον εἰσῆγαγεν.

535. κακὸς κακῶς. Cf. nos in Eq. 2.

536. προσθεῖς αὐτῷ γραῦν<sup>m</sup> μεθύσσην (having added to it, viz. the drama of Maricas, the character of an old woman in her cups) τοῦ κόρδακος οὔνεχ', (in order that he might indulge the spectators with one of those wanton dances, which no person when sober ventures to exhibit.)

537. The poet proceeds to intimate, that this character of a drunken old woman was originally an invention of the comic poet Phrynichus, being meant as a parody on the Andromeda of the tragic stage, whose exposition to a marine monster is too well known to need further remark. Phrynichus's old woman, as Welcker observes, most probably danced her cordax for joy at being rescued from her monster of the deep: how Eupolis introduced a similar scene into his Maricas, it is now impossible to say. That the parody itself, however, was a very favourite one, and long kept possession of the stage, may be inferred from Aristophanes himself having condescended at a future period to introduce it in his Thesmophoriazuse.

<sup>m</sup> "Notant vet. magistri, ap. Atticos τὸ μέθυσοις et μεθύσση tantum dici de feminis, ut h. l., de viris autem μεθύων et μεθυσιτικός." KUST.

εἶθ' Ἑρμιππος αὐθις ἐποίησεν εἰς Ὑπέρβολον,  
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,  
 τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι. 540  
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω·  
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,  
 ἐς τὰς ὄρας τὰς ἐτέρας εὖ φρονεῖν δοκῆσετε.  
 ὑψιμέδοντα μὲν θεῶν

538. ἐποίησεν, exerted his poetic talents.

539. ἐρείδουσιν (cf. nos in Eq. 610. 611.), invadunt, invehuntur, accusant graviter.

540. Cf. Eq. 864, where the poet, speaking of demagogues, observes, "They are like men seeking for eels: in still waters they catch nothing; but when the waters are disturbed, they catch plentifully."

543. ἐς τὰς ὄρας τὰς ἐτέρας, in aeternum tempus. Cf. Thiersch ad Ran. 380. Eurip. Iph. in Aul. 122. ἐς τὰς ἄλλας ὄρας. Theoc. XV. 74. κείς ὄρας, κῆπειτα, . . ἐν καλῷ εἴης. Bergler compares Ran. 717. ὑστέρῳ χρόνῳ ποθ' αὐθις εὖ φρονεῖν οὐ δόξομεν.

544. The Clouds here pay their devotees a slippery trick, (and it is not the last they play,) for which some observations in a preceding play (the Knights) will have left the reader not unprepared: their language, coupled with their tone and manner, may be paraphrased as follows: "Hitherto our observations have been those which the construction of this drama has necessarily imposed upon us. We now return to our legitimate functions, and to the promulgation of those principles, which in morals, politics, and religion, more properly belong to us, and in which something within us, more powerfully-tongued than the voices of sophists and philosophers, tells us are involved the happiness of individuals and the safety of states. Ready to join with you in a passing laugh (550-1) at the imaginary divinities into which we have been dramatically converted, our real and sober thoughts still stand by the established divinities of our country: we call and invite therefore into the bosom of our troop that great Being, who under the name of *Zeus* rules the wide compass of heaven, and all that it contains; we call and invoke into the bosom of our troop that mighty god, at the stroke of whose trident the earth forsakes her fixed foundations, and the sea throws up her briny waves: and to them we add him of the fiery car and fiery steeds, who guides them both through the paths of heaven, and gives to man and god the grateful vicissitudes of day and night. Such is our creed: we pause, and ask, is it your's?" A loud shout from the audience apprise the Chorus that they partake fully of their pious and orthodox feelings, and the Coryphaeus, reassured, indulges in a lighter vein.

Ζῆνα τύραννον ἐς χορὸν 545  
 πρῶτα μέγαν κικλήσκω·  
 τὸν τε μεγασθενῆ τριαίνης ταμίαν,  
 γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·  
 καὶ μεγαλώνυμον ἡμέτερον πατέρ',  
 Αἰθέρα σεμνότατον, βιοθρέμμουνα πάντων· 550  
 τὸν θ' ἵππωνώμαν, ὃς ὑπερ—  
 λάμπροις ἀκτίσιν κατέχει  
 γῆς πέδον, μέγας ἐν θεοῖς  
 ἐν θνητοῖσι τε δαίμων.  
 ὦ σοφώτατοι θεαταὶ, δεῦρο τὸν νοῦν πρόσχετε. 555

Ib. ὑψιμέδων (μέδων), ruling in the heights. Hes. Theog. 529. οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος.

Θρήϊκα χρυσολύρην τῆδ' Ὀρφέα Μοῦσαι ἔθαψαν,  
 ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.

Laert. in Proem. 5.

547. ταμίαν. Il. IV. 84. Ζεὺς . . . ταμίης πολέμοιο. Od. X. 21. Αἴολον . . . ταμίην ἀνέμων. Soph. Antig. 1168. τὸν ταμίαν Ἰακχόν.

Ib. τριαίνης, see Wordsworth's Athens 133-4.

548. ἄλμυρᾶς. Athenaeus III. 121, c. δεῖν . . ἄλμυροῦς λόγους γλυκέσιν ἀποκλύζεσθαι νόμασιν.

Ib. μοχλευτήν, heaving and moving with a lever. Cf. infr. (1343.) and Porson ad Medeam 1314.

549-50. ἡμέτερον πατέρ', Αἰθέρα σεμνότατον. Büttiger remarks, that the audience would immediately perceive that Euripides is here ridiculed as well as Socrates—"quippe quem (Euripidem sc.) vocabulum σεμνὸν fere ubique jungere in fabulis suis τῷ αἰθέρι non nesciebant." The remark would have been more appropriate, if made on the expression λαμπρὸς αἰθήρ, (sup. v. 264.) It would be difficult, I believe, to find more than two places in the remaining tragedies of Euripides, where the epithet σεμνός is attached to the word αἰθήρ, viz. Iph. Taur. 1177. Hel. 866.

551. ἵππωνώμας (νωμάω), horse-guiding, i. e. the Sun. Cf. Eurip. Hippol. 1397. Soph. Aj. 232. Pors. Advers. p. 186.

553. γῆς πέδον. Aesch. s. c. Theb. 304. γαίης πέδον. Eurip. Hippol. 746. Med. 746. SPANH.

554. The general construction of the metre of the above Chorus is choriambic, dim. trim. or tetram. catalectic, or acatalectic, with a mixture of dactylic verses, the two predominant lyric metres of this drama. A versus Pherecrateus concludes the whole.

555. πρόσχετε Bent. Pors. Dind. Reising. προσέχετε Rav. Brunck. Hermann.

556. Cf. nos in Ach. 615.

ἡδικημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·  
 πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,  
 δαιμόνων ἡμῖν μόλαις οὐ θύετ' οὐδὲ σπένδετε,  
 αἴτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἔξοδος  
 μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν. 560  
 εἴτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα  
 ἠνίχ' ἠρέισθε στρατηγὸν, τὰς ὀφρῦς συνήγομεν  
 κάποιουμέν δεινά· “βροντὴ δ' ἐρράγη δι' ἀστραπῆς”  
 ἢ σελήμη δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος

557. ὠφελούσαις τὴν πόλιν. “In tertia dipodia (troch. tetram. catalect.) etsi admittunt tragici Græci syllabam ancipitem, tamen, ut R. Porsonus in Præfat. ad Hec. p. 43. observavit, non ausi sunt longa uti, si ea syllaba finalis esset vocabuli ex pluribus syllabis constantis, quod comici facere non dubitant, ut Aristoph. Nub.” Hermann. de Met. p. 84.

558. οὐ θύετ' οὐδὲ σπένδετε. On the frequent union of these two words, signifying sacrifice and libation, see Blomf. Agam. v. 68.

559. τηρέω (τηρός), *keep watch and guard over*; as δώματα, l. Hom. Cer. 142. πόλιν Pind. persons Arist. Thes. 1199. Vesp. 1356. Eccl. 626.

Ib. ἔξοδος, *military expedition*, (with or without εἰς πόλεμον, Valck. Hippol. 766.) Pac. 1181. αὔριον δ' ἔσθ' ἢ ἔξοδος.

560. μηδενὶ ξὺν νῶ, *with utter want of wisdom*.

Ib. ψακάζειν (ψακάς), prop. *to rain in small drops*. Pac. 1141. ἐπιψακάζειν.

561. εἴτα, *for example sake*.

562. στρατηγὸν, i. e. when Nicias surrendered his high office, and Cleon undertook the expedition against Pylus. Cf. nos in Eq. 42-3.

Ib. τὰς ὀφρῦς συνήγομεν. Ran. 825. ἐπισκύνιον ξυνάγων. To revert, though not in very good taste here, to our philosophers. Laert. de Pyrrhone IX. 67. φασὶ δὲ καὶ σηπτικῶν φαρμάκων, καὶ τομῶν, καὶ καύσεων ἐπὶ τινος ἔλκουσ αὐτῶ προσενεχθέντων, ἀλλὰ μηδὲ τὰς ὀφρῦς συναγαγεῖν. Why should he? By the rules of his school he ought to have doubted, whether these cuttings and caustics had even been applied to him.

563. “ποιεῖν δεινά, reddunt indignari. Immo est *terribilia facere*.” DIND.

Ib: βροντὴ δ' ἐρράγη δι' ἀστραπῆς. Quoted from the Teucer of Sophocles: see Dind. Fragments. Solon. El. XVIII. 2. βροντὴ δ' ἐκ λαμπρῶς γίγνεται ἀστεροπῆς. Lucian VII. 7. IV. 294. βροντῆς μεγάλης καταρραγεῖσθαι.

564. ἢ σελήμη, κ. τ. λ. These words, as Spanheim observes, are

τὴν—θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνεγκύσας 565  
 οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.  
 ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν  
 τῆδε τῆ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς  
 ἄττ' ἂν ὑμεῖς ἐξαμάτρητ', ἐπὶ τὸ βέλτιον τρέπειν.  
 ὡς δὲ καὶ τοῦτο ξυνοῖσει ραδίως διδάζομεν. 570

not to be understood of a lunar eclipse, but in reference to a vulgar opinion, “*lunam magorum opera deduci subinde, ac proinde de solitis viis decedere.*”

565. —θρυαλλίδ'. This unexpected anti-climax should seem to imply, either that the poet is laughing at some poetical precursor of the author of the two well-known lines, “*And thou, Dalhousie, &c.,*” or at some philosophic opinion of the day. The reader who refers to Brucker, I. 486. 492. 1140. will find some opinions of Anaximander, Philolaus, and others, respecting the mode in which the sun's light is transmitted to us, which might not inaptly give rise to the sneer in the text.

566. As the sun appears to have been thoroughly in earnest on this occasion, it is well that he did not threaten to do, what, according to the philosopher Xenophanes, he sometimes did, viz. suffer eclipse for an entire month. (Plut. de Placit. Philos. II. 24.)

Ib. στρατηγεῖν, *to execute the office of strategus*. Ran. 1196. εἰ κάστρατήγησεν μετ' Ἐρασιπίδου. Xen. Mem. III. 2. 1. ἐντυχῶν δὲ ποτε στρατηγεῖν ἠρημένῳ τῷ. Cf. nos in Eq. 286.

567. οὐς δ' οὐκ ἂν εἴλεσθ' οὐδ' ἂν οἰνόπτας πρὸ τοῦ,  
 νυνὶ στρατηγὸς λεύσσομεν. ὦ πόλις, πόλις·  
 ὡς εὐτυχῆς εἰ μάλλον ἢ καλῶς φρονεῖς.

Eupolis ap. Athen. X. 425, b.

Ib. δυσβουλία. This δυσβουλία of the Athenians had not only been said, but sung of, in times somewhat earlier than even those of Aristophanes:

Ἡμετέρη δὲ πόλις κατὰ μὲν Διὸς οὐ ποτ' ὀλείται  
 αἶσαν, καὶ μακάρων θεῶν φρένας ἀθανάτων.

τοῖη γὰρ μεγάλθυμος ἐπίσκοπος ὀβριμοπάτρη  
 Παλλὰς Ἀθηναίη χεῖρας ὑπερθεῖν ἔχει.

αὐτοὶ δὲ φθείρειν μεγάλην πόλιν ἀφραδίησιν  
 ἀστοὶ βούλονται, κ. τ. λ. Solon's Eleg. 15.

Cf. Wachsmuth II. 156. et nos in Ach. 576. Eq. 1018.

569. ἐπὶ τὸ βέλτιον. Cf. infr. 574. et Eccl. 475. Plat. Protag. 318, b. ἐπὶ τὸ βέλτιον ἐπιιδόναί. Xen. Econ. III. 10. XX. 23. Zeno ap. Laert. VII. 118.

570. “*τοῦτο ξυνοῖσει*. Gl. λυσιτελήσει, ὠφελήσει. At aliter accipio. Mox ξυνοῖσεται Gl. συνδραμεῖται, (*correspond, coincide, go toge-*

ἦν Κλέωνα τὸν λάρων δάρων ἐλόντες καὶ κλοπῆς,  
 εἶτα φιμώσσητε τούτου τῷ ξύλῳ τὸν ἀνχένα,  
 αὐθις ἐς τάρχαϊον ὑμῖν, εἴ τι κάξημάρτετε,  
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.  
 ἀμφί μοι αὐτε, Φοῖβ' ἄναξ  
 Δήλιε, Κυνηθίαν ἔχων  
 “ὑψικέρατα πέτραν”

575

*ther.*) Thesm. 139. τί λήκυθος καὶ στρόφιον; ὡς οὐ ξύμφορον, *quasi non conveniunt!* Bk. Cf. nos in Ach. 225.

571. αἰρεῖν aor. 2. εἶλον, *to convict*. To examples with gen. in Matth. Gr. Gr. §. 369. add infr. 813. Isæus 78, 35. τετελευτηκότα Ἀστυφίλον παρανοίους αἰρήσετε.

Ib. τὸν λάρων. Cf. nos in Eq. 922.

572. φιμοῦν, *to bind fast*.

Ib. ξύλω. Of this wooden collar, through which the heads of offending slaves were thrust, and which was then so fast bound to the nape of the neck that all motion was prevented, enough has been said in a former play.

573. ἐς τάρχαϊον, *as before, after the old fashion*.

574. συνοίσεται. Herodot. V. 82. καὶ σφι ἰδρυσταμένοισι ἄμεινον συνοίσεσθαι. 114. καὶ σφι ποιέουσι ταῦτα, ἄμεινον συνοίσεσθαι. VII. 8. ἀλλὰ θεός τε αὐτῷ ἄγει, καὶ αὐτοῖσι ἡμῖν πολλὰ ἐπέπονσι συμφέρεται ἐπὶ τὸ ἄμεινον. VIII. 86.

575. This chorus must, I think, be considered as antistrophic in feeling as well as in metre to its predecessor; and the intensity of the feeling will allow us to dispense with the verb in a translation, as well as in the original. “Once more (*αὐτε*) about me,” says the impassioned troop, “thou Delian god, whose holding is on the high rock which overshadows the whole island which gave thee birth—once more, thou of the golden fane, where maids of Lydia pay thee their reverential rites—once more,” &c. The audience answer with a tremendous shout, which may be interpreted, “Not once more only; but once more and for ever! To the winds with these impious doctrines of cold-blooded sophists and philosophers: we have *hearts*, if we have not *heads*; and those hearts tell us to stand as our forefathers did, by our altars, our temples, and our gods!”

Ib. ἀμφί μοι αὐτε. “*Höre mich weiter; Hear me again.*” WELCK. “In Hom. Hymnis 18. ἀμφί μοι—*ἔνεπε*, et simpliciter ἀμφί. VI. 21. 34.” HERM. αὐτε. Vesp. 1015. νῦν αὐτε λεῖψέ πρόσχετε τὸν νοῦν. Welcker observes in reference to this verse, that it is framed after the model of the dithyrambists, who, from their habit of thus commencing their strains, were termed Amphianaetes.

577. “ὑψικέρατα πέτραν,” ἀντί τοῦ ὑψηλὰ ἀκρωτήρια ἔχουσαν. See

ἢ τ' Ἐφέσον μάκαιρα πάγχρυσον ἔχεις  
 οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν·  
 ἢ τ' ἐπιχώριος ἡμετέρα θεός,  
 αἰγίδος ἡνίοχος, πολιοῦχος Ἀθήνα·  
 Παρνασίαν θ' ὅς κατεχων  
 πέτραν σὺν πεύκαις σελαγεῖ  
 Βάγγαις Δελφίσι ἐμπρέπων,

580

Frag. Incert. Pind. 126. See also Hemsterhuis' Plut. p. 312. Elmsley's Bacchæ p. 125.

578. Diana is spoken of.

581. αἰγίς. Etymologists are now pretty well agreed in admitting a double derivation of this word: the one from αἶξ (*a violent movement*), and its radical word αἰσσω; the other from αἶξ, a goat. The first they apply to the elucidation of that cloud-garment, the workmanship of Vulcan, which the Homeric Jupiter throws over his shoulders; the second to that species of armour which in later times was more particularly ascribed to Pallas Athenē. Our text obliges us to look only to the last. By Herodotus (IV. 189.) this ægis of Athenē is derived from the costume of the women of Libya, who, it seems, were in the habit of throwing over the rest of their dress a goat-skin with tassels. According to Diodorus (III. 69.), the Ægis was a frightful, fire-breathing monster, born out of the earth, which, after devastating and burning up Phrygia, India, Phœnicia, Egypt, and Libya, came finally to Epirus, where it was slain by Athenē, who thenceforward wore its skin as armour for the breast. In works of art the Palladian ægis sometimes appears as a skin thrown over the breast, the shoulders, and the back, and which Böttiger considers to be the original form of wearing it; sometimes as a coat of mail with serpent's scales, the Gorgon's head being in the middle on the breast of the goddess; sometimes as mere breast-armour, the two parts of which were held together by the Medusa's head. See further on this subject the “Real-Encyclopædie der classischen Alterthumswissenschaft”<sup>n</sup>.

Ib. ἡνίοχος αἰγίδος, “audacius dicitur, vibrans s. tenens simpliciter ægidem.” DINN.

Ib. πολιοῦχος Ἀθήνα. Cf. nos in Eq. 563.

582. “Parnassi alterum jugum Apollini et Musis, alterum Baccho sacrum erat. Vid. Barnes ad Eurip. Bacch. 307. 408. 559. Ion 552. Herc. Fur. 790.” DUCK.

583. πεύκαι. Eurip. Bacch. 306. ἔτ' αὐτὸν ὄψει κατὰ Δελφίσι πεύκταις | πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. See also Fr. 1. of his Hypsipyle.

Ib. σελαγεῖ, middle voice.

584. ἐμπρέπων (πρέπω), *conspiciendus*.

<sup>n</sup> A work now in course of publication in Germany.

κωμαστής Διόνυσος. 585  
 ἤνιχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,  
 ἢ Σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,  
 πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ—τοῖς ξυμμάχοις<sup>585</sup>  
 εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι,  
 ὠφελουσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς. 590  
 πρῶτα μὲν τοῦ μηνὸς ἐς δᾶδ' οὐκ ἔλαττον ἢ δραχμὴν,  
 ὥστε καὶ λέγειν ἅπαντας ἐξίοντας ἐσπέρας,  
 “ μὴ πρῆν, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν.”

585. κωμαστής (κωμάζω), who shares in a κῶμος, i. e. a reveller.

587. συντυχοῦσ' ἡμῖν. Dem. 439. 2. συντυχεῖν . . . Ἀτρεστίδα παρὰ Φιλίππου πορευομένην. Plat. in Lysid. 203, a. ἐνταῦθα συνέτυχον Ἰπποθάλει. Cf. nos in Ach. 755.

588. χαίρειν. Instead of this form of salutation, (said to have been first introduced into practice by Cleon,) the philosophers used, —Pythagoras, ὑγιαίνειν: Plato, εὖ πράττειν: Epicurus, εὖ πράττειν καὶ σπουδαίως ζῆν. As to the moon's being gifted with the power of speech, that will appear trifling to a reader of the life of Pythagoras. Καύκασον δ' ἔφασαν τὸν ποταμὸν σὺν πολλοῖς τῶν ἑταίρων διαβαίνοντά ποτε προσειπεῖν· καὶ ὁ ποταμὸς γεγωνὸς τι καὶ τρανὸν ἀπεφθέγγετο, πάντων ἀκουόντων· Χαίρε Πυθαγόρα. Porph. Vit. Pyth. 27. A further philosophic illustration of the word will be found in Laert. de Speusippo, VI. 3.

Ib. —τοῖς ξυμμάχοις. The Chorus here make a polite bow to the tributaries of the Athenians present in the theatre; the festival at which this play was exhibited being the spring festival.

589. θυμαίνειν, to be angry. Cf. infr. 1424. Hes. Scut. Herc. 262. θυμῆνασαι.

590. οὐ λόγοις, not merely with such coin as demagogues cheat you with, i. e. mere words, but—ἐμφανῶς, with visible facts.

591. It is clear from this passage, as Wachsmuth remarks (III. 127.), that the system of lighting streets was unknown in Athens.

Ib. ἐς δᾶδ'. Cf. nos in Vesp. p. 160.

592. “ ὥστε, ita, ut h. l. frequenter in conclusione poni, notat Porson Præfat. ad Eurip. I. p. 52.” DIND. For ὥστε καὶ, Dobree refers to Ach. 143. Antiph. Athen. II. 43, c. Eubulus III. 100, a. Xen. Hell. IV. 4. 15.

593. φῶς. The occurrence of this word here is not quite in accordance with a declaration of Schleusner, that the Greeks, when speaking of the moon's light, used the word φέγγος, and not φῶς. See Ast on this subject, ad Plat. 6 Rep. §. 18.

Ib. Σεληναίη, Ion. et Ep. for Σελήνη. In a satirical drama like the present, it was not likely that so important a feature of the Socratic school, as its trifling and fanciful etymological deductions, should be

ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέ-  
 ρας  
 οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν. 595

altogether omitted. The instance however which the poet had selected for his purpose—viz. the similarity between the words βροντῆ and πορρῆ—was so little in good taste, that the passage was omitted in the present text. That the charge implied against Socrates for such specimens of trifling were not without foundation, the following extract will serve to shew:

Ἔρμ. τί δαὶ ἡ σελήνη;

Σω. τοῦτο δὲ τὸ ὄνομα φαίνεται τὸν Ἀναξαγόραν ὀπιέζειν.

Ἔρμ. τί δὴ;

Σω. εἶκοι δηλοῦντι παλαιότερον, ὁ ἐκείνος νεωστὶ ἔλεγεν, ὅτι ἡ σελήνη ἀπὸ τοῦ ἡλίου ἔχει τὸ φῶς.

Ἔρμ. πῶς δὴ;

Σω. τὸ μὲν που σελας καὶ τὸ φῶς ταῦτόν.

Ἔρμ. ναί.

Σω. νέον δὲ που καὶ γένον αἰεὶ ἐστι περὶ τὴν σελήνην τοῦτο τὸ φῶς, εἴ περ ἀληθὴ οἱ Ἀναξαγόρειοι λέγουσι· κύκλω γὰρ που αἰεὶ αὐτὴν περιμῶν νέον αἰεὶ ἐπιβάλλει, ἔνον δὲ ὑπάρχει τὸ τοῦ προτέρου μηνός.

Ἔρμ. πάνυ γε.

Σω. Σελαναίαν δὲ γε καλοῦσιν αὐτὴν πολλοί.

Ἔρμ. πάνυ γε.

Σω. ὅτι δὲ σελας νέον τε καὶ ἔνον ἔχει αἰεὶ, σελαενοεοεία μὲν δικαιοτάτ' ἂν τῶν ὀνομάτων καλοῖτο, συγκεκριημένον δὲ σελαναία κέκληται. Plato in Cratyl. §. 56.

The reader who wishes for further illustrations of the word Σεληναίη, will find them in Lucian III. 86. V. 96. 216. 223—8.

594. ἄγειν τὰς ἡμέρας, dies agere. Cf. infr. 605. Laert. de Solone, I. 59. ἡξίωσε τε Ἀθηναίους τὰς ἡμέρας κατὰ σελήνην ἄγειν. Cf. Mitford, III. 401.

595. οὐδὲν ὀρθῶς. The year first known to the Greeks having been what is called the Lunar year, (between which and the Solar year there is a difference of eleven days,) their calendars, after a certain lapse of time, necessarily became deranged, and festivals which ought to have fallen in the summer months became due in winter. In what manner Meton proposed (but whether so early as the period now under consideration is doubtful) to adjust the solar and lunar year by the insertion of seven intercalary months in a cycle of 19 years, is thus explained by the Abbé Barthélemy. “ Les 19 années solaires de Méton renfermaient 6940 jours. Les 19 années lunaires, accompagnées de leurs 7 mois intercalaires, forment 235

ὀπιέζειν, de fama ejus detrudere, quatenus inventoris ei laudem eripit. Heind.

† Cf. infr. 1088. 1132. et alibi.

‡ “ The allusion in ‘ the Clouds’ to the mistake which had crept into the calendar Wieland refers to Meton: although it be very uncertain, even according

ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε  
 ἡνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε  
 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.  
 κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε·  
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν, 600  
 ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,

lunaisons, qui, à raison de trente jours chacune, donnent 7050 jours ; elles seraient donc plus longues que les premières de 110 jours. Pour les égaliser, Méton réduisit à 29 jours chacune 110 lunaisons : et il resta 6940 jours pour les 19 années lunaires." Le Jeune Anach. III. 558.

Ib. ἄνω καὶ κάτω. This mode of expression, familiar enough in the oratorical writings of antiquity, is not unknown to its philosophy, more particularly in the school of Heraclitus. Ap. Laert. IX. 8. τῶν δὲ ἐναντίων τὸ μὲν ἐπὶ τὴν γένεσιν ἄγον, καλεῖσθαι πόλεμον καὶ ἔριν· τὸ δ' ἐπὶ τὴν ἐκπύρωσιν, ὁμολογίαν καὶ εἰρήνην, καὶ τὴν μεταβολὴν ὁδὸν ἄνω κάτω· τὸν τε κόσμον γίνεσθαι κατὰ ταύτην. Hippocrates ap. Bruck. I. 1226. ὁ νόμος τῆ φύσει περὶ τούτων ἐναντίος, χωρὶς δὲ πάντα καὶ θεία καὶ ἀνθρώπινα ἄνω καὶ κάτω ἀμειβόμενος. To a writer like Lucian, all these subtleties and expressions were of course subjects for mirth. Hence when the soul of Heraclitus is put up for sale in his "Auctio Vitarum," the philosopher appears drowned in tears, as was his wont, and being asked the reason, he gives among many others the following: ταῦτ' ὀδύρομαι, καὶ ὅτι ἔμπεδον οὐδὲν, ἀλλάκως εἰς κυκεῶνα πάντα συνειλέονται, καὶ ἔστι τωτὸ τέρψις, ἀτερψή· γνώσις, ἀγνωσίη· μέγα, μικρόν· ἄνω κάτω περιχορεύοντα, καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδιῇ. III. 96. ἡμεῖς δὲ ἴσως ὑπολαμβάνετε, ἂν μὲν τις ἄνω καὶ κάτω περὶ συλλογισμῶν διαλέγηται, καὶ Οὐτίδας λόγους ἐξετάζειν οἶδ' ἔη, καὶ τοὺς Ἐγκεκαλυμμένους ἀποκαλύπτειν, κ. τ. λ. Themist. in Orat. II.

Ib. κυδοιδοπᾶν (κυδοιμός), to make a confusion or *hubbub*. Pac. 1152. ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἅττα κάκυδοῖσπα.

598. κατὰ λόγον. Gl. κατὰ τάξιν.

599. στρεβλοῦτε καὶ δικάζετε. This sounds very much like Virgil's "castigatque auditque dolos!" punishment first and inquiry afterwards. For instances of the verb *στρεβλοῦν*, to torture, cf. Ly-sist. 846. Pl. 875 : for *δικάζειν* sc. *δικας*, cf. nos in Vesp. p. 32.

600. ἀπαστίαν, a fast.

601. πενθεῖν, to mourn heavily. Lucian V. 243. ὁ δ' αὐτὸς (Demo-

to Ideler, whether in the year 424-3. B. C., in which 'the Clouds' was exhibited, i. e. in the first year of the 89th Olympiad, the cycle of Meton was already introduced, or not : it is indeed more probable that the errors of the earlier astronomical calculations of Cleostratus were then at their highest point, and to this therefore, as Voss observes, the allusion above mentioned may be more properly referred." SUVERN.

\* For an explanation of the expression, see Brucker de Secta Heraclitea, I. 1219.

σπένδεθ' ὑμεῖς καὶ γελᾶτ' ἀνθ' ὧν λαχῶν Ὑπέρ-  
 βολος  
 τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν  
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται  
 κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας. 605

παχ sc.) υἱὸν πενθοῦντι, καὶ ἐν σκότῳ ἐαυτὸν καθεῖρξαντι, προσελθὼν ἔλεγε, μάγος τε εἶναι καὶ δύνασθαι αὐτῷ ἀναγαγεῖν τοῦ παιδὸς τὸ εἶδωλον, εἰ μόνον αὐτῷ τρεῖς τινὰς ἀνθρώπους ὀνομάσειε, μηδένα πάποτε πεπευθηκότας. ἐπιπολὺ δὲ ἐκείνου ἐνδοιάσαντος, καὶ ἀπορούτος, οὐ γὰρ εἶχε τινα, οἶμαι, εἰπεῖν τοιοῦτον, εἰτ' ἔφη, ὦ γελῶις, μόνος ἀφόρητα πάσχειν νομίζεις, μηδένα ὄρων πένθους ἄμορον.

602-3. λαχῶν . . ἱερομνημονεῖν, having been appointed by lot to the office of *hieromonemon*.

Ib. τῆτες, σῆτες (ἔτος), as *τῆμερον*, *σῆμερον* from *ἡμέρα*, *this year*.

Ib. ἱερομνημονεῖν, i. e. ἱερομνήμων (μνήμων) εἶναι ; properly, one skilled in sacrifices ; more particularly, the person sent by his state in a *religious* capacity to the Amphictyonic council, as the Pylagoras (Πύλαι, ἀγέρω) was in an *oratorical* capacity.

ἀγαθὰ μεγάλα τῇ πόλει  
 ἦκειν φέροντάς φασι τοὺς Πυλαγόρας  
 καὶ τὸν ἱερομνήμονα.

Aristoph. Thes. Sec. fr. 7.

Ib. κᾶπειτα, like *ὅμως*, serves to bind two situations together, which naturally would not follow one another. Cf. Heind. Plat. Cratyl. 441, b. Phædon 90, b. Xen. Conviv. IV. 2. Passow. Dobree compares *κᾶτα*, and refers to Plat. Gorg. 457, b. Eq. 391. Lys. 560. et forsan Av. 1456.

605. As moon-talk is not a thing of every-day occurrence, we may perhaps be permitted to give one or two more specimens of her <sup>s</sup> colloquial powers. The following is from her infant prattle, evincing that *her* first thoughts, like those of the *rest* of her sex, ran upon dress : ἔφη γὰρ (Cleobul. mater sc.) τὴν Σελήνην δεῖσθαι τῆς ἐαυτῆς μητρὸς, ὅπως αὐτῇ χιτῶνιον ὑφάνη σύμμετρον· τὴν δὲ εἰπεῖν, καὶ πῶς σύμμετρον ὑφῆνω ; νῦν μὲν γὰρ ὀρῶ σε Πανσέληνον, αὐθις δὲ Μηνεῖδῃ, ποτὲ δὲ Ἀμφίκυρτον. Plut. Sympos. p. 20. The entire complaints of the "chaste luminary" when grown to full moonhood, would require a longer extract than we can afford to give ; but who will begrudge us the lighter portion of her address to the philosophic Menippus ?

<sup>s</sup> Those who may wish to know how to return the compliment by holding converse with the moon herself, will do well to consult a Cabbalistic book, mentioned by Brucker (II. 926-7.), which, among other things, professes to teach, "quomodo tam boni quam mali angeli sint conciliandi, quomodo cum sole et luna loquendum est, &c. &c."

ΣΩ. μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,  
οὐκ εἶδον οὕτως ἄνδρ' ἀγροικὸν οὐδένα  
οὐδ' ἄπορον οὐδὲ σκαῖον οὐδ' ἐπιλήσμονα.

Καὶ ἡ Σελήνη, γυναικίαν φωνὴν προῖεμένη, Μένιππε, φησὶν, οὕτως ὄναιο, διακοησαί μοι τι πρὸς τὸν Δία. λέγοις ἄν, ἦν δ' ἐγὼ, βαρὺ γὰρ οὐδὲν, ἦν μὴ τι φέρειν δεῖ. Πρεσβείαν, ἔφη, τινὰ οὐ χαλεπὴν καὶ δέησιν ἀπένεγκαι παρ' ἐμοῦ τῷ Δίῳ. ἀπείρηκα γάρ, ὦ Μένιππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οἷς οὐδὲν ἕτερόν ἐστιν ἔργον, ἢ τὰμὰ πολυπραγμαίνειν, τίς εἰμι, καὶ πηλίκῃ, ἢ καὶ δι' ἦν τινὰ αἰτίαν διχότομος ἢ ἀμφικυρτος γίνομαι. καὶ οἱ μὲν κατοικεῖσθαι τέ με φασίν· οἱ δὲ, κατόπτρου δίκην ἐπικρέμασθαι τῇ θαλάσῃ· οἱ δὲ ὅτι ἂν ἕκαστος ἐπινοήσῃ, τοῦτό μοι προσάπτουσι. τὰ τελευταῖα δὲ, καὶ τὸ φῶς αὐτὸ κλοπιμαῖόν τε καὶ νόθον εἶναι φασί μοι, ἄνωθεν ἦγον παρὰ τοῦ ἡλίου, καὶ οὐ παύονται, καὶ πρὸς τοῦτόν με, ἄδελφον ὄντα μου, συγκροῦσαι, καὶ στασιάζουσαι προαιρούμενοι· οὐ γὰρ ἴκανα ἦν αὐτοῖς ἄπερι αὐτοῦ εἰρήκασι τοῦ ἡλίου, λίθον αὐτόν εἶναι, καὶ μύδρον διάπυρον. . . . μέμνησο οὖν ταῦτά γε ἀπαγγεῖλαι τῷ Δίῳ, καὶ προσθεῖναι ὅτι μὴ δυνατὸν ἐστὶ μοι κατὰ χάραν μένειν, ἦν μὴ τοὺς φυσικοὺς ἐκείνους ἐπιτρέψῃ, καὶ τοὺς διαλεκτικοὺς ἐπιστομίῃ, καὶ τὴν στοῶν κατασκάψῃ, καὶ τὴν Ἀκαδημίαν καταφλέξῃ, καὶ παύσῃ τὰς ἐν περιπάτῳ διατριβὰς· οὕτω γὰρ ἂν εἰρήνην ἄγοιμι, ὅσημέραι πρὸς αὐτῶν γεωμετρομένη. Lucian VII. 29.

606. Socrates here returns to the stage, and, as the oaths which break from him in such variety and rapidity testify, in a frame of mind of no ordinary indignation.

Ib. μὰ τὴν Ἀναπνοὴν, *by the powers of respiration*. This oath, as well as those which follow, are eminently Pythagorean in form. Laert. de Pythagora VIII. 6. . . ἐναρχόμενος ὁ Πυθαγόρας τοῦ φυσικοῦ συγγράμματος, λέγει ὧδε, Οὐ μὰ τὸν ἀέρα τὸν ἀναπνέω, οὐ μὰ τὸ ὕδωρ τὸ πῖνω, οὐ κατοῖσω ψόγον περὶ τοῦ λόγου τοῦδε. For philosophical opinions of Empedocles, Asclepiades, and Herophilus, on the subject of respiration, see Plut. Plac. Phil. IV. §. 22. For those of Xenophanes, see Laert. IX. 19: of Alcmaeon, Brucker I. 1134. The following illustration of the word is of a nature less intrinsically philosophic, but is it less pleasing? Laert. (IV. 21.) de Cratete et Polemone: καὶ οὕτως ἀλλήλω ὠφελείτην, ὥστε καὶ ζῶντες οὐ μόνον τῶν αὐτῶν ἡστην ἐπιτηδεύματων, ἀλλὰ καὶ μέχρι σχεδὸν ἀναπνοῆς ἐξωμοιούσθησαν ἀλλήλων, καὶ θανόντες τῆς αὐτῆς ταφῆς ἐκοινωνεῖτην. The reader who wishes to pursue the subject further, may consult Plato in Timæo, passim. See also Brucker I. 1120. 1212. Lucian I. 54.

Ib. τὸ Χάος. A future opportunity may arise for giving a larger attention to this word: in the meantime the reader may consult Laert. III. 10. for the Chaos of Epicharmus, Bruck. I. 987-8. for that of Pherecydes, I. 1049. 1078. 1080-7. (Pythagoras). I. 1113. (Empedocles). I. 1164. (Parmenides). I. 466. (Thales). I. 483. (Anaximander). I. 921-2. II. 80. (Zeno). I. 412. 417. (Chaos of the fabulous age). I. 335. (Celtic).

608. ἄπορον, *without resources, unable to see his way through an in-*

ἄστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων,  
ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν  
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.  
ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβῶν.  
ΣΤ. ἀλλ' οὐκ ἐώσ' ἢ ἐξεγκεῖν οἱ—κόρεις.

610

*intellectual difficulty* (Plat. Hip. Maj. 304, c. ἐμὲ δὲ (Socratem sc.) δαιμονία τις τύχη, ὡς ζοικε, κατέχει, ὅς τις πλανῶμαι μὲν καὶ ἄπορῶ ἀεὶ, ἐπιδεικνύς δὲ τὴν ἐμαντοῦ ἀπορίαν ὑμῖν τοῖς σοφοῖς λόγῳ αὐτὸ ὑπὸ ὑμῶν προπηλακίζομαι, ἐπειδὴν ἐπιδείξω); or, *so difficult to deal with*. (Plat. Apol. 18, d. κατηγοροὶ ἄποροι, *criminatores inexplugnabiles, quos oppugnare, convincere, aut omnino non, aut ægre, licet*. FISCH.)

Ib. ἐπιλήσμον. From the tenets of the Pythagorean and Socratic schools, which have been already explained, this word would form, as it were, a climax of reproach, and require a strong emphasis to be laid upon it. Plat. 6 Rep. 486, c. ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφοις μὴ ποτε ἐγκρίνωμεν. Protag. 336, c. Σωκράτη γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμον εἶναι.

609. σκαλαθυρμάτιον dim. of σκαλάθυρμα (σκαλαθύρω, as σκάλλω, σκαλεῖω, *to dig*), *prokings* into minute and difficult inquiries, useless and sophistical researches.

Ib. ἄττα is here redundant, and requires no translation. Scholiasta Platonis (ap. Dind. Aristoph. II. 671.), ἄττα: τοῦτο φιλοῦμενον μὲν "τινὰ" σημαίνει, δασυνόμενον δὲ "ἄτινα."—ἐνίστοε δὲ ἐκ τοῦ περιττοῦ προστίθεται.—Ἀριστοφάνης Νεφέλαις: "Ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων."

611. πρὸς τὸ φῶς. "Satirically spoken of the school of Socrates, as if it had been a den of wild beasts." ERNEST. "In allusion to the darkness of the Phrontisterium, whence in a former verse it was resembled to the cave of Trophonius." Schutz. Bergler compares Thesm. 69. θύρασι πρὸς τὸν ἡλίον. Timocles ap. Athen. VI. 245. ἵνα πρὸς τὸ φῶς ὦμεν καταφανείς. Add Herodot. III. 79. ἐν τῇ Μάγῳ οὐδένα ἐξεσσι φανῆναι ἐς τὸ φῶς.

612. ἀσκάντης, a couch of the humbler kind. Zonar. Lex. I. 311. ἢ εὐτελής κλίνη, ἢ κάννην μὴ ἔχουσα.

613. Strepsiades speaks from within, as if struggling for the bed with some desperate opponents. The last word of the verse is uttered after a pause, and in a lower tone than the rest. The Pythagorean beds of the later school, according to the comic writers,

<sup>t</sup> This of course is said ironically. An intellectual ἀπορία was to Socrates what a state of doubt was apparently to Bayle, a source of the highest gratification. The reader who wishes to see how the great philosopher contrived to throw others into a state of ἀπορία, will read the Platonic dialogues, Laches and Charmides.



ΣΩ. ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν. ΣΤ.  
ιδού.

ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν 615  
ὧν οὐκ ἐδιδάχθης πάποτ' οὐδέν; εἰπέ μοι.  
πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;

were likely to be tenanted much in the same way, or even in a worse than the Socratic. Thus Aristophan in "Pythagorista:"

ἑσθίουσί τε  
λάχανά τε, καὶ πίνουσιν ἐπὶ τούτοις ὕδωρ  
φθείρας δὲ καὶ τρίβωνα, τήν τ' ἀλουσίαν,  
οὐδεὶς ἂν ὑπομείνειε τῶν νεωτέρων.

ap. Laert. VIII. 38.

614. ἀνύσας τι (*quickly*) κατάθου. Strepsiades appears with the Socratic σκίμπους on his shoulders; and being commanded to place it on the ground, replies, *ιδού, 'tis done*.

617. μέτρων. In what manner the writings of the poets generally formed subjects for philosophic discussion, may be seen in Plato's <sup>u</sup> Protagoras, where a production of Simonides is canvassed at great length. The outer form in which these poems were wrapped up would necessarily engage occasional attention, as well as their inner matter.

Ib. ἐπῶν. By this word we are not perhaps so much to understand Homeric, and other verses of the epic class, (though these are not to be excluded,) as those verses in which the philosophic writings of the earlier stages of society are almost universally <sup>x</sup> clothed, and for reasons which the great philosophic poet of Rome has so well explained:

Sed veluti pueris absinthia tetra medentes  
Cum dare conantur, &c.

In the biographical sketches of Laertius, the word ἔπη meets us continually: de Pythagora VIII. 7. φησὶ δὲ Ἡρακλείδης ὁ τοῦ Σαραπίωνος ἐν τῇ Σωτῆρος ἐπιτομῇ, γεγραμέναι αὐτὸν καὶ περὶ τοῦ ὄλου ἐν ἔπεσι. de Empedocle, VIII. 55. ὁ δὲ Θεόφραστος Παρμενίδου φησὶ ζῆλωτῆν αὐτὸν

<sup>u</sup> So also in his Lysis (214, a.), Socrates, proposing to bring back a philosophical discussion to what he considers its proper course, refers that course to the writings of the poets—οὗτοι γὰρ ἡμῖν ὡς περ πατέρες τῆς σοφίας εἰσὶ καὶ ἡγεμόνες.

<sup>x</sup> Laert. de Parmenide IX. 22. Καὶ αὐτὸς δὲ διὰ ποιημάτων φιλοσοφεῖ, καθάπερ Ἡσιόδός τε καὶ Ξενοφάνης καὶ Ἐμπεδοκλῆς. The reader who feels interested in the subject, will find various subjects for consideration in the following references: Bruck. I. 5. 78. 86. 154, 5, 6, 7. 261. 321. 368. 400. 403. 411. II. 30. 172. 1046.

ΣΤ. περὶ τῶν μέτρων ἔγωγ' ἕναγχος γάρ ποτε  
ὑπ' ἀλφίταμοιβοῦ παρεκόπην διχοινίκῳ.

ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὃ τι κάλλιστον μέ-  
τρον 620  
ἡγεῖ πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;

γενέσθαι, καὶ μμητῆν ἐν τοῖς ὕ ποιήμασι· καὶ γὰρ ἐκείνων ἐν ἔπεσι τὸν περὶ φύσεως λόγον ἐξενεγκεῖν. de Thalete I. 34. τὰ δὲ γεγραμμένα ὑπ' αὐτοῦ . . . εἰς ἔπη τείνειν διακόσια. de Solone I. 61. γέγραφε δὲ δῆλον μὲν ὅτι τοὺς νόμους, καὶ δημογραφίας δὲ, καὶ εἰς ἑαυτὸν <sup>z</sup> ὑποθήκας, ἐλεγεία, καὶ τὰ περὶ Σαλαμίνος καὶ τῆς Ἀθηναίων πολιτείας, ἔπη πεντακισχίλια, καὶ ἰάμβους καὶ ἐπιδόους. So de Anacharse I. 101. de Pittaco I. 79. de Biante I. 85. de Epimenide I. 111. de Aristotele V. 27. Plat. in Protag. 338, e. ἡγοῦμαι, ὃ Σώκρατες, ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι· ἔστι δὲ τοῦτο τὰ ὑπὸ τῶν ποιητῶν λεγόμενα οἷον τ' εἶναι ξυμπίπτει ἃ τε ὀρθῶς πεποιήται καὶ ἃ μὴ. Among the philosophic writings of Simmias the Theban, we find mentioned a treatise περὶ ἐπῶν. Laert. II. 124.

Ib. ῥυθμῶν. Plat. in Conviv. 187, b. ὁ ῥυθμὸς ἐκ τοῦ ταχέος καὶ βραδέος διενηργημένον πρότερον, ὕστερον δὲ ὁμολογησάντων γέγονε. Porph. de Vit. Pyth. 30. κατεκλήλει δὲ ῥυθμοῖς, καὶ μέλεσι, καὶ ἐπιδόαις τὰ ψυχικὰ πάθη καὶ τὰ σωματικά. The rhythmical and metrical inventions of Linus are much spoken of by Diodorus Siculus III. 140. Among the philosophic writings of Democritus, Laertius mentions treatises περὶ ῥυθμῶν καὶ ἁρμονίας· περὶ ποιήσεως· περὶ καλλοσύνης ἐπέων. For specimens of the *moral* turn, which Lucian is fond of giving to this term, see T. III. 104. IX. 73. On the subject of Greek rhythm generally, see treatise by a late bishop of St. Asaph (Dr. Cleaver).

619. Socrates, by the word μέτρα, obviously meant poetical measures; but Strepsiades, not used to these niceties, is thinking of the dry measures, with which farmers and country-gentlemen are more conversant.

Ib. ἀλφίταμοιβός (ἀμείβω), purchaser of barley-meal. Av. 491. Eccl. 424.

Ib. παρεκόπην, was cheated. Cf. nos in Eq. 786.

621. τετράμετρον. Xen. Conviv. VI. 3. ὡς περ Νικόστρατος ὁ ὑποκριτῆς τετράμετρα πρὸς τὸν αὐλὸν κατέλεγεν.

<sup>y</sup> Empedocles is considered by many learned men (Brucker I. 1025. 1109.) as the author of the "Golden Verses" commonly ascribed to Pythagoras. The poetry of Empedocles is enthusiastically lauded by Lucretius:

Carmina quin etiam divini pectoris ejus  
Vociferantur, et exponunt praeclara reperta;  
Ut vix humana videatur stirpe creatus.

<sup>z</sup> Admonitiones: so also Laert. de Periandro I. 97. ἐποίησε δὲ καὶ ὑποθήκας εἰς ἔπη δισχίλια.

ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἡμικτέου.  
 ΣΩ. οὐδὲν λέγεις, ὦνθρωπε. ΣΤ. περιίδου νυν ἐμοί,  
 εἰ μὴ τετράμετρον ἔστιν ἡμικτέον.  
 ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής. 625  
 ταχύ γ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.  
 ΣΤ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τάλφιτα ;  
 ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,  
 ἐπαῖονθ' ὁποῖός ἐστι τῶν ῥυθμῶν  
 κατ' ἐνόπλιον, χῶποῖός αὖ κατὰ δάκτυλον. 630

622. ἡμικτέον. The *ἕκτεος* (i. e. sixth part of a *medimnus* = 48 *chænices*) = 8 *chænices*. ∴ *ly*, ἡμικτέον = 4 *chænices* = τετράμετρον. The equivoque is obvious: Strepsiades being asked by Socrates, which of the two metres he prefers, the trimeter or tetrameter, answers still in reference to his dealings as a country-gentleman: "Can there be a doubt about the matter? *Four* is at all times better than *three*: therefore the *tetrameter*, or, what is the same thing, the *hemicteton*, for me."

Ib. πρότερον ἡμικτέον. Cf. Dobree's Advv. I. 218.

623. περιίδου νυν ἐμοί. *Bet me a wager then, whether, &c.* The idiom has been explained in a former play. (Ach. 1013.)

626. ταχύ γ' ἂν = ταχά γ' ἂν, *perhaps then*. Dem. 581, ult. ταχύ γ' ἂν χαρίσασαιτο, οὐ γάρ; 798, 21. ταχύ γ' ἂν φροντίσειε τοῦ παρ' ἐνὸς λόγου.

627. Strepsiades speaks with a very knowing air.

Ib. πρὸς, *in respect to*.

628. κομψός. Gl. πιθανός καὶ ἡδύς. The sense of this word must rather be determined by that which we assign to the word συνουσία. If by the latter word we understand a *convivial meeting*, then κομψός may be rendered *agreeable, pleasant, gentlemanlike*. If we understand a *philosophic meeting*, then κομψός will signify *clever*. Cf. Plat. in Hip. Maj. 288, d. Xen. Oecon. VIII. 19. et nos in Ach. 926.

Ib. συνουσία. The following illustrations will suffice for this word as expressive of a *philosophic intercourse, or meeting*. Xen. Mem. I. 6. 12. δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν ᾧου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. IV. 2. 2. καὶ πρῶτον μὲν πυνθανομένου τινὸς, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν, ἢ φύσει τοσοῦτον διήνεγκεν τῶν πολιτῶν κ. τ. λ. Plat. Lysid. 223, b. ἡττηθέντες οὖν αὐτῶν διελύσαμεν τὴν συνουσίαν. Hip. Maj. 286, d. ἀπιῶν οὖν ἐκ τῆς συνουσίας ἐμαντῶ ἀργιζόμεν. See also his Protagoras 335, c. 336, e. Eurip. Fr. inc. 44. σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ.

630. Translate: Which rhythm is κατ' ἐνόπλιον, i. e. what rhythm the dance in armour is performed to, and which rhythm is κατὰ δάκτυλον, i. e. proceeds by a course of dactyls.

ΣΤ. κατὰ δάκτυλον; νῆ τὸν Δί', . . ᾠζυρέ,  
 τούτων ἐπιθυμῶ μανθάνειν οὐδέν. ΣΩ. τί δαί ;  
 ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.  
 ΣΩ. ἀλλ' ἔτερα δεῖ σε πρότερα τούτων μανθάνειν,  
 τῶν τετραπόδων ἅττ' ἔστιν ὀρθῶς ἄρρενα. 635  
 ΣΤ. ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι  
 κριὸς, τράγος, ταῦρος, κύων, ἀλεκτρύων.  
 ΣΩ. ὄρᾳς ὃ πάσχεις; τὴν τε θήλειαν καλεῖς

Ib. ἐνόπλιος (ὄπλιον). Xen. Anab. V. 9. 11. ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα, ἤεσάν τε ἐν ῥυθμῶ, πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι. Athen. IV. 184, f. καὶ τὴν Ἀθηναίων δὲ φησιν Ἐπίχαρμος, ἐν Μούσαις, ἐπαυλῆσαι τοῖς Διοσκούροις τὸν ἐνόπλιον.

631. Strepsiades, after a look of the most profound astonishment, not unmixed with contempt.

Ib. ᾠζυρός, ap. Hom. II. XIII. 569. Od. IV. 197. and elsewhere. ᾠζυρός ap. Arist. Lysist. ἀλλ' ᾠζυρὰ κατάκεισο καὶ μὴ μοι φέρε | μηδέν. Av. 1641. τί, ᾠζυρ'; οὐκ οἶσθ' ἔξαπατώμενος πάλαι; Vesp. 1504. 1514. Translate; *you pitiful fellow!*

636. εἰ μὴ μαίνομαι. Thes. 470. μισῶ τὸν ἄνδρ' ἐκείνον, εἰ μὴ μαίνομαι. Plat. Protag. 349, e. φέρε δὴ, τὴν ἀρετὴν καλὸν τι φῆς εἶναι, καὶ ὡς καλοῦ ὄντος αὐτοῦ σὺ διδάσκαλον σαυτὸν παρέχεις; Κάλλιστον μὲν οὖν, ἔφη, εἰ μὴ μαίνομαι γε (" *Pulcherrimum ego dico: alioqui, ni dicerem, insanus forem*. Simile huic loquendi genus, εἰ μὴ ἀδικῶ γε, illustravi ad Charmid. §. 8." HEIND.)

637. Translate: "The words κριὸς, τράγος, &c. are masculine." Bergler adverts to the folly of Strepsiades in including the domestic fowl among four-footed animals, and to the inadvertence of Socrates in proceeding to correct, not his pupil's want of classification, but his want of grammar. R. B., in Dobree's Advv., conjectures that two verses have here been lost, containing names of nouns feminine, the last of which ended with the word ἀλεκτρύων.

638. ὄρᾳς ἃ πάσχεις; "Do you see what case you are in? You call the female bird and the male bird by the same common name, viz. ἀλεκτρύων." From this and other passages of Aristo-

\* Cf. infr. 816-17. So also in a fragment of our poet's Amphiaraus:

α. Γίναί τί τὸ ψοφήσαν ἐσθ'; β. ἀλεκτρύων  
 τὴν κύλικα καταβέβληκεν. α. οἰμώζουσά γε.

That the word ἀλεκτρύων is here used in the feminine gender, the participle οἰμώζουσα shews clearly enough. So in his Dædaleis:

Ἦιδὸν μέγιστον τέτοκεν, ὡς ἀλεκτρύων. Fr. 237.

So also,

πολλὰ τῶν ἀλεκτρύωνων βία  
 ὑπνῆμια τίκτουσιν φᾶ πολλάκις.

ἀλεκτρύονα κατὰ ταῦτὸ καὶ τὸν ἄρρενα.

ΣΤ. πῶς δὴ; φέρε. ΣΩ. πῶς; ἀλεκτρῶν κάλεκ-  
τρῶν. 640

ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;

ΣΩ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.

ΣΤ. ἀλεκτρύαιναν; εὖ γε νῆ τὸν Ἀέρα

ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου

διαλφιώσω σου κύκλω τὴν κάρδοπον. 645

ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον

phanes, it may I think be inferred, that the Athenians at this time had but one name for the two sexes in the common poultry, and that the distinction of names presently given by Socrates (642.) was one of the refinements, or what the poet chose to represent as refinements, of the <sup>b</sup> school.

640. πῶς δὴ φέρε. Σω. πῶς; Πορ. πῶς δὴ; φέρ'. Σω. ὅπως;  
Ib. ἀλεκτρῶν κάλεκτρῶν. "You say ἀλεκτρῶν for the one, and you say ἀλεκτρῶν for the other." At this stupendous observation, the mouth of Strepsiades opens wide, and his genius, which had begun to kick while the subject of *metres* and *measures* was under discussion, succumbs to that of his teacher.

642. (τὴν μὲν ἑτέραν) ἀλεκ. κ. τ. λ. "You must call the female bird ἀλεκτρύαιναν, and the male you must term ἀλέκτορα." After some little time taken to digest so profound a discovery, Strepsiades gives in his adhesion, and with a most scientific oath.

644. δίδαγμα. Plutarch in Fabio. τὸ δ' ἀμαρτάνοντα χρῆσασθαι τοῖς πταισμασιν διδάγμασι πρὸς τὸ λοιπὸν, ἀνδρὸς ἀγαθοῦ καὶ νοῦν ἔχοντος.

Ib. ἀλέκτορα. (Cf. Athen. IX. 374, c.) Porph. Vit. Pyth. 36. θύων τε θεοῖς ἀνεπαχθῆς ἦν, ἀλφίτοις τε καὶ ποπάνῳ καὶ λιβανωτῶ καὶ μύρρα τοὺς θεοὺς ἐξίλασκόμενος, ἐμψύχοις δ' ἥκιστα· πλὴν εἰ μὴ ποτε ἀλεκτορίσιν, καὶ τῶν χοίρων τοῖς ἀπαλωτάτοις. (An exception was made in favour of the λευκὸς ἀλεκτρῶν. Iamb. Vit. Pyth. §. 84. μηδὲ ἀλεκτρύονα λευκὸν θύειν· ἰκετὴς γὰρ, ἱερὸς μνηστὴρ διὸ καὶ σημαινόνσιν ὦραν.)

645. διαλφιώσῃν (ἀλφίτου), to fill entirely with barley-meal. Ib. κάρδοπος=μάκτρα, trough in which dough was kneaded. Plato (Phædon 99, c.) employs the word in philosophical illustration: διὸ δὴ καὶ ὁ μὲν τις <sup>c</sup> δίνην περιτιθεῖς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὡς περ κάρδοψ πλάτεια βάθρον τὸν ἀέρα ὑπερείδει.

646. "There again is another blunder: for you have given a

<sup>b</sup> That these birds, like every thing else in common life, had furnished Socrates with topics of illustration, will be seen from a passage in Laertius's life of him: Ἐπῆρε δὲ καὶ εἰς φρόνημα Ἰφικράτην τὸν στρατηγὸν, δείξας αὐτῷ τοῦ κοουέως Μίδου ἀλεκτρύνας ἀντίον τῶν Καλλίου πτερυξαμένου. (II. 30.)

<sup>c</sup> δίνην ὑπὸ τοῦ οὐρανοῦ, vorticein qui a caelo fit.

ἄρρενα καλεῖς, θήλειαν οὖσαν. ΣΤ. τῷ τρόπῳ  
ἄρρενα καλῶ γὰρ κάρδοπον; ΣΩ. μάλιστα γε,  
ὥσπερ γε καὶ Κλεώνυμον. ΣΤ. πῶς δὴ; φράσον.

ΣΩ. ταυτὸν δύναταί σοι κάρδοπος Κλεωνύμφ. 650

ΣΤ. ἀλλ', ὦγαθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ,

ἀλλ' ἐν θυεῖα στρογγύλῃ νεμάττετο.

ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν; ΣΩ. ὅπως;

τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.

ΣΤ. τὴν καρδόπην θήλειαν; ΣΩ. ὀρθῶς γὰρ λέ-  
γεις. 655

ΣΤ. ἐκείνο δ' ἦν ἂν, καρδόπη, Κλεωνύμη.

masculine termination to the word κάρδοπος, whereas the article prefixed to it proves that it is a noun feminine."

649. The wonderment of Strepsiades is again excited, and the reasoning by which it is allayed may perhaps be thus rendered: "Yes; your noun is masculine, for it ends in a masculine termination, as the word Κλεώνυμος does also. In other words, Κάρδοπος and Κλεώνυμος are one and the same thing." "One and the same thing?" rejoins the astonished auditor; "on the contrary, no two things are wider apart: instead of being himself a κάρδοπος, Cleonymus has no κάρδοπος whatever: for his kneadings are wont to be made (νεμάττετο) not in a κάρδοπος, but in a round mortar (θυεῖα στρογγύλη)." Whether in this obscure passage the round mortar implies Sicily, as it does in Vespr. (924. Br. Ed.), I do not undertake to say; but in that case the meaning would perhaps be, that Cleonymus, through the interest of his patron Cleon, had obtained some appointment in that island, where, like Laches, he had made considerable pickings.

652. στρογγύλη. Laert. de Pythag. VIII. 48. ἀλλὰ μὴν καὶ τὸν οὐρανὸν πρῶτον ὀνομάσαι κόσμον, καὶ τὴν γῆν στρογγύλην· ὡς δὲ Θεόφραστος, Παρμενίδην· ὡς δὲ Ζήνων, Ἡσιόδου. Cf. Plat. Phædr. 97, e.

Ib. νεμάττετο from ἐμάσσω.

654. Translate: "instead of ending in *ον*, your noun must in future terminate in *ην*, like the word Σωστράτην."

655. τὴν καρδόπην θηλείαν; Translate: "in other words, I am to give κάρδοπος a feminine termination." (This verse and the following, till the discovery of the Rav. MS., stood as follows, and so they stand in Brunck:

Στ. τὴν κάρδοπον θήλειαν ὀρθότερον λέγεις·  
ἐκείνο δ' ἦν ἂν, καρδόπη, Κλεωνύμη.)

656. "The inference of all which is, that as we say καρδόπη, so we must also say (here the speaker softens his voice to a most effeminate tone) Κλεωνύμη." Socrates nods assent.

ΣΩ. ἔθ' ἔν τι περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,  
 ἅτ' ἄρρεν' ἔστιν, ἅττα δ' αὐτῶν θήλεα.  
 ΣΤ. ἀλλ' οἶδ' ἔγωγ' ἃ θήλε' ἐστίν. ΣΩ. εἰπέ δή.  
 ΣΤ. Λύσιλλα, Φλίωνα, Κλειταγόρα, Δημητρία. 660  
 ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων; ΣΤ. μυρία.  
 Φιλόξενος, Μελησίαι, Ἀμυνίας.  
 ΣΩ. ἀλλ', ὦ ποιηρὲ, ταῦτά γ' ἔστ' οὐκ ἄρρενα.  
 ΣΤ. οὐκ ἄρρεν' ὑμῖν ἔστιν; ΣΩ. οὐδαμῶς γ', ἐπεὶ  
 πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνία; 665  
 ΣΤ. ὅπως ἄν; ὠδὶ, δεῦρο δεῦρ', Ἀμυνία.  
 ΣΩ. ὄρῃς; γυναικαὶ τὴν Ἀμυνίαν καλεῖς.  
 ΣΤ. οὔκουν δικαίως ἦτις οὐ στρατεύεται;  
 ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω;  
 ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ ΣΤ. τί  
 δρωῶ; 670

658. ἄρρεν'. Laert. (II. 116.) de Stilpone: τοῦτον φασὶ περὶ τῆς Ἀθηναίας τῆς τοῦ Φειδίου τοιοῦτόν τινα λόγον ἐρωτήσαι, Ἄρα γε ἡ τοῦ Διὸς Ἀθηναία, θεὸς ἔστι; Φήσαντος δὲ, Ναί· αὐτῆ δὲ γε, εἶπεν, οὐκ ἔστι Διὸς, ἀλλὰ Φειδίου. συγχωρουμένου δὲ, Οὐκ ἄρα, εἶπεν, αὐτῆ θεὸς ἔστιν. ἐφ' ᾧ καὶ εἰς Ἀρειον πάγον προσκληθέντα, μὴ ἀρνήσασθαι, φάσκειν δ' ὀρθῶς διελέχθαι. μὴ γὰρ εἶναι αὐτὴν θεόν, ἀλλὰ θεάν· θεοὺς δὲ εἶναι τοὺς ἄρρένας. καὶ μέντοι τοὺς Ἀρεοπαγίτας εὐθέως αὐτὸν κελεύσαι τῆς πόλεως ἐξελθεῖν.

664. ὑμῖν, redundant. οὐκ ἄρρεν' ἐν ὑμῖν ἔστιν. BR.

665. ἐντυχῶν Ἀμυνία. Cf. nos in Ach. 757.

670. κατακλινεῖς δευρὶ. We now come to a very singular scene; i. e. if the sense which will presently be affixed to it shall upon the whole appear not unsatisfactory or incorrect. It has been more than once observed in the course of the plays put forth by the present editor, that one striking feature of the Old Comedy of the Greeks was its custom of bringing abstract ideas and metaphorical expressions in a bodily shape before the eye; whole plays of Aristophanes being in fact sometimes little more than the expansion of some such <sup>d</sup> metaphorical expression or abstract idea. Now in regard to the

<sup>d</sup> Take for instance our author's Aves: what more likely than the following source of its origin? The famous expedition to Sicily is just taking place. Aristophanes meets in the streets his friend Eryximachus the physician, and the poet makes inquiry after their common acquaintance. "Well, and what's become of young Lysillus?" "Oh, like the rest of the world, he has taken flight for Sicily." "And Demetrius, where's he?" "Why faith, on the wing for the same place." The poet's brain is presently at work: every person he meets seems to

ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

hero of the present drama, (without going into the abstract idea of the drama itself,) what throughout has appeared the leading feature of his doctrine? It has been, if we have not misrepresented him, the spontaneous production of ideas; the object of the teacher being not so much to impregnate the minds of his pupils with thoughts derived from himself, as to bring to parturition thoughts with which the pupil's own mind was pregnant without himself being fully aware of it. To this experiment the brawny Strepsiades is now to be subjected, and he accordingly brings at his back the bed—that bed which appears at so early a stage of the play, but of which no satisfactory account has been given by the commentators—on which the intellectual *down-lying* is to take place. That he had been previously prepared and tutored within doors for the proceeding, is evident from his observations: his only concern is that the parturition shall not take place on the Socratic *ἀσκάντης* or *σκίμπος* (infr. 672.), experience having already taught him what obstructions he was likely to meet with *there*: but such a permission would have been to destroy the completeness of the scene, and Socrates is accordingly most determined in his refusal (674). Of the two great pupils of Socrates, it may be added, that to the congenial mind of Plato, (who I believe, as frequently laughed in his sleeve at his master as Aristophanes did openly,) this feature in his teacher's mode of philosophizing was of too rich a nature to be kept in the back ground: on the contrary, a considerable portion of his dialogues has been so entirely conducted on this principle of the Socratic philosophy, as to bear the appropriate name of *μαεωτική*, or *obstetric* on that account. The cautious Xenophon steers more clear of a doctrine so liable to ridicule; but he is not without a specimen of it. (Econ. c. XVIII. ad fin.)

Ib. *κατακλινεῖς*. Let us be allowed to illustrate a very common word from the philosophic writings. Laert. de Epimenid. I. 110. λαβὼν πρόβατα μέλανα τε καὶ λευκά, ἤγαγε πρὸς τὸν Ἀρειον πάγον. κάκειθεν εἴασεν λέναι οἱ βούλωτο, προστάξας τοῖς ἀκολουθοῦσιν, ἔνθα ἂν κατακλινεῖνοι αὐτῶν ἕκαστον, θύειν τῷ προσήκοντι θεῷ· καὶ οὕτω λήξαι τὸ κακόν. Id. de Eudoxo VIII. 88. τινεὶ δὲ φασὶ καὶ συμπόσιον ἔχοντι τῷ Πλάτῳ, αὐτὸν τὴν ἡμικύκλιον κατάκλινον, πολλῶν ὄντων, εἰσηγήσασθαι.

Ib. τί δρωῶ; a subj. and interrogative answering to a fut. verb; or, supply with Dawes *χρῆ ἵνα*. Cf. infr. 769. 813.

671. ἐκφρόντισόν τι. Schol. ἀντὶ τοῦ σκέψαι καὶ διανοήθητι περὶ τῶν ἰδία σοι συμφερόντων πραγμάτων. I translate, *ἐκφρόντισόν τι, extrudite, extrude by meditation some deep thought, (ἐνεκα) τῶν σεαυτοῦ πραγμάτων, which may benefit the general state of your affairs,* (some of those internal matters or thoughts which so much trouble you.)

have a set of pinions at his back: Athens herself, the poet's own biding place, mounts up into the air and becomes Nephelococcygia, and the whole world are applying for wings to become denizens of it.

<sup>e</sup> See classification of his dialogues, ap. Laert. III. 49—51.

ΣΤ. μὴ δῆθ', ἰκετεύω σ', ἐνθάδ'· ἀλλ' εἴπερ γε χρὴ,  
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤ. κακοδαίμων  
ἐγὼ,

οἶαν δίκην τοῖς κόρεσι δώσω τήμερον. 675

ΧΟ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαν-  
τὸν

στρόβει πυκνώσας.

674. οὐκ ἔστι παρὰ (*besides*) ταῦτ' ἄλλα, i. e. *so it must be, and no other way*. Vesp. 1166. Pac. 110. Plat. Phædon 107, a. οὐκ οὐκ ἔγωγε  
... ἔχω παρὰ ταῦτα ἄλλο τι λέγειν (where see Heindorf). Sophist.  
250, c. Polit. 297, b. Theæt. 156, a. Phileb. 21, d. (where see  
Stalbaum). Dem. 305, 24. καὶ οὐδεὶς ἂν ἔχοι παρὰ ταῦτ' εἰπεῖν ἄλλο οὐδέν.  
Lucian IV. 87. κατὰ ταῦτα τοῖνυν ἅπαντες μὲν οἱ φιλοσοφοῦντες τὴν εὐ-  
δαιμονίαν ζητοῦσιν ὁποῖόν τι ἔστι, καὶ λέγουσιν ἄλλος ἄλλο τι αὐτὴν εἶναι, ὃ  
μὲν ἠδονὴν, ὃ δὲ, τὸ καλόν, ὃ δὲ, ὅσα ἕτεραί φασι περὶ αὐτῆς. εἰκὸς μὲν οὖν  
καὶ τούτων ἔν τι εἶναι τὸ εὐδαιμον' οὐκ ἀπεικὸς δὲ καὶ ἄλλο τι παρ' αὐτὰ  
πάντα.

675. Strepsiadēs here stretches himself on the bed, and Socrates  
covers him carefully with a number of fleeces (*infr.* 702.) by way of  
bed-clothes. The Chorus (not Socrates, as Brunck's text implies)  
give the "down-lyer" a word of advice. Socrates as accoucheur  
paces the stage in deep anxiety, waiting the moment of parturi-  
tion.

676. διαθρεῖν (*ἀθρέω*), *to scrutinize, to observe closely*. Thes. 657.  
Eq. 543. Epicurus ap. Laert. X. 35. τοῖς μὴ δυναμένοις, ὧ' Ἡρόδοτε,  
ἕκαστα τῶν περὶ φύσεως ἡμῖν ἀναγεγραμμένων ἐξακριβοῦν, μηδὲ τὰς μείζους  
τῶν συντεταγμένων βιβλίων διαθρεῖν, ἐπιτομήν κ. τ. λ. Cf. nos in Eq.  
525.

1b. πάντα τρόπον σαντὸν στρόβει πυκνώσας. "Sensus est: omni  
modo te ipsum versa (*meditando exerce*) collectum in te et velut  
constipatum." DIND.

677. στροβεῖν (*στρόβος*), *a thing which moves in a circle, to perform  
a circular movement*: metaph. *to put in vehement motion*. Cf. nos in  
Eq. 371.

1b. πυκνοῦν (*πυκνός*), *to draw into a heap*. Damoxenus ap. Athen.  
III. 103, b. Ἐπίκουρος οὕτω κατεπύκνου τὴν ἡδονήν. Heraclitus ap.  
Laert. IX. 9. πυκνούμενον τὸ πῦρ ἐξυγραινεται, συνιστάμενόν τε γίνεται  
ὑδωρ. The substantives connected with this verb belong much  
to philosophical language. Heraclitus ap. Laert. IX. 8. πῦρ εἶναι  
στοιχείον, καὶ πυρὸς ἀμοιβὴν τὰ πάντα ἀραιώσει καὶ πυκνώσει τὰ γινόμενα.  
Epicurus ap. Laert. X. 36. οὐ γὰρ οἶόν τε τὸ πύκνωμα τῆς συνεχοῦς τῶν  
ὄλων περιουσίας εἶδέναι, μὴ δυνάμενον διὰ βραχέων φωνῶν ἅπαν ἐμπεριλα-  
βεῖν ἐν αὐτῷ ὄν καὶ κατὰ μέρος πρότερον ἐξακριβοῦν.

ταχὺς δ', ὅταν εἰς ἄπορον πέσης,  
ἐπ' ἄλλο πῆδα

νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὀμμα-  
των.

680

678. ἄπορον (*ἄ, πόρος*). While Strepsiadēs is preparing for *his*  
*ἀπορία* beneath the bed-clothes, let us be permitted to initiate the  
reader, unversed in such matters, in some of the artificial *ἀπορίαί* of  
the philosophic schools. Zeno ap. Laert. VII. 82. καὶ ἄποροι δὲ  
τινες εἰσὶ λόγοι ἑγκεκαλυμμένοι καὶ διαλεληθότες, καὶ ἡ σωρεῖται, καὶ ἡ κε-  
ρατίδες, καὶ ἡ οὔτιδες. Id. ap. eund. VII. 43. ὁμοίως δὲ καὶ λόγων καὶ  
τρόπων καὶ συλλογισμῶν, καὶ τῶν παρὰ τὴν φωνὴν καὶ τὰ πράγματα σοφισ-  
μάτων. ὧν εἶναι ἡ ψευδομένους λόγους, καὶ ἀληθεύοντας, καὶ ἀποφύσκον-  
τας, σωρεῖται τε καὶ τοὺς ὁμοίους τούτοις, ἐλλιπεῖς καὶ ἀπόρους, καὶ περαι-  
νοντας, καὶ ἐγκεκαλυμμένους, κερατίδας τε καὶ οὔτιδας, καὶ ἡ θερίζοντας.  
Cf. Lucian II. 161. III. 153. IV. 106. V. 101. 247. Plut. de Anti-  
phonte, ἐν τοῖς ἀπόροις τεχνικός.

679. πῆδα. Cf. *infr.* 1338.

680. γλυκύθυμος. Lysist. 551. γλυκύθυμος Ἔρωσ.

<sup>f</sup> The *veiled* or *covered ἀπορία* was of this nature. The question was put: "Do  
you know your father?" The answer returned was, "I do know him." Again  
it was asked, "Do you know this person in the veil?" The reply being in the  
negative, the retort was, "Then you do not know your father, for this veiled per-  
son is your father." The same silly nonsense, by substituting the word *διαλεληθὸς*  
for *ἐγκεκαλυμμένος*, characterized the second of these schemes.

<sup>g</sup> The *σωρεῖται* is familiar to Latin scholars, as the *accrus* of Horace and  
*acervalis* of Cicero (*de Divinat.* II. 4.). Its tendency is well known by an ex-  
ample of Cujacius. "Are three sheep too few to constitute a flock?" "Cer-  
tainly." "Are four?" "Certainly also." "Five?" "The same." "If we  
add one more, will it then be a flock?" "It will still not be a flock." By re-  
peating the question, however, the respondent is obliged to admit that a flock has  
been formed, and the questionist triumphantly retorts, "Then one sheep makes a  
flock."

<sup>h</sup> "What you have not lost, you have in possession. You have not lost  
horns: ergo, you have horns."

<sup>i</sup> Ammonius ad *Categorias* Aristotelis, folio 58. verso: οἱ Οὔτιδες παραλογισμοί,  
κατὰ τὸν παρ' Ὀμήρω Ὀδυσσεῖα, ἐν καιρῷ Οὔτιν ἐαντὸν καλέσαντα. Οὔτινος παρα-  
λογισμοῦ παράδειγμα. Ἐλ τίς ἐστιν ἐν Ἀθήναις, οὗτος οὐκ ἔστιν ἐν Μεγάροις. ἄν-  
θρωπος δὲ ἐστιν ἐν Ἀθήναις. ἄνθρωπος ἄρα οὐκ ἔστιν ἐν Μεγάροις.

<sup>k</sup> "Est autem ψευδόμενος, sermo, cui quicquid respondeas, falsum reperietur.  
Habuit nomen a mentiente: quoniam exempli gratia sumitur is qui mentitur.  
Hoc modo: A mentitur is qui mentiri se dicit? Cui si respondeas mentiri, colli-  
gitur statim, non mentiri: quod vere dixerit, se mentiri." Cujacius.

<sup>l</sup> "Nomen accepit a metendi ratione, quæ in hoc syllogismo usurpatur. Id  
nos docuit Ammonius in librum Aristotelis *Περὶ ἑρμηνείας*, sect. 2. cap. 10. Am-  
monii verba sunt: εἰ θερειὶς φησιν, οὐχί, τάχα μὲν θερειὶς, τάχα δὲ οὐ θερειὶς· ἀλλὰ  
πάντως θερειὶς· καὶ, εἰ μὴ θερειὶς, ὡσαύτως οὐχί, τάχα μὲν θερειὶς, τάχα δὲ οὐ θερειὶς·  
ἀλλὰ πάντως οὐ θερειὶς. ἀλλὰ μὴν ἐξ ἀνάγκης ἦτοι θερειὶς, ἢ οὐ θερειὶς· ἀνήρηται ἄρα τὸ  
τάχα, εἴπερ μήτε κατὰ τὴν ἀντίθεσιν τοῦ θερειῖν πρός τὸ μὴ θερειῖν ἔχει χώραν."  
Menage ap. Laert. 2 tom. p. 275. Well might Seneca exclaim: "O pueriles in-  
eptias! in hoc supercilia subduximus? in hoc barbam demisimus? hoc est, quod  
tristes docemus et pallidi?" See further, Laert. II. 101. VII. 25. 186. Brucker  
I. 613. Menage ap. Laert. 2 tom. 121-4.

ΣΤ. ἀτταταῖ ἀτταταῖ.

ΧΟ. τί πάσχεις ; τί κάμνεις ;

ΣΤ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος

δάκνουσί μ' ἐξέρποντες οἱ—Κορίνθιοι,

καὶ τὰς πλευρὰς δαρδάπτουσιν,

685

καὶ τὴν ψυχὴν ἐκπίνουσιν,

καί μ' ἀπολοῦσιν.

Ib. ὕπνος. If the reader wishes to know philosophically how this "sweet nourice of digestion" is originated, he will consult Plutarch de Plac. Phil. V. 23. Brucker de secta Ionica I. 517. de Italica I. 1134. de Aristotele I. 823. The Socratic practice on this point conformably with the theory, so studiously, and it may be thought so tiresomely pursued through the notes of this play, would of course be in unison with one of the Pythagorean symbols, thus explained by Iamblichus (Adhort. 29.): τὸ δὲ "στρωμάτων ἐξαναστὰς συνέλισσε αὐτὰ καὶ τὸν τύπον συστύρνει" τοῦτο παραγγέλλει ὅτι φιλοσοφεῖν ἐπιβαλλόμενος νοητοῖς λοιπὸν καὶ ἀσωμάτοις προσοικείου σεαυτὸν. ἐκ τοῦ οὖν ἀμαλείας ὕπνου καὶ νυκτοειδοῦς σκότους ἐξαισιτάμενος μηδὲν συνεπισπῶ σεαυτῷ σωματικὸν εἰς τὸ τῆς φιλοσοφίας ἡμεροειδές, ἀλλὰ πάντα τὰ τοῦ ὕπνου ἐκείνου ἴχνη τῆς μνήμης τῆς σεαυτοῦ ἐκκάθιρε καὶ ἐξαφάνιζε. For the Samian philosopher's own practice on this point, see Iamb. Vit. III. 13.

681. After a pause of some duration, Strepsiades is heard humming under the bed-clothes one of those chaunts by which the Athenian soldiers were wont to relieve a night-watch (infr. 693.) or garrison duty. Suddenly a piteous cry is heard, and Socrates, supposing that the first birth-pangs are come, pauses for a moment; but his obstetric skill soon teaching him that this is a false alarm, he continues to pace the stage as before, leaving the conversation to be supported by the Chorus.

683. The head of Strepsiades just peeps up from under the clothes.

684. Κορίνθιοι, i. e. κορεῖς. Schol. MS. δέον οἱ κορεῖς εἰπεῖν, Κορίνθιοι εἶπεν· ἐπειδὴ οἱ Ἀθηναῖοι καὶ οἱ Κορίνθιοι κατ' ἐκείνο καιροῦ πόλεμον εἶχον, καὶ οἱ Κορίνθιοι τὰ τῆς Ἀττικῆς ἐδήμουν. Βη.

685. δαρδάπτω (a prolonged form of δάπτω), to tear in pieces. Ran. 66. τοιοῦτοσι τοίνυν με δαρδάπτει πάθος | Εὐριπίδου. II. XI. 479. ὠμοφάγῃ μιν θῶες ἐν οὔρεσι δαρδάπτουσιν.

686. "Aristoph. Nub. in like manner calls the blood ψυχή. And they drink up my soul, or life, i. e. my blood." Parkhurst's Hebrew Lex. p. 459.

687. The head of Strepsiades rises further above the bed-clothes; till he gradually sits bolt upright, conversing with the Chorus.

ΧΟ. μή νυν βαρέως ἄλγει λίαν.

ΣΤ. καὶ πῶς ; ὅτε μου

φροῦδα τὰ χρήματα, φρούδη χροιά,

690

φρούδη ψυχῇ, φρούδη δ' ἐμβάσ·

καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς

φρουρᾶς ἄδων

ὀλίγου φροῦδος γεγένημαι.

ΣΩ. οὗτος, τί ποιεῖς ; οὐχὶ φροντίζεις ; ΣΤ. ἐγώ ;

νῆ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας ;

696

ΣΤ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.

ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἀλλ', ὦγαθ', ἀπόλωλ' ἀρ-  
τίως.

ΣΩ. οὐ μαλθακιστέ, ἀλλὰ περικαλυπτέα.

690. φροῦδα=ἀφανῆ, has disappeared. Ran. 305. ἤμπουσα φρούδη. SPANH. For instances of similar phraseology in Euripides, see Hec. 159. 335. Androm. 1081. 1222. Heracl. 702. &c. &c.

693. φρουρᾶς sc. οὔσης vel ἔνεκα. Herodot. VII. 59. ἐν τῷ τείχος ἐδέδητο βασιλῆων . . . καὶ Περσέων ἢ φρουρῇ (watch-post) ἐν αὐτῷ κατ-εστήκει ὑπὸ Δαρείου. Cf. Aesch. Agam. 15. Prom. 146.

696. Socrates, who has been pacing the stage in deep thought, now approaches the ἀσκάντης and its occupant. In the conversation which ensues, the reader will of himself assign tones of the loftiest bearing, and a philosophic indifference for sufferings, bodily or mental, to the master, tones of the most piteous and lachrymose kind to the pupil.

699. μαλθακιστέα, we must not play the coward. (For construction, cf. nos in Ach. 341.) The actor's manner and tone of voice would give to understand that a favourite Socratic term and mode of thinking were here implied. Alcib. 124, d. οὐκ ἀποκητέον οὐδὲ μαλθακιστέον. Phaedon 85, c. τὸ μέντοι αὐτὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι πρὶν ἂν πανταχῇ σκοπῶν ἀπέιπῃ τις, πάνυ μαλθακοῦ εἶναι ἀνδρός. Phileb. 21, d. Πρω. εἰς ἀφασίαν παντάσῃ με, ὃ Σώκρατες, οὗτος ὁ λόγος ἐμβέβληκε τὰ νῦν. Σω. μήπω τοίνυν μαλθακίζόμεθα, τὸν δὲ τοῦ νοῦ μεταλαμβάντες αὐτὸν βίον ἴδωμεν. Sophist. 241, c. τί οὖν ; ἀποστη-σόμεθα νῦν μαλθακισθέντες ; Menon 81, d. οὐκ οὐκ δεῖ πείθεσθαι τούτῳ τῷ ἐριστικῷ λόγῳ· οὗτος μὲν γὰρ ἂν ἡμᾶς ἀργῶς ποιήσειε καὶ ἔστι τοῖς μαλακοῖς τῶν ἀνθρώπων ἡδὺς ἀκούσαι, ὅδε δὲ ἐργατικούς τε καὶ ζητητικούς ποιεῖ.

<sup>m</sup> Laert. de Menedemo, II. 125. πεμφθεὶς δὲ φρουρῶς ὁ Μενέδημος ὑπὸ τῶν Ἐρετριέων εἰς Μέγαρα, ἀνήλθεν εἰς Ἀκαδημίαν πρὸς Πλάτωνα, καὶ θηραθεὶς κατέλιπε τὴν στρατείαν.

ἔξευρετέος γὰρ νοῦς ἀποστερητικὸς 700  
 κάπαιόλημ'. ΣΤ. οἴμοι, τίς ἂν δῆτ' ἐπιβάλωι  
 ἐξ ἀρνακίδων—γνώμην ἀποστερητίδα ;  
 ΣΩ. φέρε νυν, ἀθρήσω πρῶτον, ὅ τι δρᾶ, τουτουί.  
 οὔτος, καθεύδεις ; ΣΤ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.  
 ΣΩ. ἔχεις τι ; ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'. ΣΩ. οὐδὲν  
 πάνυ ; 705

Ib. *περικαλυπτεῖα, we must be covered up.* Socrates here throws the bed-clothes again over Strepsiades, who speaks his next speech from beneath them.

700. ἔξευρετέος Dind. ἔξευρητέος R.V. εἴρητέος Br. Herm. Bek.

701. ἀπαιόλημα=ἀπαιολή=ἀποστέρησις, a cunning abstraction or deprivation of any thing. Cf. infr. 1104. and Blomf. Gl. in Choeph. v. 989.

Ib. As Socrates is throwing (*ἐπιβάλλει*) the lamb or sheep fleeces (*ἀρνακίδας*) upon Strepsiades, the latter, before he is finally covered up, delivers himself of a wish, suggested by the equivoque in the words *ἀρνακίς* and *ἀρνησις*.

702. ἀρνακίς. Plat. Conviv. 220, b. ἐνεπιγμένους τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας.

Ib. *γνώμην ἀποστερητίδα*, i. e. the great maxim—so long sought and so late found—which is to deliver Strepsiades from his debts and duns. (The head of Strepsiades is at last under the bed-clothes again. A long pause: Socrates traversing the stage as before: Strepsiades supposed to be in search of his *γνώμη ἀποστερητίς*.)

703. Socrates again approaches the bed, and questions the meditator.

Ib. *ἀθρήσω τουτουί*, a well known Atticism. On *φέρε νυν* followed by a subjunctive, see nos in Ach. 1018.

705. ἔχεις τι, i. e. εἰληφάς τι ; a sportsman's and angler's question. Soph. Aj. 875. Semi-chor. ἔχεις οὖν ; Semi-chor. πῶνον γε πλήθος, κοῦδὲν εἰς ὄψιν πλέον. Plat. Conviv. 175, d. (after a long previous *phrontism* on the part of Socrates), τὸν οὖν Ἀγάθωνα, τυγχάνειν γὰρ ἔσχατον κατακέμενον μόνον, Δεῦρ' ἔφη φάναι, Σώκρατες, παρ' ἐμὲ κατάκειστο,

n It was an answer to this question, which, according to Proclus, deprived the world of no less a person than the author of the Iliad. *Καθεζόμενον δὲ (λέγουσιν) ἐπιτινωσ ἀκτῆς, θεασάμενον ἁλιεῖς, προσειπεῖν αὐτοῦς, καὶ ἀνακρίναι τοῖσδε τοῖς ἔπεσιν*  
 Ἄνδρες ἀπ' Ἀρκαδίας θηρήτορες, ἢ ἔχομέν τι ;  
 ἵπουτοχόντα δὲ αὐτῷ ἕνα εἰπεῖν

Ὅς ἔλομεν, λιπόμεσθ' οὐδ' οὐχ ἔλομεν, φερόμεσθα.  
 οὐκ ἐπιβάλλοντος δὲ αὐτοῦ διελεσθαι τὸ αἶνιγμα, ὅτι ἐπ' ἰχθυῖαν καταβάντες ἀφῆμαρτον, φθειρισάμενοι δὲ, ὄσους μὲν ἔλαβον τῶν φθειρῶν ἀποκτείναντες ἀπολείπουσιν, ὅσοι δὲ αὐτοῦς διέφυγον, τοῖτους ἀποκομίζουσι· οὕτω δὲ ἐκεῖνον ἀθυμήσαντα, σύννου ἀπιέναι, τοῦ χρησμοῦ ἔνοιαν λαμβάνοντα· καὶ οὕτως ὀλισθόντα περιπταῖσαι λίθῳ καὶ τριπταῖον τελευτῆσαι. Proc. Chrest. p. 466. in Gaisford's Hephæstion.

οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ;  
 ΣΤ. περὶ τοῦ ; σὺ γὰρ μοι τοῦτο φράσου, ὦ Σώκρατες.  
 ΣΩ. αὐτὸς ὅ τι βούλει πρῶτος ἐξευρὼν λέγε.  
 ΣΤ. ἀκήκοας μυριάκις ἀγῶ βούλομαι,  
 περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί. 710  
 ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα  
 λεπτήν κατὰ μικρὸν περιφρόνει τὰ πράγματα,

ἵνα καὶ τοῦ σοφοῦ ἀπτόμενός σου ἀπολαύσω ὃ σοι προσέστη ἐν τοῖς προθύροις. δῆλον γὰρ ὅτι εὔρες αὐτὸ καὶ ἔχεις· οὐ γὰρ ἂν προαπέστης.

708. "Tu ipse primus aliquid inveni, idque mihi expone." HERM. Let the reader again compare with the words here put into the mouth of Socrates some remarks of Schleiermacher, quoted sup. p. 105, and, if he thinks fit, add the following observations by the same writer. "But even in his oral instruction, and still more in the written imitation of it, when we consider further, that Plato's object was to bring the still ignorant reader nearer to a state of knowledge, or that he at least felt the necessity of being cautious with regard to him not to give rise to an empty and conceited notion of his own knowledge in his mind, on both accounts it must have been the philosopher's chief object to conduct every investigation in such a manner from the beginning onwards, as that he might reckon upon the reader's either being driven to an inward and self-originated creation of the thought in view, or submitting to surrender himself most decisively to the feeling of not having discovered or understood any thing. To this end, then, it is requisite," &c. &c. p. 17.

711. *καλύπτου.* (Theoph. Ch. 10. διφᾶν τὰ καλύμματα.) Strepsiades, whose head has been at large during one or two of his preceding speeches, is here closely wrapped up again, while Socrates delivers some more of those practical precepts respecting his mode of philosophizing, in the exposition of which Plato will be found so closely harmonizing with Aristophanes. (The process of covering or uncovering the new Phrontist may now be left to the reader.)

Ib. "σχάσας τὴν φ. est coercere cogitationem ne divagetur." DIND. I doubt whether this is the proper meaning. The Scholiast, among other meanings, says, *ἔστι δὲ καὶ σχάζειν τὸ τέμνειν τὴν φλέβα*: the *σχάζειν λεπτήν* therefore appears to me to imply that *fine cutting* of a thought, which, in the Platonic Phædrus, Socrates is made to express in the following terms: *πρὶν ἄν τις τό τε ἀληθὲς ἐκάστων εἰδῆ περὶ ὧν λέγει ἢ γράφει, κατ' αὐτὸ τε πᾶν ὀρίζεσθαι δυνατὸς γένηται, ὀρισάμενός τε πάλιν κατ' εἰδῆ μέχρι τοῦ ἀτμίτου τέμνειν ἐπιστηθῆ.* Phædr. 277, b.

712. *κατὰ μικρὸν, gradually.* Xen. Mem. IV. 3. 9. οὕτω μὲν κατὰ μικρὸν προσίεναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε κ. τ. λ. Iamb. Adhort. 20. οὐ γὰρ ἡδὲ τοῖς ἀνθρώποις, ἄλλον τιμὰν αὐτοῖ

ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤ. οἴμοι τάλας.  
ΣΩ. ἔχ' ἀτρέμα· κὰν ἀπορῆς τι τῶν νοημάτων,  
ἀφείδ' ἀπελθε· κᾶτα τὴν γνώμην πάλι  
κίνησον ἀδθις αὐτὸ καὶ ζυγῶθρισον.

715

γὰρ στερίσκεσθαι τινοσ ἡγούνται· χειρωθέντες δὲ ὑπὸ τῆσ ἀνάγκησ αὐτῆσ καὶ κατὰ σμικρὸν ἐκ πολλοῦ ἐπαχθέντες ἐπαινέται καὶ ἄκοντες ὁμοσ γίνονται.

713. διαιρῶν. Division and subdivision were a great feature in the Pythagorean as well as the Socratic philosophy. Iambl. Adhort. 5. δὲ δὲ λοιπὸν αὐταῖσ ταῖσ Πυθαγορικαῖσ διαιρέσεσ προσχρησθαι εἰσ τὸ προτρέπειν. πάνυ γὰρ ἐντρεχῶσ καὶ τελειότατα καὶ πρὸσ τὰσ ἄλλασ φιλοσοφίασ ἐξηλλαγμένωσ οἱ κατὰ τήνδε τὴν αἴρεσιν διήρουν ἐπόμενοι ταῖσ ἐκείνου διδασκαλίαισ τὸν εἰσ παρόρμησιν ἐπὶ φιλοσοφίαν λόγον, εὐμηχανῶσ ἐπιρρωνύντες καὶ πιστούμενοι ἀποδείξεσιν ἐπιστημονικοῦτάταισ μηδὲν ἀνακόλουθον συναγούσασ. Cf. Iambl. de Vit. Pyth. XVIII. 82. To understand into what minute divisions and subdivisions a Socratic disputation was often carried, the reader should peruse the Sophista and Politicus of Plato. A work like the present must be content with a few verbal illustrations. Socrates de seipso ap. Plat. Phaedr. 266. b. τούτων δὲ ἔγωγε αὐτόσ τε ἐραστήσ τῶν διαιρέσεων καὶ συναγωγῶν. Charm. 163. d. (cf. Lach. 197. d.) καὶ γὰρ Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιρουίντοσ. Cratyl. 396. a. διελόντες αὐτὸ τριχῆ. Add Polit. 261. a. 262. d. 264. b. Tim. 35. b. so also διαιρέσθαι. Charm. 169. b. ἐγὼ μὲν οὐ πιστεύω ἑμαυτῷ ἰκανὸσ εἶναι ταῦτα διελίσθαι. Sophist. 253. d. τὸ κατὰ γένη διαιρέσθαι καὶ μήτε ταῦτὸν εἶδοσ ἕτερον ἡγήσασθαι μήθ' ἕτερον ὄν ταῦτὸν μὴν οὐ τῆσ διαλεκτικῆσ φήσομεν ἐπιστήμησ εἶναι; Hip. Maj. 304. a. ἀλλὰ δὴ γ', ὦ Σώκρατεσ, τί οἶε ταῦτ' εἶναι ξυνάπαντα; κνίσματά τοί εἰσ καὶ περιμήματα τῶν λόγων, ὃ περ ἄρτι ἔλεγον, κατὰ βραχὺ διηρημένα. In the clever distinctions made between Aeschylus and Euripides in our author's Ranae, the dividing and subdividing of words constitutes a marked feature in the latter. 828. ῥήματα δαιομένη (γλῶσσα sc.) καταλεπτολογήσει | πνευμένων πολὺν πόνον.

714. ἀπορῆσ. Having in a previous verse made some allusion to the *aporetic* or *doubting* philosophy, it may here be observed, that it was generally accompanied with profuse perspiration. So Brucker de Secta Eclectica: "Adducto loco quodam Platonis, narrat Proclus, de eo dubitasse Longinum et Origenem: adeo ut etiam Porphyrius affirmaverit, Origenem triduum integrum in eo hæsisse, et clamantem ac rubore suffusum multum sudasse, quod magnum dubitandi argumentum esse ipse diceret." II. 241.

716. κίνησον. That this word was not to be pronounced by the actor

o Laert. de Pyrrhone IX. 69. οἱτοί πάντεσ, Πυρρώνειοι μὲν ἀπὸ τοῦ διδασκάλου, ἀπορητικοὶ δὲ καὶ σκεπτικοί, καὶ ἐτι ἐφεκτικοί, καὶ ζητητικοί, ἀπὸ τοῦ οἶον δόγματοσ προσηγορεύοντο· ζητητικὴ μὲν οὖν φιλοσοφία (cf. inlg. 731.) ἀπὸ τοῦ πάντοτε ζητεῖν τὴν ἀλήθειαν· σκεπτικὴ δὲ, ἀπὸ τοῦ σκέπτεσθαι ἀεὶ, καὶ μηδέποτε εὐρίσκειν· ἐφεκτικὴ δὲ, ἀπὸ τοῦ μετὰ τὴν ζήτησιν πάθουσ, λέγω δὲ τὴν ἐποχὴν· ἀπορητικοὶ δὲ, ἀπὸ τοῦ δογματικοῦσ ἀπορεῖν καὶ αὐτοῦσ.

ΣΤ. ὦ Σωκρατίδιον φίλτατον. ΣΩ. τί, ὦ γέρον·  
ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.  
ΣΩ. ἐπίδειξον αὐτήν. ΣΤ. εἰπέ δὴ νῦν μοι τοδί·  
γυναῖκα φαρμακίδ' εἰ πριάμενοσ Θετταλὴν,  
καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὲ  
αὐτὴν καθείρξαιμ' ἐσ λοφεῖον στρογγύλον,  
ὥσπερ κάτοπτρον, κᾶτα τηροῖην ἔχων,

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in an ordinary way, the following philosophical aphorisms will serve to shew:

Πυθαγόρασ, κίνησισ ἐστι διαφορά τισ ἡ ἑτερότησ ἐν ὕλη.

Δημόκριτοσ, ἐν γένουσ τῆσ κινήσεωσ τὸ κατὰ παλμόν.

Ἡράκλειτοσ ἡρεμίαν μὲν καὶ στάσιω ἐκ τῶν ὄλων ἀνῆρει· ἐστι γὰρ τοῦτο τῶν νεκρῶν· κίνησιν δὲ αἰδίον μὲν τοῖσ αἰδίοισ, φθαρτὴν δὲ τοῖσ φθαρτοῖσ. Plut. de Plac. Phil. I. 23.

Θαλῆσ ἀπεφήνατο πρώτοσ τὴν ψυχὴν, φύσιν ἀεικίνητον ἢ αὐτοκίνητον.

Πυθαγόρασ, ἀριθμὸν ἑαυτὸν κινούντα· τὸν δ' ἀριθμὸν ἀντὶ τοῦ νοῦ παραλαμβάνει.

Πλάτων, οὐσίαν νοητὴν, ἐξ ἑαυτῆσ κινήτην, κατ' ἀριθμὸν ἐναρμόνιον κινουμένην. Id. Ib. IV. 2. See also Apollon. Vit. Epist. 8.

Ib. ζυγῶθρον (ζυγῶσ, *to yoke*), *a bolt, a cross beam*. ζυγῶθρίζειν, *to keep under lock and key*.

721. καθαιρεῖν, to bring down from some height, as in Herodotus (II. 147.) from a throne. Plat. Gorg. 513. a. πεισόμεθα ὕπερ φασὶ τὰσ τὴν σελήνην καθαιρούσασ, τὰσ Θετταλίδασ. Lucian II. 36. τὴν Σελήνην δὲ καθαιρεῖσ ἐκ τοῦ οὐρανοῦ. Virgil Ec. VIII. 69. Carmina vel caelo possunt deducere lunam.

722. λοφεῖον, a case in which *men* kept their helmet-crests (cf. nos in Ach. 1007), and *women* their mirrors (*κάτοπτρα*), and of which we should perhaps have known more, had the philosopher Aristippus's Treatise on Mirrors, addressed to the courtesan Lais (Laert. II. 84.), come down to us.

723. κάτοπτρον (*κάτοπτοσ, ὄψομαι*), *a mirror*. Blomf. Gloss. in Ag. p. 254. Arist. Thes. 140. τίσ δαὶ κατόπτρον καὶ ξίφουσ κοινωνία; Laert. de Zenone VII. 19. μειρακίον δὲ περιεργότερον παρὰ τὴν ἡλικίαν ἐρωτῶντοσ ζήτημά τι, προσήγαγε πρὸσ κάτοπτρον, καὶ ἐκέλευσεν ρέμβλῆψαι. ἔπειτ' ἠρώτησεν εἰ δοκεῖ αὐτῷ ἀρμόττοντα εἶναι ὄψει τοιαῦτη ζήτηματα.

Πνίγομ' ὅταν εὐγένειαν, οὐδὲν ὦν, καλῶσ

λέγη τισ αὐτόσ δυσγενῆσ ὦν τῷ τρόπῳ·

τίσ γὰρ κατόπτρον καὶ τυφλῷ κοινωνία;

Epicharm. in Floril. Stob. p. 365.

For a speculum of a very wonderful kind, see Lucian's True History,

p Laert. de Socrate II. 33. ἡξίου δὲ καὶ τοῦσ νέουσ συνεχῶσ κατοπτρίζεσθαι, ἵν' εἰ μὲν καλοὶ εἶεν, ἀξιοὶ γίνουντο· εἰ δ' αἰσχροὶ, παιδεία τὴν δυσείδειαν ἐπικαλύπτουεν. de Zenone VII. 17. ὄχρητιον καλλωπιζόμενον τινὸσ ὀκνηρῶσ ὑπερβαίνοντοσ, Δικαίωσ, εἶπεν, ὑφορᾷ τὸν πηλόν· οὐ γὰρ ἐστιν ἐν αὐτῷ κατοπτρίζασθαι.



ΣΩ. τί δῆτα τοῦτ' ἂν ἀφελήσειέν σ' ; ΣΤ. ὁ τι ;  
 εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ, 725  
 οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. ὅτιη τί δῆ ;  
 ΣΤ. ὅτιη κατὰ μῆνα τάργυριον δανεῖζεται.  
 ΣΩ. εὖ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιὸν,  
 εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,  
 ὅπως ἂν αὐτὴν ἀφανάσειας εἰπέ μοι. 730  
 ΣΤ. ὅπως ; ὅπως ; οὐκ οἶδ'· ἀτὰρ ζητητέον.

IV. 244. The reader who wishes to enter still more philosophically into the subject of mirrors, is referred to Plutarch, *περὶ κατοπτρῶν ἐμφάσεων*.

Ib. *τηροῖν*. Bias ap. Laert. I. 87. βραδέως ἐγχείρει τοῖς πρᾶττομένοις· ὁ δ' ἂν ἔλη, βεβαίως τηρῶν διίμενε.

725. ἀνατέλλειν, *to rise*. Herodot. IV. 40. 45. τὰ πρὸς ἥλιον ἀνατέλλοντα.

726. ὅτιη τί δῆ. Rav. Dind. *τίη τί δῆ*. Br.

727. "Because money is lent monthly by the moon," "and consequently, the loan being required on the last day of the moon, if I get rid of the moon, I get rid of my debt also."

728. προβαλῶ, propose as a problem to you.

730. ὅπως, *in what manner*. Cf. nos in *Eq.* 79.

731. *ζητητέον*. The pause made by Strepsiadēs before he pronounces this term of the schools, the knowing nod which he gives Socrates while pronouncing it, and the voluntary retreat which he makes under the bed-clothes to pursue his own particular *ζητήσεις*, will be better appreciated when the reader has gone through the following *farrago*, in which grave and gay, moral and philosophical, have been huddled together with little attention to arrangement, except that of laying a general foundation first, and applying particular instances afterwards. Laert. de Platone III. 49. τοῦ δὲ λόγου τοῦ Πλατωνικοῦ δύο εἰσὶν ἀνωτάτω χαρακτήρες· ὁ τε ὑψηλικός, καὶ ὁ ζητητικός . . . τοῦ δὲ ζητητικοῦ δύο εἰσὶν οἱ πρῶτοι χαρακτήρες· ὁ τε γυμναστικός, καὶ ἀγωνιστικός. καὶ τοῦ μὲν γυμναστικοῦ, μαινετικός τε καὶ πειραστικός. τοῦ δὲ ἀγωνιστικοῦ, ἐνδεικτικός καὶ ἀνατρεπτικός. Iamb. Vit. Pyth. V. 27. ἔξω τε τῆς πόλεως οἰκίον τῆς αὐτοῦ φιλοσοφίας ἄντρον ποιησάμενος, ἐν τουτῷ τὰ πολλὰ τῆς νυκτὸς καὶ τῆς ἡμέρας διέτριβε, καὶ τὴν ζήτησιν ἐποιεῖτο τῶν ἐν τοῖς μαθήμασι χρησίων. Philost. de Apollonio I. 18. ἐρομένου δὲ αὐτὸν τῶν στενολεσχούντων τινός, ὅτου ἔνεκα οὐ ζητοῖ ; ὅτι, ἔφη, μεράκιον ἂν, ἐζήτησα· νῦν δὲ οὐ χρὴ ζητεῖν, ἀλλὰ διδάσκειν ἢ εὐρηκα. Laert. de Socrate II. 22. ἀποδημίας δὲ οὐκ ἐδέχθη, καθάπερ οἱ πλείους, . . . τὸ δὲ αὐτότι μὲνον, φιλονεικότερον συνεζήτηε τοῖς προσδιωγομένοις. Socrates

q Id de Socrate II. 21. πολλάκις δὲ βιαστέον ἐν ταῖς ζητήσεσι διαλεγόμενον, κονδυλίεσθαι καὶ παρατίλλεσθαι, τὸ πλέον τε γελᾶσθαι καταφρονούμενον· καὶ πάντα ταῦτα φέρειν ἀνεξικάκως. ὅθεν καὶ λακτισθέντα, ἐπειδὴ ἠνέσχετο, τινὸς θαυμάσαντος, εἰπεῖν, εἰ δὲ με ὄνος ἐλάττωσε, δίκην ἂν αὐτῷ ἐλάττωσαν ;

ΣΩ. μή νυν περὶ σαντὸν εἶλλε τὴν γνώμην αἰεὶ,  
 ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἄερα,  
 λινώδετον ὥσπερ μηλολόνην τοῦ ποδός.  
 ΣΤ. εὐρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην, 735  
 ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποῖαν τινά ;

ap. Platon. in Menone 86, d. βούλει οὖν ἐπειδὴ ὁμοιοῦμεν ὅτι ζητητέον περὶ οὐ μὴ τις οἶδεν. ἐπιχειρήσωμεν κοινῇ ζητεῖν τί ποτ' ἐστὶν ἀρετή ; Id. ap. eund. 81, d. τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μανθάνειν ἀνάμνησις ὄλον ἐστίν. Laert. de Heraclito IX. 4. ἤκουσέ τε οὐδενός ἀλλ' αὐτὸν ἔφη διζήσασθαι, καὶ μαθεῖν πάντα παρ' ἑαυτοῦ. Id. de Menedemo II. 136. ἐν δὲ ταῖς ζητήσεσι ὡδὲ μάχιμος ἦν, ὥσθ' ὑπόπια φέρον ἀπῆει. Id. de Carneade IV. 63. δεινῶς τε ἦν ἐπιπληκτικός, καὶ ἐν ταῖς ζητήσεσι δύσμαχος. Id. de Zenone VII. 15. ἦν δὲ καὶ ζητητικός, καὶ περὶ πάντων ἀκριβολογούμενος. Id. de Pyrrhone IX. 64. ἐν τε ταῖς ζητήσεσιν ὑπ' οὐδενός καταφρονεῖτο, διὰ τὸ ἐξοδικῶς λέγειν τε καὶ πρὸς ἔρωτησιν. Id. de eodem IX. 69. καὶ ἐν Ἡλίδι καταπονούμενος ὑπὸ τῶν ζητούντων ἐν τοῖς λόγοις, ἀπορρήξας θοιμάτιον, διενήξατο τὸν Ἀλφείου. ἦν οὖν πολεμώματος τοῖς σοφισταῖς. Cleobulus ap. eund. I. 92. καὶ ὅταν τις ἐξῆι τῆς οἰκίας, ζητεῖτω πρότερον τί μελλεὶ πράσσειν· καὶ ὅταν εἰσελθῆ πάλιν, ζητεῖτω τί ἔπραξε. Menedem. ap. eund. VI. 103. δεῖ ζητεῖν ὅτι τοι ἐν μεγάροις κακόν τ' ἀγαθόν τε τίτκεται. Myson ap. eund. I. 108. μή ἐκ τῶν λόγων τὰ πράγματα, ἀλλ' ἐκ τῶν πραγμάτων τοὺς λόγους ζητεῖν. οὐ γὰρ ἔνεκα τῶν λόγων τὰ πράγματα συντελεῖσθαι, ἀλλ' ἔνεκα τῶν πραγμάτων τοὺς λόγους. Antiph. in Plut. Vit. X. Orat. γενομένης δὲ παρὰ πτόν ζητήσεως τίς ἀριστός ἐστι χαλκός, καὶ τῶν πολλῶν διαφερομένων, αὐτὸν εἰπεῖν, "Ἄριστον εἶναι ἐξ οὗ Ἀρμόδιος καὶ Ἀριστογείτων πεποιήνται."

732. εἶλλω=ἔλλω, *to turn round*. Arist. Thes. 846. ἕλλος γεγενῆμαι προσδοκῶν. (See a learned dissertation on the root of the verb εἶλλω in Phil. Mus. I. 405.) Sensus est : "non jam apud te semper cohibe cogitandi vim." DIND.

733. "Dimitte mentis tuæ cogitationem in aerem velut scarabæum filo revinctum ex pede." KUST.

734. λινώδετον (δέω), *tied with thread*. Cf. Stocker's Persius. Sat. V. 118.

Ib. μηλολόνη, *the golden chafer*, (cf. Vesp. 1342,) which the Attic boys, it appears, used to torment as our own boys do the cockchafer.

\* Ἡ χαλκήν μοι μῦαν ἢ κύθρην παίζει

ἢ μηλολόνην ποσσὶν ἄμματ' ἐξάπτων,

τοῦ κεσκίου μοι τὸν γέροντα λωβῆται.

Herodes Mimiambis in Stob. Floril. p. 333. That the language here put into the mouth of Socrates, was not at variance with his habits of illustration, cf. Plat. in Theæt. 197, c. —198, d.

735. Strepsiadēs lies down, then starts up, clapping his hands for joy.

ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπόλαις τὴν λίθον  
ταύτην ἑώρακας, τὴν καλὴν, τὴν διαφανῆ,  
ἀφ' ἧς τὸ πῦρ ἄπτουσι; ΣΩ. τὴν ὕαλον λέγεις;  
ΣΤ. ἔγωγε. φέρε, τί δὴτ' ἂν, εἰ ταύτην λαβὼν 740  
ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,  
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον  
τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;  
ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤ. οἴμ' ὡς ἦδομαι  
ὅτι πεντετάλαντος διαγέγραπται μοι δίκη. 745  
ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤ. τὸ τί;

737. ἦδη. cf. sup. v. 339.

739. ὕαλον, a burning-glass. Pliny (l. 37. c. 2.), speaking of some physicians, says, "quæ sunt urenda corporum, non aliter utilis id fieri putare, quam crystallina pila adversis posita solis radiis." See also Theophrast. de igne, p. 436.

Ib. ἄπτουσι. On the omission of the nominative, see Dobree's Adv. I. 37.

741. It was explained in the notes to the Wasps, that a suit (δίκη) having been admitted by the judge of the First Instance, its contents were entered by that functionary's secretary (γραμματεὺς) into a tablet marked with wax or gypsum (σανίς or λεύκωμα), and that this tablet was hung up for public inspection near the functionary's official residence.

743. ἐκτῆκειν, to obliterate by melting.

744. νῆ τὰς Χάριτας. The scholiast supposes this oath to be here put into the mouth of Socrates, in allusion to some statues of the Graces, executed by himself in earlier life, when occupied as a staturary. So also Pausanias in Beoticiis, Σωκράτης τε ὁ Σωφρονίσκου πρὸ τῆς εἰς τὴν ἀκρόπολιν ἐσόδου Χαρίτων εἰργάσαστο ἀγάλματα Ἀθηναίους. Cf. Laert. II. 19.

Ib. οἴμ' ὡς ἦδομαι. Strepsiades again claps his hands. On οἴμ' ὡς cf. nos in Ach. 536. 1015.

745. διαγράφειν. Anglice, to draw a pen through a writing, and so obliterate it. In tables of wax the course was a little different, but the effect was the same; it signified that the suit was struck out, withdrawn. Lysist. 676. διαγράφω τοὺς ἰππέας. Dem. 1174, 13. διέγραψεν ὁ ἄρχων τὴν τοῦτου ἀμφισβήτησιν. 1178, 21. διεγράφη ἡ σὴ ἀμφισβήτησις. 1324, 12. διαγραφῆναι εἴασε τὴν φάσιν. Isæus 52, 20. ἡ λῆξις τοῦ κλήρου διεγράφη.

746. ξυνάρπασον. Soph. Aj. 16. ξυναρπάξω φρενί. Cf. sup. 472.

Ib. τὸ τί; Pac. 696. Τρυγ. πάσχει δὲ θανμάσιον. Ἑρμ. τὸ τί; 693. ὦ ὦ, | οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. Τρυγ. τὰ τί; Av. 1039. Pl. 903.

ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην,  
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.  
ΣΤ. φαυλότατα καὶ ῥᾶστ'. ΣΩ. εἰπέ δὴ. ΣΤ. καὶ  
δὴ λέγω.  
εἰ προσθὲν ἔτι μιᾶς ἐνεστῶσης δίκης, 750  
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.  
ΣΩ. οὐδὲν λέγεις. ΣΤ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ  
οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.  
ΣΩ. ὑθλείς· ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι.  
ΣΤ. ὀτὴ τί; ναί, πρὸς τῶν θεῶν, ὦ Σώκρατες. 755  
ΣΩ. ἀλλ' εὐθὺς ἐπιλήθει σύ γ' ἄττ' ἂν καὶ μάθης·

747. The commentators and translators afford little or no assistance in explaining this and the following difficult verse. The Gloss-writer gives for the verb ἀποστρέψαις, ἀποδιώξαις; for ἀντιδικῶν (so he reads, not ἀντιδικῶν), ἀντεγκαλῶν, ἀντιλέγων. I translate therefore generally: by what subterfuge or counter-charge (ὅπως ἀντιδικῶν) you will avoid the legal penalties (ἀποστρέψαις ἂν δίκην), when you are about to lose your suit (ὀφλισκάνειν sc. δίκην) in consequence of the absence of your witnesses (μὴ παρόντων μαρτύρων). For ὀφλήσειν without acc. conf. nos in Ach. 628.

749. φαυλότατα (Laert. de Platone III. 63. χρήται δὲ καὶ ἐπὶ διαφερόντων σημαιομένων τοῖς αὐτοῖς ὀνόμασι· ὁ γοῦν φαῦλος λέγεται παρ' αὐτῷ καὶ ἐπὶ τοῦ ἀπλοῦ) καὶ ῥᾶστα, in the simplest and easiest manner possible.

750. ἐνεστῶσης (ἐνιστάναι) δίκης, while a suit is pending. Din. 110, 25. τῆς τότε ἐνεστῶσης κρίσεως. Isæus 88, 40. δίκαι γὰρ ἐνεστήκασιν ψευδομαρτυριῶν. Dem. 896, pen. ἐνεστηκυῶν αὐτοῖς τῶν δικῶν.

751. καλεῖσθαι (cf. Dawes Mis. Crit. 270.) δίκην. This form was fully explained in the Wasps: as was also the term (infr. 753.) εἰσαγεῖν δίκην.

754. ὑθλείν (ὑθλος), to trifle, to talk nonsense. The substantive is of far more frequent occurrence than the verb. Plat. 1 Rep. 336, d. ἐὰν ὑθλους τοιαύτους λέγῃς. Lys. 221, d. ὑθλος τις ἦν, ὡς περ ποίημα μακρὸν συγκείμενον. Theat. 176, b. γραῶν ὑθλος. Lucian (when the philosopher is unstripped) II. 161. ὦ Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονεῖαν κομίζει, ὅσῃ δὲ ἀμαθίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους, καὶ λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκουσ, ἀλλὰ καὶ ματαιοπονίαν μύλα πολλήν, καὶ λῆρον οὐκ ὀλίγον, καὶ ὑθλους, καὶ μικρολογίαν. Dem. 931, 11.

Ib. ἄπερρε. Cf. Blomf. in Pers. p. 177.

755. Strepsiades springs from the bed, and throws himself at the feet of Socrates.

ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης ; λέγε.  
 ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;  
 τίς ἦν ἐν ἧ ματτόμεθα μέντοι τᾶλφίτα ;  
 οἴμοι, τίς ἦν ; ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ, 760  
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον ;  
 ΣΤ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ;  
 ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.  
 ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευέσαστε.  
 ΧΟ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλεύομεν, 765  
 εἴ σοί τις υἱός ἐστιν ἐκτεθραμμένος,  
 πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μαθάνειν.  
 ΣΤ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε κάγαθός·  
 ἀλλ' οὐκ ἐθέλει γὰρ μαθάνειν, τί ἐγὼ πάθω ;

760. οὐκ ἐς κόρακας ἀποφθερεῖ (*pack off*). Cf. nos in Eq. 867. et Alciph. Epist. I. p. 92.

763. γλωττοστροφεῖν (*στρέφω*), *to be a wrangler, a pettifogger*.

764. Cf. nos in Eq. 86.

768. καλὸς τε κάγαθός, *a perfect gentleman*. The term itself, and the emphatic tone in which it is pronounced, are obviously meant to catch the ear of Socrates, of whose predilection for the *καλοκάγαθοι* Strepsiades was well aware. Cf. sup. 102. See also Apollon. Vit. I. 28.

769. τί ἐγὼ πάθω ; *what will become of me ?* (Strepsiades clasps his hands in apparent agony.)

† The following extract from a dialogue of Xenophon, in which Socrates is made to enter very largely into the subject of *καλοκάγαθία*, will serve to shew the eccentric manner in which the Socratic opinions were often worked out, and also add another proof to the many contained in Xenophon's writings, how constantly his eye was upon this drama. Socrates had heard a person of the name of Ischomachus spoken of continually as a model of a gentleman. He accordingly takes an opportunity of waylaying this person, and making minute inquiries of him as to the mode of conduct which had gained him this title. No reluctance is shewn by Ischomachus to enter into the fullest particulars, his politeness further requesting of Socrates, that if he saw any thing in his account inconsistent with perfect gentility, he would alter and correct (*μεταρρυθμίσειν*) it in him. To this the philosopher replies: 'Ἀλλ' ἐγὼ μὲν δὴ πῶς ἂν δικαίως μεταρρυθμίσειμι ἄνδρα ἀπειραγασμένον καλὸν τε κάγαθον, καὶ ταῦτα ὧν ἄνθρωπος, ὃς ἀδολεσχεῖν τε δοκῶ, καὶ ἀερομετρεῖν, καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν εἶναι ἐγκλημα, πένης καλοῦμαι. Καὶ πάντων μὲν' ἂν. ὦ Ἰσχομάχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ ἐγκλήματι τοῦτ' ἐμὴ μὴ πρῶτην ἀπαντήσας τῷ Νικίῳ τοῦ ἐπηλύτου ἵππου, εἶδον πολλοὺς ἀκολουθοῦντας αὐτῷ θεατὰς, πολλὴν δὲ λόγον ἐχόντων τιμῶν περὶ αὐτοῦ ἥκουον· καὶ δῆτα ἠρόμην προσελθὼν τὸν ἵπποκόνου, εἰ πολλὰ εἶη χρήματα τῷ ἵππῳ. Ὁ δὲ, προσβλέψας με ὡς οὐδὲν ὑγιαίνοντα τῷ ἔρωτήματι, εἶπε· Πῶς δ' ἂν ἵππῳ χρήματα γένοιτο ; Οὐτῷ δὴ ἐγὼ ἀνέκυθα (*recovered myself*) ἀκούσας, ὅτι ἐστὶν ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθὸν γενέσθαι, εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχει. Econ. XI. 3. 5.

ΧΟ. σὺ δ' ἐπιτρέπεις ; ΣΤ. εὐσωματεῖ γὰρ καὶ σφριγᾶ,  
 κάστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 771  
 ἀτὰρ μέτεμί γ' αὐτόν· ἦν δὲ μὴ θέλη,  
 οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ κ' τῆς οἰκίας.  
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.  
 ΧΟ. ἄρ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξω 775  
 μόνας θεῶν ; ὡς  
 ἔτοιμος ὄδ' ἐστὶν ἅπαντα δρᾶν  
 ὅσ' ἂν κελεύῃς.  
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρμένου

770. Σὺ δ' ἐπιτρέπεις ; Few but expressive words ! Fathers ! Preceptors ! Statesmen ! who are bound to give them more attention than those on whom your deep responsibilities devolve ? The Chorus are now preparing to resume their proper moral character.

Ib. (Strepsiades with much confusion and shame). *εὐσωματεῖ, is stout of body*.

Ib. σφριγᾶ, and *in fullest vigour of youth*. Tim. Lex. σφριγῶντες. ἀκμάζοντες, ὡς περ διεσφηνωμένοι ὑπὸ πυκνότητος καὶ ἀκμῆς· παρ' Ἰπποκράτει δὲ σφριγᾶνόν τὸ ἀκμάζον λέγεται. Lysist. 80. ὡς δ' εὐχροεῖς, ὡς δὲ σφριγᾶ τὸ σώμα σου. Cf. Blomf. Gl. in Prom. Vinct. p. 152.

771. ἐκ γυναικῶν εὐπτέρων (*εὐ, πτέρων*), *is out of one of your high-born high-flying dames*. Cf. nos in Ach. 50.

772. μέτεμι, *will go for him*. cf. Ach. 728. Pac. 274.

773. ἐξελῶ. Gl. ἐξελάσω.

774. ἐπανάμεινον. cf. infr. 811. 835. 855. From this word we collect the intention of Strepsiades to enter his own house and look after his son.

Ib. εἰσελθὼν. This word sends Socrates (somewhat unceremoniously it must be owned) into the Phrontisterium, obviously that he may not be present at the interview between the father and son. Before Socrates quits the stage, the Chorus address a few observations to him.

775. αἰσθάνει . . . ἔξω, *do you perceive that you are about to possess, &c.* Socrates ap. Laert. II. 34. Αἰσχίνου δὲ εἰπόντος, Πένης εἰμι καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δὲ σοι ἑμῆνόν· Ἄρ' οὖν, εἶπεν, οὐκ αἰσθάνη τὰ μέγιστά μοι διδούς ;

779. Ordo hic est : σὺ δὲ ταχέως ἀπολάψεις ὅτι πλείστον δύνασαι ἀνδρὸς ἐκπεπληγμένου, καὶ φανερώς ἐπηρμένου, γνοὺς οὕτως ἔχοντα αὐτόν. BR.

Ib. ἐκπεπληγμένου. Gl. ἐξεστηκότος, *admiratione capti vel cupiditate incensi*.

Ib. ἐπηρμένου, *incitatus ad descendendum, vel erecti spe ad potiundum*. Ernesti.

γνοὺς ἀπολάφεις, ὃ τι πλείστον δύνασαι, 780  
ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι.  
ΣΤ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθὶ μενεῖς·  
ἀλλ' ἔσθι' ἔλθων τοὺς Μεγακλέους κίονας.  
ΦΕ. ὦ δαιμόνιε, τί χρήμα πάσχεις, ὦ πάτερ;  
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον. 785  
ΣΤ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον· τῆς μωρίας·  
τὸ Δία νομίζεις, ὄντα τηλικουτονί.

780. ἀπολάπτω (λάπτω)=ἀπολαύω, to lap like a dog. Gl. ἀποκέρδησον. Translate: see that you make a profit of this man in his present state of admiration and excitement.

781. φιλεῖ (are wont) ἑτέρα τρέπεσθαι (to take an opposite direction).

782. Ὀμίχλην, here an imaginary goddess of *Mist*. The oaths of Strepsiades have hitherto been such as were no doubt familiar to agriculturists;—Earth (357. 359). Demeter, or Mother Earth (122. 444.), Apollo, or the Sun (365),—but he has now assorted with men of science, and his oaths assume a corresponding colour.

Ib. On οὔτοι with an oath preceding or following, cf. nos in Eq. 233.

783. Μεγακλέους κίονας. This implied taunt on the fallen aristocracy of Athens, as if their splendid residences could supply no food to their guests but the lofty columns which supported them, has been already explained.

784-5. Before entering upon these two verses, the student must consider the strong contrast which the father and son here exhibit. The young knight is of course habited in the most costly costume of the day; his fingers sparkling with jewels, his hair done up into the most graceful fashion of the aristocracy. The father, on whom he gazes with a mixture of astonishment and compassion, is in all the conditions of the Socratic school—pale-visaged, barefooted, and in the philosophic cloak: hence the address, δαιμόνιε, *my strange unaccountable father*. cf. nos in Vesp. 971.

786. "Lookye there, he talks forsooth of Jove Olympian."

Ib. τῆς μωρίας. To the examples given sup. v. 267. add Eccl. 787. τῆς μωρίας, | τὸ μὴδὲ περιμένειντα τοὺς ἄλλους, ὃ τι | δράσουσιν, εἴτα τηγκαυτ' ἦδη. Cf. nos in Ach. 83.

787. νομίζεις, *existere credere*. Plat. Euthyp. 3, b. τοὺς ἀρχαίους (sc. θεοὺς) οὐ νομίζων. Apol. 26, b. θεοὺς μὴ νομίζων οὐδ' ἢ πόλις νομίζει. Menex. 237, d. ὁ ζῶων (ἄνθρωπος sc.) δίκην καὶ θεοὺς μόνον νομίζει. Cf. infr. 1420.

Ib. τηλικούτον, *at such a time of life*. Cf. nos in Eq. 856. Xen. Mem. I. 2. 46. ἡμεῖς τηλικούτοι ὄντες. Pherec. ap. Stob. Serm. 115. εἰκῆ μ' ἐπῆρας ὄντα τηλικούτον.

ΦΕ. τί δὲ τοῦτ' ἐγέλασας ἑτεόν; ΣΤ. ἐνθυμούμενος  
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά.  
ὅμως γε μὴν πρόσσελθ', ἵν' εἰδῆς πλείονα, 790  
καί σοι φράσω πρᾶγμα ὃ σὺ μαθὼν ἄνηρ ἔσει.  
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.  
ΦΕ. ἰδοὺ· τί ἔστιν; ΣΤ. ὤμοσας νυνὶ Δία.  
ΦΕ. ἔγωγ'. ΣΤ. ὀρᾶς οὖν ὡς ἀγαθὸν τὸ μανθάνειν;  
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς. ΦΕ. ἀλλὰ τίς; 795  
ΣΤ. Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.  
ΦΕ. αἰβοῖ, τί ληρεῖς; ΣΤ. ἴσθι τοῦθ' οὔτως ἔχον.  
ΦΕ. τίς φησι τοῦτο; ΣΤ. Σωκράτης ὁ Μήλιος

788. τί τοῦτ' ἐγέλασας; Plat. Gorg. 473, d. τί τοῦτο γελᾶς; Xen. Conviv. ἢ τότε γελᾶτε;

789. ἀρχαϊκὰ φρονεῖν, to be of an old-fashioned way of thinking, not up to modern fashions. Dem. 597, 17. ἀλλ' ἐκεῖνα μὲν ἀρχαῖα καὶ παλαιά. 123, 21. οὕτω δ' ἀρχαίως εἶχον.

ἐν Λακεδαιμόνι

γέγονας; ἐκεῖνων τῶν νόμων μεθεκτίον  
ἔστιν. βᾶδιζ' ἐπὶ δεῖπνον ἐς τὰ φιλιτία·  
ἀπόλαυε τοῦ ζωμοῦ, ῥόφει, τοὺς βυστάκας  
μὴ καταφρόνει, μὴδ' ἕτερόν ἐπιζήτει καλά·  
ἐν τοῖς δ' ἐκεῖνων ἔθεσιν ἴσθ' ἀρχαϊκῶς.

Antiph. ap. Athen. IV. 142, f.

790. With an air of encouragement and condescension, which at the emphatic word ἀνὴρ (791) changes into a tone of much pomp and consequence.

793. ὤμοσας . . Δία. Apollon. Vit. VI. 19. πρὸς ταῦτα ὁ Θεοπεσίων, ἐγένετό τις, ἔφη, Σωκράτης, Ἀθηναῖος, ἀνόητος, ὥσπερ ἡμεῖς, γέρων, ὃς τὸν κύνα, καὶ τὴν χῆνα, καὶ τὴν πλάτανον, θεοὺς τε ἠγείτο, καὶ ὤμνυ· οὐκ ἀνόητος, εἶπεν ὁ Ἀπολλώνιος, ἀλλὰ θεῖος, καὶ ἀτεχνῶς σοφός· ὤμνυ γὰρ ταῦτα, οὐχ ὡς θεοὺς, ἀλλ' ἵνα μὴ θεοὺς ὤμνυ.

797. ἴσθι τοῦθ' οὔτως ἔχον. Said with a very knowing and confident air, the son having started back in horror at the first enunciation of such an opinion.

798. ὁ Μήλιος. The scholiasts and commentators are so generally agreed in considering the allusion here to be to Diagoras of Melos, that it may almost be thought impertinent to endeavour to shake their testimony; and yet the matter is surely open to a doubt. The atheism of Socrates at all events differed widely from that of Diagoras; for that of the latter was founded on moral causes, while

† For some interesting accounts of Diagoras, see Wieland's Erläuterungen Attisches Museum II. 86. and Brucker de Secta Eleatica I. 1203.

καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἴχνη.  
 ΦΕ. σὺ δ' εἰς τοσοῦτο τῶν μανιῶν ἐλήλυθας 800  
 ὥστ' ἀνδράσιν πείθει χολῶσιν; ΣΩ. εὐστόμει,

the atheism attributed, whether justly or not, to Socrates in the present play, rests wholly on physical causes. Why then may not the allusion be to the philosopher Leucippus, who, according to some accounts (Laert. IX. 30.), was a native of Melos as well as Diagoras, and out of whose philosophic opinions I think there is little doubt that the Sinos of the Socratic school was formed? But whether the epithet be referable to Diagoras or Leucippus, few I think will see in it that triple proof of Aristophanic malignity which Wieland does, who considers it not merely as a direct charge of impiety against Socrates, but also as an insidious attempt to bring his citizenship into question, and involve him in that hatred, which, for political reasons, the Athenians bore generally to the natives of the island Melos. To myself it appears, that even the insinuation of atheism, if such was meant, is here to be taken rather in a ludicrous than a serious sense, depending for its modification on the mouth from which the term proceeds. For, delivering himself proudly and pompously, as Strepsiades may be supposed to do in this and the following verses, what would be the feeling of his auditors? Surely not so much one of horror and resentment against Socrates, as of laughter at the manner in which Strepsiades identifies himself with the new school, whose flea-skipping measurements he evidently considers as the height of human wisdom.

801. χολῶν = μελαγχολῶν, to be of black bile, to be insane. Cf. Euseb. in Hieroclem §. 6.

Ib. εὐστομέω (εὐστομος), to sing well. Soph. Œd. Col. 18. εὐστομοῦσ' ἀηδόνες. metaph. = εὐφημέω. Æsch. Choeph. 984. τί νιν προσ-

s Laertius has given but a scanty life of this philosopher, who, it is clear from other sources, exercised much influence on the opinions of his day; but enough is there found to shew in what manner he was disposed to whirl the universe about. IX. 30. τὴν γῆν ὀχεῖσθαι, περὶ τὸ μέσον διουμένην. Ib. 31. γίνεσθαι δὲ τοὺς κόσμους οὕτω φέρεσθαι κατ' ἀποτομήν (per abscissionem) ἐκ τῆς ἀπέριου πολλὰ σώματα, παντοῖα τοῖς σχήμασιν, εἰς μέγα κενόν· ἅπερ ἀθροισθέντα δίνην ἀπεργάζεσθαι μίαν, καθ' ἣν προσκρούοντα καὶ παντοδαπῶς κυκλοῦμενα, διακρίνεσθαι χωρὶς τὰ ὅμοια πρὸς τὰ ὅμοια. Ib. 32. τοῦτο δὲ (πρῶτον σύστημα σφαιροειδὲς) οἶον ὑμένα (membranam) ἀφίστασθαι, περιέχοντα ἐν ἑαυτῷ παντοῖα σώματα· ἃν κατὰ τὴν τοῦ μέσου ἀντιρείσιν (reclinationem) περιδινουμένων, λεπτὴν γίνεσθαι τὸν περὶ ὑμένα, συρροντῶν αἰ τῶν συνεχῶν κατ' ἐπίφασιν (tractum) τῆς δίνης, καὶ οὕτω γενέσθαι τὴν γῆν, συμμενόντων τῶν ἐνεχθέντων ἐπὶ τὸ μέσον. αὐτὸν τε πάλιν τὸν περιέχοντα, οἶον ὑμένα, ἀφίεσθαι κατὰ τὴν ἐπίφασιν (inflectionem) τῶν ἐξωθεν σωμάτων. δίνη τε φερόμενον αὐτὸν ἃν ἂν ἐπιφάσῃ, ταῦτα ἐπικτᾶσθαι. τούτων δὲ τινα συμπλεκόμενα ποιεῖν σύστημα· τὸ μὲν πρῶτον, κάθυρον καὶ πηλῶδες, ξηρανθέντα καὶ περιφερόμενα σὺν τῇ τοῦ ὄλου δίνῃ· εἰτ' ἐκπιρωθέντα, τὴν τῶν ἀστέρων ἀποτελέσει φύσιν. The way in which these and similar doctrines might find their way to Socrates is clear enough. Leucippus was the preceptor of Democritus, who was himself the preceptor of Protagoras. This latter sophist made more than one residence at Athens, and the intercourse between him and Socrates is established by Plato's dialogue of that name.

καὶ μηδὲν εἴπῃς φλαῦρον ἄνδρας δεξιούς  
 καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας  
 ἀπεκείρατ' οὐδείς πώποτ' οὐδ' ἠλείψατο  
 οὐδ' ἐς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ 805  
 ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.  
 ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.  
 ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἂν;  
 ΣΤ. ἀληθές; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·

εἶπω, καὶ τύχω μάλ' εὐστομῶν; Anglice: keep a good tongue in your mouth. Soph. Philost. 204. εὐστομ' ἔχε, παί.

802. φλαῦρον = πονηρὸν Tim. Lex. Bergler compares Lysist. 1044. οὐδένα φλαῦρον εἰπεῖν οὐδέν.

803. ὑπὸ τῆς φειδωλίας. Translate, (regard being had to the speaker's tone of voice, as well as the mere words) from a proper regard to economy. The satire is meant by the speaker to fall not only on the Socratic school, but indirectly on his own son, who unlike that school, instead of cutting off his hair, wears it long, who is highly perfumed, and who, instead of abstaining from the bath, is charged with bathing away (καταλούειν) most of his father's property (βίον).

804. ἀπεκείρατ'. Arist. Ach. 849. μοιχὸν ἀποκεκαρμένος. Thes. 838. σκάφιον ἀποκεκαρμένη. Lucian III. 165. ἀποκείραντα τὸν πάγονα.

Ib. ἠλείψατο. The sentiments of Socrates on this point are evidently conveyed in Xenophon's Banquet, and are just what might be expected from his manly cast of character. My limits confine me to the conclusion of the philosopher's declaration. Conviv. II. 4. καὶ γὰρ δὴ μύρω μὲν ὁ ἀλειψόμενος καὶ δοῦλος καὶ ἐλεύθερος εὐθὺς ἅπας ὅμοιον ὄξει· αἱ δ' ἀπὸ τῶν ἐλευθερίων μόχθων ὄσμαϊ ἐπιτηδευμάτων τε πρῶτον, καὶ χρόνου πολλοῦ δέονται, εἰ μέλλουσιν ἠδέϊαι τε καὶ ἐλευθέριοι ἔσεσθαι.

805. λουσόμενος. So in Av. 1553. λίμνη τις ἔττ', ἄλουτος οὐ | ψυχαγωγῆι Σωκράτης. That the ablutions of Socrates were not very frequent, is admitted directly by Plato, and indirectly by Xenophon, in their accounts of the Banquets, to which they conduct their great master for the purpose of exhibiting him in his convivial moments. Plat. Conviv. 174. a. ἔφη γὰρ οἱ Σωκράτη ἐντυχύν λελουμένον τε καὶ τὰς βλαύτας ὑποδεδεμένον, ἃ ἐκείνος ὀλιγάκις ἐποίει. Xen. Conviv. I. 7. ἔπειτα δὲ ταῦτ' οἱ μὲν γυμνασάμενοι καὶ χριστάμενοι, οἱ δὲ καὶ λουσάμενοι παρήλθον.

807. ὑπὲρ ἐμοῦ pro ἀντὶ ἐμοῦ, mea vice, loco meo. ERN.

809. ἀληθές; cf. nos in Ach. 502.

\* I. e. Callias, the wealthy and fashionable patron of the sophists generally, and who on this occasion had invited Socrates and some of his associates to dine with him.

γνώσει δὲ σαυτὸν ὡς ἀμαθῆς εἶ καὶ παχύς. 810  
 ἀλλ' ἐπανάμεινον μ' ὀλίγον ἐνταυθι χρόνον.  
 ΦΕ. οἶμοι, τί δράσω παραφρονοῦντος τοῦ πατρός ;  
 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,  
 ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ;  
 ΣΤ. φέρ' ἴδω, σὺ τούτου τίνα νομίζεις ; εἰπέ μοι. 815  
 ΦΕ. ἀλεκτρύνα. ΣΤ. καλῶς γε. ταυτηνὶ δὲ τί ;  
 ΦΕ. ἀλεκτρυνόν'. ΣΤ. ἄμφω ταυτό ; καταγέλαστος εἶ.

810. γνώσει δὲ σαυτὸν κ. τ. λ. "The principal object with Socrates was, as is well known, the attainment of self-knowledge; and to this he endeavoured to conduct those who frequented him, in order to bring them from a false appreciation of themselves, to open to them an insight into their own deficiencies, and thus to lead them on the road to a good and perfect education. And as in Xenophon we read how Euthydemus is driven by his questions, in reference to the Delphic γνώθι σεαυτὸν, to give up the high opinion he had entertained of himself, and how at length he perceives and confesses his own nothingness, so does Strepsiades announce to his son, on his going into the school of Socrates, as one of the effects of it which will immediately take place, γνώσει δὲ σεαυτὸν ὡς ἀμαθῆς εἶ καὶ παχύς. "Thou wilt soon learn what an ignorant and stupid fellow thou art:" which is evidently a pleasant and comic allusion to the practice of the real Socrates." Süvern.

811. Strepsiades here at a brisk pace enters the house, from which he presently returns, having a cock in one hand and a hen in the other.

812. Phidippides, now clearly convinced of his father's insanity, hesitates as to the course which under such circumstances it behoves him to pursue.

813. παρανοίας . . . ἔλω, shall I convict him of insanity? Xen. Mem. I. 2. 49. φάσκων δὲ, κατὰ νόμον ἐξείναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι. Aeschin. 89, 28. παρανοίας ἐλωκώς. 75, 41. μήδ' αἰρείετε παρανοίας . . . τὸν δῆμον τῶν Ἀθηναίων.

Ib. εἰσαγαγὼν, having brought him into the courts. Cf. nos in Vesp. 836.

817. καταγέλαστος εἶ. Snaps his fingers at his son, as a ridiculous ignoramus: then with all the dignity of an illuminato.

† That the practice did not originate with Socrates, may perhaps be inferred from a question which Apollonius, the ape and imitator of Pythagoras on all occasions, puts to Iarebas, the chief of his Indian philosophers: 'Ὡς δὲ ἐκάθισεν, ἐρώτα, ἔφη δ' Ἰάρχας, ὅ τι βούλει, παρ' ἀνδρας γὰρ ἤκεις πάντα εἰδώς. ἤρετο οὖν ὁ Ἀπολλώνιος, εἰ καὶ αὐτοὺς ἴσασιν. . . ὁ δὲ ἐπιστρέψας παρὰ τὴν τοῦ Ἀπολλωνίου δόξαν, ἡμῖς, ἔφη, πάντα γινώσκουμεν, ἐπειδὴ πρώτους αὐτοὺς γινώσκουμεν. οὐ γὰρ προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ, μὴ πρῶτον εἰδὼς ἑαυτὸν. III. 18.

μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν  
 ἀλεκτρύαναν, τουτονὶ δ' ἀλέκτορα.  
 ΦΕ. ἀλεκτρύαναν ; ταῦτ' ἔμαθες τὰ δεξιὰ 820  
 εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς ;  
 ΣΤ. χᾶτερά γε πόλλ'. ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε,  
 ἐπελανθανόμεν ἂν εὐθὺς ὑπὸ πλήθους ἐτώων.  
 ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας ;  
 ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα. 825

821. γηγενεῖς. Schol. MS. γηγενεῖς αὐτοὺς καλεῖ, ὡς ὑπὸ γῆν διατρίβοντας, ὡς περ μύας ἢ ὡς ἀσεβεῖς καὶ θεομάχους. τοιοῦτοι γὰρ ἦσαν καὶ οἱ γίγαντες. I think there can be little doubt that the first of these two opinions is best adapted to the general text of our play, which seems to imply that the residence of Socrates had been formed in resemblance to the caves and subterraneous abodes which the philosophers of antiquity so much affected. A third opinion, which would see in this term a taunting allusion to the philosophic disputations which prevailed at the time, as to whether men were born from the earth, or had been from eternity (Cf. Plat. in Sophist. 248, b. Polit. 269, b. 271, a. b. 3 Rep. 414, c. Laert. VI. 1. IX. 29. Bruncker I. 418. 853. 5.), is perhaps too recondite to put into the mouth of a young person like Phidippides.

823. ἐπελανθανόμεν ἂν, am accustomed to forget. Cf. nos in Vesp. 269.

Ib. ὑπὸ πλήθους ἐτώων. Dobree compares Thucyd. VIII. 105. ὑπὸ πλήθους τῶν ἐπικ. νεῶν. Xen. Hell. VI. 3. 15. ὑπὸ πλήθους κακῶν. Add Plato Protag. 310, c. ὑπὸ τινος ἄλλου ἐπελαθόμεν.

‡ The philosophic caves of Minos and Numa must be familiar to the reader. For some account of those of Zoroaster, the Brachmans, the Druids, the Mithraic caves, &c. see Brucker I. 148. 170. 179. 321. 2. For that in which Epimenides professed to have slept 57 years, see Laert. I. 109; for that of Zoroaster, consult the author of the Etymolog. in v.; for that in which Democritus passed so much of his time, see Bruck. I. 1182. Of the impostures of Pythagoras on this point the following account is given by Laertius (VIII. 41.), who professes to have derived it from Hermippus: λέγει γὰρ (Hermipp. sc.) ὡς γενόμενος (Pythag. sc.) ἐν Ἰταλίᾳ, κατὰ γῆς οἰκίσκον ποιῆσαι, καὶ τῇ μητρὶ ἐντέλειτο τὰ γινόμενα εἰς δέλτον γράφειν, σημειουμένην καὶ τὸν χρόνον· ἔπειτα καθιέει αὐτῷ ἐς τ' ἂν ἀνέλθῃ· τοῦτο ποιῆσαι τὴν μητέρα. τὸν δὲ Πυθαγόραν μετὰ χρόνον ἀνελεῖν ἰσχυρὸν καὶ κατασκευασμένον. εἰσελθόντα τε εἰς τὴν ἐκκλησίαν, φάσκειν ὡς ἀφίκεται ἐξ ἄδου· καὶ δὴ καὶ ἀνεγίνωσκον αὐτοῖς τὰ συμβεβηκότα. οἱ δὲ, σαινόμενοι τοῖς λεγομένοις, ἐδάκρυνον τε καὶ ὤμωζον, καὶ ἐπίστευον εἶναι τὸν Πυθαγόραν θεῖον τινά. Cf. Iamb. Vit. Pyth. V. 27. Porph. 9. Sophocles (in Electra 62-5. ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς | λόγῳ μάτην ἐνήσκοντας· εἶθ', ὅταν δόμους | ἔλθωσιν αἴθις, ἐκτετ(μη)νται πλέον.) is supposed by the scholiast and by Casaubon to allude to this story of Pythagoras.

ΦΕ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ.  
 ΣΤ. ὥσπερ Περικλέης "ἐς τὸ δέον"—ἀπόλεσα.  
 ἀλλ' ἴθι, βάδιζ', ἴωμεν· εἶτα τῷ πατρὶ  
 πιθόμενος—ἐξάμαρτε· κἀγὼ τοί ποτε  
 οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,  
 ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,  
 τούτου ἑπριάμην σοι Διασίους ἀμαξίδα.  
 ΦΕ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

830

825. καταπεφρόντικα. Gl. τοῖς φροντισταῖς ἀφήκα. The word, like many in this and in other plays, is a coinage of the author's brain, and instead of the Glossographer's exposition, will perhaps bear, "I laid it out on phrontism." Crates de seipso ap. Laert. VI. 86.

Ταῦτ' ἔχω ὅσσοι ἔμαθον καὶ ἐφρόντισα, καὶ μετὰ Μουσῶν  
 Σέμν' ἐδάην· τὰ δὲ πολλὰ καὶ ὄλβια τύφος ἔμαρψε.

826. ποῖ τέτροφας (τρέπω); *quorsum vertisti?* Eccl. 681. τὰ δὲ κληρωτήρια ποῖ τρέψεις; Vesp. 665. ποῖ τρέπεται δὴ πεῖτα τὰ χρήματα τὰλλα; Brunck. Add Anaxand. ap. Athen. IV. 176, a. τὸν μόνανλον ποῖ τέτροφας; οὗτος Σύρε.

827. ἐς τὸ δέον, *on necessary purposes*, or perhaps better, *opportunately*. (Cf. Soph. CEd. T. 1415.) Of this first instance of *secret service-money*, Brunck gives the following account from Plutarch: Vita Per. τοῦ δὲ Περικλέους ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ δέκα ταλάντων ἀνάλωμα γράψαντος, "ἀνηλωμένων εἰς τὸ δέον," ὁ δῆμος ἀπεδέξατο, μὴ πολυπραγμονήσας, μηδ' ἐλέγξας τὸ ἀπόρητον. To what purpose the money had been applied, viz. in bribing (to their infinite disgrace) some of the leading men of Sparta, see Boeckh. I. 262.

Ib. a a ἀπόλεσα (for the word must not be supposed to come out of the speaker's mouth all at once) by mistake for ἀνήλωσα.

829. — ἐξάμαρτε. Strepsiades pauses; for how much was there in the word that follows, to which a paternal heart, however pressed by debts and embarrassments, could not be altogether insensible? This difficulty got over, Strepsiades speaks half in a supplicating, half in a coaxing tone.

830. ἐξέτης (ἐξ, ἔτος), II. XXIII. 266. 655.

Ib. τραυλίζειν. This verb (cf. infr. 840. 1333.) indicates that organic defect which prevents the right pronunciation of the letter R. To the case of Alcibiades (Vesp. 45.), add Aristotle (τραυλὸς τὴν φωνὴν Laert. V. 1.), and Demosthenes (ἐάκει γὰρ αἰτοῦ (Eubulidis sc.) καὶ Δημοσθένης ἀκκοῦναί, καὶ βωβικώτερος ὢν (R literam pronunciare non compos) παύσασθαι. Laert. II. 108.

833. The young knight hesitates for a time, then looking earnestly on his father, speaks with deep feeling and emotion.

ΣΤ. εὖ γ' ὅτι ἐπέισθης. δεῦρο δεῦρ', ὦ Σώκρατες,  
 ἐξελθ'. ἄγω γὰρ σοι τὸν υἱὸν τουτονί,  
 ἄκοντ' ἀναπέισας. ΣΩ. νηπύτιος γὰρ ἐστ' ἔτι,  
 καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.  
 ΦΕ. αὐτὸς τρίβων εἴης ἂν, εἰ κρέμαίό γε.

835

Ib. τῷ χρόνῳ, *hereafter, in process of time*. Cf. sup. 67.

834. Strepsiades goes to the Phrontisterium and calls for Socrates.

836. νηπύτιος (νή—ἀπύω), *infans*. II. XX. 200. 431.

837. κρεμαθρῶν. Translate, *the suspension machine*; here put for *μαθημάτων*, or the doctrines taught in the Socratic school. The pun which it elicits from the young knight, and for the purpose of eliciting which it is apparently introduced, will be seen in the verse following.

Ib. τρίβων, *versed, practised in*. Vesp. 1429. τρίβων ἵππικῆς. Herodot IV. 74. τρίβων αὐτῆς (sc. καννάβιος).

838. The young knight, after a contemptuous look at the Socratic cloke (τρίβων), observes, "If you were *suspended* yourself, i. e. hung upon a nail, the word τρίβων might be strictly applied to you: for what are you, after all?—an old cloke, and nothing 'better.'" The general nature of this mantle having been explained in a former play (Vesp. 32.), the present illustration of it will be entirely of a philosophic cast. That Socrates himself commonly wore this kind of mantle, may be seen from the Protagoras of Plato (335, d.), and the Symposium of the same author (219, b.) By a contemporary writer, he was also brought upon the stage in the same costume (Ἀμειψίας δ' ἐν τρίβωνι παρεισάγων αὐτόν), and the following question put to him:

Σώκρατες ἀνδρῶν βελτιστ' ὀλίγων, πολλῶν δὲ ματαιόταθ', ἦκεις  
 καὶ σὺ πρὸς ἡμᾶς, καρτερικός τ' εἶ· πόθεν ἂν σοι χλαῖνα γένοιτο;

Laert. II. 28.

Of all the schools which subsequently grew out of the Socratic, none came so close to their common founder as that of the Cynics. The philosophic mantle was accordingly in strict request with *them*. Laert. de Cynicis in Menedemo VI. 105. ἀρέσκει δ' αὐτοῖς καὶ λιτῶς

<sup>2</sup> Yet who (like the Euphrates of Apollonius) could so easily have reversed this costume as Socrates, had it so pleased him? Apollon. Ep. 3. ἐπήλθεσ ἔθνη τὰ μεταξὺ τῆς Ἰταλίας, ἀπὸ Συρίας ἀρξάμενος, ἐπίδεικνυς σεαυτὸν ἐν ταῖς τοῦ βασιλέως λεγομέναις διπλαῖς. τρίβων δ' ἦν σοί ποτε, καὶ πάγων λευκῆς, καὶ μέγας, πλεόν δ' οὐδέν. εἶτα πῶς διὰ θαλάττης νῦν ὑποστρέφεις, ἕγων φορτίδα μεστήν ἀργυρίου, χρυσίου, σκευῶν παντοδαπῶν, ἐσθήτων ποικίλων, κόσμου τοῦ λοιποῦ, κ. τ. λ.

<sup>3</sup> That the philosopher was not without the *himalian*, though not always permitted by Xanthippe to wear it, appears from the following anecdote, if any reliance is to be placed on it: ποτὲ αὐτῆς ἐν ἀγορᾷ καὶ θοιμάτιον περιελομένης συνεβούλευον οἱ γινώριμοι (discipuli) χερσὶν ἀμύνασθαι. Νῆ Δε', εἶπεν, ἴν' ἡμῶν πικτευόντων, ἕκαστος ἡμῶν λέγη, εὖ Σώκρατες, εὖ Ξανθίππη. Laert. II. 37.

ΣΤ. οὐκ ἐς κόρακας ; καταρᾶ σὺ τῷ διδασκάλῳ ;

ΣΩ. ἰδοὺ κρέμαι, ὡς ἡλίθιον ἐφθέγγετο 840  
καὶ τοῖσι χεῖλεσιν διερρηγκόσιν.

βιοῦν, αὐτάρκεσι χρωμένοις σιτίοις, καὶ τρίβωσι μόνοις. Id. de Bione IV. 51. εἴτ' ἀνείλετο τὴν Κυρκὴν ἀγωγὴν, λαβῶν τρίβωνα καὶ πήραν. Lucian de Menippo II. 120. V. 249. The founder of the Stoic philosophy was not less rigorous as to dress and diet than the Cynics. Laert. de Zenone VII. 26. ἦν δὲ καρτερκώτατος καὶ λιπώτατος, ἀπύρῳ τροφῇ χρώμενος, καὶ τρίβωνι λεπτῷ. Though the founder of the Italian philosophy appears to have been rather graceful than otherwise in his costume, his later followers took a different turn ; hence the question put by one of the comic writers,

πρὸς τῶν θεῶν, οἰόμεθα, τοὺς πάλα ποτὲ  
τοὺς Πυθαγοριστὰς γυνομένους, οὕτως ῥυπᾶν  
ἐκόντας, ἢ φορεῖν τρίβωνας ἡδέως ;

Athen. IV. 161, c.

That female philosophers occasionally assumed the τρίβων, cf. Laert. VI. 87. and 97. Some of the fathers of the Church, as Athenagoras (Br. III. 401.), Origen (Ibid. 442.), wore it after their conversion to Christianity. Justin Martyr even preached in it. (Id. III. 372.) For further anecdotes, or illustrations of phraseology connected with this philosophic garb, see Laert. de Diogene VI. 22. de Antisthene VI. 8. 13. de Socrate II. 36. Lucian III. 127. IX. 55. 61. Phœnicides in Stobæi Floril. p. 45. Athen. X. 413, d. Plut. ad Princip. Inerudit. §. 5. De Ære alieno vitando §. 8. Vit. Apollon. IV. 20. 25. 35. VI. 3. 21.

Ib. κρέμαιο. Hermippus in Athen. 481, c. Χία δὲ κύλιξ ὑψοῦ κρέματα περὶ πασσαλόφιν.

839. καταρᾶσθαι (to speak contumeliously, blasphemously) τῷ διδασκάλῳ. Ran. 746. ὅταν καταράσωμαι . . τῷ δεσπότη.

840. ἰδοὺ κρέμαιο. To understand the taunt of Socrates, we must revert to the organic defect and lisp of the young knight, which, instead of allowing him to say *cremaio*, would oblige him to say *kremaio*. Translate: "look ye there now—*kremaio*! did any but a noodle, and whose lips cannot come close together, ever talk in that fashion?"

841. διερρηγκός, part. perfect. of διαρρῆνω=διαρρέω. See Schneid. in v. Gl. διακεχνηόσι. "Ernesti here rightly refers to Suidas' gloss on χεῖλεσιν διερρηγκόσιν: Χεῖλη διερρηγκότα, κεχασμένα, οὐ συνεστραμμένα, (ore vasto, cui os pressum, rotundum opponitur,) and we can only understand the jest by fancying to ourselves a lisping pronunciation of κρέμαιο, like that of θέωρος and κόρακος in "the Wasps." The χαύνωσις ἀναπειστηρία, contrasted with the χεῖλεσιν διερρηγκόσιν, evidently refers to the wide-stretched jaws of the orator." Süvern on the Birds of Aristoph. p. 50.

πῶς ἂν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης

ἢ κλήσιν ἢ χαύνωσιν ἀναπειστηρίαν ;

καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

ΣΤ. ἀμέλει, δίδασκε· θυμόσοφός ἐστι φύσει· 845

εὐθύς γέ τοι παιδάριον ὄν τυννουτονὶ

ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,

ἀμαξίδᾶς τε σκυτίνας εἰργάζετο,

κᾶκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.

ὅπως δ' ἐκείνῳ τῷ λόγῳ μαθήσεται, 850

τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα,

842. ἀπόφευξιν δίκης, acquittal from a suit before the courts. Cf. Vesp. 562. 645.

843. κλήσις, a summons.

Ib. χαύνωσις (χαυνούν), a wide opening of the lips. ἀναπειστηρία, calculated to have a persuasive or seductive effect upon the auditors.

844. Socrates, after mentioning the price at which Hyperbolus had acquired this important knowledge, draws himself up with a lofty air, as a hint to Strepsiades what he should expect for similar instructions.

845. θυμόσοφος (θυμός, σοφός), naturally clever. Cf. Vesp. 1280.

846. τυννουτονὶ, no bigger than this (marking with his hand how high). Cf. nos in Ach. 317. et Thiersch ad Ran. 137.

847. ἔπλαττεν οἰκίας. Lucian's infantine exploits were upon a still higher scale: ὅποτε γὰρ ἀφειθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δι' ἀνθρώπου ἀνέπλαττον. I. 5.

849. σίδια, pomegranate shells. Alciph. III. ep. 60. ὁ δὲ τῶν ροιῶν τὰ περικάρπια, ἃ σίδια ἡμῖν τοῖς Ἀττικαῖς προσαγορεύειν ἔθος, ἀπέγλυφε τοῖς ὄνυξιν.

Ib. πῶς δοκεῖς. "πῶς οἶει, ut πῶς δοκεῖς et similes formulæ, vividum quendam colorem orationi addunt significatione nimii vel permagni et mirifici." Thiersch ad Ran. 53. Cf. nos in Acharn. 24.

850-51. The following illustrations of the text from the works of Euripides will not be without their use in preparing the reader for an opinion which will be presently submitted to him.

ἐκ παντὸς ἂν τις πράγματος δισσῶν λόγων  
ἀγῶνα θεῖτ' ἂν, εἰ λέγειν εἴη σοφός.

Antiope fr. 29. ap. Dind.

δισσᾶς τε φωνὰς πάντας ἀνθρώπου ἔχειν,  
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν  
ὡς ἡ φρονούσα τᾶδικ' ἐξηλέγγετο  
πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

Hippol. 932.



ὅς τὰδικα λέγων ἀνατρέπει τὸν κρείττονα·  
 εἶν δὲ μὴ, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.  
 ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγων.  
 ΣΤ. ἐγὼ δ' ἀπέσομαι τοῦτο γοῦν μέμνησ', ὅπως 855  
 πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.  
 ΔΙ. χῶρει δεῦρο, δεῖξον σαυτὸν

καίτοι δοῦν γε πάντες ἄνθρωποι λόγων  
 τὸν κρείσσον' ἴσμεν καὶ τὰ χρηστὰ καὶ κακὰ,  
 ὅσῳ τε πολέμου κρείσσον εἰρήνῃ βροτοῖς·  
 ἢ πρῶτα μὲν μούσαισι προσφιλεστάτῃ,  
 γόοισι δ' ἐχθρὰ, τέρπεται τ' εὐπαίδῃ,  
 χαίρει τε πλοῦτῳ. ταῦτ' ἀφέντες οἱ κακοὶ  
 πολέμους ἀναιρούμεσθα, καὶ τὸν ἥσσανα  
 δουλούμεθ' ἄνδρες ἄνδρα καὶ πόλις πόλιν.

Eurip. in Suppl. 486—493.

852. τὰδικά λέγων. As this verse (though found in the Rav. MS. and adopted by Herm., Schutz, and Dind.) is wanting in many MSS., it cannot be insisted on as a violation of Dawes's canon.

853. πάσῃ τέχνῃ, and spare no ruins or skill about it. Cf. infr. 1275. et nos in Eq. 573.

856. πάντα τὰ δίκαια, all legal demands. "Justa, eo sensu quo Terentius Phorm. II. 1. 49. an quisquam iudex est, qui possit noscere Tua justa." Br. Lucian III. 126. τοσοῦτον ὑπερφέρω τοῖς δικαίοις.

857. We now come to that portion of our drama, in which the λόγοι, put into a bodily form, are brought upon the stage, for the purpose of advocating in a sort of *eristic* combat their respective opinions; and Wieland doubts whether the combined imaginations of Lucian, Rabelais, Cervantes, Lope de Vega, Swift, and Sterne, could have contrived a happier scene. Will the reader, after such an eulogium, be disposed to follow the learned writer in another opinion, viz. that the two combatants were on this occasion represented as two fighting-cocks, suspended in wicker cages, and spurring at each other from their respective tenements? An ancient Scholiast has, it is true, intimated as much, but who, in spite of such an intimation, will allow himself to believe, that a scene so noble in its original conception, was practically permitted to be so marred and degraded? How then, it may be asked, were the λόγοι represented? What persons did they assume? what masks did they wear? It would be presumptuous, at this time of day, to affirm any thing positive on such a point; yet the following considerations are submitted to the reader as affording a strong probability whom the poet had in his eye in one of these characters, and that one ascer-

certained, there will be no great difficulty in conjecturing whom he intended by the other. When the representative of the ἄδικος λόγος is required (infr. 985.) to reply to the animated description given of the olden time, and the system of education then pursued, the requisition is made in the following terms:

πρὸς οὖν τὰδ', ᾧ κομψοπρεπῆ μούσαν ἔχων,  
 δεῖ σε λέγειν τι καυὸν κ. τ. λ.

Can any one compare this with a verse in one of our author's plays (Eq. 17. πῶς ἂν οὖν πότε | εἶπομι' ἂν αὐτὸ δῆτα κομψευρικῶς;) and with the epithet attached in another of his <sup>b</sup> plays to one of two persons whom Euripides brings forward, as specimens of the class of persons naturally generated by the general construction of his dramas, and not feel a strong suspicion, that by the Adicæologus of this scene is meant no other than the bard himself? In a play, indeed, of which the almost paramount object was to expose and bring into contempt that sophistic eloquence and system of chicanery, which were working so much mischief in the Athenian courts of law, who was so likely to occupy a conspicuous place as the poet, who, from the nature of the speeches <sup>c</sup> for and against, which continually occur in his dramas, was expressly stigmatized by Aristophanes as ποιητῆς ῥηματίων δικανικῶν? (Pac. 534.) But the argument is far from resting here. It has been seen in the course of the preceding notes, that generally speaking no philosophic opinion is in the Aristophanic Comedies ascribed to Socrates, which is not also attributed to Euripides, and that consequently the poet's lash rarely falls upon the one in this respect, without a blow being at the same time inflicted on the other. Is it therefore likely, that in a drama written almost for the purpose of bringing the new philosophic opinions before the Attic public, Socrates should occupy so prominent a part in the piece as he evidently does, and that his fellow-philosophist should be thrown wholly into the back-ground? The tone which our drama is now about to assume, and the respective positions which Socrates and Euripides held in society, will, I think, warrant us in coming to a different conclusion, and justify the assertion, that if the former occupies the principal post in the first half of this drama, that post is assigned to the latter, or to his representative, in the remaining half of it. Let us be allowed a few words on each of these topics. In dealing with Socrates, our satirist, it

<sup>b</sup> Γνώσει δὲ τοὺς τούτου τε κάμου γ' ἑκατέρου μαθητὰς.  
 τουτουμηνὲν φορμίσσιος Μεγαλνετός θ' ὁ Μάγνης,

οἱμοὶ δὲ Κλειτοφῶν τε καὶ Θηραμένης δὲ κομψός. Ran. 963.  
 See also the reproach made to Eurip. in Thesm. 93. τὸ πρᾶγμα κομψόν, καὶ σφόδρ' ἐκ τοῦ σοῦ τρέπον.

<sup>c</sup> In estimating the charges of Aristophanes against Euripides, we must never lose sight of two facts; first, that the *tragic stage* was to the Athenians almost what the *pulpit* is to us; and secondly, that the worst of the latter's dramas have never reached us. They were naturally among the ancient writings, which the early Fathers took so much pains to destroy, in order that they might not corrupt the rising youth of the Christian church.

is clear, comparatively trifles with his subject. And why? Because, strange as the declaration may sound to modern ears, he evidently thought that he had comparatively a mere trifle to deal with, one whose powers of doing mischief were less operative on the public at large, than on the poetical friend with whom early associations had bound him; and which friend was found withdrawn from the proper exercise of an almost holy profession by his commerce with such a<sup>d</sup> trifle. We shall presently find him grappling with his subject in a widely different manner. And why this change? Manifestly because he has a more illustrious victim to break upon his wheel—one whose powers of spreading dangerous opinions were as large as the intellectual powers with which he was so preeminently gifted. For let us look at these matters, not with the lights which the lapse of ages has thrown round them, but as they must have appeared to those for whom Aristophanes wrote. Whatever *we* may now think of philosophy and philosophers, and Socrates as the head of both, (and where but at the head of both will any one presume to place the Socrates of Plato and of Xenophon?) such notions could have no place among the *majority* of those to whom our poet now addressed himself. Of science and philosophy *they* could know little or nothing; for both were as yet comparatively new in Athens, and only those who had deep purses could afford to purchase articles sold at so dear a price. The first attempt to play the part of *the people's philosopher* was certainly made by Socrates himself; and he,—loosely hung, as we have seen, upon society—poor even to the verge of poverty,—and eccentric at once in dress, in manner, and in language,—what in those external circumstances, by which alone the mass of mankind form their estimate, could he be in comparison with Euripides, a mighty master in that branch of art, success in which was at Athens attended with such preeminent honours and distinctions? That such mere difference of outward circumstances would have some influence in the mode of treatment, which a writer for the comic stage would apply to two persons whom he considered as identified in their general modes of thinking, is in the ordinary course of things; but to a mind thoughtful and patriotic like that of Aristophanes, would this be the only guide for apportioning two very different modes of treatment? To such a mind the far more important reflection would occur, what means had each of these two persons of infecting others with the same opinions as his

<sup>d</sup> See the remarkable expressions which Aristophanes uses in his *Ranæ*, when declaring why the victory is assigned to Æschylus and refused to Euripides.

χαρὶν οὖν μὴ Σωκράτει  
 παρακαθήμενον λαλεῖν,  
 ἀποβαλόντα μουσικὴν,  
 τὰ τε μέγιστα παραλιπόντα  
 τῆς τραγωδικῆς τέχνης.  
 τὸ δ' ἐπὶ σεμνοῖσι λόγοισι  
 καὶ σκαρφαλισμοῖσι λόγων  
 διατριβὴν ἄργον ποιεῖσθαι,  
 παραφρονοῦντος ἀνδρός. 1491—9.

own? And how stood the matter here? In Socrates Aristophanes manifestly saw little more than an itinerant lecturer traversing from shop to stall, and stall to shop—wonderment, suspicion, and it may be laughter and contempt, the not unfrequent attendants upon his path,—while the opinions he delivered seemed as little likely under such circumstances to take a permanent place in the minds of those who heard them, as the passing air in which they were delivered. But with those of the tragic bard, how wide the difference? Clothed in immortal verse, and addressed to listening thousands, who drank in their pernicious influence amid all the imposing aids of stage effect and scenic pomp, who, with a mind however gay and lively, could see all this without feeling the mirth die away upon his lips, and a call made upon him to exert his utmost energies in preventing the further extension of so much evil? And what but this is the aspect under which the present drama now begins to present itself? The whim, the wit, the gay banter, the loud laugh, and the biting parody disappear—at every step we see the poet gathering up his strength and concentrating his powers, as it were, for some unusual effort—a stern serenity plays about his lips, till mounting up to the top of his great argument, he finally bursts into a strain of moral grandeur, such as we may venture to say the literature of ancient or modern days has never surpassed. At this part of the drama we may then, I think, comparatively speaking, take leave of the Socrates of the “Clouds”; its future hero being either the tragic bard in person, or the young Sophist, who comes as a pupil from his hands, and in whom the Euripidean “subtlety is meant to be fully developed. Though the editor feels the impertinence of detaining the reader by further observations of his own from the intellectual banquet now provided for him, yet in justice to the subject he must be allowed one more remark. Though the preceding reflections, general as they are, might warrant a strong suspicion, that by the Adicæologus of the present play is meant no other than the great contemporary of Sophocles and Æschylus, there remains another and more practical test for bringing the matter to an issue, and that fairly applied, little doubt he thinks can remain upon the subject. The test alluded to is our author's comedy of the “Frogs.” That play was written for the express purpose of fully developing the scenic character of Euripides, and its influence upon the age,—and when the reader considers the numerous resemblances as well of opinion as of phraseology contained in that play, and the scenes now about to come before him,—little doubt, I think, will remain in his mind, that in his “*Ranæ*” Aristophanes did little more than expand what he had said in a more concise form in the latter half of the present<sup>f</sup> drama; in other words, that Euri-

<sup>e</sup> Cf. *Ran.* 80. 1015. 1451.

<sup>f</sup> Cf. *infr.* 858. 861. 864. 867. 874—5—9—10. 884—8. 893—9—10. 922. 951. 1007. 1343. 1416. (Some time after the notes attached to these references had been written, the editor, in turning over the leaves of Ranke's *Life of Aristophanes*, was gratified by finding the following remark: “*Erat Suevernii conjectura, λόγον*

τοῖσι θεαταῖς, καίπερ θρασὺς ὤν.

ΑΔ. “ ἴθ’ ὅποι χρήξεις.” πολὺ γὰρ μᾶλλον σ’

ἐν τοῖς πολλοῖσι λέγων ἀπολῶ. 860

ΔΙ. ἀπολεῖς σύ; τίς ὤν; ΑΔ. λόγος. ΔΙ. ἦπτων  
γ’ ὤν.

ΑΔ. ἀλλὰ σε νικῶ, τὸν ἐμοῦ κρείττω

φάσκοντ’ εἶναι. ΔΙ. τί σοφὸν ποιῶν;

ΑΔ. γνώμας καινὰς ἐξευρίσκων.

pidēs and Adicæologus are one and the same person. It remains only to add, that if the Adicæologus of the play be what he has been here supposed to be, the Dicæologus of the piece can be no other than the poet Æschylus. That both would appear on the stage in the highest possible external as well as internal contrast;—Æschylus in the severe and simple costume of the olden time, of which he is the representative; Euripides tricked out in all the finery which the robe-maker and the jeweller could supply,—would follow as a matter of course.

859. “ ἴθ’ ὅπου χρήξεις.” Supposing the observations in the preceding note to be correct, Adicæologus, i. e. Euripides, commences his career just as might have been expected of him; viz. by a quotation from one of his own plays, and that very play in which from subsequent references (infr. 889—893.) it should seem that he had more than usually indulged in those new opinions and that sophistic eloquence for which he is so severely censured by Aristophanes.

860. ἐν τοῖς πολλοῖσι. Gl. ἐνώπιον πολλῶν. Pl. 1061. πλυνόν με ποιῶν ἐν τοσοῦτοις ἀνδράσι. Lysias 120, 33. Θέογνις γὰρ καὶ Πείσων ἔλεγον ἐν τοῖς τριάκοντα περὶ τῶν μετοίκων, ὡς κ. τ. λ.

861. λόγος. Compare the Euripidean dictum in Ran. 1491. οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος.

Ib. ἦπτων γ’ ὤν. Plut. de Herodot. Malign. §. 5. τοῖς γὰρ σοφισταῖς ἐφέιται πρὸς ἐργασίαν ἢ δόξαν ἔστιν ὅτε τῶν λόγων κοσμεῖν τὸν ἦπτονα παραλαμβάνοντας· οὐ γὰρ ἐμποιοῦσι πίστιν ἰσχυρὰν περὶ τοῦ πράγματος, οὐδὲ ἀρνοῦνται πολλάκις εἰς τὸ παράδοξον ἐπιχειρεῖν ὑπὲρ τῶν ἀπίστων.

864. γνώμας καινὰς. Such among others was that eminently Pythagorean one, ridiculed in the Frogs;

τίς δ’ οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,  
τὸ κατθανεῖν δὲ ζῆν.

Fr. Eurip. ap. Dind. p. 107.

ἀδικον et δίκαιον noti Atheniensibus hominis cujusdam personam tulisse. Infelicitèr tamen ille ad Thrasymachum et Aristidem provocavit, quo nulla certa testimonia ducunt. Legenti mihi sermones, quos λόγοι habent, sæpe nata est conjectura, Euripidem potuisse injustæ orationis personam esse.”)

ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ  
τοὺς ἀνοήτους. 865

ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙ. ἀπολῶ σε κακῶς.

ΑΔ. εἰπέ, τί ποιῶν; ΔΙ. τὰ δίκαια λέγων.

ΑΔ. ἀλλ’ ἀνατρέψω ’γαῦρ’ ἀντιλέγων’

It is by γνώμαι of another character, that Æschylus, when finally returned to the upper world in our author’s Ranæ, is directed to effect the state’s preservation:

ἄγε δὴ χαίρων, Αἴσχυλε, χῶρει,  
καὶ σῶζε πόλιν τὴν ἡμετέραν  
γνώμαις ἀγαθαῖς. 1502.

865–6. τουτουσὶ τοὺς ἀνοήτους. “ It is simpletons, like these,” says the speaker, pointing to the audience, “ who give life and vigour to these new doctrines.” “ No:” rejoins his antagonist, “ it is the sophists who give them all their currency.”

867. σοφούς. Though this term may apply to the theatrical admirers of that μετεωροσοφία, which Euripides was not backward to proclaim as a favourite object of his ἑ muse, yet its more obvious application, if a preceding note be correct, is to the cultivators of that sophistic eloquence, which the dramas of Euripides were, in the opinion of Aristophanes, so well calculated to promote. To a similar feeling on the part of the comic bard, we must perhaps look for the introduction of a conspicuous word in the declaration made by Bacchus, when preparing the way for a decision between the stage-merits of Æschylus and his rival:

ἴθι νυν λιβανωτῶν δευρό τις καὶ πῦρ δότω,  
ὅπως ἂν εὐξώμαι πρὸ τῶν σοφισμάτων,  
ἀγῶνα κρίναι τόνδε μουσικώτατα. Ran. 871.

869. ἀντιλέγων. Hence, when the young knight comes out of the hands of the Adicæologus (infr. 1127.), among other proofs of his proficiency, he is said to be ἐξαρνητικὸς ἀντιλογικός. Do we wish to know who has been his preceptor on the occasion? The description of an audience of Euripides in “ the Frogs” will inform us:

οἱ δ’ ἀκροώμενοι  
τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν  
ὑπερεμάνησαν, κἀνόμισαν σοφώτατον. 770–3.

§ See, among other instances, the following effusion in his Alcestis, where, as the Scholiast explains, the words μετάρσιος ἦξα imply περὶ μετεώρων ἐφρόντισα.

ἐγὼ καὶ διὰ μούσας  
καὶ μετάρσιος ἦξα, καὶ  
πλείστον ἀψάμενος λόγων,  
κρείσσον οὐδὲν Ἀνάγκας  
εὔρον κ. τ. λ.

οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην. 870  
 ΔΙ. οὐκ εἶναι φῆς; ΑΔ. φέρε γὰρ, ποῦ ἴστιν;  
 ΔΙ. παρὰ τοῖσι θεοῖς.  
 ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς  
 οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ  
 δῆσας; ΔΙ. αἰβοῖ, τουτὶ καὶ δῆ 875  
 χωρεῖ τὸ κακόν· δότε μοι λεκάνην.  
 ΑΔ. τυφογέρων εἶ κανάρμοστος.

870. "I utterly deny that there is such a thing as justice." If Euripides, as well as Socrates, had been the pupil of Archelaus, for which there seems every probability (Brucker I. 518.), it must be owned that both had been in an indifferent school for acquiring correct notions on the subject of *justice*, that philosopher maintaining that there was no such thing in nature as *just* and *base*, but that both depended on law and custom. (Laert. II. 16. τὸ δίκαιον εἶναι καὶ τὸ αἰσχρὸν οὐ φύσει, ἀλλὰ νόμῳ.) To the same effect also spake Aristippus, an auditor of Socrates. (Laert. II. 93. 99.)

874-5. τὸν πατέρ' αὐτοῦ δῆσας. How often allusion was made to this event in plays of Euripides which have not reached us, it is impossible to say: the following extract is from his Hercules Furens:

οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος,  
 οὐ θεῶν, αἰοιδῶν εἴπερ οὐ ψευδεῖς λόγοι.  
 οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος,  
 συνῆψαν; οὐ δεσμοῖσι διὰ τυραννίδας  
 πατέρας ἐκηλίδωσαν; 1314-18.

See also Æschylus in Eumen. 640. Prom. Vinc. 227. Plato in Euthyphr. §. 6. Lucian VI. 247. For philosophical explanations of this story, see Lucian V. 225. Cic. de Nat. Deor. II. 24.

875-6. τοῦτι καὶ δῆ χωρεῖ (Gl. αὔξει. προβαίνει) τὸ κακόν. In the Frogs (1016.) this expression is put into the mouth of Euripides; an evidence, though a small one, how closely connected in the mind of Aristophanes were the scene in the present play, and the drama in which he fully developed his opinions on the scenic merits of Æschylus and Euripides. Ernesti translates: "Heu! malum hoc, sc. disputandi contra deos, justitiam, &c. etiam longius procedit et increbescit."

876. λεκάνην, a *dish*, sc. for the purpose of discharging into it the bile, which the language of his opponent has stirred. For philosophical anecdotes connected with the word, see Laert. V. 16. VI. 7.

877. τυφογέρων (τύφω, γέρων), an old man, whose understanding, wrapped up in smoke and vapour, is obscured through extreme old age. Lysist. 335. τυφογέροντας ἄνδρας.

ΔΙ. καταπύγων εἶ καναίσχυντος.  
 ΑΔ. ῥόδα μ' εἶρηκας. ΔΙ. καὶ βωμολόχος.  
 ΑΔ. κρίνεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας. 880  
 ΑΔ. χρυσῶ πάττων μ' οὐ γινώσκεις.  
 ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.  
 ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.  
 ΔΙ. θρασὺς εἶ πολλοῦ. ΑΔ. σὺ δέ γ'—ἀρχαῖος.

Ib. ἀνάρμοστος (ἀρμόζω), not in harmony with the times—out of unison with the age. Dobree refers to Herodot. III. 80, 37. Tolet. Stob. V. p. 68, 47. Add Laert. de Aristippo II. 66. ἦν δὲ ἱκανὸς ἀρμόσασθαι καὶ τόπῳ καὶ χρόνῳ καὶ προσώπῳ.

878. Compare the *shamelessness* here ascribed to the Adicæologus with the *shame* which Euripides is said (Ran. 1049.) to have excited in the more honourable women of Athens by such plays as his Sthenobæa.

879. ῥόδα μ' εἶρ., you have spoken roses of me. Eccl. 435. τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων.

Ib. βωμολόχος. This same epithet is applied to Euripides himself in Ran. 1515., and with persons of a similar description his muse is said to fill the city (1083).

880. πατραλοίας. Ran. 770. ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο | τοῖς λοποθύταις καὶ τοῖς βυλαντηγρόμοις | καὶ τοῖσι πατραλοῖαισι καὶ τοιχω-

ῥόχοις.  
 881. χρυσῶ πάττων, "i. e. laudibus et quasi aureis verbis ornans. Eodem sensu Comicus, Eccl. 821. χρυσοῦν." Kust.

883. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί. To understand this, let us retrace our steps a little. When the climax of reproaches by Dicæologus terminates by calling his opponent a *parricide*, the latter answers, "You spatter me with gold, and know it not." "In the olden times," rejoins his opponent, "the spattering would have been with *lead*, not with *gold*," i. e. with the most worthless, instead of the most precious of metals. (Cf. Lucian III. 46-7. Plut. ad Princ. Inerud. §. 2.) The ruffian replies, "That might have been the case in the olden times; but *now* the term 'parricide' is a perfect ornament to me." For some reflections on this subject, see nos in Vesp. 1041. and compare scenes in the present play, where Phidippides, after having been under the tuition of Adicæologus, proceeds to put in practice the lessons which he has been taught.

884. "The expression θρασὺς εἶ πολλοῦ is singular: 'Thou art very audacious' (properly, by much)." Matth. Gr. Gr. §. 317. Cf. Alciph. I. Ep. 9. l. 17. et nos in Eqq. 801. It may not be amiss to observe, that in our author's *Dætales* the representative of the modern or dissolute times is termed Θρασύμαχος.

Ib. —ἀρχαῖος. The sneers at antiquity observable throughout this scene are such as would consistently be found in the mouth of

ΔΙ. διὰ σέ δὲ φοιτᾶν  
οὐδείς ἐθέλει τῶν μειρακίων  
καὶ γνωστήσει ποτ' Ἀθηναίους  
οἷα διδάσκει τοὺς ἀνοήτους.

ΑΔ. αὐχμῆς αἰσχροῦς. ΔΙ. σὺ δέ γ' εὖ πράττεις.

a poet like Euripides, with whom every thing was to be new: new gods (Ran. 888.), a new stage (Ran. 990—1007.), new opinions (sup. 864.), and new words in which those opinions were to be clothed (infr. 915). The young Phidippides does not of course come out of such hands without being impregnated with a full passion for novelty both in words and deeds (infr. 1343—5).

885. φοιτᾶν, *ludum frequentare* (cf. nos in Eq. 952.), with or without acc. or dat.; infr. 908. Proclus lib. 1. in Timæum: πῶς δὲ οὐ Πυθαγόρειον τὸ διάφορα μέτρα τῶν ἀκροάσεων ἀφορίσθαι, καὶ γὰρ τῶν εἰς τὸ ὀμακῶν φοιτῶντων, οἱ μὲν βαθυτέρων, οἱ δὲ ἐπιπολυσιώτερον ἤπτοντο δογμαμάτων. Plat. de Protag. 326, c. πρωϊαίτατα εἰς διδασκάλων τῆς ἡλικίας ἀρξάμενοι φοιτᾶν, ὀψιαίτατα ἀπαλλάττονται. 7 Leg. 804, d. διδάσκειν τοὺς φοιτῶντας. Plut. de Antiphontis patre in Vit. X. Orat. ἦν γὰρ σοφιστής, ᾧ καὶ Ἀλκιβιάδην φασὶν ἐπιπαιδαῦντα φοιτῆσαι. Plat. Phædon 59, d. φοιτᾶν παρὰ τὸν Σωκράτην. Laert. IV. 2. καὶ Πλάτων μὲν ἀτελεῖς φέρων τοὺς παρ' αὐτὸν φοιτῶντας ἐποίει. Id. de Xenoc. IV. 10. πρὸς δὲ τὸν μῆτε μουσικὴν, μῆτε γεωμετρίαν, μῆτε ἀστρονομίαν μεμαθηκότα, βουλόμενον δὲ παρ' αὐτὸν φοιτᾶν. Πορέιου, ἔφη, λαβὴς γὰρ οὐκ ἔχεις φιλοσοφίας. Id. de Aristotele V. 17. συνεχῆς εἰώθει λέγειν πρὸς τε τοὺς φίλους καὶ τοὺς φοιτῶντας αὐτῷ, ἔνθα ἂν καὶ ὕπου διατρίβων ἔτυχε, ὡς ἡ μὲν ὄρασις ἀπὸ τοῦ περιέχοντος ἀέρος λαμβάνει τὸ φῶς, ἡ δὲ ψυχὴ ἀπὸ τῶν μαθημάτων.

888. τοὺς ἀνοήτους. It has been observed in a preceding note (865.), that the theat'cal spectators are here meant. So also in the Frogs, when Æschylus, after his triumphant contest with Euripides, is to return to earth and resume his theatrical career, it is said,

ἄγε δὴ χαίρων, Αἴσχυλε, χῶρει,  
καὶ σῶζε πόλιν τὴν ἡμετέραν  
γνώμῃς ἀγαθαῖς, καὶ παιδεύσον  
τοὺς ἀνοήτους.  
πολλοὶ δ' εἰσίν. 1529.

889. αὐχμῆς αἰσχροῦς, you are in squalid plight. Laert. de Polemone IV. 19. αἰ γοῦν ἐμέμνητο ὁ Πολέμων αὐτοῦ, τὴν τε ἀκακίαν καὶ τὸν αὐχμὸν ἐνέδντο τὰνδρός. Xen. Mem. II. 1. 31. ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρους περῶντες. Apollon. Vit. I. 21. ἰδὼν δὲ ἄνδρα αὐχμοῦ πλέων.

Ib. εὖ πράττεις. In this expression and the four following verses, the Scholiast sees three classes of persons struck with one and the same blow—Euripides, a certain Pandcleus, and those public orators and demagogues, who, by making themselves acceptable to the people, had become from mere beggars men of wealth and opulence. Wieland paraphrases the passage as follows: “And you, I admit,

καίτοι πρότερόν γ' ἐπτώχευες,  
Τήλεφος εἶναι Μυσὸς φάσκων,  
ἐκ πηριδίου

—γνώμας τρώγων—Πανδελετείους.

ΑΔ. ὄμοι σοφίας ἢς μεμνήσθης.

ΔΙ. ὄμοι μανίας τῆς σῆς, πόλεως θ'

make a handsome appearance. Yet was it not always so. I know the time, when you were such a poor hungry fellow, that you might have given yourself out for the Telephus of Euripides, more especially, as like him, after groping in vain for some wretched crusts in your knapsack, you were fain to amuse your hunger with roguish maxims brought forward with no small ostentation.” It is with much diffidence that the following exposition of the passage is offered to the reader. Instead of the full stop at πράττεις, I propose to remove the stop altogether, to throw the two succeeding verses into parenthesis, and give the following sense to the passage: “And you are in a prosperous condition, (yet the time was, when, by your own admission, you were nothing better than a beggar, like Euripides' Telephus of Mysia :) and why is your condition thus improved? Because instead of drawing mere crusts from your wallet like him, you draw from it such tricksome maxims as Euripides and Pandeletus make use of.”

890. πτωχεύειν, to be a beggar. Od. XV. 308. XIX. 73. Lucian III. 23. σατράπης πτωχεύοντας.

891. Τήλεφος . . Μυσός. A rich scene in the Acharnenses has already made this person known to the Aristophanic reader. He was the son of a king of Mysia, and the hero of one of the dramas of Euripides. Instead of making his appearance however on the stage in such magnificent costume as royal persons were wont in the ancient tragedies, the poet, in order to draw more compassion for his misfortunes, had represented him in the meanest garb, with a travelling staff in his hand, and a knapsack at his back. Shouts of laughter of course attended this misplaced attempt at strong pathetic.

893. —γνώμας, said unexpectedly for ἄρτους.

Ib. —Πανδελετείους, worthy of Pandeletus, said unexpectedly for worthy of Euripides. Schol. μέμνηται τοῦ Πανδελέτου καὶ Κρατίνου Χείροσιν. οὗτος καὶ ψηφίσματα ἔγραψε. διαβάλλει δὲ τοὺς ῥήτορας, ὡς ἐκ τῶν πτωχῶν πλουτοῦντας.

894. (shrugging his shoulders.) Paraphrase: “What learning! what a memory! I sigh to think they should be so poorly employed!” “Reserve the sighs for your own folly and that of the

ἦτις σε τρέφει

λυμαινόμενον τοῖς μεираκίοις.

ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.

ΔΙ. ἔπερ γ' αὐτὸν σωθῆναι χρῆ

καὶ μὴ λαλιὰν μόνον ἀσκῆσαι. 900

ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.

ΔΙ. κλαύσει, τὴν χεῖρ' ἦν ἐπιβάλλης.

state, which affords a (btheatrical?) support to one, who is the ruin of our rising youth."

Ib. "ἦς ἐμεμνήσθης, qua uterus. Hom. X. 268. παντοίης ἀρετῆς μμνήσκει." ERN.

897. λυμαινόμενον τοῖς μ., vitiantem, corrumpentem adolescentes. It is observable, that with a compound of this verb, Æschylus in the *Ranæ* (1060.) concludes a comparison between his own theatrical career and that of his rival: ἄ μοῦ χρηστῶς καταδείξαντος διελυμῆνω σὺ.

898. Κρόνος, *delirus, stupidus, fatuus*, always with a reference to i age. Plat. in *Cratyl.* 402, a. τὸν Ἡράκλειτόν μοι δοκῶ καθορᾶν πάλαι ἅπτα σοφὰ λέγοντα, ἀτεχνῶς τὰ ἐπὶ Κρόνον καὶ Πέας (adeo propemodum antiqua, ut in Croni Rheæque ætatem incidere videantur). *Euthyd.* 287, b. οὕτως εἰ Κρόνος. *Timoth. ap. Athen.* 122, d. *Anthippus ap. eund.* 403, f. Cf. nos in *Vesp.* 664.

900. λαλιὰν ἀσκῆσαι, (also *infr.* 963. 1011.) Compare the reproaches made by the Chorus or by Æschylus against Euripides on this subject in various passages of the *Ranæ*, 91-2. 814. 837-9. 916. 954. 942. 1066. But the most remarkable passage on the subject is that towards the conclusion of the play, (a play written nearly twenty years after the *Clouds*.) where this disposition to λαλιὰ is ascribed to the poet's intercourse with Socrates, which made him neglect his proper profession, the philosopher being evidently treated as a person of little consequence in himself, but mischievous on account of the baneful effects of his conversation on Euripides. See foot-note *sup.* p. 174.

901. Adicæologus addresses himself to Phidippides.

902. *Lysist.* 439. εἰ τᾶρα νῆ τὴν Πάνδροσον ταύτη μόνον | τὴν χεῖρ' ἐπιβαλεῖς, κ. τ. λ. Add *Alciph.* III. Ep. 19.

h τρέφει. So our poet of himself, *sup.* v. 501. νῆ τὸν Διόνυσον, τὸν ἐκθρέψαντά με.

i Cicero de *Nat. Deor.* II. 25. Κρόνος, qui est idem χρόνος, i. e. spatium temporis. Saturnus autem est appellatus, quod saturetur annis.

k *Eὐριπ.* ἔπειτα τουτουσί λαλεῖν ἐδίδαξα *Λισχ.* φημί κάγω, ὡς πρὶν διδάξει γ' ὠφέλιος μέσος διαρραγῆναι.

τουτουσί λαλεῖν ἐδίδαξα, h. l. ex *tragædiis meis Athenienses artificia didicerunt.* Thiersch.

ΧΟ. παύσασθε μάχης καὶ λοιδορίας.

ἀλλ' ἐπίδειξαι

σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες, 905

σύ τε τὴν καινὴν

παίδευσιν, ὅπως ἂν ἀκούσας σφῶν

ἀντιλεγόντων κρίνας φοιτᾶ.

ΔΙ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. κάγω γ' ἐθέλω.

ΧΟ. φέρε δὴ πότερος λέξει πρότερος; 910

ΑΔ. τούτω δώσω·

κᾶτ' ἐκ τούτων ὦν ἂν λέξῃ

903. παύσασθε μάχης. Cf. nos in *Vesp.* 37.

908. ἀντιλεγόντων, cf. nos in *Eq.* 944.

Ib. κρίνας. And did Aristophanes or his Chorus think that the young knight in question was qualified to form a right judgment on so momentous a question? Let us learn from a kindred spirit, what was required on such an occasion; for how does Lucian's λόγος, i. e. REASON, deliver herself, when the young Hermotimus is called upon by Lycinus to come to a decision, as to which of all the ancient philosophers he will select for his future guidance in life?

Λυκ. οὐχ ἱκανὸν εἶναι φησι (ὁ λόγος, i. e. Ratio) τὸ πάντα ἰδεῖν καὶ διεξιελθεῖν δι' αὐτῶν, ὡς ἔχειν ἤδη ἐλέσθαι τὸ βέλτιστον, ἀλλ' ἔτι τοῦ μεγίστου ἐνδεῖν.

Ἑρμ. τίνος τούτου;

Λυκ. Κριτικῆς τινός, ὃ θαυμάσιε, καὶ ἐξεταστικῆς παρασκευῆς, καὶ νοῦ ὀξείος, καὶ διανοίας ἀκριβοῦς, καὶ ἀδεκάστου (incorruptæ), οἷαν χρῆ εἶναι τὴν περὶ τῶν τηλικούτων δικάσουσαν· ἡ μάτην ἂν ἅπαντα ἐωραμένα εἴη. ἀποδοτέον οὖν φησὶ (sc. ὁ λόγος) καὶ τῷ τοιούτῳ χρόνον οὐκ ὀλίγον, καὶ προθέμενον ἅπαντα εἰς μέσον, αἰρεῖσθαι διαμέλλοντα, καὶ βραδύνοντα, πολλάκις ἐπισκοποῦντα· μήτε ἡλικίαν τοῦ λέγοντος ἐκάστου, μήτε σχῆμα, ἢ δόξαν ἐπὶ σοφίᾳ αἰδοῦμενον, ἀλλὰ κατὰ τοὺς Ἀρεοπαγίτας αὐτὸ ποιοῦντα, οἱ ἐν νυκτὶ καὶ σκότῳ δικάζουσιν, ὡς μὴ ἐς τοὺς λέγοντας, ἀλλ' ἐς τὰ λεγόμενα ἀποβλέποιεν, καὶ τότε ἤδη ἔξεσται σοι βεβηῖως ἐλομένη φιλοσοφεῖν. *Lucian* IV. 84-5.

910. πότερος λέξει πρότερος, *Rav. Pors. Herm. Sch. Dind.* φέρε, τίς λέξει πρότερός γ' ὑμῶν, *Bv.* *Porson* compares *Eccl.* 1082. ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ; *Plat.* 4 *Leg.* 712, c. φέρε δὴ τοίνυν, πότερος ὑμῶν ἀποκρίνασθαι πρότερος ἂν ἐθέλοι; *Dobree* adds *Dem.* 86, 1. πᾶσι γνώριμα, πότερος πρότερος μὴν ἐστί. *Isoc.* 269, e. ἄρτι μὲν οὖν ἡπόρουσιν ποτέρων διεξίω πρότερον τοὺς κινδύνους. *Lysias* 102, 9.

ῥηματίοισιν καινοῖς αὐτὸν  
καὶ διανοίαις κατατοξεύσω.  
τὸ τελευταῖον δ', ἦν ἀναγρῦζῃ,  
τὸ πρόσωπον ἅπαν καὶ τῶφθαλμῶ  
κεντούμενος ὡσπερ ὑπ' ἀνθρηγῶν  
ὑπὸ τῶν γνωμῶν ἀπολεῖται.

915

ΧΟ. νῦν δείξετον τῶ πισύνῳ τοῖς περιδεξίοισι

913. For allusions to the *ῥημάτια* of Euripides, cf. the scene between Dicaeopolis and the poet in *Acharn.* 443. 447.

914. *διάνοια*. Plat. *Theat.* 189, c. Σωκ. τὸ δὲ διανοεῖσθαι ἀρ' ὃ περ ἐγὼ καλεῖς; Θεαι. τί καλῶν; Σωκ. λόγον ὃν αὐτὴ πρὸς αὐτὴν ἡ ψυχὴ διεξέρχεται περὶ ὧν ἂν σκοπῇ. Idem *Sophist.* 263, d. οὐκοῦν διάνοια μὲν καὶ λόγος ταῦτόν· πλὴν ὃ μὲν ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἄνευ φωνῆς γινόμενος τοῦτ' αὐτὸ ἡμῖν ἐπινομάσθη, διάνοια.

Ib. *κατατοξεύω* (*Herodot.* III. 36. ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν). It was not likely that Plato should lose sight of the present scene; but it is only by a continued perusal of his works, and minute inferences, that the effect which the whole play had had upon his mind can be seen. The following passage is from one of his dialogues in which he pours his ridicule on those philosophic practices, to which, before and even after the exhibition of the *Clouds*, his own great master was evidently not a little addicted. *Theat.* 180, a. ἀλλ' ἂν τινα τι ἔρη, ὡσπερ ἐκ φαρέτρας ῥηματίσκια αἰνυματώδη ἀνασπῶντες ἀποτοξεύουσι, κἄν τούτου ζητῆς λόγον λαβεῖν, τί εἴρηκεν, ἐτέρῳ πεπλήξει καινῶς μετωνομασμένῳ, περανεῖς δὲ οὐδέποτε οὐδὲν πρὸς οὐδένα αὐτῶν. Those who have further time to devote to the great *archais* of antiquity, may amuse themselves with a passage in *Lucian J.* 56-7.

916. 17. τῶφθαλμῶ κεντούμενος. *Vesp.* 432. οἱ δὲ τῶφθαλμῶ κύκλω κεντεῖτε. Ib. *ἀνθρήνη*, a wild bee.

917. 18. For illustrations of the preposition ὑπὸ, twice used in the same sentence, see *Stalbaum* in *Plat. Euthyphr.* §. 1.

919. *πίσυνος* (*πέισα*, *πέισω*), *confiding*. To the examples given in *Blomfield's Persæ*, p. 113. and *Arnold's Thucydides*, II. 248. add *Hierocl. ad Pythag.* p. 253. κάτεισι γὰρ καὶ ἀποπίπτει τῆς εὐδαιμόνος χάρας ὁ ἄνθρωπος, ὡς Ἐμπεδοκλῆς φησὶν ὁ Πυθαγόρειος.

φυγὰς θεόθεν καὶ ἀλήτης,  
νεῖκεῖ μαυομένῳ πίσυνος.

Also *Herodot.* V. 92. *Arist. Vesp.* 385. *Pac.* 84. *Simonides ap. Laert.* I. 90.

Ib. τῶ, the two, both of you.

λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις, 920  
ὀπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.

νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνείται σοφίας,  
ἧς περὶ τοῖς ἐμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.

ἀλλ' ὃ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς στε-  
φανώσας,

ῥῆξον φωνῆν, ἧτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν  
εἰπέ. 925

ΔΙ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς δέκεται,

920. *γνωμοτύποι μερίμναι*, *curæ. quæ cogitationum fabricatoribus creantur.* *Thiersch* ad *Ran.* 893. *curæ sententiarum procedendarum.* *DIND.* *γνωμοτύπος* is to be taken actively (as in *Ran.* 893. φρένας ἀνδρῶν γνωμοτύπων): translate, *deep reflections, out of which are coined γνώμαι, poetical and philosophical.* Cf. *inf.* 1349.

922. *κίνδυνος σοφίας, certamen sapientiae.* *ERN.* "Chorum inducit, nunc suorum amicorum sapientiam summo in periculo versari, dicentem." *RANKE.* In the *Rana* in like manner, when *Æschylus* and *Euripides* are about to commence their poetical contest, the Chorus observes,

νῦν γὰρ ἀγὼν σοφίας  
ᾧδε μέγας χωρεῖ πρὸς ἔργον ἤδη. 818.

926. In the speeches which follow (926-943. 946-959. 962-981.), the object of which is to defend the old system of education pursued at Athens, and to expel from it the systems newly introduced, *Ranke* justly considers the whole scope and aim of the present drama to be placed. And why, says this enthusiastic admirer of *Aristophanes*, should I hesitate to express freely what I feel on this point? "Equidem eum, qui hanc orationem sine admiratione legere, qui si legerit de viri virtute veraque nobilitate etiam tum dubitans. poetæ amore non inflammatus, ejus comædiarum legendarum et ediscendarum cupidine non incensus abire ac discedere potest, eum inquam equidem non omni solum sensu omnique ratione casum, sed morum perversorum amatorem adeo esse judico. Nullum unquam poetam nec majorem nec sanctiorem fuisse quam nostrum *Aristophanem*, ex hac oratione discimus." *Vit. Arist.* 433.

Ib. *παιδείαν*. For valuable philosophic *placita* connected with this word, see *Iamb. Vit. Pyth.* VIII. 42. *Plato* in *Phædone* 107, d. *Laert.* de *Stilpone* II. 115. de *Aristotele* V. 18. (bis). *Diogenes ap. eund.* VI. 68. *Antigoni Epist. ap. eund.* VII. 7. If mere legislative enactments could have ensured a virtuous education at Athens, the following extract from the great orator *Æschines*, which breathes the very spirit of our present text, will shew that no exertions had

ὄτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη νεό-  
μιστο.  
πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκού-  
σαι·  
εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως ἐς κιθαρι-  
στοῦ

been wanting on the part of such men as Draco and Solon to secure it. Ὁ γὰρ νομοθέτης πρῶτον μὲν τοῖς διδασκάλοις, οἷς ἐξ ἀνάγκης παρακαταθέμεθα τοὺς ἡμετέρους αὐτῶν παῖδας, οἷς ἐστὶν ὁ μὲν βίος ἀπὸ τοῦ σωφρονεῖν ἢ δ' ἀπορία ἐκ τῶν ἐναντίων, ὅμως ἀπιστῶν φαίνεται, καὶ διαρρηδὴν ἀποδεικνύσει πρῶτον μὲν ἢν ὦραν προσήκει λέναι τὸν παῖδα τὸν ἐλευθέρον εἰς τὸ διδασκαλείον, ἔπειτα μετὰ πόσων παίδων εἰσιέναι καὶ ὀνηρὰ ἀπέναι, καὶ τοὺς διδασκάλους τὰ διδασκαλεία καὶ τοὺς παιδοτρίβας τὰς παλαιστρας ἀνοίγειν μὲν ἀπαγορεύει μὴ πρότερον πρὶν ἢν ὁ ἥλιος ἀνίσχη, κλείειν δὲ προστάττει πρὸ ἡλίου δεδυκότος, τὰς ἐρημίας καὶ τὸ σκότος ἐν πλείστη ἰποψία ποιούμενος καὶ τοὺς νεανίσκους τοὺς εἰσφοιτῶντας οὕτως δεῖ εἶναι καὶ ἄστως ἡλικίας ἔχοντας, καὶ ἀρχὴ ἦτις ἐστὶ ἢ τούτων ἐπιμελησομένη, . . . ὅτι ἡγήσατο τὸν καλῶς τραφέντα παῖδα ἄνδρα γενόμενον χρήσιμον ἔσσεσθαι τῇ πόλει· ὅταν δ' ἢ φύσις τοῦ ἀνθρώπου εὐθὺς ποιηρὰν ἀρχὴν λάβῃ τῆς παιδείας, ἐκ τῶν κακῶς τετραμμένων παίδων παραπλησίους ἡγήσατο πολίτας ἔσσεσθαι Τιμάρχῳ τουτωί. 2, 11—29.

927. σωφροσύνη. Iamb. Vit. Pyth. VIII. 41. ἐφεξῆς δὲ ἔλεγε περὶ σωφροσύνης, φάσκων, τὴν τῶν νεανίσκων ἡλικίαν πείραν τῆς φύσεως λαμβάνειν, καθ' ἣν καιρὸν ἀκμαζούσας ἔχουσι τὰς ἐπιθυμίας. εἶτα προετρέπετο θεωρεῖν ἄξιον, ὅτι μόνος τῶν ἀρετῶν ταύτης καὶ παῖδι καὶ παρθένῳ καὶ γυναικὶ καὶ τῇ τῶν πρεσβυτέρων τάξει, ἀντιποιεῖσθαι προσήκει, καὶ μάλιστα τοὺς νεωτέρους. Xen. (de Socrat.) Mem. III. 9. 4. σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς, καὶ τὸ τὰ αἰσχρὰ εἰδὸτα εὐλαβεῖσθαι, σοφὸν τε καὶ σώφρονα ἔκρινεν. Laert. de doctrina Platonis III. 90. τῆς τελείας ἀρετῆς εἶδη τέτταρα. ἐν μὲν, φρόνησις· ἄλλο, δικαιοσύνη· τρίτον, ἀνδρεία· τέταρτον, σωφροσύνη. τούτων ἢ μὲν φρόνησις, αἰτία τοῦ πράττειν ὀρθῶς τὰ πράγματα· ἢ δὲ δικαιοσύνη, τοῦ ἐν ταῖς κοινωνίαις καὶ τοῖς συναλλάγμασι δικαιοπραγεῖν· ἢ δὲ ἀνδρεία, τοῦ ἐν τοῖς κινδύνοις καὶ φοβεροῖς μὴ ἐξίστασθαι ποιεῖν, ἀλλὰ μένειν ἢ δὲ σωφροσύνη, τοῦ κρατεῖν τῶν ἐπιθυμιῶν, καὶ ὑπὸ μηδεμίας ἡδονῆς δουλοῦσθαι, ἀλλὰ κοσμίως ζῆν.

Ib. νεόμιστο, was had in respect. Cf. Heind. ad Plat. Gorg. §. 48.

928. This silence formed part of the severe system in which the pupils of Diogenes were brought up: κατεῖχον δὲ οἱ παῖδες πολλὰ ποιητῶν καὶ συγγραφέων, καὶ τῶν αὐτοῦ Διογένης. . . ἐν οἴκῳ τε εἰδίδασκε διακονεῖσθαι λιτῇ τροφῇ χρωμένους, καὶ ὕδωρ πίνοντας. ἐν χρῶ κουρίας τε καὶ ἀκαλλωπίστους εἰργάζετο, καὶ ἀχίτωνας καὶ ἀνποδήτους, καὶ σιωπηλοὺς, καθ' αὐτοὺς βλέποντας ἐν ταῖς ὁδοῖς. VI. 30.

929. βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως. So when the young Char-

τοὺς κωμήτας γυμνοὺς ἀθρούους, κεῖ κριμνώδη κατα-  
νίφοι.

930

mides (Plat. 159, b.) is asked for his definition of σωφροσύνη, it is said, τὸ μὲν πρῶτον ὄκει τε καὶ οὐ πάντῃ ἠθελεν ἀποκρίνασθαι· ἔπειτα μέντοι εἶπεν ὅτι οἱ δοκοῖ σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ ἡσυχῇ, ἐν τε ταῖς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰλλα πάνθ' ὡσαύτως ποιεῖν. Laert. VII. 22. (de Zenone). δεῖν τε ἔλεγε τοὺς νέους πάσῃ κοσμιότητι χρῆσθαι, καὶ πορεία, καὶ σχήματι, καὶ περιβολῇ. Demetrius ap. eund. V. 82. τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονεῖς αἰδεῖσθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτοὺς.

Ib. ἐς κιθαριστοῦ. On the grammatical construction, see nos in Eq. 1198. On the object and intention of this branch of ancient education many noble passages might be deduced from Plato's Republic; but my limits restrict me to the following: (Glaucon and Socrates discussing together the two great branches of Athenian education, gymnastics and music;—the first for the development of the bodily powers, the second for mental cultivation—Socrates observes,) τί δέ; ἂν αὖ γυμναστικῇ πολλὰ ποιῆ καὶ εὐωχῆται εὖ μάλα, μουσικῆς δὲ καὶ φιλοσοφίας μὴ ἄπτηται, οὐ πρῶτον μὲν εὖ ἰσχυῶν τὸ σῶμα φρονήματος τε καὶ θύμου ἐμπίπλαται καὶ ἀνδριέτερος γίγνεται αὐτὸς αὐτοῦ; Γλ. καὶ μάλα γε. Σωκ. τί δαί; ἐπειδὴν ἄλλο μηδὲν πράττει μηδὲ κοινωνῆ Μούσης μηδαμῇ, οὐκ εἶ τι καὶ ἐνῆν αὐτοῦ φιλομαθῆς ἐν τῇ ψυχῇ, ἄτε οὔτε μαθήματος γενόμενος οὐδὲν οὔτε ζητήματος, οὔτε λόγου μετέσχον οὔτε τῆς ἄλλης μουσικῆς, ἀσθενῆς τε καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἄτε οὐκ ἐγειρόμενος οὐδὲ τρεφόμενος οὐδὲ διακαθαίρομενος τῶν αἰσθήσεων αὐτοῦ; Γλ. οὕτως. Σωκ. μουσολόγος δὴ, οἶμαι, ὁ τοιοῦτος γίγνεται καὶ ἄμωσος, καὶ ἰπειθοῖ μὲν διὰ λόγων οὐδὲν ἔτι χρῆται, βία δὲ καὶ ἀγριότητι ὡς περ θηρίον πρὸς πάντα διαπράττεται, καὶ ἐν ἀμαθίᾳ καὶ σκαιότητι μετὰ ἀρρυθμίας τε καὶ ἀχαριστίας ζῆ. Γλ. παντάσῃσιν οὕτως ἔχει. Σωκ. ἐπὶ δὴ δὴ οὔτε τοῦτω, ὡς ἔοικε, δύο τέχνα θεὸν ἔγωγ' ἂν τινα φαίην δεδωκέναι τοῖς ἀνθρώποις μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδῆ καὶ τὸ φιλόσοφον, οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἴη ἢ πάρεργον, ἀλλ' ἐπ' ἐκείνω, ὅπως ἂν ἀλλήλοιον ξυναρμοσθῆτον ἐπιτεινομένο καὶ ἀνιμένο μέχρι τοῦ προσήκοντος. Γλ. καὶ γὰρ ἔοικεν. Σωκ. τὸν κάλλιστ' ἄρα μουσικῇ γυμναστικῇν κεραυνῶντα καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ' ἂν φαίμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον, πολλὸ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλλήλαις ξυμιστάντα. Γλ. εἰκότως γ', ὦ Σώκρατες. De Rep. III. 411, c.—412, a.

930. κωμήτης (κώμη). 1) One living in the country, as opposed to one living in a town. Xen. Anab. 4. 5, 24. 2) In a town, one who lives in the same quarter or street with others. Lysist. 5. πλήν ἢ γ' ἐμὴ κωμήτις ἦδ' ἐξέρχεται. Alciph. Ep. III. 19. τοὺς κωμήτας ἀναμένων ἐπικούρους. Ib. γυμνοὺς, vid. sup. 480.

1 M. Le Gron, who has translated the Republic and the Laws of Plato with great elegance and general fidelity, renders this passage: *il ne se sert plus de la voie de la persuasion pour venir à ses fins.*

<sup>m</sup> Cur si ce dernier en tire quelque avantage, ce n'est que par occasion.



εἶπ' αὖ προμαθεῖν ἄσμι' ἐδίδασκειν, τὸ μῆρὸ μὴ ξυνέ-  
χουτας,  
ἢ "Παλλάδα περσέπολιν δεινὰν" ἢ "Τηλέπορον τι  
βόαμα,"

Ib. κριμῶδης, (κρίμων, barley or wheat coarsely ground, εἶδος,) large flakes. Ib. κατανίφοι. Cf. nos in Acharn. 126.

931. προμαθεῖν=μαθεῖν. Cf. infr. 947. and Heind. ad Plat. Gorg. §. 99.

932. Translate: "either the song which commenced by celebrating Pallas the destroyer of cities," or "that which began with the praises of the far-reaching sound (τηλέπορον βόαμα) of the lyre."

Ib. Περσέπολις (πέρθω, πόλις). The beginning of this old strain (a composition of Lamprocles) has fortunately been preserved in two forms by the Scholiast. Its broad, massive, and sonorous diction presents a strong contrast to the lighter and more attenuated forms of speech, which it was the object of Euripides and the new school to introduce into lyric strains, and to which corresponding harmonies being set, no small mischief must have followed in a town, where music formed so large a branch of public education. But to the two forms in which this strain of the olden time has reached us.

1.

Παλλάδα ὁ περσέπολι κλήζω πολεμαδόκον ἄγνάν,  
Παῖδα Διὸς μεγάλου δαμάσιππον.

2.

Παλλάδα περσέπολι, δεινὰν θεὸν, ἐγρεκίδοιμον,  
ποτικλήζω, πολεμαδόκον, ἄγνάν  
παῖδα Διὸς μεγάλου δαμάσιππον. Cf. Blomf. Pers. p. 107.

Ib. τηλέπορον (πύρος) τι βόαμα λύρας. So the Scholiast. Ib. βόαμα (βοῶ). Aesch. Ag. 893.

<sup>n</sup> Some light may be thrown on this subject by an anecdote recorded of that philosopher, whom, whether rightly or wrongly, we have represented as having had so much influence on the early mind of Socrates. Nothing told in that anecdote is at variance with what Plato and Aristophanes alike declare as to the moral influences which particular metres and modes of music were apt to exert over the minds of their susceptible countrymen. Iamb. Vit. Pyth. c. 25. λέγεται δὲ καὶ . . . Πυθαγόρας μὲν σπονδειακῶ ποτὲ μῦλοι διὰ τοῦ αὐλητοῦ κατασβεῖσθαι τοῦ Ταυροουέντου μερικίου μεθύοντος τὴν λύσαν, νόκτωρ ἐπικωμάζοντος τῆ ἱρωμένη παρὰ τοῦ ἀντε-  
ρραστοῦ καὶ τὸν μυλῶνα ἐμπιπρῶνα μέλλοντος. ἐξήπτετο γὰρ καὶ ἀνεζωπυρεῖτο ὑπὸ τοῦ φρυγίου ἀλλήματος: ὃ δὴ κατέπαυσε τέχιστα ὁ Πυθαγόρας: ἐτύγχανε δὲ αὐτὸς ἀστρονομούμενος ἀπρὶς κοίτην εἰς τὸ σπονδειακὸν μεταβολὴν ὑπέθετο τῷ αὐλητῇ, δι' ἧς ἐμελλετὶ κατασταλὲν κοσμίως οἰκαδε ἀπηλλάγη τὸ μερικίον, πρὸ βραχέως μὴδ' ἐφ' ὅσον οὐδ' ἀνασχόμενον, μὴδ' ἀπλῶς ὑπομείναν νοθεσίας ἐπιβολὴν παρ' αὐτοῦ, πρὸς δὲ καὶ ἐμπλήκτως ἀποσκορακίσαν τὴν τοῦ Πυθαγόρου συντυχίαν. See further on the subject of the musical talents of Pythagoras, Athen. XIV. 632, b.

ο Aesch. Pers. 65. πετέρακεν μὲν ὁ περσέ | πτολις ἦδη βασιλείος | στρατὸς εἰς ἀντίπορον γεί | τονα χώραν.

ἐντειναμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν.  
εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψιεν τινα καμ-  
πήν,  
οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολοκάμπ-  
τους,

935

933. ἐντεινάμενοι τὴν ἁρμονίαν, harmonia utentes intensa et mascula, non vero molli et fracta. Kust. Perhaps the nearest English expression would be, "having set these songs to the harmony, which our fathers handed down." Plato in Protag. 326, a. ποιήματα μελοποιῶν εἰς τὰ κιθαρίσματα ἐντεινόντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἁρμονίας ἀναγκάζουσιν οἰκιοῦσθαι ταῖς ψυχαῖς τῶν παιδῶν. The word is also used of prose compositions brought into poetry. Plato, Phædon 60, d. ἐντεῖνας (sc. εἰς μέτρον) τοὺς τοῦ Δισώπου λόγους. Plut. in Solone 3. ὕστερον καὶ γνώμας ἐνέτεινε φιλοσόφους, καὶ τῶν πολιτικῶν πολλὰ συγκατέπεκε τοῖς ποιήμασιν. See also Lucian, II. 25.

Ib. ἦν οἱ πατέρες π. So Aeschylus, in allusion to his own melodies (Ran. 1295.), observes, that the old strains which he found so simply beautiful in the compositions of Phrynicus, he had transferred in all their beauty to his own dramas, making only such little changes, as should shew him to be not a mere blind guide of his predecessor, but yet not so entirely changing and emasculating the melodies of former days, as his contemporary Euripides had done.

934. βωμολοχεύσαιτ', Gl. φλυαρήσαι, should play the buffoon. Wieland, but I think without reason, considers the word as a term of the ancient school of music, for which no equivalent can now be given.

Ib. κάμπτειν καμπήν. Hesych. κάμπτειν, τὸ ἐν τῇ ᾠδῇ καμπὰς ποιεῖν. The opposite word to καμπή (flexio) in the Greek language was ἔκτασις: hence Plato 7 Leg. 795, e. ἄλλη δὲ (ἀρχήσεως sc.) εὐεξίας ἐλαφρότητός τε ἔνεκα καὶ κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν, τὸ προσήκον (i. e. προσηκόντως, ut decet) καμπῆς τε καὶ ἐκτάσεως καὶ ἀποδιδομένης ἐκάστοις αὐτοῖς αὐτῶν εὐρύθμου κινήσεως. Hence κάμπτειν καμπήν implies a corruption of the plain straightforward harmony by giving it various turns and inflexions. (Cf. sup. 326.) Phil. de Vit. Apoll. IV. 39. φῶδας ἔκαμπτεν, ὅποσας ὁ Νέρων ἐλύγισέ τε καὶ ἔστρεψε. carmina quæ et Nero cum varia inflexione vocis modulabatur.

Ib. In the old editions of Aristophanes there stands between the foregoing verse and 935, the following verse, which, on the authority of the best MSS. (MRV) is now omitted: αὐτὸς δείξας, ἐν ᾧ ἁρμονίας χιάζων (Democritum Clivium imitans) ἢ σιφνιάζων (Theoxenidem Siphniium imitans).

935. Ordo verborum: οἷας οἱ νῦν ταύτας τὰς δυσκολοκάμπτους τὰς κατὰ Φρῦνιν. ERN. "As for example, those difficult inflexions which our present men are so fond of making after the manner of Phrynis."

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.

ἐν παιδοτρίβου δὲ καθίζοντας τὸν μῆρον ἔδει προβαλέσθαι

Ib. κατὰ Φρόνιν. The writings of Plato, as well as of Aristophanes, are full of references to a great revolution which about this time was taking place in the national music of Athens, and which, by substituting, as has been already partly observed, a lighter and more effeminate style for the solemn and masculine one which had hitherto prevailed, was effecting a great corruption of the public manners. At the head of this school were the person in the text, Cinesias (Av. 1373-1408), Melanippides, and others. In a comic fragment of Pherecrates, preserved by Plutarch, Music is there made to complain of the injuries done her by this Lesbian songster.

Φρόνις δ' ἴδιον στρόβιλον ἐμβαλὼν τινα κάμπτων με καὶ στρέφων ὄλην διέφθορον.

Plutarch de Musica, p. 1141.

Ib. δυσκολοκάμπτους = δυσκόλως καμπτομένους, full of difficult inflexions. Pollux IV. 66. καὶ Φρόνιν δὲ τὸν Κάβωνος, μελεσι πολυκαμπέσι, τοῖς ὑπὸ τῶν κωμῶδων δυσκολοκάμπτοις κληθείσι, κεκρήσθαι λέγουσι. Kust. Wieland considers the καμπὴ δυσκολοκάμπτος of Aristophanes as equivalent to the στρόβιλος of Pherecrates, quoted in the preceding note; but all attempts to explain ancient music by modern, we have before observed (v. 326.), he deprecates as utterly useless.

936. ἐπετρίβετο τυπτόμενος πολλὰς sc. πληγὰς, he was punished with many blows, and those blows severely inflicted. (Xen. Anab. V. 8. 12. τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας (sc. πληγὰς) παΐσειεν. Aelian V. H. I. 12. c. 3. Ἐπαμεινώνδας ὅτε ἐτρώθη ἐν Μαντινείᾳ καιρίαν sc. πληγὴν.) This mode of dealing with their pupils by the ancient schoolmasters is not omitted by Plautus, in the description which he has borrowed in his Bacchides from this portion of our present drama.

Inde de hippodromo et palaestra ubi revenisses domum, cincticulo praecinctus in sella apud magistrum assideres: cum librum legeres, si unam peccavisses syllabam, fieret corium tam maculosum, quam est nutricis pallium.

937. ἐν παιδοτρίβου. Having explained from the writings of Plato some of the objects to be derived from the κιθαριστῆς, to whom the first branch of Athenian education was committed, we turn to the same writings for the best exposition of what was to be derived from the παιδοτρίβης, or him who had the formation of the bodily, as the κιθαριστῆς had of the intellectual, powers of the pupil. Καὶ δὴ τὰ γε κατὰ πάλην ἂ μὲν Ἀνταῖος ἢ Κερκύων ἐν τέχναις ἑαυτῶν ξυνεστήσαντο φιλονεικίας ἀχρήστου χάριν, ἢ πυγμῆν Ἐπειὸς ἢ Ἄμυκος, οὐδὲν χρή-

τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηνές· εἴτ' αὖ πάλιν αὖθις ἀνισταμένους συμψῆσαι, καὶ προνοεῖσθαι

εἶδωλον τοῖσιν ἐρασταῖσιν τῆς ἡβῆς μὴ καταλείπειν. 940 οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ράφανιδος,

οὐδ' ἂν ἄνηθον τῶν πρεσβυτέρων ἀρπάξειν οὐδὲ σέλινον,

σιμα ἐπὶ πολέμου κοινωσίαν ὄντα, οὐκ ἄξια λόγῳ κοσμεῖν· Ῥτὰ δὲ ἀπ' ὀρθῆς πάλης, ἀπ' αὐχένων καὶ χειρῶν καὶ πλευρῶν ἐξειλήσεως, μετὰ φιλονεικίας τε καὶ καταστάσεως διαπονούμενα μετ' εὐσχήμονος ῥώμης τε καὶ ὑγείας ἔνεκα, ταῦτ' εἰς πάντα ὄντα χρήσιμα οὐ παρεῖον, ἀλλὰ προστακτέον μαθηταῖς τε ἅμα καὶ τοῖς διδάξουσιν, ὅταν ἐνταῦθ' ὦμεν τῶν νόμων, τοῖς μὲν πάντα τὰ τοιαῦτα εὐμενῶς δωρεῖσθαι, τοῖς δὲ παραλαμβάνειν ἐν χάρισιν. Plat. 7 Legg. 796, a. b.

Ib. προβαλέσθαι τὸν μῆρον, (cf. Lysist. 988.) *prætentâ tunica, vel, prætentâ cingulo femora obtegere*. Br. Dobree compares Achill. Fab. 3. p. 167. ed. Salm. προβέβληται τὴν χεῖρα. Nicetas ap. Fabr. B. G. T. 6. p. 409, 2. τὸ ῥόπαλον προβαλλόμενος.

938. ἀπηνές. Gl. ἀναίσχυτον. ἀπαίδευτον.

939. συμψῆν, (ψάω,) to sweep together the sand of the wrestling-school, so that no image (εἶδωλον) of the youthful person (τῆς ἡβῆς) who had lately been flung to the ground, might remain for the eyes of admirers to gaze upon.

Ib. αὖ πάλιν αὖθις. Soph. Œd. Col. 1418. πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἄγοιμι ταῦτον εἰσάπαξ τρέσας: see Porson's Advv. p. 315.

941. ράφανις, a radish. Athen. II. 56, d. οὕτως κέκληται διὰ τὸ ῥαδῖως φαίνεσθαι. . . . Καλλίας δ' ἐπὶ τῆς ράφανιδος εἴρηκε τὴν ράφανον. περὶ γούν τῆς ἀρχαιότητος τῆς κωμῳδίας διεξῶν, φησὶν·

"Ἔννος, πύαρ, γογγυλίδες, ράφανοι, δρυπεπεῖς, ἐλατῆρες.

ὅτι δ' οὕτω τὰς ράφανιδας εἴρηκε, δῆλον Ἀριστοφάνη ποιεῖ περὶ τῆς τοιαύτης ἀρχαιότητος ἐν Δαναΐσι γράφων καὶ αὐτὸς καὶ λέγων

ὁ χορὸς δ' ὠρχεῖτ' ἂν ἐναψάμενος δάπιδας καὶ στρωματόδεσμα, διαμασχαλίσας αὐτὸν σχελίωσιν καὶ φύσκαϊς καὶ ράφανισιν.

Ib. κεφάλαιον τῆς ράφανιδος, *der Rettighkopf, radish-head*. Pass.

942. ἄνηθον, the herb dill.

Ib. σέλινον, celery.

Ῥ *Ea vero, quæ in ὀρθῇ πάλῃ fiunt, scilicet cervicis, manuum laterumque explicatio. ὀρθῆ, sc. ὀρθία πάλῃ s. ὀρθοπάλῃ, erat lucta, qua stantes et erecti certant, opposita ἀνακλινοπάλῃ, qua humi jacentes luctantur. Ast.*

οὐδ' ὄψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τὸ πόδ'  
ἐναλλάξ.

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνά-  
μεστα

καὶ Κηκείδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν ταῦτ'  
ἐστὶν ἐκεῖνα, 945

ἀμύλων παρόντων, ἐσθίουσ' ἐκάστοτε  
ἄνηθα καὶ σέλινα.

Eubulus ap. Athen. VIII. 347, c.

943. ὄψοφαγεῖν. *to be fish-eaters.* (For Socratic dicta on the ὄψον, cf. Xen. Mem. III. 14. Athen. V. 186, d.)

Ib. κιχλίζειν, *to be eaters of field-fares.* All the articles of food here mentioned were supposed to be stimulant and provocative, and hence unsuited to young constitutions, which rather require to be kept cool.

Ib. ἐναλλάξ, *cross-fashioned.*

944. Δῆπόλια (Δις, Πολιεὺς), a very ancient feast held at Athens in honour of the Ζεὺς Πολιεὺς, in whom, as in the Ζεὺς πατρώος, were incorporated all the rights and duties, which members of Phylæ, Phratræ, and ἡ Ἐθνεα were bound to pay to one another. See Creutzer II. 500. Hence, Διπολιώδη, *antiquated.*

Ib. τεττίγων ἀνάμεστα. Cf. nos in Equit. 1232.

945. Cecydes, according to the Scholiast, was an ancient dithyrambist, of no value in a poetical point of view. Κηκείδου ἀνάμεστα = *obsolete.*

Ib. Βουφόνια sc. ἱερά. Among the laws given by Triptolemus to the Athenians, three more especially remarkable were—"Reverence your elders—honour the gods by offerings of the first-fruits—hurt not the labouring beast;" i. e. the beast employed in agriculture. The first who offended against this latter command was a person named Thaulon, who, at the feast of the Ζεὺς Πολιεὺς, observing a steer eating the sacred πόπανον on the altar, took up an axe and slew the trespasser. The expiation feast (Βουφόνια), instituted for the purpose of atoning for this involuntary offence, it was found afterwards expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by females appointed for the office, for the purpose of sharpening the axe and knife, with which the slaughter was to be committed. One of these females having handed the axe to the proper functionary, the latter felled the beast

9 See on this subject Hase's "Ancient Greeks" (c. 14.), a little work which should be in the hands of every one, who wishes to see in a compendious form in what position classical literature now stands, subjected as it has been to the searching inquiries of recent German scholars.

ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμῇ παιδευσις ἔθρε-  
ψεν.

σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοις προδιδάσκεις ἐντετυ-  
λίχθαι.

ὥστε μ' ἀπάγχεσθ', ὅταν ὀρχεῖσθαι Παναθηναίους δέον  
αὐτοὺς

τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῆ τῆς Τριτογε-  
νείας.

and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water-bearers throw the guilt upon the sharpener of the axe and knife: the sharpener of the knife casts it upon the person delivering it to the feller of the beast: the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea. See Creuzer IV. 123-4.

Ib. ταῦτ' . . ἐκεῖνα. Cf. nos in Acharn. 41.

946. Μαραθωνομάχας. Laertius in his life of Solon (I. 55.), after observing upon the reductions made by that legislator in the rewards given to victors in the public games, adds as his reason that the money was better employed in the public maintenance and instruction of the sons of such as had fallen in battle: ὅθεν καὶ ἐξήλουν καλοὶ κάγαθοὶ γίνεσθαι κατὰ πόλεμον· ὡς Πολύζηλος, ὡς Κυναίγειρος, ὡς Καλλιμάχος, ὡς σύμπαντες οἱ Μαραθωνομάχοι.

Ib. ἡμῇ παιδευσις. Compare the language of Æschylus "in Raris," when he explains the moral effect which his two plays, the Persæ and the Sept. c. Thebas, were calculated to produce.

947. εὐθὺς ἐν ἱματίῳ. "It was not till after the increase of luxury in Athens, that they began to dress young boys in the himation." Müller's Dorians II. 283. Ib. προδιδάσκεις = διδάσκεις.

Ib. ἐντυλίσσω (τυλίσσω), *to enfold, to wrap up.*

948. ἀπάγχεσθαι, *disrupti ira.* ERN. ἀπάγχειν, Dawes. "Merito a Dawesio, sedulo illo quidem, sed tamen sæpe male sedulo consuetudinis Atticorum poetarum observatore, Br. discessit." HERM.

949. τῆς κωλῆς, *den Bauch, the belly.* Welck. The verse alludes to a procession in the Panathenæic festival, in which it was customary for the young men of Athens to walk (Thucyd. VI. 56.) with their spears and shields, and, as the text intimates, to perform a military dance, armed with the same weapons. In the olden times,

πρὸς ταῦτ', ὃ μείρακιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον  
 αἰροῦ' 950  
 κάπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι  
 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κὰν σκώπητι τίς σε, φλέ-  
 γεσθαι·  
 καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσ-  
 ιούσιν,

according to Wieland, it had been the custom to protect the breast only with the shield: in the days of Aristophanes, let it suffice to say, that the shield was applied also to the covering of the lower parts.

Ib. Τριτογενείας. To the illustrations of this word given in a former play (Eq. 1152.) add the following:

Πάλλας Τριτογενεῖ, ἄνασσ' Ἀθηναῖ,  
 ὄρθου τήνδε πόλιν τε καὶ πολίτας,  
 ἅτερ ἄλλων καὶ στάσεων  
 καὶ θανάτων ἄρων, σύ τε καὶ Πατήρ.  
 Athen. XV. 694, c.

Ib. ἀμελεῖν τῆς Τριτογενείας, to do dishonour to Minerva.

950. πρὸς ταῦτα, wherefore. Cf. nos in Acharn. 603.

951. μισεῖν ἀγορὰν. A hatred, which the strains of Euripides had no more tended to inspire than the instructions of Adicæologus, (cf. infr. 1008.) Hence the indignant and sarcastic language of his opponent in the Frogs:

σκέψαι τοίνυν, οἷους αὐτοὺς παρ' ἐμοῦ παρεδέξατο πρῶτον,  
 εἰ γενναίους καὶ τετραπήχεις, καὶ μὴ διαδρασιπολίτας,  
 μηδ' ἀγοραλοὺς μηδὲ κοβύλους, ὥσπερ νῦν, μηδὲ πανούργους.

1011-7.

952. αἰσχροῖς αἰσχύνεσθαι. Cf. infr. 978. 1030.

Ib. φλέγεσθαι. Gl. Cod. C. ἐντρέπεσθαι. I. ἐρυθριᾶν. Ern. exca-  
 descere, ira incendi.

953. θάκων. Xen. Cyrop. p. 502. ἐπαιδεύθη δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις, οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις, καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπέκειν. ("So was the manner of the nation, that the masters, when they read their lectures, sat, and the scholars stood: which honorary custom continued to the death of Gamaliel the Elder,—and then so far ceased, that the scholar sat, when their masters sat. Hence is that passage:—"from that time that old Rabban Gamaliel died, the honour of the law perished, and purity and Pharisaism died." Where the Gloss, from Megillah, writes thus: "Before his death, health was in the world, and they learned the law, standing; but when he

καὶ μὴ περὶ τοὺς σαντοῦ γονέας σκαιουργεῖν, ἄλλο τε  
 μηδὲν  
 αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀνα-  
 πλάττειν· 955

was dead, sickness came down into the world, and they were compelled to learn the law, sitting." Lightfoot XI. 203.)

Ib. τοῖς πρεσβυτέροις. In one of the bitterest of prophetic denunciations pronounced upon Jerusalem, and as a proof of the utter corruption into which she had fallen, it is said,

And the people shall be oppressed, one man by another:  
 And every man shall behave insolently towards his neighbour;  
 The boy towards the old man, and the base towards the honour-  
 able.

Lowth's Isaiah III. 5.

Ib. θάκων . . . ὑπανίστασθαι. Xen. Sympos. IV. 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων, καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι. Id. in Hierone VII. 2. ὅπως . . . ὑπανιστῶνται ἀπὸ τῶν θάκων, ὁδῶν τε παραχωρῶσι. Hence the compliments assigned by Lucian to his philosopher Demonax, and by Laertius to Xenocrates. Lucian V. 253. καὶ τοσοῦτον ἔρωτα ἔσχον πρὸς αὐτὸν . . . ὥστε παριόντι ὑπεξανίστασθαι μὲν τοὺς ἄρχοντας, κ. τ. λ. Laert. IV. 6. καὶ εἶποτε μέλλοι ἐς ἄστυ ἀνίεσαι, φασὶ τοὺς θορυβώδεϊς πάντας καὶ προυνίκους ὑποστέλλειν αὐτοῦ τῆ παρῶδα. For a contrary practice among the Gymnosophists, see Life of Apollonius III. 27.

954. σκαιουργεῖν (σκαῖς, ἔργον) Rav. κακοεργεῖν Br.

955. Αἰδοῦς τᾶγαλμ'. Had the poet here also a suspicious passage of Euripides (preserved by Clemens of Alexandria Strom. VI. p. 621, h.) in his mind—

Αἰδοῦς δὲ καὶ τὸς δυσκρίτως ἔχω πέρι·  
 καὶ δεῖ γὰρ αὐτῆς κἄστιν οὐ κακὸν μέγα.?

It is less easy to answer this, than to furnish examples of similar expression. Plato in Phædr. 252, d. τὸν τε οὖν ἔρωτα τῶν καλῶν πρὸς τρόπον ἐκλέγεται ἕκαστος, καὶ ὡς θεὸν αὐτὸν ἐκείνον ὄντα ἑαυτῷ, οἷον ἄγαλμα τεκταίνεται τε καὶ κατακοσμεῖ. Xen. de Agesilao XI. 7. καὶ τοῦ μὲν σώματος εἰκόνα στήσασθαι ἀπέσχετο, πολλῶν αὐτῷ τοῦτο δωρεῖσθαι θελώντων, τῆς δὲ ψυχῆς οὐδέποτε ἐπαύετο μνημεῖα διαπονούμενος· ἠγοῦμενος τὸ μὲν ἀνδριαντοποιῶν, τὸ δὲ αὐτοῦ ἔργον εἶναι. Idem in Sympos. IV. 21. ἔχω εἶδωλον αὐτοῦ ἐν τῇ ψυχῇ. Dem. 780, 21. καὶ δίκης γε καὶ εὐνομίας καὶ αἰδοῦς εἰσι πᾶσιν ἀνθρώποις βωμοὶ, οἱ μὲν κάλλιστοι καὶ ἀγιώτατοι ἐν αὐτῇ τῇ ψυχῇ ἐκάστου καὶ τῇ φύσει, οἱ δὲ καὶ κοινῇ τοῖς πᾶσι τιμᾶν ἰδρυμένοι.

Ib. αἰδοῦς. Lycon ap. Laert. V. 65. ἔφασκε γὰρ δεῖν παρεξέυχθαι τοῖς παισὶ τὴν αἰδῶ καὶ φιλοτιμίαν, ὡς τοῖς ἵπποις μύσπα καὶ χαλινόν.

Ib. ἀναπλάττειν. Dobree refers to Herodot. VIII. 109, 62. Plat.

μηδ' εἰς ὄρχηστρίδος εἰσάπτειν, ἵνα μὴ πρὸς ταῦτα  
κεχηνῶς,  
μήλω βληθεῖς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀποθραν-  
σθῆς·  
μηδ' ἀντειπεῖν τῷ πατρὶ μηδὲν, μηδ' Ἰαπετὸν καλέ-  
σαντα  
μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφῆθης.

1 Alcib. 121. d. Alexis ap. Athen. XIII. 568, a. Philemon Stob. XCVII. p. 538. 53. Diodor. XVI. 33. ἀναπλήσειν Bek. Rav. (and by this reading a learned correspondent also abides: referring to Plat. Symp. §. 44. and translating, *to fill up the image of modesty.*)

956. εἰς ὄρχηστρίδος sc. οἶκον. Isoc. 149, c. τοιγαροῦν οὐκ ἐν τοῖς σκιραφείοις οἱ νεώτεροι διέτριβον, οὐδ' ἐν ταῖς αὐλητρίσιν, οὐδ' ἐν τοῖς τοιούτοις συλλόγοις ἐν οἷς νῦν δημερεύουσιν· ἀλλ' ἐν τοῖς ἐπιτηδεύμασιν ἔμμενον ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ζηλοῦντες τοὺς ἐν τοῖτοις πρωτεύοντας.

Ib. εἰσάπτειν for εἰσαίσειν, *irruere, insilire, irrumper.*

957. μήλω βληθείς. Bergler compares Virg. Ecl. III. 64. Malo me Galatea petit lasciva puella. Theoc. VI. 6. 1. Plato ap. Laert. III. 32.

τῷ μῆλω βάλλω σε· σὺ δ' εἰ μὲν ἐκούσα φιλεῖς με,  
δεξαμένη κ. τ. λ.

Ib. ἀποθρανσθῆς. Gl. ἀποπέσης. Cf. Vesp. 1050.

957. εὐκλεία. Aesch. Suppl. 952. Sept. c. T. 667. Choeph. 344. Eum. 827.

958. Ἰαπετός. The brother of Cronus naturally stands for the same image as Cronus; viz. something extremely old, and effete.

959. μνησικακῆσαι (μνησθαι, κακός) *to reproach with*, sc. τὴν ἡλικίαν, *his old age*. Herodot. VIII. 29. Plat. 4 Leg. 706, a. Arist. Pl. 1146. μὴ μνησικακῆσαι, εἰ σὺ Φυλὴν κατέλαβες. Frequent in the political writings of the ancients. Aesch. 51, 41. Ἀρχίνου καὶ Θρασυβούλου... τὸ μὴ μνησικακῆσαι πρὸς ἀλλήλους ἔνορκον ἡμῖν καταστησάντων. 83, 37. νῦν δὲ ἐκεῖνοι μὲν μεγάλων κακῶν συμβάντων ἔσωσαν τὴν πόλιν τὸ κάλλιστον ἐκ παιδείας ῥῆμα φθεγγόμενοι, μὴ μνησικακῆσαι. Andoc. 12, 17. "καὶ οὐ μνησικακῆσω τῶν πολιτῶν οὐδενὶ πλὴν τῶν τριάκοντα καὶ τῶν ἑνδεκα." Dem. 195, 8. 257, 15. 258, 11. 259, 8. 685, 9. Isoc. 299, b. 335, e. 371, c. 375, e. Lys. 151, 5. Xen. Hell. II. 4. 43.

Ib. νεοττοτροφῆω, Att. for νεοσσοτροφῆω (τ νεοττὸν, τρέφω).

τ Laert. de Platone III. 5. λέγεται δ' ὅτι Σωκράτης ἄναρ εἶδεν κύκνου νεοττὸν ἐν τοῖς γόνασιν ἔχειν, ἃν καὶ παραχρήμα πτεροφύσαντα ἀναπτήναι, ἢδὲ κλάζαντα· καὶ μεθ' ἡμέραν Πλάτων αὐτῷ συστήναι· τὸν δὲ, τοῦτον εἰπεῖν εἶναι τὸν ὄρνιν.

ΑΔ. εἰ ταῦτ', ὧ μειράκιον, πείσει τούτῳ, νῆ τὸν Διό-  
νυσον 960  
τοῖς Ἰπποκράτους υἱέσιν εἴξεις, καὶ σε καλοῦσι βλιτο-  
μάμμαν.  
ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις  
διατρίβεις,  
οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἰά-  
περ οἱ νῦν,  
οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξπι-  
τρίπτου·

961. Cf. Arist. Thes. 273. These sons of Hippocrates—prover-  
bial for their *hoggishness*—(hence the paranomasia between *ύν* and  
*υἱέσιν*)—came also under the poet's lash in his *Γεωργοὶ* and his *Τριτά-  
λης*. See Frag. ap. Dind. 177, c. 469, b. Ruhnken ad Tim. Schol.  
οὔτοι εἰσι Τελέσιππος, Δημοφῶν, Περικλῆς, διαβαλλόμενοι εἰς ὑδῖαν. Καὶ  
Εὐπολῆς φησιν ἐν Δήμοις· Ἰπποκράτεος τε παῖδες ἐμβόλιμοί τινες | βλι-  
χρτὰ τέκεια κούδαμῶς τρόπου τοῦμοῦ.

Ib. καλοῦσι. Attic future for καλέσουσι.

Ib. βλιτομάμμαν (βλίτον, *the herb orach*, a herb which has little or  
no taste in it, Plin. XX. 93. and μάμμας, *mammay*), *dolt, noodle*.

Ib. εἰ . . πείσει, εἴξεις. For construction, cf. nos in Ach. 509.

962. ἀλλ' οὖν . . γε. Porson compares, inter alia, Arist. Vesp.  
1129. 1190. Soph. Electr. 233. 1035.

Ib. λιπαρός καὶ εὐανθῆς, *glänzend und blühend*. WIEL. "Nitidus et  
colore vivido vegetoque præditus; quales esse solebant illi, qui in  
gymnasiis et palæstris sese exercebant." *Kust.*

963. στωμύλλων (cf. Ach. 429. Equit. 1372. Pac. 998. Thes.  
1073. Ran. 92.), *chattering*, τριβολεκτράπελα, *revolting satirical  
speeches and jeerings*.

Ib. τριβολεκτράπελος (τριβόλος, ἐκτράπελος). τριβόλος (βάλλω, βέλος),  
as τριβελῆς, *three-pointed*. subst. ὁ τριβόλος. 1) An iron point, to stick  
in the heels, a foot-trap: 2) a water-plant, so called from its prickly  
form: 3) that witticism which in epigrams is still called *the point*.  
See Pass. in voc. ἐκτράπελος (ἐκτρέπω), *deviating from, unusual, revolt-  
ing, monstrous*: applied particularly to children, of quick and unna-  
tural growth.

964. ἐλκόμενος = ἔλκων, *in jus trahens*.

Ib. πραγματίου, *a paltry, pettyfogging suit*.

Ib. γλισχραντιλογεξπίτριπτος (ῆ γλισχρός, ἀντιλογία, ἐξεπίτριπτος),

τ Laert. de Socrate II. 30. Ὅρων δ' Εὐκλείδην ἐσπουδακτὰ περὶ τοὺς ἐριστικοὺς  
λόγους, ἢ Εὐκλείδην, ἔφη, σοφισταῖς μὲν δυνήσῃ χρῆσθαι, ἀνθρώποις δὲ οὐδαμῶς.  
ἄχρηστον γὰρ ἔετο εἶναι τὴν περὶ ταῦτα γλισχρολογίαν (sic H. Steph.).

ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις ἀπο-  
θρέξει 965

"a suit which, being doubtful and slippery, may, by the arts and calumnies of the opposing party, easily ruin a person." SCHUTZ. Wer wider den Gegner "im Bettelhalunkenprozesse" ficht. WOLF. Ein Rechtssächlein zähbalkasbalgendes Handels. Voss.

965. Ἀκαδήμεια ("de Academia Blomf. Class. Journal, No. XI. p. 123. Vide ibid. XXII. p. 221. Adde Alexin Athenæi XI. 610, c. Maltby, Thes. p. 1122. Ἀκαδημιάκος Epigr. Aristocreonit. Plut. XI. p. 1033, c." DOBREE), a place on the Cephissus, afterwards a Gymnasium, which Cimon beautified with plantings of plane and olive-trees, with pleasure-walks and fountains. Here was an altar to the Muses, with statues of the Graces by Speusippus, a sanctuary of Minerva, an altar of Prometheus (the light-bringing), of Cupid, of Hercules, and others. Here Plato, who possessed a country-seat in the neighbourhood, gave his instructions; and after him, all his followers. Long was the silent sanctuary of Philosophy observed and spared, even by foes; till Sylla caused its beautiful row of planes to be cut down, and converted into machines for war. The Academy however was repaired, and flourished till the time of Julian. See Real-Encyclopædie in voc.

Ib. ταῖς μορίαις, the sacred olives. (Cf. Lysiam 108, 26. 38. 109, 3, 10. 110, 44. Soph. CEd. Col. 705.) According to the mythical tales of antiquity, the first olive-tree was planted in Attica by Minerva herself, after her victory over Neptune; the place selected for the purpose being the temple of Minerva Polias in the Acropolis. From this original olive-tree was derived that which stood near the altar of Minerva in the Academy, and from the twelve layers, which, according to some (Suidas in voc. ὁ μορία), had gone to form the latter, were derived all the olive-trees planted in Attica, more particularly those on the banks of the Cephissus. (See Kruse's Hellas II. 45. "All the Athenian olives were thus conceived to be the

t Who can see the word Academy naturalized in so many languages of modern Europe, without a feeling of surprise at the remote age from which the word dates, Academus, its origin, being coeval with the Helen of the Trojan war? As Castor and Pollux were in pursuit of this fair fugitive, they drew towards Athens, where Academus informed them that the sister of whom they were in search was concealed at Aphidnæ. Much honour was, in consequence of this information, shewn to Academus by the Tyndaridæ during his life; and long after his death, so grateful a remembrance of his conduct was entertained by the Lacedæmonians, that in their frequent irruptions into Attica, no injury was allowed to be done to the possessions of this favoured person.

v "Some fanciful etymologies of the term μορία have been assigned (Schol. Nub. 1002.). The word seems to me to contain an allusion to their supposed origin: it is an historical expression of the partition of these olives from the one stock in the Erechtheum. μορία ἐλάια is olea paritativa. The word itself (from μείρω, μέρος, &c.) still survives in its compound συμμορία, a class." WORDSWORTH.

στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος ἡλικιώτου,  
μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολούσης,  
ἦρος ἐν ᾧρα χαίρων, ὅποταν πλάτανος πτελέα ψιθυρίζῃ.

offspring of one sacred parent: they were the offspring of the Will of Minerva; the sanctity of the parent serving to protect its offspring. Of the parents' sanctity, proofs, even historical, were offered, and as willingly accepted by the Athenians. This original olive-tree was burnt to the ground by the Persians, when they took the Acropolis: its site was subsequently visited on the same day; the tree was then found to have shot forth fresh sprouts two cubits in height." (Wordsworth's Attica, p. 136.)

Ib. ἀποθρέξει. Schneider translates; *wirst im Laufen eine Partie machen*, i. e. *make a running-match*. A foot-race, and almost a football, in such a place may at first perhaps startle the reader; but it must be remembered that at the time "the Clouds" was exhibited, the Academy was a place devoted to bodily, not to mental amusements. The Genius of Plato had yet to sanctify it as the abode of intellectual attainments.

966. καλάμῳ λευκῷ, the white calamus. "Non intelligitur calamus odoratus, vel aromaticus, Indicus aut Syriacus, sed vulgare genus calami in ipsa Attica crescens." SCHUTZ.

967. σμίλαξ, also σμίλος, μίλαξ and μίλος, prop. a yew-tree. "Hic intelligitur herba coronaria, similis u hederæ, quæ et nicophoros dicitur." ERN. Eurip. in Bacch. 108. βρύετε βρύετε χλοηρῆ μίλακι καλλιάρπῳ. 701. ἐπὶ δ' ἔθεντο κισσίνους | στεφάνους δρυός τε, μίλακος τ' ἀνθεσφόρου.

Ib. ἀπραγμοσύνης (ὄζων), to live in the odour of ἀπραγμοσύνη at Athens, must have been almost as fortunate as dying in the odour of sanctity in the papal church.

Ib. λεύκη, the white poplar.

Ib. φυλλοβολεῖν (φύλλον, βάλλω), to shed the leaf; (sometimes to strew with leaves. Hence the Pythagorean precept: ἀθλεῖν, νικᾶν δὲ μὴ ὡς δέον τοὺς μὲν πόνοους ὑπομένειν, τοὺς δ' ἐκ τοῦ νικᾶν φθόνους φεύγειν. συμβαίνει γὰρ καὶ ἄλλως μὴδ' εὐαγεῖς εἶναι τοὺς νικῶντας καὶ φυλλοβολομένους.)

968. πλάτανος (πλάτος, πλατὺς, on account of the breadth of its leaves), the plane-tree. Brucker, describing the academy of Plato (I. 643.), adds, "Magnam vero loco jucunditatem faciebant platani excelsæ cubitorum triginta sex, quas laudat Plinius." These are not

u "Folio coronant smilacis et hederæ, corymbique earum obtinent principatum." Plinius l. 21.

ἦν ταῦτα ποιῆς ἀγὼ φράζω,  
καὶ πρὸς τούτοις προσέχης τὸν νοῦν, 970  
ἔξεις αἰεὶ στῆθος λιπαρὸν,  
χροιὰν λαμπρὰν, ὤμους μεγάλους,

the only planes of which philosophic readers have a grateful remembrance. It is under the joint shade of a lofty tree of this description and the *viteæ*, (ἡ τε γὰρ πλάτανος αὐτῆ μαλ' ἀμφιλαφῆς τε καὶ ὑψηλῆ, τοῦ τε ἄγρου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν ἔχει τῆν ἀνθῆς, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον,) that the celebrated Platonic dialogue, the Phædrus, as we have already observed, took place. See also Apollon. Vit. VII. xi.

Ib. *πελέα*, elm or maple. Il. VI. 419. XXI. 242. 350. Hes. Op. 433. It is not perhaps in the best possible taste to withdraw the reader's mind from the poetry of Aristophanes, beautiful as it here is, to the mendacities of such men as Apollonius and Philostratus, but the \*text presents an opportunity for so doing which will not occur again, and we must therefore take advantage of it. For the marvels which Apollonius had witnessed among his Brachman or Indian philosophers, we must be content to refer the reader to the Life of that veracious person (III. 28); his Gymnosophists, or naked philosophers, he found less provided, and also not a little jealous of their Indian brethren on that score; but they too had their wonders, and accordingly Thespasion, their chief, calls his attention to a *speaking elm*: ὅτι δ' οὐκ ἀδυνατοῦμεν σοφίζεσθαι, τὸ δείνα, ἔφη, δένδρον, πελέα δὲ ἦν, τρίτον ἀπ' ἐκείνου, ὑφ' ᾧ διελέγοντο, προσεῖπε τὸν σοφὸν Ἀπολλώνιον. καὶ προσεῖπε μὲν αὐτὸν, ὡς ἐκελεύσθη τὸ δένδρον ἢ φωνῆ δ' ἦν ἑναρθρὸς τε καὶ θήλυς. (VI. 10.) (That Apollonius, in this as in other instances, most probably copied from Pythagoras, the great object of his admiration and imitation, cf. sup. 589).

Ib. *ψιθυρίζειν*, said of the gentle noise (Theoc. I. 1. ἀδύ τι τὸ ψιθυρίσμα), or whisper, which a breeze or moderate wind makes. *πελέα ψιθυρίζειν*. Iamb. Vit. Pyth. XIII. 61. εἰς τὸ οὐδ' προσψιθυρίσας τῷ ταύρῳ.

970. πρὸς τούτοις . . . προσέχης. Plat. Protag. 324, a. οὐδεὶς γὰρ κολάζει τοὺς ἀδικούντας πρὸς τούτῳ τὸν νοῦν ἔχων καὶ τούτου ἔνεκα ὅτι ἠδίκησεν.

971. *στήθος λιπαρὸν*, *pingue*, *crassum pectus*. Dind.

972. *λαμπρὰν* Br. "λέικην, quod a Rav. edidit Inv., glossema est vulg. et exquisitionis lectionis λαμπρὰν." Dind. *λευκὸς*, *fair*, is a word more applied to the female sex. Lucian VII. 131. τὸ χρώμα . . . οὐ μέλας

\* That that text was the most effective place for holding up to eternal ridicule *charlatanerie* of any kind, seems to have instinctively, as it were, occurred to the mind of a father of the Church, when speaking of this Apollonius, and his panegyrist Hierocles:—"quasi ægre ferret, quod illam rem non Aristophanes aliquis aut Aristarchus commentatus sit." Lactantius Instit. V. 2.

γλώττων βαιάν·  
ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης,  
πρῶτα μὲν ἔξεις χροιὰν ὠχρὰν,  
ὤμους μικροὺς, στῆθος λεπτὸν, 975  
γλώτταν μεγάλην, καὶ σ' ἀναπέσει

οὐδὲ λευκὸς (τὸ μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσείκειν). Cf. Eccl. 387. Xen. Econ. X. 2. Ages. I. 28. Mem. II. 1. 22.

974. *ἐπιτηδεύης*. Ran. 1069. (Æschyl. de Eurip.) εἴτ' αὖ λαλιὰν ἐπιτηδεύσαι καὶ στωμυλίαν ἐδίδαξας. Neither the verb nor its corresponding substantive is found again in the Aristophanic writings, but in those of Plato and Xenophon both abound. Add from Laert. de Plat. III. 103. εὐνομία διαίρεται εἰς τρία· ἐν μὲν . . . τρίτον δὲ, εἰν, μὴ ὄντων τῶν νόμων, κατὰ ἔθῃ καὶ ἐπιτηδεύματα χρηστῶς πολιτεύονται.

977. *καὶ σ' ἀναπέσει*. And who so fit for the purpose as one with whom Persuasion ranked nearly as a divinity? (Arist. de Eurip. Ran. 1387.) And what Persuasion? Not the honourable one, which endeavours to work worthy purposes in ingenuous minds, but that specious and outwardly adorned persuasion, which, when laid in the balance of truth and wisdom, is found to be light and trifling, without weight of wisdom or dignity of purpose. See the scene in Ranæ (1388—1392.), where, after the manner of the Old Comedy, this idea is brought before the spectators in a bodily shape.

978-9. And is this criminality also to be charged to the writings of Euripides? His surviving dramas would certainly justify no such declaration, and for the honour of a poet from whose writings all men of any pretension to scholarship have derived such intense delight, let us venture to surmise boldly, that of those which have not reached us, none would have entirely subjected him to such a reproach as the text here intimates. No: such depth of moral guilt must be chargeable on the professors of the Sophistic art generally, not on the writings of Euripides individually. That some dangerous opinions, however, on the distinction between the *honourable* and the *base* had escaped the pen of the latter, is evident, first, from the direct taunt thrown out against him in that play which we have subjected to so much examination, for the purpose of establishing an identity between the tragic poet and Adicæologus; second, from a fragment preserved in Stobæus; and last not least, from a dramatised anecdote of the courtesan Lais, which no doubt spoke the popular feeling respecting the moral aberrations of Euripides on this subject. I subjoin them in their order:

(Ran. 1471.)

τί δ' αἰσχρὸν, ἦν μὴ τοῖσι θεωμένοις δοκῆ;

τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγεῖσθαι,  
τὸ καλὸν δ' αἰσχρὸν  
καὶ πρὸς τούτοις τῆς Ἀντιμάχου  
καταπυγούνης ἀναπλήσει.

980

(Fr. ap. Stob. XXIX. p. 200.)

οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.

(Athen. XIII. 582, c. d.)

Λαῖδα λέγουσι τὴν Κορινθίαν ποτὲ  
Εὐριπίδην ἰδοῦσαν ἐν κήρῳ τινὶ  
πινακίδα καὶ γραφεῖον ἐξηρημένον  
ἔχοντ', "Ἀπόκριναι, φησὶν, ὃ ποιητὰ μοι,  
τί βουλόμενος ἔγραψας ἐν τραγῳδίᾳ,  
"Ἐρρ' αἰσχροποιέ;" καταπλαγείς δ' Εὐριπίδης  
τὴν τάλμαν αὐτῆς, "Καὶ γὰρ, ἔφη, τίς εἰ γύναι;  
οὐκ αἰσχροποιός;" ἢ δὲ γελάσασ' ἀπεκρίθη  
"Τί δ' αἰσχρὸν, εἰ μὴ τοῖσι χρωμένοις δοκεῖ;"

From whom these tenets of Euripides most probably derived their origin, has been intimated in a preceding note (870.). Whether to the same baneful dogmata of Archelaus, almost necessarily connected as they are with a disbelief in the existence of heavenly powers, we are also to look for those atheistic opinions, which throughout this play are ascribed jointly to Euripides and Socrates, can now be only matter of conjecture.

981. καταπυγούνης. Suid.: ἀντι τοῦ μαλακίας, dissolute effeminacy.

Ib. ἀναπλήσει, "futurum passivi est, quod grammatici medium vocant." HERM.

γ As the bulky volumes of Brucker cannot be presumed to be in the hands of many students, I transcribe his observations on the subject. The extract is somewhat of the longest; but can any extract be too long, which brings us nearer to the early days of two such men as Euripides and Socrates, and allows the advocates of Aristophanes greater freedom of conjecture as to what might have been the opinions of the pupils of such a teacher at the time, or not long before, "the Clouds" was exhibited? But to come to our quotation. "Pessimè ob hoc dogma audit Archelaus, et impietatis patronum agisse accusatur. Neque tamen solius Archelai fuit, sed et toti scepticorum cohorti placuit: cumque sanum quoque sensum possit ferre, ut scilicet id tantum neget, justi et turpis naturam non in essentiis rerum antecedenter ad legem (quemadmodum hac de re locuti sunt scholastici doctores) sitam esse, sed recurrendum ad legislatoris voluntatem, qui rebus naturalibus moralitatem addidit; qua ratione recentissimo tempore Puffendorffii sequaces hac de re disseruerunt; difficile est, de mente Archelai certum definire, eumque vel damnare, vel absolvere. Quantum tamen conjecturis assequi licet, ad Deum boni et honesti auctorem non respexisse videtur Archelaus, qui numen vel plane neglexisse, vel e rerum tamen humanarum sphaera proscripsisse videtur. Certe legum, artium, et civitatum instituta ab hominibus e terra cum reliquis animalibus natis et ab iis postea discretis introducta statuisse, diserte ei tribuunt philosophumena. Quod, quantum ad atheismi impietatem constituendam vel augendam momentum habeat, et ad afficiendam sententiae hujus auctoribus et patronis atheismi maculam sufficiat, hujus loci non est expendere, sed ad specialem atheismi historiam pertinet." I. 521.

ΧΟ. ὃ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν,  
ὡς ἰδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.  
εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τὸτ' ἐπὶ τῶν προ-  
τέρων.

πρὸς οὖν τὰδ', ὃ κομψοπρεπῆ μούσων ἔχων, . 985  
δεῖ σε λέγειν τι καινὸν, ὡς εὐδοκίμηκεν ἀνὴρ.  
δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν,

982. Captivated with the noble strain which has just sounded in their ears, the Chorus throw aside that apparent leaning to the worse cause, which dramatic necessity has hitherto laid upon them, and resume henceforth their proper moral function. The transition, indeed, is not made without a smile upon their lips, as the more than dithyrambic boldness of language, in which their admiration is conveyed, sufficiently testifies.

Ib. καλλίπυργον σοφίαν ἐπασκῶν. *O sapientiae excelsae et inclytae cultor.* BR. If we wanted to know who is meant by the antagonist of Adicæologus in the present drama, these three words would, I think, suffice to advertise us. For to whom but Æschylus does Aristophanes allow of complete wisdom (σοφίαν), as well in the knowledge (cf. sup. 502.) as in the application (Ran. 1409.) of his art; that wisdom being equally evinced by the extreme beauty of his melic strains (sup. 933.), the grandeur of his moral sentiments, and the general sublimity of his diction (καλλίπυργον)? If I exceed the sober bounds of etymology in giving so enlarged an innate sense to a compound word, which in its outer form bears every token of a comic stamp, I am sure I do not exceed those feelings of reverence, which, even with a smile upon his lips, Aristophanes ever felt and expressed towards the muse of Æschylus. It may be added, that the second term in the compound form καλλίπυργον is again selected by our poet as the proper one for expressing his sense of the lofty diction of Æschylus:

ἀλλ' ὃ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνὰ  
καὶ κομήσας τραγικὸν λῆρον κ. τ. λ. Ran. 1003.

984. Sic Bek. Dind. εὐδαίμονες δ' ἦσαν ἄρ' | οἱ ζῶντες τὸθ', ἠνίκ' ἦς |  
τῶν προτέρων. HERM. εὐδαίμονες ἄρ' ἦσαν οἱ | τότε ζῶντες, ἠνίκ' ἦς, |  
τῶν προτέρων. BR.

985. κομψοπρεπῆς (πρίπω), of demeanour at once elegant and subtle.

986. εὐδοκίμηκεν ἀνὴρ. Are we to gather from this, that much applause had attended the foregoing speech? or that the author had calculated on such a result? That the discerning few would applaud most liberally, there can be no doubt: but can the same be safely predicated of the many?



ἔπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις.

ΑΔ. καὶ μὴν πάλαι γ' ἐπνιγόμεν τὰ σπλάγχνα, κάπε-  
θύμου

ἅπαντα ταῦτ' ἐναντίας γνώμασι συνταράξαι. 990

ἐγὼ γὰρ ἦττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη

ἐν τοῖσι φροντισταῖς, ὅτι πρότιςτος ἐπενόησα

καὶ τοῖς νόμοις καὶ ταῖς δίκαις τάναντί' ἀντιλέξαι.

καὶ τοῦτο πλεῦν ἢ μυρίων ἔστ' ἄξιον στατήρων,

988. γελωτ' ὀφλήσεις. Spanheim compares Eurip. Med. 404. οὐ γέλωτα δεῖ σ' ὀφλεῖν. et 1049. βούλομαι γελωτ' ὀφλεῖν. Lucian II. 223. μὴ καὶ γελωτ' ὀφλω ἐν τῷ δικαστηρίῳ.

989. ἐπνιγόμεν. Bergler compares Alexis ap. Athen. VI. 224. ἐὰν ἴδω κάτω βλέποντας—ἀποπνιγόμεν (*enecor*).

992. πρότιςτος ἐπενόησα. In the identity which it is our purpose to establish between Euripides and Adicæologus, even this word, and still more the word σκέψαι, so frequently put into the mouth of Adicæologus himself, or his pupil Phidippides (inf. 996. 1023. 1373. 1386.), must not pass unobserved. For what were the lessons which the bard himself professed to have more particularly taught his countrymen, and what the innovations which he had introduced into the tragic art?

νοεῖν, ὄραν, ξυνίεναι. . . .

περινοεῖν ἅπαντα. Ran. 955.

Again,

τοιαῦτα μεντοῦγῶ φρονεῖν

τούτοις ἐισηγησάμεν,

λογισμὸν ἐνθεῖς τῇ τέχνῃ

καὶ σκέψιν, ὥστ' ἤδη νοεῖν

ἅπαντα. Ran. 969.

See further infr. 1373.

993. τοῖς νόμοις καὶ τοῖς δίκαις. Pors. Dind. τοῖσι νόμοις καὶ ταῖσι δίκαις Br. contrary to the laws of the metre, which requires an iambic or tribrach.

994. στάτηρ = 4 drachmæ = 2 z didrachma. "The nummular expressions in the Greek language have a reference to that period of their history, when the metals were weighed in exchange, and not struck: thus we meet with ὀβολοστάτης, λίτρα, τάλαντον, στάτηρ." Walpole.

<sup>z</sup> Compare a passage in the sacred writings, (St. Matthew xvii. 24-27.) which, under all its bearings and circumstances, cannot be too deeply considered. The notes to this play would indeed be of some value, if they could more frequently draw attention to such important references as this.

αἰρούμενον τοὺς ἦττονας λόγους ἔπειτα νικᾶν. 995

σκέψαι δὲ τὴν παιδευσιν ἢ πέποιθεν ὡς ἐλέγξω

ὅστις σε θερμῷ φησι λούσθαι πρῶτον οὐκ ἔάσειν.

καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά;

ΔΙΚ. ὅτι κακιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΔ. ἐπίσχεσ· εὐθὺς γὰρ σε μέσον ἔχω λαβὼν ἄφυ-  
κτον. 1000

καί μοι φράσον, τῶν τοῦ Διὸς παίδων τίς ἄνδρ' ἄρι-  
στον

ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόρους πονῆσαι;

ΔΙΚ. ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.

ΑΔ. ποῦ ψυχρὰ δῆτα πόποτ' εἶδες Ἡράκλεια λου-  
τρά;

996. ἐλέγξω. For a picture of an *Elenchic* philosopher, see the Antisthenes of Xenophon's Sympos. (IV. 2. καὶ ὁ Ἀντισθένης ἐπαναστὰς μάλα ἐλεγκτικῶς κ. τ. λ.) For a personification of the Elenchus itself, see Luciani Piscator, t. III. 135 et alibi.

997. θερμῷ . . . λούσθαι. Bergler compares Hermip. ap. Athen. I. 18. μὰ Δι' οὐ μὲν τοι μεθύειν τὸν ἄνδρα χρὴ | τὸν ἀγαθὸν οὐδὲ θερμολουτεῖν, ἂ σὺ ποιεῖς.

998. θερμὰ λουτρά. Cf. Xen. Econ. V. 9.

999. καὶ διαλεχθεῖς ἂν ὡς ἀπαρκεῖν ᾤετο, ἠλείφετό τε, καὶ τριψάμενος ἔει ἐν τῶν ἐς ὕδωρ ψυχρὸν, γῆρας ἀνθρώπων καλῶν τὰ βαλανεῖα (*balnea calida*). Philost. de Apollon. I. 16.

1000. σε μέσον ἔχω λαβὼν ἄφυκτον. This term of the palaestra has been explained in former plays. (Ach. 516. Eq. 736.) To the examples there given, add the following more *philosophic* one. Lucian IV. 106. καὶ τὸν διδάσκαλον τουτοῦ θαναμάζετε, γέροντα ἄνδρα, ὅτι τοὺς προσομιλοῦντας ἐς ἀπορίαν καθίστησι, καὶ οἶδεν ὡς χρὴ ἐρέσθαι, καὶ σοφίσασθαι, καὶ πανουργῆσαι, καὶ ἐς ἄφυκτα ἐμβαλεῖν.

1001. τίς ἄνδρ' ἄριστον. Bergler compares Amphitryon speaking of Hercules himself, in Eurip. Herc. Fur. 183. ἐροῦ τίς ἄνδρ' ἄριστον ἐγκρίναεν ἄν; | ἢ οὐ παῖδα τὸν ἐμὸν, ὃν σὺ φῆς εἶναι δοκεῖν;

1004. Ἡράκλεια λουτρά. "Aguas natura calidas, θερμῶν ἀτεχνα ρεύματα, *Herculis balnea* vocabant." Br. "Esse non balneas stru-ctiles, sed scaturigines aquarum calidarum ostendit Ignarra in Comm. de urbis Neapol. regione Hercul. adjecto ejus libro de Phratriis, p. 227." DIND. Herodot. VII. 176. (de situ Thermopylarum.) "Ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά, τὰ Χύτρον καλεῖται οἱ ἐπιχώριοι· καὶ βωμὸς ἱδρυται Ἡρακλέους ἐπ' αὐτοῖσι. Megacles ap.

καίτοι τις ἀνδρείότερος ἦν; ΔΙΚ. ταῦτ' ἐστὶ ταῦτ'  
ἐκεῖνα, 1005

ἂ τῶν νεανίσκων αἰεὶ δι' ἡμέρας λαλούντων  
πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαίστρας.  
ΑΔ. εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ' ἐπαινώ.  
εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει  
τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας.  
ἄνεμι δῆτ' ἐντεύθεν ἐς τὴν γλῶτταν, ἦν ὀδί μὲν 1011  
οὐ φησι χρῆναι τοὺς νεοὺς ἀσκεῖν, ἐγὼ δὲ φημί.  
καὶ σωφρονεῖν αὐτῷ φησὶ χρῆναι· δύο κακῶς μεγίστω.  
ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ' εἶδες ἤδη  
ἀγαθὸν τι γενόμενον, φράσον, καὶ μὲν ἐξέλεγξον εἰπών.  
ΔΙΚ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν  
μάχαιραν. 1016

ΑΔ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαί-  
μων.

Athen. 512, f. διὰ τί τὰ θερμὰ λουτρὰ τὰ φαινόμενα ἐκ τῆς γῆς πάντες  
Ἡρακλέους φασὶν εἶναι ἱερά; See also Kruse's *Hellas*, III. 130.

1006. δι' ἡμέρας, *the whole day through*. To examples given in a  
former play, (Vesp. 501.) add Arist. Fr. 476. v. 8. μέγιστον ἀγαθὸν  
εἶπες, εἴπερ ἔστι δι' ἑνιαυτοῦ | ὅτου τις ἐπιθυμεῖ λαβεῖν.

1007. κενὰς τὰς παλαίστρας. So Æschylus (Ran. 1069.) upbraids  
his opponent. εἴτ' αὐτὸν λαλιὰν ἐπιτηδεύσαι καὶ στωμυλίαν ἐδίδαξας, | ἢ  
ἔξεκένωσεν τὰς τε παλαίστρας καὶ τὰς πυγὰς ἐνέτριψε | τῶν μειρακίων  
στωμυλλομένων.

1008. εἴτ' ἐν ἀγορᾷ. Cf. sup. 951. and to the remarks made in former  
plays on this word, add definition of it by Anacharsis, (Laert.  
I. 105.) τὴν ἀγορὰν ὀρισμένον ἔφη τόπον εἰς τὸ ἀλλήλους ἀπατᾶν καὶ πλε-  
ονεκτεῖν.

1010. ἀγορητὴν. Π. I. 247. τοῖσι δὲ Νέστορ | ἠδυσπῆς ἀνόρουσε λιγύς  
Πυλίων ἀγορητής. To preserve the quibble and play of words, we  
must translate—not a *counsellor*—but an *agoret*. This feature of  
the times, which for solid argument substituted plays of words, quib-  
bling, and other deceptions, has been the subject of former notes.  
See sup. 678.

1016. διὰ τοῦτο. Bek. Dind. δι' αὐτό. Pors. Ib. τὴν μάχαιραν.  
"Acastus Peleo, cui innocentī succensebat, ense abstulerat, quo a  
feris dilaniaretur inermis, sed dii ei per Mercurium miserunt alium  
ensem, a Vulcano factum." DIND.

Ἵπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλὰ  
εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.

ΔΙΚ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πη-  
λεύς. 1020

ΑΔ. κᾶτ' ἀπολιποῦσά γ' αὐτὸν ὄχρετ'. οὐ γὰρ ἦν ὑ-  
βριστής·

γυνὴ δὲ σιναμωρουμένη χαίρει· σὺ δ' εἰ κρόνιππος.  
σκέψαι γὰρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα  
ἄνεστιν, ἠδονῶν θ' ὄσων μέλλεις ἀποστερεῖσθαι,  
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, καχα-  
σμῶν. 1025

1018. οὐκ (An. 13. οὐκ τῶν ὀρνέων. Ran. 504. οὐκ Μελίτης. Athen.  
VIII. 341, d. οὐκ τῆς Νιόβης. Dob.) τῶν λύχνων, *he of the lamp-market*.  
Antiphon. ap. Athen. IX. 380, f. περιπατεῖ ἐν τοῖς στεφάνοις, *the*  
*chaplet-market*; where Schweigh. translates, *ambulat in coronis, vel,*  
*circumit coronatus*.

Ib. τάλαντα πολλά. The Scholiast says that in the composition of  
his lamps, Hyperbolus made use not only of copper, but also of a  
large infusion of lead, thereby giving greater weight to the article,  
and consequently enabling him to put a larger price upon it. Hence  
his great gains. Hermann interprets this and the preceding verse as  
follows: "Lepidum lucrum fecit Peleus, machæram. Immo Hy-  
perbolus tantum abest, ut machæram adeptus sit, ut potius opimita-  
tem integris talentis, ac multis quidem, ampliorem sibi paraverit."

1021. ὑβριστής, *active, assiduous as a husband*.

1022. σιναμωρουμένη χαίρει, *likes to be nibbled at as a dainty*; i. e.  
wishes to have court and attention paid her. See Pass. in v.

Ib. κρόνιππος, (κρόνος, ἵππος,) *a prodigious old dolt*. It is by a  
similar use of the word ἵππος in addition, that we get a sense to such  
expressions as the following in the Aristophanic writings. Pac. 180.  
ἵπποκάνθαρος. Ran. 820. ῥήμαθ' ἵπποβίμουνα. 927. ῥήμαθ' ἵπποκρηνα.  
To which add such words as ἵππομάραθρον, ἵπποσέλινον, ἵπποτυφία,  
&c. In the same way βου is added to words, as βούπαις, (Vesp.  
1206.) βουφάγος, βούγατος, &c. to give an idea of greatness.

1025. κοττάβων. To examples given by us in Ach. (470.) add,  
from the fragments of Euripides;

πυκνοῖς δ' ἔβαλλον Βακχίον τοξεύμασιν  
κάρα γέροντος, τὸν βαλόντα δὲ στέφειν  
ἐγὼ τ' ἐτάγγην ἄθλα κόσσαβον διδοῦς. (Æneus Eurip. fr. 9.)

καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς ;  
εἶεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας.

πολὺς δὲ κοισάβων ἀραγμὸς  
Κύπριδος προσφδὸν  
ἀχεί μέλος ἐν δόμοισιν.

Pleisthenes Eurip. fr. 6.

Ib. *πότων*. Of potations and compotations we have had more than enough in two or three preceding plays; but the potations of sages (and, with one or two exceptions, nothing under a beard and cloak will find admission into the present notice) may yet have some aspects deserving contemplation. To begin with the greatest. Laert. de Socrat. II. 27. καὶ ἔλεγεν, ἦδιστα ἐσθίων, ἦκιστα ὄψου προσδέισθαι' καὶ ἦδιστα πίνων, ἦκιστα τὸ μὴ παρὸν ποτὸν ἀναμένειν' καὶ ἐλαχίστων δέομενος, ἔγγιστα εἶναι θεῶν. De Aristippo II. 78. καὶ ποτε παρὰ πότον κελεύσαντος Διονυσίου, ἕκαστον ἐν πορφύρᾳ ἐσθῆτι ὀρχήσασθαι, τὸν μὲν Πλάτωνα μὴ προσέειπαι, εἰπόντα,

οὐκ ἂν δυναίμην θῆλυν ἐνδύναι στολήν.

τὸν δ' Ἀρίστιππον λαβόντα, καὶ μέλλοντα ὀρχήσασθαι, εὐστόχως εἶπεν,  
καὶ γὰρ ἐν βακχεύμασι  
οὐδ' ἦγε σῶφρων οὐ διαφθαρήσεται.

Athen. XIII. 603, e. Ἀντίγονος ὁ βασιλεὺς ἐπεκώμαζε τῷ Ζήνωνι. καὶ ποτε καὶ μεθ' ἡμέραν ἐλθὼν ἕκ τινος πότου, καὶ ἀναπηδήσας πρὸς τὸν Ζήνωνα, ἔπεισεν αὐτὸν συγκωμάσαι αὐτῷ πρὸς Ἀριστοκλέα τὸν κωμωδῶν, οὐ σφόδρα ἦρα ὁ βασιλεὺς. Laert. II. 144. παρὰ πότον ὁ Μενέδημος ἐλέγξας αὐτὸν (Persæum sc.) τοῖς λόγοις, τὰ τε ἄλλα ἔφη, καὶ δὴ, φιλόσοφος μὲν τοι τοιοῦτος, ἀνὴρ δὲ καὶ τῶν ὄντων καὶ τῶν γενησομένων κάκιστος. Plut. de Biantē in Sympos. 2. καὶ πάλιν ἐν τινι πότῳ, περὶ θηρίων λόγου γενομένου, φαίης κάκιστον εἶναι, τῶν μὲν ἀγρίων θηρίων, τὸν τύραννον' τῶν δὲ ἡμέρων, τὸν κόλακα. Laert. de Bione IV. 47. καὶ ἦν ὡς ἀληθῶς ὁ Βίων τὰ μὲν ἄλλα πολῦτροπος καὶ σοφιστὴς ποικίλος. . . ἐν τισὶ δὲ καὶ πότιμος (cf. Plat. Phædr. 243, d.) καὶ ἀπολαύσαι τύφου δυνάμενος. Plat. 7 Epist. 326, c. πόλις τε οὐδεμία ἂν ἡρεμήσαι κατὰ νόμους οὐδ' οὐστυνασοῦν ἀνδρῶν οἰομένων ἀναλίσκειν μὲν δεῖν πάντα ἐς ὑπερβολὰς, ἀργῶν δὲ εἰς ἅπαντα ἡγουμένων αὐτῶν δεῖν γίνεσθαι πλὴν εἰς εὐωχίας καὶ πότους καὶ ἀφροδισίων σπουδὰς διαπονουμένας. Philost. Vit. Apollon. I. 9. μενείοντες γὰρ δὴ Ἀσσύριον . . . ἐτρέψα νοσοῦν καὶ ἐν πότοις ἔζη, μᾶλλον δὲ ἀπέθνησκεν. Plut. ad Principem Inerudit. §. 4. Ὁ δὲ Ἐπαμεινώνδας εἰς ἐορτήν τινα καὶ πότον ἀνεμίνως τῶν Θηβαίων ῥύντων, μόνος ἐφώδευε τὰ ὄπλα καὶ τὰ τεῖχη, Νήφειν, λέγων, καὶ ἀγρυπνεῖν ὅπως ἐξῆ τοῖς ἄλλοις μεθύειν καὶ καθεύδειν. Ejusd. Politica Præcept. §. 4. Ἀκούεις γὰρ ὅτι Θεμιστοκλῆς ἄπτεσθαι τῆς πολιτείας διανοοῦμενος, ἀπέστησε τῶν πότων καὶ τῶν κώμων ἑαυτὸν, ἀγρυπνῶν δὲ καὶ νήφων καὶ πεφροντικῶς λέγει πρὸς τοὺς συνήθεις, ὡς οὐκ εἶα καθεύδειν αὐτὸν τὸ Μιλτιάδου τρόπαιον.

Ib. καχασμὸς = καγχασμὸς (καγχάζω), loud and unrestrained laughter. καχασμῶν Bek. Herm. Dind. κυχλισμῶν Br.

ἦμαρτες, ἠράσθης, ἐμοίχευσάς τι, κᾶτ' ἐλήφθης·  
ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν. ἐμοὶ δ' ὁμιλῶν,  
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν. 1030

1028. “ἀμαρτάνειν non raro de adulterio et stupro dicitur. v. Dorville ad Charit. p. 220. ed. Lips. Wetsten. in N. T. t. I. p. 202. aliiq̄ue int̄pp. ad Luc. VII. 37. Joh. V. 14.” Dind. Here perhaps merely: you have gone astray.

Ib. ἠράσθης. What consequence more natural, supposing the instructions of Adicologus and Euripides to have been one and the same? For between the words expressing the rhetorical artifices which the latter, in the Frogs, more particularly undertakes to teach, what word do we find slipping in? The very word, or one close akin to it, in the text.

ἔπειτα τουτουσί λαλεῖν ἐδίδαξα . . .

νοεῖν, ὄραν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν. 953.

τὸ δ' ἐρᾶν προλέγω τοῖσι νέοισιν  
μὴ ποτε φεύγειν,  
χρησθῆαι δ' ὀρθῶς, ὅταν ἔλθῃ.

Fr. Eurip. Incert. 113. ap. Dind.

Ib. ἐλήφθης, *deprehensus es*. Cf. Monk ad Hippol. 959. and Lucian IX. 71. σὺ δὲ τὴν Σωστράτου γυναῖκα τοῦ μαθητοῦ ἐμοίχευες, ὦ Κλεόδημε, καὶ καταληφθεὶς τὰ αἰσχίστα ἔπαθες.

1029. ἀπόλωλας, *pæna tibi subeunda est, et mox χρησθαι τῇ φύσει est ingenio suo indulgere*. Dind.

1030. χρῶ τῇ φύσει.

ὅστις δὲ θνητῶν μέμφεται τὰ θεῖ', ὅτι οὐκ εὐθὺς, ἀλλὰ τῷ χρόνῳ μετέρχεται τοὺς μὴ δικαίους, πρόφασιν εἰσακουσάτω· εἰ γὰρ παραντικ' ἦσαν αἱ τιμωρίαι, πολὺς διὰ φόβον, κ' οὐ δι' εὐσεβῆ τρόπον, θεοῦ ἂν ἤξαστο· νῦν δὲ τῆς τιμωρίας ἄπωθεν οὔσης, τῇ φύσει χρώνται βροτοί. ὅταν δὲ φωρασθῶσιν, ὀφθέντες κακοὶ, τίνουσι ποιῶνς ὑστέροιον ἐν χρόνοις. Stobæi Excerpt. p. 123.

Ib. σκιρτᾶν, *to hop, to spring, to dance*. (Plut. 761. ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε. Eurip. Bacch. 446.) *Metaph. to give himself up without restraint to his passions.*

κακοὶ γὰρ ἐμπλησθέντες ἢ νομίσματος,  
ἢ πόλεος ἐμπροσόντες εἰς ἀρχὴν τινα,  
σκιρτώσιν, ἀδόκητ' εὐτυχησάντων δόμων.

Eurip. Erech. fr. 20.

μοιχὸς γὰρ ἦν τύχης ἀλοῦς, τὰδ' ἀντερείς πρὸς αὐτὸν,  
ὡς οὐδὲν ἡδίκηκας· εἴτ' ἐς τὸν Δί' ἐπαυενεγκέῃν,

Lucian II. 125. (de Jove tauro.) ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡ-  
όνος.

1031. πρὸς αὐτὸν "intellige maritum, a quo deprehensus es, sive quem injuria adfecisti." Dind.

Ib. τὰδ' ἀντερείς πρὸς αὐτὸν. Cf. nos in Ach. 636.

1032. εἰς τὸν Δί' ἐπαυενεγκέῃν (ἐπαυεφέρω). In the ascription of human infirmities to the <sup>a</sup> heavenly powers, none took more delight than the poet Euripides, traits of whose poetical character are continually breaking in upon us in the Adicologus of our poet. To begin with mere verbal illustrations. Compare with Bergler Ion 827. ἀλοῦς μὲν ἀνέφερ' εἰς τὸν δαίμονα. In Bacch. 29. εἰς Ζῆν' ἀναφέρειν τὴν ἀμαρτίαν λέχους. Orest. 76. εἰς Φοῖβον ἀναφέρουσα τὴν ἀμαρτίαν.

οὐκέτ' ἀνθρώπους κακοὺς  
λέγειν δίκαιον, εἰ τὰ τῶν θεῶν κακὰ  
μιμούμεθ', ἀλλὰ τοὺς διδάσκοντας τάδε. Id. Ion 449.

(Helen clearing herself before Menelaus for having eloped with Paris.)

οὐ σ', ἀλλ' ἐμαυτὴν τοιπὶ τῶδ' ἐρήσομαι  
τί δὴ φρονούσ' ἐκ δαμάτων ἄμ' ἐσπόμεν  
ξένω, προδοῦσα πατρίδα καὶ δόμους ἐμούς.  
τὸν θεὸν κάλαξε, καὶ Διὸς κρείσσων γενοῦ,  
ὡς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος,  
κείνης δὲ δοῦλός ἐστι· συγγνώμη δ' ἐμοί. Id. in Troad. 945.

ὅσοι μὲν οὖν γραφὰς τε τῶν παλαιτέρων  
ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μουσαῖαι ἀεὶ,  
ἴσασι μὲν Ζεὺς ὡς ποτ' ἠράσθη γάμων  
Σεμέλης· ἴσασι δ' ὡς ἀνῆρασέν ποτε  
ἢ καλλιφεγγῆς Κέφαλον εἰς θεοῦς Ἔως  
ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ  
ναίουσι, κοῦ φεύγουσιν ἐκποδῶν θεοῦς,  
στέργουσι δ', οἶμαι, ξυμφορὰ νικώμενοι·  
σὺ δ' οὐκ ἀνέξει;  
λήξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις  
τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·  
τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.

Id. in Hippol. 453-478.

Ib. ἐπαυενεγκέῃν. "Intellige δεῖ, nisi malis ἐπαυενεγκέῃς, quod ta-

<sup>a</sup> Who were the originators of the system, may be learned from the philosopher Xenophanes, (ap. Sext. Emp. advers. Mathem. p. 341.)

πάντα θεοῖς ἀνέθηκαν Ὀμηρὸς θ' Ἡσιόδος τε,  
ἴσσα παρ' ἀνθρώποισιν ὄνειδα καὶ ψόγος ἐστὶ,  
κλέπτειν, μοιχεύειν τε, καὶ ἀλλήλους ἀπατεύειν.

κάκεινος ὡς ἦπτων ἔρωτός ἐστι καὶ γυναικῶν·  
καίτοι σὺ θνητὸς ὦν θεοῦ πῶς μείζον ἂν δύναιο;  
ΔΙ. τί δ' ἦν ραφανιδωθῆ πιθόμενός σοι τέφρα τε  
τιλθῆ;  
1035

ἔξει τίνα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;

ΑΔ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν;

ΔΙ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ;

ΑΔ. τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;

men non satis usitatum." ERN. "Reiz. quoque legi volebat ἐπαυενεγκέῃς. Verum tollenda ejusmodi negligentia magna pars elegantiae poetis aufertur." HERM.

1033. ἦπτων ἔρωτος. So also Soph. in Trach. 489. Xen. Mem. IV. 5. 11. καὶ ὁ Εὐθύδημος, δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦττοι τῶν διὰ τοῦ σώματος ἡδονῶν πᾶμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Laert. de Speusippo, IV. 1. καὶ γὰρ ὀργίλος καὶ ἡδονῶν ἦπτων ἦν. Instead of heaping up further examples of this well-known formula, the reader is recommended to peruse Plato's Protagoras, 351, a, to 354, a.

1034. Bergler compares Eurip. Herc. Fur. 1320. καίτοι τί φήσεις; εἰ σὺ μὲν θνητὸς γεγώς | φέρεῖς ὑπέρφεν τὰς τύχας, θεοὶ δὲ μή; Brunck compares the well-known passage in Terence's Eunuch.

1035. ραφανιδωθῆσαι, to suffer the adulterer's punishment. This punishment consisted in plucking off the hairs of the hinder part (τίλλειν), rubbing in warm ashes (τέφρα), and putting in wedge-fashion a radish. Nor was even greater violence disallowed by the laws for this crime. Hence Menander: οὐκ ἔστι μοιχοῦ πρᾶγμα τιμώτερον | θανάτου γάρ ἐστιν ὄνιον. Laert. de Menedemo, II. 128. πρὸς δὲ τὸν θρασυνόμενον μοιχόν, Ἄγνοεῖς, ἔφη, ὅτι οὐ μόνον κράμβη χυλὸν ἔχει χρηστὸν, ἀλλὰ καὶ ραφανίδες; πρὸς δὲ τὸν νεώτερον κεκραγῶτα, Σκέψαι, ἔφη, μὴ τι ὕπισθεν ἔχων λελήθας. Lucian de Morte Peregrini: μοιχεύων ἀλοῦς διέφυγε, ραφανίδι τὴν πυγὴν βεβυσμένος. VIII. 277.

Ib. τέφρα τιλθῆ. The construction implies that the depilation was effected by the warm ashes. Plut. 168. ὁ δ' ἀλοῦς γε μοιχὸς διὰ σέ που παρατίλλεται.

1036. τὸ μὴ εὐρύπρωκτον εἶναι. For the construction Bergler compares Æschyl. Ag. 1181. ἄκος δ' οὐδὲν ἐπήρκεσαν, τὸ μὴ (quo minus) πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν. Soph. Trach. 90. οὐδὲν ἐλείψω τὸ μὴ (quoniam) πᾶσαν ποθέσθαι τῶνδ' ἀλήθειαν περὶ. Sometimes with the addition of οὐ, Ran. 68. Æsch. Prom. 954. Eum. 914. Soph. Aj. 735. See also Brunck ad Soph. CEd. Tyr. 1387. Translate: Will he have any γνώμη, i. e. any quirk or quibble, by which to prove that he is not, &c. &c.

ΔΙ. σιγήσομαι. τί δ' ἄλλο; ΑΔ. φέρε δὴ μοι φράσον·  
 συνηγοροῦσιν ἐκ τίνων; 1041  
 ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. πείθομαι.  
 τί δαί; τραγωδοῦσ' ἐκ τίνων;  
 ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. εὖ λέγεις.  
 δημηγοροῦσι δ' ἐκ τίνων; 1045  
 ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. ἄρα δῆτ'  
 ἔγνωκας ὡς οὐδὲν λέγεις;  
 καὶ τῶν θεατῶν ὀπότεροι  
 πλείους σκόπει. ΔΙ. καὶ δὴ σκοπῶ.  
 ΑΔ. τί δῆθ' ὄρᾳς; 1050  
 ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,  
 τοὺς εὐρυπρώκτους· τουτουί  
 γοῦν οἶδ' ἐγὼ κάκεινονί  
 καὶ τὸν κομήτην τουτονί.  
 ΑΔ. τί δῆτ' ἐρεῖς; 1055  
 ΔΙ. ἡττήμεθ', ὦ κινούμενοι,  
 πρὸς τῶν θεῶν δέξασθέ μου  
 θοιμάτιον, ὡς

1040. Dicæologus folds his arms, and looks despairingly.

1041. *συνηγοροῦσιν ἐκ τίνων*. "of whom are our *συνήγοροι* composed?" (Cf. nos in Ach. 624. Vesp. 702.) 1043. "Of whom our tragedians?" 1045. "Of whom our demagogues?" On the difference between the *συνήγοροι* and *δημαγωγοί*, see Schömann de Comit. p. 109.

1049. καὶ δὴ σκοπῶ. *Well: suppose me looking*. Cf. Elmsl. ad Med. 380. Blomf. ad Choeph. 557. Monk ad Hippol. 1011. For similar command and assent, like that implied in the words *σκόπει*—*σκοπῶ*, compare Plato's *Sophist*. 229, b.

1056. Dicæologus, having surveyed the spectators, and finding or affecting to find nothing but the class of offenders here stigmatised among them, professes himself conquered. That he may not endanger his own safety by resisting so decided a majority, he further professes his readiness to join their party; and that he may do this with more expedition, he pretends to take off his upper garment and throw it in among them. The reader's good taste will, I am sure, excuse me for not dwelling upon this most painful part of the drama.

ἐξαντομολῶ πρὸς ὑμᾶς.  
 ΣΩ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1060  
 βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;  
 ΣΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως  
 εὖ μοι στομῶσεις αὐτὸν, ἐπὶ μὲν θάτερα  
 οἶαν δικιδίους, τὴν δ' ἐτέραν αὐτοῦ γνάθον  
 στόμωσον οἶαν ἐς τὰ μείζω πράγματα. 1065

1060. Strepsiades here returns to the stage, and is addressed by Socrates.

Ib. τί δῆτα; Cf. infr. 1244.

Ib. Ordo: λαβὼν τοῦτον τὸν υἱὸν ἀπάγεσθαι (*επάγεσθαι, tecum sumere* Reisk.) βούλει.

Ib. ἢ διδάσκω σοι λέγειν, or shall I teach him the art of speaking? σοι is here redundant, as μοι is in the next verse but one.

1063. στόμα, the end or point of a dart or other martial weapon. Pl. XV. 389. ξυστὰ . . . κατὰ στόμα εἰμένα χαλχῶ. Soph. Aj. 651. βαφῆ σίδηρος ὡς ἐθελύθην στόμα | πρὸς τῆσδε τῆς γυναικός. Hence στομοῦν, to furnish with a point, to sharpen. Phot. Lex. στόμωμα· τὸ ὀξύνον τὸν σίδηρον. Pollux: Ἀριστοφάνης στομῶσαι εἶρηκε, τὸ λάλον ἀπεργάζεσθαι. Spanheim compares Soph. Oed. Col. 829. πολλὴν ἔχων στόμωσιν.

Ib. ἐπὶ μὲν θάτερα, on the one side. Plat. Protag. 314, e. ἐξῆς δ' αὐτῷ (Protagora) συμπεριπάτουν ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλίας ὁ Ἴπποπόικος καὶ ὁ ἀδελφὸς αὐτοῦ ὁ ὁμομήτριος . . . ἐκ δὲ τοῦ ἐπὶ θάτερα ὁ ἕτερος τῶν Περικλέους Ξάνθιππος κ. τ. λ. Laert. de Zenone, VII. 1. τὸν τράχηλον ἐπὶ θάτερα νενεκῶς ἦν. Lucian II. 155. V. 117. Ducker observes, that the phrase appears to be elliptic, and must be filled up as follows: ἐπὶ μὲν θάτερα στόμωσον τὴν γνάθον οἶαν δικιδίους, i. e. on one side sharpen his cheek for small suits: in the second branch of the sentence, where the poet ought to have said, ἐπὶ θάτερα δὲ, he substitutes, τὴν ἐτέραν δ' αὐτοῦ γνάθον.

1064. οἶαν (Suid. δυνατῆν) δικιδίους. Compare, for construction as well as sentiment, Plat. in Euthyd. 272, a. ἐπειτα τὴν ἐν τοῖς δικαστηρίοις μάχην κρατίστω καὶ ἀγωνίσασθαι καὶ ἄλλον διδάξαι λέγειν τε καὶ συγγράφεσθαι λόγους οἶους εἰς τὰ δικαστήρια. Ibid. 273, d. 290, a. 304, d. Theat. 178, e.

1065. "μείζω πράγματα. Suid. τὰ ἄδικα, τὰ ἐμφιλίσοφα, diminutive dixisse, δικιδίους, *liticulis*. At *majora negotia* potius interpretarer *magis ardua negotia*, ad quæ filium suum vult instrui, utpote quum ipse senex, quum se daret in disciplinam Socratis, talia (sup. 421.) noluisset doceri." HARLES. To the same effect also Bergler. But are these learned commentators correct? The one and sole object of Strepsiades, as has been already explained, is to obtain for himself or his son that forensic ability which shall not only rid him of

ΣΩ. ἀμέλει, κομιεὶ τοῦτον σοφιστήν δεξιόν.  
 ΣΤ. ὄχρον μὲν οὖν ἔγωγε καὶ κακοδαίμονα.  
 ΧΟ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.  
 τοὺς κριτὰς ἃ κερδανούσιν, ἣν τι τόνδε τὸν χορὸν  
 ὠφέλωσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι. 1070

his debts, but be a permanent source of profit to him. τὰ μείζω πράγματα seems here therefore more important legal matters, as opposed to δικίδια, suits of a comparatively trifling nature: cf. sup. 456.

1066. ἀμέλει, don't be uneasy. Ib. σοφιστήν. Cf. sup. 353. 857.  
 1067. ἔγωγε. R. V. Dind. οἶμαι γε Br. Bekk. Herm. The three latter give the verse to Phidippides: the Rav. MS., in which it is followed by Dind, to Strepsiadēs. Adopting the latter, we should paraphrase the passage: "nay rather, instead of δεξιόν, let me find him ὄχρον and κακοδαίμονα, in other words, the exact counterpart of Chærephon and yourself."

1068. χωρεῖτέ νυν, addressed to father and son conjointly, who now retire from the stage. The σοι is to be applied to Strepsiadēs, as he turns his back upon the Chorus. (By Brunck and the Rav. MS. this warning voice is given to Phidippides. Bekker, Herm. Schutz. Dind. assign it more properly to the Chorus.)

1069. τοὺς κριτὰς may be considered as a nominative absolute, equivalent to κατὰ τοὺς κριτὰς, quod attinet ad iudices, or as an inverted structure similar to v. infr. 1102. and familiar to every scholar, φράσαι τοὺς κριτὰς pro φράσαι ἃ οἱ κριταί. ERN.

Ib. κριταί. The ὁ judges, to whom the task of assigning the dramatic prize was confided, and to whom addresses similar to that in the text were not unfrequently made. (Cf. Av. 1101. Eccl. 1154.) That they were not inaccessible to corruption, may be inferred from the following allusion in Xenophon's Banquet, (V. 10.) Πάπαι, ἔφη ὁ Σωκράτης, οὐχ ὅμοιον ἔοικε τὸ σὺν ἀργύριον, ὃ Κριτόβουλε, τῷ Καλλίου εἶναι. Τὸ μὲν γὰρ τοῦτου δικαιοτέρους ποιεῖ τὸ δὲ σὺν, ὥσπερ τὸ πλείστον, διαφθεῖρειν ἰκανὸν καὶ δικαστὰς καὶ κριτὰς. For further illustrations of the word, see Xen. Hell. IV. 4. 3. Eund. de Mag. Eq. I. 26.

1070. ἐκ τῶν δικαίων, justly. Pl. 755. ἐκ δικαίου. Av. 1435. ἐκ τοῦ

b They were usually five in number. In the following anecdote, so honourable to Cimon, we find the number doubled. Ἐφ' ᾧ καὶ μάλοστα πρὸς αὐτὸν ἠδέως ὁ δῆμος ἔσχεν, ἔθεντο δ' εἰς μνήμην αὐτοῦ καὶ τὴν τῶν τραγῳδῶν κρίσιν ὑπομαστὴν γενομένην. πρῶτην γὰρ διδασκαλίαν τοῦ Σοφοκλέους ἔτι νεοῦ καθέντος, Ἀφελίων (1. Ἀψηφίων) ὁ ἔρχων, φιλονεικίας οὐσίας καὶ παρατάξεως τῶν θεατῶν, κριτὰς μὲν οὐκ ἐκλήρωσε τοῦ ἀγῶνος ὡς δὲ Κίμων μετὰ τῶν συστρατῆγων προελθὼν εἰς τὸ θέατρον ἐποίησεν τῷ θεῷ τὰς νενομισμένας σπονδὰς, οὐκ ἀφῆκεν αὐτοὺς ἀπελθεῖν, ἀλλ' ὁκώσας ἠνάγκασε καθῆσθαι καὶ κρίνειν δέκα ὄντας, ἀπὸ φυλῆς μιᾶς ἕκαστον. Plut. Vit. Cim. §. 8.

πρῶτα μὲν γὰρ, ἣν νεᾶν βουλῆσθ' ἐν ὄρα τοὺς ἀγρούς,  
 ὕσομεν πρότοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.  
 εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,  
 ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν.  
 ἣν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὦν οὔσας θεᾶς, 1075  
 προσχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακὰ,  
 λαμβάνων οὐτ' οἶνον οὐτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.

δικαίου. Herodot. V. 37. ἐκ τοῦ ἐμφανέος. VIII. 126. IX. 1. Dem. 197, 24. Andoc. 27, 38. ἐκ τοῦ φανεροῦ. Xen. Hell. VI. 5, 16.

1071. νεᾶν Gl. ἀροτριᾶν, novare, terram aratro vertere. Xen. Econ. cc. 16. 17. (Cf. Hes. Op. 460. sq. νεωμένη γῆ, land newly broken up.) ἐν ὄρα, ineunte vere. Br. Schneid. ad Xen. Econ. 5. §. 4. suo, slato, certo tempore.

1073. τὸν καρπὸν τε καὶ τὰς ἀμπέλους, Dind. (τὸν καρπὸν τεκούσας, Br. Bek. Sch. Herm.), i. e. the fruits of the vine. Laert. de Anacharse I. 103. οὗτος τὴν ἀμπέλου εἶπε τρεῖς φέρειν βότρυσ' τὸν πρῶτον, ἡδουῆς' τὸν δεύτερον, μέθης' τὸν τρίτον, ἀηδίας.

1074. αὐχμὸν πιέζειν κ. τ. λ. Of all the mendacities of Apollonius, none perhaps is more impudent than the contrivance by which his Indian philosophers are represented as making themselves independent of the elements, both for drought and rain: καὶ διττῷ ἐωρακέναι πῖθω λίθου μελανος, ὄμβρων τε καὶ ἀνέμων ὄντε. ὁ μὲν δὴ τῶν ὄμβρων, εἰ αὐχμῷ ἢ Ἰνδικῇ πιέζοιτο, ἀνοιχθεῖς, νεφέλας ἀναπέμπει, καὶ ὑγραίνει τὴν γῆν πᾶσαν' εἰ δὲ ὄμβροι πλεονεκτοῖεν, ἴσχει αὐτοὺς, ξυγκλειόμενος. III. 14.

Ib. ἐπομβρία (ἐπομβρος), over-much rain. Laert. de Heraclit. IX. 3. καὶ μέντοι καὶ διὰ τοῦτο περιτραπέεις εἰς ὕδρον (dropsy), κατῆλθεν εἰς αἴστυ, καὶ τῶν ἰατρῶν αἰνιγματωδῶς ἐπυνθάνετο, εἰ δύναντο ἐξ ἐπομβρίας αὐχμὸν ποιῆσαι; τῶν δὲ μὴ συνέντων, αὐτὸν εἰς βούστασιν κατορίζας, τῇ τῶν βολβίτων ἀλέᾳ ἠλπισεν ἐξατμισθῆσθαι (noxium ac exudantem humorem exhauriri posse). Οὐδὲν δ' ἀνύων οὐδ' οὔτως, ἐτελείτα. See also Vit. Apollon. I. 9.

1076. πρὸς ἡμῶν. The Theætetus of Plato furnishes too philosophical an exposition of this grammatical form, to be here neglected. 159, d. ἐγέννησε γὰρ δὴ ἐκ τῶν προωμολογημένων τό τε ποιοῦν καὶ τὸ πάσχον γλυκύτητά τε καὶ αἰσθησῶν, ἅμα φερόμενα ἀμφότερα, καὶ ἡ μὲν αἰσθησῶν πρὸς τοῦ πασχόντος οὔσα αἰσθανομένην τὴν γλῶσσαν ἀπειργάσατο, ἡ δὲ γλυκύτης πρὸς τοῦ οἴνου περὶ αὐτὸν φερομένην γλυκὴν τὸν οἶνον τῇ ὑγαιονούσῃ γλῶττι ἐποίησε καὶ εἶναι καὶ φαίνεσθαι.

1077. χωρίον, a farm. In former plays we illustrated this word by references bearing a political sense; here we must look to it in a philosophical point of view. Hippias of himself, ap. Plat. 282, d. ἐν ὀλίγῳ χρόνῳ πᾶν πλεόν ἢ πενήκοντα καὶ ἑκατὸν μνᾶς εἰργασάμην, καὶ ἐξ ἐνός γε χωρίου πᾶν σμικροῦ, Ἴνυκοῦ, πλεόν ἢ εἴκοσι μνᾶς. Laert. de Xenoph. II. 53. Ἥλιος τε στρατευσαμένους εἰς τὸν Σκιλλοῦντα, καὶ

ἡνίκ' ἂν γὰρ αἶ τ' ἐλάαι βλαστάνωσ' αἶ τ' ἄμπελοι,  
ἀποκεκόφονται· τοιαύταις σφενδόναϊς παίησομεν.  
ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους 1080  
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίβομεν.  
κὰν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,  
ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται  
κὰν ἐν Αἰγύπτῳ τυχεῖν ὧν μᾶλλον ἢ κρίναι κακῶς.

βραδυνόντων Λακεδαιμονίων, ἐξελείν τὸ χωρίον. De Bione IV. 48. πρὸς τὸν τὰ χωρία κατεδηλοκῶτα, Τὸν μὲν Ἀμφιάραον, ἔφη, ἢ γῆ κατέπιε, σὺ δὲ τὴν γῆν. In Plato's Will, (III. 41.) whether genuine or not, we pretend not to say, we find two farms to be disposed of. We content ourselves with the first: τὸ Ἐνιφιστιᾶδων χωρίον... μὴ ἐξέστω τοῦτο μηδενὶ μήτε ἀποδόσθαι, μήτε ἀλλάσθαι, ἀλλ' ἔστω Ἀδειμάντου τοῦ παιδίου εἰς τὸ δυνατόν. de Zenone VII. 36. διάπειραν δὴ ποτε βουληθεῖς λαβεῖν αὐτοῦ ὁ Ἀντίγονος, ἐποίησεν αὐτῷ πλαστῶς ἀγγελθῆναι, ὡς εἶη τὰ χωρία αὐτοῦ πρὸς τῶν πολεμίων ἀφηρημένα· καὶ σκυθρωπάσαντος, Ὁρᾶς, ἔφη, ὅτι οὐκ ἔστιν ὁ πλοῦτος ἀδιάφορος;

1078. ἡνίκ' ἂν. Porson compares Pl. 107. Eccl. 273. Eurip. Electr. 1143. Lycoph. Stob. p. 491. Add Eurip. Suppl. 1217.

1079. ἀποκεκόφονται Gl. ἀφ' ἡμών. Cf. Arist. Thesm. 1127.

Ib. σφενδόναϊς, i. e. grandine. Schol. ὅτι ἡ χιλιὰς ὡς λίθος ἐστίν. ἢ μεταφορὰ ἐκ τῶν λίθων καὶ τῶν σφενδονῶν.

Ib. παίησομεν. Lysist. 459. οὐ παίησετ', οὐκ ἀρήξετε;

1080. πλινθεύοντ', building with bricks. Ib. τοῦ τέγους αὐτοῦ (ipsius tecti), τὸν κέραμον. Lucian's Contemplantes: ἐπὶ δεῖπνον κληθεῖς ὑπὸ τινος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἦξω, ἔφη· καὶ μεταξὺ λέγοντος, ἀπὸ τοῦ τέγους κερμῖς ἐπιπεσοῦσα, οὐκ οἶδ' ὅτου κινήσαντος, ἀπέκτεινεν αὐτόν. III. 39.

1081. χαλάζαις. Plut. Plac. Phil. III. 4. Ἀναξιμένης, νέφη μὲν γίνεσθαι παχυνθέντος ὀπιπλείστον τοῦ αἴρος, μᾶλλον δὲ ἐπισυναχθέντος ἐκθλίβεσθαι τοὺς ὄμβρους· χιόνα δ', ἐπειδὴν τὸ καταφερόμενον ὕδωρ παγῆ· χιλιὰς δὲ, ὅταν συμπεριληφθῆ τῷ ὑγρῷ πνεύματι. For opinions of Zeno and Epicurus, see Laert. VII. 153. X. 106. Iamb. Vit. Pyth. XXVIII. 135. καὶ μυρία ἕτερα τούτων θεϊότερα καὶ θαυμαστότερα περὶ τὰνδρὸς ὁμαλῶς καὶ συμφώνως ἱστορεῖται· προρρήσεις τε σεισμῶν ἀπαράβατοι, καὶ λοιμῶν ἀποτροπῆ σὺν τάχει, καὶ ἀνέμων βιαίων χαλαζῶν τε χύσεως παραντίκα κατεννήσεις.

1082. ἢ (τις) τῶν ξυγγενῶν. Passow compares Soph. Aj. 190. Trach. 2.

1083. τὴν νύκτα πᾶσαν. Cf. Stalbaum ad Plat. Euthyphr. §. 6. "Ad nocturnam sponsæ deductionem respicit." Wakefield.

1084. ἐν Αἰγύπτῳ, because there the unjust umpire would have been free from rain.

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, 1085  
εἴθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν  
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,  
εὐθὺς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.  
πᾶς γὰρ τις ὀμνὺς, οἷς ὀφείλων τυγχάνω,  
θεῖς μοι πρυτανεῖ' ἀπολείν μέ φησι κάξολεῖν, 1090  
ἐμοῦ μέτρι' ἄττα καὶ δίκαι' αἰτουμένου·

Μησιλοχος ὡς Ἐλένη.

Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί,  
ὅς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον

λευκῆς νοτίζει μελανοσυρμαῖον λεῶν. Arist. Thesm. 855.

1085. Strepsiadēs, true to the promise made to Socrates, (sup. v. 645.) enters with a sack of barley-meal thrown over his shoulders. Slowly and anxiously he counts upon his fingers the days of the month; "the 26th—the 27th—the 28th—the 29th—and then the day which belongs neither to the new moon nor to the old, but is common to both."

Ib. πέμπτη, τετράς κ. τ. λ. The Athenians divided their month into three decads: the third decad containing the days which followed the twentieth (εἰκάς) to the thirtieth. In this decad the days were numbered in a retrograde order, the last day being called ἔνη καὶ νέα, the 29th δευτέρα φθίνοντος, the 28th τρίτη φθίνοντος, the 27th τετράς φθίνοντος, the 26th πέμπτη φθίνοντος &c. to the 20th.

1088. ἔνη τε καὶ νέα. See Tim. Lex. A name given by Solon to the 30th of the month, because "during part of that day the moon was old, and for the remaining part new." Quart. Rev. IX. 361. See also Kruse's Hellas, I. 226. Hudtwalcker's Diäteten, p. 21. Cf. Lucian IV. 108.

1089. πᾶς τις. Eccl. 692. Ran. 1022. πᾶς τις ἀνὴρ. 981. ἅπας τις. Antiph. 118, 32. Dem. 1396, 24. Menand. Fr. Ὑγιῆς νοσοῦντα ῥᾶστα πᾶς τις νουθετεῖ.

Ib. ὀμνὺς Bek. Dind. ὀμνὺς Reiz. Herm. Sch. a reading which simplifies the construction, and is perfectly agreeable to a feature in the Greek language, that of accumulating participles without a connecting conjunction. ὀμνὺς φησι, declares with an oath.

1090. θεῖς πρυτανεῖα. Cf. infr. 1134. 1208. This proceeding, the first preliminary of an Attic suit at law, has been fully explained by us in Vesp. (671.) Ib. μοι redundant.

1091. μέτρι' ἄττα. Pors. (Opusc. 240.) Dind. μέτριά τε Bek. μέτριά τοι Br. Herm. In Xenoph. Hell. IV. 8. 5. lege, ἄλλ' ἄττα χωρία. In Lucian. Timon. μῦρι' ἄττα ἄγκιστρα. DOBR.

“ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβῃς,  
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἀφές;” οὐ φασὶν ποτε  
οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με  
ὡς ἄδικος εἰμὶ, καὶ δικάσασθαί φασί μοι 1095  
νῦν οὖν δικάζεσθων· ὀλίγον γὰρ μοι μέλει,  
εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης,  
τάχα δ' εἶσομαι κόψας τὸ φροντιστήριον.  
παῖ, ἡμὶ, παῖ, παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι.  
ΣΤ. κᾶγωγέ σ'· ἀλλὰ τουτοῦ πρῶτον λαβέ 1100

1092. ὦ δαιμόνιε, *Du Göttlicher*, Welck. *Du schlimmer Mann*.  
Voss. *mein Bester*, my good fellow. Wiel.

Ib. τὸ μὲν τι νυνὶ μὴ λάβῃς. *Diess bisschen nimm mir jetzt nicht ab, take not this from me yet*. Welck. *dies noch sogleich nicht einmahnt, do not claim instant payment for this*. Voss.

1093. ἀναβάλλεσθαι, *defer, put off*. Eccl. 982. ἀλλ' οὐχὶ νυνὶ τὰς ὑπερέγκριτέεις | εἰσάγομεν, ἀλλ' εἰσαύθις ἀναβλήμεθα. Dem. 541, 26. τὸ μὲν πρῶτον ἐπισχεῖν ἐδέϊτό μου τὴν δίαταν, ἔπειτα εἰς τὴν ὑστεραίαν ἀναβάλεσθαι.

Ib. ἀφές. Isoc. 402, c. ἀφίναί τὰ χρέα.

1093-4. οὐ φασὶν ποτε οὕτως ἀπολήψεσθ'. Cf. infr. 1228. 1237. So kämen wir ja nie zum unsern. Wiel. Nie kommen wir also zum unsern. Voss. More closely: *They c deny that they shall ever thus recover what is due to them*. Cf. Dem. 968, 11. (The mimicry which here takes place—the cringe, the bow, the insinuating tone, with which Strepsiades represents his own request as made, and the harsh tone in which the answer is couched, will of course occur to the reader.)

1095. δικάσασθαι (sc. δίκην) μοι. Dem. 1196, 26. ὀφείλων ἡμῖν Τιμόθεος τὸ ἀργύριον, οὐ δικάζομαι αὐτῷ. 1267, 8. τούτῳ καὶ δικάζομαι καὶ μισῶ καὶ ἐπεξέρχομαι.

1099. ἡμὶ=φημὶ, in familiar language. Ran. 37. παιδίον, παῖ, ἡμὶ, παῖ, where see Thiersch.

Ib. ἀσπάζομαι. Socrates comes out from the Phrontisterium: salutations and embraces pass between him and Strepsiades.

1100. τουτοῦ, sc. τὸν θύλακον, *this bag of meal*. Nothing can be stronger than the declarations made by Xenophon and Plato, that Socrates received no payment from those who enjoyed the benefit of his instructions. (Xen. Mem. I. 2. 5. 7. 60. I. 6. 5. Plat. Apol. 19, e. 31, b.) How then was he to subsist? Private fortune he had none; for of the trifle left him by his father, he had, it seems,

<sup>c</sup> “Est observandum, τὸ οὐ φημὶ, aliquando idem significare quod *negō*, aliquando minus.” Et omnino, quæ differentia acute notatur a jurisconsultis inter hæc: *Volo, non volo, Nolo*: eadem notari debet in istis φημὶ, οὐ φημὶ, ἀπόφημὶ.” I. Casaub. ad Laert. I. 99.

χρὴ γὰρ ἐπιθανμάζειν τι τὸν διδάσκαλον.  
καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον  
ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν. ΣΤ. εὖ γ', ὦ παμβασιλεί' Ἀπαι-  
όλη.

been speedily robbed (Brucker I. 524.); he followed no occupation, and he earned nothing, as other citizens of the poorer classes did, by attendance in the ecclesia and the courts of law. If he did not wish therefore to live a perpetual dependant upon the bounty of Crito (Laert. II. 121.), how again, it may be asked, did he subsist? Two statements have been left, one by Aristoxenus, a scholar of Aristotle, the other by Aristippus, an auditor of Socrates himself, either of which, without impeaching the testimony of Xenophon and Plato, will enable us to solve the difficulty. The statement of Aristoxenus implies, that though Socrates took no actual pay from any individual, it was usual for him to put forth a little chest, into which his admirers dropped what they pleased, the chest being again put forth, as soon as its contents had been disposed of. (Laert. II. 20.) The statement of Aristippus is more in harmony with the present text, being to the effect, that though Socrates received no money from his auditors, he was paid in another way; wine and provisions were sent by them to their great instructor, of which he took as much as served for his immediate use, and then returned the rest. (Laert. II. 74.)

1101. (*aside*) ἐπιθανμάζειν τὸν διδάσκαλον, *to give the master a proof of respect*. Gl. θαυμαστῶς τιμᾶν καὶ δεξιόσθαι. Suid. ἐπιθανμάζειν, ἀντὶ τοῦ δώροις τιμᾶν.

1102. Ordo: εἰπέ μοι τὸν υἱόν, i. e. περὶ τοῦ υἱοῦ. Cf. sup. 926. 1069. and Thiersch ad Ran. 432.

1103. ὃν. The critics are divided in opinion as to the antecedent to this relative; whether υἱόν or τὸν λόγον ἐκείνον, i. e. τὸν ἀδικόν. I think, with Dindorf, there can be no doubt that it is to be referred to the latter.

Ib. εἰσήγαγες, *brought on the stage*.

1104. μεμάθηκεν. At this emphatic declaration, Strepsiades leaps and dances for joy; shouting at the top of his voice “Victoria, Victoria!” But another question occurs: how had Phidippides become so speedy a convert to the philosophy and the habits of a school, for which he had previously shewn so utter a distaste? Considering his warm passion for horses and chariots, and that his father's in-

<sup>d</sup> On the question, as to what philosophers of antiquity did or did not receive pay for the instructions they gave, and the opinions held as to the propriety or otherwise of receiving such compensation, the reader may collect some information or amusement from the following references: Laert. IV. 2. VII. 189. IX. 52. X. 121. Brucker II. 150-1-7. 310. 341. III. 369. Lucian III. 109.



ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην. 1105  
 ΣΤ. κεί μάρτυρες παρήσαν, ὅτ' ἐδανειζόμεν;  
 ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.  
 ΣΤ. βοάσομαι τᾶρα τὰν ὑπέρτονον  
 βοάν. ἰὼ, κλάετ' ὠβολοστάται,

dignation had recently dispossessed him of both, I know nothing so likely to have worked upon his imagination as the splendid array of both, which one of the myths, derived from the doctrines of the Pythagorean school, contained, and which his preceptor, whether Socrates or Euripides, was so eminently qualified to set before him. (For this striking portion of a dialogue, which Schleiermacher terms "the first burst of the Platonic inspiration drawn from Socrates," see Appendix (D).

Ib. Ἀπαιδῆ=Ἀποστέρησις, i. e. the imaginary goddess of the γνάμη ἀποστερητικῆ, which has been so long sought for.

1106. δανείζεσθαι, *to borrow on usury*. Plutarch. de vitando aere alieno, §. 2. ἀπὸ τῆς ἰδίας δάνεισαι τραπέζης. §. 6. τὸ δανείζεσθαι τῆς ἐσχάτης ἀφροσύνης καὶ μαλακίας ἐστίν. "Ἐχεις; μὴ δανείσῃ, οὐ γὰρ ἀπορεῖς· οὐκ ἔχεις; μὴ δανείσῃ, οὐ γὰρ ἐκτίσεις. δανείζω, *to lend on usury*. Id. Ibid. §. 7. ὁ Ῥουτίλιος ἐκείνος ἐν Ῥώμῃ τῷ Μουσωνίῳ προσελθὼν, "Μουσώνιε," εἶπεν, "ὁ Ζεὺς ὁ σωτήρ, ὃν σὺ μμηὶ καὶ ζῆλοῖς, οὐ δανείζεσαι" καὶ ὁ Μουσώνιος μειδιάσας, εἶπεν, "Οὐδὲ δανείζει." Ὁ γὰρ Ῥουτίλιος δανείζων αὐτὸς, ὠνειδίξεν ἐκείνῳ δανειζομένῳ.

1107. κἂν παρῶσι. Rav. Pors. Dind. κεί παρήσαν Br. Herm. Sch.

Ib. πολλῶ μᾶλλον. Cf. Heind. ad Plat. Phædon. §. 68.

1108. βοάσομαι, Doric Dial. for βοήσομαι. On futures of this kind, see Monk in Alcest. p. 21. Strepsiades appears to be here quoting from some Doric strain, and of course suits the action to the word by uttering a prodigious shout. For the metre, cf. nos in Ach. 1079.

Ib. τᾶρα (τοι et ἄρα). See Gaisford ad Hephæst. p. 222.

Ib. ὑπέρτονον (τεῖνω) *excessively loud*. Laert. de Diog. VI. 35. μιμείσθαι ἔλεγε τοὺς χοροδιδασκάλους. καὶ γὰρ ἐκείνους ὑπὲρ τόνον ἐνδιδόναι, ἔνεκα τοῦ τοὺς λοιποὺς ἀψασθαι τοῦ προσήκουτος τόνου.

1109. ὠβολοστάτης (ὄβολος, ἴστημι), a weigher of obols, or usurer of the lowest class. Lysias fr. 37. οἱ ὠβολοστατοῦντες. Apollon. Vit. VIII. 7. §. 11. τούτῳ γὰρ (Euphratae sc.) ἐντεύθεν, τί λέγω χρήματα; πηγαὶ μὲν οὖν εἰσι πλούτου, κατὰ τῶν τραπέζων ἤδη διαλέγεται κάπηλος, ὑποκάπηλος, τελώνης, ὠβολοστάτης, πάντα γινόμενος τὰ πωλούμενά τε καὶ πωλοῦντα. Lucian III. 3. ἀτὰρ εἶπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει; Φιλ. κινῶν οὐδὲν, ἀλλ' οἷα καὶ πρὸ τοῦ, ἀρπάξουσιν, ἐπιροκοῦσι, τοκογλυφοῦσιν, ὠβολοστατοῦσιν.

Παῖς ὦν, μετ' ἀδελφῆς εἰς Ἀθήνας ἐνθάδε  
 ἀφικόμην, ἀχθεῖς ὑπὸ τινοσ ἐμπόρον,

αὐτοί τε καὶ τάρχαῖα καὶ τόκοι τόκων· 1110  
 οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι·  
 οἶος ἐμοὶ τρέφεται  
 τοῖσδ' ἐνὶ δώμασι παῖς,  
 ἀμφήκει γλώττη λάμπων,  
 πρόβολος ἐμὸς, σωτήρ δόμοις, ἐχθροῖς βλάβη,  
 λυσανίας πατρώων μεγάλων κακῶν· 1115  
 ὃν κάλεσον τρέχων ἐνδοθεν ὡς ἐμέ.  
 ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,  
 αἶε σοῦ πατρός.  
 ΣΩ. ὄδ' ἐκείνος ἀνήρ· 1120

Σύρος τὸ γένος ὦν. περιτυχὼν δ' ἡμῖν ὀδὶ  
 κηρυττομένους ὠβολοστάτης ὦν ἐπρίατο,  
 ἄνθρωπος ἀνπέρβλητος εἰς πονηρίαν·  
 τοιοῦτος, οἷος μηδὲν εἰς τὴν οἰκίαν  
 μηδ' ὦν ὁ Πυθαγόρας ἐκείνος ἦσθιεν  
 ὁ τρισμακαρίτης εἰσφέρειν, ἔξω θύμου.

Antiph. ap. Athen. III. 108, e.

1110. ἀρχαῖα, *capital* as opposed to *interest* (τόκος). Dem. 914, ult. οὐ μόνον τάρχαῖα καὶ τοὺς τόκους ἀπεδίδου. 1200, 19. οἶεται δεῖν καὶ τάρχαῖα ἀποστερήσαι. 1253, 8. ἀποδοῦναι οὔτε τὸν τόκον, οὔτε τὸ ἀρχαῖον. Cf. Alciph. I. I. ep. 26. Athen. 612, c.

Ib. τόκοι τόμων, *compound interest*. Theophrast. ch. 10. δεινὸς δὲ καὶ ὑπερημερίαν πράξει, καὶ τόκον τόκου. Plat. 8 Legg. 842, d. ἐπιτόκων τόκων. Lucian. Vit. Auct. καὶ οὐ μόνον γε ἀπλῶς, ὥσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἐτέρους τοὺς τόκους λαμβάνειν.

1114. ἀμφήκης (ἀκή), *sharp on both sides*. ξίφος, φάσγανον ap. Hom.

1115. πρόβολος (προβάλλω), *armour of any kind, (shield, spear, hunting-spear), held forward for defence*. Herodot. VII. 76. ἀσπίδας δὲ ὠμοβοῖνας εἶχον σμικράς, καὶ προβόλους δύο λυκοεργέας ἕκαστος εἶχε.

Ib. ἐχθροῖς βλάβη, Rav. Herm. Dind. ἐχθροῖς ἀνιαρὸς Br.

1116. λυσανίας (λύω, ἀνία)=Πανσανίας, *grief-loosener*. Metre, Dochmiac. So also 1117. 1119.

1117. κάλεσον=ἐκκάλεσον, *evoca*. HERM. Ib. ὡς ἐμέ=πρὸς ἐμέ.

1118-19. Cf. Eurip. Hec. 169. ὦ τέκνον, ὦ παῖ . . . ἔξελθ', ἔξελθ' οἴκων· αἶε ματέρος.

1120. ὄδ', *here*. Plat. Men. 89, e. ἡμῖν αὐτὸς ὄδε παρεκαθέζετο.

Ib. The door of the school opens, and Phidippides returns to the stage, a singular mixture of Phrontist and Sophist. As the first, he is of course deadly pale, and his nose seems formed for no other

ΣΤ. ὦ φίλος, ὦ φίλος.

ΣΩ. ἄπιθι λαβὼν τὸν υἱόν.

ΣΤ. ἰὼ ἰὼ τέκνον.

ἰοῦ ἰοῦ.

ὡς ἤδομαί σου πρῶτα τὴν χροιάν ἰδών. 1125

νῦν μὲν γ' ἰδεῖν εἶ πρῶτον ἐξαρηνητικὸς  
κἀντιλογικὸς, καὶ τοῦτο τοῦπιχώριον  
ἀτεχνῶς ἐπανθεί, τὸ "τί λέγεις σύ;" καὶ δοκεῖν  
ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἷδ' ὅτι.

purpose but to hang all the world upon it, except Socrates and Chaerephon; but the sharp features, the keen and cunning eye, the contemptuous smile that plays about the lips, and above all, the bold and unabashed front, belong to the Sophistic and predominant part of him. The embraces, and other ebullitions of parental joy, he receives as a philosopher should, with the utmost coolness and indifference.

1122. Socrates reenters the Phrontisterium.

1126. ἰδεῖν. "An infinitive is sometimes put with words which express a quality, and shews the respect in which that quality obtains, where in Latin, after adjectives, the supine in -u, or the gerund in -do, follows. The infinitive in that case has the same signification as the accusative of the substantive, with or without κατά. This infinitive is particularly frequent after adjectives." Matth. Gr. Gr. §. 535.

1127. ἀντιλογικός. The meaning of this word in ancient language has been given in a former note (869). In modern phrase, it means that the young knight now belongs to

Men of that large profession that can speak  
To every cause, and things mere contraries,  
Till they are hoarse again, yet all be law!  
That with most quick agility can turn  
And re-turn; can make knots and then undo them;  
Give forked counsel, take provoking gold  
On either side and put it up.

BEN JONSON.

1128. ἀτεχνῶς, omnino.

Ib. ἐπανθεί. Plutarch, speaking of the freshness of the works of art made in the age of Pericles (Peric. c. 13.), observes: οὕτως ἐπανθεί τις καινότης αἰεὶ ἀθικτον ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ὄψιν, ὥσπερ αἰεθαλὲς πνεῦμα καὶ ψυχὴν ἀγήρω καταμειγμένην τῶν ἔργων ἔχόντων.

Ib. τί λέγεις σύ; This expression has been explained in a former play (Ach. 742).

1129. κακουργοῦντ'. Treatises περὶ τοῦ κακουργεῖν are mentioned

ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. 1130

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.

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

ΦΕ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἣν γε θήσειν τὰ πρυτανεῖά φασί μοι.

ΦΕ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως  
μὴ ἡμέρα γένοιτ' ἂν ἡμέραι δύο. 1136

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

αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

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

ἴσασι ν ὀρθῶς ὅ τι νοεῖ. ΣΤ. νοεῖ δὲ τί; 1140

ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕ. ἐκείνος οὖν τὴν κλήσιν ἐς δὺ ἡμέρας  
ἔθηκεν, ἐς γε τὴν ἔννην τε καὶ νέαν,

by Laetius (II. 121, 123.), as among the works of the Socratic scholars, Crito and Simon.

Ib. οἷδ' ὅτι. Cf. Plut. 452. 838. Lysist. 154. Vesp. 1348. Pac. 365. Dem. 343, 27. 405, 14. 428, 27. et alibi.

1130. Ἀττικὸν βλέπος (*frontem perfrictam* s. *vultum impudentem*, KUST.) = Ἀττικὸν βλέμμα. Corinth. de dial. Att. §. 10. p. 17. Pol-lux II. 56. Ἀριστοφάνης δὲ καὶ βλέπος ἐκάλεσε καὶ βλέπησιν.

1134. θήσειν πρυτανεῖα, *will commence legal proceedings*. Cf. Platt-ner I. 132. Dem. 1074, pen. Isæus 42, 32.

1135. ἀπολοῦσ' ἄρ. Rav. Herm. Dind. ἀπολοῦντ' ἄρ. BR.

1139. νερόμισται, *yet so old custom and the law have ruled it*. An-tiph. 140, 7. τὸν νομιζόμενον (*ritu vetusto sancitum*) ὄρκον διομοσαμέ-νους. 141, 35. τὸ νομιζόμενον καὶ τὸ θεῖον δεδιώς. Dem. 1388, ult. τὸν νομιζόμενον λόγον εἰπέιν, *orationem habere, ex lege et ritu vetusto habendam*.

1141. φιλόδημος, *a friend to democracy*. Plut. in vit. Sol. 16. Σό-λων . . . δημοτικὸς ὦν καὶ μέσος.

1143. κλήσιν . . . ἔθηκεν—assigned the summons or commencement of the action. "pro ἔθηκεν MS. ἔδωκεν, non male. Sic Latini *dare actionem*." ERN.

1144. τὴν ἔννην τε καὶ νέαν. Laert. de Thalete I. 24. πρῶτος δὲ καὶ

ἴν' αἱ θέσεις γίνονται τῇ νομηνίᾳ. 1145  
 ΣΤ. ἵνα δὲ τί τὴν ἔτην προσέθηκεν; ΦΕ. ἴν', ὦ  
 μέλε,  
 παρόντες οἱ φεύγοντες ἡμέρα μιᾷ  
 πρότερον ἀπαλλάττωθ' ἐκόντες, εἰ δὲ μὴ,  
 ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ.  
 ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ 1150  
 ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔτη τε καὶ νέα;  
 ΦΕ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν

τὴν ὑστέραν τοῦ μηνός, τριακάδα εἶπε. Id. de Solone I. 57. πρώτος δὲ Σόλων τὴν τριακάδα, ἔτην καὶ νέαν ἐκάλεσε. Idem ibid. 25. Σουιδῶν δὲ τοῦ μηνός τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης, οὔτε δυομένῳ τῷ ἡλίῳ πάντως, οὔτ' ἀνισχόντι συμφερομένην, ἀλλὰ πολλάκις τῆς αὐτῆς ἡμέρας καὶ καταλαμβάνουσιν καὶ παρερχομένην τὸν ἡλιον, αὐτὴν μὲν ἔταξε ταύτην, ἔτην καὶ νέαν καλεῖσθαι, τὸ μὲν πρὸ συνόδου μόριον αὐτῆς, τῷ πανομένῳ μηνί, τὸ δὲ λοιπὸν ἤδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος. Cf. sup. 1088.

1145. "That the deposit-money (θέσεις), and consequently the commencement of legal proceedings might take place on the new moon." For construction, see nos in Ach. 962.

Ib. νομηνία. Plut. de ere alieno vitando, §. 2. οὐδὲ ἀναμνήσει τῶν καλανδῶν καὶ τῆς νομηνίας, ἣν ἱερωτάτην ἡμερῶν οὔσαν, ἀποφράδα ποιοῦσιν οἱ δανείσται καὶ στύγιον.

1146. "Why then (ἵνα τί Pac. 408. Eccl. 719. Plat. Apol. 26, d.) did he not at once say the new day (νέα), without adding the old (ἔτην);" or, "why then did he tack the old day to the new?"

1147-8. ἡμέρα μιᾷ πρότερον, by a day earlier.

Ib. ἀπαλλάττειν, placare satisfaciendo, ut cum debitor creditori satisfacit aēs debitum reluendo. Dem. 1249, pen. συλλέξας ἔρανον ἐπειδὴν τοὺς ξένους ἀπαλλάξω. 914, 4. μόλις τοὺς τὰ ἐτερόπλοια δανείσαντας ἀπῆλλαξε. Isæus 53, 36. ἀπαλλάττειν τοὺς χρήστας.

1149. "ὑπανιᾶσθαι, valde cruciari, reddunt acrius postulari." DIND.

1151. ἀρχαί, the magistrates.

Ib. πρυτανεῖα, deposit-money.

1152. The general reasoning of the young Sophist appears to be to this effect. From the character as well as the actual words of Solon, I maintain that all actions for debt ought to commence, and consequently the deposit-monies (πρυτανεῖα) ought to be paid on the first of the month. But, say you, if this be the law, it is not the practice: for all deposit-monies are paid, and consequently all actions for debt commence on the 30th of the preceding month." Well, rejoins the Sophist, and what does all this imply? Why simply, that our dicasts have a fellow-feeling with our protenthists (προ-

ἴν' ὡς τάχιστα τὰ πρυτανεῖ' ὑφελοίατο,  
 διὰ τοῦτο προτένθενσαν ἡμερᾷ μιᾷ.  
 ΣΤ. εἶ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι, 1155

τένθαι); for as the latter, by virtue of their office, taste previously all such eatables as are afterwards to be consumed at the sacred banquets, so the former by this scheme get a foretaste of those pecuniary banquets which by the laws of Solon ought to fall to them only on the following day. At this learned exposition all the doubts of Strepsiades vanish; and a tide of tumultuous feelings tells him, that the long-sought γνώμη is at last found. In the double term ἔτην καὶ νέα, he feels, in short, as the young English spendthrift did, who, owing heavy debts in two adjoining counties, found himself a habitation which was on the confines of both: if a writ therefore came from the southern county, he took refuge in his northern apartment: if it came from the north, he had merely to reverse his position.—To leap upon his son's neck and almost stifle him with caresses, to dance, to sing, and commit a thousand extravagances, are all the work of a moment: but in the midst of his transports Strepsiades is not unmindful of those, under whose tuition the great maxim has been discovered. "Bravo, my cacodæmons (εἶ γ', ὦ κακοδαίμονες)! Socrates and Chærephon against the world!"

Ib. προτένθαι (τένθης). Brunck; "Fuit Athenis collegium, s. cætus quispiam virorum, quorum officium ad sacra pertinuisse videtur, qui Προτένθαι appellabantur. Hoc manifeste apparet ex Athenæi (171, d.) verbis: εὗρισκω δὲ καὶ ψήφισμα ἐπὶ Κηφισοδώρου ἀρχοντος γενόμενον, ἐν ᾧ ὡσπερ τι σύστημα οἱ Προτένθαι εἰσὶ, καθάπερ καὶ οἱ Παράσιτοι ὀνομαζόμενοι." Suidas: οἱ προλαμβάνοντες τὰ ὄψα, πρὶν εἰς τὴν ἀγορὰν κομισθῆναι. Hermann and Dindorf adopt the former of these explanations, Passow the latter.

1154. "προτενθεῖν, tropice valet, occurrere, προαρπάξεν." DIND.

1155. τί κάθησθ'. We left Strepsiades at the end of a former note in transports of joy. And could they yet have ceased? It is Smollett's spendthrift in the Fleet, just convinced that the letter, which hails him heir to thousands, is no phantasm of the brain, but a real, waking truth: it is De Foe's grateful savage, who finds that the knife, which she thought intended to sever her throat, is in fact brought to sever her bonds: it is Ben Jonson's Mammon, convinced that the true sublimate has been at last effected, and that the world's treasures and pleasures lie alike at his feet. Suddenly he turns to the spectators, and finding them coldly keep their seats, instead of rising simultaneously and sharing in his transports, he bursts into a torrent of invective against them. (If this explanation be correct, it is obvious that the punctuation in the text must be a little corrected, and a full stop substituted for the comma at κακοδαίμονες.)

Ib. ἀβέλτεροι, Gl. ἀμαθείς.

ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,  
ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι; ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτουὶ  
ἐπ' εὐτυχίαισιν ἀστέον μούγκωμιον.  
μάκαρ ὦ Στρεψιάδες, 1160  
αὐτὸς τ' ἔφυς ὡς σοφὸς,  
χοῖον τὸν υἱὸν τρέφεις,

1156. ἡμέτερα κέρδη τῶν σοφῶν = κέρδη ἡμῶν τῶν σοφῶν. Cf. nos in Ach. 89.

Ib. ὄντες λίθοι, *stone-sitters on stone-benches*. Laert. de Aristippo: II. 72. ἐρωτηθεὶς ὑπὸ τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς; Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γούν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ. Plat. Hip. Maj. 292, d. καὶ οὐδὲν σοὶ μᾶλλον γεγωνεῖν δύναμαι ἢ εἰ μοι παρεκάθησο λίθος, καὶ οὗτος μύλιας.

1157. ἀριθμὸς, persons who serve to swell a numerical quantity, but fit for nothing else. (Horat. *Nos numerus sumus et fruges consumere nati*.) Eurip. in Herac. 957. εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως | ἄνδρ' ὄντα τὸν σὸν παῖδα. Theoc. XIV. 48. ἄμμες δ' οὔτε λόγῳ τινὸς ἄξιον, οὔτ' ἀριθμοῦ. Heraclitus ap. Laert.:

Ἡράκλειτος ἐγώ· τί με κάτω ἔλκετ' ἄμουσοι;  
οὐχ ἱμῖν ἐπόνουν, τοῖς δέ μ' ἐπισταμένοις.  
Εἰς ἐμοὶ ἄνθρωπος, τρισμῦριοι· οἱ δ' ἐνάριθμοι,  
οὐδεῖς· ταῦτ' αὐδῶ καὶ παρὰ Περσεφόνη.

IX. 16.

Ib. πρόβατ' ἄλλως, *mere sheep*. Cf. nos in Ach. 103. and add Eurip. in Troad. 484. οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν. Hel. 1421. ἄλλως πόνοσ. Soph. Trach. 827. ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν; Menander: εἰ μή τις ἄλλως ὀνόμασιν χάρει κενοῖσ. Dem. 348, 23. ὄχλος ἄλλως καὶ βασκανία. 931, 12. ἄλλως ὕθλος καὶ φλναρία. Plat. Theæt. 176, d. ἀγᾶλλονται γὰρ τῷ ὄνειδει καὶ οἴονται ἀκούειν, ὅτι οὐ ληροὶ εἰσι, γῆς ἄλλως ἄχθη, ἀλλ' ἄνδρες, οἴους δεῖ ἐν πόλει τοῖς σωθησομένοισ.

Ib. "ἀμφορῆς νενησμένοι, *in amphorarum Megaricarum figuram alius super alium impositi*." Boeckh's Gr. Tr. Prin. p. 94. "Rectissime Suid.: in Νενημένην, ἀμφορεῖς δὲ νενησμένοι, inquit, ἀντὶ τοῦ ματαίως κέραμοι σσεωρευμένοι. ὁ νῆσαι γὰρ τὸ σωρεύσαι. Neque enim de amphoris temere, h. e. nimis, impletis hic agitur, sed de congestis coacervatisque temere amphoris. Numerus, inquit, estis, pecudes, et inutilis supplex." HERM.

\* Xen. Anab. V. 4. 27. εὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων περυσινῶν. Thucyd. VII. 87. τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυνηνεμημένων.

φήσουσι δὴ μ' οἱ φίλοι  
χοῖ δημόται  
ζηλοῦντες ἡνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας. 1165  
ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιάσαι.  
ΠΑ. εἶτ' ἄνδρα τῶν αὐτοῦ τι χρῆ προῖεναι;  
οὐδέποτέ γ', ἀλλὰ κρεῖττον ἦν εὐθὺς τότε  
ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,

1163. φήσουσι . . . με, *will say of me*. Plat. in Menon. 77, b. ὁ πέρ φασι τοὺς συντρέποντάς τι. Xen. Sympos. III. 1. ὡσπερ Σωκράτης ἔφη τὸν οἶνον. Id. Hellen. III. 5. 12. Κορινθίουσ δέ, καὶ Ἀρκάδασ, καὶ Ἀχαιοῦσ τί φῶμεν; Cf. nos in Ach. 293.

1165. λέγων τὰς δίκας. Cf. nos in Vesp. 791. Eq. 338., and to the examples there given add Laert. de Biante I. 84. λέγεται δὲ καὶ δίκας δεινότεροσ γεγονέναι εἰπεῖν . . . δίκην γὰρ ὑπὲρ τινος λέξασ ἤδη ὑπεργῆροσ ὑπάρχων, κ. τ. λ. Id. de Socrate II. 38. εἶπε δὲ τὴν δίκην Πολύευκτοσ.

1166. ἐστιάσαι σε. Xen. Sym. II. 2. ἐπεὶ δὲ αὐτοῖσ ἡ μὲν αὐλητρίσ ἠῶλησεν, ὁ δὲ παῖσ ἐκίθαρῖσε, καὶ ἐδόκουν μᾶλα ἀμφοτέροισ ἰκανῶσ εὐφραῖνεσ, εἶπεν ὁ Σωκράτησ· Νῆ Δ', ὦ Καλλία, τελέωσ ἡμᾶσ ἐστιάσ. Laert. de Xenoph. II. 52. τὸν τεῦθεσ διετελεῖ κνηγετῶν, καὶ τοῖσ φίλοισ ἐστιάω, καὶ τὰσ ἱστορίασ συγγράφωσ. Apollonius de Sympos. ap. Phil. I. 36. αὐτοῖσ δὲ οὐδενὸσ δέη; φήσαντοσ· τῶν γε τραγημάτων, ἔφη, καὶ ἄρτων, ἃ με ἠδέωσ τε καὶ λαμπρῶσ ἐστιά.

Ib. Strepsiades leads the way gaily to his house, dancing rather than walking—the young Phrontist follows with measured steps, head erect, and nose turned up, which seems to say "Banquets and junketings indeed! Foolish old man! there is nothing in this world worth a wise man's consideration, but *deep thinking* and Euripides."

1167. Pasius (and a usurer's mask would not be left without most characteristic traits) addresses himself to the person, who is to be witness of the summons served upon Strepsiades.

Ib. "εἶτα est cum admiratione interrogantis, ut Plut. 45. 79. 207. *Eryone? itane vero?*" THIERSCH.

Ib. ἄνδρα. Dobree refers to Soph. Œd. T. 314. Av. 1319.

Ib. προῖεναι, *to bestow freely, to squander*. Herodot. I. 24. χρηματὰ σφι προῖείσ. Dem. 1297, 24. τίσ γὰρ ἐθελήσει τὰ ἑαυτοῦ προῖεσθαι, ὅταν κ. τ. λ. Æsch. 78, 27. προῖεσθαι τὰ πατρίφα (sc. κτήματα,) καταγελάστωσ. Lys. 162, 35. οὐδὲν ἱμῖν προῖενται τῶν σφετέρων αὐτῶν.

1169. ἀπερυθριάσαι, *rudorem, s. ruborem, pudoris indicem, deponere*. v. Dorv. ad Char. p. 200. HARL. Lucian III. 91. καὶ τὸ ἐρυθρίαν ἀπόξυσσον τοῦ προσώπου παντελῶσ.

Ib. σχεῖν πράγματα, *be put to trouble*. The sense is: "Better had

ὄτε τὸν ἑμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων 1170  
 ἔλκω σε κλητεύσονται, καὶ γενήσομαι  
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.  
 ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ  
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤ. τίς οὐτοσί;  
 ΠΑ. ἐς τὴν ἔνῃν τε καὶ νέαν. ΣΤ. μαρτύρομαι, 1175  
 ὅτι ἐς δὺ εἶπεν ἡμέρας. τοῦ χρήματος;  
 ΠΑ. τῶν δώδεκα μνῶν, ἅς ἔλαβες ἀνούμενος  
 τὸν ψαρὸν ἵππον. ΣΤ. ἵππον; οὐκ ἀκούετε,  
 ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικὴν.  
 ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.

I put on a bold front at the first, and rejected his application for money, than be put to so much trouble in reclaiming my dues."

1171. κλητεύειν (καλέω, κλητὸς), to act as witness, that a summons (κλησίς) has been served upon a third person. A suit without a witness of this kind was termed *δική ἀπρόσκλητος*. Cf. nos in Vesp. 189.

1173. Other countries are shamed by the litigious disposition of their inhabitants, but a true, *bona fide* citizen of Athens—how could he be guilty of a legal leniency, and not feel that he had brought the manners of his country into discredit?

1174. καλοῦμαι, Attic fut. for καλέσομαι. Pasiās is here interrupted by Strepsiades coming out of the house. And how does the rejected of Socrates make his reappearance on the stage? That he had thrown off the scholastic costume may, I think, be inferred from the joint silence of Pasiās and Amynias, who could not have failed to advert to so extraordinary a change in their customer's usual habits. We may in like manner restore him his naturally ruddy face; we may put all possible alacrity and vigour into his movements, (what else does the prosperous change in his affairs demand?) and considering the banquet which he is preparing to give, we may safely invest him in his holiday suit.

1175. ἐς τὴν ἔνῃν κ. τ. λ. Cf. nos in Vesp. 753.

Ib. μαρτύρομαι, (Strepsiades addresses himself to the spectators. Cf. nos in Ach. 834.)

1176. (turns to Pasiās) τοῦ χρήματος; sc. ἔνεκα.

1178. ψαρὸν, starling-coloured.

Ib. οὐκ ἀκούετε (to the audience).

1180. ἐπώμνυς τοὺς θεούς. To examples given, sup. v. 245. add Pythag. ap. Laert. VIII. 22. μηδὲ ὀμνύει θεούς· ἀσκέει γὰρ αὐτὸν δεῖν ἀξιόπιστον παρέχειν.

ΣΤ. μὰ τὸν Δί'· οὐ γάρ πω τότ' ἐξηπίστατο 1181  
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.  
 ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ;  
 ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;  
 ΠΑ. καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεούς;  
 ΣΤ. ποίους θεούς; 1186  
 ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤ. νῆ  
 Δία,  
 κὰν προσκαταθίην γ', ὥστ' ὀμόσαι, τριώβολον.  
 ΠΑ. ἀπόλοιο τοίνυν ἕνεκ' ἀναιδείας ἔτι.  
 ΣΤ. ἀλσὶν διασμηχθεῖς ὄναιτ' ἂν οὐτοσί. 1190

1182. ἀκατάβλητος, (α, καταβάλλω,) not to be cast down, impossible to be vanquished.

1183. ἔξαρνος εἶναι=ἐξαρνεῖσθαι. Plut. 240. ἔξαρνός ἐστι μηδ' ἰδεῖν με πόποτε.

1184. τί γὰρ ἄλλ' (ἀγαθὸν) ἂν ἀπολαύσαιμι τοῦ μαθήματος; Pl. 236. ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πόποτε. Ecl. 426. ἴνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τάγαθόν. Dem. 1174, ult. καὶ τῆς κοινωνίας τῆς πρὸς τοῦτον ταῦτ' ἐγὼ ἀπέλαυσα. See also Lucian I. p. 327. VI. 296.

1185. ἀπομύναί, to swear an oath, but always in reference to a negative declaration. Cf. nos in Eq. 407; and to the examples there given, add Plat. 11 Leg. 936, c. τοὺς τρεῖς θεούς Δία καὶ Ἀπόλλωνα καὶ Θέμιν ἀπομόσας.

Ib. μοι redundant.

1188. Dobree, referring to Demost. Apatur. 896, 22. translates, *I would, though it should cost me 2d. extraordinary.* Hudtwalcker de Arbitris p. 16. "I will swear, even though you will not admit me to take an oath, until I have previously laid down three obols."

Ib. προσκαταθίην τριώβολον. Iambl. Vit. Pyth. XXVIII. 144. περὶ δὲ τοὺς ἕρκους εὐλαβῶς οὕτω διέκειντο πάντες οἱ Πυθαγόρειοι, μεμνημένοι τῆς Πυθαγόρου ὑποθήκης, . . ὥστε ὑπὸ νόμον τις αὐτῶν ἀναγκαζόμενος ὀμόσαι, καίτοι εὐορκεῖν μέλλων, ὅμως ὑπὲρ τοῦ διαφυλάξασθαι τὸ δόγμα, ὑπέμεινεν ἀπὸ τοῦ ὀμόσαι τρία μᾶλλον τάλαντα καταθίην.

1190. διασμήχω (σμήχω), to smear. "To rub him thoroughly with salt would make a wholesome thing of him." WELCK. (affects to speak of Pasiās as one not right in his senses.) Schol. οἱ σμηχόμενοι ἄλσι, βελτίονες γίνονται· ἅμα καὶ ὅτι τοὺς παραφρονοῦντας ἄλσι καὶ ελαίῳ διέβρεχον, καὶ ὠφελούντο. Pythagoras ap. Laert. VIII. 35. περὶ τῶν ἀλῶν, ὅτι δεῖ παρατίθεσθαι πρὸς ὑπόμνησιν τοῦ δικαίου· οἱ γὰρ ἅλες πάντες σῶζουσιν ὅτι ἂν παραλάβωσι. καὶ γεγόνασιν ἐκ τῶν καθαρῶτάτων, ὕδατος καὶ θαλάσσης.

ΠΑ. οἴμ' ὡς καταγελάς. ΣΤ. ἕξ χόας χωρήσεται.  
 ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς  
 ἐμοῦ καταπρόϊξει. ΣΤ. θαυμασίως ἦσθην θεοῖς,  
 καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν.  
 ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. 1195  
 ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ,  
 ἀπόπεμψον ἀποκρινάμενος. ΣΤ. ἔχε νυν ἦσυχος  
 ἐγὼ γὰρ αὐτίκ' ἀποκρινούμαι σοι σαφῶς.  
 ΠΑ. τί σοι δοκεῖ δράσειν; ΜΑ. ἀποδώσειν μοι δο-  
 κεῖ.  
 ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε, 1200  
 τουτὶ τί ἐστι; ΠΑ. τοῦθ' ὅ τι ἐστὶ; κάρδοπος.  
 ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;  
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί,  
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην.

1191. ἕξ χόας χωρήσεται, *he will hold six choes* (speaks half in soli-  
 loquy, and still affecting to consider Pasion as deranged). Plat. Hip.  
 Maj. 288, d. τῶν καλῶν χυτῶν . τῶν ἕξ χόας χωρουσῶν. Thucyd. II.  
 17. οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις. Dem. 118, 9. οὐθ' ἡ  
 Ἑλλάς οὐθ' ἡ βάρβαρος τὴν πλεονεξίαν χωρεῖ τῶνθρώπων. 579, 2. ἡ πόλις  
 αὐτὸν οὐ χωρεῖ. Ephip. ap. Athen. 346, f. λοιπὰς ἐστ' αὐτῷ | δυνατὴ  
 τούτους χωρεῖν ἑκατόν. Laert. de Thalete I. 35. φέρεται δὲ ἀποφθέγματα  
 αὐτοῦ τὰδε. πρεσβύτατον τῶν ὄντων, θεός· ἀγέννητον γὰρ. κάλλιστον, κόσ-  
 μος· ποίημα γὰρ θεοῦ. μέγιστον, τόπος· ἅπαντα γὰρ χωρεῖ.

1192. "καὶ τοὺς θεοὺς, h. e. *et reliquos deos*. Nam verba forma-  
 rum saepe conjungi per copulam καὶ cum verbis generis, ita ut intel-  
 ligatur ὁ ἄλλος, docuit Fischer. ad Aesch. Socr. I. 7. p. 34." HARL.

1192-3. οὐ τοι . . καταπρόϊξει, *you shall not insult me with impu-  
 nity*. Vesp. 1396. οὐ τοι μὰ τὸ θεὸν καταπρόϊξει Μυρτιάς. Archilochus  
 fr. 28. ἐμεῦ δ' ἐκείνος οὐ καταπρόϊζεται.

1194. "To the *cognoscenti* (τοῖς εἰδόσιν), Jupiter as an oath (Ζεὺς  
 ὀμνύμενος) is a mighty ridiculous person."

1195. Pasion speaks after a pause and look of horror.

1198. Strepsiades leaves the stage, and returns at 1200. In the  
 meantime Pasion and his summons-witness parley together.

1200. ἀπαιτῶν με τὰργύριον. Dem. 308, 23. ἦς (στρατηγίας) ἔμ' εὐ-  
 θύναις ἀπαιτεῖς. Aesch. 81, 10. τὸν δῆμον τὰς χάριτας ἀπαιτεῖ.

1202. Strepsiades speaks with infinite contempt.

1204. "who says κάρδοπος, where he ought to have said καρ-  
 δόπη."

ΠΑ. οὐκ ἄρ' ἀποδώσεις; ΣΤ. οὐχ, ὅσον γέ μ' εἰ-  
 δέναι. 1205  
 οὐκ οὖν ἀνύσας τι θάττον ἀπολιταργιεῖς  
 ἀπὸ τῆς θύρας; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι  
 θήσω πρυτανεῖ, ἢ μηκέτι ζῶην ἐγώ.  
 ΣΤ. καὶ προσάπολεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.  
 καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν, 1210  
 ὅτι ἡ κάλεσας εὐθητικῶς τὴν κάρδοπον.  
 ΑΜ. ἰώ μοί μοι.  
 ΣΤ. ἔα.  
 τίς οὐτοσί ποτ' ἔσθ' ὁ θρηγῶν; οὐ τί που

1205. ὅσον γέ μ' εἰδέναι. Plato in Theæt. 145, a. ἡ οὖν ζωγραφικὸς  
 Θεόδωρος; Θεαι. οὐχ, ὅσον γ' ἐμὲ εἰδέναι. Lucian I. 120. πῶς, ὃ Δη-  
 μέας, ἦς οὐδὲ γεγάμηκας, ὅσαγε καὶ ἡμᾶς εἰδέναι. See also Matth. Gr.  
 Gr. §. 545.

1206. ἀπολιταργίζω (λιταργίζω, λίταργος, *quick, quick-running*; λι-  
 ἀργός. Pac. 562. εἶθ' ὅπως λιταργούμεν οὐκ ἂν εἰς τὰ χωρία)—"will you  
 not be gone quick, quick, quick." "Celeritatis notio augetur additis  
 verbis ἀνύσας τι θάττον." DIND.

1208. μηκέτι ζῶην. Lysist. 530. σοὶ γ', ὃ κατάρατε, σιωπῶ ἰγώ; . .  
 μὴ νυν ζῶην. Eurip. Orest. 1145. μὴ γὰρ οὖν ζῶην ἔτι, | εἰ μὴ, κ. τ. λ.  
 Id. Suppl. 454. μὴ ζῶην ἔτι, | εἰ τὰμὰ τέκνα, κ. τ. λ.

1211. "Because in your simplicity you put the feminine article  
 to a noun masculine."

1212. A loud crash is here suddenly heard as of a chariot break-  
 ing down; a piteous outcry (ἰώ μοί μοι, cf. Soph. Aj. 897-946. 948.  
 Eurip. Electr. 1167, et alibi), evidently that of a person who has  
 been thrown out of it, succeeds.

1213. ἔα, aha! a word of surprise and astonishment. It is found in  
 the old Spanish language. So in the facetious Archpriest of Hita's  
 poem on "the battle which Don Carneval had with Donna Qua-  
 resma, i. e. Lent," it is said of the piscatory troops,

La compañia del mar las suas armas menea,  
 Vinieronse a ferir desiendo todos: ea.

Their arms were in their hands, shining brightly wide and far,  
 And impatient for the fray, each among them cried, "Aha!"

1214. Amynias enters upon the stage, limping and feeling ribs,  
 back, shoulders, head; certain that he has been much hurt, but un-  
 certain where the hurt is. At last he settles upon his thigh as the  
 part most affected, and commences such a course of rubbing upon

τῶν Καρκίνου τις δαιμόνων ἐφθέγγετο ; 1215  
 AM. τί δ' ὅστις εἰμι, τοῦτο βούλεσθ' εἰδέναι ;  
 ἀνὴρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν νυν τρέπου.  
 AM. “ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες  
 ἵππων ἐμῶν” “ὦ Πάλλας, ὡς μ' ἀπόλεσας.”  
 ΣΤ. τί δαί σε Τληπόλεμος ποτ' εἴργασται κακόν ; 1220

it, as if he thought by rubbing the pain well in, he should finally succeed in rubbing it clean out.

1215. The δαίμονες Καρκίνου, according to Schutz, are the heroes or demigods whom that tragedian was accustomed to introduce in his tragedies, making bitter lamentations. For other attacks upon this tragedian, see our author's "Wasps" and "Pax."

1217. κατὰ σεαυτὸν νυν τρέπου. Cf. nos in Ach. 928. See also notes to Alciphron's Epist. I. p. 165.

1218. Roars of laughter, as Amynias,—his teeth half-clenched, rubbing away at his thigh, and speaking almost to himself,—exudes his pangs in f quotations from a tragedy by one of Carcinus's sons.

Ib. σκληρὲ δαῖμον. Eurip. Alcest. 496. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις, | σκληρὸς γὰρ αἰεὶ. Antiph. 122, 44. τῷ σκληρότητι τοῦ δαίμονος ἀπιστεῖν. BERGL. In Plato's Theætetus 162, b. σκληρὸς and ὑγρότερος are put in opposition; the one as soft and flexible, the other as harsh and inflexible. Cf. also Eurip. Troadd. 102. Soph. OEd. Col. 76.

Ib. θραυσάντυγες (θραύω, ἄντυξ), wheel-breaking. Cf. nos in Vesp. 1052.

Ib. τύχαι, destinies.

1219. ἵππων ἐμῶν, of my chariot. ἵπποι, in the plural number (cf. infr. 1226.), stands not merely for the horses which draw a chariot, but for the chariot itself. Il. V. 46. ἵππων ἐπιβησόμενον (cf. 13. 19.)

111. καθ' ἵππων ἄλτο χαμάζε. 163, 4. τοὺς ἀμφοτέρους ἐξ ἵππων Τυδείος υἱὸς | βῆσε. Schutz supposes the above quotation to be made from a tragedy founded on the subject of Cœnomaus, in which a similar accident had occurred.

1220. The text alludes to a tale told of Tlepolemus, son of Her-

f When we recollect that the Attic theatre was opened only at distant intervals, but that then the whole day was devoted to the drama, tragedies and comedies succeeding each other, it seems not improbable that the comic poets would often keep an eye upon their brethren of the buskin, to see whether something might not occur, which might be put to instant use in the shape of parody or travestie. In the present instance, for example—why may not Amynias's accident be a parody on a similar one which some hero or god had suffered in a tragedy of Xenocles (son of Carcinus), the quotations here put into the mouth of Amynias being the same which not many hours before had come upon the ears of the audience in the deep tones of tragedy?

AM. μὴ σκώπτέ μ', ὦ τᾶν, ἀλλά μοι τὰ χρήματα  
 τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,  
 ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.  
 ΣΤ. τὰ ποῖα ταῦτα χρήμαθ' ; AM. ἀδανείσατο.  
 ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὡς γ' ἐμοὶ δοκεῖς. 1225  
 AM. “ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς.”  
 ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσῶν ;  
 AM. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;  
 ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιάνεις. AM. τί  
 δαί ;

cules, and Licymnius, brother of Alcmena. The latter was so infirm in his old age, that when walking he was always supported by a slave. Tlepolemus, seeing the slave inattentive to his duty, threw a stick at him, which unfortunately killed Licymnius. This tale had apparently been the foundation of another tragedy by Carcinus, or his son Xenocles.

1221. Amynias, being a creditor and usurer, as well as a man, here forgets his carriage-accident, draws himself up to his full height, and ceases rubbing.

1223. The rubbing recommences.

Ib. κακῶς πεπραγότι, in such a piteous plight; after such a misfortune.

1225. “Then, to my mind (ὡς ἐμοὶ δοκεῖς), that was the time for you to have applied the word κακῶς to yourself: whether you are in bad plight now, I cannot say; but I am sure you were in bad plight then: for not a sixpence of the loan will ever return to you.” “Sane igitur, tum quum filio meo pecuniam credebam, male rem gerebas; scil. quod hæc pecunia nunquam ad te redibit.” SCHUTZ.

Ib. ὡς γ' ἐμοὶ δοκεῖς. Pl. 390. 1035. Cf. Dem. 86, 18. 87, 19.

1226. Amynias rubs and quotes, or rather parodies (see Scholiast) as before. ἐξέπεσον sc. χρημάτων.

1227. “ἀπ' ὄνου πίπτειν, ab asino delabi s. cadere, de iis usurpatur, qui inconsulte quid agunt et imperite.” Ast ad Plat. 3 Leg. 701, d. (Cf. Gaisford's Paræmiographi B. 161. C. 39. Z 2, 57.) The play of words between ἀπ' ὄνου and ἀπὸ νοῦ, will instantly occur to the reader. Laert. de Stilpone: II. 118. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, ὦ Κράτης, εἶπε, δοκεῖς μοι χρεῖαν ἔχειν ἱματίου καινοῦ, ὅπερ ἦν νοῦ καὶ ἱματίου.

1228. Amynias bolt upright: not a vestige of rubbing.

1229. ὑγιάνεις. That our philosophers may not altogether be forgotten during this humorous scene, let us record a saying of Cleanthes, ap. Laert. VII. 174. ονειδίσαντος αὐτῷ τινὸς εἰς τὸ γῆρας, Κάγῳ, ἔφη, ἀπιέναι βούλομαι. ὅταν δὲ πανταχόθεν ἐμαντὸν ὑγιάνοντα περι-

ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς. 1230  
 ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλήσεσθαί γέ μοι,  
 εἰ μάποδώσεις τὰργύριον. ΣΤ. κάτειπέ νυν,  
 πότερα νομίζεις καινὸν αἰεὶ τὸν Δία  
 ὕειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον  
 ἔλκειν κάτωθεν ταῦτ' οὗθ' ὕδωρ πάλιν; 1235  
 ΑΜ. οὐκ οἶδ' ἔγωγ' ὀπότερον, οὐδέ μοι μέλει.  
 ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,  
 εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων;  
 ΑΜ. ἀλλ' εἰ σπανίζεις, τὰργυρίου μοι τὸν τόκον  
 ἀπόδος γε. ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον; 1240  
 ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν

νοῶ, καὶ γράφοντα, καὶ ἀναγνώσκοντα, πάλιν μένω. Add Apollon. Epist. 23. τὸ θεῖοτατον Πυθαγόρας ἱατρικὴν ἔφασκεν. εἰ δὲ ἱατρικὴ τὸ θεῖοτατον, καὶ ψυχῆς ἐπιμελητέον μετὰ σώματος· ἢ τὸ ζῶον οὐκ ἂν ἰγναῖνοι, τῷ κρείττονι νοσοῦν. For other philosophic dicta on the subject of health, disease, and old age, see Plut. Placit. V. 30.

1230. ὥσπερ. See Stalbaum ad Plat. Phileb. §. 18.

1231. προσκεκλήσεσθαί in *ius vocatum iri* (δοκεῖς).

1232. μάποδώσεις, i. e. μὴ ἀποδώσεις.

1232. Strepsiadēs throws himself into a philosophic or phronistic attitude after the manner of Socrates.

1234. ὕδωρ, rain. Cf. nos in Vesp. 261.

1236. Spoken after a look of astonishment. At the end of the verse Amynias rubs more vehemently than before.

1237. δίκαιος εἶ, *deserve*. Eurip. Suppl. 186. ἐγὼ δίκαιός εἰμ' ἀφηγεῖσθαι τάδε. Heracl. 142. δίκαιοι δ' ἐσμέν οἰκοῦντες πόλιν | αὐτοὶ καθ' αὐτῶν κυρίου κράινειν δίκας.

1239. εἰ σπανίζεις (ἀργυρίου), *if you are out of cash*. Aesch. Choeph. 705. σπανίζοντες φίλων, (where see Blomf.). Eurip. Med. 956. πέπλων. Thucyd. IV. 6. τροφῆς.

1240. ἀπόδος. Plut. de aere alieno vitando §. 6. "Πῶς οὖν διατραφῶ;" "Τοῦτο ἐρωτᾷς, ἔχων χεῖρας, ἔχων πόδας, ἔχων φωνήν, ἄνθρωπος ὢν, ᾧ τὸ φιλεῖν ἐστὶ καὶ φιλεῖσθαι, καὶ τὸ χαρίζεσθαι καὶ τὸ εὐχαριστεῖν; γράμματα διδάσκων, καὶ παιδαγωγῶν, καὶ θυρωρῶν, πλέων, παραπλέων; οὐδὲν ἐστὶ τούτων αἴσχιον, οὐδὲ δυσχερέστερον τοῦ ἀκοῦσαι ἀπόδος." Id. Ibid. §. 8. τί οὖν; οὐ γίνεται χειμῶν περὶ τοὺς χρεώστας, ὅταν ἐπιστῆ διὰ χρόνου δανείσσης λέγων, ἀπόδος;

1241. καθ' ἡμέραν. The usurer who lent money upon *daily*, not as was the more usual course, on *monthly* interest, bore the name of ἡμεροδανειστής. Laert. de Menippo VI. 99. φησὶ δ' Ἑρμιππος ἡμερο-

πλέον πλέον τὰργύριον αἰεὶ γίγνεται,  
 ὑπορρέοντος τοῦ χρόνου; ΣΤ. καλῶς λέγεις.  
 τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα  
 νυνὶ νομίζεις ἢ πρὸ τοῦ; ΑΜ. μὰ Δί', ἀλλ' ἴσθην.  
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤ. κᾶτα πῶς 1246  
 αὕτη μὲν, ὧ κακόδαιμον, οὐδὲν γίγνεται  
 ἐπιρρέοντων τῶν ποταμῶν πλείων, σὺ δὲ  
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν;  
 οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας; 1250  
 φέρε μοι τὸ κέντρον. ΑΜ. ταῦτ' ἐγὼ μαρτύρομαι.  
 ΣΤ. ὕπαγε, τί μέλλεις; οὐκ ἐλάς, ὧ σαμφόρα;

δανειστὴν αὐτὸν γεγονέναι καὶ καλεῖσθαι. καὶ γὰρ ναυτικῷ τόκῳ δανείζειν, κ. τ. λ.

1243. ὑπορρέοντος (ὑπορρεῖν *sensim delabi*, Dind.) τοῦ χρόνου.

1244. Whether ἔσθ' ὅτι (Bek. Herm. Dind.), or ἔσθ' ὅτε is to be read, cf. Kidd's Dawes p. 515. and Heind. ad Plat. Gorg. §. 129. Strepsiadēs still in the Socratic attitude.

1246. Nunc ratio reddunda, augmen cur nesciat æquor.

Principio, mare mirantur non reddere majus

Naturam, quo tantu' fuat decursus aquarum,

Omnia quo veniant ex omni flumina parte.

Adde vagos imbreis, &c. Lucretius VI. 607.

1247-8. οὐδὲν πλείων, *no greater*.

1248. ἐπιρρέοντων. Plut. de aere alieno vitando, §. 7. αἰεὶ δ' ὄσαι τοῦ ἔτους ὄραι, μετ' ὀδύνης καὶ σπαραγμῶν τὸν τόκον ἀναφέροντες, ἐπιρρέοντος εὐθὺς ἑτέρου καὶ προσισταμένου, πάλιν ναυτιώσι καὶ κερηβαροῦσι.

1250. ἀποδιώξει σεαυτὸν, *pack yourself off*. Bentley has noted a play of words here, which a translation cannot catch. "Recte ἀποδιώξεις, quoniam Danistes hic διώκων erat, Strepsiadēs φεύγων τὸν διώκοντα. Sic in Aqv. ad Metonem Geometram, οὐκ ἀναμετρήσεις σαυτὸν ἀπιὼν ἀλλαχῆ;"

1251. Strepsiadēs calls to his servant for a *goad*, which he applies to the usurer. The usurer makes his appeal for testimony to the spectators.

1252. ὕπαγε (σεαυτὸν), *withdraw, begone*. Cf. Thiersch ad Ran.

174.

Ib. οὐκ ἐλάς, ὧ σαμφόρα; spurs and addresses him as a horse. The phraseology has been illustrated in a former play. ἐλαύνει sine acc. Lucian II. 31. 86. 181.



AM. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; ΣΤ. ἄξεις ; ἐπι-  
αλῶ  
κεντῶν [ὑπὸ τὸν προκτὸν] σε τὸν σειραφόρον.  
φεύγεις ; ἔμελλον σ' ἄρα κινήσειν ἐγὼ 1255  
αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

1253. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; Terent. Andr. " Quid est, si hoc non contumelia 'st." Cf. Pl. 886. Ran. 21. Lysist. 658. Soph. Œd. Col. 883. Lucian II. 408. IX. 183.

Ib. αἰσσω, fut. ἄξω, to move quickly.

Ib. ἐπιᾶλλω, fut. ἐπιᾶλῶ, anhelzen, to stimulate. Pass.

1254. σειραφόρος (σειρά, rope, cord, φέρω). A horse, which draws by the rope, or rein, not in the collar.

1255. φεύγεις ; The wretched usurer gives himself a last rub, and moves off at a brisk pace.

Ib. ἔμελλον . . κινήσειν, what ! I could at last make you move ! the formula has been explained in a former play (Ach. p. 83). See also Thiersch ad Ran. 268.

1256. " Respicere videtur ad v. 31. ubi se dixerat tres minas Amynia debere pro curriculo et rotis : id vero comice sic effertur, quasi Amynia tanquam equus σειραφόρος ipse currui alligatus esset." SCHUTZ. This observation, though correct in the main, is calculated, I think, to throw a degree of uncertainty upon the money-dealings between Strepsiades, and Pasiās and Amynia. These two latter are not themselves horse-dealers or coach-makers, but usurers, by whose means alone Strepsiades, already stript of all his ready money, is able to pay for the horses and chariots which his son has bought. Had Amynia been a mere dun, suing for a legitimate debt, Aristophanes would not have gratified the young spend-thrifts of Athens by bringing him upon the stage as he here does, where his misfortunes assume the shape of poetical justice. The formula of αὐτοῖσι τ. τ. σ. κ. ξ. " wheels, chariot and all," has been explained in former plays. (Vesp. 119. Eq. 3.)

Ib. ξυνωρίς. Plat. Apol. 36, e. εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νεύκηκεν Ὀλυμπιάσιν, (ubi ἵππος est equus singularis : συνωρίς, bigæ : ζεύγος triagæ et quadrigæ.) Laert. de Demetrio V. 75. καὶ εἰκότων ἡξιώθη χαλκῶν ἐξήκοντα πρὸς ταῖς τριακοσίαις ὧν αἱ πλείους ἐφ' ἵππων ἦσαν καὶ ἀρμάτων καὶ συνωρίδων. Idem de Stilpōne merum hauriente ut citius moretur :

Τὸν Μεγαρέα τὸν Στῆλπιωνα (γνώσκεις δ' ἴσως)  
γῆρας, ἔπειτα νόσος καθέιλε, δύσμαχον ζυγόν·  
ἀλλ' οἶνον εὔρε τῆς κακῆς συνωρίδος  
φέρτερον ἡνίοχον· πῶν γὰρ ἦλασε. Π. 120.

ΧΟ. οἶον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ  
γέρων ὄδ' ἐρασθεῖς  
ἀποστερήσαι βούλεται  
τὰ χρήμαθ' ἀδανείσατο· 1260  
κούκ ἔσθ' ὅπως οὐ τήμερον  
λήψεται τι πράγμα, ὃ τοῦ-  
τον ποιήσει τὸν σοφιστὴν \*  
\* ὧν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι.  
οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ 1265  
πάλαι ποτ' ἐπέζει,  
εἶναι τὸν υἱὸν δεινὸν οἱ  
γνώμας ἐναντίας λέγειν  
τοῖσιν δίκαιοις, ὥστε νι—  
κᾶν ἅπαντας οἴσπερ ἂν 1270  
ξυγγένηται, κᾶν λέγη παμπόνηρ'.  
ἴσως δ' ἴσως βουλήσεται κάφωνον αὐτὸν εἶναι.  
ΣΤ. ἰὸν ἰού.  
ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,

1257. The moral CHORUS, having seen justice done on one offender, takes advantage of the temporary retirement of Strepsiades, to denounce the consequences of his proceedings on himself also.

1258. ἐρασθεῖς, sc. φλαύρων πραγμάτων. Cf. infr. 1404.

1264. ὧν παν. ἤρξ. pro ἀνθ' ὧν ἐπανούργησεν, pro malefactis, quæ male et fraudulentè facere institit, conatus est. ERN.

1267-8. δεινὸν . . λέγειν. Cf. Ach. 429. Thes. 436. Eccl. 113. Plat. Apol. 17, b. Meno 95, c. Dem. 622, 20. 938, 5. Æsch. 43, 6. 84, 37.

1272. " Instead of being a powerful speaker, he will perhaps wish him ἄφωνον, utterly speechless."

1275. A violent altercation is here heard within the house of Strepsiades—loud cries for help and assistance follow—after which Strepsiades bursts upon the stage with all the appearance of a man, who, in the phraseology of the ring, has undergone much punishment. The young Phrontist slowly follows as before, his head up, the world as it were hung upon his nose, and with a most philosophical indifference (ἀδιαφορία) as to what has taken place.

ἀμυνάθετέ μοι τυπτομένω πάση τέχνη. 1275  
οἷμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.  
ὦ μιαρὲ, τύπτεις τὸν πατέρα; ΦΕ. φῆμ', ὦ πάτερ.  
ΣΤ. ὀρᾶθ' ὁμολογοῦνθ' ὅτι με τύπτει. ΦΕ. καὶ μάλα.  
ΣΤ. ὦ μιαρὲ καὶ πατραλοία καὶ—τοιχώρυχε.

1275. ἀμυνάθω=ἀμύνω prolonged, to assist. Soph. *Col.* 1014. αἱ δὲ συμφοραὶ | αὐτοῦ πανώλεις, ἄξια δ' ἀμυναθεῖν. Eurip. *Androm.* 1080. φίλοις ἀμυναθεῖν. Iph. *Aul.* 910. ᾧ σ' ἀμυναθεῖν χρεών.

Ib. τυπτομένω. We had occasion in a former play (*Vesp.* 1041.) to dwell at some length on a most revolting feature of the Aristophanic times—and the poet adverts to it too frequently and earnestly in his dramas to admit of a doubt that it *did* constitute a most prominent feature of his *æ*day:—viz. a general disregard by the young people of their parents. Whence arose this foulest and most certain proof of national corruption? That the general democratic license of the times would be its principal cause, there can be little doubt: that the propagation of the Socratic doctrines, propagated as they were in so singular and eccentric a manner, had a tendency, or were at least supposed to have a tendency, in spreading the mischief, may be inferred as well from the scene before us, as from the following allusion to the subject in the *Memorabilia* I. 2. 49. Ἄλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προσηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ, σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τῶν πατέρα δῆσαι, τεκμηρίω τοῦτ' ἡρώμενος, ὡς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδέσθαι.

1276. γνάθου. Among those whom our author's *Ranæ* (v. 147.) consigns to Tartarus, we find,

εἴ που ξένον τις ἠδίκησε πρόποτε,  
ἢ μητέρ' ἠλόησεν, ἢ πατρός γνάθου  
ἐπάταξεν.

(Strepsiadēs here commences a system of rubbing—*more Amyniā*;—but a faint laugh only attending the operation, he soon desists.)

1278. ὀρᾶθ' κ. τ. λ. Addressed by Strepsiadēs to the audience.

Ib. καὶ μάλα sc. ὁμολογοῦντα. The young monster's brevity of expression is almost as offensive as his personal violence.

1279. —τοιχώρυχε. Strepsiadēs pauses for breath after the word *πατραλοία*, and finding no climax of reproach, drops ludicrously into

§ Ranke, who has also adverted to this subject in his *Life of Aristophanes*, quotes the following passage from Sophocles, as a proof that Aristophanes was not the only writer who complained of this feature of the times:

ἄπον γὰρ οἱ φύσαντες ἡσῶνται τέκνων,  
οὐκ ἔστιν αὖτη σωφρόνων ἀνδρῶν πόλις. Vit. Arist. p. 429.

ΦΕ. αἰθίς με ταῦτα ταῦτα καὶ πλείω λέγε. 1280  
ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακὰ;  
ΣΤ. ὦ λακκόπρωκτε. ΦΕ. πάττε 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; 1285  
ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.  
ΣΤ. τουτὶ σὺ νικήσεις; ΦΕ. πολὺ γε καὶ ῥαδίως.  
ἐλοῦ δ' ὀπότερον τοῖν λόγων βούλει λέγειν.  
ΣΤ. ποῖον λόγον; ΦΕ. τὸν κρείττον' ἢ τὸν ἥττονα;  
ΣΤ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε, 1290  
τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε  
μέλλεις ἀναπέσειν, ὡς δίκαιον καὶ καλὸν  
τὸν πατέρα τύπτεισθ' ἔστιν ὑπὸ τῶν υἱέων.

an anti-climax, which relieves the pain felt even at the imaginary circumstance of a son daring to lift up his hand against his parent.

1281. ἀκούων (=ὀνειδίζόμενος, cf. *Musgrave* ad *Soph. Philoct.* 87. 616.) πολλὰ κακὰ, when reproaches are heaped upon me.

1282. λακκόπρωκτε, most infamous of profligates.

Ib. πάττε π. τ. ρ. The reader's own recollections will remind him, under whose tuition the diction here put into the mouth of the young sophist has been learned.

1284. ἐν δίκη, justly. Cf. nos in *Ach.* 908. *Eq.* 256.

1286. ἀποδείξω, I will make it matter of demonstration. A term of the schools. *Plat. Euthyd.* 285, e. 10. *Legg.* 887, a. *Lucian IV.* 92. ζηητέος . . ἀνὴρ τις τοιοῦτος, διαγνωστικούς τε, καὶ διακριτικούς ποιήσω ἡμᾶς, καὶ τὸ μέγιστον ἀποδεικτικούς.

1287. τουτὶ, emphatic. What *this!* to beat your father! τουτὶ σὺ νικήσεις;

Ib. πολὺ, i. e. παρὰ πολὺ. *Isæus*, 64, 34. καὶ διότι πολὺ αὐτὸν Ἀρχέδαμος εἶλεν. Cf. *Dobree*, *Addv.* I. 302.

1290. ἐδίδαξάμην . . σε, te docendum curavi, vel, te docendum alteri commisi. *Küst.* Cf. *Matth. Gr. Gr.* §. 492, c. “\*An subaud.; scilicet, ego te magistro tradidissim, si hoc mihi persuasurus es.” *HERM.* Cf. *Thiersch* ad *Ran.* 882.

1291. τοῖσιν δίκαιοις ἀντιλέγειν. I did indeed (and here a bitter sigh from the speaker) have you taught to oppose all that is just and good, if &c. After the opinion expressed by so eminent a scholar as *Hermann*, this mode of rendering the passage is of course thrown out only for consideration.

ΦΕ. ἀλλ' οἶομαι μέντοι σ' ἀναπέσειν, ὥστε γε  
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς. 1295

ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.

ΧΟ. σὸν ἔργον, ὦ πρεσβύτα, φροντίζεις ὅπη  
τὸν ἀνδρα κρατήσεις,  
ὡς οὗτος, εἰ μὴ τῷ 'πεποιθεῖν, οὐκ ἂν ἦν  
οὕτως ἀκόλαστος. 1300

ἀλλ' ἔσθ' ὅτῳ θρασύνεται

δῆλον τὸ λῆμ' ἐστὶ τάνθρώπου.

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι  
ἤδη λέγειν χρὴ πρὸς χορόν· πάντως δὲ τοῦτο δράσεις.

ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἤρξάμεσθα λοιδορεῖσθαι  
ἐγὼ φράσω· 'πειδὴ γὰρ εἰστιώμεθ', ὥσπερ ἴστε, 1306  
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα

1296. Masterly stroke! Though beaten, insulted, outraged, he cheers up for a moment at the thought of seeing his son an adept in disputation, even though the success of that disputation is to put him powerless into the young ruffian's hands.

1297. σὸν ἔργον. Cf. infr. 1439. Ran. 590. Av. 862. Eccl. 514. Th. 1172. Lysist. 315. 381. 839. Aesch. Prom. Vinet. 656. Plat. Soph. 263, a. Gorg. 459, e. Conviv. 188, e. Menex. 244, c.

Ib. φροντίζεις. What feelings this word now begins to excite in the bosom of Strepsiades, and the expressive tone in which it is uttered by the Chorus, the reader will easily picture to himself.

1299. εἰ μὴ τῷ 'πεποιθεῖν. if he had not some grounds for his confidence. 'πεποιθεῖν Herm. Dind. πεποιθεῖν Bek. Br. (whom see ad Plut. 696.)

1300. ἀκόλαστος (α, κολάζω), a person of that exuberant and unbridled bold disposition, which results from want of due correction in earlier years.

1301. Bergler compares Soph. Œd. Col. 1022. ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε (sed est aliquid, quo tu fretus hæc fecisti).

Ib. θρασύνεται. Ach. 330. ἐπὶ τῷ θρασύνεται; Ran. 846. οἶος ὦν θρασύνεται. Eurip. Hec. 1183. μηδὲν θρασύνου. Or. 606. ἐπεὶ θρασύνει.

1304. "Non spernerem ἤδη λέγειν πρὸς τὸν χορόν." Porson's Aristophanica ap. Dobree p. 78.

Ib. πάντως, without reservation.

1307. Schol. ad Vesp. 1217. ἀρχαῖον ἔθος ἐστιωμένους ἄδειν, ἀκολουθῶς τῷ πρῶτῳ, εἰ παύσαιτο τῆς ᾄδης, τὰ ἐξῆς· καὶ γὰρ ὁ ἐξ ἀρχῆς, δάφνην

ἄσαι Σιμωνίδου μέλος, "τὸν Κρίον, ὡς ἐπέχθη."

ὁ δ' εὐθέως—ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν  
ἄδειν τε πίνουθ', ὡσπερὶ κάχρυσ γυναικ' ἀλοῦσαν. 1310  
ΦΕ. οὐ γὰρ τότε εὐθὺς χρῆν σε τύπτεισθαι τε καὶ  
πατεῖσθαι,

ἄδειν κελεύουθ', ὡσπερὶ τέττιγας ἐστιῶντα;

την κατέχων, ἦδε Σιμωνίδου ἢ Στησιχάρου μελη, ἄχρυσ οὐ ἤθελε· καὶ μετὰ ταῦτα, ᾧ ἐβούλετο, εἶδου, οὐχ ὡς ἡ τάξις ἀπῆτει· καὶ ἔλεγεν ὁ δεξιόμενος ἀπὸ τοῦ πρώτου τὰ ἐξῆς. This must be understood, not as taking place at the actual meal, which would have been very inconvenient, but at the symposium which followed (cf. infr. 1309.); and even here the practice, it seems, was beginning to grow obsolete, except among such sticklers for old fashions as <sup>2</sup>Strepsiades and the country gentlemen generally.

1308. This drinking song of Simonides, "on the shearing of the ram," has not reached posterity.

Ib. ἐπέχθη (aor. 1. πέκω). Av. 714. ἡνίκα πεκτεῖν ὦρα προβάτων πόκον ἡρών. (πεκτεῖν=πέκειν).

1309. εὐθέως Rav. εὐθὺς ὡς Br. See Dobree's note in Adv. II. 162.

Ib. —ἀρχαῖον. Strepsiades here mocks his son's contemptuous tone, when speaking of the old custom just referred to.

1310. κάχρυσ, dried barley, from which barley-meal (ἄλφιστα) and a barley-drink (πιτσάνη) were prepared. Vesp. 1306. Strabo XV. 1063. φρύγεσθαι καθάπερ ἐν ἴπνῳ τὰς κάχρυσ.

Ib. ἀλοῦσαν (ἀλέω, to grind). One of these ἐπιμύλιοι ᾠδαὶ has been preserved in Plutarch (Conviv. Sept. Sap.). It refers to Pittacus, who, it seems, used to relieve his philosophical and royal cares (for he was a sort of sovereign as well as a philosopher) by taking a spell every now and then at the grinding-mill. (cf. Laert. I. 81.) ἐγὼ τῆς ξένης ἦκουον ἀδούσης πρὸς τὴν μύλην, ἐν Λέσβῳ γενόμενος, "Ἄλει, μύλα, ἄλει· καὶ γὰρ Πίττακος ἄλει, μεγάλῃς Μιτυλήνης βασιλεύων." i. e. in English,

Grind, grind, good my mill, grind,

Pittacus turns a mill as we all find:

Grind, grind, good my mill, grind,

Oh this king-miller's the man to my mind.

The philosopher Cleanthes had recourse to the mill for other purposes than those of mere exercise. See the anecdote told of him in Plut. de are alieno vitando, §. 7.

1312. τέττιγας ἐστιῶντα, as if you had been giving an entertain-

<sup>2</sup> Among the fragments of our author's *Δαιταλεῖς*, is one containing a similar challenge, made most probably by the parent or representative of the old times to his ill-conditioned son, the exemplar of the new.

<sup>3</sup> Αἶτιον δὴ μοι σκόλιόν τι λαβὼν Ἄλκαίου κἀνακόοντος.

ΣΤ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷάπερ νῦν,  
καὶ τὸν Σιμωνίδην ἔφασκε εἶναι κακὸν ποιητὴν.  
καγὰρ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον· 1315  
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα  
τῶν Αἰσχύλου λέξαι τί μοι κᾶθ' οὗτος εὐθύς εἶπεν,  
“ ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς  
ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν ;”  
κἀνταῦθα πῶς οἶσθέ μου τὴν καρδίαν ὀρεχθεῖν ; 1320  
ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, “ σὺ δ' ἀλλὰ τούτων  
λέξον τι τῶν νεωτέρων ἄτ' ἐστὶ τὰ σοφὰ ταῦτα.”

ment to a company of cicadae, to whom chirping and singing are natural properties. Av. 39. οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν' ἢ δύο | ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ | ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.  
1315. καγὰρ μόλις. Bergler and Elmsley compare Soph. *Ced. Tyr.* 781. καγὰρ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν | μόλις κατέσχον. Cf. *infr.* 1325.

1316. ἀλλὰ, *certe*. HERM. *well then, or, at least*. Cf. *infr.* 1321. For the custom of holding a myrtle or olive-branch in the hand, while the scoliun was sung, see *sup.* v. 1307.

1318. νομίζω. The verb is here in the subjunctive mood, and must consequently have a future signification given to it. “ Shall I, or, must I think Æschylus the first of poets, he who is,” &c. Cf. *sup.* 1061. Ran. 617. καὶ πῶς βασανίζω, and how shall I torture him?

1319. ἄξυστος (α, ξύω), *unkempt, unpolished*.

Ib. στόμφαξ (στόμφος), a person who utters such words as fill the mouth, among which were particularly reckoned words having the letters α and ω among them. Translate *mouthing*.

Ib. κρημνοποιός (κρημνός, ποιέω), using steep, high-flown, neck-breaking words and expressions. Cf. *Eq.* 625. and *Ran.* 929. where Euripides objects to his rival his ῥήμαθ' ἰππόκρημνα.

1320. ὀρεχθεῖν Gl. *κινηθῆναι πρὸς ὀργήν*. An Homeric word; see *Eustath.* ad *Il.* ψ. 30. p. 1285, 60. “ *Propr. hoc verbum de bobus iisque mactandis, fremere, translate de mari quod terram adludit, ob soni horridi similitudinem, tum de animo ita commoto, ut mare fluctibus agitatum.*” HARL.

1321. τὸν θυμὸν δακῶν, *having suppressed my anger*. (Zeno ap. *Laert.* VII. 114. ὁ δὲ θυμὸς ἐστὶν ὀργῆ ἀρχομένη.) Bergler compares *Vesp.* 1078. ὑπ' ὀργῆς τὴν χελύνην ἐσθίων. *Soph. Trach.* 975. σίγα, τέκνον. ἴσχε δακῶν | στόμα σόν. *Ran.* 42. δάκνω γ' ἐμαντόν' ἀλλ' ὅμως γελῶ.

Ib. ἀλλὰ, cf. *sup.* 1316. et nos in *Acharn.* 177.

ὁ δ' εὐθύς ἦσ' Εὐριπίδου ῥῆσίν τω', ὡς—ἔγηνεν  
ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφὴν.  
καγὰ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθύς ἐξαράττω 1325  
πολλοῖς κακοῖς καὶ σχροῖσι· κᾶτ' ἐντεῦθεν, οἶον εἰκός,  
ἔπος πρὸς ἔπος ἠρειδόμεσθ'· εἶθ' οὗτος ἐπαναπηδᾷ,  
κᾶπειτ' ἔφλα με κάσποδει κάπνιγε κάπέτριβεν.

1323. ῥῆσις. With regard to the ῥῆσις itself here spoken of, compare *Ran.* 1102 et 10. To examples of the word given in a former play (*Ach.* 363.) add Plato in *Phædr.* 268, c. τί δ' εἰ Σοφοκλεῖ αὐ προσελθὼν καὶ Εὐριπίδῃ τις λέγοι, ὡς ἐπίσταται περὶ μικροῦ πράγματος ῥῆσις παμμήκεις ποιεῖν. *Lucian IV.* 159. μάλιστα δὲ τὴν Εὐριπίδου Ἀνδρομέδαν ἐμονόφουν, καὶ τὴν τοῦ Περσέως ῥῆσιν ἐν μελεὶ διεξήεσαν.

Ib. —ἔγηνεν. Strepsiadēs pauses, lifts up his hands, and seems to say, How shall I proceed with so abominable a tale? The tale itself is again alluded to in our author's *Ranæ* 849. γάμους δ' ἀνοσίου εἰσφέρων εἰς τὴν τέχνην, where Thiersch has the following note: “ *Tangitur vero hic Macareus in Eurip. Æolo, qui sororem Canacem in matrimonium duxit, ut Nub. 1352. Cum sorore ὁμοπατρία consubium quidem licitum fuit, non cum sorore uterina s. ὁμομητρία.*” Cf. *Lucian III.* 5. *Pet. Leg. Att.* p. 440. See also *Alciph.* I. 34. (It is in allusion to such fables, that Apollonius prefers the Æsopic fable as a means of instruction to the heroic poetry: οἱ μὲν γὰρ περὶ τοὺς ἥρωας, ὧν ποιητικὴ πᾶσα ἔχεται, καὶ διαφθεῖρουσι τοὺς ἀκρωμένους, ἐπειδὴ ἔρωτάς τε ἀτόπους οἱ ποιηταὶ ἐρμηνεύουσι, καὶ ἀδελφῶν γάμους, καὶ διαβολὰς ἐς θεοὺς κ. τ. λ. V. 14.)

1324. ὦ ἀλεξίκακε. Dobree refers to *Plut. Conviv. Sap.* p. 149, d. ὁ μὲν οὖν Νειλόξενος, Ἀλεξίκακε εἰπὼν, ἀπεστράφη. Cf. nos in *Vesp.* 1045, and to the examples there given add *Lucian IV.* 181. ἐς ἐχθρῶν κεφαλὰς ὁ ἀλεξίκακος τρέψεται. *Alciph.* III. 47.

1325. ἐξαράττω *prop.* to break in pieces: here, I overwhelm him, tear him asunder with reproachful words. Bergler compares *Soph. Philoct.* 374. καγὰ χολωθεὶς εὐθύς ἤρασσον κακοῖς | τοῖς πᾶσι. *Ajac.* 731. ὀνειδέσιν | ἤρασσον ἔνθεν κᾶνθεν.

1327. ἐρείδασθαι, *to contend vehemently*. *Il.* XXIII. 735. μηκέτ' ἐρείδασθον, μηδὲ τρίβεσθε κακοῖσι.

Ib. ἔπος πρὸς ἔπος ἠρειδόμεσθα: *τουτέστιν ἀντεβάλομεν, ἐφίλονεκοῦμεν*. Proverb. e *Cod. Coislin.* (Gaisford's *Paræmiographi* p. 139). *We came to a hard interchange of words and conflict.* SCHNEID. Cf. nos in *Eq.* 611. Thiersch ad *Ran.* 1434.

1328. φλάω *Ion.* for θλάω, *to squeeze*. *Pl.* 718. ἔπειτ' ἔφλα | ἐν τῇ θυνεία συμπαραμινγῶν ὀπὸν | καὶ σχίνον.

Ib. σποδεῖν. *Pac.* 1306. φλᾶν ταῦτα πάντα καὶ σποδεῖν. *Æsch. Ag.* 653. στρατοῦ καμόντος καὶ κακῶς σποδομένου (*Blomf. in pulverem deji-*

ΦΕ. οὔκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,  
σοφώτατον; ΣΤ. σοφώτατόν γ' ἐκείνον, ὃ τί σ'  
εἶπω; 1330  
ἀλλ' αὖθις αὖ τυπτήσομαι. ΦΕ. νῆ τὸν Δί', ἐν δίκῃ  
γε.

ΣΤ. καὶ πῶς δικαίως; ὅστις ὠναίσχυντέ σ' ἐξέθρεψα,  
αἰσθανόμενός σου πάντα τραυλίσαντος, ὃ τι νοοῖς.  
εἰ μὲν γε βρῦν εἶποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον'  
μαμμῶν δ' ἂν αἰτήσαντος ἤκόν σοι φέρων ἂν ἄρτον' 1335  
σὺ δ' ἐμέ . . .

ΧΟ. (interrupting) οἴμαί γε τῶν νεωτερω τὰς καρδίας  
πηδᾶν, ὃ τι λέξει.  
εἰ γὰρ τοιαυτὰ γ' οὗτος ἐξειργασμένος  
λαλῶν ἀναπέσει, 1340  
τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν

*cio. Occido.* Eurip. *Androm.* 1129. πάντοθεν σποδούμενος (*undique obrutus. Spanh.*).

Ib. ἐπέτριβεν, cf. *infr.* 1355. 1423.

1330. σοφώτατον. As Phidippides pronounces this characteristic epithet (cf. nos in *Ach.* 348.) of his new preceptor, every mark of deep reverence is evinced by him.

1333. Seager reads and translates: αἰσθανόμενός σου, πάντα τραυλίσαντος, ὃ τι νοοῖς. "Discovering your meaning, when you lisped in every thing you said."

1334. βρῦν εἶπεν, to say bryn, i. e. to call for drink. Pass. γνοὺς ἂν ἐπέσχον (*I caught the sound, and was wont to give you) πιεῖν (to drink).* Schol. οὐ μόνον τὸ ἐπέχω "κωλύω" ἀλλὰ καὶ τὸ "δίδωμι." Π. XXII. 494. κοτύλην τίς τυτθὸν ἐπέσχε. *Od.* XVI. 444. ἐπέσχε τε οἶνον ἐρυθρόν.

1335. μασμῶν (μαμμῶν, to long for the maternal breast) αἰτεῖν, to ask for something to eat.

1338. πηδᾶν. Bisetus: ἐπιφόβως προσδοκᾶν. R. Constantinus: *trepidare.* Phil. Vit. Apollon. I. 38. πηθήσεται τε ἡ καρδία θαμὰ ἐκθρόσκοντος τοῦ ὕπνου.

1341. "We would not give a pea for an old man's skin; it will be so liable to be beaten and cudgelled."

Ib. λαμβάνειν (*emere*) ἐρεβίνθου. *Ran.* 1236. λήψει γὰρ ὀβολοῦ πάννυ καλὴν τε κάγαθὴν (sc. λήκυθον). *Theoc.* XV. 20. ἐπτὰ δραχμῶν . . . ἔλαβ'. (λαμβάνειν et καταλαμβάνειν pro *emere* ab Aristoph. inter alios

ἀλλ' οὐδ' ἐρεβίνθου.  
σὸν ἔργον, ὃ καινῶν ἐπῶν κινήτὰ καὶ μοχλευτὰ,  
πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.  
ΦΕ. ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν, 1345  
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι.  
ἐγὼ γὰρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνῃ προσεῖχον,  
οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἶός τ' ἦ πρὶν ἐξαμαρτεῖν'  
νυνὶ δ' ἐπειδὴ μ' οὔτοσὶ τούτων ἔπαυσεν αὐτὸς,  
γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις, 1350

sæpe adhibitum erudite jam ad Lucian p. 959. t. I. monuit Grævius." *SPANH.*) On the nature of ἐρεβίνθοι, see Athenæus II. §. 44.

1342. ἀλλ' οὐδέ. Bergler compares Diphil. ap. Athen. VI. 256. *ὅτι τοῦτό μοι τὸ δείπνον ἀλλ' οὐδ' αἶμ' ἔχει.* Dobree compares Athen. XIV. 661, e. οὐχ ἀρμόττειν φασὶ τὴν μαγειρικὴν ἀλλ' οὐδὲ τοῖς τυχοῦσι τῶν ἐλευθέρων. *Dem.* 1455. 18. τῶν μὲν ὑμετέρων ψηφισμάτων ἀλλ' οὐδὲ τὸ μικρότατον φροντίζουσιν. *Lucian T. I.* p. 741, 37. 747, 72. Achæus *Athen. X.* 427, c. *Acta Apostol.* XIX. 2.

1343. On this verse the reader will consult Porson ad *Med.* v. 1314.

1350. γνώμαις λεπταῖς. Supposing the Adicologus of the *Clouds* and the Euripides of the *Frogs* to be one and the same person, the nature of our young knight's intercourse is what might have been expected: for what are among the marked characteristics of Euripides in the latter play? 818. *σχινδαλάμων παραξόνα (subtiles argutie).* 880. *παραπίσματ' ἐπῶν.* 955. *λεπτῶν κανόνων ἐσβολαί, ἐπῶν τε γωνιασμοί.* 1496. *σκαριφισμοὶ λήρων.* Hence the declaration of the Chorus respecting Euripides' tongue: 826. *ῥήματα δαιομένη καταλεπτολογήσει | πνευμόνων πολὺν πόνον.*

Ib. γνώμαις . . . ξύνειμι. *Vesp.* 1460. *ξυνόντες γνώμαις ἐτέρων.* *Plat. Hipp. Maj.* 283, c. *ξυνόντες σοφία.* *Lucian VII.* 253. *φιλοσοφία ξυνών.* VI. 288. *ὀνειρφ.* 326. *μυρίαὶ ἀνίας.* Also III. 57.

Ib. λόγοις sc. λεπτοῖς. Bergler compares Alexis ap. Athen. IV. 161, b.

Πυθαγορισμοί, καὶ λόγοι  
λεπτοί, διεσμυλευμένοι τε φροντίδες  
τρέφουσ' ἐκείνους.

Ib. μερίμναις. There can be little doubt, which of the two combatants, *Æschylus* and Euripides, the Chorus has in its thoughts, when it breaks out into the following invocation.

ὦ Διὸς ἐννέα παρθένοι ἀγναὶ  
Μοῦσαι, λεπτολόγους ξυνητὰς φρένας αἰ καθορᾶτε  
ἀνδρῶν γνωμοτύπων, ὅταν εἰς ἔριν ὀξυμερίμνοις  
ἔλθωσι στρεβλοῖς τε παλαιάμασιν ἀντιλογοῦντες.

*Ran.* 874—8.

οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.  
 ΣΤ. ἵππευε τοίνυν νῆ Δί', ὡς ἔμοιγε κρείττον' ἔστιν  
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.  
 ΦΕ. ἐκέισε δ' ὄθεν ἀπέσχισάς με τοῦ λόγου μέτεμι,  
 καὶ πρῶτ' ἐρήσομαί σε τουτί· παιδά μ' ὄντ' ἔτυπτες; 1355  
 ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος. ΦΕ. εἶπέ δὴ μοι,  
 οὐ κάμ' εἶ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,  
 τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν;  
 πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πληγῶν ἀθῶν εἶναι,  
 τοῦμόν δέ μή; καὶ μὴν ἔφην ἐλεύθερός γε καγῶ. 1360  
 κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς; [τίη δὴ;]  
 φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι·

1351. κολάζειν. Apollonii Epist. 13. χρῆ δὲ τοὺς ἔτι κολαζομένους  
 ἡμᾶς ἐνθάδε, ζῆν ἄλλως λεγομένους, ἔχειν κ. τ. λ. (A truly Pythagorean  
 opinion.)

1352. ἵππεύειν. Herodot. I. 136. παιδεύουσι δὲ τοὺς παῖδας . . . τρία  
 μοῖνα, ἵππεύειν, καὶ τοξεύειν, καὶ ἀληθίζεσθαι. VII. 84. ἵππεύει δὲ ταῦτα  
 τὰ ἔθνη. Xen. Ages. I. 25. ἄθλα προῦθηκε καὶ ταῖς ἵππικαῖς τάξεσιν, ἧτις  
 κράτιστα ἂν ἵππεύοι.

Ib. ὡς ἔμοιγε κρείττον, *quippe mihi salutaris est.*

1353. τέθριππον. Pind. Ol. II. 91. ἄνθεα τεθρίππων δωδεκαδρόμων.  
 Isth. I. 18. ἄρματι τεθρίππων. Herodot. VI. 103. καὶ αὐτῶ φεύγοντι ὀλυμ-  
 πιάδα ἀνελέσθαι τεθρίππων συνέβη.

1354. ἐκέισε . . . τοῦ λόγου. Herodot. VII. 239. ἀνεμι δὲ ἐκέισε τοῦ  
 λόγου, τῆ μοι τὸ πρότερον ἐξέλιπε.

Ib. ἀποσχίζειν (ἀσχίζω). Cf. Markland's Iph. in Taur. v. 773.

1358. τύπτειν Rav. Dind. τύπτοντ' Bek. Br. Pors. (ad Hec. 1161.)  
 τυπτοντ'; HERM.

1359. ἀθῶν (θωῆ, *impending punishment*). II. XIII. 669. Od. II.  
 192.) πληγῶν. Dem. 616, 13. ἀθῶν ταύτης τῆς δίκης. Lyc. 157, 38.  
 168, 26. ἀδικημάτων.

1361. Parodied from Euripides in Alceste. 707. χαίρεις ὄρων φῶς,  
 πατέρα δ' οὐ χαίρειν δοκεῖς; Bergler refers to Hecub. 1256.

Ib. The words τίη δὴ, which Brunck assigns to Strepsiadēs, are  
 wanting in the Ravenna, Venetian, and other MSS.

1362. νομίζεσθαι, *it is the law or established practice*. Cf. sup. 480.  
 and Pl. 625. 1185. Av. 1347. Thes. 359.

a Symbol. Pyth. 21. ap. Iambli. Adh. τὸ δὲ ἐν ὀδῶ μὴ σχίζε δηλοῖ, ὅτι ἐν μὲν  
 τὸ ἀληθές, πολυσχιδές δὲ τὸ ψεῦδος· δηλον δὲ ἐκ τοῦ τὸ μὲν τι ἕκαστον μοναχῶς  
 λέγεσθαι, εἴπερ ἕνωως λέγοιτο, τὸ δὲ τι οὐχι ἕκαστον ἀπείσοις τρόποις. ὁδὸς δὲ ἡ  
 φιλοσοφία δοκεῖ εἶναι.

ἐγὼ δέ γ' ἀντείπομι' ἂν ὡς δις παῖδες οἱ γέροντες.  
 εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,  
 ὅσῳπερ ἐξαμαρτάνειν ἦττον δίκαιον αὐτούς. 1365  
 ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.  
 ΦΕ. οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,  
 ὡσπερ σὺ καγῶ, καὶ λέγων ἔπειθε τοὺς παλαιούς;  
 ἦττον τί δὴτ' ἔξεστι κάμοι καινὸν αὐτὸ λοιπὸν  
 θεῖναι νόμον τοῖς νείσειν, τοὺς πατέρας ἀντιτύπτειν; 1370  
 ὅσας δὲ πληγὰς εἶχομεν πρὶν τὸν νόμον τεθῆναι,  
 ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.  
 σκέψαι δὲ τοὺς ἀλεκτρύονας καὶ τᾶλλα τὰ βοτὰ ταυτὶ,  
 ὡς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσι  
 ἡμῶν ἐκεῖνοι, πλὴν ὅτι—ψηφίσματ' οὐ γράφουσιν; 1375  
 ΣΤ. τί δὴτ', ἐπειδὴ τοὺς ἀλεκτρύονας ἅπαντα μιμῆι,  
 οὐκ ἔσθιεις καὶ τὴν κόπρον κατὰ ξύλου καθεύδεις;

1363. δις παῖδες οἱ γέροντες. Sophocle. Fr. πάλιν γὰρ αἰθις παῖς ὁ  
 γηράσκων ἀνὴρ. Plat. 1 Leg. 646, a. ὁ γέρον δις παῖς (where see other  
 examples by Ast).

1366. νομίζεται. (Strepsiadēs mimics his son's tone when pro-  
 nouncing this word.)

1369. Ordo est: τί δὴτα κάμοι ἦττον ἔξεστι καινὸν θεῖναι νόμον τοῖς  
 νείσει τοὺς πατέρας ἀντιτύπτειν; *cur ego minus possim novam suadere  
 legem &c.* Duck.

1372. συγκεκόφθαι. SCHOL. τυφθῆναι ἡμᾶς. κατακοπῆναι ταῖς μάλιστα.  
 SCHNEID. συγκεκόφθαι, said of a man who finds a weariness over his  
 whole body.

1373. σκέψαι δὲ τοὺς ἀλεκτρύονας. The phraseology (cf. sup. 992.)  
 as well as the sentiment are just what might be expected from a  
 pupil of Euripides. It was as much the pride of the tragic bard to  
 introduce into the drama every species of homely comparison (Ran.  
 970—989), as it was of Socrates to subject philosophy to the same  
 trial. The metre of the verse, as Dindorf observes, can be easily  
 rectified by substituting ἀλέκτορας for ἀλεκτρύονας.

1376. ἅπαντα. Dobree compares Alexis ap. Athen. VI. 236, e.  
 ἀλλὰ δῖαιταν, ἦν ἔχουσι οἱ κόλακες, πρὸς ὑμᾶς | λέξομεν. ἀλλ' ἀκούσαθ', ὡς  
 ἔσμεν ἅπαντα κομψοὶ | ἄνδρες.

1377. τὴν κόπρον (*ordure*). Od. XVII. 296. ἐν πολλῇ κόπρω. There  
 was no reason therefore why Dobree, objecting to the feminine article  
 prefixed to κόπρον, should propose to read οὐκ ἔσθιεις καὶ τὸς κόπρον.  
 Ib. ξύλου, *a perch*.

ΦΕ. οὐ ταυτὸν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.  
 ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μὴ, σταντόν ποτ' αἰ-  
 τιάσει.

ΦΕ. καὶ πῶς; ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολά-  
 ζειν, 1380

σὺ δ' ἦν γένηταί σοι, τὸν υἱόν. ΦΕ. ἦν δὲ μὴ γένηται,  
 μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤ. ἐμοὶ μὲν, ὠνδρες ἡλικες, δοκεῖ λέγειν δίκαια·  
 κᾶμοιγε συγχωρεῖν δοκεῖ τούτοισι τᾶπεικῆ.

κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν. 1385

ΦΕ. σκέψαι δὲ χᾶτέραν ἔτι—γνώμην. ΣΤ. ἀπὸ γὰρ  
 ὀλοῦμαι.

ΦΕ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ἃ νῦν πέπον-  
 θας.

1379. πρὸς ταῦτα, therefore.

Ib. εἰ δὲ μὴ, *alioquin*. See Forster ad Plat. Criton. §. 15.

1382. μάτην ἐμοὶ κεκλαύσεται, *all my tears and weepings will have gone for nothing*.

Ib. σὺ δ' ἐγχανὼν τεθνήξει, *while you will die, laughing with your mouth wide open*. Cf. nos in Ach. p. 63.

1383. Strepsiades, after a pause, turns to the spectators.

1384. συγχωρεῖν τούτοισι τᾶπεικῆ, *illos suo jure uti decet*. HERM. Cf. Vesp. 1516. Laert. de Solone I. 45.

1386. —γνώμην. The sneering tone in which this word is pronounced, goes at once to the paternal heart.

Ib. ἀπὸ γὰρ ὀλοῦμαι. Gl. οὐ βούλομαι. The Gloss-writer, I presume, means, "I will not hear another γνώμη; I will die first." May I venture to suggest another meaning; viz. that these words are spoken aside by Strepsiades, who, shrugging his shoulders as he remembers his former beating, implies elliptically, "It will be death to me (ἀπολοῦμαι), if I do not consider his new γνώμη."

1387. The young ruffian seems to speak ironically and covertly.— "And yet the γνώμη which I am now about to propose for your consideration is of such a nature, that upon hearing it, all your late and present feelings and sufferings will go for nothing;" implying that they will be succeeded by feelings so much more painful, that the former will comparatively vanish from his mind. Strepsiades, catching only at the open, and not the covert sense, naturally expresses himself as impatient for any information which is to be of benefit to him in his present condition.

ΣΤ. πῶς δὴ; διδάξον γὰρ τί μ' ἐκ τούτων ἐπωφελή-  
 σεις.

ΦΕ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤ. τί φῆς;  
 τί φῆς σύ;

τοῦθ' ἕτερον αὐ μείζον κακόν. ΦΕ. τί δ', ἦν ἔχων τὸν  
 ἦττω 1390

λόγον σε νικήσω λέγων

τὴν μητέρ' ὡς τύπτειν χρεῶν;

1389. "Ad ista adolescentis τὴν μητέρ'—τυπτήσω, faceta est Annæ Fabri observatio: *Celu est plaisant. Il y a aujourd'hui bien des maris, qui se consoleroient d'être battus, si leurs femmes étoient battues. Quid illa, quæso, ridicula nota ad h. l. sententiam facit, cujus pulchritudinem et acumen non percipit bona puella?*" BR.

Ib. τί φῆς; τί φῆς σύ; This reduplication of expression, and the start of horror which accompanies it, go far to restore Strep-  
 siades to the good-will of the audience.

1390-92. ἔχων τὸν ἦττω λόγον, κ. τ. λ. In claiming a right to beat his *father*, we have found our young sophist arguing rather upon general sophistic principles than otherwise: on the contrary, when he comes to argue the right of extending that treatment to his *mother*, we find him having more immediate recourse to the ἦττων λόγος, evidently resting his hopes of success in the argument from the assistance to be derived from that worthy coadjutor. Had Euripides then propounded any peculiar doctrines, which, by their tendency to lessen maternal dignity, tended also to impair filial reverence, and finally lead to such horrors as those threatened in the text? Brunck's learning has supplied the information required on this point. "The poet," says that acute scholar, "here refers to a dogma of the philosophers and of Euripides, which he impugns, not by direct argument, but, what is far better, by shewing the effect it has upon Strepsiades, an effect derived from nature herself. The object of that dogma was to prove, that every person was indebted for his existence to his father alone, the mother being nothing more than a mere piece of soil, fitted to receive the seed, and give it proper nourishment." As a specimen of this mode of thinking, so degrading to the female sex, Brunck refers to the verses in the Orestes, where the matricide, excusing his guilt to Tyndareus, observes,

πατὴρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς,  
 τὸ σπέρμ' ἄρουρα παραλαβοῦσ' ἄλλου πάρα.  
 ἀνευ δὲ ὁ πατὴρ τέκνον οὐκ εἶη ποτ' ἄν.

Orest. 552.

<sup>b</sup> On what philosophic principles the *father* was held up to the contempt of his offspring in days of yore, a letter of Alciphron will serve to explain. The whole

ΣΤ. τί δ' ἄλλο γ' ; ἦν ταυτὶ ποιῆς,  
οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν ἐς τὸ βάραθρον

1395

For further references to this philosophic "placitum," Brunck refers his readers to Valckenaer's "Diatribē." As that learned work is not in my hands, I have not the means of knowing whether the following fragment of Euripides (evidently addressed by some youth to his mother) finds a place there:

στέρῳ δὲ τὸν φύσαντα τῶν πάντων βροτῶν  
μάλισθ' ἄριζω τοῦτο, καὶ σὺ μὴ φθόνει·  
κείνου γὰρ ἐξέβλαστον, οὐδ' ἂν εἰς ἀνὴρ  
γυναικὸς αὐχῆσειεν ἀλλὰ τοῦ πατρός.

Stob. 77. p. 455. Dind. p. 121.

(To some indignant contemner of these philosophic opinions we are, no doubt, indebted for the senarius preserved by the Scholiast, *ἀνευ δὲ μητρὸς πῶς, κάθαρμ' Εὐριπίδης*; How far Socrates was a sharer in these opinions, we are not called upon in our view of the text to inquire; but we are probably indebted for it to that beautiful chapter of the Memorabilia, where the philosopher so earnestly and persuasively urges his son Lamprocles to shew all filial obedience to his mother.)

1395. βάραθρον. Let us take advantage of this word to recall to the reader's mind some of the better tenets of the Pythagorean philosophy, as that Philosophy *personally* explains them through the mouth of Apollonius: εἰ γὰρ ἀφικοῖτο τις ἐς ἡθὴ τὰμὰ, τράπεζαν μὲν, ὀπίσθη ἐμψύχων, ἀνηρῆσθαι πᾶσαν, οἶνον δὲ ἐκλελῆσθαι, καὶ τὸν σοφίας μὴ ἐπιθολοῦν κρατῆρα, ὅς ἐν ταῖς αἰοῖσι ψυχαῖς ἔστηκεν· οὐδὲ χλαῖνα θάλψει αὐτὸν, οὐδὲ

colouring of the letter shews that its writer had the present drama continually before his eyes, but the principles themselves are ascribed, not to the Socratic school, but to that which, first in the person of Antisthenes, and subsequently in that of Diogenes, grew immediately out of the Socratic. The writer, a member, like Strepsiadēs, of the agricultural class, commences by observing, that he had sent his son into the town with a load of timber and barley, desiring him to return the same day with the money which the sale might produce. The youth, however, having dropped upon one of the Cynic philosophers, became infected, it appears, with his madness, and presently surpassed his teacher in the symptoms of the disease. We must now pursue the tale in the writer's own words: Καὶ ἔστιν ἰδεῖν θέαμα ἀποτρόπαιον καὶ φοβερὸν, κόμην αὐχμηρὰν ἀνασεῖων, τὸ βλέμμα ἰταμὸς, ἡμίγυμνος ἐν τριβανίῳ, περὶδον ἐξηρημένους, καὶ ῥόπαλον ἐξ ἀχράδος πεπονημένον μετὰ χεῖρας ἔχων, ἀνυπόδητος, βυτῶν, ἄπρακτος· τὸν ἀγρὸν καὶ ἡμᾶς οὐκ εἰδὼς τοὺς γονεῖς, ἀλλ' ἀρνούμενος, φύσει λέγων γεγονέναι τὰ πάντα, καὶ τὴν τῶν στοιχείων σύγκρασιν αἰτίαν εἶναι γενέσεως, οὐχὶ τοὺς πατέρας. Εἰδὸν δὲ ἔστι καὶ χρημάτων περιουσίαν, καὶ γεωργίαν στυγείν· ἀλλὰ καὶ αἰσχύνῃς αὐτῷ μέλει οὐδέν, καὶ τὴν αἰδῶ τοῦ προσώπου ἀπέξυσται. Οἱμοί, οἷόν σε, ὦ γεωργία, τὸ τῶν ἀπατεῶνων τουτανῶν φροντιστήριον ἐξετραχίλισε. Μέμφομαι τῷ Σόλωνι καὶ τῷ Δράκοντι, οἱ τοὺς μὲν κλέπτοντας σταφυλὰς, θανάτῳ ζημιούν ἐδικαίωσαν· τοὺς δὲ ἀνδραποδίζοντας ἀπὸ τοῦ φρονεῖν τοὺς νέους, ἀθώους εἶναι τιμωρίας ἀπέλιπον. L. III. ep. 40.

μετὰ Σωκράτους  
καὶ τὸν λόγον τὸν ἦττω.

ταυτὶ δὲ ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγὼ,  
ὑμῶν ἀναθεῖς ἅπαντα τὰμὰ πράγματα.

ΧΟ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,

1400

στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.

ΣΤ. τί δῆτα ταῦτ' οὐ μοι τότ' ἡγορεύετε,  
ἀλλ' ἀνδρ' ἀγροικὸν καὶ γέροντ' ἐπήρετε;

ΧΟ. ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ' ὄντιν' ἂν

γνώμεν πονηρῶν ὄντ' ἐραστήν πραγμάτων,

1405

ἔως ἂν αὐτὸν ἐμβάλωμεν ἐς κακὸν,

ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.

ΣΤ. ὦμοι, πονηρὰ γ', ὦ Νεφέλαι, δίκαια δε.

οὐ γὰρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην

ἀποστρεφείν. νῦν οὖν ὅπως, ὦ φίλτατε,

1410

ἔριον δ' ἀπ' ἐμψύχου ἐπέχθη· ὑπόδημα δὲ αὐτοῖς βύβλον δίδωμι, καὶ καθέδρειν ὡς ἔτυχε. καὶ ἀφροδισίων ἡττηθέντας αἰσθώμαι, βάραθρὰ ἔστι μοι, καθ' ὧν σοφίας ὁπαδὸς δίκη φέρει τε αὐτοὺς καὶ ὠθεῖ. VI. 11. See also our Equit. 1314.

1399. ὑμῶν ἀναθεῖς, *dum vobis permitto*. ERN. Av. 546. ἀναθεῖς γὰρ ἐγὼ σοι | τὰ τε νεοττία κάμαντὸν οἰκήσω.

1402. ἀγορεύειν. Laert. VIII. 21. φησὶ δὲ Ἀρίστιππος ὁ Κυρηναῖος ἐν τῷ Περὶ φυσιολογῶν, Πυθαγόραν αὐτὸν ὀνομασθῆναι, ὅτι τὴν ἀλήθειαν ἡγόρευεν οὐχ ἦττον τοῦ Πυθίου :

τῆς σοφίης πάσης ἐν ἐμοὶ τέλος· ἦν δὲ τι πλείον,  
Πυθαγόρῃ τῷ μῶ λέγει ταῦθ', ὅτι πρῶτος ἀπάντων  
ἔστιν ἂν Ἑλλάδα γῆν. οὐ ψεύδομαι ὡδ' ἀγορεύων.

1403. "ἐπήρατε (sic Br. Herm.), *impulistis, spe implevistis*: metaphora sumpta a vento, qui ἐπαίρει τὰ ἱστία, vela implet, navemque promovet." HARRL. *impulistis in hanc fraudem*. ERN.

1404. ὄντιν' ἂν. Pors. Dind., and now Herm. ὄντινοῦν Herm. Sch. ὅταν τινά. Br. Rav. Bek.

1405. According to Ulpian (Comm. or. Demosth. c. Timocr.), Homer and Plato entertained similar opinions: διδάσκοντες ἡμᾶς, ἐπειδὴν ὀρώσιν οἱ θεοὶ τινα πονηρὸν, ἐμβάλλουσιν αὐτῷ τοιαύτην τινὰ ἐπιθυμίαν, πρὸς τὸ δι' αὐτῆς δοῦναι τιμωρίαν.

1408. Bergler compares Eurip. Electr. 1051. δίκαι' ἔλεξας· ἡ δίκη δ' αἰσχρῶς ἔχει.



τὸν Χαιρεφῶντα τὸν μαρὸν καὶ Σωκράτη  
ἀπολείς, μετ' ἐμοῦ γ' ἔλθ', οὐ σὲ καμ' ἐξηπάτων.

ΦΕ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤ. “ναὶ ναὶ, καταιδέσθητι πατρῶον Δία.”

ΦΕ. ἰδοὺ γε Δία πατρῶον· ὡς—ἀρχαῖος εἶ. 1415

Ζεὺς γάρ τις ἔστιν; ΣΤ. ἔστιν. ΦΕ. οὐκ ἔστ' οὐκ,  
ἐπεὶ

Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.

1413. The statue (for something like one the young Phrontist and Sophist has stood during the preceding colloquy between his father and the Chorus) condescends to cast down his eyes, (his head still being in the air,) and answer his sire in slow and measured terms.

1416-7. οὐκ ἔστ' κ. τ. λ. Dramatic humour as well as poetical justice, required that the retort, expressive of the change in the religious opinions of Phidippides, should be in the words of his father, and the words of his father had been the words of Socrates; but had the young blasphemer gathered no congenial doctrines from the hands to which he had been more particularly consigned? Let the following painful string of quotations (for what but most painful are the aberrations of genius on any point which influences the great body of mankind?) answer the question.

φησὶν τις εἶναι δῆτ' ἐν οὐρανῷ θεοὺς;  
οὐκ εἰσὶν οὐκ ἔστ'. εἴ τις ἀνθρώπων λέγει,  
μὴ τῷ παλαιῷ μῶρος ὢν χρῆσθω λόγῳ.  
σκέψασθε δ' αὐτὰ, μὴ πὶ τοῖς ἐμοῖς λόγοις  
γνώμην ἔχοντες. φῆμ' ἐγὼ τυραννίδα  
κτείνειν τε πλείστους κτημάτων τ' ἀποστερεῖν,  
ὄρκους τε παραβαίνοντας ἐκπορθεῖν πόλεις.  
καὶ ταῦτα δρώντες μᾶλλον εἰς' εὐδαίμονες  
τῶν εὐσεβούντων ἡσυχὴ καθ' ἡμέραν  
πόλεις τε μικρὰς οἶδα τιμώσας θεοὺς,  
αἱ μειζόνων κλύουσι δυσσεβεστέρων,  
λόγῃς ἀριθμῷ πλείονος κρατούμεναι.  
οἶμαι δ' ἂν ὑμᾶς, εἴ τις ἀργὸς ὢν θεοῖς  
εὐχοίτο, καὶ μὴ χειρὶ συλλέγοι βίον,  
τὰ θεῖα πυργοῦσ', αἱ κακαὶ τε συμφοραί.

Eurip. Belleroph. fr. 21.

Ζεὺς, ὅστις ὁ Ζεὺς; οὐ γὰρ οἶδα πλὴν λόγῳ  
κλύων. Melanipp. fr. 1.

εἰ δ' εὐσεβῆς ὢν τοῖσι δυσσεβεστάτοις

ΣΤ. οὐκ ἐξελήλακ', ἀλλ' ἐγὼ τοῦτ' ὀμόμην,

διὰ τουτουὶ τὸν Δῖνον. οἶμοι δεΐλαιος,

ὅτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἡγησάμην. 1420

ΦΕ. ἐνταῦθα σαντῷ παραφρόνει καὶ φληνάφα.

εἰς ταῦτ' ἔπρασσον, πῶς τὰδ' ἂν καλῶς ἔχοι,  
εἰ Ζεὺς ὁ λῶστος μηδὲν ἔνδικον φρονεῖ;  
Phrixus, fr. 9.

πολλάκι μοι πραπίδων διήλθε φροντὶς  
εἴτε τύχα \* εἴτε δαίμων  
τὰ βρότεια κραίνει.

\* παρά τ' ἐλπίδα καὶ παρὰ δίκαν  
τοὺς μὲν ἀπ' οἴκων ἀναπίπτοντας  
ἄτερ βίου, τοὺς δ' εὐτυχοῦντας ἄγει.  
c πῶς οὖν τὰδ' εἰσορῶντες ἡ θεῶν γένος  
εἶναι λέγωμεν, ἡ νόμοισι χρώμεθα;

Eurip. Fr. Incert. 127.

See also the poet's Troad. 884, sq. Hecub. 486, sq. Cyclop. 316. Orest. 407, sq. Is it without reason therefore that the chaplet-weaver in our author's Thesmoph. observes of the associate of Socrates, νῦν δ' οὖτος ἐν ταῖσιν τραγωδίας ποιῶν | τοὺς ἄνδρας ἀναπέπεικεν οὐκ εἶναι θεοῦς. v. 450.

1419. τουτουὶ τὸν Δῖνον, pointing to the statue which stood before the Phrontisterium.

1420. θεὸν ἡγησάμην. “Qui deos esse credebat, absolute dicebatur νομίζειν θεοὺς, vel ἡγείσθαι.” Blomf. Gloss. in Pers. p. 159. “Quare in hac formula, νομίζειν, ἡγείσθαι θεοὺς, νομίζειν, ἡγείσθαι εἶναι θεοὺς, aut intelligitur τινὰς, aut vocabulum θεοὶ adjectivi vice fungitur.” Hermann ad Nub. v. 816. To the examples given by Blomfield in Persis, add Plat. Cratyl. 397, c. τοῦτους μόνους τοὺς θεοὺς ἡγείσθαι. Apol. 27, d. οὐκοῦν εἴπερ δαίμονας ἡγοῦμαι—, εἰ μὲν θεοὶ τινὲς εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίττεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγοῦμεν φάναι ἐμὲ θεοὺς αὐτὸν ἡγείσθαι πάλιν, ἐπειδὴ περ γε δαίμονας ἡγοῦμαι. 10 Legg. 899, d. τὸν δὲ ἡγοῦμεν μὲν θεοὺς εἶναι, μὴ φροτιζέειν δὲ αὐτοὺς τῶν ἀνθρωπίνων πραγμάτων, παραμυθητέον. “Ὡ ἀρίστε δὴ φῶμεν, ὅτι μὲν ἡγεῖ θεοὺς, συγγενεῖά τις ἴσως σε θεῖα πρὸς τὸ ξύμφυτον ἄγει τιμᾶν καὶ νομίζειν εἶναι· κακῶν δὲ ἀνθρώπων” κ. τ. λ.

1421. ἐνταῦθα, here, (i. e. for I mean to go there, pointing to the Phrontisterium; to which he retires in great state at the conclusion of the verse.)

Ib. φληναφᾶν, to babble.

Τί ταῦτα ληρεῖς, φληναφῶν ἄνω κάτω  
Λύκειον, Ἀκαδημίαν, Ὀδείου πύλας,  
λήρους σοφιστῶν; οὐδὲ ἐν τούτων καλόν.

Alexis ap. Athen. 337, e.

c It is not so clear whether these two senarii are quoted by Athenagoras from Euripides, or some other poet. They bear, however, all the marks of the former.

ΣΤ. οἶμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,  
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.  
 ἀλλ', ὦ φίλ' Ἑρμῆ, μηδαμῶς θύμαινέ μοι,  
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε  
 ἐμοῦ παρανοήσαντος ἀδολεσχία.

1425

1425. The construction has been explained in a former play, (Ach. 289.)

1426. ἀδολεσχία (*ἄδος, λέσχη*), talk carried to excess. In the Platonic writings it is observable, that this word, as well as ἀδολέσχης, is accompanied most commonly with an allusion to meteorology, but sometimes to sophistry. Plat. Phædr. 270, a. πᾶσαι ὅσαι μεγάλα τῶν τεχνῶν προσδέονται ἀδολεσχίας καὶ μετεωρολογίας φύσεως περὶ. Cratyl. 401, b. μετεωρολόγοι καὶ ἀδολέσχοι τινές. Polit. 299, c. μετεωρολόγον ἀδολέσχην τινὰ σοφιστήν. 6 Rep. 488, c. μετεωροκόπον τε καὶ ἀδολέσχην καὶ ἄχρηστον. Ainat. 132, b. ἀδολεσχούσιν οὗτοι περὶ τῶν μετεώρων καὶ φλυαροῦσι φιλοσοφούντες. In estimating the ridicule so continually thrown by Aristophanes on the garrulity of the Socratic school, we must not fail to take into consideration the practical character which philosophy had hitherto maintained, most of its professors having been active politicians and stirring men of the world, as well as philosophers. What are commonly termed the seven wise men of Greece, were preeminently<sup>4</sup> so. (Brucker I. 440-1.) Nor were the Italian professors, though more addicted to theory and spirituality than the Ionic, mere recluses. Pythagoras and his scholars so well managed political affairs at Crotona, that his polity approached, in the opinion of Laertius, the nearest to perfection that any polity could do. (VIII. 3.) The fellow-citizens of Parmenides were indebted to him, not merely for the abstruse doctrines ascribed to him by Plato, but for the more substantial benefit of a body of laws. (Id. IX. 23.) Melissus not only enlightened his contemporaries on the τὸ πᾶν, or universe, but, as Laertius observes, he also became a politician, and made himself particularly acceptable as such to his fellow-citizens. (IX. 24.) The character ascribed to Eudoxus by the same learned writer is, that he was an astrologer, a geometrician, a physician, and a legislator. (Laert. VIII. 86.) Of Empedocles it is observed by the same philosophical biographer, ὕστερον δὲ καὶ τὸ τῶν χιλιῶν ἄθροισμα κατέλυσε συννετώσ ἐπὶ ἔτη τρία. ὥστε οὐ μόνον ἦν τῶν πλουσίων, ἀλλὰ καὶ τῶν τὰ δημοτικὰ φρονούντων. (VIII. 66.) Of the two Pythagorean philosophers, to whom Plato was so much indebted, Archytus and Timæus, we find the latter presiding over the republic of Locri (Br. I. 1128.), while the former had made him-

<sup>4</sup> Hence the brief remark concerning them by Diæarchus (ap. Laert. I. 40.): οὔτε σοφοὺς οὔτε φιλοσόφους αὐτοὺς γεγονέναι, συνετοὺς δὲ τινὰς καὶ νομοθετικούς.

καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γράφην  
 διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.  
 ὀρθῶς παραινείς οὐκ ἐὼν δικορραφεῖν,  
 ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν

1430

self so grateful to his fellow-citizens, that no less than seven times he was made prefect of the state, though the laws forbade the same person to be intrusted with power for more than a year. (Br. I. 1129.) With regard to one of the sources out of which this imputed garrulity of the Socratic school grew, viz. the preference of oral to written communication, the reader will consult Plato in Phædr. 275, d.—276, a.

1427. γραφήν γραψάμενος (αὐτοῖς), having instituted a public suit against them. Plat. Euthyp. 2, b. γραφήν σέ τις, ὡς ἔοικε, γέγραπται. Apol. 19, b. Theæt. 210, d.

1428. διωκάθειν, to pursue in running (Vesp. 1203.), or, to pursue in a court of justice, as here. Tim. Lex. διωκάθειν ἐγκαλοῦντα ἢ τρέχοντα. Plat. Euthyp. 15, d. πατέρα διωκάθειν φόνου. (At the end of the verse Strepsiadæ pauses, and affects to listen what course the god recommends him to pursue. Brunck compares a scene in the Menæchmi of Plautus, where Sosicles in like manner addresses Apollo, as if present:

Pugnis me vetas in hujus ore quicquam parcere,  
 Ni jam ex meis oculis abscedat in malam magnam crucem?  
 Faciam, quod jubes, Apollo. V. 2.

Again:

Ecce Apollo mihi ex oraculo imperat,  
 Ut ego illi oculos exuram lampadibus ardentibus.)

1429. δικορραφεῖν (δίκη, ῥάπτω). Av. 1433. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σώφρονα, | ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσοντονὶ | ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. Apollodorus in Stob. Floril. ἐπιорκεί, μαρτυρεῖ, δικορραφεῖ.

1430. We left the real Socrates in a former note upon his feet, entering with great earnestness into the business of the stage. Many a hearty laugh and frank tribute of applause had since escaped him; but at these words his countenance assumed a serious cast, and after a moment's reverie the philosopher dropt into his seat. "I have ever," said he, addressing one of his companions after a short pause, "acquitted Aristophanes of any intentional malignity,

<sup>5</sup> Not so a recent writer, and one whose genius, learning, and general knowledge of mankind certainly entitle his opinions to no small consideration. "About thirteen years after the brief prohibition of comedy," says Mr. Bulwer (*Rise and Fall of Athens*, II. 513.), "appeared that wonderful genius, the elements and attributes of whose works it will be a pleasing, if arduous task, in due season, to analyse and define;—matchless alike in delicacy and strength, in powers the most gigantic, in purpose the most daring—with the invention of Shakspeare

τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὃ Ξανθία,

and the words we have just heard convince me that I was right. Had I fallen into the hands of Hermippus instead of Aristophanes, it is not with such a recommendation, as the case of my fair lecturer <sup>c</sup>Aspasia too clearly testified, that his attacks would have <sup>f</sup>terminated. Singular," continued the philosopher, after another pause, and his brow contracting with increased seriousness, "singular that two men should take such opposite paths in their endeavours to benefit their fellow-creatures, (for that the poet considers himself as much justified in opposing the new system as I do in advancing it, admits not of a doubt,) and both feel themselves right in the respective courses they pursue. Will no informing ray from heaven?"—but who shall presume to fathom all the thick-coming thoughts of that mighty intellect at that important moment? Who shall say how much of false, or frivolous, or sophistic then for ever left the Socratic mind, or how much of that true philosophy was engendered, which has sent thousands upon thousands to their graves, happier and better men, because they have been early made acquainted with the all but divine words of the son of Sophroniscus?

143 i. ἀδολέσχης. (See Laert. III. 28. IV. 50. V. 20. VII. 24.)

μισῶ δὲ κατὰ Σωκράτη, τὸν πτωχὸν ἔ ἀδολέσχην,

—the playfulness of Rabelais—the malignity of Swift,—need I add the name of Aristophanes?" With regard to any intentional malignity on the part of Aristophanes to the son of Sophroniscus, the reader is referred with some confidence to the note which immediately follows the present, to the prefatory remarks which precede the edition of this play, and still more, to the "Introduction" prefixed to the editor's translated plays of Aristophanes. Beyond the single case of Socrates, Mr. Bulwer may, I think, be safely dared, with all his acknowledged talent and ability, to produce a single proof of wilful malignity on the poet's part. With such exuberant animal spirits as Aristophanes evidently possessed, the matter of astonishment is, that such strict poetic justice should have been meted to all who came under his lash, whether for literary, political, or moral delinquency.

<sup>e</sup> Not only did Aspasia lecture Socrates in rhetoric, but, as the philosopher adds, sometimes nearly proceeded to blows with him for his want of memory. Plato in Menex. 236, c.

<sup>f</sup> Plut. in Pericle, 32. περὶ δὲ τούτων τὸν χρόνον Ἀσπασία δίκην ἐφευγεν ἀσπείρας, Ἑρμίππου τοῦ κωμφοποιῦ διώκοντος, καὶ προσκατηγοροῦντος, ὡς Περικλεῖ γυναῖκα ἐλευθέρας εἰς τὸ αὐτὸ φοιτήσας ὑποδέχοιτο. Καὶ ψήφισμα Διοπέθης ἐγράψεν, εἰσαγγέλλεσθαι τοὺς τὰ θεῖα μὴ νομίζοντας, ἢ λόγους περὶ τῶν μεταρσίων διδάσκοντας, ἀπειδόμενος εἰς Περικλέα δι' Ἀναξαγόρου τὴν ὑπόνοιαν. It was no doubt to prevent such serious consequences, that our author here framed his text as he has done; which is as if he had said, "Leave these trespassers upon the national faith and customs to poetic justice, but do not exercise upon them the severer justice of the courts of law."

<sup>g</sup> The Socratic garrulity is thus playfully alluded to by Plato in his Phædon (70, c.), and as usual, with our author in his eye: οὐκ οὐκ ἂν οἶμαι, ἢ δ' ὅς ὁ Σωκράτης, εἰπὲν τινὰ νῦν ἀκούσαντα, οὐδ' εἰ κωμφοποιὸς εἴη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσκρότων λόγους ποιῶμαι. In his Parmenides (135, d.), we find that eminent philosopher put forth as the person by whose advice Socrates gave his tongue

κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,

ὅς τάλλα μὲν πεφρόντικεν,

πόθεν δὲ καταφαγεῖν ἔχοι, τούτου κατημέληκε.

Frag. Eupolidis ap. Dind. Arist. II. p. 648.

This quotation from Eupolis must not be dismissed without a few observations. The rival wits, who ruled the comic stage of Athens, —exercising an influence on society which the votaries of the drama have never since commanded,—would naturally take opposite parties on most occasions, some as studiously commending what others as severely arraigned. When we find them therefore uniform in opinion on any subject, what is the natural inference? That the case referred to was one of too clear and decided a character to admit of any counter representation. Is Socrates to be the only exception to such a rule? Whatever fragmentary remains we have been able to find of the contemporary comic writers, all (cf. sup. 180. 838.), when referring to the son of Sophroniscus, bear the same tone of expression, as do the writings of Aristophanes. The conclusion therefore is undeniable, that in "the Clouds" we have a genuine *bona fide* portrait of the outer Socrates, such as he then appeared to his contemporaries, time having not yet developed, or observers not yet learned to estimate, the <sup>h</sup>inner Socrates.

1432. σμινύην, a mattock. Av. 602. Pac. 546. Plat. 2 Rep. 370, d.

so large a range. Καλὴ μὲν οὖν καὶ θεῖα, εὐ ἴσθι, ἢ ὄρμη ἦν ὄρμῆς ἐπὶ τοῖς λόγους: ἔλκυσσον δὲ σπαντὸν καὶ γύμνασαι μᾶλλον διὰ τῆς δοκούσης ἀχρηστού εἶναι καὶ καλουμένης ὑπὸ τῶν πολλῶν ἀδολεσχίας, ἕως ἔτι νέος εἶ: εἰ δὲ μὴ, σὲ διαφεύξεται ἡ ἀλήθεια. See also Plat. in Theætet. 161, b. 169, a. sq.

<sup>h</sup> The difficulty of discriminating between the two was acknowledged by Plato, many years after "the Clouds" was acted, in the following ingenious manner. Having first resembled his great master to those figures of Sileni which were to be seen in the workshops of Athens—figures of the most grotesque external appearance, but which when opened contained within them exquisitely formed statues of gods—the master of the Academy proceeds to say; "To these Sileni the discourses of Socrates bear the closest resemblance. For to him who wishes to hear the Socratic discourses, they at first appear utterly ridiculous, the words and modes of speech in which they are outwardly clothed being, as it were, the skin of an insolent satyr. For his talk is of pack-asses, of smiths, and cobblers, and tanners, and he seems to be for ever speaking of the same things in the same sort of way, so that every inexperienced and unintellectual man cannot fail but laugh at them. But he that should see these discourses laid open, and get fairly within them, he will first find that the words of Socrates alone have an inward sense in them, then that they are altogether godlike, and contain within them abundant images of virtue, and that for the most part, or more properly speaking, that the whole of their object is, what ought to be the inquiries of a man who wishes to become noble and good." Καὶ οἱ λόγοι αὐτοῦ ὁμοιάτατοι εἰσι τοῖς Σεληνοῖς τοῖς διογομένοις. εἰ γὰρ ἐθέλει τις τῶν Σωκράτους ἀκούειν λόγων, φανείεν αὐτὸν πάντων γελοῖοι τὸ πρότον. τοιαῦτα καὶ ὄνματα καὶ βήματα ἐξωθεν περιεμπέχονται, Σατύρου ἂν τινα ὑβριστοῦ δορᾶν. ὄνους γὰρ κωνθηλίους λέγει καὶ χαλκίας τινὰς καὶ σκυτοτόμους καὶ βυρσοδέψας, καὶ αἰεὶ διὰ τῶν αὐτῶν ταῦτα φαίνεται λέγειν, ὥστε ἀπειρος καὶ ἀνήθικος ἀνθρώπος πᾶς ἐν τῶν λόγων καταγελάσει. διογομένους δὲ ἰδὼν αὐτὸς καὶ ἐντὸς αὐτῶν γιγνόμενος πρῶτον μὲν νοῦν ἔχοντας ἐνδον μόνους εὐρήσει τῶν λόγων, ἔπειτα θεοστᾶτους καὶ πλείστ' ἀγάλματ' ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλείστον τείνοντας, μᾶλλον δὲ ἐπὶ πάντων ὅσων προσήκει σκοπεῖν τῷ μέλλοντι καλῶ καγαθῶ ἔσεσθαι. Convin. 221, e.

κάπειτ' ἐπαναβάς ἐπὶ τὸ φροντιστήριον  
τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,  
ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν· 1435  
ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,  
κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην  
ἐμοὶ ποιήσω, κεῖ σφόδρ' εἶς' ἀλαζῶνες.  
ΜΑ. ἰοὺ ἰοῦ.

ΣΤ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα. 1440

ΜΑ. ἀ. ἄνθρωπε, τί ποιεῖς; ΣΤ. ὅ τι ποιῶ; τί δ'  
ἄλλο γ' ἦ

1433. ἐπαναβάς ἐπὶ τὸ φροντιστήριον. Let us be allowed to take leave of this expressive word with the concluding part of a dialogue between the philosopher Apollonius and his attendant, Damis. They too had been *ascending*, not a humble dwelling, but mount Caucasus, till, as the former observes, they had so nearly reached the heavens, that Damis, no doubt, thought he could nearly touch the sun and moon with his staff. The day preceding, the travels of the two companions had been through a plain, and Apollonius is anxious to ascertain what difference this wide change of situation has made in his attendant's opinions as to heavenly matters. Damis replies: καὶ μὴν σοφώτερος, ἔφη, καταβήσεσθαι ὤμην ἀκούων, Ἀπολλώνιε, τὸν μὲν Κλαζομένιον Ἀναξαγόραν ἀπὸ τοῦ κατὰ Ἰωνίαν Μίμαντος ἐπεσκέφθαι τὰ ἐν τῷ οὐρανῷ· Θαλῆν δὲ τὸν Μιλήσιον ἀπὸ τῆς προσοίκου Μυκάλης. Λέγονται δὲ καὶ τῷ Παγγαίῳ ἔνοι χρησασθαι φροντιστηρίῳ, καὶ ἕτεροι τῷ Ἀθῶ. ἐγὼ δὲ μέγιστον τούτων ἀνελθὼν ὕψος οὐδὲν σοφώτερος ἑαυτοῦ καταβήσομαι. οὐδὲ γὰρ ἐκεῖνοι, ἔφη, αἱ γὰρ τοιαῖδε περιωπαὶ γλαυκότερον μὲν τοὶ τὸν οὐρανὸν ἀναφαίνουσι, καὶ μείζους τοὺς ἀστέρας, καὶ τὸν ἥλιον ἀνίσχοντα ἐκ νυκτός, ἀ καὶ ποιμείων ἦδη καὶ αἰπόλους ἐστὶ δῆλα. ὅπῃ δὲ τὸ θεῖον ἐπιμελείται τοῦ ἀνθρωπείου γένους, καὶ ὅπῃ χαίρει ὑπ' αὐτοῦ θεραπευόμενον, ὃ τί τε ἀρετῆ, καὶ ὃ τι δικαιοσύνη τε καὶ σωφροσύνη, οὔτε ὁ Ἄθως ἐκδειξέι τοῖς ἀνελθοῦσιν, οὔτε ὁ θαυμαζόμενος ὑπὸ τῶν ποιητῶν Ὀλυμπος, εἰ μὴ διορῶν αὐτὰ ἢ ψυχῆ ἦν, εἰ καθαρὰ καὶ ἀκήρατος αὐτῶν ἄπτοιο, πολλῶ μείζον ἔγωγ' ἂν φαίην ἄπτεριν τουτοῦ τοῦ Καυκάσου. Vit. Apoll. II. 5. See also VI. 6.

1434. Xanthias here mounts the ladder and begins the work of demolition with his mattock; Strepsiadēs presently following with a lighted torch in his hand.

1436. δᾶδ' ἡμμένην. Lysist. 316. τὴν λαμπάδ' ἡμμένην.

1438. ἀλαζῶνες. That the reader may have an opportunity of comparing the ἀλαζονεία, so often ascribed to the Socratic school by Aristophanes, with the ἀλαζονεία described by Theophrastus, the latter's character of an ἀλαζῶν has been inserted in the Appendix (D).

1440. Lysist. 315. σὸν δ' ἐστὶν ἔργον, ὦ χύτρα, τὸν ἄνθρακ' ἐξεγείρειν.

1441. τί δ' ἄλλο γ' ἦ. Av. 25. Εὐ. τί δὴ λέγει περὶ τῆς ὁδοῦ; Πει. τί δ' ἄλλο γ' ἦ κ. τ. λ. Cf. Thiersch ad Plut. 1168.

διαλεπτολογεῖν ταῖς δοκοῖς τῆς οἰκίας.

ΜΑ. β. οἴμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;

ΣΤ. ἐκεῖνος οὐδὲρ θοιμάτιον εἰλήφατε.

ΜΑ. γ'. ἀπολεῖς ἀπολεῖς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ  
βούλομαι, 1445

ἦν ἢ σμυνὴ μοι μὴ προδῶ τὰς ἐλπίδας,

ἦ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσών.

ΣΩ. οὗτος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους;

ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

ΣΩ. οἴμοι τάλας, δείλαιος ἀποπνιγῆσομαι. 1450

ΧΑ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

1442. διαλεπτολ. τ. δ. τ. ο. "I am playing the thorough leptologist with the rafters of your house." (Alluding to the very small chips of wood, which are beginning to fly about in all directions.)

1443. πυρπολεῖν, to fire. Cf. nos in Vesp. 1082., and to the examples there given, add Lucian IV. 235. διόπερ φασὶν αὐτοῖς ὕστερον ὀργισθέντα τὸν Φαέθοντα πυρπολῆσαι τὴν χώραν. Id. V. 106. πυρπολεῖν κελομαι δόξας ἀλαοῖο γέροντος.

1447. ἐκτραχηλισθῆναι (in caput præceps ferri et sic cervicem rumpe). Pl. 69. ἀναθεῖς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν | ἄπειμ', ἵν' ἐκείθεν ἐκτραχηλισθῆ πεσών. Lysist. 705. ἐκτραχηλίση. Dem. 124, 7. ἐκτραχηλισθῆναι.

1449. ἀεροβατῶ. To revert to original themes. If Socrates had learnt this mode of traversing the air from Pythagoras, the Samian philosopher, it is clear from Apollonius, must have derived it from the Indian sages: ἥλιον δὲ ἀῆρ ὄχημα, καὶ δεῖ τοὺς προσφόρους ἀσομένους αὐτὸν ἀπὸ γῆς αἴρεσθαι, καὶ ξυμμετεωροπολεῖν τῷ θεῷ. τοῦτο δὲ βούλονται μὲν πάντες, δύνανται δὲ Ἴνδοι μόνοι. Vit. Apollon. VI. 11. How far these philosophers mounted for the purpose, is stated with great precision by the same veracious narrator: καὶ μετεωροποροῦντας δὲ ἰδεῖν ἀπὸ τῆς γῆς ἐς πῆχεις δύο, οὐ θαυματοποιίας ἕνεκα, τὸ γὰρ φιλότιμον τοῦτο παρατεῖσθαι τοὺς ἀνδρας· ἀλλ' ὅποσα τῷ ἡλίῳ ξυναποβαίνοντες δρῶσιν, ὡς πρόσφορα τῷ θεῷ πράττοντες. III. 15.

Ib. περιφρονῶν τὸν ἥλιον. Apollon. Vit. II. 11. φιλομαθῶν καὶ περιφρονῶν τὰ ἐν τῇ ξένη. (The manner in which Strepsiadēs mimics the tone in which these words had been originally pronounced by Socrates (sup. 224.) may in some degree be expressed by a doggerel translation:

I traverse the air,  
And I gaze on the sun;  
And about and about him  
My thoughts ever run.)

1550-51. It is not a little singular, that the dramatic vengeance

ΣΤ. τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετην,  
καὶ τῆς Σελήνης ἐσκοπέισθον τὴν ἔδραν;  
δίωκε, βάλλε, παῖε, πολλῶν οὐνεκα,  
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν. 1455  
ΧΟ. ἠγείσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τήμε-  
ρον ἡμῖν.

which the poet inflicts on the Socratic school is precisely that which brought destruction on the Pythagorean. Iamb. Vit. Pyth. XXXV. 249. τέλος δὲ εἰς τοσοῦτον ἐπεβούλευσαν τοῖς ἀνδράσιν, ὥστε ἐν τῇ Μίλωνος οἰκίᾳ ἐν Κρότωνι συνεδρευόντων Πυθαγορείων καὶ βουλευομένων περὶ πολεμικῶν πραγμάτων, ὑφαψάντες τὴν οἰκίαν κατέκασαν τοὺς ἄνδρας, πλὴν δυοῖν. Ἀρχίππου τε καὶ Λυσίδος. Porph. 57. οἱ δὲ φασιν, ὅτι τοῦ πυρὸς νεμομένου τὴν οἰκίαν, ἐν ᾗ συνειλεγμένοι ἐτύγχανον, θέντας αὐτοὺς εἰς τὸ πῦρ τοὺς ἐταίρους δίοδον παρέχειν τῷ διδασκάλῳ, γεφυρώσαντας τὸ πῦρ τοῖς σφετέραις σώμασι.

1453. ἔδραν. Herodot. VII. 37. ὠρμημένῳ δὲ οἱ ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἀφανὴς ἦν.

1454. παῖε. This word certainly needs no illustration of itself; but it will serve us to dismiss the remarkable imitator of Pythagoras, as a former note did the Samian philosopher himself. Among the most remarkable feats ascribed to Apollonius, is that of his being able to tell at *Erythrae*, what was taking place at *Rome*, in the case of the murder of Domitian. The story is thus told by his biographer, and is certainly among the most curious of those deceptions which are to be found in the annals of philosophy and *charlatanerie* united: (to the disgrace of human nature, how often have they been found in unison, and to whom but such men as Aristophanes are we indebted for their not being of more frequent occurrence?) But to our narrative. Ταῦτ' ἐπράττετο μὲν κατὰ τὴν Ῥώμην. ἐωρᾶτο δ' Ἀπολλωνίῳ κατὰ τὴν Ἐφεσον. διαλεγόμενος γὰρ περὶ τὰ τῶν ξυστῶν ἄλση κατὰ μεσημβρίαν, ὅτε δὴ καὶ τὰ ἐν τοῖς βασιλείοις ἐγίνετο, πρῶτον μὲν ὑφῆκε τῆς φωνῆς, οἷον δέισας. εἶτ' ἐλλιπέστερον, ἢ κατὰ τὴν ἑαυτοῦ δύναμιν, ἠρμήνευσεν, ἵσα τοῖς μεταξὺ τῶν λόγων διορώσι τι ἕτερον. εἶτα ἐσυνώπησεν, ὥσπερ οἱ τῶν λόγων ἐκπεσόντες· βλέψας τε δεινὸν ἐς τὴν γῆν, καὶ προβάς τρία ἢ τέτταρα τῶν βημάτων, παῖε τὸν τύραννον, παῖε ἔξω· οὐχ ὥσπερ ἐκ κατόπτρου τινὸς εἰδωλὸν ἀληθείας ἔλκων, ἀλλ' αὐτὰ ἄρῶν, καὶ ξυλλαμβάνειν δοκῶν τὰ δρώμενα. VIII. 26.

1456. μετρίως, *satisfactorily*. Plat. Theæt. 145, d. ἀλλ' ὁμῶς τὰ μὲν ἄλλα ἔχω περὶ αὐτὰ μετρίως.

Ib. At these words, instead of the tumultuous applause which had hitherto attended the dramatic career of our author, a momentary silence prevailed throughout the theatre; after which the audience were seen dispersed into little knots and groups—citizens, strangers, tributaries, knights—the town resident and the country-gentleman—the sophist and the anti-sophist—the philosophical and the unphiloso-

phical—all eagerly canvassing the new piece, and, with some few exceptions, all evidently bringing their several bills of indictment against it. It would be no unamusing task to transcribe their several colloquies; but our present limits confine us to that which spoke the sense of the great body of the common citizens, of that *tyrant majority*, which ruled the theatre as it did the ecclesia and the courts of law.

“Is this a comedy or a tragedy, which we have just been listening to, most excellent Thrasymachus?”

“I’faith, honest Trygæus, that is somewhat more than I can say; but I have a friend here (and he drew from his vest a flask of no ordinary dimensions) whom I usually consult on knotty points, and after proper conference had with him, I shall doubtless speak like an oracle on the matter.” The speaker here applied the flask to his mouth, his eyes being for some time applied to the heavens as if in the investigation of some astronomical problem, the solution of which seemed afterwards to be sought by their being turned as earnestly towards the earth.

“And what says the oracle?”

“Oracles, my friend, should never be hasty in their responses; and on extraordinary occasions the ministering functionary’s palm requires to be doubly greased, before the sacred reply can be expected:” and the speaker again applied his flask to his mouth. “Ah,” said he, stroking the most protuberant part of him, “the god begins to work; but one draught more, and the full tide of inspiration will be upon us. Now then—i List and perpend.

“And first says the holy tripod—A Dionysiac comedy was meant to correspond with a Dionysiac festival; and a Dionysiac festival, as we all know, is, and was meant to be, a scene of unbounded mirth, jollity, and revelry. Whatever wisdom therefore a Dionysiac comedy contains ought, under such circumstances, to be wrapt up in as light a form as possible, and even that wisdom dismissed as speedily as possible, to make way for pure laughter and undisguised merriment. What follows? that a drama written on scientific subjects, of which the great body of the spectators know little and care less, and interlarded with dry lectures about virtue, which might have suited the age of <sup>k</sup>Charixenē, but will not do for the present enlightened times, is *from* the purpose of a Dionysiac comedy.”

“And the oracle says right: philosophy and science may be very pretty amusements for our young knights and idlers, who have their time to bestow on such fancies, but to you and me, Thrasymachus, who have the whole business of the ecclesia and the law-courts upon our hands, the things of this lower earth are quite sufficient without troubling ourselves about the things above it. Were it not indeed

<sup>i</sup> On this particular expression, see “Introduction” to the editor’s “Knights” p. 36. For the imaginary character of Thrasymachus himself, see the same “Introduction” generally.

<sup>k</sup> Charixenē, the type of all that was formal and old-fashioned among the Athenians. Eccles. 943.

for the relaxations which the Dionysiac festivals bring with them—but I interrupt the holy tripod—”

“The holy tripod responds once more—As unrestrained mirth is the prime ingredient of a true comedy, and as of all subjects of mirth, the most legitimate to your true sons of freedom is the follies, blunders, and various fortunes of their rulers, it follows that from them, and such as them, should be drawn the leading characters of a true Dionysiac drama: *Ergo*, to derive its hero from the humbler classes of society is at best a blunder, and that blunder is aggravated, when, instead of washing his foul linen at the Lenæan festival, where none but our own people are present, the author selects the Spring festival for his operation, when the theatre is crowded with strangers, allies, and tributaries.”

“And the oracle is again correct—‘Who is this <sup>1</sup>Socrates?’ I heard a little Andrian near me ask of a brother-tributary from Teos. ‘By the gods, my worthy interrogant, that’s more than I can tell,’ was the reply: ‘but it was not to hear of such as he that I brought my money-bags to this rapacious and imperious town of Athens, and it is not of such as he, I calculate, that my inquisitive neighbours will be inquiring of me on my return.’ What further the insolent added, may be matter for consideration when I give my vote in the ecclesia, whether the Teian tribute shall be lightened or enlarged at the next assessment;—but the oracle has not yet closed.”

“It needs no oracle to tell men like you and me, most worthy Trygæus, who, if we shut one eye at times, keep the other wide open, that the worst of this writer’s trespasses has yet to be told. Presuming on his rank, or on the favour which I have hitherto shewn him, it is obvious to me that this <sup>m</sup>knight-poet or poet-knight meditates nothing less than an entire reform of our whole comic stage. Now it is time that he should understand that I’ll have no reforms, but such as I myself originate, and least of all in this my place of relaxation and amusement. *Ergo*, I’ll have, as my good fathers had before me, my broad joke and my broad laugh: what nature dares to *do*, the comic drama shall dare to *speak*. I’ll have my Phallic emblem, and my Phallic song. I’ll have my cordax, as has been my wont, and it shall be a drunken woman who dances it:—my eyes too shall have their entertainment as well as my ears, and instead of being cheated with a little paltry conflagration, they shall have a spectacle more worthy of them—a bridal pomp—a mock-procession—a blaze of torches, or a Chorus quitting the stage to a dance of novel <sup>n</sup> construction. Such are my canons of <sup>o</sup>criticism—they are few in number, and

<sup>1</sup> Ælian Var. Hist. II. 13.

<sup>m</sup> For some conjectures as to the probable station of Aristophanes in society, see the editor’s Equit. p. 55.

<sup>n</sup> See Eccles. 1166. and cf. conclusions of Aves, Pax, Acharn., Equit., Ran., &c.

<sup>o</sup> The reader will easily perceive, that the words here put into the mouth of Thrasymachus are little more than an expansion of ideas thrown out in the Parabasis, prefixed to this drama. For minor proofs of the author’s wish to correct and improve the comic stage, see *Ranæ* 1—11. *Vesp* 57—67. *Plut.* 797, &c.

might have been spared altogether; for persons in high authority, like you and me, most excellent Trygæus, ought rather to say what *shall* be done, than give reasons why it should be done:—to which former duty proceed we now forthwith.” Here Thrasymachus rose from his seat, and at the top of his voice, and in a form of words which the author and the audience alike understood, proclaimed, “Great is Dionysus of the Spring and the Lenæan Festivals!” to which Trygæus, in a voice scarcely less potent, added, “And down with those who would rob either of their dues!” These watch-words bandied about kept the theatre for a long time in an indescribable state of tumult and confusion, a partial applause from the equestrian benches only leading to more violent opposition on the part of the great body of the citizens, till at length the proper functionary, taking advantage of a moment’s cessation from the din, proclaimed “the Wine-flask of Cratinus” as the dramatic piece next to follow. “Ah!” said Thrasymachus, smoothing down the more prominent part of him, and applying his own flask to his mouth, “this promises something better than the musty lecture we have just heard; if the old bard’s performance keep pace with its title, (and that it *shall* do so, I almost promise beforehand,) we’ll teach this bard-reformist a lesson, which he will not forget in a hurry.” That the poet *was* taught a lesson which he did not forget, the Didascalix and his subsequent dramas too clearly testify:—but let us not be ungrateful to the poet:—if by learning that he who writes for the Sovereign Multitude must shape his course as that multitude pleases, we have been robbed of many a drama, which, like the present, might have given a stronger pulse to the rising virtues of the young, men of riper years have in some degree been compensated by the great lesson of political instruction, which has in consequence been more strongly stamped upon them. That lesson has taught us, that bad as individual despotism may be, (and atrocious enough, Heaven knows, it has too frequently shewn itself,) a many-headed despotism may be far worse, and that consequently all those who value rational freedom and the moral virtues, which so generally accompany it, will do well to preserve both them and theirs from the baleful domination of either tyranny.

<sup>p</sup> Equivalent to the “Vive le Dionyse” of our neighbours, and the “Bacchus for ever” of our own countrymen. Cf. Act. Apost. XIX. vv. 29. 34.

## APPENDIX.

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NOTE B. p. 111.

FROM the following character, it should appear that the word *irony* bore in the Greek language two very different meanings. In its more common sense it implied that species of fine ridicule, which, under the mask of simplicity, exposes and holds up to derision the failings and obliquities of overweening folly, while it appears to be doing the very reverse. This species of irony presupposes neither a bad heart nor a bad object; and may be managed with so much good temper and real urbanity, as that even the person laughed at shall be compelled to join in the laugh raised against himself. Of this species of irony, the Socrates of Plato has ever been considered the finest model. But far different is the irony described by Theophrastus. There is, says the learned Hottinger, a species of persons (fortunately of not very frequent occurrence) who bring with them a sort of moral paralysis into the world, and seem susceptible of nothing but the honour of misleading every person they meet with. Such a sort of genius is the *εἰρων* of Theophrastus. He is not so much a deceiver, who needs dissimulation for the purpose of concealment, with a view to lay his traps more securely, and bring his purposes to effect without obstruction, as a malicious rogue, whose delight it is to make every one feel his superiority, and who dissembles only so far, as he finds necessary for keeping his person safe from the consequences of his proceedings. It would be actual pain to him to be held for any thing else than what he really is, but his triumph is to know that every body considers him to be a rogue, and no one dares to tell him so. Wide as these two characters at first may seem apart, yet have they more in common than at first sight appears. They differ indeed in scarcely any thing but their object: the ideas of both fall into each other. At

the bottom of both lies a roguish disposition : but in the one case it is a good-hearted disposition ; in the other the reverse. Both characters in their words and actions exhibit the reverse of what they feel and think : both for appearance sake, but not both for purposes of delusion. In both may be traced a laughable contrast ; but in the one case that contrast is accompanied with pleasure, in the other with anger and detestation. The German translator, Hottinger, has entered largely into the consideration of this rare and difficult character, and if in the foregoing sketch, or in the notes which follow, the reader should find himself put in the proper point of view for investigating it further, he must consider himself as almost exclusively indebted to that acute and learned writer.

Περὶ Εἰρωνείας.

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς τύπῳ λαβεῖν, προσποίησις ἐπὶ χεῖρον πράξεων καὶ λόγων. Ὁ δὲ εἰρων, τοιοῦτός τις, οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν, ἃ οὐ μισεῖν καὶ ἐπαινεῖν παρόντας, οἷς ἐπέθετο λάθρα· καὶ ἑτούτοις συλλυπεῖσθαι ἡτημένους· ἃ καὶ συγγνώμην δὲ ἔχει τοῖς κακῶς αὐτὸν λέγουσι. Καὶ

<sup>a</sup> οὐ μισεῖν. Ohne die mindeste Spur von Feindschaft, *without the least trace of enmity*. Hottinger. The learned translator justifies this interpretation by pointing to similar instances of verbs, which, instead of expressing, as their primary signification requires, an impassioned feeling or movement of the mind, are rather used to demonstrate the action in which the passion exhibits itself. Thus the word ἀγανακτεῖν, in this very Character, implies not so much to be indignant, as to break out into those harsh complaints which are the consequences of indignation. So also in the fifth of the Theophrastic Characters, θαυμάζειν is not to wonder, but to express high admiration. Add Soph. Elect. 359. μισεῖν λόγῳ. Emnius, ap. Cic. de Divin. I. 48. populus ore timebat. Virgil, Æn. V. 505. Intremuit malis, timuitque exterrita pennis, Ales. But, quitting philological remarks, what is the object of our dissembler by this proceeding? Does he really propose to deceive his foe by this dissimulation? Not he, indeed: his object is of a more malicious nature: through this apparent discomfiture and freedom from enmity, of the nature of which his adversary is fully aware, he makes that adversary feel more acutely the bitterness of his contempt. "I ou my enemy! let my mode of dealing with you serve as a proof that I do not consider you as entitled to the honour of ranking as such!"

<sup>b</sup> τοῖσι συλλυπεῖσθαι ἡτημένοις. When his enemy has suffered some disaster, as for instance, the loss of a suit at law, he exhibits a compassionate sympathy for him. A mauvais plaisant, says Hottinger, would in such case wish his enemy joy. Our dissembler knows better. Instead of a form which might probably be attended by a blow, he adopts one, for which his adversary, though well aware of the falsehood of all this sympathy, is obliged to return him thanks.

<sup>c</sup> καὶ συγγνώμην ἔχειν τοῖς κακῶς αὐτὸν λέγουσι. This translated into common language means, "And when did it ever trouble me what this man or that man thought of me? Scrubs! say even what you please: I have not to learn what either you or I am!"

ἐπὶ τοῖς καθ' ἑαυτοῦ λεγομένοις, ἃ καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι. Ἐκαὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξαι ἐπαυελθεῖν, καὶ προσποιήσασθαι ἄρτι παραγεγονέναι, καὶ ὄψε γενέσθαι [αὐτὸν], καὶ μαλακισθῆναι. Καὶ πρὸς τοὺς δανειζομένους καὶ ἐραρίζοντας, ὡς ἴοι πωλεῖ· ἔ καὶ μὴ πωλῶν, φήσει πωλεῖν. Καὶ ἀκούσας τι, μὴ προσποιεῖσθαι· καὶ ἰδὼν, [φήσει] μὴ ἔωρακέαι. Ἡ καὶ μηδὲν ὦν πράττει ὁμολογήσαι, ἀλλὰ φήσει βουλευέσθαι· καὶ ὁμολογήσας, μὴ μεμνήσθαι. καὶ τὰ μὲν σκέψασθαι φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμάζειν· τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι. Καὶ τὸ ὄλον, δεινὸς τῷ τοιοῦτῳ τρόπῳ τοῦ λόγου χρῆσθαι, Οὐ πιστεύω· Οὐχ ὑπολαμβάνω. Ἐκπλήττομαι· καὶ λέγειν ἑαυτὸν ἕτερον γεγονέναι· καὶ μὴν, Οὐ

<sup>d</sup> καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι. By this trait is exhibited that difficulty of robbing the εἰρων here described of that presence of mind, and that moral apathy, which make him insensible to reproach. I knew a person of this kind, says Hottinger, who could listen with the utmost tranquillity to a torrent of reproaches. Instead of making any reply, he would look about the room, under the stove, the table, the chairs. "What is the meaning of this?" said his astonished assailant. "I have been looking," was the reply, "for that dog, to whom the honour of your conversation has been recently addressed."

<sup>e</sup> The contrast between the person applying for an audience (ἐντυγχάνειν βουλομένους) and our dissembler, is vividly marked. The former is evidently pressed by some urgent difficulty, most probably a pecuniary demand, and requires prompt assistance. Our dissembler sees it all in his mind's eye, but affects to see none of it in his cool replies. "I have just come home; it is late; my health is out of order; pray return again." The excuses, as the scoundrel knows, are too courteously made to admit of a reply; and time, he also knows, presses. The applicant hears, curses between his teeth, and goes elsewhere for the aid required.

<sup>f</sup> ἴοι πωλεῖ. "Alas! he has no sale for his goods—nothing is stirring in the markets." This of course is a falsehood, and the dissembler's delight is to find that the applicant knows it to be a falsehood, while at the same time he is obliged to admit it as a decent excuse.

<sup>g</sup> καὶ μὴ πωλῶν. But if this is really the case, that he has no sale for his goods, then comes a shrug of the shoulders—"I accommodate you with a loan? why should I not? for when did trade circulate so briskly as it does at present?"

<sup>h</sup> Καὶ μηδὲν κ. τ. λ. "Must he come to a determination upon some matter? there is no getting him to say what he means to do; he will take the matter into consideration; has he, however, come to a determination? then he knows afterwards how to have no recollection whatever about it." Hottinger refers this difficult trait to one of those ticklish occurrences in society, where a man has to act in common with others, and where much depends on the parties coming to a mutual understanding, in order that no mischief may be done through partial and imperfect proceedings. In an occurrence of this kind, some respectable person, it may be, makes inquiry of the dissembler (from an opinion of his cleverness) what part he means to take in the business. The latter sees the applicant's helplessness, and resolves to play upon it: he accordingly acts the undetermined, leaving the applicant to get out of the business as he can, or tells him the very reverse of what he afterwards really does. Does the person thus deceived afterwards charge him with his deception? "Really," says the other, with a cruel indifference, "I never gave the matter another thought: I have no recollection whatever about it."



ταῦτα πρὸς ἐμὲ διεξήει· παράδοξόν μοι τὸ πρᾶγμα· ἄλλω τινὶ λέγε· ὅπως δέ σοι ἀπιστήσω, ἢ ἐκείνου καταγινῶ, ἀποροῦμαι.

Ἄλλ' ὅρα μὴ σὺ θάπτον πιστεύης τοιαύτας φωνὰς καὶ πλοκάς καὶ παλλογίας· οὐ χεῖρόν ἐστιν εὔρεῖν οὐδέν. Τὰ δὴ τῶν ἠθῶν μὴ ἀπλᾶ, ἀλλ' ἐπίβουλα, φυλάττεσθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις.

NOTE C. p. 112.

*Paronomasia Socraticæ vel Platonica.*

De Rep. VIII. 555. e. τοῦ πατρὸς ἐγγόνους τόκους πολλαπλασίους κομιζόμενοι, (spoken of the principal and interest of money.) Phædr. 250. c. ἀσήμαντοι τούτου ὃ νῦν σῶμα περιφέροντες ὀνομάζομεν, (the word ἀσήμαντοι is a playful allusion to the opinion of those philosophers who considered the life on earth to be rather death than life, and the body (σῶμα) to be a tomb (σῆμα).) Phileb. 24. b. γενομένης γὰρ τελευτῆς (*finis*) καὶ αὐτῶ (sc. τὸ μᾶλλον καὶ ἥττον) τετελευτήκατον (*pericunt*). Tim. 55. c. ἂ δὴ τις εἰ πάντα λογιζόμενος ἐμμελῶς ἀποροῖ πότερον ἀπείρους χρῆ κόσμους εἶναι λέγειν ἢ πέρασ ἔχοντας, τὸ μὲν ἀπείρους ἡγήσασαί' ἂν ὄντως ἀπείρου τινὸς εἶναι δόγμα ὧν ἔμπειρον χρεῶν εἶναι, (mundos esse *infinitos*, sententiam esse existimet hominis vere eorum *imperiti*, quorum peritum esse oportet. STERN.) 2 Leg. 658. a. Κλ. τάχ' ἂν. Ἄθ. Ἄλλ', ὦ μακάριε, μὴ ταχὺ τὸ τοιοῦτον κρίνωμεν, κ. τ. λ. (ταχὺ, i. e. ταχέως, s. τάχα, *confestim*, *statim*, is introduced to play upon the foregoing word τάχα, *fortasse*.) 658. b. οὐ θαυμαστὸν δὲ εἶ τις καὶ θαύματα (imagunculae, quæ nervis vel filis occultis trahebantur ac movebantur, ita ut viderentur viva esse) ἐπιδεικνὺς μάλιστ' ἂν νικᾶν ἡγοῖτο. A frequent paronomasia is found in the words νοεῖν, νοῦς, and νόμος. 4 Leg. 714. a. τὴν τοῦ νοῦ διανομὴν ἐπονομάζοντες νόμον. 8 Leg. 837. e. τὸν δὲ νόμον ὑμῶν, ὅτι νοεῖ περὶ τὰ τοιαῦτα, οὐδέν με ἐξετάζειν δεῖ. 12 Leg. 957. c. ἢ μάτην τοῦνομα νῶ προσήκον κέκτητ' ἂν ὁ θεῖος ἡμῖν καὶ θαυμαστὸς νόμος. But to come to that jingle of words, which we have adverted to in the Aristophanic text. Ion. 536. c. καὶ σχημάτων καὶ ῥημάτων εὐποροῦσι. Hippar. 225. c. ἐν ὁποῖα ἄξια φυτευθῆναι καὶ ὄρα καὶ χώρα. (This play of words has been imitated by Schleiermacher, the very able translator of Plato—auf welchem Grunde und zu welcher Stunde.) Euthyd. 305. d. ἡγοῦνται οὖν, ἔαν τούτους εἰς δόξαν κα ἀστήσωσι μηδεὶνός

δοκεῖν ἀξίους εἶναι, ἀναμφισβητήτως ἤδη παρὰ πᾶσι τὰ νικητήρια εἰς δόξαν οἴσασθαι σοφίας πέρι. Cratyl. 400. a. τὴν φύσιν παντὸς τοῦ σώματος, ὥστε καὶ ζῆν καὶ περιέναι, τί σοι δοκεῖ ἔχειν τε καὶ ὀχεῖν ἄλλο ἢ ψυχὴ; Conviv. 185. c. Πανσανίου δὲ παυσάμενον. Gorg. 448. c. τέχνην ἐκ τῶν ἐμπειριῶν ἐμπείρους εὐρημένα. Menex. 238. b. κτήσιν τε καὶ χρήσιν διδαζάμενοι. De Rep. VII. 545. e. ὡς πρὸς παῖδας ἡμᾶς παίζουσαι. 8 Rep. 558. b. εἰ μὴ παῖς ὧν εὐθὺς παίζοι ἐν καλοῖς. 560 c. οὔτε πρέσβεις πρεσβυτέρων λόγους ἰδιωτῶν εἰσδέχονται. De Leg. I. 629. c. ὅτι τοὺς μὲν ἐν τῷ πολέμῳ διαφέροντας διαφερόντως ἐγκεκομμάκας. 643. e. τὴν πρὸς ἀρετὴν ἐκ παίδων παιδείαν. 2 Leg. 653. a. τῶν παίδων παιδικὴν. . . αἰσθησιν. 656. c. τὴν περὶ τὰς Μούσας παιδείαν τε καὶ παιδιάν. 4 Leg. 709. a. τύχαι δὲ καὶ συμφοραὶ παντοῖαι πίπτουσαι παντοίως. 5 Leg. 728. e. ὡς δ' αὐτῶς ἢ τῶν χρημάτων καὶ κτημάτων κτήσις καὶ τιμῆσεως κατὰ τὸν αὐτὸν ῥυθμὸν ἔχει. 7 Leg. 792. e. κυριώτατον γὰρ οὖν ἐμφύεται πᾶσι τότε τὸ πᾶν ἦθος διὰ ἔθος. 8 Leg. 837. c. ὁρᾶν δὲ μᾶλλον ἢ ἐρᾶν. Phileb. 64. e. συμπεφορημένη—συμφορὰ—(ein *zusammengezeichnetes Wehe*. SCHLEIER.) Menex. 240. d. ἀλλὰ πᾶν πλήθος καὶ πᾶς πλοῦτος ἀρετῇ ὑπέκει. 247. a. διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν. 249. c. πᾶσαν πάντων παρὰ πάντα τὸν χρόνον ἐπιμέλειαν ποιουμένη. 5 Leg. 738. a. ὁ μὲν δὴ πᾶς εἰς πάντα πάσας τομὰς εἴληχεν.

NOTE D. p. 220.

(*Socrates loquitur.*)

Ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον· τὸ δ' ἄλλο κινεῖν καὶ ὑπ' ἄλλου κινούμενον, παύσαν ἔχον κινήσεως, παύσαν ἔχει ζωῆς. μόνον δὲ τὸ αὐτὸ κινεῖν, ἅτε οὐκ ἀπολείπον ἑαυτὸ, οὐ ποτε λήγει κινούμενον, ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως. ἀρχὴ δὲ ἀγέννητον. ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γινόμενον γίνεσθαι, αὐτὴν δὲ μὴδ' ἐξ ἐνός· εἰ γὰρ ἐκ του ἀρχὴ γίνουτο, οὐκ ἂν ἐξ ἀρχῆς γίνουτο. Ἐπειδὴ δὲ ἀγέννητόν ἐστι, καὶ ἀδιάφθορον αὐτὸ ἀνάγκη εἶναι. ἀρχῆς γὰρ δὴ ἀπολομένης οὔτε αὐτὴ ποτε ἐκ του οὔτε ἄλλο ἐξ ἐκείνης γενήσεται, εἴπερ ἐξ

<sup>1</sup> "Ἀρχή, principium ideale s. formale, prima causa impellens vel formans; in universum tunc ἀρχή est τὸ πρῶτον, ὅθεν ἢ ἐστιν, ἢ γίνεται, ἢ γινώσκειται τι." AST.

ἀρχῆς δεῖ τὰ πάντα γίνεσθαι. <sup>k</sup>οὕτω δὲ γινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὐτὸ κινεῖν. τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὔτε γίνεσθαι δυνατὸν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήμαι καὶ μή ποτε αὐθις ἔχειν ὄθεν κινήθητα γενήσεται. Ἀθανάτου δὲ πεφασμένου τοῦ ὑφ' ἑαυτοῦ κινουμένου, ἡ ψυχῆς οὐσίαν τε καὶ λόγον τοῦτον αὐτὸν τις λέγων οὐκ αἰσχυνεῖται. πᾶν γὰρ σῶμα <sup>φ</sup> μὲν ἔξωθεν τὸ κινεῖσθαι, ἀψυχον, <sup>ψ</sup> δὲ ἐνδοθεν αὐτῷ ἐξ αὐτοῦ, ἐμψυχον, ὡς ταύτης οὐσης φύσεως ψυχῆς. εἰ δ' ἔστι τοῦτο οὕτως ἔχον, μὴ ἄλλο τι εἶναι τὸ αὐτὸ ἑαυτὸ κινεῖν ἢ ψυχὴν, ἐξ ἀνάγκης ἀγένητόν τε καὶ ἀθάνατον ψυχὴ ἂν εἴη. Περὶ μὲν οὖν ἀθανασίας αὐτῆς ἰκανῶς.

<sup>m</sup>Περὶ δὲ τῆς ιδέας αὐτῆς ὧδε λεκτέον, οἷον μὲν ἔστι, πάντη πάντως θείας εἶναι καὶ μακρὰς διηγήσεως, <sup>φ</sup> δὲ ἔοικεν, ἀνθρωπίνης τε καὶ ἐλάττωτος. ταύτη οὖν λέγωμεν. <sup>n</sup>Ἐοικέτω δὲ ξυμφύτω δυνάμει ὑποπτέρου ζεύγουε τε καὶ ἡνίοχου. θεῶν μὲν οὖν ἵπποι τε καὶ ἡνίοχοι πάντες αὐτοὶ τε ἀγαθοὶ καὶ ἐξ ἀγαθῶν, τὸ δὲ τῶν ἄλλων μέμικται. καὶ πρῶτον μὲν ἡμῶν ὁ ὄρχων ξυνορίδος ἡνιοχεῖ, εἶτα τῶν ἵππων ὁ μὲν αὐτῷ καλὸς τε καὶ ἀγαθὸς καὶ ἐκ τοιούτων, ὁ δὲ ἐξ ἐναντίων τε καὶ ἐναντίος. χαλεπὴ δὲ καὶ δύσκολος ἐξ ἀνάγκης ἢ περὶ ἡμᾶς ἡνιόχησις. Πῆ δὲ οὖν θνητὸν τε καὶ ἀθάνατον ζῶον ἐκλήθη, πειρατέον εἶπεῖν. Πᾶσα ἢ ψυχὴ παντὸς ἐπιμελεῖται τοῦ ἀψύχου, πάντα δὲ οὐρανὸν περιπολεῖ, ἄλλοτε ἐν ἄλλοις εἶδεσι γιγνομένη. Τελέα μὲν οὖν οὐσα καὶ ἐπτερωμένη μετεωροπορεῖ τε καὶ πάντα τὸν κόσμον διοικεῖ ἢ δὲ ἠπερορρηήσασα φέρεται, ἔως ἂν στερεοῦ τινὸς ἀντιλάβηται, οὐ κατοικισθεῖσα, σῶμα γήϊνον λαβοῦσα, αὐτὸ αὐτὸ δοκοῦν κινεῖν διὰ τὴν ἐκείνης δυνάμιν, ζῶον τὸ ξύμπαν ἐκλήθη, ψυχὴ καὶ σῶμα παγὲν, θνητὸν τ' ἔσχευ ἐπωνυμίαν ἀθά-

<sup>k</sup> "The beginning therefore of motion is the thing which moves itself."

<sup>l</sup> "A person therefore may without shame thus explain the nature and idea of the soul."

<sup>m</sup> "Of the soul's essentiality we must thus speak: to say how it is constituted in itself would be a long inquiry, and such as a god only could cope with; but to say what it may be likened to, this is an easier task, and such as a mere man may be equal to."

<sup>n</sup> "Let it be likened to the connate power of a feathered pair of horses and their guide."

<sup>o</sup> Καὶ Πλάτων αὐτὸς, εἰκόσας συμφύτω ζεύγει καὶ ἡνίοχον τὸ τῆς ψυχῆς εἶδος, ἡνίοχον μὲν, ὡς παντὶ δῆλον, ἀπέφηνε τὸ λογιστικόν, τῶν δ' ἵππων τὸ μὲν περὶ τὰς ἐπιθυμίας ἀπειθὲς καὶ ἀνάγωγον παντάσῃ—τὸ δὲ θυμοειδὲς εὐθύμιον τὰ πολλὰ τῷ λογισμῷ καὶ σύμμαχον. Plut. Question. Platon. 1008. c.

<sup>p</sup> "Alles was Seele ist waltet über alles unbeseltes"—all that is soul rules and directs that which is not soul. SCHLEIER.

<sup>q</sup> ἠπερορρηήσασα, the unfeathered soul, as opposed to the τελέα and ἐπτερωμένη soul.

νατον δὲ οὐδ' ἐξ ἑνὸς λόγου λελογισμένου, ἀλλὰ πλάττομεν οὔτε ἰδόντες οὔθ' ἰκανῶς νοήσαντες θεὸν, ἀθάνατόν τι ζῶον, ἔχον μὲν ψυχὴν, ἔχον δὲ σῶμα, τὸν αἰεὶ δὲ χρόνον ταῦτα ξυμπεφυκότα. Ἀλλὰ ταῦτα μὲν δὴ, ὅπη τῷ θεῷ φίλον, ταύτη ἔχέτω τε καὶ λέγέσθω. τὴν δ' αἰτίαν τῆς τῶν πτερῶν ἀποβολῆς, δι' ἣν ψυχῆς ἀπορρεῖ, <sup>s</sup> λάβωμεν. Ἔστι δὲ τις τοιάδε.

<sup>t</sup> Πέφυκεν ἢ πτεροῦ δύναμις τὸ ἐμβριθὲς ἄγειν ἄνω μετεωρίζουσα, ἢ τὸ τῶν θεῶν γένος οἰκεῖ. κεκοιώνηκε δὲ πη μάλιστα τῶν περὶ τὸ σῶμα τοῦ θείου [ψυχῆ]. τὸ δὲ θείου καλόν, σοφόν, ἀγαθόν καὶ πᾶν ὅ τι τοιοῦτο. τούτοις δὲ μάλιστα τρέφεται τε καὶ αὔξεται μάλιστα τὸ τῆς ψυχῆς πτέρωμα, αἰσχυρῶ δὲ καὶ κακῶ καὶ τοῖς ἐναντίοις φθίνει τε καὶ διόλλυται. <sup>v</sup>ὁ μὲν δὲ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς, ἐλαύνων πτηνὸν ἄρμα, πρῶτος πορεύεται, διακοσμῶν πάντα καὶ ἐπιμελούμενος τῷ δ' ἔπεται στρατιὰ θεῶν τε καὶ δαιμόνων, κατὰ <sup>w</sup> ἕνδεκα μέρη κεκοσμημένη. μένει γὰρ Ἔστία ἐν θεῶν οἴκῳ μόνῃ τῶν δὲ ἄλλων ὅσοι ἐν τῷ τῶν δώδεκα ἀριθμῷ τεταγμένοι θεοὶ ἄρχοντες, ἡγοῦνται κατὰ τάξιν ἢ ἕκαστος ἐτάχθη. Πολλὰ μὲν οὖν καὶ μακάριαι θεαὶ τε καὶ <sup>x</sup> διέοδοι ἐντὸς οὐρανοῦ, ὡς θεῶν γένος εὐδαιμόνων ἐπιστρέφεται, πρᾶττων ἕκαστος αὐτῶν τὸ αὐτοῦ. ἔπεται δὲ ὁ αἰεὶ ἐθέλων τε καὶ δυνάμενος φθόνος γὰρ ἔξω θείου χοροῦ ἴσταται. ὅταν δὲ διὰ πρὸς ὕδαϊτα καὶ ἐπὶ θοίην ἴσων, <sup>z</sup> ἄκραν ὑπὸ τὴν ὑπουράνιον ἀψίδα πορεύονται πρὸς ἀναπτες ἦδη. τὰ μὲν θεῶν ὀχήματα ἰσορροπῶς εὐήμια ὄντα ῥαδίως πορεύεται, τὰ δὲ ἄλλα

<sup>t</sup> "λόγος λελογισμένος est ratio rite conclusa et probata, cui opponitur λόγος πλαττόμενος, ficta et imaginaria." AST.

<sup>s</sup> "λαμβάνειν, ut dicitur λόγῳ (Parmen. 155, e. Sophist. 249, d.), διανοήματι (de legg. X. 898, e.), διανοίᾳ (Sophist. 238, h.) ita etiam simpliciter est capere, percipere." AST.

<sup>u</sup> "Ala ea est natura, ut gravia sublime tollat, ubi deorum habitat genus. Omnium autem eorum, quæ corporea sunt (τῶν περὶ τὸ σῶμα), maxime particeps est divini (ala). Divinum autem est pulchrum, sapiens, bonum et quicquid est huiusmodi. Eo igitur maxime nutritur augeturque animi ala." HEIND.

<sup>v</sup> "Iterum hic est abruptus et obscurus quodammodo, h. l. pene dithyrambicus, transitus, animi commoti et in rerum sublimium meditatione versantis iudicium. Quocirca qui logicam, quam dicunt, sententiarum coherentiam anxie quæreret, næ ille phantasticam earum pulchritudinem sublimioremque vitam prorsus extingueret. Zeús, summus Deorum, non solum ætate, sed etiam scientia, Platoni ex Anaxagore decretis fuit summa rationis imago." AST.

<sup>w</sup> "Deorum chorus vel exercitus (harmonicæ stellarum vitæ imago) in undecim agmina dispositus est, quia Vesta, duodecima Deorum, in Jovis domo remanet. Hæc quoque ex Pythagoreorum decretis interpretanda sunt. Fuit enim Vesta Pythagoreis ignis, quem dicebant, centralis, Jovis domus et φυλακὴ dicta." AST.

<sup>x</sup> διέδοδος, percursorio, verbum est astronomicum simulque militare. . . διέδοδος, expeditiones militares. AST.

<sup>y</sup> The feast here spoken of is an intellectual feast.

<sup>z</sup> "Gegen die äusserste unterhimmliche Wölbung schon ganz steil aufsteigen. SCHLEIER.

μόγις· βρίθει γὰρ <sup>a</sup>ὁ τῆς κάκης ἵππος μετέχων, ἐπὶ τὴν γῆν ῥέπων τε καὶ βαρύνων, <sup>b</sup>ᾧ μὴ καλῶς ἢ τεθραμμένος τῶν ἡνιόχων. ἔνθα δὴ πόνος τε καὶ ἀγῶν ἐσχατος ψυχῇ προκεῖται. αἱ μὲν γὰρ ἀθάνατοι καλούμεναι, ἡνίκα ἂν πρὸς ἀκρῶ γένωνται, ἕξω πορυθείσαι ἔστησαν ἐπὶ τῷ τοῦ οὐρανοῦ νότῳ, στάσας δὲ αὐτὰς περιάγει ἡ περιφορὰ, αἱ δὲ θεωροῦσι τὰ ἕξω τοῦ οὐρανοῦ. Τὸν δὲ <sup>c</sup>ὑπερουράνιον τόπον οὐ τέ τις ὕμνησέ πω τῶν τῆδε ποιητῆς οὐ τέ ποθ' ὑμνήσει κατ' ἀξίαν. ἔχει δὲ ᾧδε. τολμητέον γὰρ οὖν τό γε ἀληθὲς εἰπεῖν, ἄλλως τε καὶ περὶ ἀληθείας λέγοντα. ἡ γὰρ ἀχρώματός τε καὶ ἀσχημάτιστος καὶ <sup>d</sup>ἀναφῆς οὐσία ὄντως οὐσα ψυχῆς κυβερνήτης μόνη θεατῇ νῶ χρήται· <sup>e</sup>περὶ ἣν τὸ τῆς ἀληθοῦς ἐπιστήμης γένος τοῦτον ἔχει τὸν τόπον. ἄτ' οὖν θεοῦ διάνοια νῶ τε καὶ ἐπιστήμη ἀκηράτῳ τρεφομένη, καὶ <sup>f</sup>ἀπάσης ψυχῆς, ὅση ἂν μέλλῃ τὸ προσήκου δέξεσθαι, ἰδοῦσα διὰ χρόνου τὸ ὄν ἀγαπᾷ τε καὶ θεωροῦσα τάληθῇ τρέφεται τε καὶ εὐπαθεῖ, ἕως ἂν κύκλῳ ἡ περιφορὰ εἰς ταῦτον περιενέγκῃ. ἐν δὲ τῇ περιόδῳ καθορᾷ μὲν αὐτὴν δικαιοσύνην, καθορᾷ δὲ σωφροσύνην, καθορᾷ δὲ ἐπιστήμην, οὐχ ἢ γένεσις πρόσεστιν, οὐδ' ἢ ἐστὶ που ἑτέρα ἐν ἑτέρῳ οὐσα ὧν ἡμεῖς νῦν ὄντων καλοῦμεν, ἀλλὰ τὴν ἐν τῷ ὄντι ὄντων ἐπιστήμην οὐσαν· καὶ τὰλλα ὡσαύτως τὰ ὄντα ὄντως θεασαμένη καὶ ἐστιαθεῖσα δῶσα πάλιν εἰς τὸ εἶσω τοῦ οὐρανοῦ, οἶκαδε ἦλθεν. Ἐλθοῦσης δὲ αὐτῆς ὁ ἡνιόχος πρὸς τὴν φάτην τοὺς ἵππους στήσας παρέβαλεν ἀμβροσίαν τε καὶ ἐπ' αὐτῇ νέκταρ ἐπότισε. καὶ οὗτος μὲν θεῶν βίος. αἱ δὲ ἄλλαι ψυχαὶ, ἡ μὲν ἀριστα θεῶν ἐπομένη καὶ εἰκασμένη ὑπερήρην εἰς τὸν ἕξω τόπον τὴν τοῦ ἡνιόχου κεφαλὴν, καὶ συμπερινήχθη τὴν περιφορὰν, θορυβουμένη ὑπὸ τῶν ἵππων καὶ μόγις καθορῶσα τὰ ὄντα· ἡ δὲ τότε μὲν ἦρε, τότε δὲ ἔδω, βιαζομένων δὲ τῶν ἵππων τὰ μὲν εἶδε, τὰ δ' οὐ. αἱ δὲ δὴ ἄλλαι γλιχόμεναι μὲν ἅπασαι τοῦ ἄνω ἔπονται, ἀδυνατοῦσαι δὲ <sup>g</sup>ὑποβρύχια ξυμπεριφέρονται, πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσαι, ἑτέρα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι. θόρυβος οὖν καὶ ἀμιλλα καὶ ἰδρῶς ἐσχατος γίγνεται. οὐ δὴ

<sup>a</sup> “ὁ τῆς κάκης (i. q. κακίας) ἵππος enim, h. l. cupiditas et voluptas detrahit animam et gravidam reddit; hinc anima lapsus in terram.” AST.

<sup>b</sup> ᾧ . . . τῶν ἡνιόχων, cuiuscunque aurigarum.

<sup>c</sup> “ὑπερουράνιος τόπος est mundus mere intellectualis, ὁ τόπος νοητῶς, supra solem et mundum visibilem excelsus.” AST.

<sup>d</sup> ἀναφῆς, void of stuff. “Illa . . . οὐσία spectari non potest nisi a mente, animi gubernatrice.” HEIND, etc.

<sup>e</sup> περὶ ἣν, circa hanc οὐσίαν, i. e. τὴν τοῦ ὄντως εἶναι ἰδέαν, fingit ceteras ideas positas, ut δικαιοσύνην, σωφροσύνην,” &c. HEIND.

<sup>f</sup> διάνοια sc.

<sup>g</sup> ὑποβρύχια in unteren Raume. SCHLEIER. Under the earth's surface. SCHNEID.

κακία ἡνιόχων πολλὰ μὲν χωλεύονται. πολλὰ δὲ πολλὰ πτερὰ θραύονται· πᾶσαι δὲ, πολλὸν ἔχουσαι πόνους, ἀτελεῖς τῆς τοῦ ὄντος θέας ἀπέρχονται, καὶ ἀπελθοῦσαι <sup>h</sup>τροφῇ δοξαστῇ χρώνται. Ἰὸν δ' ἔνεχ' ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδίον οὐ ἐστίν, ἢ τε δὴ προσήκουσα ψυχῆς τῷ ἀρίστῳ νομῇ ἐκ τοῦ ἐκεῖ λειμῶνος τυγχάνει οὐσα, ἢ τε τοῦ πτεροῦ φύσις, ᾧ ψυχῇ κουφίζεται, τούτῳ τρέφεται. θεσμός τε Ἄδραστείας ὕδε, ἢ τις ἂν ψυχῇ θεῶ ξυνοπαδὸς γενομένη κατῶν τι τῶν ἀληθῶν, μέχρι τε τῆς ἑτέρας περιόδου εἶναι ἀπίμονα, κἂν ἀεὶ τοῦτο δύνηται ποιεῖν, ἀεὶ ἀβλαβῆ εἶναι· ὅταν δὲ ἀδυνατίσασα ἐπισπέσθαι μὴ ἴδῃ καὶ <sup>k</sup>τινι συντυχίᾳ χρησαμένη, λήθῃς τε καὶ κακίας πλησθεῖσα βαρυνθῇ, βαρυνθείσα δὲ περорρνήσῃ τε καὶ ἐπὶ τὴν γῆν πέσῃ, τότε νόμος ταύτην μὴ φυτεῦσαι εἰς μηδεμίαν θηρεῖαν φύσιν ἐν τῇ πρώτῃ γενέσει, ἀλλὰ τὴν μὲν πλείστα ἰδοῦσαν εἰς γοιὴν ἀνδρὸς γενησομένου φιλοσόφου ἢ φιλοκάλου ἢ μουσικοῦ τινὸς καὶ ἐρωτικοῦ, τὴν δὲ δευτέραν εἰς βασιλέως ἐννόμου ἢ πολεμικοῦ καὶ ἀρχικοῦ, τρίτην εἰς πολιτικοῦ ἢ τινοῦ οἰκονομικοῦ ἢ χρηματιστικοῦ, τετάρτην εἰς φιλοπόνου γυμναστικοῦ ἢ περὶ σώματος ἰασίν τινα ἔσομένου, πέμπτην μαντικὸν βίον ἢ τινα τελεστικὸν ἔξουσαν· ἕκτην ποιητικὸς ἢ τῶν περὶ μίμησίν τις ἄλλος ἀρμόσει, ἑβδόμη δημιουργικὸς ἢ γεωργικὸς, ὀγδόη σοφιστικὸς ἢ δημοσκοπικὸς, ἐννάτη τυραννικὸς. Ἐν δὲ τούτοις ἅπασιν ὅς μὲν ἂν δικαίως διαγάγῃ, ἀμείλιτος μόρας μεταλαμβάνει, ὅς δ' ἂν ἀδίκως, χείρονος. εἰς μὲν γὰρ τὸ αὐτὸ ὅθεν ἦκει ἡ ψυχῇ ἐκάστη, οὐκ ἀφικνεῖται ἔτων μυρίων· οὐ γὰρ πτεροῦται πρὸ τοσοῦτου χρόνου, πλὴν ἢ τοῦ φιλοσοφῆσαντος ἀδόλως ἢ παιδευαστήσαντος μετὰ φιλοσοφίας. αὐταὶ δὲ τρίτῃ περιόδῳ τῇ χιλιετῇ, εἰς ἔλονται τρεῖς ἐφεξῆς τὸν βίον τοῦτον, οὕτω πτερωθείσαι τρισχιλιοστῶ ἔτει ἀπέρχονται. αἱ δὲ ἄλλαι, ὅταν τὸν πρῶτον βίον τελευτήσωσι, κρίσεως ἔτυχον. κριθείσαι δὲ, αἱ μὲν εἰς τὰ ὑπὸ γῆς δικαιοτήρια ἐλθοῦσαι δίκην ἐκτίουσαι, αἱ δ' εἰς τοῦρανοῦ τινα τόπον ὑπὸ τῆς δίκης κουφισθείσαι διάγουσιν ἀξίως οὐ ἐν ἀνθρώπου εἶδει ἐβίωσαν βίον. τῶ δὲ χιλιοστῶ ἀμφοτέραι ἀφικνούμεναι ἐπὶ κλήρωσίν τε καὶ αἵρεσιν τοῦ δευτέρου βίου, αἰροῦνται ὃν ἂν ἐθέλῃ ἐκάστη. ἔνθα καὶ εἰς θηρίου βίον ἀνθρωπίνῃ ψυχῇ ἀφικνεῖται, καὶ ἐκ θηρίου, ὅς ποτε ἀνθρωπος ἦν, πάλιν εἰς ἀνθρώπων. Οὐ γὰρ ἢ γε μὴ ποτε ἰδοῦσα τὴν ἀλήθειαν εἰς τότε ἤξει

<sup>h</sup> “Use that nourishment which lies only in appearances.”

<sup>i</sup> “But whence that hot desire to see the region of truth,” &c. “Ὅν vel τοῦ δὴ ἔνεκα solemnis est interrogandi formula.” AST.

<sup>k</sup> “Meeting with some accident or misfortune.”

τὸ σχῆμα. <sup>1</sup> Δεῖ γὰρ ἄνθρωπον ξυιέναι κατ' εἶδος λεγόμενον, ἐκ πολλῶν ἰδὼν αἰσθήσεων εἰς ἓν λογισμῷ ξυιαιρούμενον. τοῦτο δὲ ἔστιν ἀνάμνησις ἐκείνων, ἃ ποτ' εἶδεν ἡμῶν ἢ ψυχῇ ξυμπορευθεῖσα θεῷ καὶ ὑπεριδοῦσα ἃ νῦν ΕἶΝΑΙ φαμεν, καὶ <sup>2</sup> ἀνακύψασα εἰς τὸ ὄν ὄντως. διὸ δὴ δικαίως μόνη πτεροῦται ἢ τοῦ φιλοσόφου διάνοια· <sup>3</sup> πρὸς γὰρ ἐκείνους ἀεὶ ἔστι μνήμη κατὰ δύναμιν, πρὸς οἷς περὶ ὁ θεὸς ὦν θεῖός ἐστι. τοῖς δὲ δὴ τοιούτοις ἀνὴρ ὑπομνήμασιν ὀρθῶς χρώμενος, τελέους ἀεὶ τελετὰς τελούμενος, τέλεος ὄντως μόνος γίγνεται. ἐξιστάμενος δὲ τῶν ἀνθρωπίνων σπουδασμάτων, καὶ πρὸς τῷ θεῷ γιγνόμενος, νουθετεῖται μὲν ὑπὸ τῶν πολλῶν ὡς παρακινῶν, ἐνθουσιάζων δὲ λέληθε τοὺς πολλούς. Phædr. 245, c.—249, e.

NOTE E. p. 258.

Περὶ ἀλαζονείας.

Ἄμελῃ δὲ ἢ ἀλαζονείᾳ δόξειεν ἂν εἶναι ἡ προσδοκία τις ἀγαθῶν οὐκ ὄντων. ὁ δὲ ἀλαζῶν τοιούτος τις, οἷος ἐν τῷ Ἰ Δείγματι ἐστῆκώς διαγεῖσθαι ξένοις ὡς πολλὰ χρήματα αὐτῷ ἔστιν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ἔργασίας δανειστικῆς διεξιέναι, ἡλικῆ, καὶ αὐτὸς ὅσα εἴληφε. Καὶ συνοδοιπόρου δὲ ἀπολαύσας, ἐν τῇ ὁδῷ δεινὸς λέγειν, ὡς μετ' Ἀλεξάνδρου ἐστρατεύσατο· καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισσε· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητήσαι. Καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρ' Ἀντιπάτρου, τρίτον δὲ λέγοντα παραγίνεσθαι αὐτὸν εἰς Μακεδονίαν.

<sup>1</sup> "Denn der Mensch muss nach Guttungen ausgedrücktes begreifen, welches als Eines hervorgeht aus vielen durch den Verstand zusammengefassten Wahrnehmungen." SCHLEIER. "Hominis enim est, intelligere id, quod in universum dicitur intelligiturque, quod ex multis proficiscitur αἰσθήσεσι, quæ ratione in unum colliguntur." HEIND. "λογισμὸς rationem proprie sic dictam, h. l. meram intelligendi, judicandi et ratioeinandi vini significat." AST.

<sup>2</sup> "Nobilis hæc est Platonis sententia de recordatione superioris vite, qua discere et cognoscere nihil aliud est, nisi recordari et reminiscendo agnoscere ea, quæ animus in celesti jam vita spectaverit." AST.

<sup>3</sup> ἀνακύψασα, reaching forth the head.

<sup>4</sup> "For it is ever, by an act of the memory, as much as possible among those things, by being amongst which God himself is as it were God."

<sup>5</sup> "Is rebuked and abused by the many as a person that has lost his way."

<sup>6</sup> προσδοκία, more probably προσποίησις.

<sup>7</sup> Δείγμα, cf. nos in Equit. 943.

<sup>8</sup> Hottinger proposes τῆς ἐργασίας ταύτης.

<sup>9</sup> τρίτον λέγοντα, bidding him for the third time. Kuhn, Schwartz, Beck, Hottinger. This interpretation brings out a trait of braggardism much more suitable than Casaubon's, "quæ literæ ipsum vix duobus comitatum in Macedoniam venisse dicunt."

Καὶ διδομένης αὐτῷ <sup>v</sup> ἐξαγωγῆς ξύλων ἀτελοῦς, εἰπεῖν ὅτι ἀπείρηται, ὅπως μὴδ' ὑφ' ἐνὸς <sup>w</sup> συκοφαντηθῆ. Καὶ ἐν τῇ σιτοδείᾳ δὲ ὡς πλείω ἢ πέντε τάλαντα γένοιτο αὐτῷ τὰ ἀναλώματα δίδόντι τοῖς ἀπόροις τῶν πολιτῶν. Καὶ ἀγνώστων δὲ παρακαθημένων, κελεύσαι θεῖναι τὰς ψήφους, καὶ ποσοῦν αὐτὰς [<sup>x</sup> καθ' ἐξακοσίους, κατὰ μίαν]. καὶ προστιθεὶς πιθανὰ ἐκάστοις τούτων ὀνόματα, ποιῆσαι δέκα τάλαντα· καὶ τοῦτο φῆσαι εἰσειηροχένας εἰς Ἰ ἐράνους αὐτόν· καὶ τὰς <sup>z</sup> τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν, οὐδὲ τὰς λειτουργίας ὅσας λειτούργηκε. Καὶ προσελθὼν δὲ τοῖς ἵππους τοὺς ἀγαθοὺς πωλοῦσι, προσποιήσασθαι ὠνητιῶν· καὶ ἐπὶ τὰς <sup>a</sup> κλίνας ἐλθὼν, <sup>b</sup> ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδὶ μάχεσθαι ὅτι χρυσὸν οὐκ ἔχων αὐτῷ ἀκολουθεῖ. Καὶ ἐν μισθωτῇ οἰκίᾳ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρίαν, πρὸς τὸν μὴ εἰδότα· καὶ ὅτι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

<sup>v</sup> ἐξαγωγή ξύλων ἀτελής, an exportation of timber toll-free. The braggart must still be understood as speaking of his friend and correspondent Antipater. Timber was not an article of such abundance in Attica as to admit of exportation. In Macedonia it was just the reverse.

<sup>w</sup> As was the case with Eschines and Philocrates, on account of the present of timber made them by Philip of Macedon. Demosth. p. 376. 386.

<sup>x</sup> The character of the braggart is much better brought out, and many difficulties avoided, by omitting these words. For the probable manner by which they found their way into the text, see Hottinger.

<sup>y</sup> Cf. nos in Acharn. 559.

<sup>z</sup> Cf. nos in Equit. 880.

<sup>a</sup> κλίνας. The market where couches are sold. Cf. nos in Acharn. p. 263. Vesp. p. 164. sup. v. 1018.

<sup>b</sup> ἱματισμὸς, furniture for couches.

## ADDITIONS AND CORRECTIONS.

23. κοππατίας. Apollon. Vit. VIII. 4. οὐδ' ἐγραψάμην πω οὐδένα ὑπὲρ τῶν ἰχθύων, οὓς ἄνουνται πλείονος, ἢ τοὺς κοππατίας ποτὲ, οἱ λαμπροί.

95. This doctrine of the Pythagorean school was not likely to be lost sight of by Apollonius, and he certainly took an appropriate place for the promulgation of it; viz. to his fellow-prisoners at Rome. οἱ ἄνθρωποι ἐν δεσμοτηρίῳ ἔσμεν τὸν χρόνον τοῦτον, ὃς δὴ ἀνόμασται βίος· αὕτη γὰρ ἡ ψυχὴ, σώματι φθαρτῷ ἐνδεθεῖσα, πολλὰ μὲν καρτερεῖ, δουλεύει δὲ πᾶσιν, ὅποσα ἐπ' ἄνθρωπον φοιτᾷ. οἰκία τε οἷς ἐπενοήθη πρῶτον, ἀγνοῆσαι μοι δοκοῦσιν ἄλλο δεσμοτήριον αὐτοῖς περιβάλλοντες, καὶ γὰρ δὴ καὶ ὅποσοι τὰ βασιλεια οἰκοῦσιν, ἀσφαλῶς αὐτοῖς κατεσκευασμένα, δεδέσθαι μᾶλλον τοῦτους ἡγώμεθα, ἢ οὓς αὐτοὶ δῆσουσι. The effect of this and many similar specimens of philosophic reasonings on the fellow-captives of Apollonius is not a little cheering. Previously they had been very despondent and melancholy; but now—οὕτω τοὺς ἐν δεσμοτηρίῳ τὰ ῥηθέντα μετέβαλον, ὡς σίτου τε οἱ πολλοὶ ἄψασθαι, καὶ ἀπελθεῖν τῶν δακρύων, βῆνά τε ἐπ' ἐλπίδος, μηδ' ἂν παθεῖν μηδὲν ἐκείνῳ ξυνόντες. VII. 26.

96. ἐπεὶ δὲ ἔγνω διαλέγεσθαι, τὰ μὲν ὀμιλούμενα τῶν χωρίων καὶ ἀτακτοῦντα παρητήτο, φήσας, οὐκ ἀνθρώπων ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν. Philost. de Apoll. I. 16.

218. So the Indian messenger, dispatched by the philosophers of the country to meet Apollonius. Ὁ δὲ Ἰνδὸς ἔφη . . . “σὲ μὲν ἤκειν ὡς ἔχεις, κελεύουσι γὰρ αὐτοί.” τὸ μὲν δὴ αὐτοὶ Πυθαγόρειον ἦδη τῷ Ἀπολλωνίῳ ἐφάνη, καὶ ἠκολούθει χαίρων.

229. Laert. de Pythagora VIII. 28. εἶναι δὲ τὴν ψυχὴν, ἀπόσπασμα αἰθέρος. Philost. de Apollon. I. 9. καὶ τὸν οἶνον καθαρὸν μὲν, ἔφασκεν, εἶναι πῶμα, ἐκ φυτοῦ οὕτως ἡμέρου τοῖς ἀνθρώποις ἦκοντα, ἐναντιοῦσθαι δὲ τῇ τοῦ νοῦ συστάσει, διαβολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα. Id. III. 42. ὅθεν οὐ χρὴ θαυμάζειν, εἰ καὶ σὺ τὴν ἐπιστήμην ξυνηλθῃς, τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα.

241. τίς οὖν ἡ τέχνη τάνδρος (Apollonii sc.); πάντα τὸν χρόνον, ὃν ἐβίω, λέγεται θαμὰ ἐπιφθέγγεσθαι· λάθε βιώσας· εἰ δὲ μὴ δύναιο, λάθε ἀποβιώσας. Apollon. Vit. VIII. 28.

242. Apollon. Vit. VI. 15. ἔοικας, ἔφη, εὖσιτος εἶναι, καὶ δεινὸς φαιγεῖν. δεινότατος μὲν οὖν, ἔφη, ὃς κ. τ. λ.

264. According to the narrative of Apollonius, Pythagoras must have derived this opinion from the philosophers of India. At all

events, when the chief of those philosophers is questioned by the former as to the materials of which the world was composed, Ἐκ στοιχείων, μῶν, ἔφη (Apollon. sc.), τεττάρων; the answer returned is, Οὐ τεττάρων, ἔφη ὁ Ἰάρχας, ἀλλὰ πέντε. καὶ τί ἂν, ἔφη (Apollon.), πέμπτον γένοιτο παρὰ τὸ ὕδωρ τε καὶ τὸν ἀέρα, καὶ τὴν γῆν, καὶ τὸ πῦρ; ὁ αἰθῆρ, εἶπεν, ὃν ἠγείσθαι χρὴ γένεσιν θεῶν εἶναι. τὰ μὲν γὰρ τοῦ ἀέρος ἔλκοντα θνητὰ πάντα, τὰ δὲ τοῦ αἰθέρος, ἀθάνατά τε καὶ θεῖα. III. 34.

265. δέσποιναι. Παριόντας δὲ αὐτοὺς εἰς τὴν μέσην τῶν ποταμῶν, ὁ τελώνης, ὁ ἐπιβεβλημένος τῷ Ζεύγματι, πρὸς τὸ πινάκιον ἦγε, καὶ ἠρώτα ὃ τι ἀπάγοιεν; ὁ Ἀπολλώνιος, ἀπάγω, ἔφη, σωφροσύνην, δικαιοσύνην, ἀρετὴν, ἐγκράτειαν, ἀνδρείαν, ἄσκησιν, πολλὰ καὶ οὕτω θήλεα εἶρας ὀνόματα. ὃδ' ἦδη βλέπων τὸ ἑαυτοῦ κέρδος, ἀπογράψαι οὖν ἔφη τὰς δούλας. ὁ δὲ οὐκ ἔξεστιν εἶπεν· οὐ γὰρ δούλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας. Phil. de Apollon. I. 20.

271. Apollon. Vit. III. 27. τοὺς δὲ οἰνοχόους τοὺς χαλκοὺς ἀρύεσθαι μὲν φησι ξυμμέτρως τοῦ τε οἴνου καὶ τοῦ ὕδατος.

283. “In the Seven Chiefs Æschylus expressively calls the moon *νυκτὸς ὀφθαλμὸς*, *the eye of the night*. In the same spirit Shakspeare, in Richard II., calls the sun, ‘the searching eye of heaven,’ and Milton, in the Morning Hymn, ‘the world’s eye and soul.’” Harford’s Agamemnon of Æschylus, p. 152.

311. τερατεία. Hierocles, one of “the Golden Chain,” after recounting some of the feats of Apollonius, adds, *τίνος οὖν ἔνεκα τούτων ἐμνήσθη;* ἵνα ἐξῆ συγκρίνειν τὴν ἡμετέραν ἀκριβῆ καὶ βεβαίαν ἐφ’ ἐκάστῳ κρίσειν, καὶ τὴν τῶν Χριστιανῶν κουφότητα. εἶπερ ἡμεῖς μὲν τὸν τοιαῦτα πεποιηκότα οὐ θεὸν, ἀλλὰ θεοῖς κεχαρισμένον ἄνδρα ἡγούμεθα. οἱ δὲ δι’ ὀλίγας τερατείας τινὰς τὸν Ἰησοῦν Θεὸν ἀναγορεύουσι. Eusebius in Hierocl. cap. 2.

341. κομήτης. That Apollonius considered the term as belonging to Pythagoras the philosopher, is evident from his own practices. ἀνήκε τε τὴν κόμην καὶ ἐν τῷ ἱερῷ ἔζη. I. 9. καὶ αὐτὸ δὲ τὸ ἄνετον τῆς κόμης ἐκ Πυθαγόρου ἐπήσκησα. I. 32. Ejust. Epist. VIII. So also his Indian philosophers κομᾶν ἐπιτηδεύουσι, III. 15. See further VIII. 6.

350. ἀφικομένον δὲ, μικροῦ μὲν ἐδέησε καὶ φωνὴν ἐπ’ αὐτοὺς ῥῆξαι, παθόντι πρὸς τὰ τῶν πολλῶν δάκρυα. Philost. de Apollon. I. 15.

357. τερατώδης. Eusebius in Hieroclem, cap. 17. καὶ εἰ τί περ ἄλλο τερατώδης ποτε μυθολόγοις τισὶν ἀναπέπλασται, εὐ μάλα πιστὰ καὶ ἀληθέστατα, ὡς ἐν παραθείσει τούτων, ἀναφανήσεται. (He is speaking of the prodigies which Apollonius professes to have witnessed among the Brahmans, or philosophers of India.)

362. “They who in old times paid their devotion to the elements, imagined those elements to be capable of giving or withholding rain

at pleasure. Therefore we find the prophet Jeremiah (XIV. 22.) reclaiming that power to Jehovah, as the God who made and governed the world. 'Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Jehovah our God? Therefore we will wait upon thee: for thou hast made all these things.'" Horne on the Psalms. (Ps. CXXXV.)

403. προῶν δὲ ἐς ἡλικίαν, ἐν ἧ γράμματα, μνήμης τε ἰσχὺν ἐδῆλου καὶ μελέτης κράτος. Philost. de Apollonio I. 7.

415 λιβανωτῶν ἐπιτιθέναί: cf. nos in Vesp. 96.

416. ἀτυχήσεις. "Qui scopum ferire nequit ἀτυχεῖ, qui difficulter victum et alia necessaria assequitur δυστυχεῖ." Simpson ad Epict. c. 6.

421. ἐν τῷ δήμῳ, in the ecclesia. The term has been illustrated by us in Vesp. 606.

424. ὦν ἰμείρεις. Æsch. Ag. 914. ἰμείρειν μάχης. Soph. Inc. Fr. 31. ἐν κακοῖσιν ἰμείρει βίου. Eurip. Iph. Aul. 486. γάμων ἰμείρομαι. Timon in Sillis ap. Laert. VII. 15. καὶ Φοίνισσαν ἴδον λιχνόγραυν σκιερῶ ἐνὶ τύφῳ | πάντων ἰμείρουσαν.

465. τό τοι μνημονικὸν, ἑκατοντούτης γενόμενος, καὶ ὑπὲρ τὸν Σιμωνίδην ἔρρωτο. Philost. de Apollon. I. 14. So also in the examination of aspirants to philosophy with Apollonius's king of India: διορᾶν τὸν νέον, καὶ βασανίζειν, πρῶτον μὲν, εἰ μνημονικός· εἶτα κ. τ. λ. II. 30. The commendation of Apollonius by the same monarch to the philosophic Iarchas (καὶ γὰρ λέγει ἄριστα ἀνθρώπων, καὶ μέμνηται, II. 41.), and the subsequent compliments of Iarchas himself (καὶ ἄλλως, ὃ Ἀπολλώνιε, μεστὸν σε ὄρω τῆς μνημοσύνης, ἦν ἡμεῖς μάλιστα θεῶν ἀγαπῶμεν, III. 16.) are all to the same effect.

473. τραγήματα δὲ καὶ λάγανα ἐσιτείτο, καθαρὰ εἶναι φάσκων, ὅποσα ἡ γῆ αὐτῇ δίδωσι. Phil. de Apoll. I. 8. ἔστι γὰρ τῶν Ἀραβίων ἥδη κοινὸν, καὶ τὸ ὀρνίθων ἀκούειν μαντενομένων ὅποσα οἱ χρησμοί. ξυμβάλλονται δὲ τῶν ἀλόγων, σιτούμενοι τῶν δρακόντων, οἱ μὲν, καρδίαν, φασίν, οἱ δὲ ἦπαρ. Id. I. 20.

481. φωρᾶν, to search for hidden things. The searcher was stripped of his upper garment for a very obvious reason: viz. that he might not convey in it the article of which he professed himself to have been robbed, and thus trump up a false accusation. Ran. 1358. παράφηνον ἐς Γλύκης, ὅπως ἂν εἰσελθοῦσα φωράσω.

489. μὴ γὰρ αἰμάττειν τοὺς βωμοὺς, ἀλλ' ἡ μελιτοῦττα, καὶ ὁ λιβανωτὸς, καὶ τὸ ἐφθυμῆσαι, φοιτᾶν ταῦτα τοῖς θεοῖς παρὰ τοῦ ἀνδρὸς τούτου (Pythag. sc.). Vit. Apoll. Tyan. I. 1.

606. μὰ τὴν Ἀναπνοήν. The truly Pythagorean genius of this oath will be better felt by observing how the εὔπνοια (facilis respiratio) occurs in the 52nd Ep. of Apollonius. Ἐάν τις ἀνδρὶ Πυθαγορεῖφ συγγένηται, τίνα παρ' αὐτοῦ λήψεται, καὶ ὅποσα; φαίην ἂν ἔγωγε· νομοθετικὴν, γεωμετρίαν, ἀστρονομίαν, ἀριθμητικὴν, ἀρμονικὴν, μουσικὴν, ἱατρικὴν, πᾶσαν θείαν μαντικὴν· τὰ δὲ καλλίω, μεγαλοφροσύνην, μεγαλοψυχίαν, μεγαλοπρέπειαν . . . εὐαισθησίαν, εὐκνησίαν, εὐπνοίαν, εὐχροίαν κ. τ. λ.

680. Apollonius's philosophic king of India is a water-drinker for this purpose; viz. that he may catch a λεπτόν ὕπνον, ὃν περ' ἄκροισ τοῖς ὀφθαλμοῖς ἐφρίζανεν φῶμεν, οὐ τῷ νῶ. II. 35.

723. κάτοπτρον. SCHOL. ἔστι δὲ καὶ Πυθαγόρου παίγνιον διὰ τοῦ τοιοῦτου κατόπτρου. πληροσελήνου τῆς σελήνης οὕσης, εἴ τις ἔσοπτρον ἐπιγράψειεν αἵματι ὅσα βούλεται, καὶ προειπῶν ἑτέρῳ στήναι κατόπιν αὐτοῦ, δείκνυσι πρὸς τὴν σελήνην τὰ γράμματα, κἀκεῖνος ἀτενίσαι ὁ πλησίον εἰς τὸν τῆς σελήνης κύκλον, ἀναγνοή πάντα τὰ ἐν τῷ κατόπτρῳ γεγραμμένα, ὡς ἐπὶ τῆς σελήνης γεγραμμένα.

729. πεντετάλαντος δίκη. A suit of law in which the assessment is laid at five talents.

788. τί τοῦτ' ἐγέλασας; Plat. Gorg. 473, d. τί τοῦτο γελάς; Xen. Conviv. ἡ τόδε γελάτε;

810. γνῶθι σαντόν. For extracts from ancient writers generally on this subject, see Stobæi Sermones, 21. The nearest approach to the Socratic opinion on this subject is that of the Pythagorean philosopher Heraclitus, as recorded by Aristonymus. Ἡράκλειτος νέος ὦν πάντων σοφώτερος, ὅτι ἦδει ἑαυτὸν μηδὲν εἰδότα. See also on this subject Menage ad Laert. I. 40. Apollon. Vit. VII. 14.

814. σοροπηγὸς (σορὸς, πήγνυμι), a coffin-maker, i. e. in order that they may be ready with their work: Phidippides considering that what between age and madness, his father was not long for this world. Lysist. 599. σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις; | χοιρίον ἔσται· σορὸν ὠνήσει.

P. 49. (foot-note) for παντοῖα δὲ l. παντοῖα δὴ.

————— for ἔτι καθημένους l. καθημένους ἔτι.

P. 113. In consequence of an inadvertence, the reference *infr.* will, prior to this page, be occasionally found to point to *one* verse earlier than it ought to do: for example, to v. 730. instead of v. 731.

P. 176. and elsewhere, for Adicæologus read Adicologus.

P. 144. Reverse the notes to διδᾶγμα and ἀλέκτορα: and for, cf. *infr.* 644. (p. 108.) read, cf. *infr.* 642.

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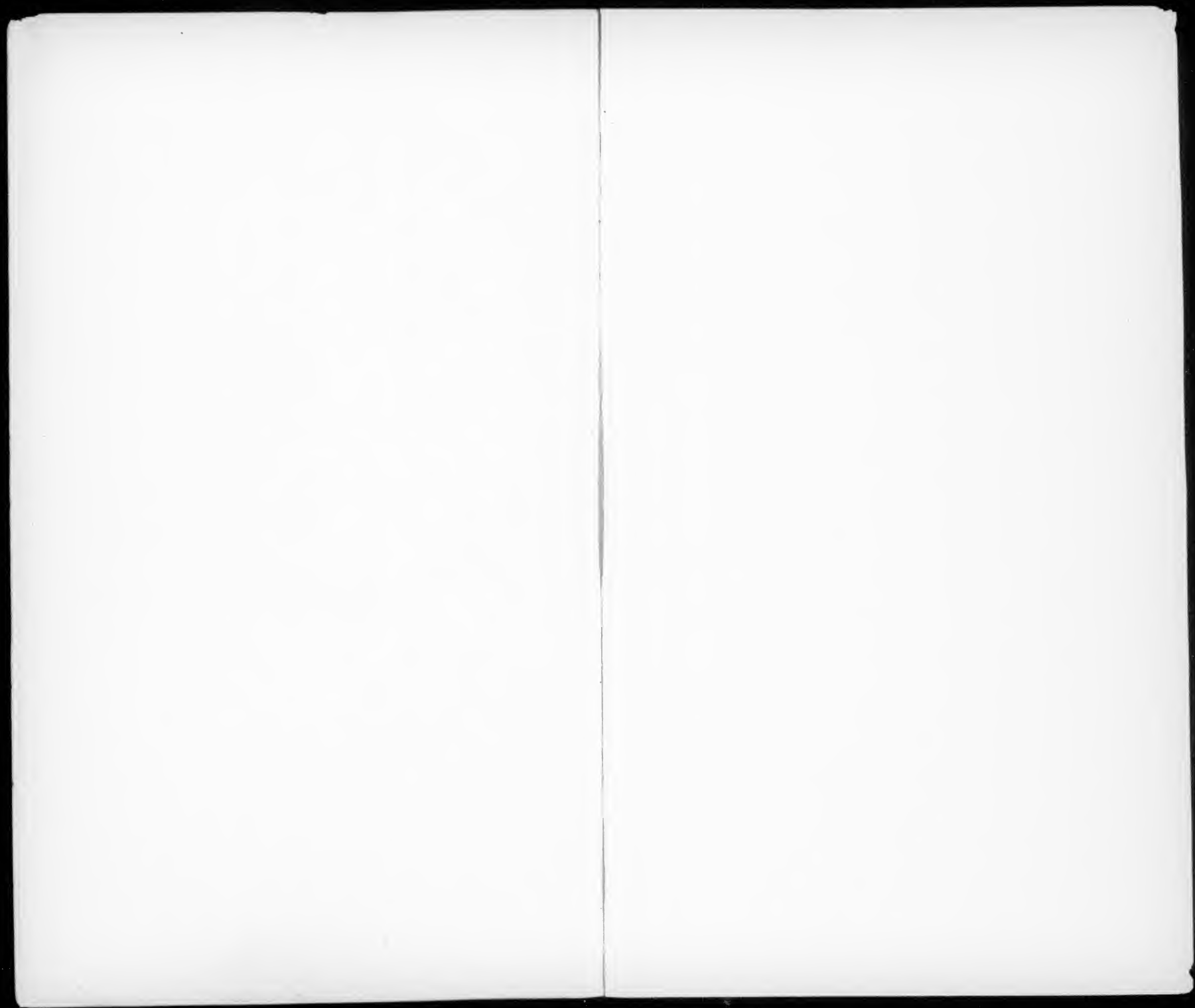
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