ARISTOPHANES

THE CLOUDS

WITH INTRODUCTION AND NOTES

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PREFACE.

In preparing this edition of the 'Clouds' of Aristophanes I have endeavoured to give such full explanatory notes as to make it a helpful school-book for the use of the higher forms; while I have tried not to neglect the wants of somewhat more advanced scholars. The liveliness of the subject, the insight given into the political and social life of Athens, and the singular simplicity of the syntax, combine to recommend the study of Aristophanes in every way. The excisions that have been made are few; but they will be found, I hope, sufficient.

I gratefully acknowledge the help that I have derived from Teuffel's two editions (Teubner, Leips. 1863, 1867); and from the excellent introduction to the edition of Theo. Kock (Weidmann, Berlin, 1862).

W. W. M.

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INTRODUCTION.

It has been well said that the three great tragic poets of Athens are true representatives of three eras in her history. Aeschylus seems to breathe the spirit of Athens at the time of the Persian war, in which he himself had borne a part. Sophocles mirrors in absolute perfection the harmonious grace and artistic beauty of the age of Pericles. Euripides, though removed so little in point of time from his predecessors, seems to express a different tone of society. Some would go so far as to call him the poet of the decadence.

Aeschylus exhibits to us a mind deeply religious, and severely earnest—awed by the judicial power of the gods and reverently submissive to their binding laws. Sophocles, with a more genial spirit, can better appreciate the harmony of human freedom and divine ordinance. The triumph of moral order over self-will is with him rather a happy result than a crushing defeat.

Euripides, unlike the other two, cannot adopt unquestioningly the traditional code of morals, and claims of national faith. His attitude is critical: he is an inquirer more than a believer. The government of the world; the actions of the gods; the myths and legends of Hellenic religion; the common-places of morality—all are freely examined and freely judged. He is not irreligious and he is not immoral; but he is (if we choose to apply modern terms) a rationalist and a sceptic. His is the questioning spirit (τούτο τούπιχώριον . . . τὸ τί λέγεις σὺ; Nub. 1173) applied to everything impartially, regarding nothing too sacred, or too time-honoured for its scrutiny. In short, he represents the tone of Athenian society that grew up in the period of the Peloponnesian war. We are rightly warned not to speak of it as a time of moral deterioration; but it no doubt marked a great crisis; as
must always be the case when independent thought begins to protest against what has hitherto been universally accepted; especially when such protest takes the form of free criticism of those forms of government which have till then been taken for granted.

It is against this growing tone that Aristophanes, as an uncompromising conservative, fights with desperate energy. It seemed to him at once impious and immoral; and, above all, it represented a deep disloyalty to that glorious Athenian past, in the foreground of which he seemed to see the 'men who had fought at Marathon' as the only true type of national virtue. This free discussion, this unscrupulous independence of view, this setting up of individual judgment against immemorial tradition, was summed up under the general name σοφιστική, and the teachers who professed and disseminated such opinions were called σοφισταί, the very word gaining a tone of reproach by its application to them.

These professors, or Sophists, were not for the most part Athenian citizens. The most famous among them were Protagoras of Abdera, Prodicus of Ceos, Hippias of Elis, and Gorgias of Leontini. But they lectured to Athenian audiences, and their pupils were the wealthy Athenian youths. It was their business to meet the wants of the age; to introduce something like a systematic education; to furnish their pupils with a practical philosophy that should fit them for the various duties of life. And this seemed to be best attained by teaching them the art of speaking and arguing, and (as a necessary preparation) of speculation. But the celebrated dictum of Protagoras that 'man is the measure of all things' serves to show (however we may interpret it) that they did not profess to believe in an absolute standard of morality, or in any positive truth. Their aim was utilitarian. And so their antagonists had some ground for saying that their lessons in rhetoric and dialectic were intended to exhibit what was plausible rather than what was true; and they regarded with a not unreasonable suspicion the high fees charged for imparting wisdom—a practice which seemed to them not only sordid but positively sacrilegious.

The whole intention of this play of the 'Clouds' is to make
a vehement protest against the modern education introduced by these professors. Its radical fault consists in taking Socrates as their representative. Some such central figure is, of course, required, and there must always be an amount of unfairness, when the crimes or mistakes of a whole class are visited on the person of one man.

It is this necessity—as well as personal spite—which has over-drawn the caricature of Cleon in the 'Knights;' and which has done palpable injustice to Lamachus in the 'Acharnians,' as the type of the war-party. And in the 'Clouds' the relation of Socrates to the Sophists is wilfully or ignorantly misunderstood; so that the picture of him as their 'fugleman' is, consequently, notoriously unfair.

It must have been a great temptation to the Comic poet, and his mask-maker, to bring upon the stage that well-known, grotesque figure—that face with prominent eyes and flattened nose, which everyone was familiar with in the streets and in the market-place. No one could mistake him. But the temptation to present so familiar a character upon the stage, or even the conscientious desire to oppose the teaching of the Sophists, does not make the representation any more truthful. Nothing could be more unfair than to describe Socrates as taking exorbitant fees from his pupils, as being the type of the pale and squalid student, instead of the picture of rude health; or as being devoted to astronomy, and natural philosophy—studies which he had distinctly abjured long ago. Nor is it a truthful picture which represents Socrates shut up in a close and stuffy school, instead of enjoying that vagabond life which sent him to roam about the streets, and to haunt the shops and other places of public resort. Had Aristophanes really grasped the spirit of the Socratic teaching, he would have seen that it was rather a life-long protest against the shallowness of the Sophists. No one was further than he from accepting the evidence of the senses as the criterion of truth and falsehood; or the tendency of human desires as the criterion of what is truly desirable. Instead of this, he was profoundly convinced of the importance of a virtuous life as the source of all happiness.

But a superficial observer might, perhaps, be excused for not
appreciating these radical differences. He would only see that Socrates did not raise his voice in protesting loudly against the spirit of the age in which he lived, nor cried in vain for the restoration of a past, which could never again be reproduced. For Socrates had set himself the difficult task of attempting to reform the faults of this modern spirit from within, instead of merely decrying it. And such a task was particularly open to misrepresentation, and was not likely to attract to itself the sympathy of ordinary men. (There were, too, not a few points of actual resemblance between the Socratic method and that of the Sophists. "They both employed the instrument of Dialectic, subjecting to the test of cross-examination the current views and common beliefs of the time—and, thus, they had alike a negative or destructive side to their philosophy.) If the Sophists delighted to criticise, to question, to suggest doubts, and to raise objections; so Socrates had an unwelcome mission to perform, namely, to expose shams, to test severely, to weigh in the balances and find many things wanting, to disenchant, to disabuse. But his teaching had a constructive side as well; to rear what was true on the ruins of what was false; to make men think for themselves; to elicit the thought in their minds, and to force them to put it into shape.

Aristophanes was not alone in reckoning Socrates among the Sophists. Long after his sentence and death, when his character had been better studied and appreciated, Aeschines calls him 'Socrates the Sophist;' and, in still later times, Cato speaks of him as the corrupter of youth. Therefore we can hardly be surprised—we ought not even to be indignant—at a judgment passed upon him by his contemporaries in all the excitement of a party-struggle. When we remember, in the case of Cleon, the furious invectives which Aristophanes employed, we shall hardly be inclined to think his attack upon Socrates as personally malevolent. He conscientiously regarded him as the head and front of that modern spirit which was developing in Athens; and which threatened, as he thought, to sweep away all the old landmarks and hallowed memories of the past. His fault lay in his effort to stop the course of a torrent which could only gather strength by being held back; but which might, in the view of the
more far-sighted Socrates, be directed into proper channels, and be adapted to the service of the generations to come.

Aristophanes may then be considered as conscientious, though mistaken, in his attack upon Socrates. Indeed, had he been asked to distinguish between the gratuitous teacher of the streets, and the paid and more regular professor, he would have said that the former was the more dangerous. For the fees which the professors charged had the effect of limiting the number of their pupils; but the gratuitous teaching of Socrates was accessible to every stratum of Athenian society.

How formidable Socrates felt this attack to be, let him tell in his own words in the Apologia (18 b.), ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς καὶ πάλαι πολλὰ ἦδη ἔτη καὶ οὖδὲν ἄλληθές λέγοντες' οὐς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμβῇ 'Ἀνυπο, καίπερ ὤντας καὶ τούτοις δεινούς. ἀλλʼ ἐκεῖνοι δεινότεροι, ὡ ἀνδρεῖς, οἱ ὑμῶν τοὺς πολλοὺς ἐκ παῖδων παραλαμβάνοντες ἐπειδόν τε καὶ κατηγοροῦν ἐμοῦ οὖδὲν ἄλληθές, ὡς ἔστι τις ᾽Σωκράτης, σοφὸς ἀνήρ, τὰ τε μετέωρα φροντιστὴς, καὶ τὰ ὑπὸ γῆς ἀπαντὰ ἀνεξήγητοι, καὶ τὸν ἦττω λόγων κριττὼ ποιῶν. οὖτοι, ὡ ἀνδρεῖς ᾽Αθηναῖοι, ταύτην τὴν φήμην διασκεδάζοντες, οἱ δεινοὶ εἰσὶ μοι κατήγοροι; οἱ γὰρ ἀκούοντες ἠγούνται τοὺς ταῦτα ξητοῦντας οὖδὲ θεοὺς νομίζειν. . . (ib. 19 c.), ταῦτα γὰρ ἑωράτε καὶ αὐτοὶ ἐν τῇ ᾽Αριστοφάνους κομῳδίᾳ, ᾽Σωκράτη τινὰ ἐκὲι περιφερόμενον, φάσκοντά τε ἀεροβατείν, καὶ ἄλλην πολλήν φιλαριαν φλυαροῦντα, δὲν ἐγὼ οὖδὲν οὕτε μέγα οὕτε σμικρὸν περὶ ἐπαύω.

The play of the 'Clouds' was acted in the year 423 B.C, at the Great Dionysia. But the author only gained the third prize, Cratinus winning the first with his Πτυίνη, and Ameipsias the second with his Κόννος. This failure disappointed Aristophanes, who thought it the very best play he had written: so he determined to make such alterations as were required, and to put it on the stage again. It is this altered form, or Second Edition, which we now possess; as we might indeed have inferred from the Parabasis (524 foll.), even had there been no external evidence to the same effect.

The exact relation between the two editions is best given in words from one of the Greek 'Arguments' prefixed to the play, probably the work of an Alexandrian grammarians: τοῦτο ταύτων ἐστι τῷ προτέρῳ. διασκεδάζωσι δε ἐπὶ τέρος, ὡς ἄν ἄναδιδάξαι
INTRODUCTION.

This edition is identical with the former one. But it has been to some extent recast, as though the poet had intended to reproduce it on the stage, but for some reason or other had never done so. A general revision too of nearly every part has been effected; some portions having been withdrawn; while others have been woven into the play, and alterations made in arrangement and interchange of characters.

'The main changes in the play, as recast, are the altered para-basis, the scene between the Just and Unjust Argument, and the burning of the house of Socrates.'

Here we must carefully distinguish between the διόρθωσις of details, and the διασκευή of the general plot.

What, we may ask, was the actual intention of these changes? Had the enmity to Socrates and his teaching deepened? Had Aristophanes learned, in the interim between the acting of the first edition and the preparation of the second for the stage, to regard Socrates as a dangerous citizen rather than as a silly pedant? It seems that these questions may be answered in the affirmative.

(In the passage quoted above from the Apologia (19 c.) the word ἑωρᾷτε limits the reference made by Socrates to the acted, or earlier, edition of the play, [There he was represented only as engaged in idle speculations; but that a far more serious view was afterwards taken of his teaching we can gather from the nature of the charge made against him by Anytus and Meletus, Σωκράτης φησίν ἀδικεῖν τοὺς τε νέους διαφθείροντα, καὶ θεοὺς ὅσι ἡ πόλις νομίζει οὐ νομίζοντα, ἐτέρα δὲ δαμώνια καὶ νά Ἀπολ. 24 b. If we take these words in connection with the views enunciated by the Unjust Argument, we shall see that Socrates distinctly appears as the champion of the new and pestilent form of education,
to the utter ruin, as the Just Argument says, of that ill-fated city ἡτὶς σε τρέφει λυμαινόμενον τοῖς μετρακίοις (Nub. 1027). No wonder that the later edition ended with the firing of Socrates’ house.

One of the Greek ‘Arguments’ to the ‘Clouds’ asserts that the play was produced in 422 B.C. in the Archonship of Ameinias, and that it failed more signally than before. But this was the year in which Aristophanes brought out his ‘Wasps’ and ‘Proagon;’ and the Parabasis of the ‘Clouds’ makes mention of the ‘Maricas’ of Eupolis, which was not represented till 421 B.C.; so that the second edition of the ‘Clouds’ must, under any circumstances, have been subsequent to that date. The most probable view is that this second edition was not only never reproduced, but that the recasting and revision were never quite completed. This is the only theory to account for such phenomena as the lacuna at l. 888 (see notes on text); the incongruity of ll. 1105-1182 with the foregoing scene, which was to decide whether Pheidippides should take his instruction from the Just or the Unjust Argument; the want of harmony between the strophe 700-706, and the antistrophe 804-813; the contradiction between ll. 550 and 581; the former of which speaks of Cleon as dead, the latter as living. All these marks of incompleteness would, we may suppose, have been obliterated, had the final revision ever been made. It is not unlikely that after the death of Aristophanes his sons published the imperfect recast of the ‘Clouds,’ without any further alterations; and that its evident superiority to the former edition soon caused that version to fall into disuse. A few lines are quoted in Athenaeus, Diogenes Laertius, and Photius as having occurred ἐν ταῖς προτέραις Νεφέλαις, which are not found in the extant form of the play. But, more than that, they seem to point to scenes so totally different from anything in the later edition, that we cannot help thinking that the διασκευή must have been very sweeping in its changes.

We might well ask at what point in our play we could insert this couplet, preserved by Diog. Laert. 2. 5, 18:

Εὐριπίδης δ’ ὄ τὰς τραγῳδίας ποιῶν
τὰς περιλαλούσας οὕτως ἐστὶ, τὰς σοφὰς?
or what offence offered to the Cloud-goddesses made them go off in a huff—(Phot. 398. i):

έσ τὴν Πάρνηθ' ὄργιοθείσαι φροῦδαι κατὰ τὸν Δυκαβηττόν; 
Indeed, the whole tendency of such evidence as we possess corroborates the general view expressed in the Greek Argument quoted above. But it forces us to give a very wide interpretation of the opening sentence τοῦτο ταύτων ἐστι τῷ προτέρῳ.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ.
ΦΕΙΔΙΠΠΙΔΗΣ.
ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ.
ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ.
ΣΩΚΡΑΤΗΣ.

ΧΟΡΟΣ ΝΕΦΕΛΩΝ.
ΔΙΚΑΙΟΣ ΛΟΓΟΣ.
ΑΔΙΚΟΣ ΛΟΓΟΣ.
ΠΑΣΙΑΣ, δανειστής.
ΑΜΥΝΙΑΣ, δανειστής.

ΜΑΡΤΥΣ.
ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΘΕΡΑΠΩΝ.

ΣΤΡ. 'Ιού λιον.

ὡς Ζεύς βασιλεὺς, τὸ χρῆμα τῶν νυκτῶν ὅσον (ἔστειλά) ἀπέραντον· οὐδέποτ' ἡμέρα γενήσεται;
καὶ μήν πάλαι γ' ἀλεξτρυώνος ἱκουσ' ἐγὼ.
οἱ δ' οἰκέται ἰέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ.
ἀπόλου δήτ', ὡς πόλεμε, πολλῶν σώφρονα,
ὅτ' οὐδὲ κολάσ' ἐξεστὶ μοι τῶν οἰκέτας.
ἀλλ' οὖν δ' ὁ χρηστὸς οὖτοσι νεανίας
ἐγείρεται τῆς νυκτὸς, ἄλλα πέρθεται
ἐν πέντε σιωπαίς ἐγκεκορδυλημένοι.
ἀλλ' εἰ δοκεῖ, ῥέγκομεν ἐγκεκαλυμμένοι.—
ἀλλ' οὖν δύναμαι διέλαιος εὐθεῖαν δακνόμενος
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
διὰ τούτοι τῶν νιῶν. ὁ δὲ κόμην ἑχὼν
ἰππάζεται τε καὶ ἐννυφρικεύεται

ὁνευροπολεῖ θ' ἵππους' ἐγὼ δ' ἀπόλλυμαι,
ὅρων ἄγονσαν τὴν σελήνην εἰκάδας·
οἱ γὰρ τόκοι χαροῦσιν. ἀπτε, παῖ, λύχνου,
κάκφερε τὸ γραμματείον, ἵν' ἀναγνώ λαβῶν
ὅποσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους.
φέρ' ἵδω, τι ὀφείλω; δώδεκα μνάς Πασία.
τοῦ δώδεκα μνάς Πασία; τι ἐχοχοσάμην; = 812 τ' ἰδιω
ὅτ' ἐπριάμην τὸν κοππατίαν. οἶμοι τάλας,
εἰδ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕΙ. Φίλων, ἀδικεῖς· ἐλαννε τὸν σαυτοῦ ὀρῶν.

B 2
ΣΤΡ. τοῦτ ἐστι τούτῳ τὸ κακὸν ὃ μὲ ἀπολόλεκεν· ὀνειροπολεὶ γὰρ καὶ καθεύδων ἱππικὴν.

ΦΕΙ. πόσους ὁμούς ἐλατο τὰ πολεμιστῆρια;

ΣΤΡ. ἐμὲ μὲν σὺν πολλοὺς τὸν πατέρ᾽ ἔλαυνες ὁμούς.

ἀτὰρ τί χρεός ἐβα με μετὰ τὸν Πασίαν; 30

τρεῖς μαίνει διεργίσκοι καὶ προχοῖν Ἄρμυνία.

ΦΕΙ. ἀπαγε τὸν ἵππον ἐξαλίσας οἰκάδε.

ΣΤΡ. ἄλλ᾽, ὃ μὲλ᾽, ἐξήλικας ἐμὲ γ᾽ εκ τῶν ἐμῶν,

buster καὶ δίκας ὀφληκα χάτεροι τόκου ἡ

ἐνεχυράσασθαι φασιν.; ΦΕΙ. ἔτεον, ὃ πατέρ, 35

tί δυσκολαίσει καὶ στρέψει; τήν νῦχθ᾽ ὀλὴν;

ΣΤΡ. δάκνει με δήμαρχός τίς εκ τῶν στραμάτων.

ΦΕΙ. ἔασον, ὃ δαιμόνιο, καταδάρθείν τί με.

ΣΤΡ. σὺ ὃ σύνι κάθευδε; τὰ δὲ χρήα ταυτ᾽ ἵσθ᾽ ὅτι

eῖς τήν κεφαλὴν ἀπαντα τήν σήν τρέψεται. 40

φεῖ.

εἰς ὥφελτ ἢ προμηνηστρί ἀπολέσθαι κακῶς,

ήτις με γῆμα ἐπύρε τήν σήν μητέρα; 2.

ἐμοὶ γὰρ ἤν ἄγροικος ἑδιστῶς βίος,

εὐρωτίως, ἀκόρητος, εἰκή κείμενος,

βρύων μελίττας καὶ προβάτως καὶ στεμφύλωσ.

45 ἐπειτ ἐγῆμα Μεγακλέος τοῦ Μεγακλέως

ἀδελφιδήν ἄγροικος ὅν ἐξ ἀστεως,

σεμνήν, τρυφώσαν, ἐγκεκοσμυρμένην.

ταύτην ὃς ἐγάμους, συγκατακλινόμην ἐγὼ

ὄζων τρυγός, τρασίας, ἐρίων περιουσίας,

ἡ ὃ αὔν μύρου, κρόκου, καταγλωττισμάτων,

δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.

οὐ μὴν ἔρω γ᾽ ὃς ἄργος ἦν, ἄλλ᾽ ἐσπάθα,

ἐγὼ ὃ ἄν αὐτῇ θοιμάτων δεικνύς τοδ᾽

πρόφασιν ἐφασκοῦν, ὃ γύναι, λίαν σπαθῆς. 55

ΘΕΡ. ἐλαίου ἴμιν σύκ ἐνεστ᾽ ἐν τῷ λύχνῳ.
ΣΤΡ. οἷμοι τί γάρ μοι τῶν πότην ἦπτες λύχνου; δεύρ’ ἐλθ’, ἵνα κλάσῃ. ΘΕΡ. διὰ τί δήτα κλαύσομαι; 

ΣΤΡ. ὅτι τῶν παχεὶδὼν ἐνετίθεις θρυσαλλίδων.

μετὰ ταῦθ’, ὅπως νῦν ἐγένεθ’ νῦς οὔτοςι, ἐμοῖ τε ὑπὸ καὶ τῇ γυναικῇ τάγαθ’, 

περὶ τούνόματος ὑπ’ ἵπτεθ’ ἐλοιδοροῦμεθα’. 

ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα, 

Εὐανθιππον ἡ Χαλεππον ἡ Καλλιπιδήν, 

ἐγὼ δὲ τοῦ πάππον’ ὑπέθ’ Ἐνδούνίδην. 

tέως μὲν οὖν ἐκρινόμεθ’ ἐίτα τῷ χρώμῳ 

κοινῇ ἐννέβημεν καθέμεθα Φειδιππίδην.

τοῦτον τῶν νῦν λαμβάνοντο ἐκορίζετο,

ὅταν οὖ μέγας ὧν ἀρμ’ ἔλαύνης πρὸς πόλιν, 

ὡςπερ Μεγακλέης, ἔφτωθ’ ἔχων. ἐγὼ δ’ ἔφην, 

ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ φελλέως, 

ὡςπερ ὁ πατήρ σου, διφθέραν ἐνημένοις. 

ἀλλ’ οὔκ ἐπίθετο τοῖς ἐμοῖς οὔδεν λόγοις, 

ἀλλ’ ἐπεροῦν μου κατέχεεν τῶν χρημάτων, 

νῦν οὖν ὃλην τὴν νύκτα φροντίζον ὁδοῦ 

μίαν εὐρόν ἄτραπον δαιμονίως ὑπερφύα, 

ἡν ἦν ἀναπείσω τουτοῖ, σωθίσομαι. 

ἀλλ’ ἐξεγείραι πρῶτον αὐτὸν βούλομαι. 

τῶς δήτ’ ἄν ἦδιστ’ αὐτὸν ἐπεγείραιμι; πῶσ; 

Φειδιππίδη, Φειδιππίδιον. ΦΕΙ. τί, ὁ πάτερ; 

ΣΤΡ. κύσον με καὶ τὴν χείρα δὸς τὴν δεξίαν. 

ΦΕΙ. ἰδού. τί ἐστιν; ΣΤΡ. εἰπέ μοι, φιλεῖς ἐμέ; 

ΦΕΙ. νῦ τὸν Ποσειδῶ τουτοῖ ποῦ οἶπποιν. 

ΣΤΡ. μὴ μοι γε τοῦτον μηδαμῶς τὸν ἵππον’ 

οὔτος γάρ ὁ θεὸς αἰτίος μοι τῶν κακῶν. 

ἀλλ’ εἰπέρ ἐκ τῆς καρδίας μ’ ὀντως φιλεῖς, 

ὁ παῖ, πιθοῦ μοι. ΦΕΙ. τί δὲ πίθωμαι δήτα σοι; 

ΣΤΡ. ἐκοστρεψοῦν ὡς τάχιστα τοὺς σαυτοῦ τρόπους,
καὶ μάνθαι ἐλθὼν ἄν ἐγὼ παραινέσω.

ΦΕΙ. λέγε ὅ, τι κελεύεις; ΣΤΡ. καὶ τί πείσει; ΦΕΙ. πείσομαι,

νὴ τὸν Διόνυσον. ΣΤΡ. δεῦρό νυν ἀπόβλεπε.  

ΦΕΙ. ὅρω. τί ὦν τοῦτ ἐστὶν ἐτεόν, ὡ πάτερ;

ΣΤΡ. ψυχῶν σοφῶν τοῦτ ἐστὶ φροντιστήριον.  

ἐνταῦθ' ἐνοικίου· ἄνδρες ὦ τὸν ωρανὸν  

λέγουντες ἀναπείθουσιν ὡς ἐστὶν πυγεῦς,  

κάστῳ πελ ἡμᾶς όωτος, ἡμεῖς ὥ ἄνθρακες.  

οὔτοι διδάσκουσι, ἀργυρίου ἑν τις διδῷ,  

λέγουτα νικάν καὶ δίκαια κάδικα.

ΦΕΙ. εἴσον δὲ τίνες; ΣΤΡ. οὐκ οἶδ᾽ ἀκριβῶς τούνομα:  

μερμυνοφροντισταῖ καλοὶ τε κἀγαθοὶ.  

ΦΕΙ. αἰσθοὶ, πονηροὶ γ', οἴδα. τοὺς ἀλαζόνας,  

τοὺς ἀχριστασίς, τοὺς ἀνυποδήτους λέγεις;  

ὦν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

ΣΤΡ. ἡ ὅ, σιώπα μηδὲν εἴπης νήπιον.  

ἀλλ' εἰ τι κύδει τῶν πατρῴων ἄλφιτων,  

tοῦτων γενοῦ μοι, σχασάμενος τὴν ἰππικήν.  

ΦΕΙ. οὐκ ἂν τὸν Διόνυσον, εἰ δοῖς γέ μοι  

tοὺς φασιανοὺς οὐς τρέφει Λεωγόρας.

ΣΤΡ. ἢθ', ἀντιβολῶ σ', ὧ φίλτατ' ἀνθρώπων ἐμοί,  

ἐλθὼν διδάσκου. ΦΕΙ. καὶ τί σοι μαθήσομαι;

ΣΤΡ. εἶναι παρ' αὐτοῖς φασίν ἄμφω τῷ λόγῳ,  

τοῦ κρείττον', ὡστὶς ἐστὶ, καὶ τὸν ἥπτονα.  

tοῦτων τῶν ἐτερον τῶν λόγων, τὸν ἥπτονα,  

νικᾶν λέγοντά φασὶ τάδικωτερα.

ὅν οὖν μάθης μοι τὸν ἅδικον τοῦτον λόγον,  

ἂ νῦν ὄφειλῳ διὰ σέ, τοῦτων τῶν χρεῶν  

οὐκ ἂν ἀποδοίην οὖν ἄν ὀβολὸν οὐδενί.  

ΦΕΙ. οὐκ ἂν πιθοίμην' οὐ γὰρ ἂν τλαῖην ἰδεῖν
τοὺς ἵππεας τὸ χρῶμα διακεκναισμένος.

ΣΤΡ. οὐκ ἀρα μὰ τὴν Δήμητρα τῶν γ’ ἐμῶν ἐδει, οὔτε αὐτὸς οὔθε ὁ ξύγιος οὔθε ὁ σαμφόρας: ἀλλ’ ἔξελώ σε ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕΙ. ἀλλ’ οὗ περιόψεται μ’ ὁ θείος Μεγακλῆς ἀνιππον. ἀλλ’ εἴσειμι, σοῦ ο’ οὐ φροντιῶ.

ΣΤΡ. ἀλλ’ οὐδ’ ἐγὼ μέντοι πεσῶν γε κείσομαι: ἀλλ’ εὐξάμενος τοῖς θεοῖς διδάξομαι αὐτὸς βαδίζων εἰς τὸ φροντιστήριον. πῶς οὖν γέρων ὧν καπιλήσμων καὶ βραδὺς λόγων ἄκριβῶν σκυνδαλόμους μαθήσομαι; ἦττέον. τὶ ταῦτ’ ἔχων στραγγεύομαι, ἀλλ’ οὐχί κόπτω τὴν θύραν; παί, παιδίον.

ΜΑΘΗΣ.

βάλλ’ ἐς κόρακας* τὶς ἐσθ’ ὁ κόψας τὴν θύραν;

ΣΤΡ. Φείδωνος νῖς Στρεψίαδης Κικυννόθεν.

ΜΑΘ. ἀμαθῆς γε νὴ Δί’, ὡστὶ οὔτωσι σφόδρα ἀπεριμερίμνως τὴν θύραν λελάκτικας καὶ φροντίδ’ ἐξήμ βλωκας ἐξευρημένων.

ΣΤΡ. σύγγυνωθὶ μοι· τηλοὶ γὰρ οἰκῶ τῶν ἀγρῶν. ἀλλ’ εἴπε μοι τὸ πράγμα τουξήμ βλωμένων.

ΜΑΘ. ἀλλ’ οὗ θέμις πλὴν τοὺς μαθηταίσιν λέγειν.

ΣΤΡ. λέγε νῦν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὔτοσι ἥκω μαθητὴς εἰς τὸ φροντιστήριον.

ΜΑΘ. λέξω. νομίσαι δὲ ταῦτα χρῆ μυστήρια. ἀνήρετ’ ἄρτι Χαιρεφώντα Σωκράτης ψύλλαιν ὅποσον ἀλλοίωτο τοὺς αὐτῆς πόδας· δακούσα γὰρ τοῦ Χαιρεφώντος τὴν ὁφρῶν ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφίλατο.

ΣΤΡ. πῶς τοῦτο διεμέτρησε; ΜΑΘ. δεξιώτατα. κηρὸν διατήξας, εἰτὰ τὴν ψύλλαν λαβὼν
ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τῷ πόδε, κατὰ ψυγείσῃ περιέφυσαν Περσικαί. ταῦτα ὑπολύσας ἀνεμέτρει τὸ χωρίον.

ΣΤΡ. ὤ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν.
ΜΑΘ. τί δήτ᾽ ἄν, ἔτερον εἰ πῦθοι Σωκράτους φρόντισμα; ΣΤΡ. ποῖον; ἀντιβολῶ, κάτειπέ μοι.
ΜΑΘ. ἀνήρετ' αὐτῶν Χαιρεφῶν ὁ Σφήττιος ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας κατὰ τὸ στὸμ' ἄδει, ἢ κατὰ τουρροπύγιον.

ΣΤΡ. τί δήτ᾽ ἔκείνοι εἴπε περὶ τῆς ἐμπίδος;
ΜΑΘ. ἕφασκεν εἰναι τοῦντερον τῆς ἐμπίδος στενῶν' διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πυνῆν βία βαδίζειν εὐθὺ τουρροπυγίον' ἐπειτα κούλον πρὸς στενὸ προσκείμενον τὸν πρωκτὸν ἥχειν ὑπὸ βίας τοῦ πνεύματος.

ΣΤΡ. σάλπιγξ ὁ πρωκτὸς ἐστίν ἀρα τῶν ἐμπίδων.
ΜΑΘ. ὁ τρισμακάριος τοῦ διεντερεύματος.
ἡ ῥαδίως φεύγων ἀν ἀποφύγοι δίκην ὡστὶς δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑΘ. πρόην δὲ γε γνώμην μεγάλην ἀφρεδίθη ὑπ' ἀσκαλαβῶτον. ΣΤΡ. τίνα τρόπον; κάτειπέ μοι.
ΜΑΘ. ξητοῦντος αὐτοῦ τῆς σελήνης τὰς ὀδοὺς καὶ τὰς περιφοράς, εἰτ' ἀνω κεχνύτος ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτῃς κατέχεσεν.

ΣΤΡ. ἡσθῆν γαλεώτη καταχέσαντι Σωκράτους.
ΜΑΘ. ἔχθες δὲ γ' ἡμῶν δεύπνον οὐκ ἦν ἐσπέρας.
ΣΤΡ. εἶεν' τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο;
ΜΑΘ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν, κάμψας βεβελίσκου, εἶτα διαβήτην λαβῶν, ἐκ τῆς παλαιόστρας θυμάτιον ὕφειλτο.

ΣΤΡ. τί δητ' ἔκεινον τῶν Ἡλίου θαυμάζομεν;
ἐνοιγ' ἐνοιγ' ἀνύσας τὸ φρουτιστήριον,
καὶ δεῖξον ὡς τάχιστά μοι τὸν Σωκράτην.
μαθητῶν γὰρ ἀλλ᾽ ἀνοιγε τὴν θυραν.
ὅ 'Ηράκλεις, ταυτί ποδαπά τὰ θηρία;
ΜΑΘ. τῇ ἐθαύμασας; τῷ σοι δοκοῦσι εἰκέναι;
ΣΤΡ. τοῖς ἐκ Πύλου ληψθείσι, τοῖς Δακωνικοῖς.
ἀτὰρ τί ποτ' ἐσ τὴν γῆν βλέπουσιν οὕτωι;
ΜΑΘ. ζητοῦσιν οὕτωι τὰ κατὰ γῆς. ΣΤΡ. βολβοῦς ἄρα
ζητοῦσι. μὴ νῦν τοῦτο γ' ἔτι φροντίζετε·
ἐγὼ γὰρ οἶδ' ἦν εἰσὶ μεγάλοι καὶ καλοί.
τῷ γὰρ οἶδ' ὁδὸν οἱ σφόδρ' ἠγεκυφάτες;
ΜΑΘ. οὕτωι ὁ ἐρεθισόφοσιν ὑπὸ τὸν Τάρταρον.
ΣΤΡ. τί δήθ' ὁ πρωκτὸς ἐσ τὸν οὐρανὸν βλέπει;
ΜΑΘ. αὐτὸς καθ' αὐτῶν ἀστρονομεῖν διδάσκεται.
ἀλλ' εἰσιθ', ὡς μὴ 'κείνοι ύμῶν ἔπιτυχή.
ΣΤΡ. μήπω γε, μήπω γ' ἀλλ' ἐπιμεινάντων, ἦν
αὐτοῖς κοινῶσα τῷ πραγμάτων ἔμω.
ΜΑΘ. ἀλλ' οὐχ οἰδ' τ' αὐτοῖσι πρὸς τὸν ἀέρα
ἐξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνων.
ΣΤΡ. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστὶν; εἰπέ μοι. 200
ΜΑΘ. ἀστρονομία μὲν αὐτὴι. ΣΤΡ. τούτι δὲ τί;
ΜΑΘ. γεωμετρία. ΣΤΡ. τοῦτ' οὖν τί ἔστι χρήσιμον;
ΜΑΘ. γῆν ἀναμετρεῖσθαι. ΣΤΡ. πότερα τὴν κληρονομίαν;
ΜΑΘ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤΡ. ἀστείων λέγεις.
τῷ γὰρ σόφισμα δημοτικῶν καὶ χρήσιμον. 205
ΜΑΘ. αὐτὴ δὲ σοι γῆς περίοδος πάσης. ὅρας;
αἴδε μὲν Ἀθήναι. ΣΤΡ. τί σὺ λέγεις; οὐ πείθομαι,
ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένοις.
ΜΑΘ. ὃς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.
ΣΤΡ. καὶ τοῦ Κικυννῆς εἰσὶν οὖμοι δημοταὶ;
ΜΑΘ. ἐνταῦθ' ἐνευσών. ἢ δέ γ' Ἑβζοῦ', ὡς ὅρας,
ἡδὶ παρατεταίται μακρὰ πόρρω πάνω.
ΣΤΡ. οἶδ' ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
ἀλλ’ ἡ Δακεδαίμων ποῦ ’στιν; ΜΑΘ. ὁπο’ ’στιν; αὐτὴν.

ΣΤΡ. ὃς ἐγγὺς ἡμῶν. τοῦτο πάνιν φροντίζετε, 215
tαὐτήν ἀφ’ ἡμῶν ἀπαγαγέων πόρρω πάνιν.

ΜΑΘ. ἀλλ’ οὐχ οἶνον τε. ΣΤΡ. νὴ Δι’, οἰμώξεσθ’ ἄρα.

φέρε τίς γὰρ οὗτος οὐπλ τῆς κρεμάθρας ἀνήρ;

ΜΑΘ. αὐτός. ΣΤΡ. τίς αὐτός; ΜΑΘ. Σωκράτης. ΣΤΡ.

 대하여.

ἲδ’ οὖντο, ἀναβάθησον αὐτὸν μοι μέγα. 220

ΜΑΘ. αὐτός μὲν οὖν σὺ κάλεσον ὃν γὰρ μοι σχολὴ.

ΣΤΡ. ὣς Σωκράτες,

ἣ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ.

τί με καλεῖς, ὥς φήμερε;

ΣΤΡ. πρῶτον μὲν ὃ τι ὃρᾶς, ἀντιβολῶ, κάτειπε μοι.

ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἦλιον. 225

ΣΤΡ. ἐπειτʼ ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,

ἀλλ’ οὐκ ἀπὸ τῆς γῆς, εἰπερ; ΣΩ. οὐ γὰρ ἄν ποτε

ἐξεύρων ὅρθως τὰ μετέωρα πράγματα,

εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα

λεπτὴν καταμίξας εἰς τὸν ὁμοιον ἁέρα. 230

εἰ ὃ ὁ ἄν χαμαὶ τάνω κατωθεν ἐσκόπουν,

οὐκ ἄν ποθ’ εἶρων’ οὐ γὰρ ἂλλ’ ἡ γῆ βία

ἐλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.

πάσχει ὃ ὁ ταυτὸ τοῦτο καὶ τὰ κάρδαμα.

ΣΤΡ. τί φής;

ἡ φροντίς ἐλκεῖ τὴν ἰκμάδ’ εἰς τὰ κάρδαμα;

Ἰδ’ νῦν, καταβηθ’, ὃ Σωκρατίδιον, ὃς ἐμε, 235

ἲνα με διδάξῃς ὃνπερ οὖνεκ’ ἐλήλυθα.

ΣΩ. ἠλθεὶς δὲ κατὰ τί; ΣΤΡ. βουλόμενοι μαθεῖν

λέγειν.
ΝΕΦΕΛΑΙ.

υπὸ γάρ τόκων χρήστων τε ὁυσκολωτάτων 240 ἀγοραὶ, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενοι;

ΣΤΡ. νόσος μ' ἐπέτρυψεν ἱππική, δεινῇ φαγεῖν.

ἀλλὰ μὲ δίδαξον τὸν ἔτερον τοῖς σοῖς λόγοι, τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντων' ἂν 245 πράττῃ μ' ὁμοῦμαι σοι καταθήσεις τοὺς θεοὺς.

ΣΩ. ποιόνς θεοὺς ὁμεὶ σύ; πρῶτον γὰρ θεοὶ ἥμιν νόμισμ' οὐκ ἔστι. ΣΤΡ. τῷ γὰρ ὃμνυτ'; ἦ σιδαρέουσι, ὃσπερ ἐν Βυζαντίῳ;

ΣΩ. βούλει τὰ θεία πράγματ' εἰδέναι σαφῶς 250 ἀττ' ἔστιν ὀρθῶς; ΣΤΡ. νή Δι', εἶπερ ἔστι γε.

ΣΩ. καὶ ἐννενεύσθαι ταῖς Νεφέλαισιν ἐς λόγους, ταῖς ἤμετέραισι δαίμοσιν; ΣΤΡ. μάλιστά γε.

ΣΩ. κάθιζε τοῖς ἑπὶ τὸν ἱερὸν σκύμποδα.

ΣΤΡ. ἰδοὺ κάθημαι. ΣΩ. τούτων τοῖς λαβῇ 255 τὸν στέφανον. ΣΤΡ. ἐπὶ τί στέφανον; οἶμοι, Σώ-κρατες,

ὁσπέρ με τὸν 'Ἀθάμανθ' ὅπως μή θύσετε.

ΣΩ. οὔκ, ἀλλὰ ταῦτα πάντα τοὺς τελομένους ἥμεις ποιοῦμεν. ΣΤΡ. εἶτα δὴ τί κερδανῷ;

ΣΩ. λέγεις γενῆσαι τρίμμα, κρόταλον, παιπάλη. 260 ἀλλ' ἔχ' ἀτρέμει. ΣΤΡ. µὰ τὸν Δι' οὗ ψεύσει γέ µε: καταπαττόμενος γὰρ παιπάλη γενῆσομαι.

ΣΩ. εὐφημεῖν χρή τὸν πρεσβύτην καὶ τῆς εὐχῆς ύπα-κούειν.

ὁ δὲσποτ' ἄναξ, ἀμέτρητ' Ἄρη, ὅς ἔχεις τὴν γῆν 265 μετέωρον, λαμπρός τ' Ἀθήνη, σεμναὶ τε θεαὶ Νεφέλαι βρον-τησικέραινοι,

ἀρθητε, φάνητ', ὃ δέσποιναι, τῷ φροντιστῇ μετέωροι.
ΣΩ. έλθετε δήτ', ὦ πολυτίμητοι Νεφέλαι, τόδ' εἰς
eπίδειες·
eῖτ' ἐπ' 'Ολύμπου κορυφαῖς ἱεραῖς χιονοβλήτωισι
cάθησθε,
eῖτ' Ὡκεανὸν πατρὸς ἐν κήποις ἱερὸν χορὸν ἱστατε
Νῦμφαις,
eῖτ' ἄρα Νείλου προχοᾶς ὑδάτων χρυσέαις ἀρύεσθε
προχοῖσιν,
ἡ Μαιῶτιν λίμνην ἔχετ' ἡ σκόπελον υφόεντα Μέ-
μαντος·
ἐπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖς χα-
ρείσαι.

ΧΟΡΟΣ.

άέναι Νεφέλαι,
ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον,
pατρὸς ἀπ' Ὡκεανὸν βαρυαχέος
ὑψηλῶν ὑρέων κορυφᾶς ἐπὶ
dενδροκόμους, ἴνα
tηλεφανεῖς σκοπίως ἀφορόμεθα,
καρποῦς τ' ἀρδομέναν ἱερὰν χθόνα,
καὶ ποταμῶν ζαθέων κελαδήματα,
καὶ πόντον κελάδοντα βαρύβρομον·
ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται
μαρμαρεῖς ἐν αὐγαῖς.
ἀλλ' ἀποσεισάμεναι νέφος ὦμβριον
ἀθανάτας ἱδέας ἐπιδόμεθα
tηλεσκόπῳ ὀμματι γαίαν.
ΝΕΦΕΛΑΙ.

ΣΩ. ὁ μέγα σεμναῖ Νεφέλαι, φανερῶς ἥκουσατέ μου καλέσαντος.

τῷ θοῦν φωνῇ ἁμα καὶ βροντῆς μυκηταμένης θεοσέπτου; οṽ μὴ σκόψεις, μηδὲ ποιήσεις ἀπερ οἱ τρυγοδαίμονες οὕτω.

ἀλλ' εὐφήμειν μέγα γάρ τι θεῶν κινεῖται σμῷνος ἀοιδαῖς.

ΧΩΡ. παρθένοι ὀμβροφόροι,

ἐλθομεν λιπαρὰν χόνα Πάλλαδος, εὐανδρον γὰν 300 Κέκροπος ὁψόμεναι πολυήρατον·

οὐ σέβας ἀρρήτων ιερῶν, ῥή μυστοδόκος ὅμος ἐν τελεταῖς ἄγλαις ἀναδείκνυται,

οὔρανοις τε θεοῖς δωρῆματα, ναοὶ θ' ύψειφεῖς καὶ ἀγάλματα,

καὶ πρόσοδοι μακάρων ἱερῶταται,

ἐντεύχοντις τε θεῶν θυσίαι ταλίαι τε,

παντοδαπαῖς ἐν ὀραίς,

ἡρί τε ἐπερχομένῳ Βρομία χάρις,

ἐυκελάδων τε χορῶν ἐρεθίσματα,

καὶ Μοῦσα βαρύβρομος αὐλῶν.

ΣΤΡ. πρὸς τοῦ Δίος ἀντιβολῶ σε, φράσον, τίνες εἴσ', ὁ

Σώκρατες, αὕται

αἴ φθεγξάμεναι τοῦτο τῷ σεμνῷ; μῶν ἤρφναι τινές εἰσον;

ΣΩ. ἡκιστ', ἀλλ' οὔραναι Νεφέλαι, μεγάλαι θεαὶ ἀνδρά-

σιν ἄργος·

αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἠμίν παρέχουσιν,

καὶ τερατεύων καὶ περίλεξιν καὶ κρόουσιν καὶ κατάληψιν.

ΣΤΡ. ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἡ ψυχή μου

πεπότηται,

καὶ λεπτολογεῖν ἤδη ἤπει καὶ περὶ κατυποῦ στενο-

λεσχεῖν,
καὶ γνωμιδώ ἡνύμην νύξασ’ ἐτέρφ λόγῳ ἀντιλογίσαι:

ὡς′, εἴ πως ἐστιν, ίδειν αὐτὰς ἤδη φανερῶς ἐπιθυμῶ.

ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ’ ἤδη γὰρ ὅρῳ κατιούσας

ἡσυχῇ αὐτάς. ΣΤΡ. φέρε, ποῦ; δείξου. ΣΩ. χωροῦσ’ αὐταί πάνυ πολλαί,

διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγιαι.

ΣΤΡ. τὶ τὸ χρήμα; 325 ὡς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤΡ. ἤδη

νυνὶ μόλις οὔτως.

ΣΩ. νῦν γέ τοι ἤδη καθορᾷς αὐτάς, εἰ μὴ λημᾶς κολοκύνταις.

ΣΤΡ. νὴ Δ’ ἐγγὺ, ὦ πολυτίμητοι, πάντα γὰρ ἤδη κατέχουσι.

ΣΩ. ταῦτας μέντοι σὺ θεᾶς οὔσας οὐκ ἤδεις οὐδ’ ἐνόμιζες;

ΣΤΡ. μὰ Δ’, ἀλλ’ ὀμίχλην καὶ δρόσουν αὐτὰς ἡγούμην

καὶ καπνὸν εἶναι.” 330

ΣΩ. οὐ γὰρ μὰ Δ’ οἶσθ’ ὅτι πλείστους αὐταὶ βόσκουσι

σοφιστὰς,

θουριομάντεις, λατροτέχνας, σφραγιδονυχαργοκόμητας,

κυκλίων τε χορῶν ἁσματοκάμπτας, ἀνδρας μετεωρο-

φένακας,

οὐδὲν δρῶντας βόσκουσ’ ἄργους, ὅτι ταῦτας μου-

σοποποουόπω.

ΣΤΡ. ταῦτ’ ἐρ’ ἐποίουν ὑγρὰν Νεφελὰν στρεπταίγλαν

δαῖον ὅρμαν, 335 πλοκάμους θ’ ἑκατογκεφάλα Τυφῶ, πρημανούσας

tε θυέλλας,

εἰτ’ ἀερίας, διερᾶς, γαμψοῦς οἰωνοὺς ἀερονηχεῖς,
όμβρους θ’ υδάτων δροσεράν Νεφελαν: εἰτ’ ἀντ’ αὐτῶν κατέπινουν
κεστράν τεμάχη μεγαλόν ἁγαθάν, κρέα τ’ ὀρνίθεια εἰκηλάν.

Σ. Ω. διὰ μέντοι τάσο’ οὐχὶ δικαίως; Σ. Τ.Ρ. λέξον δὴ μοι, τί παθοῦσαι,
εἰπέρ Νεφελαῖ γ’ εἰσίν ἀληθῶς, θυηταῖς εἰδασι γυναιξῖν;
οὐ γὰρ ἐκεῖνα γ’ εἰσ’ τοιαῦτα. Σ. Ω. φέρε, ποίαι γὰρ τινές εἰσιν;

Σ. Τ.Ρ. οὐκ οἶδα σαφῶς: εἰδασιν δ’ οὖν ἐρύσεσι πεπταμένους,
κοῦχι γυναιξῖν, μὰ Δί’, οὐδ’ ὅτιοῦν αὐταί δὲ βίνας ἔχουσιν.

Σ. Ω. ἀποκριναὶ νῦν ἄττ’ ἀν ἔρωμαι. Σ. Τ.Ρ. λέγε νῦν ταχέως  ὃ τι βούλειι.

Σ. Ω. ἥδη ποτ’ ἀναβλέψας εἰδες νεφέλην Κενταύρῳ
δμοίαν
ἡ παρδάλει ἡ λύκῳ ἡ ταύρῳ; Σ. Τ.Ρ. νὴ Δί’ ἐγω’
εῖτα τί τούτο;

Σ. Ω. χγνοῦται πάνθ’ ὃ τι βούλονται κατ’ ἣν μὲν ἱδώσι κομήτην,
ἀγριόν τινα τῶν λασίων τούτων, οἰόνπερ τὸν Ξενοφάντου,
σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἥκασαν αὐτάς.

Σ. Τ.Ρ. τῖ γὰρ, ἣν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα,
τί δρῶσιν;

Σ. Ω. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης
ἐγένοντο.

Σ. Τ.Ρ. ταῦτ’ ἄρα, ταῦτα Κλεώνυμον αὐταὶ τὸν ῥήψασιν
χθες ἱδοῦσαι,
οτι δειλότατον τούτον ἑώρων, ἠλαφοὶ διὰ τοὺς ἐγένοντο.

ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὅρας, διὰ τούτου ἐγένοντο γυναῖκες. 355

ΣΤΡ. χαίρετε τοῖς, διὸ δεσποιναί· καὶ νῦν, εἵπερ τινὶ κάλλῳ,
oυρανομήκη ῥήξατε κάρμοι φωνήν, διὸ παμβασί-λειαι.

ΧΩΡ. χαίρ', διὸ πρεσβύτα παλαιογενέσ, θηρατὰ λόγων φιλομοῦσων'

σύ τε, λεπτοτάτων λήρων ἰερεῖ, φράζε πρὸς ἡμᾶς

οὐ γὰρ ἀν ἄλλῳ γ' ὑπακούσαμεν τῶν νῦν μετεωροσοφιστῶν

πλὴν Ἡ Προδίκῳ, τῷ μὲν σοφίας καὶ γνώμης οὐ

νεκα, σοὶ δέ, ὅτι βρευθοῦ Τ' ἐν ταῖσιν ὅδοις καὶ τῷφθαλμῷ

παραβάλλεις,

κανυπόδητος κακὰ πόλλ' ἀνέχει καθ' ἡμῖν σεμνοπροσωπεῖς.

ΣΤΡ. δι Τῆς τοῦ φθέγγατος, ὦς ἱερὸν καὶ σεμνὸν καὶ τε-ρατῶδες.

ΣΩ. αὐται γὰρ τού μόναι εἰσὶ θεαὶ· τᾶλλα δὲ πάντ' ἐστὶ φλώροις. 365

ΣΤΡ. ὁ Ζεὺς ὃν ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὗ θεός ἐστιν;

ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὖδ' ἐστὶ Ζεὺς. ΣΤΡ. τί λέγεις σύ;

ἀλλὰ τῖς ὧει; τοὺτι γὰρ ἐμοιγ' ἀπόφημαι πρῶτον ἀπάντων.

ΣΩ. αὐται δὴ τοῦ μεγάλοις δὲ σὲ ἐγὼ σημεῖοι αὐτὸ διδάξω.
φέρε, ποῦ γὰρ πῶσον ἀνευ Νεφέλων οὐντ᾽ ἦδη
tεθέσαι; 370
καίτοι χρῆν αἰθρίας ὑειν αὐτῶν, ταῦτας ὦ' ἀποδη-
μεῖν.
ΣΤΡ. νὴ τὸν 'Απόλλων, τοῦτο γέ τοι τῷ γυνὶ λόγῳ εὗ
προσέφυσας·
ἀλλ᾽ ὡστὶ δ' ἄροντῶν ἔστι φράσου, τοῦθ᾽ ὦ με ποιεῖ
τετρεμαῖνειν.
ΣΩ. αὐταί βροντῶσι κυλινδόμεναι. ΣΤΡ. τῷ τρόπῳ, ὦ
πάντα σὺ τολμῶν; 375
ΣΩ. ὅταν ἐμπλησθῶσ' ὑδατος πολλοῦ κάναγκασθῶσι
φέρεσαι,
κατακρημυδόμεναι πλῆρεις ὀμβρου δ᾽ ἀνάγκην, εἶτα
βαρέται
εἰς ἀλλήλας ἐμπίπτουσαι ῥήγυννται καὶ πατα-
gοῦσιν. .
ΣΤΡ. ὡ δ᾽ ἄναγκαζων ἐστὶ τῖς αὐτάς, οὐχ ὦ Zeus, ᾠστε
φέρεσαι;
ΣΩ. ἡκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤΡ. Δῖνος; τοῦτί
μ᾽ ἐλελῆθει, 380
ὁ Zeus οὐκ ὡν, ἀλλ᾽ ἄντ᾽ αὐτοῦ Δῖνος ννυ βασι-
λεύων.
ἀτὰρ οὐδὲν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς
μ᾽ ἐδίδαξας.
ΣΩ. οὐκ ἡκουσάς μου τὰς Νεφέλας ὑδατος μεστὰς ὦτι
φημί
ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνό-
tητα;
ΣΤΡ. φέρε τοῦτο τῷ χρῆ πιστεύειν; ΣΩ. ἀπὸ σαυτοῦ
'γω σε διδάξω. 385
ἡδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖσ εἰτ᾽ ἐτα-
rάχθης
τὴν γαστέρα, καὶ κλόνος ἔξαλφης αὐτὴν διεκορ-κορύγησεν;

ΣΤΡ. νὴ τὸν Ἀπόλλων, καὶ δεινὰ ποιεῖ γ' εὐθὺς μοι, καὶ
tetáráktaí.

χωσπερ βροντῇ τὸ ζωμίδιον παταγεῖ, καὶ δεινὰ
cékrapaγεν,

ἀτρέμασ πρῶτον παππάξ παππάξ, κάπειτ επάγει

παπαπαππάξ.

ΣΩ. σκέψαι τοῖνυν ἀπὸ γαστριδίου τυννογτουὶ ολα
cékrapaγεν

tὸν ὅ' ἀέρα τὸν δ' ὄντ' ἀπέραντον, πῶς οὐκ εἶκός

μέγα βροντὰν;

ΣΤΡ. ἄλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ,

τοῦτο δίδαξον, καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας πε-

ριφλύει.

tοῦτον γὰρ ὅν' φανερῶς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπι-

όρκους.

ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄξων καὶ βεκ-

κεσέλθενε,

eἰπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων'

ἐνέπρησεν

οὐδὲ Κλεώνυμον οὐδὲ Θέωρον; καίτοι σφόδρα γ'

εἰσ' ἐπιόρκου.

400 ἄλλα τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σοῦνιον ἄκρον

Ἀθηνέων,

καὶ τὰς δρόσ τὰς μεγάλας τί μαθῶν; οὐ γὰρ ὅν'

δρόσ γ' ἐπιορκεῖ.

ΣΤΡ. οὐκ οἶδ' ἀτάρ εὖ σὺ λέγειν φαίνει. τί γὰρ ἐστιν

ὅθ' ὁ κεραυνὸς;

ΣΩ. ὅταν εἰς ταῦτα ἀνεμος ἔηρος μετεωρίσθεις κατα-

κλεισθῇ,
ἐνδοθεν αὐτὰς ὄσπερ κύστιν φυσῆ, κἀπειθ' ὑπ' ἀνάγκης
ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα,
ὑπὸ τοῦ ῥοϊβδου καὶ τῆς ῥύμης αὐτὸς ἐαυτὸν κα-
tακαλὼν.

ΣΤΡ. νὴ Δί', ἐγὼ γούν ἀτεχνῶς ἔπαθον τούτι ποτε
Διασίοισιν
ὡπτων γαστέρα τοῖς συγγενέσιν, κατ' οὐκ ἐσχὼν ἀμελήσας·
ἡ δ' ἄρ' ἐφυσάτ', εἴτ' ἔξαλφης διαλακήσασα πρὸς
αὐτῶ
τῶφθαλμῶ μοι προσετίλησεν καὶ κατέκαυσεν τὸ
πρόσωπον.

ΧΟΡ. ὁ τῆς μεγάλης ἐπιθυμήσας σοφίας ἀνθρωπε παρ'
ἡμῶν,
ὡς εὐδαίμων ἐν 'Αθηναῖοι καὶ τοῖς Ἕλλησι γε-
νήσει,
ed μνήμων εἰ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον
ἔνεστιν
ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθεν ἐστῶς μήτε βα-
dίζων,
μήτε ρίγων ἀχθεὶ λιαν, μήτ' ἀριστῶν ἐπιθυμεῖς,
oύνοι τ' ἀπέχει καὶ γυμναισίων καὶ τῶν ἄλλων
ἀνοήτων,
καὶ βέλτιστον τοῦτο νομίζεις, ὡπερ εἰκὸς δεξίων
ἀνδρα,
nικᾶν πράττων καὶ βουλεύων καὶ τῇ γλάττῃ πο-
λεμίζων.

ΣΤΡ. ἀλλ' ἐνεκέν γε ψυχῆς στερρᾶς δυσκολοκοῖτον τε
μερίμνης,
καὶ φειδωλοῦ καὶ τρυπτίζον γαστρὸς καὶ θυμβρεπι-
dείπνου
ἀμέλεια, θαρρών εἶνεκα τούτων ἐπιχαλκεύειν παρέχουμι ἄν.

ΣΩ. ἄλλο τι δῆτ' οὐ νομεῖς ἥδη θεδεν οὐδένα πλὴν ἀπερ ἡμεῖς,
τὸ Χάος τοῦτο καὶ τὰς Νεφέλας καὶ τὴν γλώτταν, τρία ταύτη;

ΣΤΡ. οὖν ἄν διαλεξθεῖν γ' ἀτεχνῶς τοῖς ἄλλοις, οὖν ἄν ἀπαντῶν' 425
ου' ἄν θύσαιμ', οὖν' ἄν σπεῖσαιμ', οὖν ἐπιθείην λιβανωτόν.

ΧΟΡ. λέγε νυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιός εἶναι.

ΣΤΡ. ὡ δέσποιναι, δέομαι τοῖνυν ύμῶν τοῦτο πάνυ μικρόν,
τῶν Ἑλλήνων εἶναι με λέγειν ἐκατόν σταδίουσιν ἄριστον. 430

ΧΟΡ. ἄλλ' ἔσται σοι τούτο παρ' ἡμῶν' ὡστε τὸ λοιπὸν γ' ἀπὸ τοῦτό
ev τῷ δήμῳ γυνῶμας οὐδεὶς νικήσει πλείονας ἡ σοῦ.

ΣΤΡ. μὴ μοί γε λέγειν γυνῶμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικήσαι καὶ τοὺς χρήστας διολισθεῖν.

ΧΟΡ. τεῦξε τοῖνυν ὃν ἰμείρεις· οὐ γὰρ μεγάλων ἐπιθυμεῖς. 435

ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις προπόλοισι.

ΣΤΡ. δράσω ταῦθ' ὑμῖν πιστεῦσας· ἡ γὰρ ἀνάγκη με πιέζει
diὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον,
ὁς μ' ἐπέτριψεν.
νῦν οὖν τούτῳ χρήσθων ἀτεχνῶς
ο θεόν θεολογεῖ.

touti τό γ' ἐμοῦ σώμ' αὐτοίσιν
παρέχω τύπτειν, πεινην, δυψην,
αὐχμείν, βιγων, ἀσκον δείρειν,
eἴπερ τὰ χρέα διαφέβειν μοι,
τοῖς τ' ἀνθρώποις εἶναι δόξω
θρασύς, εὐγλωττος, τολμηρός, ἵτης,
βδελυρός, ψευδών συγκολλητής,
εὑρησιεπής, περίτριμμα δικῶν,
κύρβις, κρόταλον, κίναδος, τρύμη,
μάσθλης, εὑρων, γλοιός, ἀλαζών,
κέντρων, μιαρός, στρόφις, ἀργαλέος,
ματιολοχός.

tαῦτ' εἰ με καλοῦσ' ἀπαντῶντες,
δρώντων ἀτεχνῶς ο τι χρήζουσιν:
κελ θεολογεῖ,

νὴ τὴν Δήμητρ' ἐκ μου χορδὴν

toῖς φροντισταῖς παραβέντων.

ΧΩΡ. λήμμα μὲν πάρεστι τὰδέ γ'

οὐκ ἀτολμον, ἀλλ' ἐτοιμον. ἂσθι δ' ὡς

tαῦτα μαθῶν παρ' ἐμοῦ κλέος οὐρανόμηκεν
ἐν βροτοῖσιν ἔξεις.

ΣΤΡ. τὶ πείσομαι; ΧΩΡ. τὸν πάντα χρόνον μετ' ἐμοῦ

ζηλωτότατον βλον ἀνθρώπων διάξεις.

ΣΤΡ. ἄρα γε τοῦτ' ἄρ' ἐγὼ ποτ' ὁφομαι; ΧΩΡ. ὡστε γε σοῦ πολλοῦς ἐπὶ ταῖς

θύραις ἀεὶ καθήσθαι,

βουλομένους ἀνακοινώσθαι τε καὶ ἐς λόγον ἐλθεῖν,

πράγματα κάντιγραφᾶς πολλῶν ταλάντων,

ἀξία σῇ φρενί, συμβουλευσομένους μετὰ σοῦ.
ἀλλ' ἐγχείρει τὸν πρεσβύτην ὅ τι περ μέλλεις προ-
didáskēs,
καὶ διακύνει τὸν νῦν αὐτοῦ, καὶ τῆς γυνώμης ἀπο-
πειρά.

ΣΩ. ἀγε ὅ, κάτειπέ μοι σὺ τὸν σαυτὸν τρόπον,

ΤΙ ἀντάν εἰδὼς ὅστις ἐστὶ μηχανάς

Ὡς ἅ τ γ ὅ τ λ τ ̨ ῥ ο σ ῃ σ ̨ κάποις προσφέρω. 480

ΣΤΡ. τῇ δὲ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;

ΣΩ. οὖκ, ἀλλὰ βραχέα σου πυθόσθαι βούλομαι.

ἡ μνημονικὸς εἰ; ΣΣΤΡ. δύο τρόπῳ νὴ τὸν Δία,

ἥν μὲν γὰρ ὀφείληται τί μοι, μνήμων πάνυ

ἐάν δ' ὀφείλω σχέτλιον, ἐπιλήσμων πάνυ. 485

ΣΩ. ἐνεστὶ δήτα σοι λέγειν ἐν τῇ φύσει;

ΣΣΤΡ. λέγειν μὲν οὖν ἐνεστ', ἀποστερεῖν δ' ἔμυ.

ΣΩ. πῶς οὖν δυνήσεις μανθάνεις; ΣΣΤΡ. ἀμὴθει, καλῶς.

ΣΩ. ἀγε ννυ νπως, ὅταν τὶ προβαλῶμαι σοφὸν

περὶ τῶν μετεώρων, εὐθέως υφαρπάσει. 490

ΣΣΤΡ. τῇ δαί; κυνηγὸν τὴν σοφίαν στιησομαι;

ΣΩ. ἀνθρωπὸς ἀμαθής οὐτοσὶ καὶ βάρβαρος,

δέδοικά σ', ὅ πρεσβύτα, μὴ πληγῶν δέει.

φέρ' ἓω, τῇ δρᾶς, ἥν τὶς σε τύπτῃ; ΣΣΤΡ. τύπτομαι,

ἐπειτ' ἐπισχῶν ὅλιγον ἐπιμαρτύρομαι, 495

ἐίτ' αὖθις ἀκαρη διαλιπὼν δικάζωμαι.

ΣΩ. ἵνα ννυ, κατάθους θολμάτων. ΣΣΤΡ. ἱδίκηκα τί;

ΣΩ. οὖκ, ἀλλ' γυμνοὺς εἰσεῖναι νομίζεται.

ΣΣΤΡ. ἀλλ' οὖχι φωράσων ἔγγεις ἐισέρχομαι.

ΣΩ. κατάθους. τῇ ληρείς; ΣΣΣΤΡ. εἰπὲ δὴ ννυ μοι τοδί.

ἡν ἐπιμελής ὅ καὶ προθύμως μανθάνω,

τῷ τῶν μαθητῶν ἐμφερῆς γενήσομαι; 501

ΣΩ. οὕδεν διοίσεις Χαιρεφώντος τὴν φύσιν.

ΣΣΤΡ. οἴμοι κακοδαίμων, ἡμιθνῆς γενησομαι.

ΣΩ. οὐ μή λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοι 505
ἀνύσας τι δευρὶ θᾶττον. ΣΣΠ. ἐς τῷ χειρὶ νυν δόσ μοι μελιτουτταν πρότερον· ὡς δέδοικ' ἐγὼ εἶσω καταβαίνων ὡσπερ εἰς Τροφωνίου.

ΣΩ. χώρειν τί κυπτάζεις ἔχων περὶ τὴν θύραν;
ΧΩΡ. ἀλλ' ἦθι χαίρων τῇς ἀνδρείας εἶνεκα ταύτης.

εὐτυχίᾳ γένοιτο τὰν—θρόπω, ὥστι προϊκὼν ἐς βαθὺ τῆς ἡλικίας,

νεωτέροις τὴν φύσιν ἀυτοῦ πράγμασιν χρωτίζεται καὶ σοφίαν ἐπασκεῖ.

ὁ θεόμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως τάληθῆ, νη τῶν Διόνυσον τὸν ἐκθρέψαντά με.

οὕτω νικήσαμι τ' ἐγὼ καὶ νομίζομην σοφός, ὃς ὑμᾶς ἥγονομος εἶναι θεατὰς δεξιόν καὶ ταύτην σοφότατ' ἔχειν τῶν ἐμῶν κωμῳδίων, πρωτοῦ ἤξιωσ' ἀναγενσί ὑμᾶς, ἢ παρέσχε μοι ἐργον πλειοτὸν· ἐῖτ' ἀνεχάρων ὑπ' ἀνδρῶν φορτίκων ἡπτηθεῖς, οὐκ ἄξιος ὅν· ταῦτ' οὖν ὑμῖν μέμφομαι 525 τοῖς σοφοῖς, δὲν εἶνεκ' ἐγὼ ταῦτ' ἐπραγματεύμην. ἀλλ' οἷδ' ὃς ὑμῶν ποθ' ἐκὼν προδάσω ποῦς δεξιόν. ἔξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἦδο καὶ λέγειν, δ' σώφρων τε χῶ καταπύγων ἄριστ' ἦκουσάτην, καγώ, παρθένος γὰρ ἐτ' ἦν, κοῦκ ἐξῆν πῶ μοι τεκεῖν, ἐξεδηκα, παῖς δ' ἐτέρα τις λαβόνοι' ἀνεῖλετο, 531 ὑμεῖς δ' ἐξεθρέψατε γειναίως καπαδεύσατε· ἐκ τούτου μοι πιστὰ παρ' ὑμῶν γνώμης ἐσθ' ὅρκια. νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία ξητοῦν' ἡλ', ἢν που πιτύχῃ θεαταῖς οὕτω σοφοῖς· 535 γνώσεται γάρ, ἦμπερ ἤδη, τάδελφοι τὸν βόστρυχον. ὃς δὲ σώφρων ἐστὶ φύσει σκέψασθ' ἢτις πρώτα μὲν
οὐδ’ ἐσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ’ εἰλ-κυσεν,
οὐδὲ πρεσβύτης ὁ λέγων τάπη τῇ βακτηρίᾳ
tύπτει τὸν παρόντ’, ἀφανίζων ποιηρὰ σκώμματα,
οὐδ’ εἰσῆξε δάδας ἔχουσ’, οὐδ’ λοῦ λοῦ βοῦ,
ἀλλ’ αὐτῇ καὶ τοῖς ἔπεςιν πιστεύουσ’ ἐλήλυθεν.
κἀγὼ μὲν τοιοῦτος ἄνηρ ὃν ποιητής οὐ κομῶ,
οὐδ’ ὑμᾶς ζητῶ ἐξαπατᾶν διὸς καὶ τρῖς ταύτ’ εἰσάγων,
ἀλλ’ ἀεὶ καυνᾶς ἰδέας εἰσφέρων σοφίζομαι,
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξίας
ὅς μεγίστον ὑπτα Κλέων’ ἔπαισι’ εἰς τὴν γαστέρα,
κοῦκ ἐτόλμησ’ αὖθις ἐπεμπηθῆσ’ αὐτῷ κειμένῳ.
οὕτω δ’, ὡς ἀπαξ παρέδωκεν λαβήν Ἦπερβολος,
τούτοις δεῖλαιον κολετρώο’ ἀεὶ καὶ τὴν μητέρα.
Εὐπολις μὲν τὸν Μαρικάν πρωτιστοῦν παρεῖλκυσεν
ἐκστρέψας τοὺς ἤμετέρους Ἰππέας κακὸς κάκως,
προσθεὶς αὐτῷ γραῦνε μεθύσῃ τοῦ κόρδακος εἶνεχ’, ἦν
Φρύνιχος πάλαι πεποίηξ’, ἦν τὸ κῆτος ἥσθιεν.
αιθ’ Ἔρμυππος αὖθις ἐποίησεν εἰς Ἦπερβολον,
ἀλλοι τ’ ἦδη πάντες ἐρείδουσιν εἰς Ἦπερβολον,
τὰς εἶκος τῶν ἐγχέλεων τὰς ἔμας μμοῦμενοι.
οὕτος οὖν τούτοις γελᾶς, τοῖς ἐμοῖς μὴ χαίρετος
ὅν δ’ ἐμοὶ καὶ τοὺς ἐμοῖς εὐφραίνησθ’ εὐρήμασιν,
ἐς τὰς ὁρᾶς τὰς ἑτέρας εὖ φρονεῖν δοκὶσετε.

Ψυμεδοῦντα μὲν θεῶν
Ζῆνα τῦραννον ἐς χορὸν
πρῶτα μέγαν κικλησκὼν
τὸν τε μεγασθενῆ τριαίνης ταμίλαν,
γῆς τε καὶ ἀλμυρᾶς ἑαλάσσης ἀγριον μοχλευτῆν
καὶ μεγαλώνυμον ἡμέτερον πατέρ’,
Ἀλέχα σεμνότατον, βιοδρέμμονα πάντων
τὸν θ’ ἰππονόμαν, ὅς ὑπερ-
Λάμπρος ἀκτίσιων κατέχει
γῆς πέδου, μέγας ἐν θεοῖς
ἐν θυντοσί τε δαίμον.
ὡς σοφότατοι θεσταῖ, δεύτρα τὸν νοῦν προσέχετε.
ἡδικημέναι γὰρ ὑμῖν μεμφόμεσθ᾽ ἐναρτίον· 576
πλείστα γὰρ θεῶν ἀπαντῶν ὁφελοῦσα τὴν πόλιν,
δαμόνων ἡμῖν μόναις οὐ θύετ’ οὐδὲ σπένδετε,
αὐτίνες τηροῦμεν ὑμᾶς. ἢν γὰρ ἦ τις ἔξοδος
μηδενὶ ἔων νῦ, τότ’ ἢ βροντῶμεν ἡ ψακάζωμεν. 580
εἶτα τὸν θεοίσιν ἔχθροιν βυρσοδέψην Παφλαγόνα
ἡμᾶς ἤρεισθε στρατηγοῦ, τὰς ὁφρὺς συνήγομεν
καποιοῦμεν δεινά: βροντὴ δ’ ἔρραγη δ’ ἀστραπῆς.
ἡ σελήνη δ’ ἐξέλειπτε τὰς ὕδοὺς: ὅ δ’ ἡλιος,
τὴν θρυαλλία εἰς έαυτὸν εὐθέως ἐξυπελκύσας
οὐ φανεῖν ἐφαισκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
ἀλλ’ ὄμως εἴλεσθε τούτον. φασὶ γὰρ δυσβουλίαν
tηδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
ἀπ’ ἄν όμεις ἐξαμάρτητ’, ἐπὶ τὸ βέλτιον τρέπειν.
ὡς δὲ καὶ τούτο ἐννοίσει βαύλιος διδάξομεν. 590
ἡν Κλέωνα τὸν λάρον δώρων ἐλόντες καὶ κλοπῆς,
εἶτα φιμώσητε τούτον τῷ ἔλυσ τὸν αὐχένα,
ἀδικείς εἰς τάρχαιον ὑμῖν, εἰ τι καξημάρτετε,
ἐπὶ τὸ βέλτιον τὸ πράγμα τῇ πόλει συννοίσεται.
ἀμφὶ μοι αὐτῷ, Φοῖβ’ ἀναξ
Δήλε, Κυνθίαν ἔχων
ψικέρατα πέτραν· 595
ἡ τ᾽ Ἐφέσου μάκαιρα πάγχυσον ἔχεις
οἶκον, ἐν ὧ κόραι σε Λυδῶν μεγάλως σέβουσιν.
ἡ τ’ ἐπιχώριος ἤμετέρα θεός,
ἀιγίδοις ἡμίχοσ, πολιοδόχος Ἀθάνα·
Παρνασίαν θ’ ὦ κατέχων
πέτραν σὺν πεύκαις σελαγεῖ.
Βάκχαις Δελφίσιων ἐμπρέπων,
κωμαστῆς Διόνυσος.

ἡνίχ’ ἡμεῖς δεῖρ’ ἀφορμᾶσθαι παρεσκευάσμεθα,
ἡ Σελήνη συντυχοῦσ’ ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν 'Αθηναίοις καὶ τοῖς ξυμμάχοις.
εἴτε θυμαίων ἐφασκέ’ δεινὰ γὰρ πεποιθέναι, 610
ὡφελοῦσ’ ἡμᾶς ἀπαντας, οὐ λόγοις, ἀλλ’ ἐμφανῶς.
πρῶτα μὲν τοῦ μηνὸς εἶς δᾶδ’ οὐκ ἔλαττον ἡ δραχμήν,
ὡστε καὶ λέγεις ἀπαντας ἐξιόντας ἐσπέρας,
μὴ πρίη, παί, δᾶδ’, ἐπειδὴ φῶς Σελήναις καλὸν.
ἀλλὰ τ’ εὖ δρᾶν φησιν, ὑμᾶς ὃ’ οὐκ ἄγειν τὰς
ἡμέρας 615

οὐδὲν ὀρθῶς, ἀλλ’ ἀνω τε καὶ κάτω κυδοῦσθαιν’
ὡστ’ ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἑκάστοτε
ἡνίκ’ ἄν ψευσθῶσι δείπνοι, κατίσσωι οἰκάδε,
τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἠμερῶν.
καθ’ ὅταν θύειν δέῃ, στρεβλοῦτε καὶ δικάζετε’ 620
τολλάκις δ’ ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
ἡνίκ’ ἄν πευθώμεν ἡ τὸν Μέμνον’ ἡ Σαρπηδόνα,
σπένδεθ’ ὑμεῖς καὶ γελατ’ ἄνθ’ ὃν λαχὼν 'Ὑπέρβολος
tήτες ἵερομνημονεῖν, κάπειθ’ ύφ’ ἡμῶν τῶν θεῶν
tοῦν ἄφηρένθ’ μᾶλλον γὰρ οὕτως εἰσέσαι 625
κατὰ σελήνην ὡς ἄγειν χρῆ τοῦ βίου τὰς ἡμέρας.

ΣΟΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΧΟΡΟΣ.

Σ. ἡμ’ τὴν Ἀναπνοῆν, μᾶ τὸ Χάος, μᾶ τὸν Ἀέρα,
οὐκ εἰδον οὕτως ἀνδρ’ ἀγροκον οὐδένα
οὐδ’ ἀπορον οὐδὲ σκαίον οὐδ’ ἐπιλήσμονα·
ὅστες σκαλαθυματί’ ἄττα μικρὰ μανθάνων, 630
ταύτ’ ἐπιλέλησται πρὶν μαθεῖν’ ὅμως γε μὴν
αὐτὸν καλῶ θύραζε δευρ’ πρὸς τὸ φῶς.
ποῦ Στρεψίαδης; ἔξει τὸν ἀσκάντην λαβὼν.

ΣΤΡ. ἀλλ' οὐκ ἔωσί μ' ἔξενεγκεῖν οἱ κόρεις.

ΣΩ. ἀνύσας τι κατάθου, καλ ἑρόσεξε τὸν νοῦν.

ΣΤΡ. ἰδοῦ. 635

ΣΩ. ἄγε δή, τί βούλει πρῶτα νῦν μανθάνειν

ἔν οὐκ ἐξιδάκθης πῶτον' οὐδέν; εἰπὲ μοι,

πότερον περὶ μέτρων ἡ ῥυθμῶν ἡ περὶ ἐπῶν;

ΣΤΡ. περὶ τῶν μέτρων ἐγώ' ἐναγκοσ γὰρ ποτε

ὑπ' ἀλφιτμοῦβοδ Παρεκόπην διχοινικό. 640

ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὁ τι κάλλιστον μέτρον

ἡγεί' πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;

ΣΤΡ. ἐγὼ μὲν οὐδέν πρότερον ἡμιεκτέου.

ΣΩ. οὐδέν λέγειςν, ἰνθρώπε. ΣΤΡ. περίδου νυν ἐμοί,

εἰ μὴ τετράμετρον ἐστιν ἡμιεκτέου. 645

ΣΩ. ἐς κόρακαν, ὡς ἀγροῖκος εἰ καὶ δυσμαθῆς.

tαχῦ γ' ἂν δύναι μανθάνειν περὶ ῥυθμῶν.

ΣΤΡ. τί δέ μ' ἀφελήσουσί οἱ ῥυθμοὶ πρὸς τάλφιτα;

ΣΩ. πρῶτον μὲν εἰναι κορυφόν ἐν συνουσία,

ἐπαίονθ' ὁποῖος ἐστι τῶν ῥυθμῶν 650

κατ' ἐνόπλιον, χῶποῖος αὐ κατὰ δάκτυλον.

ΣΤΡ. κατὰ δάκτυλον; ΣΩ. νῆ τὸν Δι'. ΣΤΡ. ἀλλ' οἶδ'.

ΣΩ. εἰπὲ δή.

ΣΤΡ. τίς ἄλλος ἀντὶ τουτοῦ τοῦ δακτύλου;

πρὸ τοῦ μὲν, ἐπ' ἐμοῦ παιδὸς ὄντος, ὄντοςι.

ΣΩ. ἀγρεῖος εἰ καὶ σκαιός. ΣΤΡ. οὐ γὰρ, ὃξυρέ, 655

τοῦτον ἐπιθυμῶ μανθάνειν οὐδέν. ΣΩ. τί δαί;

ΣΤΡ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγου.

ΣΩ. ἀλλ' ἔτερα δὲι σε πρότερα τοῦτων μανθάνειν,

τῶν τετραπόδων ἄττ' ἐστιν ὀρθῶς ἄρρενα.

ΣΤΡ. ἀλλ' οἶδ' ἐγὼ γε τάρρειν', εἰ μὴ μαίνομαι: 660

κρῖος, τράγος, ταῦτος, κύων, ἀλεκτρυών.

ΣΩ. ὤρᾶς δ' πάσχεις; τήν τε θήλειαν καλεῖς
ἀλεκτρυόνα κατὰ ταύτο καὶ τὸν ἄρρενα.

ΣΤΡ. πῶς δῆ; φέρε. ΣΩ. πῶς; ἀλεκτρυὸν καλεκτρυών.

ΣΤΡ. νὴ τὸν Ποσειδῶν. νῦν δὲ πῶς μὲ χρῆ καλεῖν; 665
ΣΩ. ἀλεκτρύαιναν, τὸν δὲ ἔτερον ἀλέκτορα.

ΣΤΡ. ἀλεκτρύαιναν; εὖ γε νὴ τὸν Ἄερα'

ὁστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
dιαλφιτάσω σου κύκλῳ τὴν κάρδοπον.

ΣΩ. ἱδον μάλ' αὐθις τοῦ ἔτερου. τὴν κάρδοπον 670
ἀρρενα καλεῖς, θήλειαν οὗσαν. ΣΤΡ. τῷ τρόπῳ
ἀρρενα καλῶ γὰρ κάρδοπον; ΣΩ. μάλιστα γε,
ὡσπερ γε καὶ Κλεωνύμον. ΣΤΡ. πῶς δῆ; φράσον.

ΣΩ. ταύτον δύναται σοι κάρδοπος Κλεωνύμῳ.

ΣΤΡ. ἀλλ', ὄγλἀθ', οὐδ' ἂν κάρδοπος Κλεωνύμῳ, 675
ἀλλ' ἐν θυείᾳ στρογγύλῃ γ' ἀνεμάττετο.
ἀτὰρ τὸ λοιπὸν πῶς μὲ χρῆ καλεῖν; ΣΩ. ὄπως;
τὴν κάρδοπην, ὡσπερ καλεῖς τὴν Σωστράτην.

ΣΤΡ. τὴν κάρδοπην θήλειαν; ΣΩ. ὅρθως γὰρ λέγεις.

ΣΤΡ. ἑκεῖνο δ' ἂν ἂν, κάρδοπη, Κλεωνύμη. 680
ΣΩ. εὖ γε περὶ τῶν οὐνομάτων μαθεῖν σε δεῖ,

ἀτ' ἄρρεν' ἐστίν, ἀττα δ' αὐτῶν θήλεα.

ΣΤΡ. ἀλλα' οὐδ' ἐγὼγ' δ' θήλε' ἐστίν. ΣΩ. εἰπὲ δῆ.

ΣΤΡ. Λύσιλλα, Φίλλων, Κλεισταγώρα, Δημητρία.

ΣΩ. ἀρρενα δὲ ποία τῶν οὐνομάτων; ΣΤΡ. μυρία. 685
Φιλόξενος, Μελησίας, 'Αμμυλας.

ΣΩ. ἀλλα', δ' πονηρέ, ταύτα γ' ἔστρ' οὐκ ἄρρενα.

ΣΤΡ. οὐκ ἄρρεν' ψιν' ἐστίν; ΣΩ. οὐδαμῶς γ', ἐπεὶ

πῶς ἂν καλέσειας ἐντυχῶν 'Αμμυλα;

ΣΤΡ. ὄπως ἂν; ὄδι, δεύρῳ δεῦρ', 'Αμμυλα. 690

ΣΩ. ὅρᾶς; γυναῖκα τὴν 'Αμμυλαν καλεῖς.

ΣΤΡ. οὐκοῦν δικαίως ἤτις οὖ στρατεύεται;

ἀτὰρ τὸ ταῦθ' ἄ πάντες ἵσμεν μανθάνοι;

ΣΩ. οὖδέν μᾶ Δί', ἀλλὰ κατακλινεῖς δευρί—ΣΤΡ. τὰ δρῶ;
ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. 695
ΣΤΡ. μὴ δὴθ', ἵκετεύω, 'υπαυδά γ' ἀλλ' εἶπερ γε χρή, χαμαλ μ' ἕασον αὐτὰ ταῦτ' ἐκφροντίσαι.
ΣΩ. οὖκ ἐστὶ παρὰ ταῦτ' ἀλλα. ΣΤΡ. κακοδαίμων ἐγώ, οἶαν δίκην τοῖς κόρεσι δόσω τήμερον. 699
ΧΩΡ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπου τε σεαυτοῦ στράβει πυκνώσας·
ταχὺς ὦ, ὅταν εἰς ἀπορον πέσης,
ἔπ' ἀλλο πῆδα
νόημα φρενός· ὑπνος ὦ ἀπέστω γλυκύθυμος ὁμ-μάτων. 705
ΣΤΡ. ἀντταῖα ἀντταί.
ΧΩΡ. τὶ πάσχεις; τὶ κάμνεις;
ΣΤΡ. ἀπόλλυμαι δεῖλαιος· ἐκ τοῦ σκίμπωδος
dάκνουσι μ' ἐξέρποντες οἱ Κορίνθιοι,
καὶ τὰς πλευρὰς δαρδάπτουσιν
καὶ τὴν ψυχήν ἐκπίνουσιν,
καὶ μ' ἀπολούσιν. 710
ΧΩΡ. μὴ νυν βαρέως ἀλγεῖ λίαν.
ΣΤΡ. καὶ πῶς; ὅτε μου
φροῦδα τὰ χρήματα, φροῦδὴ χροῖα,
φροῦδη ψυχὴ, φροῦδη δ' ἐμβάς·
kai πρὸς τούτοις ἔτι τοῖς κακοῖς
φρουρᾶς ἄδων
ὁλίγον φροῦδος γεγένημαι.
ΣΩ. οὔτος, τὶ πολείς; οὐχὶ φροντίζεις;
νὴ τὸν Ποσειδῶ. ΣΩ. καὶ τὶ δὴτ' ἐφρόντισας;
ΣΤΡ. ύπὸ τῶν κόρεων εἰ μοῦ τὶ περιλειψθήσεται. 725
ΣΩ. ἀπολεῖ κάκιστ'. ΣΤΡ. ἀλλ', ὅγαθ', ἀπόλωλ' ἀρτίως.
ΣΩ. οὐ μαλθακιστε', ἀλλὰ περικαλυπτέα.
ἐξευρετεός γὰρ νοῦς ἀποστερητικὸς
cαπαϊόληµ'. ΣΤΡ. οὐμοι, τὸς ἄν δὴτ' ἐπιβάλοι
Σ. έξ αρνακίδων γυνώμην ἀποστερητρίδα; 730

ΣΩ. φέρε νυν, ἀθρήσω πρώτον, ο γί τι δρᾶ, τουτούν. οὐτός, καθευδεῖς; ΣΤΡ. μὰ τὸν Ἀπόλλων γῆ μὲν οὖν. 735

Σ. ἔχεις τί; ΣΤΡ. μὰ Δί οὐ δητ’ ἐγγῷ. ΣΩ. οὖ-δὲν πάνυ;

οὐκ ἔγκαλυψάμενος ταχέως τί φροντίας;

ΣΤΡ. περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὁ Σώκρατες. 740

Σ. αὐτὸς ὁ τί βούλει πρῶτος ἔξευρὼν λέγε. 745

ΣΤΡ. ἀκήκοας μυριάκις ἀγώ βούλομαι,

περὶ τῶν τόκων, ὅπως ἄν ἀποδῷ μηδενί.

ΣΩ. οἴθι νυν, καλύπτον καὶ σχάσας τήν φροντίδα λεπτήν κατὰ μικρὸν περιφρόνει τὰ πράγματα, οὕτως διαιρῶν καὶ σκοπῶν. ΣΤΡ. οὐμοί τάλας. 750

Σ. ἔχ’ ἀτρέμα καὶ ἀπορίς τι τῶν νοημάτων,

ἀφεῖς ἀπελθε’ κατὰ τὴν γυνώμην πάλιν κίνησον αὕτης αὐτὸ καὶ ἔγνωθισον’

ΣΤΡ. ὁ Σώκρατίδου φιλτατοῦ. ΣΩ. τί, ὁ γέρον;

ΣΤΡ. ἔχω τόκου γυνώμην ἀποστερητικῆς. 755

ΣΩ. ἐπιδειξον αὐτήν. ΣΤΡ. εἰπὲ δὴ νῦν μοι—ΣΩ. τὸ τί;

ΣΤΡ. γυναίκα φαρμακίδ’ εἰ πριάμενος Θεταλῆν,

καθέλουμι νόκτωρ τὴν σελήνην, εἶτα δὴ αὐτὴν καθείρζαμ’ ἐς λοφεῖον στρογγύλον,

ὁσπερ κατοπτρον, κατὰ τηροῖν ἔχων,

ΣΩ. τί δήτα τοῦτ’ ἀν ὡφελήσειέν σ’; ΣΤΡ. δ’ τί;

εἰ μηκέτ’ ἀνατέλλοι σελήνη μηδαμοῦ,

οὐκ ἄν ἀποδοιήν τοὺς τόκους. ΣΩ. ὅτι τί δή; 760

ΣΤΡ. ὅτι ή κατὰ μήνα τάργυριον δανεῖζεται.

ΣΩ. εὖ γ’ ἀλλ’ ἔτερον αὖ σοι προβαλῶ τί δεξίον,

εἰ σοι γράφοιοτ πεντετάλαντος τις δίκη,

ὅπως ἄν αὐτήν ἀφανίσεις εἰπέ μοι.

ΣΤΡ. ὅπως; ὅπως; οὐκ οἶδ’ ἀτὰρ ζητητέον. 765

ΣΩ. μὴ νυν περὶ σαυτὸν εἶλλε τὴν γυνώμην ἄελ,
ἀλλὰ ἀποχάλα τήν φροντίδ’ εἰς τὸν ἀέρα, 
λυπόδετον ὥστερ μηλολόνθην τοῦ ποδός·

ΣΤΡ. εὐρήκ’ ἀφάνιστοι τῆς δίκης σοφωτάτην, 
ὡστ’ αὐτὸν ὄμολογεῖν σ’ ἐμοί. ΣΩ. ποίαν τινὰ;

ΣΤΡ. ἢδη παρὰ τοῖς φαρμακοπώλαις τῆν λίθουν 766 
ταύτην ἐόρακας, τήν καλὴν, τήν διαφανή, 
ἀφ’ ἂν τὸ πῦρ ἀπτουσί; ΣΩ. τήν ὑάλον λέγεις;

ΣΤΡ. ἔγωγε. φέρε, τί δῆτ’ ἂν, εἰ ταύτην λαβών, 
ὃποτε γράφοιτο τὴν δίκην ὁ γραμματεύς, 770 
ἀπωτέρω στὰς ὁδὲ πρὸς τὸν ἢλιον 
τὰ γράμματ’ ἐκτήξαι μη τῆς ἐμῆς δίκης; 

ΣΩ. σοφῶς γε νὴ τᾶς Χάριτας. ΣΤΡ. οἷ’ ὡς ἱδομαί 
ὅτι πεντετάλαντος διαγέγραπται μοι δίκη. draw a line through. 

ΣΩ. ἀγε δὴ ταχέως τούτῳ ἔνναρπασον. ΣΤΡ. τὸ τί; 775 
ΣΩ. ὅπως ἀποστρέψασι ἄν αὐτιδικῶς δίκην, 
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων. 

ΣΤΡ. φαυλότατα καὶ μάστ’. ΣΩ. εἰπὲ δὴ. ΣΤΡ. καὶ δὴ 
λέγω.

εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης, 
πρὶν τὴν ἐμὴν καλείσθ’, ἀπαγξαίμην τρέχων. 780 

ΣΩ. οὐδὲν λέγεις. ΣΤΡ. νὴ τοὺς θεοὺς ἐγώγ’, ἔπει 
οὐδεὶς κατ’ ἐμὸν τεθνεῖτος εἰσάξει δίκην. 

ΣΩ. ὡθεῖσ’ ἀπερρ’, οὐκ ἄν διδαξαίμην σ’ ἔτι. 

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

ΣΩ. ἀλλ’ εὐθὺς ἐπιλήθει σύ γ’ ἀττ’ ἄν καὶ μάθης’ 785 
ἔπει τὸ νῦν ὑς πρῶτον ἐδιδάχθης; λέγε. 

ΣΤΡ. φέρ’ ὅδω, τί μέντοι πρῶτόν ἦν; τί πρῶτον ἦν; 
tίς ἦν ἐν ἢ ματτόμεθα μέντοι τάλφια; 
οἶμοι, τίς ἦν; ΣΩ. οὐκ ἄς κόρακας ἀποφθερεῖ, 
ἐπιλημμότατον καὶ σκαιότατον γερόντιον; 790 

ΣΤΡ. οἶμοι, τί οὖν δῆθ’ ὁ κακοδαίμων πείσομαι; 
ἀπὸ γὰρ ὀλούμαι μὴ μαθὼν γλωττοστροφεῖν.
καὶ Νεφέλαι, χρηστόν τι συμβουλεύσατε.
XOR. ἦμεις μέν, ὁ πρεσβύτα, συμβουλεύομεν, 795
εἰ σοὶ τις νῖός ἐστιν ἐκτεθραμμένος,
πέμπειν ἐκεῖνον ἀντὶ σαντού μανθάνειν.
ΣΤΡ. ἀλλ' ἐστὶ ἐμοῖς νῖός καλὸς τε κἀγαθός·
ἀλλ' οὐκ ἔθελεν γάρ μανθάνειν, τί ἐγὼ πάθω;
XOR. σὺ δ' ἐπιτρέπεις; ΣΤΡ. εὐσώματε γὰρ καὶ σφριγά, 800
καστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοινώρασ.
ἀτὰρ μέτειμι γ' αὐτόν· ἂν δὲ μὴ θέλη, 810
οὐκ ἔσθ' ὅπως οὐκ ἔξελὼ 'κ τῆς οἰκίας.
ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.
XOR. ἃρ' αἰσθάνει πλείστα δι' ἦμᾶς ἀγάθ' αὐτίξ' ἔξων 805
μόνας θεῶν; ὃς
ἐτοιμός οὗ' ἐστὶν ἀπαντα δρᾶν
ὁ' ἀν κελεύσῃ.
σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερῶς ἑπηρ- 815
μένου
γνών ἀπολάψεις, ὃ τι πλείστον δύνασαι,
tαχέως: φιλεῖ γάρ πως τὰ τοιαῦθ' ἔτερα τρέπεσθαι.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΣΟΚΡΑΤΗΣ.

XΟΡΟΣ.

ΣΤΡ. οὐτοὶ μὰ τὴν 'Ομίχλην ἔτ' ἐνταυθοὶ μενεῖς· 815
ἀλλ' ἐσθ' ἐλθὼν τους Μεγακλέους κίονας.
ΦΕΙ. ὁ δαμόνει, τί χρήμα πάσχεις, ὃ πάτερ;
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν 'Ολύμπιον.
ΣΤΡ. ἰδοὺ γ' ἰδοὺ Δί' 'Ολύμπιον' τῆς μωρίας· 821
τὸ Δία νομίζειν, οὖντα τηλικουτούι.
ΦΕΙ. τί δὲ τοῦτ' ἐγέλασος ἐτεόν; ΣΤΡ. ἐνθυμούμενος
ὅτι παιδάριον εἰ καὶ φρονεῖς ἀρχαίκα.
ομως γε μην πρόσελθ', ιιν' ειδης πλείονα, σαη τοι φράσω τι πράγμα' ο μαθών ἀνήρ ἐσει. ὁπως δὲ τούτο μη διδάξεις μηδένα.

ΦΕΙ. ἰδον τι ἐστιν; ΣΤΡ. ἄμοσας νῦν δὴ Δία. 825

ΦΕΙ. ἐγώγ'. ΣΤΡ. ὁρᾶς οὖν ὃς ἀγαθὸν τὸ μανθάνειν; οὖκ ἐστιν, ὡ Φειδιππίδη, Ζεὺς. ΦΕΙ. ἀλλὰ τίς;

ΣΤΡ. Δίνος βασιλεύει, τὸν Δ' ἐξεληλακώς.

ΦΕΙ. αἴβοι, τί ληρεῖς; ΣΤΡ. ἵσθι τοῦθ' οὕτως ἔχουν.

ΦΕΙ. τίς φησι ταῦτα; ΣΤΡ. Σωκράτης ὁ Μήλιος καὶ Χαίρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἱχνή.

ΦΕΙ. σὺ δὲ εἰς τοσοῦτον τῶν μανιῶν ἐλλήλυθας ὡστ' ἀνδράσιν πείθει χολόσων; ΣΤΡ. εὐστόμει, ὁ λά ω καὶ μηδὲν εἰπής φλαῦρον ἀνδρας δεξίους καὶ νοῦν ἐχουτας· ὃν ὑπὸ τῆς φειδωλίας ἀπεκείρατ' οὔδεις πώποτ' οὖν ἡλεύφατο οὖν' εἰς βαλανείου ἦλθε λουσόμενος· σὺ δὲ ἀσπερ τεθυεῖτο καταλόει μου τὸν βίον. ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπέρ ἐμοῦ μάνθαινε.

ΦΕΙ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστῶν τις ἂν; 840

ΣΤΡ. ἄλθες; ὀσαπερ ἐστ' ἐν ἀνθρώποις σοφά· γνώσει δὲ σαυτῶν ὃς ἀμαθης εἰ καὶ παχῦς. ἀλλ' ἐπανάμεινον μ' ὀλίγον ἑνταύθοι χρόνον.

ΦΕΙ. οὐμοι, τί δράσω παραφρονοῦντος τοῦ πατρός; τότερον παρανοίας αὐτῶν εἰσαγαγὼν ἐλω, ἡ τοῖς σοφοπηγοῖς την μανίαν αὐτοῦ φράσω;

ΣΤΡ. φέρ' ἵδω, σὺ τοποῦν τί νομίζεις; εἴπέ μοι.

ΦΕΙ. ἀλεκτρυόνα. ΣΤΡ. καλῶς γε. ταυτην' δὲ τί; 845

ΦΕΙ. ἀλεκτρυόν'. ΣΤΡ. ἀμφω ταυτὸ; καταγέλαστος εἰ. μὴ νυν τὸ λοιπὸν, ἀλλὰ τίμυνε μὲν καλεῖν ἀλεκτράινει, τοποῦν ὑ' ἀλέκτορα.

ΦΕΙ. ἀλεκτράινει; ταυτ' ἔραθε τὰ δεξιὰ εἴσοω παρελθὼν ἁρτὶ παρὰ τοὺς γηγενεῖς; 850
ΣΤΡ. χάτερά γε πόλλ'· ἀλλ' ὁ τι μάθουμ' ἐκάστοτε, ἐπελαυνατούμην ἂν εὐθὺς ὑπὸ πλήθους ἔτων. 855

ΦΕΙ. διὰ ταῦτα δὴ καὶ θοιμάτιων ἀπώλεσας;

ΣΤΡ. ἀλλ' οὐκ ἀπολλάλει', ἀλλὰ καταπεφρόντικα.

ΦΕΙ. τὰς δ' ἐμβάδας πολιτείας, ἄνοιξε σὺ; Ἐπὶ Αἴ工作会议

ΣΤΡ. ὁσπερ Περικλέης εἰς τὸ δέον ἀπώλεσασ. ἀλλ' ἢθι, βάδις', ίμωμεν' εἴτα τῷ πατρὶ 860 πειθόμενοι ἐξάμαρττε· κἀγὼ τοί ποτε σῶστ' ἐξέτειν σου τραυλίζαςατι πιθόμενον· ὅν πρῶτον ἀβαλδὸν ἐλαβον Ἡλιαστικόν, τούτου 'πράμαμν σου Διασίος ἀμαξίδα.

ΦΕΙ. ἡ μῆν σὺ τούτωσ τῷ χρόνῳ ποτ' ἄχθέσει. 865

ΣΤΡ. εὖ γ', ὅτι ἐπείσθης· δεύρο δεῦρ', ὡ Σῶκρατεσ, ἐξελθό· ἀγω γάρ σοι τὸν νῦν τουτοῦ, ἀκοντ' ἀναπέσα. ΣΩ. νηπίων γάρ ἔστ' ἐτι, καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἑνθάδε.

ΦΕΙ. αὐτὸς τρίβων εἰῆς ἄν, εἰ κρεμαίο γε. 870

ΣΤΡ. οὐκ ἐς κόρακας· καταρὰ σὺ τῷ διδασκάλῳ;

ΣΩ. ἵδου κρέμαι', ὡς ἡλίθιον ἐφθέγξατο καὶ τοὺς χείλεσιν διερρηνηκόσιν. πῶς ἂν μάθοι πολ' οὕτως ἀπόφευξιν δίκης ἢ κλήσιν ἢ χαύρωσιν ἀναπειστηρίαν; 875 καίτοι γε ταλάντου τοῦτ' ἐμαθεν ἴπτερβολοσ.

ΣΤΡ. ἀμέλειε, δίδασκε· θυμόσοφὸς ἐστιν φύσει' εὐθὺς γε τοι παιδάριον ὑν τυννουτοῦ ἐπλαττέν ἐνδον οἰκίας ναῦς τ' ἐγιλαφε'ν, ἀμαξίδας τε σκυτάνας εἰργάζετο, κακ' τῶν σιδών βατράχων ἐπολει πῶς δοκείσ. ὅπως δ' ἐκείνῳ τῷ λόγῳ μαθήσεται, τοῦ κρείττου', ὡς ἐστί, καὶ τοῦ ἦττονα, ὡς ταύτικα λέγων ἀνατρέπει τὸν κρείττονα· εἰν δὲ μή, τὸν γοῦν ἀδικουν πάση τέχνη. 880
ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιν.
ἐγὼ δ' ἀπειμ. ΣΤΡ. τούτο νυν μέμνησ', ὅπως
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΧΟΡΟΣ.

* * * * * * * * *

ΔΙΚΑΙΟΣ ΛΟΓΟΣ. ΑΔΙΚΟΣ ΛΟΓΟΣ. ΧΟΡΟΣ.

ΔΙΚ. χώρει δευρί, δεῖξον σαυτὸν
τοῖσι θεαταῖς, καίπερ θρασίς ὄψ.
ΑΔ. ἢθ' ὅποι χρήζεις. πῶλῳ γὰρ μᾶλλον ὅ' ἐν
tοῖς πολλοῖσι λέγων ἀπολῶ.
ΔΙΚ. ἀπολεῖσ σὺ; τίς ὄν; ΑΔ. λόγος. ΔΙΚ. ἦττον γ' ὄν.
ΑΔ. ἀλλὰ σε νικῶ, τὸν ἐμοῦ κρείττω
φάσκοντ' εἶναι. ΔΙΚ. τὶ σοφὸν ποιῶν;
ΑΔ. γνώμας καινᾶς ἐξευρίσκων.
ΔΙΚ. ταῦτα γὰρ ἀνθεῖ διὰ τούτουτ'
tοὺς ἀνοίητος.
ΑΔ. οὐκ, ἀλλὰ σοφοὺς. ΔΙΚ. ἀπολῶ σε κακῶς.
ΑΔ. εἰπέ, τί ποιῶν; ΔΙΚ. τὰ δίκαια λέγων.
ΑΔ. ἀλλ' ἀνατρέψω γ' αὐτ' ἀντιλέγων
οὔδὲ γὰρ εἶναι πάνυ φημὶ δίκην.
ΔΙΚ. οὐκ εἶναι φής; ΑΔ. φέρε γάρ, ποῦ 'στιν;
ΔΙΚ. παρὰ τοῖσι θεοῖς.
ΑΔ. πῶς δήτα δίκης σοῦσθα δ' Ζεὺς
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ
δῆσας; ΔΙΚ. αἴβοι, τοῦτι καὶ δῆ
χωρεῖ τὸ κακὸν' δότε μοι λεκάνην. 
ΑΔ. τυφογέρων εἰ κανάρμοστος.
ΔΙΚ. καταπύγου εἰ καναίσχυντος.
ΑΔ. ρόδα μ' εἴρηκας. ΔΙΚ. καὶ βωμολόχος.
ΑΔ. κρίνεσι στεφανοίς. ΔΙΚ. καὶ πατραλοίας.
ΑΔ. χρυσῷ πάττων μ’ οὗ γυνώσκεις.
ΔΙΚ. οὗ δέτα πρὸ τοῦ γ’, ἄλλα μολύβδῳ.
ΑΔ. νῦν δὲ γε κόσμος τούτ’ ἐστὶν ἐμόι.
ΔΙΚ. θρασύς εἰ πολλοῦ. ΑΔ. σὺ δὲ γ’ ἀρχαῖος.
ΔΙΚ. διὰ σὲ δὲ φοιτᾶν
οὐδεὶς ἐθέλει τῶν μειρακίων.
γυνώθησε τοῖς ποτ’ Αθηναίοις
οἶα διδάσκεις τοὺς ἁναχτοὺς.
ΑΔ. αὐξμεῖς αἰόχρωσ. ΔΙΚ. σὺ δὲ γ’ εὖ πράττεις.
καίτοι πρότερον γ’ ἐπτώξευες,
Τήλεφος εἶναι Μυσὸς φάσκων,
ἐκ πηριδίων
γυώμιας τρόγγον Παιδελετείους.
ΑΔ. ὃμοι σοφίας—ΔΙΚ. ὃμοι μανίας—
ΑΔ. ἡς ἐμμύςθης. ΔΙΚ. τῆς σῆς, πόλεως θ’
ἡτις σε τρέφει
λυμαίνομενοι τοῖς μειρακίοις.
ΑΔ. σοῦ διδάξεις τοῦτον Κρόνος ὄν.
ΔΙΚ. εἰπερ γ’ αὐτῶν σῳθῆναι χρή
καὶ μὴ λαλιάν μόνον ἀσκήσαι.
ΑΔ. δεῦρ’ ἵθι, τοῦτον δ’ ἔα μαλνεσθαί.
ΔΙΚ. κλαῦσει, τὴν χείρ’ ἦν ἐπιβάλλης.
ΧΩΡ. παύσασθε μάχης καὶ λοιδορίας.
ἀλλ’ ἐπίδειξαι
σὺ τοὺς προτέρους ἀττ’ ἐδίδασκες,
σὺ τοῦ καινῆ
παίδευσε, ὅπως ἄν ἀκούσας σφῶν
ἀντιλεγόντοις κρίνας φοιτᾶ.
ΔΙΚ. ἄραν ταῦτ᾽ ἐθέλω. ΑΔ. κάγωγ’ ἐθέλω.
ΧΩΡ. φέρε δὴ πότερος λέξει πρότερος;
ΑΔ. τοῦτοι δῶσω.
κατ' ἐκ τούτων ὃν ἄν λέξῃ ῥηματίσωσιν καὶ τοιοῦτον καὶ διανοίας καταποξέυσω.

τὸ τελευταῖον δ', ἂν ἀναγρύφῃ, "Ἀναγρύφη" 945
tὸ πρόσωπον ἀπαν καὶ τοφθαλμῷ κεντούμενον ὡσπερ ὕπ' ἀνθρωπῶν ὑπὸ τῶν γνωμῶν ἀπολεῖται.

ΧΟΡ. νῦν δείξετο τὸ πιστίων τοῖς περιδεξίουσι 949

λόγοις καὶ φροντίσει καὶ γνωμοτύποις μερίμναις,

ὅποτεροσ αὐτοῖς λέγων ἀμείωνων φανήσεται.

νῦν γὰρ ἄπασ ἐντάδε κύδωνοι ἀνεῖται θοφίας, 955

ἥς πέρι τοῖς ἐμοῖς φίλοις ἐστὶν ἄγων μέγιστος.

ἄλλ' ὃ πολλοίς τοὺς πρεσβυτέρους ἦθεσι χρήστοις

στεφανώσας,

ῥήξαν φωνὴν ἵτινι χαίρεις, καὶ τὴν σαυτὸν φύσιν εἶπέ.

ΔΙΚ. λέξω τοῖς τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,

ὁτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη

ἀνεύμυστο.

πρῶτον μὲν ἔδει παιδὸς φωνῆν γρύξαντος μηδὲν

ἀκούσαι:

ἐίτα βαδίζειν ἐν ταίσιν ὅδοις εὐτάκτως εἰς κιθαρίστων

καὶ κωμήτας γυμνοὺς ἄθροος, καὶ κριμωδὴ κατα-

νίφοι.

965

ἐὶτ' αὐτ' προμαθεῖν ἀσμ' ἐδίδασκεν, τὰ μηρὰ μὴ

ἐξυπέχοντας,

ἡ Παλλάδα περσέπολιν δεινῶν, ἡ Τηλέπορον τι

βόαμα,

ἐντειωμένους τὴν ἄρμονίαν, ἡν οἱ πατέρες παρέ-

δωκαν.
εἰ δὲ τις αὐτῶν βωμολοχεύσαιτ ἢ κάμψειέν τινα καμπήν,
οἷς οἱ νῦν τὰς κατὰ Φρύνιν ταύτας τὰς δυσκολο-
κάμπτους,
ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μοῦσας
ἀφανίζων.
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς
ῥαφανίδος,
οὐδ' ἄννηθον τῶν πρεσβυτέρων ἀρτάζειν οὐδὲ
σέλινον,
οὐδ' ὄψοφαγείν, οὐδὲ κηρύζειν, οὐδ' ἱσχείν τῷ
πόδ' ἐναλλάξ.

ΑΔ. ἀρχαία γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα
cαὶ Κηκειδο καὶ Βουφονίων. ΔΙΚ. ἀλλ' οὖν ταῦτ'
ἐστιν ἐκείνα, 985
ἐξ δὲν ἄνδρας Μαραθωνομάχους ἡμὴ παίδευσις
ἔθρεψεν.
οῦ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίσιν διδάσκεις ἐνετευ-
θῇ λύχθαι:
πρὸς ταῦτ', ὡ μειράκιοι, θαρρῶν ἐμὲ τὸν κρείττο
λόγον αἱροῦ 990
καπιστήσει μισεῖν ἁγορᾶν καὶ βαλανεῖων ἀπέχεσθαι,
cαὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, καὶ σκώπτῃ τὸς σε,
φλέγεσθαι;
καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι
προσιόδουν,
cαὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν, ἄλλο
tε μηδὲν
αἰσχρῶν ποιεῖν, ὅτι τῆς Αἴδος μέλλεις τὰγαλμὲ
ἀναπλάττειν 995
μὴ ἐις ὀρχηστρίδος εἰσάττειν, ἢνα μὴ πρὸς ταῦτα
κεχηρώς,
μήλω βληθεῖσιν ὑπὸ πορνιδίου, τῆς εὐκλείας ἀπὸ 
θαυμᾶσθησ'.
μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν 
καλέσαντα 
μνησικακῆσαι τῷ ἡλικίαν, ἕξ ἂς ἐνεοτοτροφῆθης.

ΑΔ. εἶ ταῦτ', ὦ μειράκιον, πείσει τούτῳ, νὴ τὸν Διό- 
νυσον 1000 
τοῖς Ἰπποκράτους νίεσιν εἴξεις, καὶ σε καλοῦσι 
βλιτομάμμαν.

ΔΙΚ. ἄλλ' οὖν λιπαρός γε καὶ εὐανθής ἐν γυμνασίοις 
διατρίψεις, 
οὐ στωμύλλων κατὰ τὴν ἀγορᾶν τριβολεκτράπελ', 
οὔτε όρι νῦν, 
οὐδ' ἐλκύμενος περὶ πραγματίου γλυσχραυντιογεξε- 
πιτρίπτουν· 
ἄλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις 
ἀποθρέξει 1005 
στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος 
ἡλικίουτον, 
μίλακος ὄξων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλο- 
βολούσης, 
ὁρος ἐν ὀρᾷ χαίρων, ὡπόταν πλάτανος πτελέας 
ψιθυρίζῃ.

ἣν ταῦτα ποιῆσ ἀγὼ φράξω, 
καὶ πρὸς τούτους προσέχῃς τὸν νῦν, 
ἔξεις ἀεὶ στῆθος λιπαρόν, 
χροιῶν λευκῆν, ὥμους μεγάλους 
γλῶτταν βαιάν. 

ἡν δ' ἀπερ ὦν ἐπιτηθεῦσ', 1010 
πρῶτα μὲν ἔξεις χροιῶν ἅχραν, 
ὥμους μικρούς, στῆθος λεπτὸν, 
γλῶτταν μεγάλην, ψήφισμα μακρὸν,
καὶ σ’ ἀναπέσει
tὸ μὲν αἰσχρὸν ἄπαυν καλὸν ἥγεϊσθαι, 1020
tὸ καλὸν δ’ αἰσχρὸν·
καὶ πρὸς τούτοις τῆς Ἀντιμάχου
cαταπυγοσύνης ἀναπλῆσει.
ΧΩΡ. ὥς καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν, 1024
δὲ ἤδον σου τοῖσι λόγοις σῶφρον ἐπεστὶν ἄνθος.
eὐδαίμονες δ’ ἦσαν ἄρ’ οἱ ζωντες τὸτ’ ἐπὶ τῶν
προτέρων.
πρὸς οὖν τάδ’, ὥς κομψοπρεπὴ μοῦσαν ἔχων, 1030
dεὶ σε λέγεων τι καίνον, ὡς εὐδοκίμηκεν ἀνύρπ.
δεινῶν δὲ σοι βουλευμάτων ἔουκε δεῖν πρὸς
αὐτόν,
ἐπερ τῶν ἄνδρ’ ὑπερβαλεῖ καὶ μὴ γέλωτ’ ὀφλή-
σεις. 1035
ΑΔ. καὶ μὴν πάλαι γ’ ἐπυγόμην τὰ σπλάγχνα, καπε-
θύμουν
ἀπαντά ταῦτ’ ἐναντίαις γνώμαισι συνταράξαι·
ἐγὼ γὰρ ἦττων μὲν λόγος δὲ αὐτὸ τοῦτ’ ἐκλήθην
ἐν τοῖσι φροντισταῖσι, ὅτι πρώτιστος ἐπεισόδα
τοῖσιν νόμοις καὶ ταῖσ ὅκαις τάναντ’ ἀνυφίεσι. 1040
καὶ τοῦτο πλεῖν ἢ μυρίων ἥστ’ ἤξιον στατήρων,
αἱροῦμενον τοὺς ἦπτονας λόγους ἐπείη τινάκιν.
σκέψαι δὲ τὴν παίδευσιν ἢ πέποιθεν ὡς ἐλέγξει·
ὅστις σε θερμῷ φησί λούσατι πρῶτον οὐκ ἔκλεσιν.
καίτοι τίνα γνώμην ἔχων ἅγεις τὰ θερμὰ λου-
τρά; 1045
ΔΙΚ. ὅτι κάκιστον ἐστὶ καὶ δειλὸν ποιεῖ τῶν ἄνδρα.
ΑΔ. ἐπίσχεσ’ εὐθὺς γὰρ σ’ ἔχω μέσου λαβῶν ἄφυκτον.
καὶ μοι φράσον, τῶν τοῦ Δίος παίδων τίν’ ἄνδρ’
ἀριστον
ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνους πονήσαι;
ΔΙΚ. ἐγὼ μὲν οὖν ὁδέν Ἡρακλέους βελτίων ἄνδρα κρίνω.

ΑΔ. ποῦ ψυχρὰ δῆτα πῶτον εἶδες Ἡράκλεια λουτρά; 1051 καὶ τοι τὸς ἄνδρειότερος ἦν; ΔΙΚ. ταῦτ′ ἐστὶ, ταῦτ′ ἐκεῖνα,

ὁ τῶν νεανίσκων χεὶ δὴ ἡμέρας λαλοῦντος

πλῆρες τὸ βαλανείον ποιεῖ, κενὰς δὲ τὰς παλαίστρας.

ΑΔ. εἰτ' ἐν ἄγορᾷ τῇ διατριβῇ ψέγεις· ἐγὼ δ' ἐπανώ.

εἰ γὰρ πονηρὸν ἦν, "Ὅμηρος οὐδέποτ' ἂν ἐπολεί 1056

τὸν Νέστορ' ἀγορητὶν ἂν οὔδὲ τοὺς σοφοὺς ἀπαντᾷ.

ἀνεμὶ δὴν ἐντεῦθεν εἰς τὴν γλώτταν, ἢν ὃδι μὲν

οὐ φησὶ χρήσαι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φήμι.

καὶ σωφρονεῖν αὐτ' φησί χρῆναι· δῦν κακῶ με-

γίστω.

1060 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πῶτον εἶδες ἡδὴ

ἀγαθὸν τι γενόμενον, φράσομεν, καὶ μ' ἐξελεγξον εἰπὼν.

ΔΙΚ. πολλοῖς. ὁ γοῦν Πηλεύς ἔλαβε διὰ τοῦτο τὴν μα-

χαίραν.

ΑΔ. μάχαιραν; ἀστείον τὸ κέρδος ἔλαβεν δ' Κακοδαίμων.

"Ὑπέρβολος δ' ὦκ τῶν λύχνων πλεῖν ἦ τάλαντα

πολλὰ 1065

eἰληφε διὰ πονηρίαν, ἀλλ' οὐ μᾶ Δί' οὐ μάχαιραν.

ΔΙΚ. καὶ τὴν Θέτιν γ' ἔγγημε διὰ τὸ σωφρονεῖν ὁ Πηλεύς.

ΑΔ. κατ' ἀπολιποῦσα γ' αὐτῶν ψχετ' ὅσθι δ' ὧν Κρό-

νιππος.

1070 σκέψαι γάρ, ὡς κρικῶν, ἐν τῷ σωφρονεῖν ἀπαντᾷ

ἀνεστὶν, ἢδονῶν θ' ὄσων μέλλεις ἀποστερεῖσθαι.

καλτοὶ τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;

εἰεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἄν-

άγκος.

1075 ἡμαρτεῖ, ἡράσθης, ἐμοὶ ἐρευνᾶς τι, κατ' ἐλήφθης;

ἀπόλωλας' ἄδυνατος γὰρ εἶ λέγειν. ἐμοὶ δ' ὁμιλῶν,

χρῆ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.
μοιχὸς γὰρ ἦν τὸ χρὸνος ἁλοῦσ, τάδ' ἀντερεῖσ πρὸς αὐτὸν, ὡς οὐδὲν ἴδικηκας· εἰτ' εἰς τὸν Δι' ἔπανενεγκεῖν, 1080 κάκεινος ὡς ἐττοὺς ἐρωτός ἐστι καὶ γυναικῶν· καὶ τοις σὺ θυητὸς ὅν θεοὶ πῶς μεῖζον ἂν δύναιο; τί δὴτ' ἔρεις?

ΔΙΚ. ἡττήμεθα,

πρὸς τῶν θεῶν δέξασθε μοι θοιμάτιον, ὡς ἐξαντομολώ πρὸς ὑμᾶς.

ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ.

ΣΩ. τί δήτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1105 βοῦλει τὸν νῦν, ἦ διδάσκω σοι λέγειν;

ΣΤΡ. διδάσκει καὶ κόλαζε, καὶ μέμνησθ' ὅπως εὖ μοι στομώσεις αὐτὸν, ἐπὶ μὲν θάτερα οἶναν δικιδίους, τὴν δ' ἔτεραν αὐτὸν γνάθον στόμωσον οἶναν ἐς τὰ μεῖζω πρᾶγματα. 1110

ΣΩ. ἀμέλει, κομμεῖ τοῦτον σοφιστῆν δεξιόν.

ΦΕΙ. ὥρθον μὲν οὖν οἶμαι γε καὶ κακοδαίμονα.

ΧΟΡ. χωρείτε νῦν. οἶμαι δὲ σοι ταῦτα μεταμελήσειν.—

κτοὺς κριτᾶς ἄ κερδανοῦσιν, ἣν τὰ τόροι τὸν χορὸν ὁφελῶς' ἐκ τῶν δικαίων, βουλόμεσθ' ἤμεις φράσαι. 1116

πρώτα μὲν γὰρ, ἢν νεὰν βούλησθ' ἐν ὀρα τοὺς ἀγρούς,

ὑσομεν πρῶτοισιν ὑμῖν, τοῦτος δ' ἄλλοις ὑστερον. εἰτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν, ὡστε μὴ' αὐχμὸν πιέζων μήτ' ἄγαν ἐπομβρίαν. ἤν δ' ἀτιμάσθ' τις ἡμᾶς θυητὸς ὃν οὕσας θεάς, 1121 προσεχέτω τῶν νοῦν, πρὸς ἡμῶν οία πείσεται κακά, λαμβάνον οὔτ' οῖνον οὔτ' ἀλλ' οὐδὲν ἐκ τοῦ χωρίου.
ΝΕΦΕΛΑΙ.  43

ηνίκ' ἀν γὰρ αἳ τ' ἐλάαι βλαστάνωσ' αἳ τ' ἁμπελοὶ, ἀποκεκόψονται τοιαύταις σφενδόναις παύσομεν. 1125 ἢν ὃς πλυθεύοντ' ὤδωμεν, ὤσομεν καὶ τοῦ τέγου τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίφομεν.

καὶ γαμή ποτ' αὐτὸς ἢ τῶν ἐγγενῶν ἢ τῶν φίλων, ὤσομεν τὴν νύκτα πᾶσαν ὥστ' ἴσως βουλήσεται καὶ ἐν Ἀλγύπτῳ τυχεῖν ὑμν μᾶλλον ἢ κρίναι κακῶς. 1130

ΣΤΡ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, εἰδ' ἢν ἐγὼ μάλιστα πασῶν ἡμερῶν δέδοικα καὶ πέφρικα καὶ βδελύττομαι, εὐθὺς μετὰ ταύτην ἐσθ' ἐνή τε καὶ νέα.

πᾶς γάρ τις ὅμως οἰς ὀφείλων τυγχάνω 1135

θεῖς μοι πρυτανεῖ ἀπολεῖν μὲ φησὶ κάξωλεῖν κάμῳ μέτρι ἀττα καὶ ὅκαι αἰτουμένου,

"ὡ δαμόμενε, τὸ μὲν τι νυνὶ μὴ λάβης,

τὸ δ' ἀναβαζολὸν μοι, τὸ δ' ἄφες", ὥστε ποτὲ

οὔτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσι με 1140

ὡς ἄδικός εἰμι, καὶ δικάσασθαί φασί μοι.

νῦν οὖν δικαζόσθων οὖν γάρ μοι μέλει, εἰπερ μεμάθηκεν εὗ λέγειν Φειδιππίδης.

τάχα δ' εἴσομαι κόψα τὸ φροντιστήριον, παῖ, ἢμι, παί παί. ΣΩ. Στρεψαμὴν ἀσπάζομαι.

ΣΤΡ. κάγωγε σ.' ἀλλὰ τούτοι πρῶτον λαβέ' 1146

χρὴ γὰρ ἐπιθαυμάζειν τι τῶν διδάσκαλον.

καὶ μοι τὸν νῦν, εἰ μεμάθηκε τὸν λόγον ἐκεῖνον, εἴφ', ὃν ἄρτιως εἰσήγαγεν.

ΣΩ. μεμάθηκεν. ΣΤΡ. εὗ γ', ὥ παμβασίλει Ἀπαίδηλη.

ΣΩ. ὥστ' ἀποφύγοις ἀν ἦμων' ἀν βούλη δίκην. 1151

ΣΤΡ. κεῖ μάρτυρες παρῆσαν, ὅτ' ἐδανειζόμην;

ΣΩ. πολλῷ γε μᾶλλον, κἂν παρώσι χίλιοι.

ΣΤΡ. βοάσομαι τάρα τῶν ὑπέρτωνων
Βοῶν. ἱῶ, κλάετ' ἱβολοστάται, 1155
αὐτοὶ τε καὶ τάρχαῖα καὶ τόκοι τόκων·
oῦδέν γὰρ ἂν μὲ φλαῦρον ἐργάσαισθ' ἐτι·
oῖος ἐμοὶ τρέφεται
tοῦτ' ἐνὶ δόμασι πάσιν,
ἀμφὴκει γιλώττῃ λάμπων,
πρόβολος ἐμὸς, σωτήρ δόμοις, ἡχθροῖς βλάβην,
λυσανίας πατρῷων μεγάλων κακῶν·
ἀν κάλεσον τρέχον ἐνδοθεν ὡς ἐμὲ.
ΣΩ. ὁ τέκνον, ὁ παῖ,
ἐξελθ' οἴκων, αἴε σοῦ πατρός.
ὁ' ἐκείνος ἀνήρ.
ΣΤΡ. ὁ φίλος, ὁ φίλος.
ΣΩ. ἀπιθὶ λαβὼν τὸν νίὸν.
ΣΤΡ. ἱὸ ἱὸ τέκνον.
ἰὸν ἱὸν.
ὡς ἱδομαί σου πρῶτα τὴν χροὶὰν ἱὸν.
ὑν μὲν γ' ἱδεῖν ἐι πρῶτον ἐξαρπητικὸς
καυτιλογικὸς, καὶ τοῦτο τοῦπιχάριον
ἀτεχνῶς ἐπανθεῖ, τὸ τῆ λέγεις σὺ· καὶ δοκεῖν
ἀδικοῖντ' ἀδικείσθαι καὶ κακουργοῦντ', ὅδ' ὅτι.
ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. 1176
ὑν ὁν ὁπως σώσεις μ', ἐπεὶ κἀπώλεσασ.
ΦΕΙ. φοβεῖ ὃς ὃν τί; ΣΤΡ. τὴν ἐννῦν τε καὶ νέαν.
ΦΕΙ. ἑνὴ γάρ ἐστι καὶ νέα τις; ΣΤΡ. ἡμέρα,
eἰς ἴν γε θήσειν τὰ πρύτανεία φασί μοι. 1180
ΦΕΙ. ἀπολοῦσο' ἄρ' αὖθ' οἱ θέντες· οὐ γὰρ ἐσθ' ὁπως
μ' ἡμέρα γένοιτ' ἂν ἡμέραι δύο.
ΣΤΡ. οὖκ ἂν γένοιτο; ΦΕΙ. πῶς γάρ; ἐι μὴ πέρ γ' ἁμα
αὐτ' γένοιτο γραώς τε καὶ νέα γυνή.
ΣΤΡ. καὶ μήν νενόμισται γ'. ΦΕΙ. οὐ γάρ, οἴμαι, τὸν
νόμον 1185
ἰσασὶν ὁρθῶς ὁ τι νοεῖ. ΣΤΡ. νοεῖ δὲ τί; ΦΕΙ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τῆν φύσιν. ΣΤΡ. τοιΤί μὲν οὐδέν πω πρὸς ἐγνη τε καὶ νέαν. ΦΕΙ. ἐκείνος οὖν τὴν κλῆσιν εἰς δὖ ἡμέρας ἐδήκεν, εἰς γε τὴν ἐγνη τε καὶ νέαν, ἵν' αἱ θέσεις γίγνοιτο τῇ νομηνίᾳ. ΣΤΡ. ἵνα δὴ τῷ ἐγνη προσέθηκεν; ΦΕΙ. ἵν', ὁ μὲλε, παρόντες οἱ φεύγοντες ἡμέρα μιᾷ, πρότερον ἀπαλλάττουσ' ἐκόντες, εἰ δὲ μῆ, ἐξέθεν ὑπανιφώτῳ τῇ νομηνίᾳ. ΣΤΡ. τῶς οὐ δέχονται δήτα τῇ νομηνίᾳ ἀρχαὶ τὰ προτανεῖ', ἀλλ' ἐγνη τε καὶ νέα; ΦΕΙ. ὁπερ οἱ προσείναι γὰρ δοκοῦσι μοι παθεῖν· ὅπως τάχιστα τὰ προτανεῖ' ύφελοιατο, διὰ τοῦτο προτένθευσαν ἡμέρα μιᾷ. ΣΤΡ. εὖ γ', ὁ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι, ἡμέτερα κέρδη τῶν σοφῶν οὖντες, λίθοι, ἀριθμοῖς, πρόβατ' ἄλλως, ἀμφορῆς νεφημένοι; ὡστ' εἰς ἐμαυτὸν καὶ τὸν νῦν τοιτον ἐπ' ἐνυχθαίσιν ἀστέον μούγκωμοιν. "μάκαρ ὁ Στρεψίαδε, αὐτὸς τ' ἐφυς ὡς σοφὸς, χοῖον τὸν νῦν τρέφεις," φήσουσι δὴ μ' ὁι φίλoi χοὶ δημῶται, ξηλοῦντες ἤν' ἄν οὖ νικᾶς λέγων τὰς δίκας. ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιάσαι.

ΠΑΣΙΑΣ.

εἰτ' ἀνδρὰ τῶν αὐτῶν τι χρῆ προϊέναι; οὐδεποτὲ γ', ἀλλὰ κρείττον εὐθὺς ἤν τότε ἀπερυθριάσαι μᾶλλον ἡ σχείν πράγματα,
οτε τῶν ἐμαυτοῦ γενεκα νυνὶ χρημάτων ἔλκω σε κλητεύσοντα, καὶ γενήσομαι ἐχθρός ἐτι πρὸς τούτουσιν ἀνδρὶ δημότη. ἀτὰρ οὐδεποτὲ γε τὴν πατρίδα κατασχυνὼ 1220 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤΡ. τίς οὕτως; ΠΑ. ἐς τὴν ἔνθη τὲ καὶ νέαν. ΣΤΡ. μαρτύρομαι, ὃτι ἐς δὺ' εἶπεν ἡμέρας. τοῦ χρήματος; ΠΑ. τῶν δώδεκα μνῷ, ὅς ἔλαβες ὄνομένουσ τὸν ψαρὸν ἱππον. ΣΤΡ. ἱππον; οὐκ ἀκοῦετε, 1225 δου πάντεσ ὑμεῖς ἵστε μισοῦνθ' ἵππικήν; ΠΑ. καὶ νῆ Δ' ἀποδώσεων γ' ἐπώμυνος τοὺς θεοὺς. ΣΤΡ. μὰ τὸν Δ', οὐ γὰρ πο τὸτ' ἐξηπόστατο Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον. ΠΑ. νῦν δὲ διὰ τοῦτ' ἐξαρνός εἶναι διανοεῖ; 1230 ΣΤΡ. τὶ γὰρ ἄλλ' ἂν ἀπολαύσαμε τοῦ μαθήματος; ΠΑ. καὶ ταῦτ' ἐθελήσεισ ἀπομόσαι μοι τοὺς θεοὺς; ΣΤΡ. πολοὺς θεοὺς; ΠΑ. τὸν Δία, τὸν Ἕρμην, τὸν Ποσειδῶ. ΣΤΡ. νῆ Δία, κἂν προσκαταθείη γ', ὥστ' ὀμόσαι, τριώβολον. ΠΑ. ἀπόλοιο τοίνυν ἕνεκ' ἀναιδείας ἐτι. 1236 ΣΤΡ. ἀλονὶ διασμηχθησώ, ὑναιτ' ἂν οὕτως. ΠΑ. οὐμ' ὡς καταγελᾶς. ΣΤΡ. ἐξ χόας χωρῆσεται. ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς ἐμοῦ καταπροίζει. ΣΤΡ. θαυμασίως ἱσθην θεοῖς, καὶ Ζέως γέλοιοι ὄνομένους τοῖς εἰδόσων. 1241 ΠΑ. ἣ μὴν σὺ τοῦτων τῷ χρῶν όδόσεις ὄκην. ἄλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή, ἀπόπεμψον ἀποκρινάμενος. ΣΤΡ. ἔχε υνὸν ἤσυχος. ἐγὼ γὰρ αὐτίκ' ἀποκρινόμαί σοι σαφῶς. 1245 ΠΑ. τὶ σοι δοκεῖ ὁδράσειν; ἀποδώσεις σοι δοκεῖ; ΣΤΡ. ποῦ 'σθ' οὕτως ἀπαίτων με τάργυριον; λέγε, τοῦτο τὶ ἔστι; ΠΑ. τοῦθ' ο τὶ ἔστι; κάρδοπος.
ΣΤΡ. ἔπειτ' ἀπαίτεις τάργύριον τοιούτος ὤν; οὐκ ἂν ἀποδοῖν οὐδ' ἂν ὀβολὸν οὔδειν, ὅστις καλέσεις κάρδοπον τὴν καρδότην.
ΠΑ. οὐκ ἂρ' ἀποδώσεις; ΣΤΡ. οὖν, ὃσον γε μ' εἶδεναι. οὐκούν ἀνύσας τι θάττουν ἀπολυταργεῖς ἀπὸ τῆς θύρας; ΠΑ. ἀπειμ, καὶ τοῦτ' ἵσθ', ὅτι θήσω πρυτανεῖ, ἢ μηκέτι ζώην ἐγώ. 1255
ΣΤΡ. προσαποβαλεῖς ἃρ' αὐτὰ πρὸς ταῖς δώδεκα. καίτοι σε τοῦτο γ' οὐχὶ βούλομαι παθεῖν, ὅτι 'κάλεσας εὐνθικὸς τὴν κάρδοπον.

ΑΜΥΝΙΑΣ.

ιῶ μοι μοι.

ΣΤΡ. ἐά' τίς οὔτοςι ποτ' ἔσθ' ὁ θρηνῶν; οὐ τί που 1260 τῶν Καρκίνων τις δαιμόνων εἰφθέγξατο;
ΑΜ. τί δ' ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι; ἀνήρ κακοδαίμων. ΣΤΡ. κατὰ σεαυτόν ψων τρέπου. 1270
ΑΜ. ὃ σκληρὲ δαίμον, ὃ τύχαι θραυσάντυγες ἵππων ἐμῶν' ὃ Παλλάς, ὡς μ' ἀπόλεσας. 1265
ΣΤΡ. τί δαί σε Τληπόλεμος ποτ' εὑργασται κακῶν;
ΑΜ. μὴ σκόπτε μ', ὃ τάν, ἀλλά μοι τὰ χρῆματα τῶν ψιθυρίζονται κέλευσον ἀλαβεῖν, ἀλλως τε μέντοι καὶ κακῶς πεπραγότι.
ΣΤΡ. τὰ ποία ταῦτα χρῆμαθ' ΑΜ. ἄδανείσατο. 1270
ΣΤΡ. κακῶς ἃρ' οὕτως εἰχες, ὡς γ' ἐμοὶ δοκεῖς.
ΑΜ. ἵππων ἐλαύνων ἑξέπεσον νη τοὺς θεοὺς. 
ΣΤΡ. τί δήτα ληρεῖς ὅπερ ἀπ' ὄνοι καταπεσόνων σήμερον ἐν τῶν πλοὺσι 
ΑΜ. ληρῶ, τὰ χρῆματ' ἀπολαβεῖν εἰ βούλομαι; 
ΣΤΡ. οὐκ ἔσθ' ὅπως σύ τ' αὐτὸς ὑμιλᾶνεις. ΑΜ. τί δαί; 
ΣΤΡ. τὸν ἑγκέφαλον ὅπερ σεισισθαὶ μοι δοκεῖς. 1276
ΑΜ. σὺ δὲ νη τὸν Ἐρμῆν προσκεκλήσθαϊ μοι δοκεῖς,
ει μαποδώσεις τάργύριον. ΣΤΡ. κατειπέ γνν, πότερα νουµίζεις καινν δει τόν Δία

1280
έσειν ὑδωρ ἐκάστοτ', ἥ τόν ἥλιον
ἔλκειν κάτωθεν ταύτδ τοῦθ' ὑδωρ πάλιν;

AM. οὐκ οἶδ' ἐγώγυ' ὑπότερον, οὐδὲ μοι μέλει.

ΣΤΡ. πῶς οὖν ἀπολαβέειν τάργύριον δίκαιος εἰ,
εἰ μηδὲν οὐθά τῶν μετεώρων πραγμάτων;

AM. ἀλλ' εἰ σπανίζεις, τάργυρίον μοι τόν τόκον
1285 ἀπόδοτε. ΣΤΡ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;

AM. τί δ' ἄλλο γ' ἣ κατὰ μήνα καὶ καθ' ἡμέραν
πλεόν πλεόν τάργυρίον ἀεὶ γλυνεται,
ὑπορρέωντος τοῦ χρόνου; ΣΤΡ. καλῶς λέγεις.

1290 τί δῆτα; τὴν θάλατταν ἔσθ' ὁτι πλείονα

υνν' νοµίζεις ἣ πρὸ τοῦ; AM. μᾶ Δι', ἀλλ' ἦσην.
οὗ γὰρ δίκαιον πλείον εἶναι. ΣΤΡ. κάτα πῶς

αὐτὴ μὲν, ὡ κακόδαιμον, οὖδὲν γλυνεται
ἐπιρρεόντων τῶν ποταμῶν πλείον, οὖ δὲ
ζητεῖς ποιήσαι τάργυριον πλείον τὸ σῶν;
1295 οὐκ ἀποδιώξεις σαυτόν ἀπὸ τῆς οἰκίας;
φέρε μοι τὸ κέντρον. AM. ταῦτ' ἔγω μαρτύρομαι.

ΣΤΡ. ὑπαγε, τί μέλλεις; οὐκ ἐλᾶσ, ὡ σαμφόρα;

AM. ταῦτ' οὖχ ὃβρις δῆτ' ἐστὶν; ΣΤΡ. ἅζεις;
ἐπιαλῶ
κεντῶν ὑπὸ τῶν πρωκτῶν σε τὸν σειραφόρον.
1300
φεύγεις; ἐμελλῶν ο' ἄρα κινῆσαι ἐγὼ
αὐτοὺς προχοῖς τοῖς σοῦσι καὶ ἔννοωρίσωι.

ΧΩΡ. οἶον τὸ πραγμάτων ἔραλν φλαύρων' ὁ γὰρ
γέρων ὅδ' ἐρασθεῖς

1305
ἀποστερήσαι βούλεται
τὰ χρήμαθ' ἀδανείσατο.

κοῦκ ἔσθ' ὑπως οὗ τίμερον τι λήψεται
πράγμ', οἱ τοῦτον ποιήσει τὸν σοφιστὴν,
1309
ἀνθ' ὅν πανουργεῖν ἠρξατ', ἔξαιφνης κακὸν λαβεῖν τι.
οἵμαι γὰρ αὐτὸν αὐτίχ’ εὐρήσειν ὅπερ πάλαι ποτ’ ἐπίτει,
εἶναι τὸν νῦν δεινῷ οἵ γνώμας ἐναντίας λέγειν
tοῖσιν δικαίοις, ὡστε νικᾶν οὔσπερ ἀν ἐφυγένηται, καὶ λέγῃ παμπόνηρα.
ἳςως δ’, ἴσως βουλήσεται κάφωνον αὐτὸν εἶναι.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΧΟΡΟΣ.

ΣΤΡ. ᾿αϊν ᾿αϊν.

ὁ γεῖτονες καὶ ἐφυγενεῖς καὶ ὑμῶταί,
ἀμυνάθετε μοι τυπτομένῳ πάσῃ τέχνῃ.
οἱμοὶ κακοδαίμων τῆς κεφαλῆς καὶ τῆς γυνάθου.
ὁ μιαρὲ, τύππεις τῶν πατέρα; ΦΕΙ. φήμ’, ὁ
πάτερ.

ΣΤΡ. δράθ’ ὄρατον ὄρατον ὃτι με τύππει. ΦΕΙ. καὶ μάλα.

ΣΤΡ. ὁ μιαρὲ καὶ πατραλοία καὶ τοιχωρίχε.
ΦΕΙ. αὕθις μὲ ταῦτα ταῦτα καὶ πλείω λέγει.
ἀρ’ οὐθ’ ὃτι χαίρω πόλλ’ ἀκούων καὶ κακά; 1329
ΣΤΡ. ὃ λακκόπρωκτε. ΦΕΙ. πάττε πολλοῖς τοίς ῥόδοις.

ΣΤΡ. τὸν πατέρα τύππεις; ΦΕΙ. καποφανῶ γε νή Δία
ὡς ἐν δίκη σ’ ἐτύππον. ΣΤΡ. ὁ μιαρωτάτε,
καὶ πῶς γένοιτο’ ἀν πατέρα τύππειν ἐν δίκῃ;
ΦΕΙ. ἐγὼν’ ἀποδείξω, καὶ σε νικήσω λέγων.

ΣΤΡ. τοὐτὶ σὺ νικήσεις; ΦΕΙ. πολύ γε καὶ ραδίως. 1335
ἐλοῦ ο’ ὁπότερον τοῖν λόγοιν βούλει λέγειν.

ΣΤΡ. πολίων λόγων; ΦΕΙ. τὸν κρείττον’, ὥ τὸν ἦττονα;
ΣΤΡ. ἐξειδαξάμην μέντοι σε νή Δ’, ὁ μέλε,
tοῖσιν δικαίους ἀντιλέγειν, εἰ ταῦτα γε
μέλλεις ἀναπείσειν, ὡς δίκαιον καὶ καλὸν 1340
τὸν πατέρα τὸπτεσθ' ἐστὶν ὑπὸ τῶν υἱῶν.

ΦΕΙ. ἀλλ' οὐκομια μέντοι σ' ἀναπείσεων, ὡστε γε οὐδ' αὐτὸς ἀκροασάμενος οὔδεν ἀντερεῖσ.

ΣΤΡ. καὶ μήν ὦ τι καὶ λέξεις ἀκούσαι βούλομαι.

ΧΟΡ. σοῦ ἐργον, ὃ πρεσβύτα, φροντίζειν ὅπη
tὸν ἀνδρα κρατήσεις,
ὡς οὗτος, εἰ μὴ τῷ 'πεποίθεων, οὐκ ἄν ἦν οὗτος ἀκόλαστος.

ἀλλ' ἔσθ' ὅτις βρασὺνειτ' δήλον γε τὰν-
θρώποιν 'στὶ τὸ λήμα.

ἀλλ' ἔξ ὅτι τὸ πρῶτον ἦρξαθ' ἡ μάχη γενέσθαι
ἡδη λέγειν χρὴ πρὸς χορὸν' πάντως δὲ τοῦτο δράσεις.

ΣΤΡ. καὶ μήν οἴχεν γε πρῶτον ἦρξάμεσθα λοιδορείσθαι
ἐγὼ φράσων 'πειδὴ γὰρ εἰστιωμεθ', ὡσπερ ἤστε,
πρώτον μὲν αὐτὸν τὴν λύραν λαβὼντ' ἐγὼ ᾧ κέλευσα
ἀσαι Συμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη. 1356
ὁ δ' εὐθέως ἄρχαιον εἰν' ἐφασκε τὸ κιθαρίζειν
ἀδειν τε πίνουθ', ὡσπερεὶ κάχρυσ γυναίκ' ἀλούσαν.

ΦΕΙ. οὐ γὰρ τὸτ' εὔθυς χρὴν σ' ἀρα τὸπτεσθαὶ τε καὶ
πατείσθαι,
ἀδειν κελεύνουθ', ὡσπερεὶ τέττιγας ἐστιώντα; 1360

ΣΤΡ. τοιαῦτα μέντοι καὶ τὸτ' ἐλεγεν εὐδοὺ, οἰάπερ νῦν,
καὶ τὸν Συμωνίδην ἐφασκ' εἶναι κακῶν ποιήτην.
κἀγὼ μόλις μέν, ἀλλ' ὁμως ἤμεσχόμην τὸ πρῶτον'
ἐπειτα δ' ἐκέλευον αὐτὸν ἀλλὰ μυρρίνην λαβὼντα
τῶν Αἰσχύλου λέξαι τί μοι καθ' οὗτος εὔθυς
ἐπειν', 1365

ἐγὼ γὰρ Αἰσχύλου νομίζω πρῶτον ἐν ποιηταῖς,
ψῷφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιών.
καρταβδα τῶς οἶνοθεῖ μου τὴν καρδίαν ὅρεχθεῖν;
ὁμως δὲ τὸν θυμὸν δακὼν ἐφην, σὺ δ' ἀλλὰ τοῦτον
λέξοιν τι τῶν νεωτέρων, ἀττ' ἐστὶ τὰ σοφὰ ταῦτα.
ο δ' εὐθὺς ἃς' Εὐριπίδου ῥήσει τιν' ὡς ἐκινεῖ 1371 ἀδελφός, ἀλεξίκακε, τὴν ὀμομητρίαν ἀδελφὴν. κἀγ' οὐκέτι ἔξηνεσχόμην, ἀλλ' εὐθὺς ἐξαράττων πολλοῖς κακοῖς καίσχροισι κἀτ' ἐπενθεύειν, οἴνον εἰκός, ἐπος πρὸς ἐπος ἢρειδόμεσθ' εἶδ' οὕτος ἐπαναπηδᾷ, 1375 κἀπειτ' ἐφλα με κἀσπόδει κἀπνυγε κἀπτρίβειν.

ΦΕΙ. οὐκόνον δικαίως, ὡστὶς οὐκ Εὐριπίδην ἐπανεῖς, σοφώτατον; ΣΤΡ. σοφώτατον γ' ἐκεῖνον, ὡ—τὶ σ' εἶπον;

ἀλλ' οὕθις αὖ τυπτῆσομαι. ΦΕΙ. νὴ τὸν Δί', ἐν δίκη γ' ἃν.

ΣΤΡ. καὶ πῶς δικάιως; ὡστὶς ὠναίσχυντε σ' ἐξέθρεψα, αἰσθανόμενός σου πάντα τραυλίζοντος, ὡ τι νοοῖς. 1381

εἰ μὲν γε βρῶν εἶποις, ἐγὼ γνοὺς ἃν πιεὶν ἐπέσχον μαμμάν 0' ἃν αἰτήσαντος ἥκον σοι φέρων ἃν ἄρτων.

ΧΟΡ. οἶμαι γε τῶν νεωτέρων τὰς καρδίας 1391

πηδᾶν, ὡ τι λέξει.

εἰ γὰρ τοιαύτα γ' οὕτος ἐξειργασμένος λαλῶν ἀναπέλεει,

τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἃν 1395

ἀλλ' οὖν ἐρεβίνθουν.

σὸν ἔργον, ὡ καυῶν ἐπῶν κυνητὰ καὶ μοχλευτά, πειθὼ τινα ζητείν, ὡποσ δόξεις λέγειν δίκαια.

ΦΕΙ. ὡς ἢδυ καυνός πράγματι καὶ δεξιός ὁμιλεῖν,

καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν ὑπανα- σθαι. 1400

ἐγὼ γὰρ ὄτε μὲν ἰππικὴ τὸν νοῦν μόνον προσείχον,

οὖν ἃν τρὴ εἶπεὶρ ῥήμαθ' οἴος τ' ἤν πρὶν ἐξαμαρτεῖν


νυνὶ δὲ ἐπειδὴ μ' οὕτοι τοὺτων ἐπανεῖν αὐτός,

γνώμαι δὲ λεπταῖς καὶ λόγοις ξύνεμι καὶ μερίμναις,
οίμαι διδάξειν ος δίκαιον τον πατέρα κολάζειν. 1405

ΣΤΡ. Ἰππευε τοιῶν νη Δί', ὡς ἐμοιγε κρείττων ἐστιν Ἰππων τρέφειν τέθριππον ἰ τυπτόμενον ἐπιτριβήναι.

ΦΕΙ. ἐκείσε δ' θεν ἀπέσχισα με τοῦ λόγου μέτεμι, καὶ πρῶτ' ἐρήσομαι σε τούτ' παίδα μ' οὔτ' ἐτυπτες;

ΣΤΡ. ἔγωγέ σ', εὐνοῶν γε καὶ κηδόμενος. ΦΕΙ. εἰπὲ δὴ μοι, 1410

οὐ κἂμε σοι δίκαιον ἐστιν εὐνοεῖν ὁμοίως, τύπτειν τ', ἐπειδῆπερ γε τοῦτ' ἐστ' εὐνοεῖν, τὸ τύπτειν;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πληγῶν ἄθοφον εἶναι, τοῦμὸν δὲ μῆ; καὶ μῆν ἐφυν ἐλευθερός γε κάγω.

“κλάονσι παίδες, πατέρα δ' οὐ κλάεως δοκεῖς;” 1415

φύσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι· ἐγὼ δὲ γ' ἀντείπουμι ἂν ὡς δῖς παῖδες οἱ γέροντες.

εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν, ὅσοπερ ἔξαμαρτάνεις ἦττον δίκαιον αὐτοὺς.

ΣΤΡ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν. ΦΕΙ. οὐκοῦν ἀνήρ ὅ τὸν νόμον θείος τοῦτον ἢν τὸ πρώτον, 1421

ὁσπερ σὺν κάγῳ, καὶ λέγων ἐπειδῆ τοὺς παλαιοὺς; ἦττον τι δήτ' ἐξετσὶ κάμοι καίνοι αὐ τὸ λοιπὸν θείαι νόμον τοῖς νίεσιν, τοὺς πατέρας ἀντιτύπτειν;

ὅσας δὲ πληγάς εἰχομεν πρὶν τὸν νόμον τεθηναι, ἀφέμεν, καὶ δίδομεν αὐτοῖς προϊκα συγκεκόθθαι.

σκέψαι δὲ τοὺς ἀλεκτρυνόνας καὶ τῆλλα τὰ βοτὰ ταυτί,

ὁς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρονσιν ἦμῶν ἐκεῖνοι, πλην ὅτι ψηφίσματ' οὐ γράφονσιν; 1424

ΣΤΡ. τί δήτ', ἐπειδή τοὺς ἀλεκτρυνόνας ἀπαντα μμεί,
οὐκ ἔσθεις καὶ τήν κόπρον κατὰ ξύλον καθεύ- 
đεις; 1431
ΦΕI. οὐ ταύτον, ὥ τάν, ἔστών, οὐδ' ἂν Σωκράτει δοκοῦν.
ΣΤΡ. πρὸς ταύτα μὴ τύπτῃ εἰ δὲ μὴ, σαντόν ποτ' αἰ-
τιάσει.
ΦΕI. καὶ πῶς; ΣΤΡ. ἐπεὶ σὲ μὲν δίκαιος εἰμ' ἐγὼ κο-
λάζειν,
αὐ ὄ', ἦν γένηται σοι, τὸν νίόν. ΦΕI. ἦν δὲ μὴ 
γένηται, 1435
μάτην ἐμοὶ κεκλαύστεται, σὺ ὅ' ἐγχαρίων τεθυνῆεις.
ΣΤΡ. ἐμοὶ μὲν, δωδρεὶς ἡλικεῖς, δοκεὶ λέγειν δίκαια:
κάμοιγε συγχωρεῖν δοκεὶ τοῦτοις τάπιεική.
κλάειν γὰρ ἡμᾶς εἰκὸς ἐστ', ἦν μὴ δίκαια δρώμεν.
ΦΕI. σκέψαι δὲ χάτεραν ἐτὶ γνώμην. ΣΤΡ. ἀπὸ γὰρ 
ἀλοῦμαι. 1440
ΦΕI. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ὡ νῦν πέπονθας.
ΣΤΡ. πῶς ὅ'; διδαξοῦν γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.
ΦΕI. τὴν μητέρ' ὀσπερ καὶ σὲ τυπτήσω. ΣΤΡ. τί δήτα 
φῆς σοῦ;
τοῦθ' ἐβέρον αὐ μειζόν κακῶν. ΦΕI. τί ὅ', ἦν 
ἐχὼ τὸν ὅττω 
λόγον σὲ νικήσω λέγων 
τὴν μητέρ' ὃς τύπτειν χρεῶν;
ΣΤΡ. τί ὅ' ἄλλο γ' ἢ ταύτ' ἦν ποιήσ 
οὐδέν σε κωλύσει σεαν-
τὸν ἐμβαλεῖν ἐς τὸ βᾶραθρον 
μετὰ Σωκράτους 
καὶ τὸν λόγον τὸν ὅττω.
ταυτὶ δ' ὑμᾶς, ὥ Νεφέλαι, πέπονθ' ἐγὼ, 
ὑμῖν ἀναθεῖς ἀπαντα τὰμά πράγματα.
ΧΟΡ. αὐτὸς μὲν ὅ'νν σαντὸ σὺ τούτων αἵτιος, 
στρέψας σεαντόν ἐς ποιηρὰ πράγματα. 1455
ΣΤΡ. τι δήτα ταυτ' οὐ μοι τότ' ἕγορεύετε, ἀλλ' ἀνδρ' ἄγροικον καὶ γέροντ' ἐπίρετε;
ΧΟΡ. ἤμεις ποιοῦμεν ταὐθ' ἐκάστοθ', ὄντων ἄν γνώμεν ποιηρῶν ὄντ' ἑραστὴν πραγμάτων,
ἐως ἄν αὐτῶν ἐμβάλωμεν εἰς κακὸν, ὅτως ἄν εἰδη τοὺς θεοὺς δεδοικέναι.

ΣΤΡ. ὦμοι, ποιηρά γ', ὥ Νεφέλαι, δίκαια δὲ.
οὗ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην ἀποστερεῖν. νῦν οὖν ὅτως, ὥ φίλτατε,
τὸν Χαιρεφὼντα τὸν μιαρὸν καὶ Σωκράτην ἀπολεῖς μετελθὼν, οὗ σὲ καὶ ἐξηπάτων.

ΦΕΙ. ἀλλ' οὐκ ἃν ἀδικήσαμι τοὺς διδασκάλους.
ΣΤΡ. ναὶ ναὶ, καταδέσθητι πατρὸν Δία.

ΦΕΙ. ἵδον γε Δία πατρὸν' ὡς ἄρχαιος εἰ.
Ζεὺς γάρ τις ἔστων; ΣΤΡ. ἔστων. ΦΕΙ. οὖκ ἔστ', οὐκ, ἐπει

Δίνος βασιλεῦει, τὸν Δι' ἔξεληλακός.

ΣΤΡ. οὖκ ἔξελλήλακ', ἀλλ' ἐγὼ τοῦτ' ἄνόητον,
διὰ τούτων τοὺς δίνον. οἷμοι δείλαιος,
ὅτε καὶ σὲ κυτρεοῦν ὄντα θεῶν ἡγησάμην.

ΦΕΙ. ἔνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.

ΣΤΡ. οἷμοι παρανοίας' ὡς ἐμαινώμην ἁρα,
ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωφράνην.
ἀλλ', ὥ φίλ' Ἐρμῆ, μηδαμὼς θύμαινε μοι,
μηδέ μ' ἐπιτρήψῃς, ἀλλὰ συγγνώμην ἔχε
ἐμοὶ παρανοῆσαντος ἀδολεσχία.

καὶ μοι γενοῦ ἔξωμιστοι, εἴτ' αὐτῶν γραφῆν
διωκάθω γραψάμενοι, εἴθ' ὃ τι σοι δοκεῖ.—
ὅρθος παραινεῖς οὖκ ἔων δικορραφεῖν,
ἀλλ' ὥς τάχιστ' ἐμπιμπράναί τ' οὐκίαν
τῶν ἀδολεσχών. δεδρο δεδρ', ὥ Ξανθία, 1485
κλίμακα λαβὼν ἔξελθε καὶ σμίνυῃ φέρων,
κάπευτ' ἐπαναβᾶς ἐπὶ τὸ φροντιστήριον
tὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
ἐὼς ἂν αὐτοίς ἐμβάλης τὴν οἰκίαν·
ἐμοὶ δὲ δάφν' ἐνεγκάτω τις ἡμετέρην,
κἀγὼ τι' αὐτῶν τῆμερον δούναι δίκην
ἐμοὶ ποιήσω, κεῖ σφόδρ' εἰς' ἀλαζόνες.

ΜΑΘΗΣ.

ιοῦ ἰοῦ.
ΣΤΡ. σὸν ἔργον, ὡ δάφς, ιέναι πολλὴν φλόγα.
ΜΑΘ. ἀνθρώπε, τὶ ποιεῖς; ΣΤΡ. ὦ τὶ ποιῶ; τὶ δ' ἄλλο γ' ἦ
διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.
ΜΑΘ. οἵμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;
ΣΤΡ. ἐκεῖνοι οὔπερ θειμάτιοι εἰλήφατε.
ΜΑΘ. ἀπολεῖς ἀπολεῖς. ΣΤΡ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,
ἡν ἡ σμιυή μοι μὴ προδῷ τὰς ἑλπίδας, 1500
ἡ γ' γω πρότερον πως ἐκτραχηλισθῶ πεσῶν.

ΣΩΚΡΑΣ.

οὗτος, τὶ ποιεῖς ἐτεόν, οὕτπι τοῦ τέγους;
ΣΤΡ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἦλιον.
ΣΩ. οἵμοι τάλας, δείλαιοι ἀποπνιγήσομαι.
ΜΑΘ. ἐγὼ δὲ κακοδαίμων γε κατακαυθῆσομαι. 1505
ΣΤΡ. τὶ γὰρ μαθῶντες τοὺς θεοὺς ὑβρίζετε,
καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;
διόκε, βάλλε, παίε, πολλῶν οὕνεκα,
μάλιστα δ' εἰδῶς τοὺς θεοὺς ὡς ἡδίκουν.
ΧΩΡ. ἡγεῖσθ' ἐξω. κεχόρευται γὰρ μετρίως τὸ γε τῆμε-
ρον ἡμῖν. 1510
NOTES.

The opening scene presents the interior of a room, shown by means of the ἐκκύκλημα, containing two beds. Strepsiades is tossing, wide awake, upon one, and his son Pheidippides is sleeping under a pile of blankets on the other. Several slaves are snoring on mats upon the floor.

1.1. ίού. Equivalent here to ‘heigh-ho,’ the sound made by a man stretching and yawning.

1.2. τὸ χρῆμα τῶν νυκτῶν, ‘the length of the night-watches, how tremendous it is—interminable!’ So τὸ χρῆμα τῶν κόπων ὅσον Ran. 1278, and σὺς μέγα χρῆμα to describe a ‘huge wild boar,’ Hdt. 1. 36.

For νυκτῶν in this sense cp. μέσαι νύκτες Plato, Rep. 621 b.

1.5. οὐκ ἄν πρὸ τοῦ, ‘they wouldn’t have dared to do so in bygone times.’ But, since the Peloponnesian war, masters cannot venture ‘so much as to chastise their slaves’ (v. 7), much less put them to the torture, for fear they should desert to the enemy. The opening scene of the ‘Knights’ introduces slaves preparing for desertion; cp. Thuc. 7. 27 ἄνθρωποι πλέον ἡ δύο μυρίαδες ἄντομοι λήκεσαν.

1.7. ὅτ', i.e. ὅτε (not ὅτι, the final syllable of which is never elided); the days of war,—‘a time when.’

1.8. οὔτ' ‘not even,’ though it is far less excusable in him. χρηστός is used ironically, ‘nice.’

1.11. ἄλλ', ei δοκεῖ, ‘well, if you please!’ Strepsiades tries to resign himself, and take a nap; but he soon breaks out with ἄλλ' οὐ δύναμαι.

1.12. δικνὸμενος. This suggests an immediate allusion to the vermin in the bed, sc ὑπὸ τῶν κόρων. But Aristophanes delights in this sort of surprise (or ‘sell’). The technical name for this form of joke is σκώμμα παρὰ προσοδοκίαν, ‘a jest with an unexpected conclusion.’

1.13. φάτνης. Young Pheidippides has involved his father in debt, by keeping a stud of horses. The character of Pheidippides was intended to remind the audience of Alcibiades, who sought θαυμάζεσθαι ἀπὸ τῆς ἑπτοτροφίας Thuc. 6. 12. The phrase ὅλις τεθριπποτρόφος (Hdt. 6. 35) meant a wealthy family that could afford to compete in the most expensive contest of the Olympian games. Pheidippides belonged, on his mother’s side (inf. 46), to the family of the Alcmaeon-
The distinguishing mark of the Corinthian brand, marked with the ancient letter Koppa ό, equivalent to the Latin Q, and the initial, in old spelling, of Κόρωνος, famous for its breed of horses. Another distinguishing brand was the old sigma, or σάν, the horse so marked being called σαμφόρας, inf. 122, 1298. 'I wish,' he says, 'that I had had my eye "hacked" out, before I had ever seen this "hack,"' for he plays upon κοππατίας and ἕξεκόπτην.

Pheidippides, talking in his sleep, accuses some competitor named Philon of 'cheating,' by trying to 'foul' him in the race, where the chariots ran abreast.

That is, not only does he devote himself all day to 'horseflesh' (ἵππικη, sc. τέχνη), but 'even when he goes to sleep' he dreams about it.

'So many rounds will the war-chariots run?'. For the intransitive use of ἐλαύνειν cp. Eur. Bacch. 853 ἔξω ἐλαύνων τοῦ φρονεῖν. Others render ἔλα transitiely, and join it with πολεμοστήρα, 'how many rounds will he drive in the war-chariot race?.' The accusatival construction would then be like νικάν Ὀλυμπία.

'What obligation hath come?' with a play upon χρέος in its meaning of 'debt,' a parody of a line of Euripides, τί χρέος ἔβα δῶμα; Notice the Doric form ἔβα retained in the quotation.

'You have rolled me out of house and home.'
NOTES. LINES 14–77.

1. 38. ὃκεν ἕν ἡμᾶς, 'there is biting me a ——'. We expect κόρις ('bug') to follow, but instead of it comes 'sheriff.' The δήμαρχοι, introduced by Cleisthenes, were 'overseers of the hamlets' (δῆμοι), and were responsible for the police service, registration of citizens, valuation of property, etc.

1. 42. γήμ [at] ἔπηρε, 'egged me on to marry.'

1. 48. ἐγκεκοισυφίας καὶ ἐσπευσμένης (ἐγκεκοισυφίας). The country bridegroom finds this niece of Megacles whom he has married, 'a very Coesyra' (a fashionable Eretrian lady who had allied herself with the family of the Alcmaeonidae). See inf. 800.

1. 52. Καλλίαδος. This, and the next word, are titles under which Aphrodite was worshipped by women, probably with unseemly rites. The husband brings into the bridal chamber all the smells of the farm; and the lady, an atmosphere of perfume and extravagance.

1. 53. ἐσπάθα. The technical sense of σπαθᾶν is to make the web upon the loom close and thick by beating the threads of the woof together with a wooden blade (σπάθη); from this it easily passed into the idea of 'wastefulness.' He says, 'she laid it on at the loom, and I used to tell her, holding up my [ragged] cloak as an illustration [of her slatternly ways], "Madam, you lay it on too thick."' For πρόφασιν in this sense cp. πρόφασις ἀλθεστάτη Thuc. 1. 23.

1. 57. πότην λίχνον, 'a tippling lamp,' that consumes too much oil.

1. 60. μετά ταῦθ. After the interruption he resumes the story of his married life.

1. 63. προσετίθει, 'wanted to add.' Notice the force of imperf. as in 'τὴν ὁμήρου' inf. 65.

1. 65. Φειδωνίδης = 'Thriftison.' His grandfather's name was Φειδων, 'Thriftly,' inf. 134.

1. 69. οὔν. We must supply the apodosis—('How grand it will be) when you are grown up, and drive a chariot to the Acropolis! 'Cp. Thuc. 2. 15 καλεῖται ἡ ἀκρόπολις μέχρι τοῦτο ἔτοι ὑπ' Ἀθηναίον τόλμη. Pheidippides might have a chance of doing this as a victor at the Panathenaea.

1. 71. φέλλεως seems to be a general word for 'rough ground,' though some write Φέλλεως, and describe Φέλλεως as a mountain-district in Attica. Notice μὲν οὖν = 'nay rather.'

1. 72. ἐνημέμενος (ἐνάπτω). So παρδαλᾶς ἐνημέμενος Av. 1250.

1. 73. ἵππος is, literally, 'a passion for horses,' but it is humorously modelled on the form ἵκτ-επος 'jaundice.' Perhaps we might render 'horse-pox,' on the analogy of 'chicken-pox.' For καταχέειν with gen. in the sense of 'shed over' cp. Hom. II. 23. 282 ἐλαίον ξαίτάων κατέχευεν.

1. 77. τούτον, sc. the sleeping Pheidippides.
1. 82. ἰδοῦ, 'there you are,' an expression of assent, as inf. 255, 635, 825.
1. 83. τοῦτον, 'yonder.' There must have been a statue or picture of Poseidon in the room. Poseidon was called ἐπίπος, because, according to an old legend, he was the creator of the horse.
1. 84. μὴ μοι γε, sc. εἰπης, as inf. 433. Cp. Acham. 345 μὴ μοι γε πρώφασιν.
1. 88. ἐκστρεψον, 'turn off,' like a discarded suit of clothes.
1. 94. φρονιστήριον, modelled after δικαστήριον, ἐργαστήριον, etc. Translate 'the Refectory,' like 'refectory,' 'manufactory.' Strepsiades has brought his son out of the room into the street, where he points out to him the door of Socrates' school.
1. 96. πυγεύς. A sneer at the physical science of the Ionic philosophers. The sky is compared to a 'muffle,' i.e. a cover put on the fire to extinguish it; and, to carry out the notion, men are to be called, not ἀνθρ-ουποι, but ἀνθρ-ακες, 'coals,' or rather 'young sparks!' So Meton says (Av. 1001) ἀνὴρ ἐστὶ τὴν ἱδέαν διὸς | κατά πυγέα μάλιστα, and a similar verbal jingle occurs in Av. 1546 (speaking of Prometheus) μύον θεῶν γὰρ διὰ σ' ἀπάνθρακιζομεν. Cp. Eur. Cycl. 374 ἀνθρώπων θέρ' ἀπ' ἀνθράκιν κρέα.
1. 98. ἀργύριον. Here Socrates, who μισθὼν οὐδένα ἐπράζατο (Diog. Laert. 2. 27), is unfairly mixed up with sophists like Protagoras or Gorgias, who charged exorbitant fees for instruction (Xen. Symp. 1. 5).
1. 99. Join νικάν δίκαια κάδικα, 'to win a just or unjust cause.' So νικάν 'Ολύμπια, cp. also inf. 115, 432, 1087, 1211, 1335.
1. 101. καλοί τε κάγαθοί. He gives the name of 'honest gentlemen' to these 'minute philosophers,' intending thereby to rank them among the conservative and aristocratical party in Athens.
1. 104. Χαίρεθαν, from the Attic dème of Sphettus, is described as a cadaverous-looking man (inf. 504), with bushy eyebrows, black hair, and a squeaking voice, for which reason he had the nickname of νυκτερίς, or 'bat.' His excitability and enthusiasm is noticed in Plato, Apol. 21 a σφοδρὸς ἐφ' ὅ τι ὀρμήσετε.
1. 107. σχασάμενοι, lit. 'having cut,' and so, 'having cut short' or 'put a stop to.' Cp. κάπαν σχάσον Ἡ. inf. 345. 51.
1. 108. οὐκ ἄν, sc. τοῦτο ποιοῖν. Pheasants, like peacocks, were in great request among the wealthy men of Athens.
1. 112. εἶναι παρ' αὐτόν. It is unfair to represent Socrates as 'keeping on the premises' the worse and the better argument. It was the sophist Protagoras who professed τὸν ἣττω λόγον κρείττων ποιεῖν (Arist. Rhet. 2. 24); and Cicero mentions (Brut. 8. 30) Gorgias, Thrasymachus, Prodicus, and Hippias, as claiming to be able to do the same.
1. 113. δόσις ἐστί, 'quisquis est.' The words may have a sceptical
NOTES. LINES 82-145.

and tone about them, as if the κρείττων λόγος has become obsolete and 'improved off the earth,' like the ancient gods. Aristophanes may be parodying the phrase of Aeschylus (Agamemnon 160) Ζεὺς, ὦστις ποτ' ἔστι, but more likely he means to represent the dulness of Strepsiades, speaking of the 'better what's-his-name.'

1. 120. διακεκναισμένος, lit. 'with my colour all scraped off;' and so, no longer looking healthy but cadaverous (ἄχριδων sup. 103).

1. 121. ὕπει, 'shalt eat' (ἔσθιω). The ξύγιος, or 'wheeler,' is distinguished from the σειραφόρος (inf. 1300). For σαμφόρος see sup. 23. Megacles was too thorough a patron of racing to be willing to see his nephew left without a horse.

1. 124. θεῖος is accurately here 'great uncle;' see sup. 46. In saying ἐσευμί, Pheidippides threatens to go back into the house, which he had left when his father took him into the street to show him the 'Reflectory,' sup. 92.

1. 126. πεσὼν γε. Strepsiades has 'had a knock-down blow,' in this refusal of his son, but instead of lying prostrate he will go and 'get taught for himself.'

1. 131. τί ταῦτα στραγγεύομαι; 'why am I thus loitering?' ἐχων expresses 'persistent action,' as we say, 'to keep loitering;' as inf. 509, or τί δήτα διατρίβεις ἐχαν; Eccles. 1151: ἔχαν φλωρείσ Plato, Euthyd. 295 c.

1. 134. Κίκυννόθεν, 'from Κίκυννα,' a dème of the Acamantid tribe.

1. 137. ἐξήμβλωκας (ἀμβλώω), 'hast caused to miscarry.' The phrase has a comic reference to Socrates, who used to boast that he was the son of a notable midwife (μαῖα) Phaenarete; and that in teaching young men to bring out their power of thinking, he was practising his mother's art; μαλέςοθαι με ὅ θεος ἀναγκαζεί, γεννάν δὲ ἀπεκάλυπεν Plat. Theaeet. 150 c.

1. 138. τῆλον γὰρ οἶκῳ, 'my home is far away in the country;' τῶν ἄγρων, local genitive. He had been forced to sojourn in the city because of the war in Attica, cp. Thuc. 2. 52.

1. 145. The notion of measuring the distance of a flea's leap by so many times the length of its own foot has an allusion to the celebrated dictum of Protagoras, πάντων μέτρον ἀνθρώπος. This saying represented every one as 'a law to himself,' and denied any fixed principle of truth. Here the flea supplies its own scale for measurement. Perhaps the joke is maintained in only assigning 'two feet' (v. 150) to the flea, as if it were a 'human biped.' The process is ridiculously mysterious, for, after these 'yellow slippers' of bee's-wax have formed round the feet of the creature 'when it has cooled down,' we may ask how they were taken off, and what the χωρίον is that was measured, and how the slippers made the measurement easier.
1. 158. ἐμπίδαι. The next subtlety was the decision as to which end of the gnat produced the hum. It was caused by the violent passage of the air 'right for the vent' (εὐθὺ τοῦ ὄροστυγίου); the gnat being a sort of animated trumpet, namely, a long straight tube expanding at the farther end into a wide orifice, like the κώδων at the end of the σάλπιγξ. The order of the words is τὸν πρωκτὸν προσκείμενον κοῖλον (‘being attached as a hollow’) πρὸς στενῷ, ἵχειν.

1. 165. διεντερέψατος. He congratulates him for his 'power of examining the ἐντερον' of the gnat. The word is a comic parody upon διερένημα, from διερένασθαι, 'investigate'; transl. 'his insight inside.'

1. 166. φεύγων, 'as defendant,' the prosecutor was said διώκειν, as, in Scotch legal phraseology, the prosecutor is called the 'pursuer.'

1. 170. This account of Socrates bespattered by a lizard as he was star-gazing is probably modelled on the story of Thales's fall into a well while similarly engaged, Plato, Theaet. 174 a. Socrates is unfairly reckoned among the students of astronomy; a science to which he confessedly gave no attention. Cf. Xen. Mem. 4. 7. § 6 ὀλος δὲ τῶν οὐρανίων, ἢ ἔκαστα δ θεὸς μηχανᾶται, φροντίστην γίγνεσθαι ἀπέτρεπεν.

1. 174. ἡσθὲν, 'I like the notion of.' The aorist of the instantaneous expression of feeling like ἐπινεσα, καλῶς ἐλέγας, etc.

1. 179. θυμάτιον. This conjecture of Hermann for the reading of the MSS. θοίματιον restores good sense to the passage. Socrates is supposed to be standing in the wrestling school, close by the altar of Hermes ἐναγώνιος. He spreads a thin coating of ashes over the altar, or perhaps the 'carving board' (τράπεζα), with the avowed intention of exhibiting some geometrical problem. For this purpose he takes a skewer (ὄβελισκος), and 'having bent it in the middle, and having so got a pair of compasses, he steals away a bit of sacrificial meat.' That is, while he is flourishing his extemporised compasses and everybody's eyes are fixed upon his right hand, he sily conveys away a piece of meat with the other. The reading θοίματιον, 'the cloak,' seems impossible to explain; for the theft of a cloak in the presence of bystanders could not easily be managed, nor would it suit with δείπνον and τάλφιτα, sup.

1. 180. ἐκείνων, 'that notable' Thales; so ἐκείνην, inf. 534.

1. 181. ἀνύσας, 'with despatch,' lit. 'having completed [your work];' see inf. 635; so βοηθησάτω τις ἀνύσας Ach. 570; νῦν οὖν ἀνύσαντε φροντίσωμεν Eqq. 71.

1. 183. μαθητῶ, 'I want to be a disciple.' Similar desideratives in -ιῶ are στρατηγιῶ Xcn. Anab. 7. 1. 33; κλαυσίαω Aristoph. Plut. 1099; κορυβαντιῶ Vesp. 8. The interior of the School is exhibited by means of the ἐκκύλημα bringing the interior of the building forward upon the stage. In the foreground are various pupils in grotesque
NOTES. LINES 158–218.

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attitudes; placed about the School are sundry philosophical instruments, such as some sort of celestial globe to designate Astronomy, an abacus to represent Geometry; while in the background, slung to the roof in a basket, Socrates is seen engaged in contemplation.

1. 186. The ghastly pallor and skinny frames of the μαθηταί remind Strepsiades of the half-starved Lacedaemonian prisoners taken at Sphacteria (b.c. 425) by Cleon and Demosthenes, Thuc. 4. 27-41.

1. 188. τὰ κατὰ γῆς. The disciples are not looking for ‘truffles’ as Strepsiades innocently supposes, but are engaged in ‘original research,’ in true Socratic style. Cp. Plato, Apol. 19 b Σωκράτης ἀδικεῖ καὶ περιεγάζεται ζητῶν τά τε ὑπὸ γῆς καὶ οὖρανία.

1. 195. εἰσιθ', i.e. εἰσίτε, addressed to the disciples. Socrates would not be pleased to find them exposed to the sun and air, for fear they might lose the philosophic paleness.

1. 203 ἀναμετρεῖσθαι means ‘to measure,’ and ‘to apportion.’ Strepsiades gets hold of the latter—the wrong meaning here—and is naturally delighted at hearing of a science which is ‘to apportion’ to his countrymen the whole of the world; and not merely such ‘allotment land’ (κληρουχική) as might be assigned to Athenian citizens in conquered countries. See Dict. Ant. s. v. Colonia, and cp. Thuc. 3. 50; Hdt. 6. 100.

1. 206. περίοδος, ‘map.’ So Aristagoras exhibits to Cleomenes χάλκεων πίνακα ἐν τῷ γῆς ἀπάσης περιόδος ἐνετέμητο καὶ θάλασσα τί πᾶσα καὶ ποταμοὶ πάντες Hdt. 5. 49.

1. 208. δικαστάς. Athens without the law-courts was not to be recognised, οὐδὲν γὰρ ἄλλο δράτε πλὴν δικάζετε Pax 505.

1. 209. ὡς τοῦτ. Supply πείθεσθαι σέ δεί, ‘[you must believe notwithstanding] since this really is,’ etc. Cp. inf. 326, 427, 507.


1. 211. παρατέταται. The disciple next points to Euboea on the map, ‘stretching its long line of coast’ to the east of Attica. But Strepsiades takes παρατείνειν in its derived sense of ‘torture,’ and adds, ‘yes, it got a pretty good stretching.’ For the severe treatment of Euboea by Pericles, b.c. 445, see Thuc. 1. 114.

1. 215. τοῦτο πάνω φροντίζετε, ‘give this your best consideration.’ Strepsiades, not understanding the scale of the map, is horrified to find that Sparta is only a few inches distant from Athens, and begs to have it removed further away.

1. 218. κρεμάθρας. The basket in which Socrates swings is intended to be a parody upon the machine by which the gods were represented on the stage as descending from heaven.

άυτός, emphatic, ‘the master himself.’ So the common phrase of the disciples of Pythagoras, αὐτός ἐφα.
CLOUDS.

1. 220. ἰδ' οὖ̄τος, 'come you, sir,' addressed to the disciple, who has however 'no time' to shout, and returns to his studies.

1. 223. ὁ φήμερος. Socrates quite 'assumes the god' in this form of address to Strepsiades.

1. 225. περιφρονῶ has a double meaning; 'to contemplate,' as inf. 741, and 'to despise,' as περιφρονοῦντες αὐτοῦς ὃς δυνατώτεροι Thuc. i. 25. Transl. Socrates, 'I am walking the air and fixing my thoughts down on the sun.' Strepsiades, 'So then it is from a basket that you look down upon the gods, if you're obliged to do so!' After εἴπερ supply δεῖ ὑπερφρονεῖν τοὺς θεούς, as in Ran. 76, 77 εἰρ' οὗ Σοφοκλέα πρῶτερον ὄντ' Ἐυριπίδου | μέλλεις ἀνάγειν, εἴπερ γ' ἐκείθεν δεῖ σ' ἁγεῖν ; The jingle between περιφρονεῖν and ὑπερφρονεῖν may, perhaps, be given by 'contemn' and 'contem-plate.'

1. 229. εἰ μὴ κρεμάσας, sq. εἴητονω, 'unless I had made my research by suspending my thought on high, and blending my intellect with its kindred atmosphere.' This parodies the saying of Anaximenes, ἢ φυγῇ ἢ ἡμετέρα, ἀν ωυσα, συγκρατεῖ ἡμᾶς. Anaxagoras too called the soul ἄρεοιδής.

1. 232. οὗ γὰρ ἄλλα, i.e. οὗ γὰρ [οὖ̄τας οὖν τ' ἐστίν] ἄλλ' ἢ γῆ, 'for thus we should never effect our purpose, but the earth attracts powerfully to itself the moisture of the intellect: and cress has just the same property.' He means to say, 'you know that the cress has a natural affinity for water, and drains the moisture away from the surrounding soil. The earth too has just such a natural affinity and would draw away all the subtle moisture from the human intellect, leaving it dry and sterile. Therefore we rise above the earth to keep our intellect from being sucked dry.' No wonder that Strepsiades made a muddle of all this, and asked if 'the intellect attracts moisture to the cress!'

1. 237. ὡς ἐμέ, 'to me.'

1. 240. χρήστων (χρήστης). Notice the paroxytone accent, distinguishing it from χρηστῶν, gen. of χρηστός.

1. 241. ἀγομαί, φέρομαι. So joined in Eur. Troad. 1310. The first word implies, properly, the removal of a man's live stock; the second, of his goods. 'I'm being cleared out and plundered and having my goods seized for debt.' The accus. χρήματα is used with the passive verb as in sup. 169 γρώμην ἀφηρέθη.

1. 244. δειν' φάγειν, 'terribly consuming.' See sup. 74.

1. 246. πράττῃ (2nd pers.), 'you exact,' so with double accusative, as Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα Xen. Join ὁμοῦμαι τοὺς θεούς.

1. 248. νόμιμα, οὔκ ἐστί, 'don't pass current;' νόμιμα, cp. νομίζειν θεοῦς, stands for any established belief or institution: Strepsiades limits it to the narrower meaning of 'current coin.'
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τὸ [ἐς τίν.] γὰρ ὁμνυτε. The verb ὁμνύναι is regularly followed by the accus. of the thing sworn by. Perhaps the words of Strepsiades are designedly muddled, while he is ringing the changes on τί γὰρ ὁμνυτε; and τίνι χρῆσθε νομίματι; Byzantium being a Doric colony, the word σώφρον is quoted in the native dialect.

1. 251. εἰπερ ἐστι γε, 'if indeed it is possible.'

1. 254. σκίμποδα, 'pallet-bed,' a surprise for τρίποδα, the sacred tripod of the Pythian priestess.

1. 257. ὅπως μὴ θύσετε, 'mind you don't sacrifice me like Athamas.' When Strepsiades found himself seated on the σκίμπους, crowned like a victim for sacrifice, and going to be introduced to the Νεφέλαι, it is no wonder that he remembered the story of Athamas, who had married Nephele, and had come to terrible misfortune. Athamas had been unfaithful to his wife, and sought to slay Phrixus his son by her; for which he was condemned to be sacrificed to Zeus, and was only rescued by Heracles as he was actually standing at the altar.

1. 261. ἔχ' ἀτρεμεί. Socrates has promised him that he shall become 'subtle as fine meal' at talking, and, as it were, suitting the action to the word, he dredges him liberally with flour, as though pouring the οὐλοχύται over a victim's head. At this Strepsiades winces, and cries out, 'certainly you mean to be as good as your word; for if I am dredged like this I shall actually turn into meal.'

1. 264. μετέωρον, predicative with ἔχεις, 'that holdest suspended.' Socrates is assuming the tone and style of a hierophant.

1. 267. τούτι πτέρυγαι, 'before I fold this [sc. my cloak] across me.' He thinks if the Clouds are coming, rain must come with them.

1. 268. τὸ δὲ ἔλθειν, 'to think that I came from home without so much as a cap on!' For this use cp. τὸ δὲ μὴ πατάξαι σ' ἐξελεγγέντ' ἀντίκρεα. Ran. 741, so Av. 5, Vesp. 835.

1. 269. τῶδ' εἰς ἐπίδεεξιν, 'to display yourselves before this man.' Socrates calls the Clouds from all the quarters of heaven, for Olympus reckons as north of Athens; the gardens of father Oceanus, where live the Hesperid nymphs, lie far west; the mouths of the Nile to the south; while the sea of Azov and the promontory of Mimas (on the Ionian coast, opposite Chios) represent the east.

1. 271. Νύμφαις, 'for the nymphs,' i.e. in their honour.

1. 272. εἰτ' ἀρα, 'or whether at the outfall of the Nile ye are drawing up his waters [ὑδάτων, partitive genitive] in golden pitchers.'

1. 275. Thunder is heard behind the scenes, and then the song of the Clouds, who do not actually appear on the stage before inf. 328. They are represented as rising from the ocean to the top of the wooded heights, from which they see the whole landscape spread before them. The horizon is bounded by lofty peaks, and in the mid-distance are
fruitful plains, through which rivers run murmuring to the sea. In the Antistrophe (vv. 299-313) the Clouds propose to visit the land of Attica.

1. 276. *Join φανεραί...φύσιν,* 'making display of our dewy, mobile, nature.' *εὐώγητον* seems to be the Doric form (cp. δροσεράν) of εὐήγητον (ἡγείσθαι), lit. 'easily drawn.'

1. 282. *καρποῦς τ' ἀρδομέναν,* lit. 'that has her fruits watered.' No other use of ἀρδοθεία in a middle sense being found, many editions follow the reading *καρποῦς τ' ἀρδομέναν θ',* i.e. 'and the fruits, and the well-watered sacred soil.'

1. 285. *όμμα αἰθέρος,* sc. the sun. The meaning is, 'it is high time to be moving, as the sun is up.'

1. 289. *ἰδέας,* gen. after ἀποσεισάμεναι. used here of bodily form, as in Plat. Protag. 315 ε (Ἄγάπου) τὴν ἵδεαν πίνου κολὸς. It will be noticed that the language of this song of the Clouds, an evident imitation of some familiar form of sacred poetry, is overlaid with epithets, and repetitions of words.

1. 295. *Join θεῶν σμήνος,* 'a swarm of deities,' like ἔσμος γυναικῶν, Lysist. 353. *Ἄσιδαις* (if the reading be correct) must mean 'with singing.'

1. 296. *οὗ μὴ σκώψεις,* lit. 'wilt thou not not-jeer?' etc. Translate 'Refrain from jeering, and from doing what those scurvy burlesquers do.' *τρυγωδαίμονες* is a sort of concentrated comic form, from τρυζ, the wine-lees with which the players' faces were stained in the early days of comedy, while the whole form of the word has an echo of κακωδαίμονες.

1. 300. *λιπαρῶν,* 'splendid,' lit. 'shining,' 'sleek.' This favourite epithet of Athens was first used by Pindar, and became so hackneyed as to form a frequent butt for the wit of comic poets. Aristophanes (Ach. 639) declares that it suits 'sardines in oil,' better than his city.

1. 302. *οὗ σέβας,* 'where reverence is paid to unutterable mysteries, where the temple [of Demeter and Cora at Eleusis] that receives the initiated opens wide its gates (so πύλας ἄναδεικνύαι Soph. El. 1458) at the holy rites; and where there are,' etc.

1. 307. *πρόσοδοι,* 'processions,' as in Pax 397, and Xen. Anab. 6, 1. (5, 9). Such processions were seen at the Panathenaeae.

1. 311. *Βρομία χάρις.* The 'festivity of Bromios at the incoming of spring' is the 'great' or 'city' Dionysia, the celebration of which began on the 9th of Elaphebolion; i.e. towards the end of March.

1. 312. *ἐρεθίσματα,* 'provocatives.' Critias is said to have called Anacreon συμποσίων ἐρεθίσματα.

1. 316. *ἀργοῖς,* 'lazy,' comes in at the end of the line as a surprise, where some word like εὐσεβῆς or ἄγνοις might have been expected.

1. 318. The moral value of the gifts degenerates as the list proceeds.
'Sententiousness and logic and intellect' are very well; but 'humbug and circumlocution and bamboozling and over-mastering' are of a more doubtful character. Phaeax (Eqq. 1377 foll.) is called ἐνωμοτυπικός καὶ σφής, καὶ κρονοτικός, | καταληπτικός τ' ἀριστα τοῦ θορυβητικοῦ, 'sententious and intelligible and bamboozling, and masterful over the noisy mob.' The words have a sort of semi-philosophical colouring.

1. 319. ταὐτ' ἄρα, 'therefore it is that;' in fuller form, viz. διὰ ταὐτ' ἄρα, Av. 486. See inf. 335, 353.


1. 321. γνωμιδίω, 'and having pricked wit with a witticisn to counterargue the opponent's argument.' In other words, he wants to figure as one of the 'dialectici qui ipsi se compungunt suis acuminibus' Cic. Orat. 2. 38, 158.

1. 323. Πάρνηθα. The theatre being open to the sky, Socrates was able to direct the gaze of Strepsiadas towards Mount Parnes, on the Boeotian frontier, and to pretend that the Clouds were to be seen 'coming softly down' the hill side, 'trailing aslant through the hollows and the thickets,' on their way to the theatre. It may be doubted whether Parnes was actually visible to the spectators. Probably the Acropolis hid the view. Now they have come 'close to the entrance' (παρὰ τὴν εἰσόδον), the regular door by which the chorus trooped in upon the stage; and at last Strepsiadas sees them—as they come in faster and faster, and he hails them with reverent words.

1. 331. οὖ γὰρ μὰ Δί', i.e. ['yes, no doubt you did,'] for, verily, you don't know that it is they who.' The word σοφιστής originally implied no dispraise, but merely meant 'a man of wisdom and skill.' Orpheus is so called, (Eur. Rhes. 924); and Herodotus gives the name to the Seven Sages (1. 29), and to Pythagoras (4. 95). The word first began to suggest the idea of dishonesty or immorality when applied to paid teachers of logic and rhetoric. Cp. Xen. Mem. 1. 6, 13 τὴν σοφίαν τοὺς ἁργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστάς ἀποκαλοῦν. It seemed indecorous to make merchandise of true wisdom, and there was a suspicion that the article so offered for sale was itself a sham.

1. 332. θουριμίνεις. In 'Thurian prophets' there is a sneer at the Athenian soothsayer Lampon, who had worked himself into high favour, and had been appointed to conduct a colony to Thurii, 444 B.C. The 'medicine-men' probably allude to Hippocrates and Herodicus, who may be supposed to have given themselves airs on the strength of their medical skill. Plato, Rep. 425, speaks with something of contempt of the ΚΟΜψοι 'Ασκληπιάδαι of his day, and complains that Herodicus introduced the system of doctoring invalids who had better have been left to the chances of nature. The 'idle fops (ἀργο-κομή-
tas) have signet rings and fine trimmed nails,' or, as others say, 'rings right up to the nails,' or 'rings set with onyxes.' 'The song-twisters of cyclic choruses' are the 'dithyrambic poets of the day.' The dithyrambic choruses stood or danced 'in a ring' round the altar of Bacchus; the tragic choruses were arranged in a square (τετράγωνον). They are all lumped together as 'astrological quacks,' perhaps with special allusion to the astronomical studies of Anaxagoras and Hippias of Elis, and the mathematics of Meton, who is made to say (Av. 995) γεωμετρήσαι βούλομαι τὸν ἀέρα.

1. 334. Join βοσκούσα χρυσούσα, 'keep in idleness, because they write poetry about them.'

1. 335. ταῦτα ἀπα, see sup. 319, 'Therefore it was that they kept celebrating in poetry.' The dithyrambic poets used such fine similes and synonyms to describe shapes and movements of the Clouds.

1. 337. εἰς ἀερίαις, ἀεράς, 'next they described them as [sc. νεφέλας ἔπιον] atmospheric, liquid; as air-floating birds with hooked talons.' There seems something wrong about this pair of epithets, slipped in between nouns substantive. Keisig would omit the commas and read ἀερίας ἀεράς, 'of the moist atmosphere.' The fem. adj. ἀερία may be used as a substantive, as in Homer ὑγρή, ζεφύρη, ἡ οἰνή, etc. Notice the Doric dialect in these dithyrambic specimens, as e.g. ἐκατογκεφάλα for ἐκατογκεφαλόν.

1. 338. ἄντι αὐτῶν, 'in recompense for these [compliments] they gulped down slices of fine big conger, and bird-flesh of thrushes.' Soc. 'Well but wasn't it all very deservedly [enjoyed] because of [their praise of] these goddess-Clouds?' These dainties would be enjoyed by the dithyrambic poets at the table of the Chorus, while the chorus was training.

1. 340. τί παθοῦσαι means properly 'under what pressure?' referring to external influences. The contrasted phrase τί μαθῶν, inf. 402, implies 'on what inducement?' 'what made you think of doing it?' The former might be rendered 'qua de causa;' the latter 'qua de ratione.'

1. 341. εἶχαν, a form of the 3rd pers. plur. of έχεω, found here and in ver. 343, Av. 96, 383, Eur. Hel. 497, I. A. 848. We may suppose that the Chorus wore loose and floating drapery and female masks with long noses (μῆλος 344): this astonishes Strepsiades, who says, 'yonder clouds, ἐκεῖναι γ' [sc. in the sky visible over his head], 'are not like that.'

1. 347. Κενταῦρος. Porson compares Shakespeare, Hamlet, 3. 2; Antony and Cleopatra, 4. 12.

1. 348. γίγνονται πάνθ' ὁ τι, 'they turn into anything they please.' Cp. Homer, Od. 4. 17, of the transformation of Proteus, πάντα δὲ γιγνόμενος περίποιεται. Notice the curious combination of πάνθ' ὁ τι
instead of πᾶν ὁ τι, comparing Eur. Ion 233 πάντα θεάσθ' ὁ τι καὶ θέμις ὅμμασι.

1. 349. ἄγριόν τινα, 'a brutal specimen of those shaggy fellows.' The son of Xenophantes is Hieronymus the dithyrambic poet, of whom the Schol. says, ἐκκαυμάδειτο ὡς πᾶν κοῦν, the wearing of long hair being considered at Athens a mark of conceit and haughtiness in grown men. By μανίαν is meant 'lewdness;' specially characteristic of the Centaurs. ήκασαν, aor. of custom.

1. 351. Σίμωνα (reckoned along with Κλεώνυμος among the ἐπιόρκοι inf. 399) is called by the Schol. 'a sophist,' and Eupolis accuses him of downright theft, εὐ πρακλέλαις ἄργυρον υφείλετο.

1. 353. ταῦτ' ἄρα. See sup. 319. Κλεωνύμος, 'the Falstaff of Aristophanes,' is as fat and as cowardly as that hero. He tried to shirk military service (Eqq. 1369 foll.), and, when in the field, he fled 'relicta non bene parmula' (ῥίψασπις). Cp. Vesp. 19, foll., Av. 1473. In Vesp. 592 he is called Κολακάνυμος ἁσπιδαβολής.

1. 354. ΄Ελαφοι, sc. the 'timidi dammæ cervique fugaces.'

1. 355. Κλεισθένης ὁ Σίμυρτιον is represented as smooth-faced as an eastern Eunuch, Acharn. 118. His effeminacy is a constant butt of Aristophanes, who sometimes gives his name a feminine termination, sc. Κλεισθένη The sm. 763.

1. 357. εἰπέρ τινι κάλλω ... κάμοι, 'if ye have ever done it for anyone else ... utter also for me,' etc. The expression ῥήξατε φωνήν, 'give vent to your voice,' occurs in Hdt. 1. 85; cp. Eur. Suppl. 710 ἔρρηξε δ' αὐθήν, and Virgil, Aen. 2. 129 'rumpit vocem.'

1. 361. Prodicus of Ceos, who is numbered here among the transcendental philosophers (μετεωροσοφισταῖ), was known for an etymological treatise περὶ ὄρθωτος ὄνομάτων, his pedantic accuracy in which respect is often playfully alluded to in Plato's dialogues. From his treatise called Ωραί comes the famous story of the 'Choice of Heracles,' Xen. Mem. 2. 1. 21 foll. He is said to have charged extortionate fees to his pupils (Cratyl. 884 b), and Socrates laughingly says that he often hands over to the training of Prodicus those of his hearers 'who are so barren as never to be pregnant with a thought of their own' (Theaet. 151 b).

1. 362. βρενθύει. This description of the 'lofty gait' and 'sidelong glances' of Socrates is pleasantly reproduced by Alcibiades in Plato's Symp. 221 b. Cp. also Phaedo 117 b ὁ Σωκράτης ... ὡς πρέπει εἶναι ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον.

1. 363. κἀφ' ἱμίν, 'and relying on us; cp. Acharn. 330 Ἰ τῷ τῷ θρασινεῖται;

1. 370. ὑστερα, sc. τῶν Δία.

1. 371. αἰθρίας, sc. κοιν. Ach. 18; αἰκία Eccles. 663; 'in fine
weather;’ a genitive expressing point of time, as νυκτός, χειμώνος, and inf. 721, φρονιᾶς. For the sentiment cp. Lucr. 6. 400 ‘denique cur nunquam caelo iacit undique puro Jupiter in terras fulmen?’ ταύτας δ’ ἀποθημεῖν, under the government of χρῆν, ‘and that these [Clouds] should be far away.’

1. 372. προσέφυσας, ‘this [illustration] you have admirably adapted to your present argument.’ προσφυέν, lit. ‘to make to grow to,’ cp. Aesch. Suppl. 276 καὶ ταῦτ’ ἀληθῆ πάντα προσφύσω λόγῳ.

1. 375. ὁ πάντα σὺ τολμῶν, he means, ‘you man of reckless daring,’ as in Soph. O. C. 761. Strepsiades is shocked at the rationalism of Socrates.

1. 376. φέρεσθαι, ‘to sweep along.’

1. 377. κατακρημνάμεναι, ‘hanging downwards,’ from κατακρήμναμαι, another form of κρέμαμαι. So of the grapes hanging from a vine, κατακρημνώντο δὲ πολλαὶ βότρυες Hymn Hom. 7. 39. ἀνάγκη was used by the physical philosophers of the day to express what we now call ‘natural laws,’ such as ‘gravitation,’ Democritus affirming that πάντα κατ’ ἀνάγκην γίγνεσθαι. The views enunciated by Socrates are like those of Anaxagoras who called ‘thunder’ σύγκρουσις νεφῶν, and ‘lightning’ ἕκτριψις νεφῶν. Cp. also Lucret. 6. 96 ‘tonitru quatiuntur caerula caeli, | propterca quia concurreant sublime volantes | aetheriae nubes contra pugnantibus ventis.’

1. 380. δίνος. This ‘aetherial whirl’ must not be identified with the ‘vortex’ theory of Democritus, which represented the impalpable atoms as setting to various centres, and thus creating all sensible objects. Aristophanes seems rather to allude to the ‘rotation of the heavens,’ οὐρανοῦ φορὰν (or δίνην), which (according to Empedocles) regulated the motion of the earth. This notion had been popularized by Euripides, who speaks of οὐράνια δίναι νεφέλας δρομαίον Alcest. 244; and αἰθέριος βίμβος (‘rotation’) in Frag. Pirth. 2. Aristophanes prefers the rarer masculine form δίνος, from its resemblance to Δίός, and from its sounding more like a proper name. Cp. Lucret. 5. 622 ‘cum caeli turbine ferii.’ The Scholiast says that Strepsiades understands here another meaning of δίνος, viz. ‘a round-bellied pitcher or pot,’ which falls in with the interpretation of the word inf. 1473.

1. 381. ὁ Ζεὺς οὐκ ὄν, ‘the fact of Zeus being non-existent,’ in apposition to τοῦτο.

1. 385. τῷ = τῶι, sc. ‘quo argumento.’ as τῷ τοῦτο κρίνεις; Plut. 48; Transl. ‘How may one be convinced of this?’

1. 386. ἀπὸ σαυτοῦ, ‘by an illustration from yourself.’

1. 388. δεινὰ ποιεῖ γ’ εὐθὺς μοι, ‘it (sc. ἡ γαστὴρ) at once lets me know (μοι) its distress and disturbance.’ So Thuc. 5. 42 Ἀθηναῖοι δεινά ἐποίοντων (indignabantur) νορίζοντες ἀνίκεσθαι.
NOTES. LINES 372-408.

1. 389. ἐκπέληνος, 'the drop of broth,' the diminutive intensifying by contrast the loudness of the noise produced.

1. 390. ἐπάγει, sc. ἡ γαστήρ, 'subjugit.'

1. 396. καὶ καταφρύγει. The antithesis is loosely put. It would be more clearly expressed τοὺς μὲν καταφρύγει, τοὺς δὲ περιφλύει, 'some of us it burns to ashes, and others, that survive, it singes.'

1. 399. Κρόνα are 'old-world notions,' belonging to the primaeval times of Cronus. ΒΕΞΚΕΣΕΛΉΓΕ is modelled on the word προσέληνος, 'pre-lunar,' an epithet chosen for themselves by the Arcadians to express their early origin. The prefix ΒΕΞΚΕ- recalls the experiment of Psammctichus II (Hdt. 2. 2), who shut two babies up with a she-goat, and waited to hear their first utterances, expecting thereby to learn what was the primitive language. Their first cry was ΒΕξ (imitating the bleat of their foster-mother), and the king having learned that ΒΕΞΩΣ was the Phrygian word for bread, felt that he had established a science of Comparative Philology. The whole word may be rendered 'antediluvian.'

1. 400. Θέωρος, a different character to the one mentioned in Eqq. 608, is described as a flatterer Vesp. 42 foll., ib. 418 Θέωρον θεοσέλεθρια. His perjury is probably in connection with his embassy to Sitalces, Ach. 134 foll.

1. 401. Αὐτνέων, quoted in Homeric dialect, from Od. 3. 278. Cp. Lucret. 6. 417 'postremo cur sancta deum delubra susaque discutit infesto praeclaras fulmine sedes? . . . | altaque cur plerumque petit loca plurimaque eius | montibus in summis vestigia cernimus ignis?' and ib. 337 'quodsi Iuppiter atque alii divi . . . iacint ignem, cur quibus incantium scelus aversable cumquest | non faciunt icti flammam ut fulguris halent?'

1. 402. τί μαθῶν; see on sup. 340. Some MSS. read τί παθῶν here.

1. 404. ἀνεμός. Cp. Lucret. 6. 124 foll. '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 conminuit vis eius et impetus acer, | tum perterricrepo sonitu dat scissa fragorem; ib. 276 foll. 'insinuatus ibi vortex versatur in arto, | et calidis acuit fulmen fornicibus intus; | nam duplici ratione ascendit; ipse sua cum | mobilitate calescit, et e contagibus ignis.'

1. 406. ΠΥΚΝΟΤΤΙΤΑ is, then, the 'compression' of this wind which has swollen the cloud.

1. 408. ἄτεχνως—'exactly;,' distinguished in meaning from ἄτεχνος, paroxytone. The ΔΙΔΩΣ is described by Thucydidès (1. 126) as ΔΙΩΣ ἱπτηρ λεπίδων μεγάστη, έξω τῆς πόλεως, ἐν ἑ πανθημεῖ θύουσι, πολλοὶ οὖν ἰερεῖα, ἀλλὰ θύματα ἐπιχώρησα, these θύματα generally being cakes or biscuits in the form of animals. Comparing inf. 364 we see the
Δίασια was kept as a sort of fair, where toys were bought for the children.

1. 409. ἀπτων (ἀπτάω), 'I was roasting a haggis for my kinsmen, and in my carelessness I did not slit it (ἐσχὼν, imperf. from σχάω, a collateral form of σχάξω). This 'haggis' was a sheep's paunch filled with minced liver, fat, etc.: in roasting it a slit or hole had to be made in it, as a vent for the confined air. A similar haggis is described in Odyssey 20. 24 foll.

1. 414. τὸ ταλαίπωρον. This list of virtues that the Chorus commends to Strepsiades represents just those that his contemporaries assigned to Socrates, ἀφροδισίων καὶ γαστρῶν πάντων ἀνθρώπων ἐγκρατεῖστατος ἢν, εἴτε πρὸς χειμῶνα καὶ θέροι καὶ πάντας πόνους καρτερικώτατος Χεν. Μεμ. 1. 2, 1; so Plato, Symp. 220 a, b. Here ἀνόητων is parallel to the ἀφροδισίων in Xenophon; cp. Eur. Troad. 989 τὰ μωρὰ γὰρ τὰντ' ἐστίν· 'Ἀφροδίτη βρωτοῖς. But Socrates could hardly have been thought of as ἡμυονίων ἀπέχων, which fact suggests the possibility that the true reading is preserved in the quotation of the lines by Diog. Laert. 2. 5, 27 οἶνον τ' ἀπέχει καθηλαγίας, 'and gluttony.'

1. 419. πράττουν refers to 'political action,' as its connection with βουλεύων and τῇ γλώττῃ πολεμίζων further shows.

1. 420. ἐνεκέν γε. Strepsiades is ready to guarantee all these requirements, saying gaily, 'Well, as far as a stubborn heart goes, be quite at ease: I can cheerfully offer myself in those respects [as an anvil for one] to hammer on.' For παρέχωμι' ἂν without the reflexive ἐμαυτόν cp. Soph. Λύ. 1146 πατείν παρείχε τῷ θέλοντι ναύτιλων.

1. 423. ἄλλο τι δὴ τ' οὖ νομείς, 'in full,' ἄλλο τι δὴτα [ποιήσεις ἢ] οὐνομείς, lit. 'will you do anything else than refuse to believe?' In Plato this elliptic use of ἄλλο τι has passed into a regular formula with the sense of 'nonne,' as ἄλλο τι ὁμολογοὶ ἂν = 'nonne confitebitur?' Symp. 200 d. Transl. here 'will you not refuse to believe?'

1. 425. οὐδ' ἂν ἀπαντῶν (ἀπαντάω), 'I wouldn't do it even if I met them, [much less would I seek their company].'

1. 427. οὐ τι σοι δρῶμεν, conjunctive, 'what we are to do for thee.'

1. 430. ἐκατὸν στάδιοιν, 'to be best of all the Greeks in oratory by a hundred furlongs.' A similar hyperbole occurs in Ran. 91 Εὐρυπίδου πλείν ἦ σταδίω λαλίστερα.


1. 433. μή μοι γε, sc. εἰπητε, to which λέγειν is object, 'don't talk to me of my moving important resolutions.' So μή μοι sup. 84; Vesp. 1179 μή μοι γε μύθους.
NOTES. LINES 409-466.

1. 434. ὄσα, 'only so much as to,' like Lat. 'tantum.' Cp. οὔδεν ἄρ' ἐμοῦ μέλον ὄσον δὲ μόνον εἰδέναι Vesp. 1288. ἐμαυτῷ, 'in my own interest.'
1. 436. προσόλοισι, 'our attendants,' sc. Socrates and his followers.
1. 437. κοππατίας, see sup. 23.
1. 438. χρήσθων (1st aor. imperat.), 'let them deal with me just as they please, I hand over this body of mine to them for feeding, for hunger, thirst, squallor, cold, for playing into a wine-bottle.' Cp. Eqq. 370 δὲρω σε θύλακον κλοπῆς, 'I'll flay you into a bag for stolen goods.' Grammatically, the subject of τύπτειν and δείρειν is ὄμας; and ἐμὲ the subject of the other infinitives. ἀργῶν, as in Ach. 1146; Av. 935; Vesp. 446, the Attic form of infin. for the common form ἀργοῦν.
1. 448. κύβεις, 'a walking statute-book,' 'a corpus iuris.' The κύβεις were triangular pyramids of wood revolving on a pivot, whereon were written the laws of Solon. Cp. Av. 1354 ἐστιν ἡμῖν τοῖς ὀρνισιν νόμοις | παλαιὸς ἐν ταῖς τῶν πελαργῶν κύβεισιν. τρύμη is properly 'a hole,' but from the idea of a hole making its way through anything, it is used here for a 'sharper,' μαθῆς, 'a supple-jack,' lit. a strap of soft-dressed leather. γλούς, 'a slippery knave.' He is to unite in himself the two opposite qualities of the εἰρὸν and ἀλάξον, the former being a 'dissembler,' understating the truth about himself; the latter an 'impositor,' who overstates it. ἀργαλέος seems to mean what we call an 'awkward customer.' ματιολοιχὸς is the MS. reading, an uncertain word, for which most editions adopt ματτιολοιχός, Bentley's emendation from Athenaeus 14. 663 c, who gives the word ματτύη as a 'dainty dish.'
1. 452. ἀπαντώντες, i.e. of ἀπαντώντες, 'they that meet me.'
1. 455. ἐκ μοῦ, i.e. 'made of my flesh;' so Eqq. 372 περικόμματι ('mincemeat') ἐκ σου σκευάσω.
1. 457. τῶδε γε. The Chorus talks admiringly of Strepsiades and his courage. With the words ὅθει θ' ὡς the Chorætes turns to him and addresses him. Join παρ' ἐμοῦ . . . ἔξεις.
1. 461. πείσομαι (πάσχω), 'what will be my case?'
1. 465. ἄρα γε τοῦτ' ἄρ'. The coincidence of the interrogatival ἄρα and the inferential ἄρα is unusual, but the meaning is simple enough, 'Shall I then ever behold this with my eyes?'
1. 466. βουλομένους, 'wishing to impart their views to you, and to come to a conference, ready to consult with you about claims and counterpleas involving many talents, subjects meet for a mind like yours.' Cf. ἄξιον γάρ Ἐλλάδι Ach. 8; τῇ πόλει γάρ ἄξιον ib. 204. This rendering makes πράγματα depend on συμβουλευομένους, as Thuc. 8. 68 ὡστε ἐμφεύλευσαίτ' τι. Here ἀντιγραφαὶ are the demurrers and objections taken by the defendant to the plaintiff's accusation, which is especially represented by πράγματα. Cp. Vesp. 1426 δικὰν γάρ οὐ δέομ' οὐδὲ πραγμάτων.
I. 476. ἄλλ' ἐγχείρει, 'take in hand;' addressed to Socrates. προ-
διδάσκειν seems to mean, 'to carry on his education,' the preposition
giving the notion of advance from point to point.
I. 479. μηχανᾶς. Socrates means 'methods' or 'plans,' but Strepsi-
adiades understands the word to mean 'engines of war,' such as battering-
rams; μηχανᾶς προσήγον τῇ πόλει Thuc. 2. 76. Perhaps we should
render μηχανᾶς, 'ingeniities,' which sounds sufficiently like 'engines'
to suggest the misunderstanding.
ἐν ταῖς ἱκανώς φιλοσόφους μή ποτε ἐγκρίναμεν, ἄλλα μηθμονικὴν αὐτὴν
ζητώμεν δεῖν εἶναι.
I. 487. λέγεν μέν, 'the power of speaking is not in it, but that
of cheating is.' The antithesis seems poor and meaningless. Possibly
there is a feeble joke in the contrast of λέγεν and ἀποστ-ἐρεῖν ('speak'),
as though he had said, 'I can't chat, but I can cheat.'
I. 490. υφαρπάσει, 'snap it up;' so προβάλλωμαι='chuck you
something,' both words suggesting the κυνηδόν. Cp. Vesp. 916 ἢ μὴ τι
κάμοι τις προβάλλῃ τῷ κυνί. δέει, not δεῖ, 'lest you be actually in need
of a flogging;' so Eur. Phoen. 93 μὴ τις πολίτων ἐν τρίβῳ φαντάζεται,
or Plato, Lach. ὀρῶμεν μὴ Νικίας οἴεται τι λέγειν καὶ ὥπο λέγον ἕνεκα ταῦτα
λέγει.
I. 495. ἐπιμαρτύρομαι, sc. τοὺς παρόντας, like Lat. antestor, for fear
that the assailant should deny having given the blow; cp. inf. 1222,
1297.
I. 496. ἀκαρῇ, sc. χρόνον, lit. 'an indivisible amount of time,' i.e. 'a
moment' (ἀ-κείρω).
I. 497. κατάθου θοιμάτων. The connection seems to be that
Socrates is so well satisfied with the practical wisdom of Strepsiades,
that he is ready instantly to admit him to the φροντιστήριον, to enter
which he must leave his cloak behind. Strepsiades thinks it is the
preparation for a flogging. See inf. 857. 1498, and 719.
I. 499. φωράσων, 'to search for stolen goods.' A man with a
search-warrant had to enter the suspected premises unclad, for fear
that he might convey the missing property thither, under his cloak, and
then pretend to have discovered it. Cp. Ran. 1364 Ἐκάτα παράφηνον
ἔς Γλύκης, ὡπο σὰν εἰσελθόνσα φωράσω.
I. 502. τῷ τῶν μαθητῶν, 'to which of the disciples shall I become
like?' By φύσιν Socrates means 'character,' while Strepsiades under-
stands it of 'bodily condition,' so that he is reminded of Chaerephon's
meagre and ghostlike look. See note on sup. 104.
I. 506. ἀνύσας τι, 'with what speed you may;' lit. 'having made
some despatch.'
I. 507. μελιτούτταν (Attic contraction for μελίτωσάςαν, as οἰνοῦτταν
Plut. 1121 for ὠντικεσσαν), sc. μῆλον, 'a sweet-cake,' honey in Greece being used for all the purposes for which we now employ sugar.

1. 508. eis Τρόφωνίου, sc. ἄντρον. This was a natural fissure in the limestone rocks of Lebadeia in Boeotia, and was celebrated as early as the time of Croesus (Hdt. 1. 46) as one of the most famous Oracles. Pausanias, who had himself visited the cave, describes (9. 39, 2-14) how the enquirer, after a course of lustful washings and sacrifices, and after drinking of the spring of Oblivion to make him forget his former thoughts, and of the spring of Remembrance to impress upon him the coming revelation, descended a ladder, carrying a cake to appease the serpents and other noisome beasts that haunted the cave. Reaching the bottom of the shaft he had to creep on hands and knees through a narrow opening to the actual place of the Oracle. There a sort of stupor came over him, during which he received such visions as were vouchsafed him; at last he woke up from his trance with a splitting headache, and in such terror that it was months before he could smile again. No wonder Strepsiades did not like the look of the entrance into the προντιατήριον, if it reminded him of this awful place!

1. 509. ἐξω, see sup. 131.

1. 510. The Chorus wishes Strepsiades good luck as his retreating form disappears down the passage to the Reflectory. Then, while the stage is clear of all the actors, the Chorus files forward, and the leader makes an address to the spectators in the name of the author of the play. This regular address, which, because it dealt with subjects unconnected with the plot, was called the 'Digression' (παραβάσις), is peculiar to the old comedy, but not indispensable, as it is wanting in the Eccles., Lysistr., and Plutus. It must be remembered that we are here reading the second edition of the 'Clouds' (see Introduction); so that the failure of which the poet speaks refers to its earlier-and unsuccessful exhibition. 'I hope,' he says, 'you will receive more graciously my recast of the play: it is the best I ever wrote. And I think I can reckon on your good taste, for you took very kindly to my first youthful essay. My comedy, while full of clever novelties, introduces no obscene exhibitions on the stage, no coarse jokes, no rude horse-play, no claptrap, no cruel personalities. Therefore I hope you will show your good sense by signifying your warm approval' (vv. 518-562).

1. 519. ἐκθρεψάντα, i.e. 'his dramatic talent had been fostered by the theatrical representations at the Dionysia from year to year.'

1. 520. οὔτω νικήσαμι, 'May I win the prize to-day and be reckoned a clever poet as surely as (οὔτω ... ὡς), it was in my honest belief (ἠγοῦ-μένος) that you were an audience of shrewd critics (δεξιοῦσ), and that it was the most cleverly constructed of all my comedies, that I chose to give a taste to you, first of all the world, of the play which caused me
the greatest amount of bother. And after all that (eita) I was obliged to retire, having been worsted by vulgar playwrights, though I never deserved it. That's the grievance I have against you, so clever as you are, you for whom I took all that trouble. But, notwithstanding, I never will, if I can help it, desert the cause of the shrewd critics among you.' He is taking credit to himself for having been generous enough to exhibit the first, and unsuccessful, edition of the 'Clouds' to the Athenian people at the great Dionysia in the city (protouς...umais), instead of representing it, as he might have done, at the theatre in the Peiraeus, or at the country Dionysia. And as he had done this with full confidence in the appreciativeness of his audience, and the intrinsic value of his play, it was doubly hard to have been beaten, as he was; Kratinus winning the first prize with his Πυτής, 'the flask,' and Ameip-sias the second with his Κώνος. But he attributes this defeat to the ignorance of the kritai, and not to the clever audience before whom he played; and therefore he loyally comes before them again.

1. 528. ἔξ ὅστου, 'from the time when,' answered by ἐκ τοῦτου, 'thenceforth,' inf. 533. ἐνθάδε, 'here,' i.e. 'in this very theatre.' οἱ σωφρων τε χῶ καταπύγων, 'my Modest Man and my Rake (characters in his early play of the Δαιταλέis or 'Banqueters,' 427 b.c.) were most warmly praised by men with whom it is a pleasure even to speak.' He means the judges and the spectators who approved the play.

1. 529. κάγω, 'and I (for I was still a maid, and it was not right for me to be a mother yet) exposed my bantling, and another girl took it and reared it, and you generously nurtured it and educated it. From that time forth I have from your hands a sure pledge of sound judgment. So to-day (vōn), like Electra in the play (ēkeinvn), this comedy of mine has come seeking, if she may chance to meet with spectators no less clever. For if she do but catch sight of it she will recognise her brother's curl.' The intention of all this badinage is to remind the audience of their kind reception accorded to the play of the Δαιταλέis, which he takes as an earnest of their present approval. He had been too young in b.c. 427 to enjoy the rights of full citizenship, and so he could not ask permission to bring his own play on the stage (χρονον αὑτοῦ). So the actor and poet Philonides (παῖς ἔτερα) had to take up the poor unacknowledged thing and present it as his own, and the audience took to it at once with most fatherly affection. What they had done for the 'Banqueters' Aristophanes is convinced they will do for his new comedy, which will instinctively recognise the former appreciative spectators, just as Electra (in Aesch. Choeph. 164 foll.) recognises the lock of Orestes' hair hung upon Agamemnon's tomb.

1. 540. κόρδαξ εἰλκυσεν, 'danced a Kordax,' this was an unseemly dance, accompanied by indecent gestures. With εἰλκυσεν expressing
the 'trailing step' of a slow measure cp. Pax 328 ἐν τοντὶ μ’ ἑαυτὸν ἐλκύσαι.

1. 541. ἀφανίζον. He brings on the stage no testy old man, stick in hand, 'drubbing the other actors to conceal the badness of the jokes;' nor makes the Furies rush torch in hand across the stage, nor introduces a noisy and shouting (ἰοῦ, ἵοῦ) procession.

1. 545. οὖ κομῶ. Probably the poet is making a grotesque allusion to his own premature baldness, as in Pax 769 foll., and playing upon the double meaning of κομᾶν, 'to be proud,' and 'to wear long hair.' One may translate, 'I don't give myself (h)airs.'

1. 549. μέγαστον ὄντα, 'at the height of his power,' sc. after his success at Sphacteria, 425 B.C. The allusion is to the attack he had made upon Cleon in the 'Knights,' which was exhibited in the same year as Cleon's victory. With γαστέρα cp. Eqq. 454 παῖ αὐτῶν...

1. 550. κοῦκ ἑτόμησα, 'I wasn't hard enough to jump on him again when he was down.' κεμένω is probably equivalent to τεθυγάτι, seeing that Cleon never experienced any political 'downfal,' but died in 422, the year after the exhibition of the 1st edition of the 'Clouds.' This Parabasis, which belongs to the 2nd edition only, must of course have been later than B.C. 421, as it alludes to the Maricas of Eupolis, which was brought out in that year. But Aristophanes did not altogether spare the memory of Cleon, as we see from the 'Wasps' and the 'Peace,' and indeed from inf. 581, unless that passage remains unaltered from the 1st edition.

1. 551. οὖτοι, 'these fellows,' sc. his rival playwrights.

1. 553. τόν Μαρικᾶν παρελκυσεν (implying something clumsy and awkward in the representation); 'when he had, like a miserable wretch, miserably turned inside out my play of the 'Knights,' having foisted into his Maricas (αὐτῶ), for the sake of the Kordax, a tipsy old woman, whom Phrynicus had long ago made a character of—the old woman whom the sea-monster was going to eat.' Eupolis had borrowed the general scheme of the 'Knights' from Aristophanes; and in order to ridicule the mother of Hyperbolus, had plagiarised on Phrynicus' burlesque of the 'Andromeda' or 'Cassiopeia.' We may suppose that the place of the princess, bound to the rock, was supplied by this drunken hag; who, probably, ends by dancing a vulgar 'break-down,' to express her joy at being rescued from the monster.

1. 556. ἐποίησεν ἐς, 'wrote in ridicule of.' Hermippus, a dramatist of the time of Pericles, had made fun of Hyperbolus and his mother in his play of Ἀρτοπωλίδες. By ἔρειδούσων he means 'they are ever bringing all their weight down upon him.' Perhaps, 'peg away at Hyperbolus.'
1. 559. τῶν ἐγχέλεων. Cleon is compared (Eqq. 86.4 foll.) to an eel-catcher, who stirs up the mud that he may get more fish, ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθασ, | ὅταν μὲν ἢ λίμνη καταστῇ, λαμβάνοντες οὐδὲν, | ἢ ἄν ὡς ταῦτα καὶ κατῶ τῶν βόρβορον κυκώσιν, | αἰροῦσι: καὶ σὺ λαμβάνεις ἣν τὴν πολὺν ταράττῃς.

1. 562. ἐς τὰς ὄρας τὰς ἐτέρας, lit. 'for the next set of seasons [and so on to the next],' i.e. 'for all time to come,' as Eur. I. Α. 122 ἐς τὰς ἄλλας ὄρας, Theocr. 15. 74 κεῖς ὄρας κῆπειτά, Thesmoph. 950 ἐκ τῶν ὄρων ἐς τὰς ὄρας.

1. 563. ὑψιμέδοντα. This hymn of invocation by the chorus seems to ignore the deposition of Zeus and the reign of Diros.

1. 567. μοχλευτὴν, 'upheaver,' referring to Poseidon as ἐννοσίγαιος and ἐνοσίχθων.

1. 571. ὑπονόμαν, 'charioteer,' as in Eur. Hippol. 1399.

1. 579. ἔξωδος, 'military expedition with no sense about it.' The Clouds could stop proceedings in the ἐκκλησία by letting rain fall, which reckoned for an evil omen. So Dicaeopolis (Acharn. 169) ἄλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν . . . διοσήμα ὁτι, καὶ ὅπως βέβληκε με.

1. 581. εἰτα, 'then again, when you were choosing as your general that accursed Paphlagonian Tanner (Cleon is so called in Eqq. 44), we knitted our brows, and we made a terrible to-do.' This passage, unaltered from the 1st edition (see Introduction, p. xi.), seems most naturally to refer to Cleon’s first στρατηγία at Pylos (Thuc. 4. 28); Aristophanes implies that his success as general there was something undeserved; the grace of the gods 'giving a turn for the good' (589) to the folly of the Athenians.

1. 583. βροντῇ . . . ἀστραπῆς, 'the thunder burst through the rift cloven by the lightning:' the words are from the 'Teucer' of Sophocles. ἔξελευπτε τοὺς ὅσοὺς does not seem here to describe a lunar eclipse, but only a continuance of bad weather, 'when neither sun nor stars for many days appeared.'

1. 587. φασὶ γὰρ, cp. Eccles. 475 λόγος γέ τοι τίς ἐστι τῶν γεραιτέρων, | ὅσ' ἄν ἀνόητ' ἢ μῶρα βουλευσόμεθα, | ἀπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ἐχυμφείρειν.

1. 589. ταῦτα μέντοι, explained by the following words ἄττ' ἂν, κ.τ.λ.

1. 591. ἴπ τὸν Κλέωνα, 'if having convicted Cleon the cormorant of bribery and peculation you shall then pin his neck in the pillory.' Cleon is represented in the 'Knights' (956) as having a signet ring with the device of λάρος κεχηνῶς ἐπὶ πέτρας ὁμηγγκρῶν.

1. 593. αὖθις ἐς τάρχαλον, 'coming back once more to the old state of things, you shall find that, even though you did make a mistake, the affair shall turn out with the best result for our city;' cp. πειθομένοις δὲ ἀμείνον συνοίσεται Hdt. 4. 15.
NOTES. LINES 559-615.

1. 595. ἀμφί μοι αὔτε With this reading we must supply ἵσθι or rather the Doric ἐσθ. 'Be about me, O king!' i.e. vouchsafe thy presence. But the regular phrase is construed with an accusative, as in Terpander's ὀρθὸς νόμος, which opens ἀμφί μοι αὕτως ἄναχθο ἑκατηβόλον ἀδέτω ἀ φρήν. Similar openings are found to four Homeric hymns; e.g. 5. 18 ἀμφί μοι Ἐρμηέαοι φίλον γόνον ἐννετε μοῦσα, and Eur. Troad. 511 ἀμφί μοι Ἰλιὸν, ἢ μοῦσα . . ἄεισον. On these analogies we might better read ἀμφί μοι αὐ σε (sc. ἀδέτω φρήν). This regular prelude was so thoroughly established that the verb ἀμφιανακτίζειν was used as an equivalent for προοιμάζεσθαι.

1. 597. ύψικέρατα πέτρα. a phrase borrowed from Pindar. The epithet is a heteroclite accus., the ordinary nominat. being ὕψικερως, cp. χρυσοκέρατ' ἑλαφον Eur. Hel. 382.

1. 599. οἶκον, the old temple of Artemis in Ephesus, built by Chersiphon of Gnossus, Ol. 45. It was burned by Herostratus, b.c. 356.

1. 602. αἰγίδος ἤνιόχος, probably means 'wielder of the aegis,' as κοθάρας ἤνιόχος. Green renders it 'charioted on thine aegis,' and compares Aesch. Eum. 403 ἐθεάν διώκουσα' ἠλθον ἀτρυτὸν πόδα, | πτερῶν ἄτερ ῥοιδοῦσα κόλπον αἰγίδος, | πάλιον ἄκραιοι τόυτ' ἐπιζεύγα' ὀχον. But the meaning there is rather that the movement of the goddess swelled out the folds of the Aegis than that she used the Aegis like a sail to increase her speed.

1. 604. σελαγεί, 2 pers sing., from σελαγείσθαι (cp. Acharn. 924 σελαγοίντ' ἄν εἰδοῦ), 'sparklest.' With σὺν πεῦκαι, sc. 'the torches' carried by the Delphic Bacchanals, cp. Eur. Bacch. 306 καπὶ Δελφίσιν πέτραις πηδῶντα σὺν πεῦκαισα.

1. 609. χαίρειν, 'greeting,' the regular beginning of a letter, as often in Demosth. βασιλεῖς Μακεδόνων Φίλιππος Ἄθηναῖων τῇ Βουλῇ καὶ τῷ ἐμῷ χαίρειν. Cleon is said to have been the first to introduce this language of friendly correspondence into an official despatch from Sphacteria. τοῖς συμμάχοις are added because the play is acted at the Dionysia, where 'the allies' are present as spectators; cp. Acharn. 502 foll.

1. 612. δραχμήν, cognate accus. with ὠφελοῦσα, 'to the amount of a drachma,' so ὠφελείν ὠφέλειαν Plato, Euthyd. 275 c. eis δἀδα, 'to save torch-light.'

1. 615. This amusing picture of the sufferings of the gods through the inaccuracies of the Athenian calendar may have been happily timed, because the astronomer Meton had been endeavouring, only a few years before, to improve the current system of reckoning, and Aristophanes may have wished to make a passing hit at the 'new-fangled' change. The difficulty, which was a very old one, lay in the attempt to make the solar year (regulated by the sun's apparent crossing of the tropics)
harmonize with the lunar year, which settled all the religious festivals in Athens. The solar year consists roughly of 365¼ days; the lunar month of 29½ days, so that 12 lunar months = 354 days. The common system in vogue at Athens, since Solon’s time, for harmonizing these two methods of reckoning, was by arranging a cycle of 8 years ( deuterepis), five of which consisted of the ordinary number of 354 days, while the other three were each raised to the number of 384, by the insertion of a month of 30 days. Now 354 x 5 = 1770, and 384 x 3 = 1152, which gives a sum of 2922, identical in amount with 8 solar years of 365¼ days. But as the three inserted months in the deuterepis consisted of 30 days instead of 29½ (the true lunar month), there was an error in excess at the end of the cycle of 1½ day—a very appreciable quantity. The gods might well grumble, as this would be sufficient to disarrange the whole calendar. We might illustrate it by supposing Shrove Tuesday pushed forward to Ash Wednesday, or vice versa.

1. 620. στρεβλοῦτε, i.e. extort evidence from slaves by torture; whereas on a festival the law-courts ought to be closed.

1. 621. Join ἵμων τῶν θεῶν. Memnon, son of Tithonus and Eos, and Sarpedon, son of Zeus, were special favourites of the Gods, and fell in the Trojan war.

1. 623. The meetings of the Amphictyonic council were held in the autumn of each year near Thermopylae (whence the name Πυλαία for the meeting), and in the spring at Delphi. The council was composed of two classes of representatives, Πυλαγόραι and Ἰερομνήμονες. Athens sent three of the former, elected by show of hands (χειροτονία) and one Hieromnemon, elected by lot (Λαχών), who was the highest commissioner.

1. 625. Ἀφνέθη. Probably his official garland was blown off by a puff of wind; and the Clouds may be supposed to have sent it.

1. 627. Socrates comes out from the Refectory, grumbling at his aged pupil’s incorrigible dulness. He swears by Respiration, Void, and Atmosphere. In sup. 424 he had declared there were no gods but ‘Void, Clouds, and the Tongue.’

1. 630. σκαλαθυμάτα, ‘deep-dug quibbles,’ apparently from σκαλ-, as in σκαλεύω, σκάλπω, and ἄϑυματον, a diminutive of ἄϑυμα, ‘child’s play,’ ‘amusement.’ ἄττα, Attic for τίνα (ἄτινα).

1. 632. θύραξ πρός τὸ φῶς, ‘out into the daylight,’ for part at least of the φροντιστήριον was underground.

1. 633. ἕξει, from ἔξειναι, ‘come forth.’

1. 635. ἄνυσας πι, see sup. 181.

1. 638. πεῖρι μέτρων. The question of ‘measures’ (which Strepsiades understands as ‘dry measures,’ and not as poetical metres) is considered
in vv. 639-646; that of 'rhythm' in vv. 647-656. By περὶ ἔπων is meant the science of ἡ ὀρθοεία, of which Protagoras and Prodicus were considered masters. Protagoras also advocated a strict division of the genders of nouns, cp. Arist. Rhet. 3. 5 Πρωταγώρας τὰ γένη τῶν ἄνωμάτων διήρει, ἀρρενα καὶ θήλεα καὶ σκεῦη. Such studies as these, and the etymological attempts of Cratylus, were of course the new things of the day.

1. 639. ἔγωγε, sc. βούλομαι μανθάνειν.

1. 640. διχονίκῳ, 'I was cheated of two choenices;' the dat. is strange, but it is really instrumental, as the amount by which the cheating was done.

1 Medimnus = 6 ἐκτεῖς = 12 ἡμιεκτεῖα = 48 χοίνικες, so Strepsiades is able to say, 'wager me (περίδου) if the "semi-sixth" be not a measure of 4,' because the 'semi-sixth' is 1/2 of 3/4 of 48 choenices, = 4 choenices. Walsh renders neatly, 'Soc. I don't ask that, but what poetic measure You like the best—the triple or quadruple? Stre. I think the gallon measure beats them all. Soc. Pooh, nonsense, fellow! Stre. Will you bet me, then, That gallon's not "quadruple" of the quart?'

1. 647. ταχύ γ' ἀν δίνατο, said ironically, 'short work you would make in learning rhythms!'

1. 649. συνουσία, 'a party;' cp. Vesp. 1209 προσμάνθανε συμποτικὸς εἶναι καὶ συνουσιαστικῆ.

1. 651. κατ' ἐνόπλιον, 'suited to the war-tune,' as we might say, 'to the time of a march.' This rhythm was generally based on the anapaest ωο-, and so distinguished from the rhythm κατὰ δάκτυλον, -ο-. The dactyl was so called because of the one long and two short joints of the finger (δάκτυλος) represented by the one long and two short feet. Strepsiades, mistaking δάκτυλος, as he had mistaken μέτρα, holds up one finger after another, and makes vulgar gestures with them.

1. 655. φοινῦκε. The penult. is always long in Homer; but short in Attic; as Arist. Av. 1641; Vesp. 1504; Lysist. 948.

1. 658. πρότερα τούτων, 'before these;' τούτων referring to the difficult lessons of the ἄδικος λόγος.

1. 659. τετραπόδων, a class of animals to which ἀλεκτρύων certainly does not belong.

1. 662. τὴν τε θῆλειαν, 'you are calling the female and the male alike ἀλεκτρύων.' The word is of common gender, as 'fowl' with us; so for correctness' sake (ὁρθῶς) he proposes to distinguish them as ἀλεκτωρ and ἀλεκτρύωνα, just as we might suggest 'turker' and 'turkess' as a way of distinguishing between cock and hen turkey.

1. 670. τὴν κάρδοπον. The next anomaly is that a noun, shown to be feminine by the gender of the article, should have a masculine termination. In rendering, we must retain the Greek word, otherwise the anomaly disappears in translation; 'you call it ἡ κάρδοπος' (empha-
sising the last syllable) ‘masculine,’ Strepsiades, ‘How do I make κάρδοτος masculine?’ Soc. ‘Of course you do, just as you make Κλέωνυμος.’ Strepsiades. ‘How is that? tell me.’ Soc. ‘According to you, κάρδοτος and Κλέωνυμος are identical.’ [In gender, that is, as shown by the termination -os; but Strepsiades does not understand this, and is surprised to hear that the two are identical; so he answers,] ‘But, my good sir, Κλέωνυμος [so far from being a κάρδοτος] hadn’t got a κάρ-
δοτος at all, but he did his kneading in a round mortar.’ We must suppose his kitchen to have been very poorly furnished.

1. 680. εἰκείνο δ’ ἦν ὁ, ‘so it would run then, καρδότη, Κλεωνύμη.’ Strepsiades, having got right as to the termination and gender of κα-
ρδότη, gets into a mess again by turning Κλεώνυμος into Κλεωνύμη, so that he must, as Socrates says, have a lesson in the genders and terminations of proper names (ὄνομάτων).

1. 688. οὐκ ἄρρεν' ὑμῖν ἐστιν; ‘are they not masculine in your view?’ So Od. 4. 569 καὶ σφίν γαμβρᾶς Δίως ἔσσι, ‘and in their eyes thou art son-in-law of Zeus.’

1. 690. Ἀμυνία. Here the vocative of Ἀμυνίας is identical in termination with a feminine nominative.

1. 693. ἀτάρ τι ταῦτα, ‘but why am I learning these things, which we all know?’ Soc. ‘That isn’t the case at all.’ The words οὐδὲν μὰ Δί’ seem a strange answer to Strepsiades’ question. Perhaps they mean οὐδὲν μανθάνεις ὄν πάντες ἐσμεν, ‘you are not learning what everybody knows, but a piece of rare new science.’

1. 696. ἐνταῦθα γε, sc. on the ἄσκανθα, sup. 633. With μὴ δεῖθ’ supply ἐκφροντίσαι με κέλευσον.

1. 698. οὐκ ἔστι παρὰ ταῦτα ἄλλα, ‘there is no other way besides this;’ so Plat. Phaedo 107 a οὐκ ἔχω παρὰ ταῦτ’ ἄλλο τι λέγειν.

1. 700. σαυτόν, is governed both by στρόβει and πυκνώσας, ‘twist yourself in every way, gathering yourself together.’ The next words are intended as a sneer at the desultory method of the Sophists.

1. 710. Κορίνθιοι is, of course, a surprise for κώρεις. Perhaps we might say ‘Bulgarians,’ for the sake of the sound.

1. 712. ψυχήν ἐκπίνουσιν, ‘are drinking up my life-blood;’ so Soph. El. 785 τούμον ἐκπίνουσιν ἀεὶ | ψυχήν ἀκρατον αἶμα.

1. 718. καὶ πώς; sc. οὐ βαρέως ἀλγείν δεί; 1. 719. χρώα, ‘my complexion;’ cp. sup. 504 and inf. Ι171. On ἐμβάς see inf. 858, and cf. sup. 103.

1. 721. φρουρᾶς, ‘whilst singing at my post,’ the gen., like χειμῶνος Αν. 1089, or τῆς ἐκκλησίας Plat. 725. With ἀδων cp. Aesch. Ag. 16, where the sentinel says ἀείδειν ἣ μνύρεσθαι δοκῶ, ὅπων τοῦ ἀντι-
μολοπον ἐντέμνον ἄκος. He means here that instead of sleeping he cries out as he is bitten by the κώρεις.
1. 722. ἀλίγου, ‘almost;’ probably a shortened form of the phrase ἄλιγου or μικροῦ δεῖ, ‘it wants little.’

1. 726. ἀπόλολα. Strepsiades says, ‘your threat of ἀπολεῖ is out of date; I am already destroyed.’

1. 727. οὐ μᾶλθαιοτέα, ‘you must not be a coward, but must wrap yourself up,’ i.e. he must face the κώπεις, and tuck himself up in the bedding of the ἄσκάντης, so as to concentrate his attention.

1. 729. τίς ἀν ἐπιβίλου, ‘who will be so kind as to throw over me a cheating notion out of the sheepskin rugs?’ But as ἀρνακίδων is intended to suggest ἀρνεῖσθαι = ‘to repudiate,’ we might render ‘a dodge for fleecing, out of these sheepskins.’ Then follow a few moments of silence, during which Strepsiades is supposed to be thinking. After a while, Socrates proposes to peep at him, and see how he is going on.

1. 733. ἔξεις τι; in the sense of ἑτερημάς τι; The Schol. says it is the regular question put to hunters or fishers, ‘have you got anything?’

1. 737. αὐτός, emphatic, ‘tu ipse primus aliquid inveni, idque mihi expone.’ This is the principle of the Socratic method of instruction, to evolve thought from the pupil, rather than to impart knowledge.

1. 740. σχάσας. It is difficult to settle the meaning; for σχάζω signifies ‘to cut,—sometimes in the sense of ‘cutting loose,’ sometimes of ‘cutting across,’ and so ‘stopping’ or ‘checking.’ Perhaps the best is ‘checking the play of your subtle thought,’ like πυκνόσας sup. 701. Walsh takes σχάσας closely with λεπτήν, and renders ‘slicing small;’ but see sup. 107. δικαιών is the technical word for logical ‘division.’

1. 744. τὴν γνώμην, ‘in your mind.’ An easier reading would be τῇ γνώμῃ. ‘Then once again set it going in your mind, and lock it up there.’ ζυγαθρόν is the ‘bar of a door,’ or the ‘tongue of a balance;’ so the verb may mean, as the Schol. suggests, ‘to weigh.’

1. 749. εἰ. The proper apodosis follows in v. 755 οὐκ ἄν ἀποδόην. With θεταλῆν cp. Hor. Epod. 5. 45 ‘Quae sidera excantata voce Thessala, | lunamque caelo deripit.’

1. 755. ὅτι τί δὴ; This is equivalent to ‘quia .. quid?’ The idiom arises from the eager desire to anticipate what another is going to say, but, as one does not really know what is coming, the clause has to end in a question. As if we might say, ‘Yes, yes, of course, because you would do — what?’ cp. Plut. 135 foll. XPEM. οὐκοῦν ὦδ’ ἐστίν αἰτίος, καὶ ῥᾳδίως | παύσει ἄν, εἰ βούλοιτο, ταιθ’; ΠΔ. ὅτι τί δή; XPEM. ὅτι οὖν ἄν εἰς θύσειν ἀνθρώπων ἔτι, cp. inf. 784.

1. 758. γράφοιτο, ‘were inscribed’ or ‘registered.’ The first step in a private law-suit was the lodging with the Archon a written complaint, λῆγες δίκης. If no objection appeared on the face of the declaration, it was written out on a tablet of wax, or other material, and

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hung on the wall of the court, as part of the cause-list. It was to this
tablet that Strepsiades proposed to apply the burning-glass.

I. 761. κατα, 'centre,' 'keep in narrow round.' Here Socrates
suggests that Strepsiades must not confine himself to one uniform
method of thinking. Join λινόδετον τοῦ ποδός as ἐρύειν τινά ποδός
Od. 17. 479.

I. 770. ὁ γραμματεύς, sc. the Archon's clerk. Here γράφοιτο is
used in the middle voice, but in sup. 758 in the passive.

I. 771. δὲ, 'like this.' He throws himself into the posture of a
man holding a burning-glass.

I. 774. διαγέραται, 'has been erased;' properly of drawing the
pen or style across the writing; here he should properly have said,'obliterated' or 'melted out.'

I. 776. ἀντιδικών (particip. ἀντιδικέω). 'How, as defendant,
you would rebut the indictment, when you were going to be cast, you
between, because you had no witnesses on your side.'

I. 779. ἐνεστώσης (ἐνίστημι, so ἐστώς Soph. Aj. 87; ἐστώσα Eccles.
64 for ἐστηκώς, ἐστηκών), 'one case still on the list before mine.'
With καλεῖσθ' cp. Vesp. 1441 ἦσ τάν τύχην ἄρξων καλῇ.

I. 781. ἔγωγ', sc. λέγω τι, 'am talking sense;' in answer to sup.
οὐδὲν λέγεις, 'you are talking nonsense.' Nicias (Eqq. So foll.) simi-
larly proposes suicide as a way of escape from trouble.

I. 783. διδαχαίμην. The use of the middle voice is peculiar, except
in the sense of 'getting some one else taught;' but cp. Plato, Rep. 421 ε
χυτρεῖς . . . τοὺς νεὶς ἢ ἄλλους οἱ οὐ διδάσκῃ χεῖρος δημιουργοὺς διδάζεται.
So there is no need to repeat ἀν, and to read οὐκ ἄν διδάξαιμ' ἄν ο' ἔτι.

I. 784. ὅτι τι; see on sup. 755.

I. 785. ἄττ' ἄν καὶ μάθης, 'whatever you have learnt.'

I. 786. νόν δή, as we say, 'just now.' See inf. 825.

I. 788. ματτόμεθα. He is trying to recollect his κάρδοσις or καρδόμη.

I. 789. οὐκ ἐς κόρακας ἀποφθερεῖ; a condensed way of saying οὐκ ἀποφθεροῦμενος ἐς κόρακας ἀπει; so in Eqq. 892; cp. Pax 72 ἐκφθαρεῖς
οὐκ ἐσθ' ὅποι, and Demosth. 560. το φθείρεσθαι πρὸς τοὺς πλουσίους, 'to
rush headlong to join the wealthy.'

I. 792. ἀπὸ γὰρ ὀλούμαι, tmesis for ἀπολούμαι γάρ, as inf. 1440.

I. 798. ἀλλ' οὐκ ἐθέλει γάρ, 'but since he does not choose to learn,
what am I to be at?' 'what! do you permit [such insubordination]?'
'Yes, for he's vigorous and lusty, and sprung from those high-flown
dames of Coesysra's lot.' See on sup. 48.

I. 803. This verse, which bears a suspicious resemblance to inf. 843,
must be addressed to Socrates, bidding him to go indoors again and
wait a while. This he certainly does not immediately do, as he has to
wait while the Chorus address the ἀντιστροφή to him, recommending
NOTES. LINES 761-838. 85

him 'to strike while the iron is hot.' If we might read εἰσελθεῖν, we could construe, 'wait a minute for me to go indoors,' as in Soph. Trach. 1176 καὶ μὴ πιμεῖναν τοῦμον ἰδῶναι στόμα. But the song of the Chorus seems inconsistent with the context. Socrates had rudely dismissed Strepsiades, who had shown neither readiness nor obedience. Possibly in the first, or acted, edition of the Clouds, Socrates had bidden Strepsiades to fetch his son, and he had faithfully obeyed.

1. 811. γνούς must stand alone, = 'now you know all about it you must lose no time (ταχέως) in sucking out of the man, in his amazement and evident excitement, all the advantage you can.'

1. 814. ούτω μᾶ τῇ 'Ομίχλην. Strepsiades here adds a fourth deity, 'Mist,' to the three by whom Socrates swore sup. 627. He comes from the house on to the stage with Pheidippides, threatening to turn him out of doors, and bidding him go to the house of his poor, proud uncle, and fill his belly by eating the columns, the only remains of the former wealth and magnificence of the family.

1. 817. τὸν Δίαν. Probably the οῖς is long, as in Lysistr. 24 καὶ νὴ Δίαν. παχύ.

1. 819. τὸ . . . νομίζειν, see sup. 268. τηλικουτοινι may be compared with sup. 799 εὐσωματεῖ καὶ σφιγγα.

1. 821. φρονεῖς ἀρχαικά, 'have old-fashioned notions.' Here παίδαι-ριον has special reference to the full-grown man (ἀνήρ) below.

1. 824. ὅπως δέ, 'but mind you don't teach anyone this.' So said the μαθητής sup. 143.

1. 825. Δίνος, see on sup. 380 foll.

1. 830. ὁ Μῆλιος. Socrates himself was not from Melos, but the atheistic philosopher (ὁ ἀθεὸς) Diagoras was; so to call Socrates 'the Melian' was to call him by implication an atheist. Similarly, Amyntias, who was really son of Pronapus, is called (Vesp. 1267) ὁ Σέλλος, because he was as poor as Aeschines, son of Sellus.

1. 832. μανίων, so the plural is used, Pax 65 παράδειγμα τῶν μανίων, Thesmoph. 689 μανίαις φλέγων, Eur. Heracl. 904 ἐγγύς μανίων ἐλαύνει.

1. 833. χολῶσιν; According to the Schol. χολῶν παρὰ τοῖς Ἀττικαὶς τὸ μανίσθαι, παρὰ δὲ τοῖς κοινοῖς τὸ ὑμοῦσθαι. Similarly μελαγχολῶν is used of madness.

1. 837. ἐσ βαλανείον. The Socratic philosophers are here represented as abstaining from the warm bath from being too stingy to pay the trifling fee (ἐπιλοιτρίον). Cf. Αν. 1282 ἐκόμων, ἐπείων, ἐρρύων, ἐσωκράτουν.

1. 838. καταλοίπει (2nd pers. pres. mid.). With this form cp. λόεον Od. 4. 252, λόε ib. 10. 361, and λόεσθαι Hes. Op. 747. The word is intended to have a reference back to the βαλανείον and its expenses, and (as suggested by ὡσπερ τεθνεώτος) to the practice of washing a corpse; so that βίον comes in at the end of the line as a surprise; 'but
CLOUDS.

The word is frequent in Aristoph. cp. also Soph. O. R. 350; Ant. 758.

1. 844. Strepsiades runs indoors to fetch a cock and a hen, while Pheidippides soliloquizes on his father’s craziness.

1. 845. *εἰσαγαγόν, ‘having brought the case into court.’ The full term is εἰσάγειν δινην or γραφήν. Join παρανοίας ἐλω, ‘am I to convict him of madness?’ So sup. 591 δώρων ἐλώντες. Cp. Xen. Memor. 1. 2, 49 φάσκων κατὰ νῦν ἐξεῖναι παρανοίας ἐλόντε καὶ τὸν πατέρα δῆσαι. ‘Or am I to take for granted that he is near his end,’ says Pheidippides, ‘and to order him a coffin!’

1. 853. παρά τοὺς γγενείς, ‘to join those Sons of Earth.’ Comparing Eur. Ion 987 foll. ἐσθα γγενεῖν μάχην; ... σῶτ' ἐν γίγαντες ἐστήσαν θεοί, we may suppose that Pheidippides meant to describe these philosophers as θεομάχοι and ἄδειοι. But very likely there is a further reference to the subterranean φροντιστήριον where they dwelt. Cp. sup. 597.

1. 855. ἔπελανθανόμην ἄν. For this use of the imperf. indic. with ἄν to denote repeated occurrences cp. sup. 54, Vesp. 268 οὐ μήν πρὸ τοῦ γ’ ἐφολίκοι ἦν, ἀλλὰ πρῶτος ἡμῶν | ἥγετ’ ἄν ἕδων θρνίχου, Aves 520 ὁμοῦ τ’ οὐδέσι τοῖ’ ἄν ἀνθρώπων θέου.

1. 856. θοιμάτιον, see sup. 497, inf. 1498.

1. 857. καταπεφράντικα, ‘have thought it away.’ Cp. χρήσθαι ταῖς φιλίαις οὗ καταχρήσθαι, Synes. 206 a, = ‘misuse.’

1. 858. ποι τέτροφος; ‘to what purpose have you turned?’ We must refer the form to τέρπω, not τρέφω, as in Soph. Trach. 1008 ἀνατέτροφος ὃ τι καὶ μῦγα, where the Schol. interprets by ἀντέτροφος. Cf. Vesp. 665 ποι τρέπεται τὰ χρήματα τάλας; For ἐμβάδας cp. sup. 718.

1. 859. ὥσπερ Περικλῆς, ‘like Pericles, for a “necessary purpose” I have — lost them.’ Pericles was said to have induced Cleandridas, the counsellor of the Lacedaemonian king Pleistoanax, to withdraw his army from Attica (in B.C. 445), by a bribe of ten talents. The only account he gave to the people of the transaction was ἐς τὸ δεόν ἄνηλωσα, which phrase Strepsiades adopts, substituting as a surprise ἀπώλεσα for ἄνηλωσα.

1. 860. εἶτα τῷ πατρί, ‘and then, when you’ve once complied with your father, be as naughty as you like. I know very well how I complied with your wishes when you were a lisping child of six years old.’ This punctuation joins οἶδα directly with πιθώμενος, but we may
NOTES. LINES 839–888.

stop οἶδ’ off between commas, ‘I too once (I know) complying with you, bought you, etc.’

1. 863. Ηλιαστικὸν. The fee to each Ηλιαστής for his day’s service was at this time three obols. It had originally been only one obol, but had been augmented by Cleon. Cp. Plut. 329 τριῳβόλου μὲν οὖν οὐνεκα | ὡστὶ-ζωμεσθ’ ἐκάστοτ’ ἐν τῇκλησία.

1. 869. κρέμαθρῶν. Socrates would naturally have said οὗ τρίβων (‘not versed in’) τῶν μαθημάτων, but substitutes for it κρέμαθρῶν, referring to his own ‘baskets’ or ‘hoists,’ sup. 217. The word suggests to Pheidippides the being ‘hoisted up’ for a flogging; and he plays upon the word τρίβων, which means ‘a well-worn cloke.’ Perhaps we might render, ‘he hasn’t yet learned to rub along with our hoists.’ PHEM. ‘You’d have the nap well rubbed off you, if you were hoisted up.’

1. 872. ἵσοι κρέμα, ‘hark at his “were hoi-i-isted!”’ The sneer is at his pronunciation of κρέμα, in which he appears to have given the diphthong ai full and broad, instead of toning it down to something more like a. So the Attics preferred to write κλαίειν for κλαίειν, κάειν for καίειν.

1. 874. ἀπόθευξιν. The would-be orator is regarded from three points of view: if he is a defendant, he must understand the principles of ‘Acquittal;’ if a plaintiff, the right method of the ‘Summons;’ if an advocate, the art of ‘convincing Nullification.’ In the last bombastic expression χαύνωσις means the invalidation or dissolution of the arguments on the other side, put in such a convincing shape as to carry the judges with it.

1. 876. καὶ τοι, i.e. even Hyperbolus, though he was such a dullard; so that after all there is hope for Pheidippides.

1. 881. πῶς δοκεῖς, properly = ‘how think you?’ But as an idiom it has lost its interrogative force, and means only here ‘you can’t think how [prettily].’ So Acharm. 24 ὡστιοῦνται πῶς δοκεῖς, Eur. Hippol. 446 τοῦτον λαβοῦσα (sc. Κύρης) πῶς δοκεῖς καθύβρισεν. Cp. Ran. 54 πῦθος τὴν καρδιάν ἐπάταξε πῶς οἰεὶ σφόδρα;

1. 883. = sup. 113.

1. 885. πάση τέχνη, ‘by all manner of means.’

1. 888. While the actors who are representing Strepsiades and Socrates retire behind the scenes to change their dresses, and to reappear in the characters of Just and Unjust Argument, the Chorus would naturally address themselves to Pheidippides, so as to fill up the interval. But even in the time of the Scholiast the passage was wanting; having probably been left incomplete, when the author was preparing the second edition of the play for the stage. The scene of the two Δόγοι touting for young Pheidippides, is like the competition between Ἑὔδαιμονία (or Καλία) and Ἀρετή in the story of the Choice of Heracles (Xen. Mem. 2. 1, 21 foll.). Δίκαιος Δόγος, in the plain dress
of a simple old man, represents the Morality of the Good Old Times; *Adikos, got up as a fop of the period, serves to picture Immorality, as shown in the modern style. Similarly, in the lost Antiope of Euripides, Zethus represented the spirit of the early days of Hellas, and Amphion the habits a later age.

1. 892. ἐν τοῖς πολλοῖσι, 'before this large audience.' So Eur. Hipp. 610 τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.
1. 894. σε νικῶ, 'I'm your master.'
1. 897. διὰ τοὺς θεοῖς, 'thanks to those gentry yonder,' pointing to the spectators in the theatre, whose want of sense has led to this craze for novelties.
1. 900. αὐτ', i.e. αὐτά, sc. τὰ δίκαια. The accent is thrown back by the elision.
1. 903. παρὰ τοῖς θεοῖς, cp. Soph. O. C. 1381 ἡ παλαίφατος | Δίκη ἐνεδρὸς Ζηρὸς ἄρχαιος νῦνοις.
1. 910. ὅδα μ' εἴρηκας, so the double accus. in Eur. Alc. 954 ἐρεῖ δέ μ' ὀστίς ἐχόθρος ὡν κυρεὶ τάδε.
1. 912. χρυσό. In a similar sense εἴθος κατεχρύσου πᾶς ἀνήρ Εὐριπί-δην Eccles. 826. Cp. Plaut. Asin. 1. 3, 3 'quae tu in nos dicis aurum atque argentum merumst.'
1. 913. ἀλλὰ μολύβδῳ, sc. ἐπαττῶν σε, 'ay! but it wasn't gold but lead that I dusted thee with a while ago.' It is commonly assumed that as lead is a base metal it only serves here to mark the contrast to gold, as though he had said—'Well, such words as this used to be looked upon as something very unlike praise.' But if there is sufficient ground for believing that refractory slaves were beaten with a lash loaded with lead, it will make it more pointed for the Δίκαιος Λόγος to say (with reference to the days when he was paramount, and the 'Adikos was kept well in control), 'Ay, but in bygone days I used to dust you with the loaded lash;' to which the up-start 'Δικίος Λόγος answers, 'Yes, and all that redounds the more to my glory now.'
1. 915. πολλοῦ, 'exceedingly;' like ὀλίγου, μικροῦ.
1. 916. φοιτάν, in the technical sense of 'going to school;' so Eqq. 1235 ἐφοίτας ἐς τῖνος διδασκάλου;
1. 921. εὖ πράττεις, 'art in good case.'
1. 920. πρῶτερον. 'In the good old days you had no occupation, but you went about cadiing with a beggar's wallet on your back, like Telephus, nibbling from it, not broken victuals, but maxims worthy of
the sycophant Pandeletus.' Telephus king of Mysia had been wounded by the spear of Achilles, and as only the same weapon could work the cure, he had to wander about in disguise till he fell in with Achilles, who healed him. Telephus was a stock character with Euripides, and a favourite butt for the wit of Aristophanes.

1. 925. ομοι σοφίας. Both the Λόγοι cry out in the same breath. The 'Δίκαιος says (with a fond regret), 'Ah me, for that cleverness (sc. of Telephus) which you have called to mind!' The Δίκαιος (with stern indignation), 'Ah me, for that madness of thine and of the city which is rearing thee as a curse to our growing lads!'

1. 929. τουτον, sc. Pheidippides.

1. 932. δεύρ' ἡδ. The 'Δίκαιος is about to draw Pheidippides to his side; but the Δίκαιος hinders him, and they nearly come to blows.

1. 937. ὑπως ἄν ἀκούσας, 'that when he has listened to you both he may make his choice and attend his master.'

1. 945. ήν ἀναγρυφῆ, 'if he do but mutter a syllable,' Eqq. 294 διαφορῆσεν, εἰ τι γρῦζει. The order of the next words is ὁσπέρ ὑπ' ἀνθρώπων κεντούμενοι, ἀπολείται ὑπ' τῶν γνωμῶν.

1. 954. Λέγων, 'in wordy warfare.'

1. 955. νῦν γάρ ἀπας, 'for now on this very stage (ἐνθάδε) there is set going every form to wisdom, on whose behalf the sorest contest is being engaged in by my friends.' This meaning of the passive ἀνέκται comes through such phrases as ἀνέκται τὰς κίνους Xen. Cyp. 7. 7. Cp. Ran. 882 νῦν γάρ ἀγὼν σοφίας ὃ μέγας χαρέω πρὸς ἔργον ἠδή.

1. 960. ῥήξον φωνὴν, cp. sup. 357.

1. 962. ἐνενόμιστο, 'was believed in,' analogous to the phrase νομίζειν θεοῦς.

1. 963. παῖδος. Compare the old saying, 'Little boys should be seen and not heard.' So Xen. de Rep. Lac., of the young Spartans, ἐκεῖνων ἵπττον ἄν φωνὴν ἀκούσας ἡ τῶν λαβίνων.

1. 964. ἐν ταῖς ὀδοῖς. So Plato, Charm. 159 b σωφροσύνη έιναι . . . τὸ ἡσυχῆ ἐν τε ταῖς ὀδοῖς βαδίζειν καὶ διαλέγεσθαι. The Athenian boys would learn reading and writing from the γραμματίστης till the age of 13, when the κιθαριστὴς would take up their education. Plat. Legg. 7. 809 e. There were no public schools, but the youths from the same quarter or ward (κοιμήτας) would naturally attend the same masters; and when they had reached the class-room, there was the same orderly 'standing at attention,' without fidgeting or crossing the legs; while they learned such fine old 'national anthems' as the 'Pallas' of Lampsicles (476 B.C.); or the 'Loud strain of the Lyre,' by Cydides.

1. 969. ἐντευμαμένους τὴν ἀρμονίαν seems to mean 'keeping up the key.' ἀρμονία is not equivalent to the modern use of 'harmony,' but rather to the 'style' or 'key.' The national ἀρμονία here referred to is
the Doric (ἡ Δωριστὶ), the calmest and most serious style (στασιμωτάτη οὖσα καὶ μάλιστ’ ἡδος ἔχουσα ἀνδρείων ... φανερῶν ὡτι τὰ Δώρια μέλη πρέπει παθένεσθαι μᾶλλον τοῖς νεωτέροις Arist. Pol. 8. 7, 8). The Phrygian mode (ἡ Φρυγιστὶ) was a more passionate and excited style (ὁργιστικὰ καὶ παθητικὰ ib.); the Lydian (ἡ Λυδιστὶ) was the most plaintive and tender, and suited to soprano and treble voices (πρέπει τῇ τῶν παίδων ἦλκια ib). Plato, Lach. 188 d, calls ἡ Δωριστὶ the only true Ἐλληνικὴ ἀρμονία.

1. 970. εἴ δὲ τις αὐτῶν, 'but if any one of them should play the buffoon, or start any of those flourishes, such as musicians now-a-days affect, those intricate flourishes à la Phrynis, he got well drubbed, being beaten with many stripes, for spoiling good music.' Phrynis of Mitylene is represented as having ruined the fine old music of Terpander by introducing a florid and effeminate style.

1. 982. τῶν πρεσβυτέρων ἄρταζεν, 'to snatch it away before their elders (could get it).’ The genitive follows the common construction with verbs of overcoming, forestalling, etc., so προλαβεῖν τί τινος in Lucian : cp. Soph. Ant. 297 οὕπος’ ἐκ γ’ ἐμοῦ | τιμὴν προέζου’ οἱ κακοὶ τῶν ἐνδύκων, i.e. ‘rather than the just.’

1. 983. κυχλίζεν (from κύχλη, ‘a thrush’) is variously rendered—‘to eat dainties,’ the ‘thrush being a delicacy; or ‘to giggle,’ with reference to the chuckling note of the bird.

1. 984. The Διπόλαία was an ancient festival in honour of Ζεῦς Πολιεύως, the Βουφόνια, or ‘slaughter of the ox,’ was a part of the ceremonial. With τετηγών ἀνάμεσα cp. Eqq. 1331 τετηγοφόρας, ἀρχαῖος σχῆματι λαμπρός, Thuc. 1. 6 οἱ πρεσβύτεροι τῶν εὐδαιμόνων (sc. Ἀθηναίων) οὐ πολὺς χρόνος ἐπείδη ... ἐπαύσαντο ... χρύσων τετηγών ἐνέρ- σει κράβυλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχών. They chose the Cicada as their symbol, because they believed it to be, like themselves, indigenous to the soil (αὐτόχθων). Κηκείδης was an old dithyrambic poet.

1. 986. ἰματίοιοι, contrasted with γυμνοῦς, sup. 965.

1. 992. φλέγεσθαι, ‘to flare up.’

1. 993. ὑπανιστάσθαι, cp. ὑπαναστάσεις, ‘rising up from one’s seat to make room for another,’ Plato, Rep. 425 b.

1. 995. οτί τῆς Αἴδους, ‘because thou art going to model anew the pattern of Honour,’ sc. by exemplifying it in thy life. Cp. Plat. Symp. 228 εἰρήσει (τοὺς λόγους) θειοτάτους καὶ πλείστ’ ἀγάλματα ἀρετῶς ἐν αὐτῶι ἔχοντας. Another reading is ὃ τι τῆς Αἴδους μέλλει τἀγαλμ’ ἀνα- πλῆσει, ‘which is likely to corrupt the pattern of Honour.’ So ἀναπλέως, ‘infected,’ Plat. Phaedo 83 d.

1. 997. μῆλῳ βληθείσς, cp. Virg. Ecl. 3. 64 ‘malo me Galatea petit, lasciva puella.’ ἀποθεραυσθῆς, as though the apple had given you a ‘knock-down blow.’
NOTES. LINES 970–1040.

1. 998. ἑατετόν, brother of Κρώνος, sup. 929; we may say, ‘Methuselah.’ This seems to settle the meaning of ἣλικίαν in the next line; cp. II. 22. 419 ἡν πως ἣλικίην αἰδέασται ἦλθεν ἑλήσῃ γῆρας. You are not ‘to spite your father for his years,’ though they make him unsympathetic with you now; for the years that have made him old, were those that he spent in rearing you from childhood upwards.

1. 1001. νίςιν. There is said to be an intentional pun between this form and δόσιν, ‘hogs,’ the sons of Hippocrates being swinishly dull. 

1. 1002. καλούσιν is the contracted future, parallel to εἰξεις, ‘thou wilt be like.’

1. 1003. τριβόλ-εκτράπελα, perhaps = ‘far-fetched subtleties.’ As specimens of the conversation of the jeunesse dorée in the days of Aristophanes cp. Eqq. 1375 foll. τὰ μειράκια ταυτί λέγω, τὰν τῷ μύρῳ (perfumers’ shops), ἄ στομαλεῖται τοιαδι καθήμενα· | σοφὸς γ’ ὁ Φαῖαξ δεξιώς τ’ οὖν ἀπέθανε. | συνερκικὸς γάρ ἐστί καὶ περαντικός, | καὶ γνώμονικός καὶ σαφῆς καὶ κρουστικός, | καταληπτικός τ’ ἀρίστα τοῦ θορυβητικοῦ.

1. 1004. ἐλκόμενος, ‘getting dragged into court.’

1. 1005. The grounds of the Ἀκαδήμεια were on the Cephisus, a mile north of Athens. Cimon had laid out the walks and planted them. Round the altar of Athena that stood there was the group of sacred olive trees (μορίαι). The white reed formed the regular garland of the twin Dioscuri, the types of manly vigour; the μίλαξ may be our ‘convolvulus.’ The list of leaves and flowers is amusingly interrupted by ἀπραγμοσύνης, ‘idleness.’ Some would make it the name of a flower, e. g. ‘hearts-ease,’ but cp. Vesp. 1059 ὄφοι δεξιώτητος. Similarly, Tennyson, Maud. 6. 6 ‘smelling of musk and of insolence.’

1. 1006. λεύκη, the ‘white-poplar,’ is the tree sacred to Heracles. The epithet is doubtful; perhaps it is ‘that tosses its leaves,’ a characteristic of the aspens; or ‘that sheds its leaves (lovingly) over you;’ cp. Hor. Od. 3. 18, 14 ‘Spargit agrestes tibi Silva frondes.’

1. 1012. χροων λευκήν, ‘a clear skin.’

1. 1018. ψήφισμα μακρόν, comes in as a surprise in the list of personal qualities, ‘a long-winded bill.’

1. 1019. ἀναπέσει, the subject is ὁ Ἀδικος Λόγος, as also to ἀναπλη-σεί inf.

1. 1022. The Schol. speaks of Antimachus as a scoundrel, ‘femininely fair, and dissolutely pale.’


1. 1031. σε, sc. τὸν Ἀδικον Λόγον, who must now produce something to cap the excellent remarks of the Δίκαιος.

1. 1032. ἔοικε δεῖν σοι, ‘it looks as if you wanted.’ ὑπερβαλεῖ, 2 sing. fut. mid.

1. 1036. ἐπεγνῷσαν τὰ σπλάγχνα, ‘my heart was like to choke.’

1. 1040. νόμοι and δίκαι are the equivalents of leges and iura.
1. 1041. καὶ τοῦτο πλεῖν [Attic for πλέον], ‘and this is worth more than 10,000 staters, that a man though choosing the worse arguments should after all [έπειτα] win.’ The Athenian gold στατήρ was worth 20 drachmae. But the allusion may be to the silver στατήρ, worth four drachmae.

1. 1043. σκέψαι, addressed to Pheidippides; but ψέγεις inf. refers to the Δίκαιος. The return to πρῶτον is at ἐλτα 1055.

1. 1047. εὑθὺς γὰρ σε, ‘for there at once I’ve got you round the waist, having caught you so that you can’t escape.’ Cp. Ach. 571 ἐγὼ γὰρ ἔχομαι μέσος.

1. 1051. Ἡράκλεια λοιμρά; The story ran that Athene made the hot springs at Thermopylae burst forth to refresh Heracles, when exhausted with his labours, as Peisander tells, τῷ δ’ ἐν θερμοπόλισι θεά γλαυκώπης Ἀθήνη | ποιεῖ θερμὰ λοιμρὰ παρὰ ῥηγυῖνι βαλάσσῃ. In after times natural hot springs went by the general name of Ἦ. λ.

1. 1058. ἀγορητήν. It is necessary to keep the play upon ἀγορᾶ, so we may say ‘public places’ and ‘public speaker.’ Cp. Hom. Η. 1. 247 τοῖς δὲ Νέστωρ | ήδειπής ἀνόρουσε, λιγὺς Πυλίων ἀγορητῆς. By σοφοῦς he means such men as Odysseus, who are famed in Homer for their eloquence.

1. 1063. πολλαῖς, sc. διὰ τοῦ σωφρονεῖν ἄγαθᾶν ἐγένετο. For the case of Πήλεως cp. Hor. Od. 3. 7. 17 ‘narrat paene datum Pelea Tarthar | Magnessam Hippolyten dum fugit abstinens.’ Peleus had been rewarded by the Gods, for his chastity in resisting the advances of Hippolyte, with the present of the famous sword (τῆν μάχαιραν), that could cut through everything. But, like Potiphar’s wife, Hippolyte slandered Peleus to her husband Acastus, who stole the sword, and left the man defenceless in the midst of dangers.

1. 1064. ἀστείον, ironically, as χρηστός, sup. 8, ‘fine,’ ‘pretty.’


1. 1072. ἀνεστίν, i. e. & ἐνεστίν.

1. 1076. ἐμοίχευσάς τι. The addition of τι seems to treat the escapade very lightly, as we say, ‘a bit of’ and so.

1. 1078. χρώ, i. e. ‘indulge,’ as Hdt. 1. 137 τῷ θυμῷ χράται.

1. 1079. πρὸς αὐτόν, ‘to the injured husband.’

1. 1080. ἐπανενεγκεῖν, with the force of an imperative, ‘refer to Zeus,’ cp. Eur. Ion 827 ἀλῶν μὲν ἀνέφερ' ἐσ τῶν δαίμονα, ‘[saying] how he too is the slave of love,’ etc.

1. 1103. ἡττήμεθα. The Δίκαιος Λύγος is fairly beaten. The theatre is all on the side of Ἀδικος. There is nothing left to do, but to toss his cloak to the audience, and spring down as if to join them, and run off at a side door.
l. 1105. We must suppose that Socrates returns on the stage and undertakes the education of Pheidippides. But the scene comes in very awkwardly. If, as is commonly held, the contest between the two Λόγοι belongs to the second edition only of the play, we may suppose that the right place for l. 1105 is immediately after 881, from which it has been severed by the insertion of the scene of the Λόγοι, the final harmonising of the whole having never been completed.

l. 1108. στομόσεις. The technical meaning of στομόσεις is to ‘give an edge to,’ see inf. 1160; here too it has of course a reference to powers of talk; ‘sharp’ him on the one side (ἐπὶ τὰ ἔτερα) to be fit for petty suits;’ with οἶνον δικίδιος cp. Thuc. 6. 12 τὸ πράγμα μέγα εἶναι καὶ μὴ οἶνον νεωτέρῳ, Plat. Euthyd. 272 a Λόγοις οἶνος εἰς τὰ δικαιοστήρια. The commoner construction after οἶνος is the infinitive.

l. 1112. ὀξρόν μὲν οὖν. This is better written as an ‘aside’ of Pheidippides than put into the mouth of Strepsiades. ‘Nay rather, you’ll get (your son) back a ghastly and miserable creature.’ Cp. sup. 103, 120, inf. 1171.

l. 1115. τοὺς κριτᾶς, ‘the judges,’ who had to decide on the merits of the rival poets. The accusative, in strict grammar, is the object to φράσαι. ‘We wish to point out to the judges, viz. what advantages they will gain, if they support this our chorus, as justice demands.’ This anticipation of the accusative, as object in the main clause, instead of subject in the subordinate, is a frequent idiom with verbs of ‘perceiving,’ or ‘telling.’ Cp. inf. 1148, Soph. Aj. 118 ὅρας Ὀδυσσεώς τὴν θεῶν ἱσχύν ὤσθη, Eur. Temen. frag. 9. γνώναι τὸν ἐχθρὸν ἑ μάλισθ' ἄλωσίμος.

l. 1125. σφενδόναις, sc. with the ‘flail of the flashing hail.’

l. 1126. Join τὸν κέραμον τοῦ τέγους αὐτοῦ, ‘the tile-work of his roof.’

l. 1129. ὑσομεν τὴν νύκτα. Such heavy rain would mar the bridal procession and extinguish the torches, so that the ill-advised judge would in his despair wish his home was in Egypt, where at any rate there was no rain.

l. 1131. Strepsiades, true to his promise, sup. 669, reappears on the stage with a sack of meal (τουτοί 1146) upon his shoulders. Then he stands and anxiously reckons up on his fingers the few last days of the month—26th, 27th, 28th, 29th, etc. The days of the third decade of the Athenian month might be reckoned backwards, viz. the last day = ἐνη καὶ νέα, 29th = δευτέρα φθινοντος [sc. μώσει, ‘of the waning month], 28th = τρίτη φ., 27th = τετράς φ., 26th = πέμπτη φ. The name ἐνη (cp. Lat. sen-ex) καὶ νέα = ‘old-and-new,’ was given by Solon to the last day of the month, because the first half of it was reckoned as belonging to the end of an old month, and the latter half to the beginning of the new. The next day was called νομομνία, marking not the actual astronomical conjunction of sun and moon, but the day on which the thin edge of the new moon was first visible in the evening sky.
1. 1135. ὑμνός (rather than ὑμνοῦ', the commoner reading), goes directly with φησί, 'iurans dicit se me perditurum esse deposito sacramento.' The πρυτανεία are the sums deposited by either party before the law-suit began; 'staking his deposits against me.' 'And when I make a modest and fair request, "my good sir, there's a part of my debt you mustn't take now; and part you must defer my payment of; and part you must remit altogether," they declare they shall never get their money back like that, but they revile me, on the ground that I am dishonest, and they say they'll have the law of me!' δικάσασθαι, with the MSS., and not δικά-

σεσθαι, as sup. 35; cp. Od. 2. 137 φημὶ τελευτηθήναι, not τελευτήσεσθαι.

1. 1146. τουτονί. See sup. 1131.

1. 1147. ἐπιθαυμάζειν, 'to compliment;' give a 'honorarium;' a sort of euphemism for μισθὸν δοῦναι.

1. 1148. καί μοι τὸν νίόν, see on sup. 1115, 'and tell me of that son of mine whom you just took indoors, whether he has learned that famous argument.' The antecedent to ὅν is νίόν, and not λόγον, cp. Plat. Symp. 177 a ὁ ν ἐμὸς ὁ μύθος ἄλλα Παῦδρον τοὺδε ὃν μέλλω λέγειν.

1. 1154. βοδάσμαι τάρα, a parody from the Πηλεύς of Euripides. Strepsiades in his wild delight breaks into tragic metre and dialect.

1. 1156. τὰ ἄρχαια, 'the original sum,' i.e. the capital. To claim τῶκοι τῶκων (i.e. ἀνατοκισμός or 'compound interest') was not forbidden by Athenian law, but it was looked upon as mean and grasping.

1. 1158. ὁδόσ, with the force of ὅτι τοῦτος, 'seeing that so clever a son is being reared for me.'

1. 1164. ὡς ἔρε, 'to me.' Join κάλεσον ἐνδοθεν.

1. 1170. ἱόν. The Schol., on Pax 316, makes ἱόν a shout of joy; and ἱόν (oxytone) a cry of woe.

1. 1171. Strepsiades dances round his son, shouting 'huzza,' to see the true philosophic pallor (χροιάν) on his face; 'and now,' he says, 'you have for the first time in your life, a repudiative and contradictitious look, and there is positively in full bloom upon you that true native boldness [that seems to ask] "what's that you say?" and the appearance of being cheated while you are the cheat and the knave.—I know that right well; and on your face is the real Attic look.' By τὸ τί λέγεις σὺ; he refers to the characteristic captiousness of the Athenians, who would wrangle and dispute on every question. ὀδ' ὅτι stands out of the construction, like πῶς δοκεῖς sup. 881. With Ἀττικὸν βλέπος cp. Horace's 'frons urbana' Ep. 1. 9, 11.

1. 1177. νῦν ὡν, 'now then, see that you save me, since you it was (καὶ) that destroyed me.'

1. 1179. Theidippides, of course, knows all about the ἐνῃ τε καὶ νέα, but he at once begins to air his sophistries, and to ask, 'What, can there be an "old-and-new"?' 'Yes,' his father answers, 'a certain day so-
called, against which my creditors declare that they will lodge me their deposits. 'All right,' says Pheidippides, 'then the depositors will lose them, for it is impossible for one day to become two days;' and so his argument is that the depositors will be found not to have lodged their money for any one definite day; so that their whole action will be invalid.

1. 1187. ὁ Σέλων. When Pheidippides makes the general remark that 'Solon was the people's friend,' his father naturally says, 'this has nothing to do so far (πως) with the "Old-and-New."' 'Yes it has,' says the son, 'and so he put the summons for a brace of days, viz. for the "Old-and-New," so that the deposits might be lodged on the New Moon.' 'Why,' asks Strepsiades, 'did he add that back-day (πὴν ἔννυν) instead of having it all settled on the νομιμνία?' 'O,' says the youth, 'to give a locus poenitentiae to the defendants.' They would have a whole day to think over their position after the issuing of the summons, because the real work of the case did not begin till the θέσεις were lodged on the νομιμνία: 'so that they might voluntarily make a compromise one day sooner, or, failing that, might begin their bother the first thing in the morning on the New Moon.' With ἵνα δὴ τὶ σε. γένοιτο; lit. 'in order that what might happen?' cp. Pax 409 ἵνα τὶ δὲ τοῦτο ἅματον; Plat. Apol. 26. c ἵνα τὶ ταῦτα λέγεις;

1. 1196. ἀρχαὶ, i.e. αἱ ἀρχαὶ = οἱ ἀρχοντες. 'Why then do the magistrates refuse to take the deposits on the New Moon, but [insist on having them] on the Old-and-New?' 'Why, they seem to me to act like the forestallers: in order that they may bag the fees as soon as possible, they therefore forestalled them by one day.' Whether by the προτένθαι is here meant only 'gourmands,' who buy up dainties before they come into the open market; or whether the allusion is to a board at Athens whose duty was to taste and pronounce satisfactory the meats to be offered in sacrifice, it makes no difference to the illustration. The whole pretended argument is intentionally ridiculous.

1. 1201. εὖ γ', 'bravo!' Then Strepsiades turns to the impassive audience and rates them soundly for not sharing in his triumph.

1. 1202. ἡμέτερα κέρδη τῶν σοφῶν, where ἡμέτερα is equivalent to ἤμων, with which τῶν σοφῶν may be regarded in apposition. So in Plato, ἡ δυμέτερα τῶν σοφιστῶν τέχνη ἐπιδέδωκεν, and the common Latin usage, mea ipsius sententia, etc.

1 1203. ἀριθμοῦ, 'a string of units, merely a drove of sheep,' cp. Eur. Troad. 476 ἀριστέωντ' ἐγεινάμεν τέκνα, ὕπε ἀριθμὸν ἄλλως: Hor. Ep. 1. 2. 27 'nos numerus sumus.' With ἄλλως cp. Eur. Hec. 489 δύον ἄλλως. By ἐμφορῆς νενησμίνου he means that the audience, rising motionless row behind row, look like a lot of 'wine-jars stacked up.'

1. 1205. μουγκώμιον, i.e. ἀστέον μοι ἐγκώμιον, 'I must sing a song of triumph over this good luck.'
1. 1211. Join νυκής δίκας, 'win your suits by power of speaking.'
1. 1214. Exeunt Strepsiades and Pheidippides. Enter Pasias (sup. 81), a pot-bellied (inf. 1237) usurer, accompanied by a witness (1218), who however takes no part in the dialogue (καρδον πρόσωπον).
1. 1215. τότε, 'long ago,' referring back to the time when Strepsiades first asked for a loan, 'then it would have been better to have unblushingly refused, than to get all this trouble, while I am dragging you here to give evidence about my money, and besides this I am going to be disagreeable to a man of my own hamlet,' sc. Strepsiades.
1. 1221. καλούμαι=προσκαλούμαι, 'in ius voco,' 'summons.' He raises his voice, and Strepsiades hears him within the house, and comes out crying, 'who is this?' thus interrupting Pasias, who goes on—'summons him, I say, for the "Old-and-New."'
1. 1223. τοῦ χρήματος; sup. 22.
1. 1226. ον. The antecedent, unexpressed, is εμέ, sc. ὀνήσασθαι ῥπον, 'that I bought a horse, I, who,' etc.
1. 1228. The natural order is οὐ γάρ πω τότε ἔξηπίστατο Φ., μᾶ τὸν Δία, τὸν λόγον.
1. 1232. καὶ ταῦτ', 'and will you choose to adjure the gods to witness this refusal?'
1. 1235. κἀν προσκαταθείν, 'Yes, I'd add threepence more to my deposit for the pleasure of swearing.' He would enjoy the solemn humbug of adjuring gods in whom he did not believe.
1. 1237. ἀλὸν διαμμηχεῖσ. Strepsiades coolly changes the subject, and looking with a critical eye at Pasias' 'fair round belly,' thinks what a capacious bottle it would make—if properly tanned—'this fellow would be all the better for a rubbing of salt.'
1. 1240. ἐμοῦ καταπροίξει=προῖκα ἐμοῦ καταφρονήσεις, 'flout me for nothing.'
1. 1241. Join γελοῖος τοῖς εἰδόσιν, 'is a good joke to knowing hands.'
1. 1245. Strepsiades runs back into the house to fetch the κάρδοπος, meanwhile Pasias steps across the stage to ask his witness (as we see by the question ποῦ 'οθ' οὕτος;) whether he thinks that Strepsiades means to pay.
1. 1251. κάρδοπον is the predicate; 'who should call καρδοπη κάρδοπος,'
1. 1252. οὐχ οἴσων γε, the equivalent of the slang phrase 'not if I know it!' With the infin. cp. ὡσα γ' ἄδι' ἰδείν Pax 856.
1. 1256. πρόσ ταῖς δώδεκα, sc. μναις, 'as well as your twelve minae,' sup. 21, 1224.
1. 1258. τὴν κάρδοπον, i. e. so foolish as to use the expression ἡ (fem.) κόρδοπος (masc. termination). Exit Pasias.
1. 1259. Enter Amyntias, another money-lender (sup. 31), in pitiable plight, with a tragic story of his upset from a carriage.
1. 1260. δαμόνων. The tragic poet Carcinus, and his son Xenocles,
are favourite buts for the comic writers (as Vesp. 1482–1537). Here
the allusion is to the Δινύμνος of Xenocles, which represents the slay-
ing of Licymnius, brother of Alcmena, by his nephew Tlepolemus, son
of Heracles. The cry of Amynias reminded Strepsiades of the lamenta-
tions of some of these demi-gods or heroes. In the play, Tlepolemus
must have damaged a chariot and upset the rider by reckless driving or
intentional malice.

1. 1269. ἄλλως τε μέντοι, i. e. ‘especially as I am in a disaster,’ and want
the money sorely. Literally, ‘on other grounds, of course, and also,’ etc.
1. 1271. ἐίχες. The tense looks back to the time when the loan was
contracted—‘You really did get into a mess, then.’
1. 1272. ἔπονοι ἐλαύνων. ‘It was through driving horses, so help
me heaven! that I got my tumble,’ ‘Why are you playing the fool
then, as though you had been thrown from an ass?’ ἀπ’ ὅνοι πεσείν is
said to have been a cant phrase to describe an act of stupid clumsiness.
But it is thought that a pun is intended between ἀπ’ ὅνοι and ἀπὸ νοῦ,
‘not off your Ned!’ but ‘off your head.’
1. 1275. αὐτὸς, emphatic, ‘whatever may be the state of your
chariot, and the chances of your money, ‘you, certainly can’t be right
in yourself.’ ‘How so?’ ‘You give me the idea of having had con-
cussion of the brain.’ ‘You give me the idea of having been as good as
summoned already.’ This spiteful re-iteration of the very form of the
sentence seems better than the reading προσκεκλησθεῖσθαί γέ μοι.
1. 1278. κάτειπε μοι. He puts him through an examination to see
if he understands τὰ μετέωρα (1284).
1. 1285. τόκος. Strepsiades pretends not to know the technical
sense of τόκος, sc. ‘interest,’ and to think only of the ordinary sense
‘offspring’ or ‘produce.’ Transl. ‘Pay me the interest that the money
bears.’ ‘What sort of a creature is it that it bears?’ Plato, Rep.
555 e, plays upon the same double meaning, where he speaks of όν
χρηματίστοια . . τοῦ πατρός [i. e. τοῦ ἄργυριον] ἐκγόνους τόκους πολλα-
πλασίους κομιζόμενοι.
1. 1289. ὑπορρέοντος, ‘slipping away,’ i. e. unnoticed.
1. 1290. θάλατταν. Cp. Lucr. 6. 608 foll. ‘Mare miratur non
reddere maius | naturam, quo sit tans decursus aquarum, | omnia quo
veniant ex omni flumina parte.’
1. 1296. ἀποδιώξεις σαυτῶν, ‘stir your stumps;’ perhaps the word is
intentionally used to sneer at Amynias as an intending prosecutor (διώκων).
1. 1299. ἄξεις (ἀξίαω), ‘will you trot?’ ἐπιαλῶ, fut. from ἐπι-πάλλω,
‘I will lay it on,’ sc. τὸ κέντρον.
1. 1301. ἐμελλὼν σ’ ἄφα, ‘Ah! I was pretty sure to stir you, with
your pair of wheels and your teams and all!’ see on sup. 31, 15. Exit
Strepsiades to resume his interrupted feast.
l. 1305. ἔρασθεῖς. The corresponding word in the Antistrophe (1312) is ἐξήτεις in most MSS. Perhaps ἐπήτει (ἐπαυτέω) is the simplest emendation.

l. 1321. Enter Strepsiades in an agony of terror, pursued by his son.

l. 1323. Join ἀμναθεῖτε πάσῃ τέχνῃ, ‘by every means in your power.’

l. 1329. πόλλ’ ἄκοψιν καὶ κακὰ, ‘hearing this lot of epithets, abusive though they are.’ So πολλοίς τοῖς ρύδοισ. ‘with your roses in plenty.’


l. 1344. δ' τι καὶ λέξεις, 'what you will say.'

l. 1347. εἰ μὴ τῷ (τινὶ) 'πεποίθειν, 'unless he had had something to trust in . . . but there is something on the strength of which he shows a bold front;’ cp. Soph. O. C. 1031 ἄλλ' ἔσθ' ὅτω σὺ πιστῶς ὄν ἔδρας τάδε.

l. 1352. πάντως δέ, 'and of course you’ll do so.' The Chorus takes for granted that he will comply.

l. 1356. τὸν Κριόν, ὡς ἐπέχθη. We do not know the subject of this song of Simonides of Ceos, about 'master Ram, how he was sheared;' but it probably alludes to Κρίος (Κρίος?) a famous wrestler of Aegina, who had found his match at last.

l. 1358. ἀλούσαν. Among the women’s ‘songs at the mill’ one is preserved, that runs ἀλει, μύλα, ἀλει καὶ γὰρ Πίττακος ἀλει, μεγάλας Μιτυλάνας βασιλεύων.

l. 1360. ἐστιώντα, 'entertaining a lot of grasshoppers,' who could only chirrup and didn't care to drink, cp. Plut. Symp. 4. 1 ἐν δέρι καὶ δρόσῳ καθάπερ οἱ τέττιches σιτούμενοι.

l. 1364. ἀλάλα, 'at any rate,' as inf. 1369; so Eur. Hec. 391 ὑμεῖς δέ μ' ἀλάλα θυγατρὶ συμφωνεύσατε. When songs were introduced at a banquet, it was customary for the singer to hold, while he sang, a branch of myrtle (μυρρίνη) or bay, and to pass it on to the next singer. Here the practice was to be extended to recitations.

l. 1366. ἐγὼ γὰρ Αἰλοχύλον, 'why, I consider Aeschylus far ahead among the poets for being full of sound, incoherent, bombastic, precipice-writing.' For this use of πρῶτος cp. Eur. El. 32 foll. σὲ πρῶτον ἀνθρώπων . . . πιστὸν νομίζω. ἀδύστατος (ἀ-ἀὐστατος, συνίσταμαι), properly 'having no cohesion,' γῆ, Plat. Tim. 61 a, so 'irregular,' 'uneven.' By κρημνοποιοῖν he means using rough, break-neck phrases, such as Euripides calls (Ran. 929) ἐμισθί "ιπποκρήμνα.

l. 1369. θύμων δαιών, 'suppressing my anger;' the phrase is an extension of δάνεινε στόμα Soph. Trach. 49, or δαίνειν εὐτών Ran. 43.

l. 1371. ἐκίνει, 'violated.' The allusion is to the story of the incestuous connection of Macareus with his sister Canache, in the Aeolus of Euripides. δ ἀλεξίκακε is a horrified appeal to Ἀπόλλων
NOTES. LINES 1305-1440.

ἀποτρόπαιος, we may render, 'God save the mark!' The emphasis lies on ὁμομητράν, i.e. 'half-sister by the mother's side,' as marriage with a half-sister by the father's side was not considered at Athens within the prohibited degrees of relationship. See *in Hermes Traeger*.

1. 1375. ἢρείδομεθα, 'we planted word against word,' taking the middle voice with active force; or ἔπος πρὸς ἔπος may be an adverbial accusative, 'we pegged away—word against word.'

1. 1379. ἐν δίκη γ' ἄν, s.c. τῆττης.

1. 1392. πηθαύν ὅ τι λέγειν, 'are leaping with anxiety [to know] what he will say.'

1. 1396. ἀλλ' οὐδ' ἐρεβίνθον, 'no, not at the price of a pea;' it will be so terribly cudgelled. Cp. Pax 1.223 οὐκ ἀν πραιμὴν οὐδ', ἀν ἱσχάδος μᾶς, Plaut. Mil. Glor. 3.16 'non ego tuam empsim vitam vitiosa nuce.'

1. 1407. τρέφειν τὲδρπτπνον. See note on sup. 13.

1. 1415. κλάουσι παίδεσ. Parodied from the Alcestis of Euripides, 691, χαίρεισ ὄρων φως, πατέρα δ' οὖ χαίρειν δουκείς;

1. 1416. τούτο, s.c. τὸ τύπεσθαι ορ κλάειν. There is an emphasis on σῷ in contrast to ἐγὼ δέ γ' in the next line.

1. 1420. τὸν πατέρα. Strepsiades is half persuaded of the general truth of the argument, as far as regards γέροντες, but he does not see how it can be extended to 'fathers.'

1. 1421. ἄνηρ is here used like ἄνθρωπος, as on Soph. Aj. 77 πρόσθεν οὐκ ἀνήρ ὃς ἄν; for Pheidippides wants to show (as a Sophist would) that νόμος is a thing of human creation, a convention or compromise for mutual convenience. That being granted, he may ask, 'Is it then a bit the less allowable for me too to lay down a new law for sons, to serve for all time to come, that they should beat their fathers in retaliation?'

1. 1426. ἀφίμεν, 'we excuse,' 'remit.' The subject (unexpressed) of συγκεκόρθαι is ἡμᾶς.

1. 1429. ψηφίσματα, sup. 1018.

1. 1431. ἔτι δυλοῦ, 'on a perch.'

1. 1432. Σωκράτει. It is amusing to see how Pheidippides, when he is hard pressed with an argument, takes refuge in 'authority.'


1. 1434. δικαίως εἴμι, 'I have the right to chastise you; and so will you have the right to chastise your son, if you get one.' But suppose I don't: then all my tears will have gone for nothing, and you will die of laughing at me!'

1. 1437. ἁνδρεῖς ἡλικεῖς. He addresses the older portion of the audience; τοῦτοισι represents the younger generation. συγχωρεῖν τάπτεική, 'to make reasonable concessions.'

1. 1440. ἀπὸ γὰρ ὀλοθριαί, 'yes, for I shall be destroyed if I don't.' The tmesis as in sup. 792.
CLOUDS.  LINES 1441-1503.

1. 1441. καὶ μὴν ἵσως γ' οὐκ. Pheidippides implies that his father will count his recent drubbing as nothing, in his joy at hearing that the extravagant wife and foolishly fond mother is going to 'catch it' too. But Strepsiades is not 'educated up' to that Euripidean view, which lowered the dignity of a mother, and made her merely the mechanical agent of the child's existence (Eurip. Orest. 552). It must be remembered that Socrates (Xen. Mem. 2. 2), so far from countenancing such an idea, enjoined the duty of the tenderest filial love even to a harsh mother.

1. 1448. τί δ’ ἄλλο η. The resumption of the question τί δ’, 1445, as in sup. 1287, inf. 1496; lit. 'what else could there be than that, if you do this, nothing will stand in the way of your hurling yourself and the worse argument into the Gulf, along with Socrates?' The βάραθρον was a chasm behind the Acropolis, into which criminals convicted on a capital charge were thrown.

1. 1455. οὐρέψας is intended as a pun upon the name Στρεψίαδης.

1. 1457. ἐπήρητε, imperf. ἐπάρω (not aor. ἐπήρατε), 'kept egging on.' Here the Chorus suddenly takes a high moral line, and declare that they have visited Strepsiades with 'judicial blindness' for his arrogance and dishonesty.

1. 1464. ὃ φιλτάτε, addressed to Pheidippides, 'see that you destroy C. and S., pursuing them with your vengeance.' μετελθὼν, as in Eur. I. T. 14 τοῦς θ’ υβρισθέντας γὰμον | 'Ελένης μετέλθείν.

1. 1468. καταδείσθητι, the verse is parodied from some tragedy.

1. 1471. = sup. 828.

1. 1473. διὰ τούτον τὸν Δίνον, 'thanks to this Dinos here; ah! miserable fool that I was, when I actually thought you, though made of pottery as you are, to be a god.' If the last line be genuine, we have no alternative but to take the interpretation of the Scholiast, who says that a δίνος is an earthenware jar broader above than at bottom, so that it looked something like a top. δίνος seems used for a wine-jar in Vesp. 618. Of course Strepsiades is playing on the name.

1. 1475. ἐνταῦθα, 'stand yonder [and] keep your folly and your chatter for yourself.' Exit Pheidippides.

1. 1477. ἐξεβαλλόν, imperf., 'sought to turn out.'

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