NOTES ON ARISTOPHANES' CLOUDS

BY

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34 ὀτρε καὶ δίκας ωφληκα: καὶ is to be connected with ὀτρε. Cp. 1473-4 οἴμοι δείλαιοι, / ὀτρε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἀγγασάμην, where Starkie is wrong in connecting καὶ with χυτρεοῦν. Similarly ἐπεὶ καὶ, ὀτρε καὶ (Denniston, 296-8).

73 ἀλλ’ οὖν ἐπείθετο τοῖς ἐμοῖς οὐδὲν λόγοις: ἐπείθετο, not ἐπίθετο (M), seems to be the correct reading. The impf. is iterative, for λόγοι does not only refer to the preceding sentence, but also to other suggestions of Strepsiades which he does not mention.

145 ψάλλαν ὑπόσους ἀλοίτο τοὺς αὐτῆς πόδας: The aor. is the better attested reading. The reference is not particular, as was assumed by Richards, but general, for Socrates always asked general questions.

292 βροντῆς μυκησαμένης θεοσεπτοῦ: θεοσεπτος does not mean "fear as a god", but "to be feared as a god". Note Strepsiades' answer: καὶ σέβομαι γε. Cp. νεμεσητός (worthy of indignation), ἀπόβλητος (to be thrown away), ἄθικτος (not to be touched), Kühner-Blass II, 289, Schwyzer I, 501 n. 12, II, 150.

343-4 εἰλοσιν δ’ οὖν ἐρίοισιν πεπταμένοισιν, / κούχι γυναιξίν, μὰ Δί’, οὐδ’ ὀσιοῦν· αὐταὶ δὲ βίνας ἔχουσιν: It should not be supposed that the chorus wore long noses (Schol.), nor that Aristophanes wished to refer to the importance of the nose for Diogenes of Apollonia (Kock). There is a play upon the words βίνας - βινοὺς: ordinary women have βίνας, the chorus has βινοὺς (= ἐρία). Empedocles probably had the same connection in mind, when he tried to explain the breathing through the skin: καὶ σφον ἐπὶ στομαίοις πυκναῖς τέρθηται ἄλοζιν/βινοὺς ἐγχατατερόθρᾳ διαμπερές (frag. 100, 3-4). The pores in the βινοὺς are little βίνες.

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489-90 ἂγε νῦν ὅπως, ἢταν τί προβάλλωμαι σοφὸν / περὶ τὸν μετεώρον, εὐθέως ὑφαρπάζειν: The use of ὑφαρπάζειν (to forestall what the other person is about to say, cp. Hdt. V 50, 3, Plato Euthyd. 300d) shows that προβάλλωμαι (to put a problem before myself), and not προβάλω σοι, is the correct reading.

528 ἀνδρῶν, οἷς ἦδο καὶ λέγειν: For καὶ marking a minimum cp. the instances cited by Blaydes, Starkie, and Denniston, 293-4. Van Leeuwen rightly remarks: “Non de commissione fabulae Daetalensium nunc loquitur Aristophanes, cuius rei versu demum 532 fit mentio, sed de mensibus illam commissionem praegressis, cum maturiores viri quidam primitias eius litterarias laudarent”. It follows that λέγειν means “to recite”. Cp. Plato The. 143c λαβεῖ τὸ βιβλίον καὶ λέγε, Lidd.-Sc., s.v. III 13.

729-30 οἴμοι· τίς ἂν διῆλθ᾽ ἐπιβάλοι / έξ ἀγνακίδων γνώμην ἀποστερήσατα: Ancient and modern explanations of ἐπιβάλοι are equally unconvincing. M. Platnauer, C.R. 58 (1944), 13 suggested ὅποιον: “Would that some <bug> from among the fleeces would suggest <to me> a privative device”. It seems much simpler to read ἐπιλάβοι: “Who would be able to get from, etc.”. Βαλείν - λαβεῖν and related forms are often confused in MSS., e.g. Eq. 262, Vesp. 434, 1132-5, Pind. Nem. 11, 30, Aesch. Prom. 55, Plato Phd. 58 b 9. The usual form is ἐπιλαμβάνομαι, but cp. Xen. An. VI 5, 6 ὅποσος ἐπιλαμβάνειν ἡ στραταί.

740-1 σχάσας τὴν φροντίδα / λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα: κατὰ μικρὸν should not be connected with περιφρόνει, but with σχάσας. Socrates adds κατὰ μικρὸν as an explanation of λεπτὴν (which could be misunderstood as an apposition): “into small pieces”. Cp. Xen. An. VII 3, 22 ἄρτους διέκλα κατὰ μικρὸν.

783 οὐκ ἂν διδαχέων σ’ ἔτι: διδαχέων should not be altered into διδάξων ἂν. The Med. does not always mean “have one taught”, but is sometimes used like the Act., cp. Pind. Ol. 8, 59, Plato Rep. 421e (and Adam ad loc.), Arist. Plut. 687 (where v. Leeuwen is wrong in assuming an imitation of tragic diction), Schwyzer II, 232.

800 ἐστ᾽ ἐκ γυναικῶν εὐπτέρων καὶ Κοινῷρας: Most editors read τῶν Κοινῷρας (ΦS) and translate “of the kind of C.”. I doubt whether the gen. can have this meaning. On the other hand, καὶ (V) makes excellent sense, if it is taken to mean “and particularly”. Cp. 1240-1