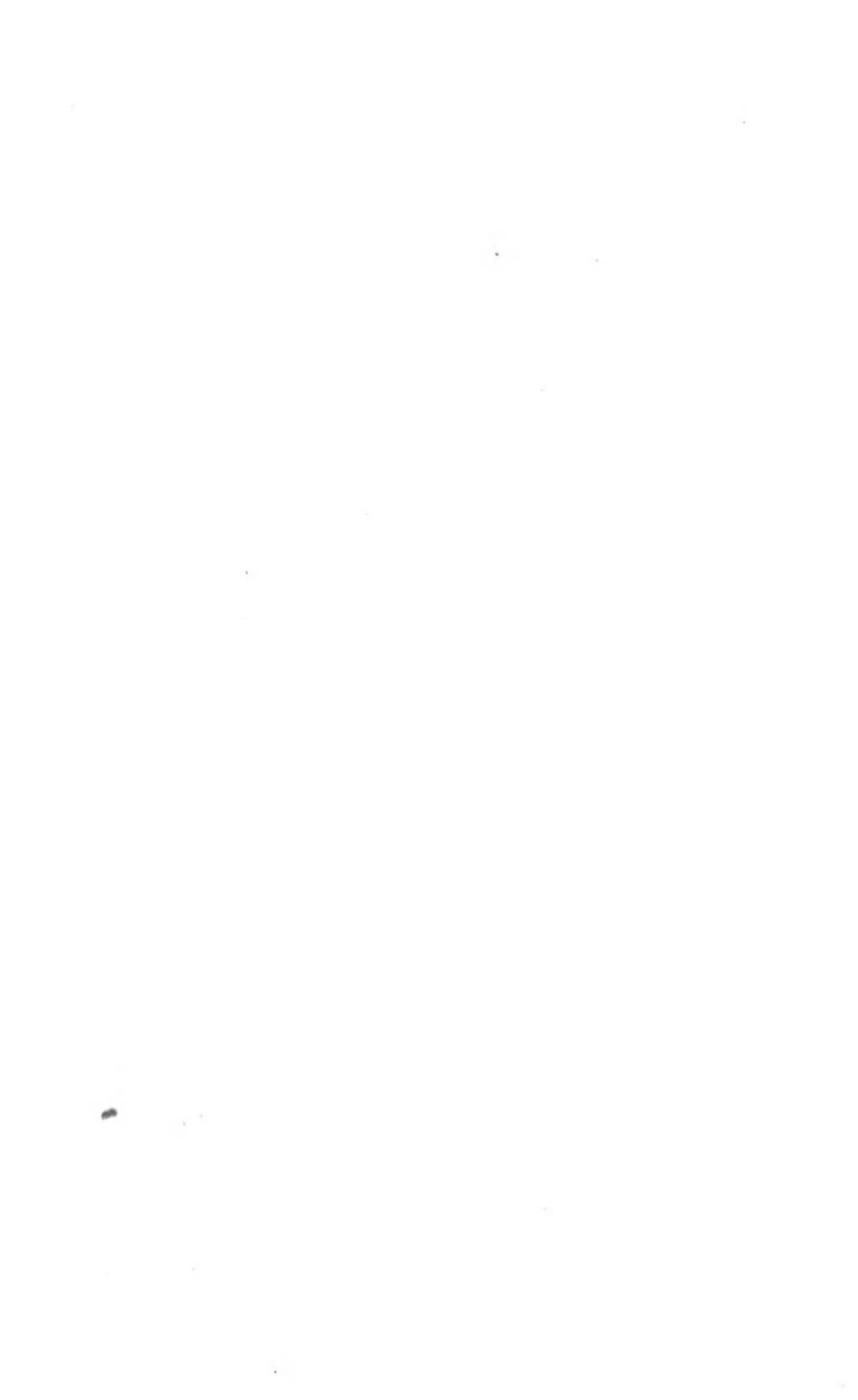


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## ARISTOPHANES

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# ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF  
BENJAMIN BICKLEY ROGERS

M.A., D.LITT., BARRISTER-AT-LAW  
SOMETIME FELLOW OF WADHAM COLLEGE, OXFORD

IN THREE VOLUMES

I

THE ACHARNIANS  
THE CLOUDS

THE KNIGHTS  
THE WASPS



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## PREFACE

By the assistance of Messrs. G. Bell & Sons the Editors are enabled to include in the Library the famous version of Aristophanes made by Dr. Rogers. His complete edition with its full Introductions, Notes, and Appendices, will remain indispensable to large libraries and scholars, but it is hoped that the present edition will make his work more accessible to the general reader.

Introductions and explanatory notes have been added by the Editors. These for the most part contain only information which can readily be found elsewhere, but in cases where it seemed wise to give Dr. Rogers' exact view of a passage, short extracts from his notes are given in his own words.



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## GENERAL INTRODUCTION

ARISTOPHANES is an elusive poet. The main religious convictions of Aeschylus may be determined with certainty from his extant plays; attentive study of the dramas of Euripides reveals his cardinal opinions on politics, society and religion, and his philosophic attitude; but who can affirm with confidence that he has penetrated the comic mask of Aristophanes and knows his beliefs? The poet's mocking irony baffles and perplexes his reader at almost every turn.

*ξυνήκαθ' ὃ λέγει;—μὰ τὸν Ἀπόλλω ἴγώ μὲν οὐ.*

One element of the poet's irony is his apparent frankness. He has at times the air of desiring to be taken seriously and seems to be expressing honest convictions. He is very suggestive and provokes reflection, but the attempt to reduce his opinions to system reveals the illusion. We become uneasily conscious that the great satirist is laughing behind his mask.

A proof of this deceptive quality of the poet's humour is found in the diversity of the opinions that have been held as to his purpose in writing. It was once the fashion among modern interpreters to take him very seriously,—the comic poet disappeared in the reformer. He was eulogized as a moralist and patriot, whose lofty purpose was to instruct his fellow-countrymen; as an earnest thinker, who had

## GENERAL INTRODUCTION

reflected deeply on the problems of society and government and had made Comedy simply the vehicle of his reforming ideas ; as a wise and discerning counsellor, who was competent to advise the citizens of Athens at a critical time on political questions and whose judgement of men and measures was sound ; as a stern man withal, resolute in the performance of duty, the implacable and victorious foe of all, wherever found, who undermined the glory of Athens. This view, which Grote combated (*History of Greece*, lxvii), finds vigorous expression in the *Apology* of Robert Browning :

Next, whom thrash ?

Only the coarse fool and the clownish knave ?  
No ! strike malpractice that affects the State,  
The common weal—intriguer or poltroon,  
Venality, corruption, what care I  
If shrewd or witless merely ?—so the thing  
Lay sap to aught that made Athenai bright  
And happy, change her customs, lead astray  
Youth or age, play the demagogue at Pnux,  
The sophist in Palaistra, or—what's worst,  
As wisest mischief,—from the Theatre  
Preach innovation, bring contempt on oaths,  
Adorn licentiousness, despise the Cult. . . .

But my soul bade " Fight !

Prove arms efficient on real heads and hearts ! " . . .  
I wield the Comic weapon rather—hate !  
Hate ! honest, earnest and directest hate—  
Warfare wherein I close with enemy. . . .  
Such was my purpose : it succeeds, I say !  
Have we not beaten Kallieratidas,  
Not humbled Sparté ? Peace awaits our word.  
Since my previsions,—warranted too well  
By the long war now waged and worn to end—  
Had spared such heritage of misery,  
My after-counsels scarce need fear repulse.  
Athenai, taught prosperity has wings,  
Cages the glad recapture.

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Thus vaunts the poet, as Browning interprets him, just after the great victory won at Arginusae. "Sparta is at our feet, a new day dawns, the War is at an end. For Athens has at length learnt the bitter lesson she might have been spared had she yielded to my pleas for peace." The actual history of the next twelve months is pathetic. The battle at Arginusae, in which Callicratidas fell, restored the maritime supremacy of Athens, but peace was not secured. The Spartans made overtures, but the Athenian people, paying small heed to the "good counsels" that their Poet had given them in the *Acharnians*, the *Peace*, the *Lysistrata*, and in other comedies no longer extant, followed the lead of drunken Cleophon and rejected the Spartan proposals, just as five years before they had committed the grave error of accepting his advice after the Athenian victory at Cyzicus. Sparta bestirred herself, Lysander was sent out, and within a year Athenian arms suffered irretrievable reverse at Aegospotami.

The poet's counsels of peace were rejected. Peace came only with disaster. His "sage" solutions of many other burning questions were equally ineffective. If Aristophanes was working for reform, as a long line of learned interpreters of the poet have maintained, the result was lamentably disappointing: he succeeded in effecting not a single change. He wings the shafts of his incomparable wit at all the popular leaders of the day—Cleon, Hyperbolus, Peisander, Cleophon, Agyrrhius, in succession, and is reluctant to unstring his bow even when they are dead. But he drove no one of them from power; there is little evidence, indeed, that

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he damaged their influence or even disturbed their brazen self-confidence. Cleon, when the poet's libellous personal abuse became even in his judgement indecent, promptly brought him to his knees. "When Cleon pressed me hard and tanned my hide, and outsiders laughed to see the sport, I confess"—Aristophanes says in the *Wasps*—"I played the ape a bit." He adds significantly that he failed to get popular support in this quarrel. The inference is that the people did not think badly of Cleon; but modern opinion of the popular leaders in Athens, formed on the evidence that Aristophanes is supposed to furnish, has been persistently unfavourable, and Cleon's rehabilitation as a sagacious, if turbulent, statesman who consistently maintained the imperial policy of Pericles has been slow.

The poet vehemently protested, it has been said, against the New Education, and viewing the whole intellectual tendency of his time with alarm, pleaded for a restoration of the simple discipline that had moulded the morals and minds and manners of the hardy men who fought at Marathon. Furthermore, he clearly apprehended the evils inherent in the Athenian system of judicature, which committed the administration of justice to a horde of common men, ignorant of the law, swayed by the impulse of the moment, "monsters of caprice and injustice," and ruthlessly exposed the unrighteousness of its proceedings. Finally, reverent of the best traditions of the stage, he stood forth, it is alleged, as their uncompromising defender, and sternly resisted the innovations that were gradually changing the spirit and the form of tragedy during the last third of the century, and for a generation relentlessly pursued

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*Euripides*  
their chief exponent, concealing an attack that was meant to ruin him under the veil of caricature, parody, burlesque, and satire. But Socrates still frequented, winter and summer, the gymnasia, the market and the schools, and the Sophists continued to discourse and draw their pay; Philocleon, after a single experience of the pleasures of polite society, again forgathered with his cronies before the dawn of day and trudged away to Court; and Euripides, calmly disregarding the malicious strictures of his youthful critic, continued to write tragedy in his own manner and to present on the stage plays that were heard by the young men of Athens with wild acclaim.

This extreme conception of the function of Greek comedy as chiefly censorial and monitory has been modified with larger and more exact knowledge of the times in which the poet lived and of the conditions of life under which he wrote, but it has had unfortunate consequences. These plays have been regarded as a trustworthy source of information in establishing the facts of Greek history, biography, and institutions. So serious an interpretation of a form of literature of which the primary intention must always be entertainment and amusement inevitably obscured the poet's elusive humour. A jest became a statement of fact, a caricature a portrait, a satire a document. The poet's conception, clothed in a fantastical disguise that rivalled the grotesque dress of his own actors, has been essentially misapprehended in an entire play.

On the other hand the mistaken disposition, recently manifested, to regard Aristophanes simply as a jester and to deny that he had any other purpose than to provoke laughter is an extreme, though

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natural, reaction. This view denies at the same time, as might have been expected, the cathartic efficacy of Greek tragedy. The highest comedy, typed in the earlier plays of Aristophanes, and in some of the comedies of Molière, is regenerative. The purpose of Aristophanes in the *Acharnians*, in which the action turns upon the impossible and fantastic whimsy of an Athenian farmer securing peace with Sparta for himself and his family alone, is to ridicule the war-party. Nobody would have been more amused than the poet if he had been told that his play was to stop the fighting, but he did believe that the War was an evil, and so far his heart was honestly in his theme; and I have no doubt that many a man who had laughed uproariously at the peace-loving farmer set single-handed in the comedy against a quarrelsome chorus, a powerful general, the whole tribe of sycophants, and the demagogue Cleon in the background, went home from the play less content with the course of his political leaders and longing in his heart for the good old days of peace. The instrument by which the poet probed the popular discontent was that most effective of all means when skilfully used—a laugh.

To regard Aristophanes as merely a jester is to mistake the man. Ridicule of contemporary persons, that is generally good-natured, or systems or prevailing ideas is his main purpose, I think, in his plays. His praise is for the dead. This ridicule, which ranges from satire to airy conceit, is made humorous by centering it in a far-fetched fantastic conception that is not the less available if it is impossible. Facts are exaggerated or invented with superb nonchalance and bewildering semblance of

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reality. In these mad revels of unrestrained fancy it is difficult to lay hands upon Aristophanes the man. Nevertheless we do discover probable indications of his attachments and beliefs. He lived in an age of intellectual unrest when many vital questions pressed for solution. That a man of his intelligence did not give them consideration and reach conclusions is impossible. No doubt he detested a debauchee—let Aiphrades bear witness,—but he must have sympathized with the revolt of the young men of his day against the severe and meagre discipline in which youth were trained during the first half of the century, and must have shared in their eager interest in the new subjects of knowledge. No doubt he deprecated the vicious use of the skill for which Strepsiades clamours in the *Clouds*, but he had too keen a mind to fail to distinguish between the right and the wrong use of this power or to reject all study of the art of persuasion because it might be abused. He was himself a skilful dialectician, as the Debates found in nearly all his comedies prove. He was acquainted with Socrates and must have known that he never misused his wonderful dialectical power, and must have felt an expert's special thrill of pleasure in observing with what skill he employed it. Furthermore, the times in which the poet lived were troublous; the fate of Athens again and again stood on the razor's edge. He was not indifferent to the welfare of his country nor of his fellow-countrymen. There is a serious undertone in the *Acharnians* that gives it an indescribable elevation, and in the *Lysistrata*, a Rabelaisian play written after the disaster to Athenian arms in Sicily, in which, Thucydides records, fleet and army utterly perished, and of the

## GENERAL INTRODUCTION

many who went forth few returned home, there are verses of intensest pathos that betray the poet's poignant sympathy :

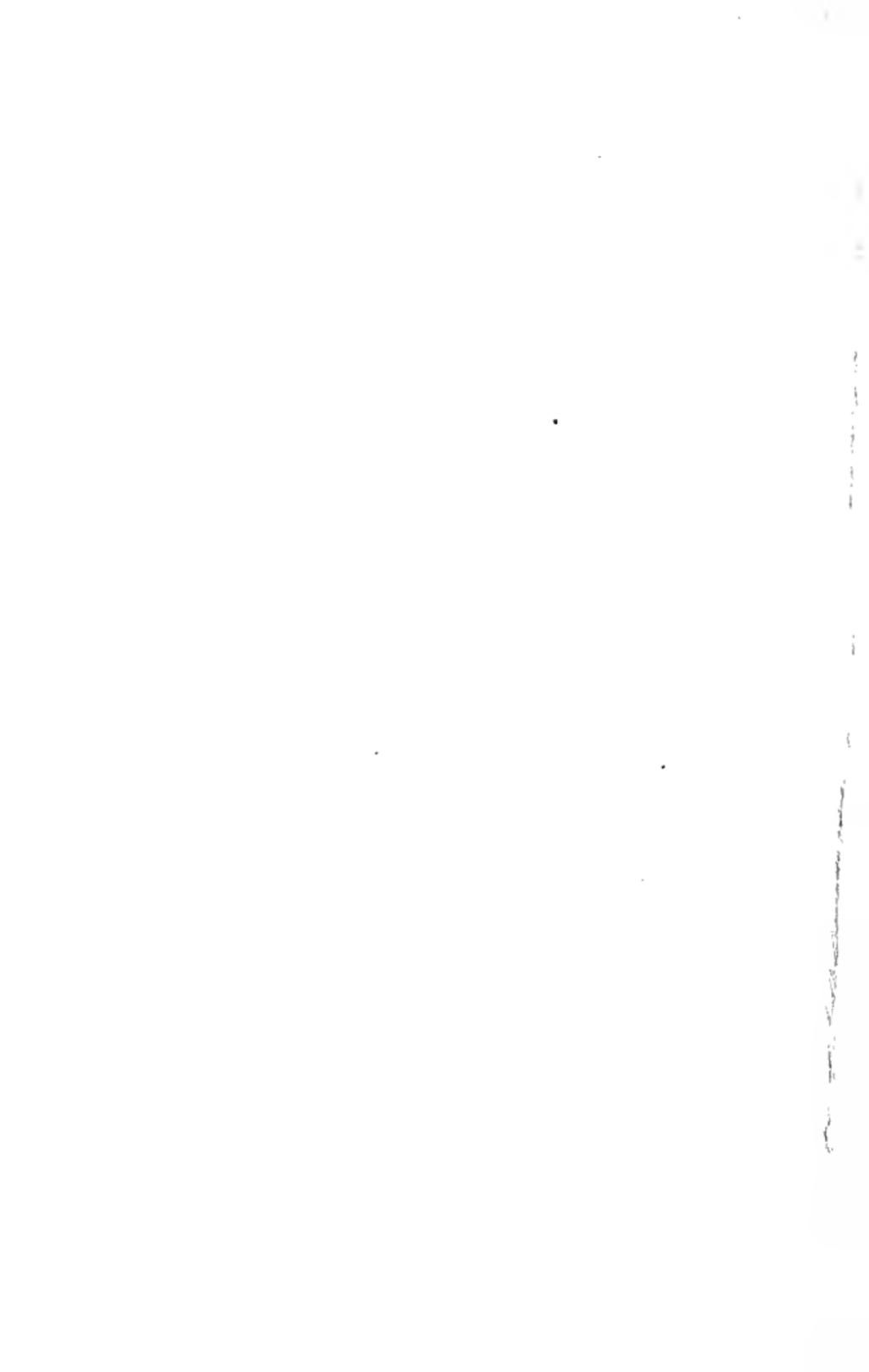
οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ; μὰ Δι' οὐ δῆτ', εἰφ' ἔτερός τις.

Aristophanes, then, was a man of quick sympathies and settled convictions, although positive expression of belief and feeling is naturally rare in his plays, since he was a writer of comedy. Despite this reticence, it is both interesting and important to determine, so far as this may be done, his opinions on the questions that in his day were pressing for answer, and among these especially his political position. Was he an aristocrat? Was he, in particular, as M. Couat believed, a pamphleteer in the pay of the aristocrats? Or was he a democrat? And if a democrat, how is the satirical—but extremely comical—characterization of Athenian Demos in the *Knights*, which his countrymen viewed with good-natured amusement, to be interpreted? To these weighty and significant questions the reader may find an answer by studying the plays for himself.

JOHN WILLIAMS WHITE.

[This Introduction is reprinted from Dr. Loeb's translation of *Aristophanes and the Political Parties at Athens* by Maurice Croiset. It was originally arranged that the translation of Aristophanes for the Loeb Classical Library should be made by Professor John Williams White of Harvard University, but as he died before his work was completed it was thought that the printing of the above as an Introduction to the volumes which were to have been his work would be a fitting tribute to the memory of one who, while he was alive, took the deepest interest in the welfare of the Library.]

# THE ACHARNIANS



## INTRODUCTION

The *Acharnians* was produced at the Lenæan Dionysia in February 425 B.C., and like the *Banqueters* in 427 and the *Babylonians* in 426, it was in the name of Callistratus that it was brought out. The prize was awarded to Aristophanes; Cratinus with his *Storm-Tossed* (*Χειμαζόμενοι*) was second, and Eupolis with his *New Moons* (*Νουμηνίαι*) last. It is the oldest Greek comedy which has survived.

The general idea of the play is so simple that it needs no special Introduction. "An honest citizen, finding it impossible to get the State to conclude a peace with Sparta, makes a private peace on his own account; and thenceforward is represented as living in all the joys and comforts of Peace, whilst the rest of the City continues to suffer the straits and the miseries of War. But this simple plot is worked out and illustrated with an abundance of laughable and picturesque incidents."<sup>a</sup> Indeed Mr. Rogers considers that "if only one of his Comedies had survived to our day, I think that this is the one which would have given us the most comprehensive idea of the range of Aristophanic satire," and he adds: "If it has not the concentrated power of his later plays, yet no other Comedy exhibits the same variety of incident. With the

<sup>a</sup> Rogers, Introduction, p. xxvi.

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prodigality of youth, the poet runs through the whole gamut of his likes and dislikes; his longing for Panhellenic unity, as in the great days of Marathon and Salamis; his efforts for right and justice, τὸ εὖ καὶ τὸ δίκαιον, in Athenian public life; and again the special objects of his aversion, as contravening these aims — the demagogues, the Informers, the war-party, the sophists, the lowering of the old heroic tragedy by Euripides — are all brought before us in turn; the germs of almost all his later efforts are discoverable in this early production.”<sup>a</sup>

The Chorus consists of old men from Acharnae, a town which had especially suffered from the invasion of Archidamus, and which was celebrated for the “manly and soldier-like qualities” of its inhabitants who “at the commencement of the Peloponnesian War furnished a contingent of no less than 3000 hoplites” (*cf.* l. 180 and note).

<sup>a</sup> Introduction, p. xxvi.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΙΚΑΙΟΠΟΛΙΣ

ΚΗΡΤΞ

ΑΜΦΙΘΕΟΣ

ΠΡΕΣΒΕΙΣ

ΨΕΥΔΑΡΤΑΒΑΣ

ΘΕΩΡΟΣ

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ

ΓΥΝΗ *Δικαιοπόλιδος*

ΘΥΓΑΤΗΡ *Δικαιοπόλιδος*

ΚΗΦΙΣΟΦΩΝ *θεράπων Εύριπίδου*

ΕΤΡΙΠΙΔΗΣ

ΛΑΜΑΧΟΣ

ΜΕΓΑΡΕΥΣ

ΚΟΡΑ Α *και Β θυγατέρε του Μεγαρέως*

ΣΥΚΟΦΑΝΤΗΣ

ΒΟΙΩΤΟΣ

ΝΙΚΑΡΧΟΣ

ΘΕΡΑΠΩΝ *Λαμάχου*

ΓΕΩΡΓΟΣ

ΠΑΡΑΝΥΜΦΟΣ

ΑΓΓΕΛΟΙ

## ΑΧΑΡΝΕΙΣ

ΔΙΚΑΙΟΠΟΛΙΣ. Ὅσα δὴ δέδηγμαι τὴν ἔμαντοῦ καρδίαν,  
 ἦσθην δὲ βαιά· πάνυ δὲ βαιά· τέτταρα·  
 ἅ δ' ὠδυνήθην, ψαμμοκοσιογάργαρα.  
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνος;  
 ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδών, 5  
 τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.  
 ταῦθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας  
 διὰ τοῦτο τοῦργον· ἄξιον γὰρ Ἑλλάδι.  
 ἀλλ' ὠδυνήθην ἕτερον αὖ τραγωδικόν,  
 ὅτε δὴ ἔκεχήνη προσδοκῶν τὸν Λισχύλον, 10  
 ὁ δ' ἀνείπεν "εἴσαγ', ᾧ Θεόγνι, τὸν χορόν."  
 πῶς τοῦτ' ἔσεισέ μου, δοκεῖς, τὴν καρδίαν;  
 ἀλλ' ἕτερον ἦσθην, ἠνίκ' ἐπὶ Μόσχῳ ποτὲ  
 Δεξίθεος εἰσῆλθ' ἀσόμενος Βοιώτιον.  
 τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδών, 15  
 ὅτε δὴ παρέκλυσε Χαῖρις ἐπὶ τὸν ὄρθιον.  
 ἀλλ' οὐδεπώποτ' ἐξ ὅτου ἔγω γὺρῦπτομαι  
 οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς

<sup>a</sup> In the background are three houses : the central one that of Dicaeopolis, the other two those of Euripides and Lamachus. In the foreground is a rough representation of the Pnyx where D. is awaiting the opening of the Assembly.

<sup>b</sup> Received as a bribe from certain of the allies to get their tribute-assessment lowered. The Knights compelled him to disgorge.

## THE ACHARNIANS

DICAEOPOLIS.<sup>a</sup> What heaps of things have bitten me  
to the heart !

A small few pleased me, very few, just four ;  
But those that vexed were sand - dune-  
hundredfold.

Let's see : what pleased me, worth my  
gladfulness ?

I know a thing it cheered my heart to see ;  
'Twas those five talents<sup>b</sup> vomited up by Cleon.

At that I brightened ; and I love the Knights  
For that performance ; 'twas of price to Hellas.

Then I'd a tragic sorrow, when I looked  
With open mouth for Aeschylus, and lo,

The Crier called, *Bring on your play, Theognis.*<sup>c</sup>  
Judge what an icy shock that gave my heart !

Next ; pleased I was when Moschus left, and in  
Dexitheus came with his Boeotian song.<sup>d</sup>

But oh this year I nearly cracked my neck,  
When in slipped Chaeris for the Orthian Nome.

But never yet since first I washed my face  
Was I so bitten—in my brows with soap,<sup>e</sup>

<sup>c</sup> A very dull, frigid poet, *cf.* *T.* 170 and note.

<sup>d</sup> One of the famous lyrical nomes of Terpander ; the Orthian was another ; a spirit-stirring strain as of soldiers marching to victory. Chaeris was a Theban piper, who used to slink in to feasts uninvited.

<sup>e</sup> ὑπὸ κον. τ. ὀ. unexpectedly for ὑπ' ὀδύνης τὴν καρδίαν or the like.



THE ACHARNIANS, 19-46

As now, when here's the fixed Assembly Day,  
 And morning come, and no one in the Pnyx.  
 They're in the Agora chattering, up and down  
 Scurrying to dodge the vermeil-tinctured cord.<sup>a</sup>  
 Why even the Prytanes are not here! They'll  
 come

Long after time, elbowing each other, jostling  
 For the front bench, streaming down all together  
 You can't think how. But as for making Peace  
 They do not care one jot. O City! City!  
 But I am always first of all to come,  
 And here I take my seat; then, all alone,  
 I pass the time complaining, yawning, stretching,  
 I fidget, write, twitch hairs out, do my sums,  
 Gaze fondly country-wards, longing for Peace,  
 Loathing the town, sick for my village-home,  
 Which never cried, *Come, buy my charcoal, or*  
*My vinegar, my oil, my anything;*<sup>b</sup>  
 But freely gave us all; no *buy*-word there.  
 So here I'm waiting, thoroughly prepared  
 To riot, wrangle, interrupt the speakers  
 Whene'er they speak of anything but Peace.  
 —But here they come, our noon-day Prytanes!  
 Aye, there they go! I told you how 'twould be;  
 Every one jostling for the foremost place.

CRIER. Move forward all,

Move up, within the consecrated line.

AMPHITHEUS.<sup>c</sup> Speaking begun?

CR. Who will address the meeting?

AM. I.

<sup>b</sup> These are all *city* cries. In l. 36 the pun in *πρωτων* (lit. "saw" or "sawyer") is obscure: it may mean "that grating rasping word."

<sup>c</sup> *Entering in a violent hurry.*

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- ΚΗΡ. τίς ὤν;
- ΑΜ. Ἀμφίθεος.
- ΚΗΡ. οὐκ ἄνθρωπος;
- ΑΜ. οὔ,  
 ἀλλ' ἀθάνατος. ὁ γὰρ Ἀμφίθεος Δῆμητρος ἦν  
 καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·  
 γαμεῖ δὲ Κελεὸς Φαιναρέτην τήθην ἐμήν,  
 ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγὼ 50  
 ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ  
 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνω.  
 ἀλλ' ἀθάνατος ὤν, ὦνδρες, ἐφόδι' οὐκ ἔχω·  
 οὐ γὰρ διδόασιν οἱ πρυτάνεις.
- ΚΗΡ. οἱ τοξόται.
- ΑΜ. ὦ Τριπτόλεμε καὶ Κελεέ, περιόψεσθέ με; 55
- ΔΙ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν  
 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε  
 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
- ΚΗΡ. κάθησο σίγα.
- ΔΙ. μὰ τὸν Ἀπόλλω ἄγε μὲν οὔ,  
 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. 60
- ΚΗΡ. οἱ πρέσβεις οἱ παρὰ βασιλέως.
- ΔΙ. ποίου βασιλέως; ἄχθομαι ἄγε πρέσβεσι  
 καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.
- ΚΗΡ. σίγα.
- ΔΙ. βαβαιάξ, ὦκβάτανα, τοῦ σχήματος.
- ΠΡΕΣΒΥΤΣ. ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν, 65  
 μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας  
 ἐπ' Εὐθυμένους ἄρχοντος·

<sup>a</sup> Scythian archers were the regular police at Athens. A. is ejected as not being an Athenian citizen when he begins to talk of "peace" and complain of the magistrates.

THE ACHARNIANS, 46-67

- CR. Who are *you* ?
- AM. Amphitheus.
- CR. Not a man ?
- AM. No, an immortal. For the first Amphitheus  
Was of Demeter and Triptolemus  
The son : his son was Celeus ; Celeus married  
Phaenarete, who bare my sire Lycinus.  
Hence I'm immortal ; and the gods committed  
To me alone the making peace with Sparta.  
But, though immortal, I've no journey-money ;  
The Prytanes won't provide it.
- CR. Archers,<sup>a</sup> there !
- AM. O help me, Celeus ! help, Triptolemus !
- DI. Ye wrong the Assembly, Prytanes, ye do  
wrong it,  
Haling away a man who only wants  
To give us Peace, and hanging up of shields.
- CR. St ! Take your seat.
- DI. By Apollo, no, not I,  
Unless ye prytanize about the Peace.
- CR. O yes ! The Ambassadors from the Great  
King !<sup>b</sup>
- DI. What King ! I'm sick to death of embassies,  
And all their peacocks and their impositions.
- CR. Keep silence !
- DI. Hey !!! Ecbatana, here's a show.
- AMBASSADOR. Ye sent us, envoys to the Great King's  
Court,  
Receiving each two drachmas daily, when  
Euthymenes was Archon.

<sup>b</sup> *Enter, clad in gorgeous oriental apparel, the envoys sent to the Persian court eleven years previously in the archonship of Euthymenes 437-6 B.C.*

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- ΔΙ. οἷμοι τῶν δραχμῶν.  
 ΠΡ. καὶ δῆτ' ἐτρυχόμεθα διὰ τῶν Καϋστρίων  
 πεδίων ὄδοιπλανοῦντες ἐσκηνημένοι,  
 ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι, 70  
 ἀπολλύμενοι.
- ΔΙ. σφόδρα γὰρ ἐσωζόμεν ἔγώ  
 παρὰ τὴν ἔπαλξιν ἐν φορυτῶ κατακείμενος ;  
 ΠΡ. ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν  
 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων  
 ἄκρατον οἶνον ἠδύν.
- ΔΙ. ὦ Κραναὰ πόλις, 75  
 ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβειων ;  
 ΠΡ. οἱ βάρβαροι γὰρ ἄνδρας ἠγοῦνται μόνους  
 τοὺς πλεῖστα δυναμένους καταφαγεῖν καὶ πιεῖν.
- ΔΙ. ἡμεῖς δὲ λαικαστάς τε καὶ καταπύγονας.  
 ΠΡ. ἔτει τετάρτῳ δ' ἐς τὰ βασιλεῖ' ἦλθομεν. 80  
 ἀλλ' εἰς ἀπόπατον ὦχετο, στρατιὰν λαβῶν,  
 κᾶχεζεν ὀκτῶ μῆνας ἐπὶ χρυσῶν ὀρῶν.
- ΔΙ. πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν ;  
 ΠΡ. τῇ πανσελήνῳ· κᾶτ' ἀπῆλθεν οἴκαδε.  
 εἰτ' ἐξένιζε· παρετίθει δ' ἡμῖν ὄλους 85  
 ἐκ κριβάνου βοῦς.
- ΔΙ. καὶ τίς εἶδε πώποτε  
 βοῦς κριβανίτας ; τῶν ἀλαζονευμάτων.  
 ΠΡ. καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου  
 παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῶ φέναξ.  
 ΔΙ. ταυτ' ἄρ' ἐφενάκιζες σύ, δύο δραχμὰς φέρων. 90

<sup>a</sup> He calls the Acropolis by this special title (κραναὰς= "rugged") because it suggests a contrast with the luxury of these envoys.

<sup>b</sup> For these mythical hills cf. Plaut. *Stich.* i. 1. 26 "Persarum | Montes, qui esse Aurei perhibentur." εἰς ἀπόπ., "to the

THE ACHARNIANS, 67-90

- DI. O me, the drachmas !  
 AMB. And weary work we found it, sauntering on,  
 Supinely stretched in our luxurious litters  
 With awnings o'er us, through Caÿstrian  
 plains.  
 'Twas a bad time.
- DI. Aye, the good time was mine,  
 Stretched in the litter on the ramparts here !  
 AMB. And oft they fêted us, and we perforce  
 Out of their gold and crystal cups must drink  
 The pure sweet wine.
- DI. O Cranaan<sup>a</sup> city, mark you  
 The insolent airs of these ambassadors ?  
 AMB. For only those are *there* accounted MEN  
 Who drink the hardest, and who eat the most.  
 DI. As *here* the most debauched and dissolute.  
 AMB. In the fourth year we reached the Great  
 King's Court.  
 But he, with all his troops, had gone to sit  
 An eight-months' session on the Golden  
 Hills <sup>b</sup> !
- DI. Pray, at what time did he conclude his session ?  
 AMB. At the full moon ; and so came home again.  
 Then he too fêted us, and set before us  
 Whole pot-baked oxen—
- DI. And who ever heard  
 Of pot-baked oxen ? Out upon your lies !  
 AMB. And an enormous bird, three times the size  
 Of our Cleonymus <sup>c</sup> : its name was—Gull.  
 DI. That's why you gulled us out of all those  
 drachmas !

latrines," is substituted *παρὰ προσδοκίαν* for *εἰς πόλεμον* or the like.

<sup>c</sup> See Index : he was very fat and a rascal ; in *φέναξ* there is a play on *φοῖνιξ*.

## ARISTOPHANES

- ΑΜ. καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,  
τὸν βασιλέως ὀφθαλμόν.
- ΔΙ. ἐκκόψειέ γε  
κόραξ πατάξας τόν γε σὸν τοῦ πρέσβευς.
- ΚΗΡ. ὁ βασιλέως ὀφθαλμός.
- ΔΙ. ὦναξ Ἡράκλεις·  
πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις; 95  
ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;  
ἄσκωμ' ἔχεις που περὶ τὸν ὀφθαλμόν κάτω;
- ΠΡ. ἄγε δὴ σύ, βασιλεὺς ἄττα σ' ἀπέπεμψεν  
φράσον  
λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα.
- ΨΕΥΔΑΡΤΑΒΑΣ. ἰαρταμὰν ἔξαρχ' ἀναπισσόναί σάτρα. 100
- ΠΡ. ξυνήκαθ' ὃ λέγει;
- ΔΙ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.  
ΠΡ. πέμψειν βασιλέα φησὶν ὑμῖν χρυσίον.  
λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ χρυσίον.
- ΨΕΥ. οὐ λῆψι χρῦσο, χαυνόπρωκτ' Ἴαοναῦ.
- ΔΙ. οἴμοι κακοδαίμων, ὡς σαφῶς.
- ΠΡ. τί δαὶ λέγει; 105
- ΔΙ. ὅ τι; χαυνοπρώκτους τοὺς Ἴάονας λέγει,  
εἰ προσδοκῶσι χρυσίον ἐκ τῶν βαρβάρων.
- ΠΡ. οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.
- ΔΙ. ποίας ἀχάνας; σὺ μὲν ἀλαζῶν εἶ μέγας.  
ἀλλ' ἄπιθ'· ἐγὼ δὲ βασανίῳ τοῦτον μόνος. 110  
ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονί,

<sup>a</sup> "A fellow who will give you false measure," ἀρτάβη being a Persian measure.

<sup>b</sup> The Scholiast says: ἔξεισι τερατώδης τις γελοῖως ἐσκευασμένος, καὶ ὀφθαλμὸν ἔχων ἓνα ἐπὶ παντὸς τοῦ προσώπου.

<sup>c</sup> Because an eye was commonly painted on each side of a ship's bow.

<sup>d</sup> This jumble is generally supposed to mean *I have just begun to repair what is rotten.*

THE ACHARNIANS, 91-111

- AMB. And now we bring you Pseudo-Artabas <sup>a</sup>  
The Great King's Eye.<sup>b</sup>
- DI. O how I wish some raven  
Would come and strike out yours, the  
Ambassador's.
- CRIER. O yes! the Great King's Eye!
- DI. O Heracles!  
By Heaven, my man, you wear a war-ship  
look <sup>c</sup>!  
What! Do you round the point, and spy the  
docks?  
Is that an oar-pad underneath your eye?
- AMB. Now tell the Athenians, Pseudo-Artabas,  
What the Great King commissioned you to  
say.
- PSEUDO-ARTABAS. Ijisti boutti furbiss upde rotti.<sup>d</sup>
- AMB. Do you understand?
- DI. By Apollo, no not I.
- AMB. He says the King is going to send you gold.  
(*To Pseudo.*) Be more distinct and clear about  
the gold.
- PSEUD. No getti goldi, nincompoop Iawny.
- DI. Wow, but that's clear enough!
- AMB. What does he say?
- DI. He says the Ionians must be nincompoops  
If they're expecting any gold from Persia.
- AMB. No, no: he spoke of golden income-coupons.<sup>e</sup>
- DI. What income-coupons? You're a great big  
liar!  
You, get away; I'll test the man myself.  
(*To Pseudo.*)  
Now look at this (*showing his fist*): and answer  
Yes, or No!

<sup>e</sup> ἀχάνη is apparently a large provision-basket.

## ARISTOPHANES

ἵνα μή σε βάψω βάμμα Σαρδιανικόν·  
 βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον;  
 (ἀνανεύει.)

ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβων;  
 (ἐπιυνεύει.)

Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὐτοί, 115  
 κούκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτονὶ  
 ἐγῶδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.

ὦ θερμόβουλον πρωκτὸν ἐξυρημένε,  
 τοιόνδε γ', ὦ πίθηκε, τὸν πώγων' ἔχων 120

εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος;  
 ὀδὶ δὲ τίς ποτ' ἐστίν; οὐ δήπου Στράτων.

KHP. σίγα, κάθιζε.

τὸν βασιλέως ὀφθαλμὸν ἢ βουλήν καλεῖ  
 εἰς τὸ πρυτανεῖον.

ΔΙ. ταῦτα δῆτ' οὐκ ἀγχόνῃ; 125

κάπειτ' ἐγὼ δῆτ' ἐνθαδὶ στρατεύομαι,  
 τοὺς δὲ ξενίζειν οὐδέποτ' ἴσχει γ' ἡ θύρα.  
 ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.  
 ἀλλ' Ἀμφίθεός μοι ποῦ ἔστιν;

AM. οὐτοσὶ πάρα.

ΔΙ. ἐμοὶ σὺ ταυτασὶ λαβὼν ὀκτῶ δραχμὰς 130

σπονδὰς ποιήσαι πρὸς Λακεδαιμονίους μόνῳ  
 καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·  
 ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε.

<sup>a</sup> *i.e.* red, the colour of blood; *cf.* P. 1174.

<sup>b</sup> The two eunuchs in attendance on Pseudo-Artabas.

<sup>c</sup> See Index. D. hurls against the effeminate youth two lines parodied, the first from Euripides, *πρωκτὸν* being substituted for *πρῶγος* or the like, the second from Archilochus, who for *τὸν πώγων'* has *τὴν πυγὴν*.

<sup>d</sup> Another beardless effeminate.

Or else I'll dye you with a Sardian dye.<sup>a</sup>  
Does the Great King intend to send us gold ?

(*Pseudo-Artabas nods dissent.*)

Then are our envoys here bamboozling us ?

(*He nods assent.*)

These fellows<sup>b</sup> nod in pure Hellenic style ;

I do believe they come from hereabouts.

Aye, to be sure ; why, one of these two  
eunuchs

Is Cleisthenes,<sup>c</sup> Sibyrtius's son !

O thou young shaver of the hot-souled rump,

With such a beard, thou monkey, dost thou  
come

Tricked out amongst us in a eunuch's guise ?

And who's this other chap ? Not Straton,<sup>d</sup>  
surely ?

CRIER. St ! Take your seat ! O yes !

The Council ask the Great King's Eye to  
dinner

At the Town Hall.<sup>e</sup>

DI. Now is not that a throttler ?

Here must I drudge at soldiering ; while  
these rogues,

The Town-Hall door is never closed to *them*.

Now then, I'll do a great and startling deed.

Amphitheus ! Where's Amphitheus ?

AM. Here am I.

DI. Here be eight drachmas ; take them ; and  
with all

The Lacedaemonians make a private peace

For me, my wife and children : none besides.

(*To the Prytanes and citizens*)

Stick to your embassies and befoolings, you.

<sup>e</sup> State guests, and other persons worthy of honour, were entertained in the Town Hall daily.

## ARISTOPHANES

ΚΗΡ. προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ. ὀδί.

ΔΙ. ἕτερος ἀλαζὼν οὗτος εἰσκηρύττεται.

ΘΕΩ. χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκῃ πολύν,

ΔΙ. μὰ Δι' οὐκ ἄν, εἰ μισθὸν γε μὴ ἴφες πολύν.

ΘΕΩ. εἰ μὴ κατένυψε χιόνι τὴν Θράκην ὅλην,  
καὶ τοὺς ποταμοὺς ἔπηξ' ὑπ' αὐτὸν τὸν χρόνον  
ὅτ' ἐνθαδὶ Θεόγνις ἠγωνίζετο.

τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,

ὑμῶν τ' ἐραστὴς ἦν ἀληθής, ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραφ', Ἀθηναῖοι καλοί.

ὁ δ' υἱός, ὃν Ἀθηναῖον ἐπεποιήμεθα,

ἤρα φαγεῖν ἀλλάντας ἐξ Ἀπατουρίων,

καὶ τὸν πατέρ' ἠντιβόλει βοηθεῖν τῇ πάτρῃ·

ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων

στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,

ὅσον τὸ χρῆμα παρνόπων προσέρχεται.

ΔΙ. κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι  
ὧν εἶπας ἐνταυθοῖ σύ, πλὴν τῶν παρνόπων.

ΘΕΩ. καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος  
ἔπεμφεν ὑμῖν.

ΔΙ. τοῦτο μὲντ' ἤδη σαφές.

ΚΗΡ. οἱ Θραῖκες ἴτε δεῦρ', οὓς Θέωρος ἠγάγεν.

ΔΙ. τουτὶ τί ἐστὶ τὸ κακόν;

ΘΕΩ. Ἰοδομάντων στρατός.

<sup>a</sup> King of the Odrysians in Thrace. Theorus had gone on an embassy to them.

<sup>b</sup> So frigid a poet that he was nicknamed Χιών; cf. II; T. 170.

<sup>c</sup> In the first year of the war Athens entered into alliance with Sitalces and made his son Σάδοκος a citizen (Thuc. ii.

THE ACHARNIANS, 134-156

CRIER. O yes ! Theorus from Sitalees <sup>a</sup> !

THEORUS. Here !

DI. O here's another humbug introduced.

THE. We should not, sirs, have tarried long in  
Thraee—

DI. But for the salary you kept on drawing.

THE. But for the storms, which covered Thrace with  
snow

And froze the rivers. 'Twas about the season  
At which Theognis <sup>b</sup> was performing here.

I all that time was drinking with Sitalees ;

A most prodigious Athens-lover he,

Yea such a true admirer, he would scribble

On every wall *My beautiful Athenians !*

His son,<sup>c</sup> our newly-made Athenian, longed

To taste his Apaturian sausages,

And bade his father help his fatherland.

And *he*, with deep libations, vowed to help us

With such an host that every one would say

*Heavens ! what a swarm of locusts comes this  
way !*

DI. Hang me, if I believe a single word

Of all that speech, except about the locusts.<sup>d</sup>

THE. And here he sends you the most warlike tribe  
Of all in Thrace.

DI. Come, here's proof positive.

CRIER. The Thracians whom Theorus brought, come  
forward !

DI. What the plague's this ?

THE. The Odomantian host.<sup>e</sup>

27). The Apaturia was a family or clan festival, to which only those enrolled in a phratry (*φρατρία*) could be admitted.

<sup>d</sup> D. fears that they will eat up their allies no less than their foes.

<sup>e</sup> A Thracian tribe on the Strymon.

## ARISTOPHANES

- ΔΙ. ποίων Ὀδομάντων; εἶπέ μοι, τουτὶ τί ἦν;  
 τίς τῶν Ὀδομάντων τὸ πέος ἀποτεθρίακεν;
- ΘΕΩ. τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ,  
 καταπελτάσονται τὴν Βοιωτίαν ὄλην. 160
- ΔΙ. τοισδὶ δύο δραχμὰς τοῖς ἀπειψωλημένοις;  
 ὑποστένοι μέντ' ὁ θρανίτης λεῶς,  
 ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι,  
 ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.  
 οὐ καταβαλεῖτε τὰ σκόροδ' ;
- ΘΕΩ. ὦ μόχθηρε σύ, 165  
 οὐ μὴ πρόσσει τούτοισιν ἐσκοροδισμένοις;
- ΔΙ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με  
 ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;  
 ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν  
 τοῖς Θραξὶ περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι 170  
 διοσημία ἴστί καὶ ῥανὶς βέβληκέ με.
- ΚΗΡ. τοὺς Θραῆκας ἀπιέναι, παρεῖναι δ' εἰς ἔνην.  
 οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.
- ΔΙ. οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.  
 ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφίθεος ὀδί. 175  
 χαῖρ', Ἀμφίθεε.
- ΑΜ. μήπω, πρὶν ἄν γε στῶ τρέχων·  
 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνεάς.
- ΔΙ. τί δ' ἔστιν;
- ΑΜ. ἐγὼ μὲν δευρὸ σοι σπονδὰς φέρων  
 ἔσπευδον· οἱ δ' ὠσφροντο πρεσβῦταί τινες

<sup>a</sup> The little round *πέλη* (*targe*) was distinctly Thracian.

<sup>b</sup> The ordinary pay of a rower was *one* drachma a day. The *θρανῖται* who sat on the highest bench and worked the longest oars would be picked men.

<sup>c</sup> Like cocks which were supposed to fight better when primed with garlic; *cf.* *K.* 494.

THE ACHARNIANS, 157-179

- DI. The Odomantians, pho ! Hallo, look here.  
Are Odomantians all equipped like this ?
- THE. Give them two drachmas each a day, and these  
Will targeteer <sup>a</sup> Boeotia all to bits.
- DI. Two drachmas <sup>b</sup> for THESE scarecrows ! Oh,  
our tars,  
Our noble tars, the safeguard of our state,  
Well may they groan at this. O ! Murder ! O !  
These Odomantian thieves have sacked my  
garlic.  
Put down the garlic ! drop it !
- THE. You rapscaillon,  
How dare you touch them, when they're  
garlic-primed.<sup>c</sup>
- DI. O will you let them, Prytanes, use me thus,  
Barbarians too, in this my fatherland ?  
But stop ! I warn you not to hold the  
Assembly  
About the Thracians' pay. I tell you there's  
A portent <sup>d</sup> come ; I felt a drop of rain !
- CRIER. The Thracians are to go, and two days hence  
Come here again. The Assembly is dissolved.
- DI. O me, the salad I have lost this day ! <sup>e</sup>  
But here's Amphitheus, back from Lae-  
daemon.  
Well met, Amphitheus !
- AM. Not till I've done running.  
It needs must flee the Acharnians, clean away.
- DI. What mean you ?
- AM. I was bringing back in haste  
The treaties, when some veterans smelt them  
out,

<sup>a</sup> Lit. " A sign from Zeus."

<sup>e</sup> The loss of the garlic had ruined it.

## ARISTOPHANES

- Ἀχαρτικοί, στιπτοὶ γέροντες, πρίνιοι, 180  
 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνιοι.  
 ἔπειτ' ἀνέκραγον πάντες, "ὦ μιαρώτατε,  
 σπονδὰς φέρεις, τῶν ἀμπελίων τετμημένων;"  
 κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων.  
 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κὰβρών. 185
- ΔΙ. οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;  
 ΑΜ. ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.  
 αὐταὶ μὲν εἰσι πεντέτεϊς. γεῦσαι λαβῶν.  
 ΔΙ. αἰβοῖ.  
 ΑΜ. τί ἔστιν;  
 ΔΙ. οὐκ ἀρέσκουσίν μ', ὅτι  
 ὄζουσι πίττης καὶ παρασκευῆς νεῶν. 190
- ΑΜ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεϊς γεῦσαι λαβῶν.  
 ΔΙ. ὄζουσι χαῦται πρέσβρων ἐς τὰς πόλεις  
 ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμαχῶν.  
 ΑΜ. ἀλλ' αὐταῖσ' σπονδαὶ τριακοντούτιδες  
 κατὰ γῆν τε καὶ θάλατταν.  
 ΔΙ. ὦ Διονύσια, 195  
 αὐταὶ μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος,  
 καὶ μὴ ἴπιτηρεῖν Σιτί' ἡμερῶν τριῶν,  
 κὰν τῷ στόματι λέγουσι, Βαῖν' ὅπη θέλεις.  
 ταύτας δέχομαι καὶ σπένδομαι κάκπίομαι,  
 χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνεάς· 200  
 ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς  
 ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διονύσια.

<sup>a</sup> Acharnae is a short distance to the S. of Mt. Parnes, and its inhabitants mainly occupied themselves with the manufacture of charcoal from its forests of evergreen oak (πρίνος), maple (σφένδαμνος), and other trees. Archidamus in his first invasion of Attica (431 B.C.) made it his headquarters when ravaging the district; cf. Thuc. ii. 19-23.

THE ACHARNIANS, 180-202

Acharnians, men of Marathon, hard in grain  
 As their own oak and maple,<sup>a</sup> rough and tough;  
 And all at once they cried, *O villain, dare you  
 Bring treaties when our vineyards are cut down?*  
 Then in their lappets up they gathered stones;  
 I fled away: they followed roaring after.

DI. So let them roar. But have you got the treaties?

AM. O yes, I have. Three samples; here they are.  
 These are the *five-year* treaties; take and taste<sup>b</sup>  
 them.

DI. Pheugh!

AM. What's the matter?

DI. I don't like the things,  
 They smell of tar and naval preparations.

AM. Then taste the *ten-year* samples; here they are.

DI. These smell of embassies to all the states,  
 Urgent, as if the Allies are hanging back.

AM. Then here are treaties both by land and sea  
 For *thirty* years.

DI. O Feast of Dionysus!

These have a smell of nectar and ambrosia,  
 And *never mind about the three days' rations*,<sup>c</sup>  
 And in your mouth they say, *Go where you please*.  
 These do I welcome, these I pour, and drain,  
 Nor care a hang about your old Acharnians.  
 But I, released from War and War's alarms,  
 Will hold, within, the Rural Dionysia.<sup>d</sup>

<sup>b</sup> As if they were samples of wine for *σπονδαί*=not only "a treaty," but also "libations of wine"; hence the reference to the "smell of pitch" in 190 and "of vinegar" 193.

<sup>c</sup> Cf. P. 312.

<sup>d</sup> Otherwise known as τὰ μικρά as opposed to τὰ μέγала, τὰ ἐν ἄστει, and celebrated all over Attica in December.

## ARISTOPHANES

AM. ἐγὼ δὲ φευξοῦμαι γε τοὺς Ἀχαρνεάς.

ΧΟΡΟΣ. τῆδε πᾶς ἔπου, δίωκε, καὶ τὸν ἄνδρα  
 πυνθάνου

τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον 205  
 ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλά μοι μηνύ-

σατε,

εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς  
 φέρων.

ἐκπέφευγ', οἷχεται φροῦδος. οἴμοι τάλας τῶν  
 ἐτῶν τῶν ἐμῶν· [στρ. 210

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων  
 ἀνθράκων φορτίον

ἠκολούθουν Φαῦλλῳ τρέχων, ὧδε φαύλως ἂν ὁ 215  
 σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος  
 ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίξατο.

νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμὸν ἀντικνήμιον  
 καὶ παλαιῶ Λακρατείδῃ τὸ σκέλος βαρύνεται, 220  
 οἷχεται. διωκτέος δέ· μὴ γὰρ ἐγχάνῃ ποτὲ  
 μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνεάς.

ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν  
 ἐσπείσατο, [ἀντ. 225

<sup>a</sup> Enter, running in pursuit of Amphitheus, twenty-four old Acharnians who constitute the Chorus.

<sup>b</sup> A celebrated Olympic victor; the adverb φαύλως is a play on his name.

THE ACHARNIANS, 203-225

AM. And I will flee those peppery old Acharnians.

CHORUS.<sup>a</sup> Here's the trail ; pursue, pursue him ;  
follow, follow, every man ;

Question whosoever meets you  
whitherwards the fellow ran.

Much it boots the state to catch him !

(*To the audience*) O inform me, if ye know,  
Where the man who bears the treaties  
managed from my sight to go.

Fled and gone ! Disappears !

O this weary weight of years !  
O were I Now as spry

As in youthful days gone by,  
When I stuck Like a man

To Phayllus <sup>b</sup> as he ran,  
And achieved Second place In the race,  
Though a great Charcoal freight

I was bearing on my head,—  
Not so light From my sight

Had this treaty-bearer fled,  
Norescaped With such ease From the chase.

Now because my joints have stiffened,  
and my shins are young no more,

And the legs of Lacrateides  
by old age are burdened sore,

He's escaped us ! But we'll follow :

but he shall not boast that he  
Got away from us Acharnians,

howsoever old we be.

Who has dared Father Zeus !

Gods of heaven ! to make a truce,

## ARISTOPHANES

οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται  
τῶν ἐμῶν χωρίων·

κοῦκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμ-  
παγῶ

230

ὀξύς, ὀδυνηρός, \* \* \* \* ἐπίκωπος, ἵνα  
μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.

ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν

Βαλλήναδε

καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὐρεθῆ ποτέ· 235

ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην  
λίθοις.

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

ΧΟ. σίγα πᾶς. ἤκούσατ', ἄνδρες, ἄρα τῆς εὐ-  
φημίας;

οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. ἀλλὰ δεῦρο  
πᾶς

ἐκποδῶν· θύσων γὰρ ἀνὴρ, ὡς ἔοικ', ἐξ- 240  
έρχεται.

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

προῖτω 'ς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος·  
ὁ Ξανθίας τὸν φαλλὸν ὀρθὸν στησάτω.

ΜΗΤΗΡ. κατὰθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπ-  
αρξώμεθα.

ΘΥΓΑΤΗΡ. ὦ μῆτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν, 245  
ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουί.

<sup>a</sup> σχοῖνος = *Schoenus mucronatus*, the *Dagger-pointed Bulrush*, common on all the coasts of the Mediterranean. The spike is supposed to run well up (ἐπίκωπος = "up to the hilt") into the heels of the Lacedaemonians as they trample down the vines.

<sup>b</sup> There is a play on Pallene, or Pellene, a famous Attic deme.

Who has pledged Faith with those  
   Who are evermore my foes ;  
 Upon whom War I make  
   For my ruined vineyard's sake ;  
 And I ne'er From the strife Will give o'er,  
 No, I ne'er Will forbear,  
   Till I pierce them in return,  
 Like a reed,<sup>a</sup> Sharply barbed  
   Dagger-pointed, and they learn  
 Not to tread Down my vines Any more.  
 Now 'tis ours to seek the fellow,  
   and Pelténe-wards <sup>b</sup> to look,  
 And from land to land to chase him,  
   till we bring the rogue to book.  
 Never shall I tire of pelting,  
   pelting him to death with stones.

DI. (*Within*) Keep ye all the holy silence !

CHOR. Hush ! we've got him. Heard ye, comrades,  
   "silence " called in solemn tones ?

This is he, the man we're seeking.

Stand aside, and in a trice

He, methinks, will stand before us,

coming out to sacrifice !

DI. (*Coming out*) Keep ye all the holy silence !

Now, basket-bearer, go you on in front,<sup>c</sup>

You, Xanthias, hold the phallus-pole erect.

WIFE. Set down the basket, girl : and we'll begin.

DAUGHTER. O mother, hand me here the gravy-spoon,  
 To ladle out the gravy o'er the cake.

<sup>c</sup> Dic. celebrates the Rural Dionysia on a small scale with his daughter (who acts as *κανηφόρος*) and two slaves, while his wife represents the spectators.

## ARISTOPHANES

- ΔΙ. καὶ μὴν καλόν γ' ἔστ'. ὦ Διόνυσε δέσποτα,  
 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ  
 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν  
 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροῦς Διονύσια, 250  
 στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι  
 καλῶς ξυνευγκείν τὰς τριακοντούτιδας.
- ΜΗ. ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλῆ καλῶς  
 οἶσεις, βλέπουσα θυμβροφάγον. ὡς μακάριος  
 ὅστις σ' ὀπύσει, κάκποιήσεται γαλᾶς 255  
 σοῦ μηδὲν ἤττους βδέϊν, ἐπειδὰν ὄρθρος ἦ.  
 πρόβαινε, κὰν τῶχλω φυλάττεσθαι σφόδρα  
 μή τις λαθῶν σου περιτράγη τὰ χρυσία.
- ΔΙ. ὦ Ξανθία, σφῶν δ' ἐστὶν ὄρθρος ἐκτέος  
 ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου· 260  
 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·  
 σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγουσ. πρόβα.

Φαλῆς, ἑταῖρε Βακχίου,  
 ξύγκωμε, νυκτοπεριπλάνη-  
 τε, μοιχέ, παιδεραστά, 265  
 ἔκτω σ' ἔτει προσεῖπον ἐς  
 τὸν δῆμον ἐλθὼν ἄσμενος,  
 σπονδὰς ποιησάμενος ἐμαυ-  
 τῷ, πραγμάτων τε καὶ μαχῶν  
 καὶ Λαμάχων ἀπαλλαγείς. 270

πολλῷ γάρ ἐσθ' ἠδίων, ὦ  
 Φαλῆς, Φαλῆς, κλέπτουσαν εὐ-  
 ρόνθ' ὠρικὴν ὑληφόρον  
 τὴν Στρυμοδώρου Θραῦτταν ἐκ

<sup>a</sup> θυμβροφάγον : *demure*, *δριμύ*.—Photius.

<sup>b</sup> She would wear her best ornaments ; *cf. L. 1189 seq.*

DI. 'Tis well. Lord Dionysus, grant me now  
 To show the show and make the sacrifice  
 As thou would'st have me, I and all my house ;  
 Then keep with joy the Rural Dionysia ;  
 No more of soldiering now. And may this  
 Peace

Of thirty summers answer to my hopes.

WIFE. O daughter, bear the basket sweetly, sweet,  
 With savory-eating <sup>a</sup> look. Happy the man,  
 Whoe'er he is, who weds thee and begets  
 Kittens as fair and saucy as thyself.

Move on ! but heed lest any in the crowd  
 Should nibble off, unseen, thy bits of gold.<sup>b</sup>

DI. O Xanthias, walk behind the basket-bearer,  
 Holding, you two, the phallus-pole erect.  
 And I'll bring up the rear, and sing the hymn :  
 Wife, watch me from the roof. Now then,  
 proceed.

(*Singing*) O Phales,<sup>c</sup> comrade revel-roaming  
 Of Bacchus, wanderer of the gloaming,  
 Of wives and boys the naughty lover,  
 Here in my home I gladly greet ye,  
 Six weary years of absence over ;  
 For I have made a private treaty  
 And said good-bye to toils and fusses,  
 And fights, and fighting Lamachuses.<sup>d</sup>

Far happier 'tis to me and sweeter,  
 O Phales, Phales, some soft glade in,  
 To woo the saucy, arch, deceiving,  
 Young Thratta (Strymodore his maiden),

<sup>c</sup> Phales is the φαλλός personified.

<sup>d</sup> For Lamachus see Index ; his very name suggests fighting.

τοῦ φελλέως, μέσην λαβόντ',  
 ἄραυτα, καταβαλόντα, κατα-  
 γιγαρτίσ' ὦ Φαλῆς, Φαλῆς.

275

ἐὰν μεθ' ἡμῶν ξυμπίης,  
 ἐκ κραιπάλης ἔωθεν εἰ-  
 ρήνης ῥοφήσεις τρύβλιον.  
 ἦ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

- ΧΟ. οὗτος αὐτός ἐστιν, οὗτος. 280  
 βάλλε βάλλε βάλλε βάλλε,  
 παῖε πᾶς τὸν μιaron.  
 οὐ βαλεῖς, οὐ βαλεῖς;
- ΔΙ. Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συν-  
 τρίψετε. [στρ.]
- ΧΟ. σὲ μὲν οὖν καταλεύσομεν, ὦ μιὰρὰ κεφαλή. 285
- ΔΙ. ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίτατοι;
- ΧΟ. τοῦτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρός,  
 ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος 290  
 σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀπο-  
 βλέπειν.
- ΔΙ. ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε γ'. ἀλλ'  
 ἀκούσατε.
- ΧΟ. σοῦ γ' ἀκούσωμεν, ἀπολεῖ· κατὰ σε χώσομεν  
 τοῖς λίθοις. 295
- ΔΙ. μηδαμῶς, πρὶν ἂν γ' ἀκούσητ'. ἀλλ' ἀνά-  
 σχεσθ', ὦ γαθοί.
- ΧΟ. οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον·

<sup>a</sup> Lit. "after the night's debauch."

THE ACHARNIANS, 274-299

As from my woodland fells I meet her  
 Descending with my fagots laden,  
 And catch her up, and ill entreat her,  
 And make her pay the fine for thieving.

O Phales, Phales, come and sup,  
 And in the morn, to brace you up,<sup>a</sup>  
 Of Peace you'll quaff a jovial cup ;  
 And mid the chimney sparks our useless shield  
 we'll hang.

- CHOR. That's the man who made the treaty ;  
 There he stands Full in view ;  
 Pelt him, pelt him, pelt him, pelt him,  
 Pelt him you ! Pelt him you !
- DI. Heracles ! what ails the fellows ?  
 Hang it all, ye'll smash the pot !
- CHOR. It is *you* we will smash with our  
 stones, you detestable head.
- DI. O most worshipful Acharnians,  
 why ? what reason have ye got ?
- CHOR. Dare you ask ? Traitor base !  
 Dare you look me in the face ?  
 You who make, You alone,  
 Private treaties of your own !  
 Shameless heart ! Shameless hand !  
 Traitor to your fatherland !
- DI. But ye know not why I did it :  
 hear me now the facts declare.
- CHOR. Hear you ? No ! You're to die ;  
 'Neath a stony cairn to lie !
- DI. Not, O not until ye've heard me ;  
 worthy sirs, forbear, forbear !
- CHOR. No delay ! Thee to slay  
 We'll immediately begin.

## ARISTOPHANES

ὡς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν ἐ- 300  
γὼ τεμῶ τοῖσιν ἵππεῦσι καττύματα.

σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι  
μακροῦς,

ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.

ΔΙ. ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδῶν ἐάσατε, 305

τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς  
ἐσπείσαμην.

ΧΘ. πῶς δέ γ' ἂν καλῶς λέγοις ἄν, εἴπερ ἐσπείσω  
γ' ἅπαξ

οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει;

ΔΙ. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκεί-  
μεθα,

οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγ-  
μάτων. 310

ΧΘ. οὐχ ἀπάντων, ὦ πανοῦργε; ταῦτα δὴ τολμᾶς  
λέγειν

ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἶτ' ἐγὼ σοῦ  
φείσομαι;

ΔΙ. οὐχ ἀπάντων, οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων  
ὀδὶ

πόλλ' ἂν ἀποφήναμι' ἐκείνους ἔσθ' ἃ κἀδι-  
κουμένους.

ΧΘ. τοῦτο τοῦπος δεινὸν ἤδη καὶ ταραξικάρδιον, 315

εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν  
λέγειν.

ΔΙ. κἄν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,

---

<sup>a</sup> For Cleon see Index; the Knights were his special enemies, and καττύματα refers to his trade as a tanner.

THE ACHARNIANS, 300-317

- No debate ! Thee we hate  
                     Worse than Cleon's <sup>a</sup> self, whose skin  
 I'll ere long Cut to shoes  
                     For the worthy Knights to use.  
 But from *you*, who made a treaty  
                     with the false Laconian crew,  
 I will hear no long orations,  
                     I will surely punish you.
- DI. Worthy fellows, for the moment  
                     those Laconians pretermit ;  
 'Tis a question of my treaty,  
                     was I right in making it.
- CHOR. Right to make it ! when with Sparta  
                     no engagement sacred stands,  
 Not the altar, not the oath-pledge,  
                     not the faith of clasped right hands !
- DI. Yet I know that these our foemen,  
                     who our bitter wrath excite,  
 Were not always wrong entirely,  
                     nor ourselves entirely right.
- CHOR. Not entirely, shameless rascal ?  
                     Do you such opinions dare  
 Openly to flaunt before me ?  
                     Shall I then a traitor spare ?
- DI. Not entirely, not entirely !  
                     I can prove by reasons strong  
 That in many points the Spartans  
                     at our hands have suffered wrong.
- CHOR. This is quite a heart-perplexing,  
                     terrible affair indeed,  
 If you mean that you will venture  
                     for our enemies to plead.
- DI. Aye, and if I plead not truly,  
                     or the people doubt display,

## ARISTOPHANES

- ὑπὲρ ἐπιξήνου ἑθλήσω τὴν κεφαλὴν ἔχων  
λέγειν.
- ΧΟ. εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ᾧ δημόται,  
μὴ οὐ καταξαινέειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; 320
- ΔΙ. οἶον αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέζεσεν.  
οὐκ ἀκούσεσθ', οὐκ ἀκούσεσθ' ἔτεόν, ᾧ χαρνηίδαί;
- ΧΟ. οὐκ ἀκουσόμεσθα δῆτα.
- ΔΙ. δεινά τᾶρα πείσομαι.
- ΧΟ. ἐξολοίμην, ἣν ἀκούσω.
- ΔΙ. μηδαμῶς, ᾧ χαρνηκοί.
- ΧΟ. ὡς τεθνήξων ἴσθι νυνί.
- ΔΙ. δήξομαρ' ὑμᾶς ἐγώ. 325
- ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλιτάτους·  
ὡς ἔχω γ' ὑμῶν ὀμήρους, οὓς ἀποσφάξω λαβών.
- ΧΟ. εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες  
δημόται,  
τοῖς Ἀχαρνηκοῖσιν ἡμῖν; μὴν ἔχει τοῦ παιδίου  
τῶν παρόντων ἔνδον εἴρξας; ἢ ἔπι τῷ θρασύνεται; 330
- ΔΙ. βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ διαφθερῶ.  
εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθρώκων τι κήδεται.
- ΧΟ. ὡς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὃδ' ἔστ' ἐμός.

<sup>a</sup> *Dic.* goes into the house and returns three lines later carrying in one hand a hamper (λάρκος) full of charcoal and in the other a drawn sword. The Scholiast says that the ensuing scene is parodied from the *Telephus* of Euripides.



## ARISTOPHANES

ἀλλὰ μὴ δράσης ὁ μέλλεις. μηδαμῶς, ὦ  
μηδαμῶς.

- ΔΙ. ὡς ἀποκτενῶ, κέκραχθ'. ἐγὼ γὰρ οὐκ ἀκού-  
σομαι. [ἀντ. 335]
- ΧΟ. ἀπολεῖς ἄρ' ὀμήλικα τόνδε φιλανθρακέα;
- ΔΙ. οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.
- ΧΟ. ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τόν τε Λακε-  
δαιμόνιον αὐτὸν ὅτι τῷ τρόπῳ σου 'στὶ φίλος·  
ὡς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340
- ΔΙ. τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.
- ΧΟ. οὐτοί σοι χαμαί, καὶ σὺ κατάθου πάλιν τὸ  
ξίφος.
- ΔΙ. ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται  
που λίθοι.
- ΧΟ. ἐκσέσεισται χαμᾶζ'. οὐχ ὄρας σειόμενον;  
ἀλλὰ μὴ μοι πρόφασιν, ἀλλὰ κατάθου τὸ  
βέλος. 345
- ὡς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται.
- ΔΙ. ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖν βοήν,  
ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνήσιοι,  
καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.  
ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνην 350  
ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.  
δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι  
τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν

<sup>a</sup> *i.e.* himself.

<sup>b</sup> *i.e.* provided you release the λάρκος.

<sup>c</sup> Dic. employs the peculiar word ἀνασεῖν because the preceding speech of the Chorus is full of "shakes."

<sup>d</sup> μαρίλη is the *black dust* of the charcoal.

THE ACHARNIANS, 334-353

Never do the thing you mention :

never do, O never do !

DI. Cry aloud ! I'm going to slay him ;

I shall neither hear nor heed.

CHOR. You will slay then this charcoal-adorer,<sup>a</sup>

its equal in years !

DI. Aye, for when I craved a hearing

you refused to hear me plead.

CHOR. Ah ! but now ! Now you may !

Whatsoever suits you say.

Say you love, Say you prize,

Our detested enemies.<sup>b</sup>

Ne'er will I Faithless prove

To the scuttle which I love.

DI. Well then first, the stones you gathered,

throw them out upon the ground.

CHOR. Out they go ! All my hoard !

Prithee, lay aside the sword.

DI. But I fear that in your lappets

other missiles may be found.

CHOR. All are gone ! Every one !

See my garment shaken wide !

Don't evade Promise made.

Lay, O lay the sword aside.

Here's my robe Shaken out,

As I twist and twirl about.

DI. You would then, would you, shake<sup>c</sup> your  
cries aloft,

And this Parnesian charcoal all but died,

Slain by the madness of its fellow-burghers.

And in its fright this scuttle, cuttle-wise,

Voided its inky blackness<sup>d</sup> on my clothes.

Alas that men should carry hearts as sour

As unripe grapes, to pelt and roar, nor hear

## ARISTOPHANES

ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσω φέρον,  
 ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν 355  
 ὑπὲρ Λακεδαιμονίων ἄπανθ' ὅσ' ἂν λέγω·  
 καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

ΧΟ. τί οὖν οὐ λέγεις, ἐπίξηνον ἐξενεγκῶν θύραζ', [στρ  
 ὅ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις; 360  
 πάνν γὰρ ἐμέ γε πόθος ὅ τι φρονεῖς ἔχει.  
 ἀλλ' ἤπερ αὐτὸς τὴν δίκην διωρίσω,  
 θεῖς δεῦρο τοῦπίξηνον ἐγχείρει λέγειν. 365

ΔΙ. ἰδοὺ θεᾶσθε, τὸ μὲν ἐπίξηνον τοδί,  
 ὁ δ' ἀνὴρ ὁ λέξων οὐτοσί τυννουτοσί.  
 ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,  
 λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ.  
 καίτοι δέδοικα πολλά· τοὺς τε γὰρ τρόπους 370  
 τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα  
 ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν  
 ἀνὴρ ἀλαζῶν καὶ δίκαια κᾶδικα·  
 κᾶνταῦθα λανθάνουσ' ἀπεμπολῶμενοι·  
 τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375  
 οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν·  
 αὐτὸς τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον  
 ἐπίσταμαι διὰ τὴν πέρυσι κωμωδίαν.

<sup>a</sup> A metaphor from wine mingled with an equal quantity of water.

<sup>b</sup> *i.e.* I will come out into the open, not skulk behind a shield; *cf.* Hom. *Il.* 267 *seq.*, where the archer Teucer keeps dodging behind the shield of Ajax.

<sup>c</sup> Dic. fears (1) the simple country folk who were deluded by the demagogues, (2) the old dicasts (for whom see the *Wasps*), and (3) Cleon. Aristophanes had apparently made fun of Cleon and certain officials in the *Babylonians* which



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εἰσελκύσας γάρ μ' εἰς τὸ βουλευτήριον  
 διέβαλλε καὶ ψευδῆ κατεγλώττιζέ μου 380  
 κἀκυκλοβόρει κἀπλυνεν, ὥστ' ὀλίγου πάνυ  
 ἀπωλόμην μολυνοπραγμονούμενος.  
 νῦν οὖν με πρῶτον πρὶν λέγειν ἐάσατε  
 ἐνσκευάσασθαι μ' οἶον ἀθλιώτατον.

ΧΘ. τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις  
 τριβάς; [ἀντ. 385]  
 λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου  
 σκοτοδασυπυκνότριχά τιν' "Αἴδος κυνήν· 390  
 εἴτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου,  
 ὡς σκῆψιν ἀγῶν οὗτος οὐκ εἰσδέξεται.

ΔΙ. ὦρα ἔστιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,  
 καὶ μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.  
 παῖ παῖ.

ΚΗΦΙΣΟΦΩΝ. τίς οὗτος;

ΔΙ. ἔνδον ἔστ' Εὐριπίδης; 395

ΚΗ. οὐκ ἔνδον, ἔνδον ἐστίν, εἰ γνώμην ἔχεις.

ΔΙ. πῶς ἔνδον, εἴτ' οὐκ ἔνδον;

ΚΗ. ὀρθῶς, ὦ γέρον.

ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια  
 οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ  
 τραγωδίαν.

ΔΙ. ὦ τρισμακάρι' Εὐριπίδη, 400  
 ὅθ' ὁ δοῦλος οὕτωςι σοφῶς ὑποκρίνεται.  
 ἐκκάλεσον αὐτόν.

<sup>a</sup> Κυκλόβωρος· ποταμὸς ἐν Ἀθήναις χεῖμαρρος, ἄγαν ἡχῶν.  
Schol.

<sup>b</sup> Lit. "helmet of Hades," i.e. of invisibility; cf. *Il.* v.

How to the Council-house he haled me off,  
 And slanged, and lied, and slandered, and  
 betongued me,  
 Roaring Cycloborus <sup>a</sup>-wise ; till I well nigh  
 Was done to death, bcmiryslushified.  
 Now therefore suffer me, before I start,  
 To dress me up the loathliest way I can.

CHOR. O why keep putting off with that shilly-shally  
 air ?

Hieronimus may lend you, for anything I care,  
 The shaggy "Cap of Darkness" <sup>b</sup> from his  
 tangle-matted hair.

Then open all the wiles of Sisyphus,  
 Since this encounter will not brook delay.

DI. Now must my heart be strong, and I depart  
 To find Euripides. <sup>c</sup> Boy ! Ho there, boy !

CEPHISOPHON. Who calls me ?

DI. Is Euripides within ?

CE. Within and not within, <sup>d</sup> if you conceive me.

DI. Within and not within ?

CE. 'Tis even so.

His mind, without, is culling flowers of song,  
 But he, within, is sitting up aloft  
 Writing a play.

DI. O lucky, lucky poet,  
 Whose very servant says such clever things !  
 But call him.

845. H. was a poet with a mop of unkempt hair which almost hid his face ; *cf.* *L.* 349.

<sup>c</sup> Wanting some beggarly rags Dic. resorts to Euripides, who often dresses his characters in them ; *cf.* 412 ; *F.* 842 *ῥακιοσυρραπτάδης*.

<sup>d</sup> A skit on E.'s style, *e.g.* *Alc.* 521 *ἔστιν τε κούκ' ἔτ' ἔστιν*.

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- ΚΗ. ἄλλ' ἀδύνατον.
- ΔΙ. ἄλλ' ὅμως.  
 οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν,  
 Εὐριπίδη, Εὐριπίδιον,  
 ὑπάκουσον, εἶπερ πώποτ' ἀνθρώπων τινί· 405  
 Δικαιοπόλις καλεῖ σε Χολλείδης, ἐγώ.
- ΕΥΡΙΠΙΔΗΣ. ἄλλ' οὐ σχολή.
- ΔΙ. ἄλλ' ἐκκυκλήθητ'.
- ΕΥ. ἄλλ' ἀδύνατον.
- ΔΙ. ἄλλ' ὅμως.
- ΕΥ. ἄλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.
- ΔΙ. Εὐριπίδη,
- ΕΥ. τί λέλακας;
- ΔΙ. ἀναβάδην ποιεῖς, 410  
 ἐξὸν καταβάδην· οὐκ ἐτὸς χλωλοῦς ποιεῖς.  
 ἀτὰρ τί τὰ ράκι' ἐκ τραγωδίας ἔχεις,  
 ἐσθῆτ' ἐλεεινῆν; οὐκ ἐτὸς πτωχοῦς ποιεῖς.  
 ἄλλ' ἀντιβωλῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,  
 δός μοι ράκιόν τι τοῦ παλαιοῦ δράματος. 415  
 δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·  
 αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.
- ΕΥ. τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἰνεὺς ὀδὶ  
 ὁ δύσποτμος γεραιὸς ἠγωνίζετο;
- ΔΙ. οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου. 420
- ΕΥ. τὰ τοῦ τυφλοῦ Φοῖνικος;
- ΔΙ. οὐ Φοῖνικος, οὐ,

<sup>a</sup> The adjective marks his deme.

<sup>b</sup> *i.e.* "show yourself by means of the eecyclema," a piece of machinery by which the wall of a house is turned as if on a pivot, disclosing the interior.

<sup>c</sup> Because you bring them into being on such a dangerous height.

- CE. But it can't be done.  
 DI. But still . . . !  
 For go I won't. I'll hammer at the door.  
 Euripides, my sweet one !  
 O if you ever hearkened, hearken now.  
 'Tis I, Cholleidian <sup>a</sup> Dicaeopolis.
- EURIPIDES. But I've no time.  
 DI. But pivot.<sup>b</sup>  
 EUR. But it can't be done.  
 DI. But still . . . !  
 EUR. Well then, I'll pivot, but I can't come down.  
 DI. Euripides !  
 EUR. Aye.  
 DI. Why do you write up there,  
 And not down here ? That's why you make  
 lame heroes.<sup>c</sup>  
 And wherefore sit you robed in tragic rags,  
 A pitiful garb ? That's why you make them  
 beggars.  
 But by your knees, Euripi'es, I pray,  
 Lend me some rags from that old play of  
 yours ;<sup>d</sup>  
 For to the Chorus I to-day must speak  
 A lengthy speech ; and if I fail, 'tis DEATH.
- EUR. Rags ! Rags ! what rags ? Mean you the  
 rags wherein  
 This poor old Oeneus <sup>e</sup> came upon the stage ?  
 DI. Not Oeneus, no ; a wretcheder man than he.  
 EUR. Those that blind Phoenix <sup>f</sup> wore ?  
 DI. Not Phoenix, no ;

<sup>a</sup> τοῦ Τηλέφου ; for this play, to which there are frequent references here, see Index *s.v.*

<sup>e</sup> King of Calydon, deprived of his throne by his nephews.

<sup>f</sup> According to this legend P. was accused by his father Amyntor of seducing his mistress and blinded by him.

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- ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.
- ΕΥ. ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;  
ἀλλ' ἢ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις;
- ΔΙ. οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425
- ΕΥ. ἀλλ' ἢ τὰ δυσπινῆ θέλεις πεπλώματα  
ἂ Βελλεροφόντης εἶχ' ὁ χωλὸς οὔτοσί;
- ΔΙ. οὐ Βελλεροφόντης· ἀλλὰ κάκεῖνος μὲν ἦν  
χωλός, προσαιτῶν, στωμύλος, δεινὸς λέγειν.
- ΕΥ. οἶδ' ἄνδρα, Μυσὸν Τήλεφον.
- ΔΙ. ναί, Τήλεφον· 430  
τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.
- ΕΥ. ὦ παῖ, δὸς αὐτῷ Τηλέφου ρακώματα.  
κέῖται δ' ἄνωθεν τῶν Θυεστείων ρακῶν,  
μεταξὺ τῶν Ἴνους.
- ΚΗ. ἰδοῦ, ταυτὶ λαβέ.
- ΔΙ. ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῆ,  
ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον. 435  
Εὐριπίδη, ἵπειδήπερ ἔχαρίσω ταδί,  
κάκεῖνά μοι δὸς τὰκόλουθα τῶν ρακῶν,  
τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.  
δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον, 440  
εἶναι μὲν ὅσπερ εἰμί, φαίνεσθαι δὲ μὴ·  
τοὺς μὲν θεατὰς εἰδέναί μ' ὅς εἴμ' ἐγώ,  
τοὺς δ' αὖ χορευτὰς ἠλιθίους παρεστάναι,  
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.
- ΕΥ. δώσω· πυκνῆ γὰρ λεπτὰ μηχανᾶ φρενί. 445
- ΔΙ. εὐδαιμονοίης, Τηλέφω δ' ἀγὼ φρονῶ.

<sup>a</sup> This play was produced by Euripides in 431 B.C.

<sup>b</sup> "lame," i.e., after being thrown from Pegasus.

<sup>c</sup> It is not known how Thyestes and Ino came to wear rags.

<sup>d</sup> ll. 441 and 442 are said by the Scholiast to be taken from the *Telephus*.

- Some other man still wretcheder than Phoenix.
- EUR. What shreds of raiment can the fellow mean ?  
Can it be those of beggarly Philoctetes <sup>a</sup> ?
- DI. One far, far, far, more beggarly than he.
- EUR. Can it be then the loathly gaberdine  
Wherein the lame <sup>b</sup> Bellerophon was clad ?
- DI. Bellerophon ? no ; yet mine too limped and  
begged,  
A terrible chap to talk.
- EUR. I know the man.  
The Mysian Telephus.
- DI. Telephus it is !  
Lend me, I pray, that hero's swaddling-  
clothes.
- EUR. Boy, fetch him out the rags of Telephus.  
They lie above the Thyesteian rags,  
'Twixt those and Ino's.<sup>c</sup>
- CE. (To Di.) Take them ; here they are.
- DI. (*Holding up the tattered garment against the light*)  
Lord Zeus, whose eyes can pierce through  
everywhere,  
Let me be dressed the loathliest way I can.  
Euripides, you have freely given the rags,  
Now give, I pray you, what pertains to these,  
The Mysian cap to set upon my head.  
For I've to-day to act a beggar's part,<sup>d</sup>  
To be myself, yet not to seem myself ;  
The audience there will know me who I am,  
Whilst all the Chorus stand like idiots by,  
The while I fillip them with cunning words.<sup>e</sup>
- EUR. Take it ; you subtly plan ingenious schemes.
- DI. To thee, good luck ; to Telephus—what I  
wish him !

• Or " little phraselets " such as E. was fond of.

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- εὖ γ'· οἶον ἤδη ῥηματίων ἐμπίπλαμαι.  
 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.
- ΕΥ. τουτὶ λαβὼν ἄπελθε λαΐνων σταθμῶν.
- ΔΙ. ὦ θύμ', ὄρα's γὰρ ὡς ἀπωθοῦμαι δόμων, 450  
 πολλῶν δεόμενος σκευαρίων· νῦν δὴ γενοῦ  
 γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδη,  
 δός μοι σπυρίδιον διακεκαυμένον λύχνῳ.
- ΕΥ. τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;
- ΔΙ. χρέος μὲν οὐδέν, βούλομαι δ' ὅμως λαβεῖν. 455
- ΕΥ. λυπηρὸς ἴσθ' ὦν κάποχώρησον δόμων.
- ΔΙ. φεῦ· εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.
- ΕΥ. ἄπελθε νῦν μοι.
- ΔΙ. μάλλά μοι δὸς ἐν μόνον,  
 κοτυλίσκιον τὸ χεῖλος ἀποκεκρουσμένον.
- ΕΥ. φθείρου λαβὼν τόδ'· ἴσθι δ' ὄκληρὸς ὦν 460  
 δόμοις.
- ΔΙ. οὐπω μὰ Δί' οἴσθ' οἶ' αὐτὸς ἐργάζει κακά.  
 ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,  
 δός μοι χυτρίδιον σπογγίῳ βεβυσμένον.
- ΕΥ. ἄνθρωπ', ἀφαιρήσει με τὴν τραγωδίαν.  
 ἄπελθε ταυτηνὶ λαβὼν.
- ΔΙ. ἀπέρχομαι. 465  
 καίτοι τί δράσω; δεῖ γὰρ ἐνός, οὗ μὴ τυχῶν  
 ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·  
 τουτὶ λαβὼν ἄπειμι κοῦ πρόσειμ' ἔτι·  
 εἰς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.
- ΕΥ. ἀπολεῖς μ'. ἰδοῦ σοι. φροῦδά μοι τὰ δρά- 470  
 ματα.

<sup>a</sup> *i.e.*, wearing the rags of T. he feels himself able to talk like him.

<sup>b</sup> Probably for carrying scraps; *cf.* *sportula*. Telephus is said to have carried one "in a tragedy" (Diog. Laert. vi. 87).

THE ACHARNIANS, 347-470

- Yah! why I'm full of cunning words already.<sup>a</sup>  
 But now, methinks, I need a beggar's staff.
- EUR. Take this, and get thee from the marble halls.  
 DI. O Soul, thou seest me from the mansion thrust,  
 Still wanting many a boon. Now in thy prayer  
 Be close and instant. Give, Euripides,  
 A little basket <sup>b</sup> with a hole burnt through it.
- EUR. What need you, hapless one, of this poor  
 wicker?
- DI. No need perchance; but O I want it so.
- EUR. Know that you're wearisome, and get you  
 gone.
- DI. Alas! Heaven bless you, as it blessed your  
 mother.<sup>c</sup>
- EUR. Leave me in peace.
- DI. Just one thing more, but one,  
 A little tankard with a broken rim.
- EUR. Here. Now be off. You trouble us; begone.
- DI. You know not yet what ill you do yourself.  
 Sweet, dear Euripides, but one thing more,  
 Give me a little pitcher, plugged with sponge.
- EUR. Fellow, you're taking the whole tragedy.  
 Here, take it and begone.
- DI. I'm going now.  
 And yet! there's one thing more, which if I  
 get not  
 I'm ruined. Sweetest, best Euripides,  
 With this I'll go, and never come again;  
 Give me some withered leaves to fill my  
 basket.
- EUR. You'll slay me! Here! My plays are dis-  
 appearing.

<sup>a</sup> Said to be a seller of potherbs; *cf.* 478.

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- ΔΙ. ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γάρ εἰμ' ἄγαν  
 ὀχληρός, οὐ δοκῶν με κοιράνους στυγεῖν.  
 οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ἐπελαθόμεν  
 ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.  
 Εὐριπίδιον, ᾧ φιλτάτιον καὶ γλυκύτατον, 475  
 κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,  
 πλὴν ἐν μόνον, τουτὶ μόνον, τουτὶ μόνον,  
 σκάνδικά μοι δός, μητρόθεν δεδεγμένος.
- ΕΥ. ἀνὴρ ὑβρίζει· κλείε πηκτὰ δωμάτων.
- ΔΙ. ᾧ θύμ', ἄνευ σκάνδικος ἐμπορευτέα. 480  
 ἄρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,  
 μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;  
 πρόβαινέ νυν, ᾧ θυμέ· γραμμὴ δ' αὐτή.  
 ἔστηκας; οὐκ εἰ καταπιῶν Εὐριπίδην;  
 ἐπήνεσ'· ἄγε νυν, ᾧ τάλαινα καρδία, 485  
 ἄπελθ' ἐκείσε, κᾶτα τὴν κεφαλὴν ἐκεῖ  
 παράσχες, εἰποῦσ' ἄττ' ἂν αὐτῇ σοι δοκῇ.  
 τόλμησον, ἴθι, χῶρησον, ἄγαμαι καρδίας. 490
- ΧΘ. τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν  
 ἀναίσχυντος ὢν σιδηροῦς τ' ἀνὴρ,  
 ὅστις παρασχῶν τῇ πόλει τὸν αὐχένα  
 ἅπασι μέλλεις εἰς λέγειν τᾶναντία.  
 ἀνὴρ οὐ τρέμει τὸ πρᾶγμ'. εἶά νυν, 495  
 ἐπειδήπερ αὐτὸς αἰρεῖ, λέγε.

ΔΙ. μή μοι φθονήσητ', ἄνδρες οἱ θεώμενοι,  
 εἰ πτωχὸς ὢν ἔπειτ' ἐν Ἀθηναίοις λέγειν

<sup>a</sup> "Parodied from the *Oeneus* of Euripides": Schol.

<sup>b</sup> Here Euripides is wheeled in again, and Dic. advances to the block to make his speech.

<sup>c</sup> i.e., from which the racers started. Dic. being now well primed with Euripides feels he ought to go ahead.

THE ACHARNIANS, 471-497

- DI. Enough! I go. Too troublesome by far  
 Am I, not witting that the chieftains hate me!<sup>a</sup>  
 Good Heavens! I'm ruined. I had clean for-  
 gotten  
 The thing whereon my whole success depends.  
 My own Euripides, my best and sweetest,  
 Perdition seize me if I ask aught else  
 Save this one thing, this only, only this,  
 Give me some chervil, borrowing from your mother.
- EUR. The man insults us. Shut the palace up.<sup>b</sup>
- DI. O Soul, without our chervil we must go.  
 Knowest thou the perilous strife thou hast to  
 strive,  
 Speaking in favour of Laconian men?  
 On, on, my Soul! Here is the line.<sup>c</sup> How?  
 What?  
 Swallow Euripides, and yet not budge?  
 Oh, good! Advance, O long-enduring heart,  
 Go thither, lay thine head upon the block,  
 And say whatever to thyself seems good.  
 Take courage! Forward! March! O well  
 done, heart!
- CHOR. What will you say? What will you do?  
 Man, is it true  
 You are made up of iron and of shameless-  
 ness too?  
 You who will, one against us all, debate,  
 Offering your neck a hostage to the State!  
 Nought does he fear.  
 Since you will have it so, speak, we will hear
- DI. Bear me no grudge, spectators, if, a beggar,  
 I dare to speak before the Athenian people

## ARISTOPHANES

μέλλω περὶ τῆς πόλεως, τρυγωδίαν ποιῶν.  
 τὸ γὰρ δίκαιον οἶδε καὶ τρυγωδία. 500  
 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.  
 οὐ γὰρ με νῦν γε διαβαλεῖ Κλέων ὅτι  
 ξένων παρόντων τὴν πόλιν κακῶς λέγω.  
 αὐτοὶ γὰρ ἔσμεν οὐπὶ Ληναίῳ τ' ἀγών,  
 κοῦπω ξένοι πάρεισιν· οὔτε γὰρ φόροι 505  
 ἤκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι·  
 ἀλλ' ἔσμεν αὐτοὶ νῦν γε περιεπτισμένοι·  
 τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστών λέγω.  
 ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,  
 καὐτοῖς ὁ Ποσειδῶν, οὐπὶ Ταινάρῳ θεός, 510  
 σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας·  
 κάμοι γὰρ ἔστιν ἀμπέλια κεκομμένα.  
 ἀτάρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,  
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;  
 ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω, 515  
 μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,  
 ἀλλ' ἀνδράρια μοχθηρά, παρακεκομμένα,  
 ἄτιμα καὶ παράσημα καὶ παράξενα,  
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια·  
 κεῖ που σίκυον ἴδοιεν ἢ λαγώδιον 520  
 ἢ χοιρίδιον ἢ σκόροδον ἢ χονδροὺς ἄλας,  
 ταῦτ' ἢν Μεγαρικὰ καπέπρατ' αὐθημερόν.

<sup>a</sup> The speech throughout is probably a parody of one in the *Telephus*, and for ll. 497, 498 the Scholiast quotes the original as—

μή μοι φθονήσητ', ἄνδρες Ἑλλήνων ἄκροι,  
 εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν.

<sup>b</sup> Only citizens and *μέτοικοι* were present at the "Lenaea."

<sup>c</sup> They are "clean-winnowed," only the grain being left, of which the *ἀστοί* are the flour and the *μέτοικοι* the bran.

About the city in a comic play.<sup>a</sup>  
 For what is true even comedy can tell.  
 And I shall utter startling things but true.  
 Nor now can Cleon slander me because,  
 With strangers present, I defame the State.  
 'Tis the Lenaea, and we're all alone ;<sup>b</sup>  
 No strangers yet have come ; nor from the states  
 Have yet arrived the tribute and allies.  
 We're quite alone clean-winnowed ; for I count  
 Our alien residents the civic bran.<sup>c</sup>

The Lacedaemonians I detest entirely ;  
 And may Poseidon, Lord of Taenarum,  
 Shake<sup>d</sup> all their houses down about their ears ;  
 For I, like you, have had my vines cut down.  
 But after all—for none but friends are here—  
 Why the Laconians do we blame for this ?  
 For men of ours, I do not say the State,  
 Remember this, I do not say the State,<sup>e</sup>  
 But worthless fellows of a worthless stamp,  
 Ill-coined, ill-minted, spurious little chaps,  
 Kept on denouncing Megara's little coats.<sup>f</sup>  
 And if a cucumber or hare they saw,  
 Or sucking-pig, or garlic, or lump-salt,<sup>g</sup>  
 All were Megarian, and were sold off-hand.<sup>h</sup>

<sup>a</sup> *i.e.* as 'Εννοσίγαιος, the Earth-Shaker. Sparta suffered from earthquakes ; *cf.* Thuc. i. 128. 2 ; Paus. vii. 25. 1.

<sup>b</sup> He emphasizes this because that was the exact charge ; *cf.* 503.

<sup>c</sup> "The *ἔξωμίδες* which formed the staple manufacture of Megara ; *cf.* Xen. *Mem.* ii. 7. 6" : R.

<sup>d</sup> *i.e.* rock-salt.

<sup>e</sup> *i.e.* after being denounced as Megarian and confiscated ; *cf.* 542. The exclusion of the Megarians from the "market of Athens and Athenian harbours" was put forward by Sparta in 431 B.C. as one of the chief grounds for war ; *cf.* Thuc. i. 139. 1.

## ARISTOPHANES

καὶ ταῦτα μὲν δὴ σμικρὰ κάπιχώρια,  
 πόρνην δὲ Σιμαίθαν ἰόντες Μεγαράδε  
 νεανίαί κλέπτουσι μεθυσσοκότταβοι· 525  
 κᾶθ' οἱ Μεγαρήσ ὀδύναις πεφυσιγγωμένοι  
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο·  
 κᾶντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη  
 Ἑλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.  
 ἐντεῦθεν ὀργῇ Περικλέης Οὐλύμπιος 530  
 ἤστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,  
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,  
 ὡς χρὴ Μεγαρέας μήτε γῆ μήτ' ἐν ἀγορᾷ  
 μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν.  
 ἐντεῦθεν οἱ Μεγαρήσ, ὅτε δὴ ἰπείνων βάδην, 535  
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως  
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας·  
 οὐκ ἠθέλομεν δ' ἡμεῖς δεομένων πολλάκις.  
 κᾶντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.  
 ἐρεῖ τις, οὐ χρῆν· ἀλλὰ τί ἐχρῆν εἶπατε. 540  
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει  
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,  
 καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ·  
 καὶ κάρτα μέντ' ἂν εὐθέως καθείλκετε  
 τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα 545  
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,  
 μισθοῦ διδομένου, Παλλαδίων χρυσομένων,  
 στοᾶς στεναχούσης, σιτίων μετρομένων,

# ΑΧΑΡΝΗΣ

THE ACHARNIANS, 523-548

Still these were trifles, and our country's way.  
But some young tipsy cottabus-players went  
And stole from Megara-town the fair Simaetha.  
Then the Megarians, garlicked with the smart,  
Stole, in return, two of Aspasia's <sup>a</sup> hussies. †  
From these three Wantons o'er the Hellenic race  
Burst forth the first beginnings of the War.  
For then, in wrath, the Olympian Pericles  
Thundered and lightened, and confounded Hellas,  
Enacting laws which ran like drinking-songs,<sup>b</sup>  
*That the Megarians presently depart*  
*From earth and sea, the mainland, and the mart.*  
Then the Megarians, slowly famishing,  
Besought their Spartan friends to get the Law  
Of the three Wantons cancelled and withdrawn.  
And oft they asked us, but we yielded not.  
Then followed instantly the clash of shields.  
Ye'll say *They should not* ; but what should they, then?  
Come now, had some Laconian, sailing out,  
Denounced and sold a small Seriphian<sup>c</sup> dog,  
Would you have sat unmoved? Far, far from that!  
Ye would have launched three hundred ships of war,  
And all the City had at once been full  
Of shouting troops, of fuss with trierarchs,  
Of paying wages, gilding Pallases,<sup>d</sup>  
Of rations measured, roaring colonnades,

<sup>a</sup> The famous mistress of Pericles.

<sup>b</sup> The σκόλιον it resembles was by Timocreon of Rhodes:  
ὠφελέν σ', ὦ τυφλὲ Πλοῦτε, | μήτε γῆ μήτ' ἐν θαλάσση | μήτ' ἐν  
ἠπείρῳ φανῆναι . . .

<sup>c</sup> Seriphus is a very small island, one of the Cyclades, due east from Sparta. The smallest injury to the smallest "island" would have roused Athens to fury.

<sup>d</sup> *i.e.* for figure-heads or the like.

ARISTOPHANES

ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,  
 σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 550  
 στεφάνων, τριχίδων, ἀλητριίδων, ὑπωπίων·  
 τὸ νεώριον δ' αὖ κωπέων πλατουμένων,  
 τύλων ψοφούντων, θαλαμιῶν τροπουμένων,  
 αὐλῶν, κελουστῶν, νιγλάρων, συριγμάτων.  
 ταῦτ' οἶδ' ὅτι ἂν ἐδράτε· τὸν δὲ Τήλεφον 555  
 οὐκ οἴομεσθα; νοῦς ἄρ' ἡμῖν οὐκ ἔνι.

HM. A. ἄληθες, ὠπίτριπτε καὶ μιαρῶτατε;  
 ταυτὶ σὺ τολμᾶς πτωχὸς ὢν ἡμᾶς λέγειν,  
 καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας;

HM. B. νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἄπερ λέγει 560  
 δίκαια πάντα κούδεν αὐτῶν ψεύδεται.

HM. A. εἶτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρήν;  
 ἀλλ' οὐ τι χαίρων ταῦτα τολμήσει λέγειν.

HM. B. οὗτος σὺ ποῖ θεῖς; οὐ μενεῖς; ὡς εἰ θενεῖς  
 τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα. 565

HM. A. ἰὼ Λάμαχ', ὦ βλέπων ἀστραπᾶς,  
 βοήθησον, ὦ γοργολόφα, φανείς,  
 ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·  
 εἶτε τις ἔστι ταξί-

αρχος, ἢ στρατηγός, ἢ  
 τειχομάχας ἀνὴρ, βοηθησάτω 570  
 τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

<sup>a</sup> καὶ ταῦτα ἐκ Τηλέφου: Schol. The speech ends, as it began, with a quotation, and its effect is to split the Chorus into two hostile sections.

THE ACHARNIANS, 549-571

Of wineskins, oarloops, bargaining for casks,  
Of nets of onions, olives, garlic-heads,  
Of chaplets, pilchards, flute-girls, and black  
eyes.

And all the arsenal had rung with noise  
Of oar-spars planed, pegs hammered, oar-  
loops fitted,  
Of boatswains' calls, and flutes, and trills, and  
whistles.

This had ye done ; and shall not Telephus,<sup>a</sup>  
Think we, do this ? we've got no brains at all.

SEMICHORUS I. Aye, say you so, you rascally villain  
you ?

And this from you, a beggar ? Dare you  
blame us

Because, perchance, we've got informers here ?

SEMICHORUS II. Aye, by Poseidon, every word he says  
Is true and right ; he tells no lies at all.

s.c. I. True or untrue, is he the man to say it ?

I'll pay him out, though, for his insolent speech.

s.c. II. Whither away ? I pray you stay. If him you  
hurt,

You'll find your own self hoisted up directly.<sup>b</sup>

s.c. I. Lamachus ! Help ! with thy glances of light-  
ning ;

Terrible-crested, appear in thy pride,

Come, O Lamachus, tribesman and friend to  
us ;

Is there a stormer of cities beside ?

Is there a captain ? O come ye in haste,

Help me, O help ! I am caught by the waist.

<sup>b</sup> *A scuffle takes place in the orchestra, in which the leader of the first semichorus is worsted.*

## ARISTOPHANES

- ΛΑΜΑΧΟΣ. πόθεν βοῆς ἤκουσα πολεμιστηρίας;  
 ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;  
 τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;
- ΔΙ. ὦ Λάμαχ' ἤρως, τῶν λόφων καὶ τῶν λόχων. 575
- ΗΜ. Α. ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι  
 ἅπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;
- ΛΑ. οὗτος σὺ τολμᾶς πτωχὸς ὢν λέγειν τάδε;
- ΔΙ. ὦ Λάμαχ' ἤρως, ἀλλὰ συγγνώμην ἔχε,  
 εἰ πτωχὸς ὢν εἶπόν τι κάστωμυλάμην.
- ΛΑ. τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς;
- ΔΙ. οὐκ οἶδά πω· 580  
 ὑπὸ τοῦ δέους γὰρ τῶν ὄπλων ἰλιγγῶ.  
 ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.
- ΛΑ. ἰδοῦ.
- ΔΙ. παράθες νυν ὑπτίαν αὐτὴν ἐμοί.
- ΛΑ. κείται.
- ΔΙ. φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.
- ΛΑ. τουτὶ πτίλον σοι.
- ΔΙ. τῆς κεφαλῆς νύν μου λαβοῦ, 585  
 ἵν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.
- ΛΑ. οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν;
- ΔΙ. πτίλον γὰρ ἔστιν; εἶπέ μοι, τίνος ποτὲ  
 ὄρνιθός ἐστιν; ἄρα κομπολακύθου;
- ΛΑ. οἴμ' ὡς τεθνήξει.
- ΔΙ. μηδαμῶς, ὦ Λάμαχε· 590  
 οὐ γὰρ κατ' ἰσχύν ἐστιν· εἰ δ' ἰσχυρὸς εἶ,  
 τί μ' οὐκ ἀπεψώλησας; εὖοπλος γὰρ εἶ.
- ΛΑ. ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν;

<sup>a</sup> Emblazoned on his shield.

<sup>b</sup> "L. superciliously calls the huge ostrich feather πτίλον, a term used of the soft and downy plumage of the breast": R.

THE ACHARNIANS, 572-593

LAMACHUS. Whence came the cry of battle to my ears?  
Where shall I charge? where cast the battle-  
din?

Who roused the sleeping Gorgon<sup>a</sup> from its  
case?

DI. O Lamachus hero, O those crests and cohorts!

S.C. I. O Lamachus, here has this fellow been  
With frothy words abusing all the State.

LAM. You dare, you beggar, say such things as  
those?

DI. O Lamachus hero, grant me pardon true  
If I, a beggar, spake or chattered aught.

LAM. What said you? Hey?

DI. I can't remember yet.

I get so dizzy at the sight of arms.

I pray you lay that terrible shield aside.

LAM. There then.

DI. Now set it upside down before me.

LAM. 'Tis done.

DI. Now give me from your crest that plume.

LAM. Here; take the feather.<sup>b</sup>

DI. Now then, hold my head,

And let me vomit. I so loathe those crests.

LAM. What! use my feather, rogue, to make you  
vomit?

DI. A feather is it, Lamachus? Pray what bird  
Produced it? Is it a Great Boastard's plume?

LAM. Death and Destruction!

DI. No, no, Lamachus.

That's not for strength like yours. If strong  
you are

Why don't you circumcise me? You're well  
armed.

LAM. What! you, a beggar, beard the general so?

## ARISTOPHANES

ΔΙ. ἐγὼ γάρ εἰμι πτωχός;

ΛΑ. ἄλλα τίς γὰρ εἶ;

ΔΙ. ὅστις; πολίτης χρηστός, οὐ σπουδαρχίδης, 595  
 ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης,  
 σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.

ΛΑ. ἐχειροτόνησαν γάρ με—

ΔΙ. κόκκνυγές γε τρεῖς.

ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσαμην,  
 ὀρώων πολιούς μὲν ἄνδρας ἐν ταῖς τάξεσιν, 600  
 νεανίας δ' οἴους σὺ διαδεδρακότας  
 τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς  
 δραχμάς,

Τισαμενοφαινίππους, Πανουργιππαρχίδας·  
 ἑτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι  
 Γερητοθεοδώρους, Διομειαλαζόνας, 605  
 τοὺς δ' ἐν Καμαρίνῃ κὰν Γέλα κὰν Καταγέλα.

ΛΑ. ἐχειροτονήθησαν γάρ.

ΔΙ. αἴτιον δὲ τί

ὑμᾶς μὲν αἰεὶ μισθοφορεῖν ἀμηγέτη,  
 τωνδὶ δὲ μηδέν'; ἑτέον, ὦ Μαριλάδη,  
 ἤδη πεπρέσβευκας σὺ πολιοὺς ὦν ἔνη; 610  
 ἀνένευσε· καίτοι γ' ἐστὶ σῶφρων κἀργάτης.  
 τί δαὶ Δράκυλλος κ' Εὐφορίδης ἢ Πρινίδης;  
 εἰδέν τις ὑμῶν τὰ κβάταν' ἢ τοὺς Χαόνας;  
 οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,  
 οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτέ, 615

<sup>a</sup> Silly, empty-headed fellows; "gowks."

<sup>b</sup> The personal allusions in these names are obscure.

<sup>c</sup> The name is a mere pun on Γέλα.

<sup>d</sup> One of the Chorus; so too with the names in 612.

<sup>e</sup> ἔνη: the Scholiasts did not understand this, but one renders it "long ago"; no one has explained it satisfactorily.

- DI. A beggar am I, Lamachus ?  
 LAM. What else ?  
 DI. An honest townsman, not an office-seekrian,  
 Since war began, an active-service-seekrian,  
 But you're, since war began, a full-pay-  
 seekrian.  
 LAM. The people chose me—  
 DI. Aye, three cuckoo-birds.<sup>a</sup>  
 That's what I loathe ; that's why I made my  
 treaty,  
 When grey-haired veterans in the ranks I saw,  
 And boys like you, paltry malingering boys,  
 Off, some to Thrace—their daily pay three  
 drachmas—  
 Phaenippuses, Hipparchidreprobatians,<sup>b</sup>  
 And some with Chares, to Chaonia some,  
 Geretheodores, Diomirogues, and some  
 To Camarina, Gela, and Grineela.<sup>c</sup>  
 LAM. The people chose them—  
 DI. And how comes it, pray,  
 That you are always in receipt of pay,  
 And these are NEVER ? Come, Marilades,<sup>d</sup>  
 You are old and grey <sup>e</sup> ; when have you served  
 as envoy ?  
 NEVER ! Yet he's a steady, active man.  
 Well then, Euphorides, Prinides, Dracyllus,  
 Have *you* Ecbatana or Chaonia seen ?  
 NEVER ! But Coesyra's son <sup>f</sup> and Lamachus,  
*They* have ; to whom, for debts and calls  
 unpaid,<sup>g</sup>

<sup>f</sup> *i.e.* any young nobleman. Coesyra belonged to the great family of the Alcmaeonidae ; *cf.* C. 800.

<sup>g</sup> In Dem. 821. 14 *ἐράνουσ λέλοιπε* (" he has left his subscription unpaid ") is used to describe a rascal ; and see L. & S. *s.v.*

## ARISTOPHANES

ὥσπερ ἀπόνιπτρον ἐκχέοντες ἑσπέρας,  
ἅπαντες ἐξίστω παρήγουν οἱ φίλοι.

- ΔΑ. ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;  
 ΔΙ. οὐ δῆτ', ἐὰν μὴ μισθοφορῇ γε Λάμαχος.  
 ΔΑ. ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις 620  
 αἰὶ πολεμήσω, καὶ ταραῶξω πανταχῇ,  
 καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.  
 ΔΙ. ἐγὼ δὲ κηρύττω γε Πελοποννησίοις  
 ἅπασι καὶ Μεγαρεῦσι καὶ Βοιωτίοις  
 πωλεῖν ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μή. 625

- ΧΟ. ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μετα-  
 πείθει  
 περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς  
 ἀναπαίστοις ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ  
 διδάσκαλος ἡμῶν,

οὐπω παρέβη πρὸς τὸ θέατρον λέξων ὡς  
 δεξιός ἐστιν·

διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθη-  
 ναίοις ταχυβούλοις, 630

ὡς κωμῶδεϊ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον  
 καθυβρίζει,

ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους  
 μεταβούλους.

φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιός ὑμῖν ὁ  
 ποιητής,

παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίαν ἐξ-  
 απατᾶσθαι,

---

<sup>a</sup> The leader of the Chorus speaks as though the poet in person had "come forth" (παρέβη) to deliver the Parabasis,

THE ACHARNIANS, 616-634

Their friends but now, like people throwing  
out

Their slops at eve, were crying "Stand away!"

LAM. O me! Democracy! can this be borne?

DI. No, not if Lamachus receive no pay.

LAM. But I with all the Peloponnesian folk  
Will always fight, and vex them everyway,  
By land, by sea, with all my might and main.

[Exit

DI. And I to all the Peloponnesian folk,  
Megarians and Boeotians, give full leave  
To trade with me; but not to Lamachus.

[Exit

CHOR. The man has the best of the wordy debate,  
and the hearts of the people is winning  
To his plea for the truce. Now doff we our robes,  
our own anapaestics beginning.

SINCE first to exhibit his plays he began,  
our chorus-instructor has never  
Come forth <sup>a</sup> to confess in this public address  
how tactful he is and how clever.

But now that he knows he is slandered by foes  
before Athens so quick to assent,

Pretending he jeers our City and sneers  
at the people with evil intent,

He is ready and fain his cause to maintain  
before Athens so quick to repent.

Let honour and praise be the guerdon, he says,  
of the poet whose satire has stayed you

From believing the orators' novel conceits  
wherewith they cajoled and betrayed you;

which is the first that has come down to us "a Parabasis  
complete in all its seven parts"; see note on *W.* 1009.

μηδ' ἤδεσθαι θωπευομένους μηδ' εἶναι χαυνοπολί-  
 τας. 635  
 πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξ-  
 απατῶντες  
 πρῶτον μὲν Ἰοστεφάνους ἐκάλουν· κάπειδῆ τοῦτό τις  
 εἶποι,  
 εὐθὺς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων  
 ἐκάθησθε.  
 εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν  
 Ἀθήνας,  
 εὔρετο πᾶν ἂν διὰ τὰς λιπαρὰς, ἀφύων τιμὴν περι-  
 άψας. 640  
 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γε-  
 γένηται,  
 καὶ τοὺς δήμους ἐν ταῖς πόλεσιν δείξας, ὡς δημο-  
 κρατοῦνται.  
 τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπ-  
 άγοντες  
 ἤξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄρι-  
 στον,  
 ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δί-  
 καια. 645  
 οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος  
 ἦκει,  
 ὅτε καὶ βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν  
 βασανίζων,  
 ἠρώτησεν πρῶτα μὲν αὐτοὺς πότεροι ταῖς ναυσὶ κρα-  
 τοῦσιν·  
 εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ  
 πολλά·  
 τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γε-  
 γενῆσθαι 650



## ARISTOPHANES

κὰν τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον  
 ἔχοντας.  
 διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προ-  
 καλοῦνται,  
 καὶ τὴν Αἴγιναν ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν  
 ἐκείνης  
 οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφ-  
 ἔλωνται.  
 ἀλλ' ὑμεῖς τοι μή ποτ' ἀφήθ'. ὡς κωμωδήσει τὰ  
 δίκαια. 655  
 φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγὰθ', ὥστ' εὐδαί-  
 μονας εἶναι,  
 οὐ θωπεύων, οὔθ' ὑποτείνων μισθοῦς, οὐδ' ἐξαπ-  
 ατύλλων,  
 οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα  
 διδάσκων.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω  
 καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660  
 τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον  
 ξύμμαχον ἔσται, κοῦ μή ποθ' ἀλῶ  
 περὶ τὴν πόλιν ὧν ὥσπερ ἐκεῖνος  
 δειλὸς καὶ λακαταπύγων.

δεῦρο Μοῦσ' ἔλθὲ φλεγυρά, πυρὸς ἔχουσα μένος, ἔν-  
 τος, Ἀχαρνική. 665  
 οἶον ἐξ ἀνθράκων πρηνίνων φέψαλος ἀνήλατ', ἐρεθι-  
 ζόμενος οὐρία ριπίδι,  
 ἥνικ' ἂν ἐπανθρακίδες ὧσι παρακείμεναι, 670

<sup>a</sup> Aegina had become tributary to Athens about 455 B.C.; its autonomy was demanded by Sparta at the outset of the



## ARISTOPHANES

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,  
 οἱ δὲ βάπτωσιν, οὕτω σοβαρὸν ἔλθῃ μέλος εὖτονον  
 ἀγροικότονον,  
 ὡς ἐμὲ λαβοῦσα τὸν δημότην.

675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.  
 οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν  
 γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.  
 οἷτινες γέροντας ἀνδρας ἐμβαλόντες ἐς γραφὰς  
 ὑπὸ νεανίσκων ἔατε καταγελαῖσθαι ῥητόρων,  
 οὐδὲν ὄντας, ἀλλὰ κωφοὺς καὶ παρεξηλημένους,  
 οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἢ βακτηρία·  
 τονθορύζοντες δὲ γήρα τῷ λίθῳ προσέσταμεν,  
 οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.  
 ὁ δὲ νεανίας, ἑαυτῷ σπουδάσας ξυνηγορεῖν,  
 ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι·  
 κᾶτ' ἀνελκύσας ἐρωτᾶ, σκανδάληθρ' ἰστὰς ἐπῶν,  
 ἀνδρα Τιθωνὸν σπαράττων καὶ ταράττων καὶ κυκῶν.

680

685

<sup>a</sup> Θασία, *sc.* ἄλμη, is a sort of pickle, and perhaps the Pindaric epithet λιπαράμπυκα ("with shining frontlet") refers to the gleam of the fish as they are dipped in it.

<sup>b</sup> The Scholiast explains as = τῷ βήματι (*cf.* P. 690), "the orator's stand"; but Rogers thinks there "would be in every dicastery a sort of stone altar on which the witnesses and others took their oaths."

<sup>c</sup> *i.e.* the fog in which it had become enveloped.

THE ACHARNIANS, 671-688

And some are mixing Thasian,<sup>a</sup> richly dight, shiny-  
bright,  
And some dip the small fish therein ;  
Come, fiery-flashing Maid, to thy fellow-burgher's  
aid,  
With exactly such a song, so glowing and so strong,  
To our old rustic melodies akin.

WE the veterans blame the City.  
Is it meet and right that we,  
Who of old, in manhood's vigour,  
fought your battles on the sea,  
Should in age be left untended,  
yea exposed to shame and ill ?  
Is it right to let the youngsters  
air their pert forensic skill,  
Grappling us with writs and warrants,  
holding up our age to scorn ?  
We who now have lost our music,  
feeble nothings, dull, forlorn,  
We whose only " Safe Poseidon "  
is the staff we lean upon,  
There we stand, decayed and muttering,  
hard beside the Court-house Stone,<sup>b</sup>  
Nought discerning all around us  
save the darkness of our case.<sup>c</sup>  
Comes the youngster, who has compassed  
for himself the accuser's place,  
Slings his tight and nipping phrases,  
tackling us with legal scraps,  
Pulls us up and cross-examines,  
setting little verbal traps,  
Rends and rattles old Tithonus  
till the man is dazed and blind ;

## ARISTOPHANES

ὁ δ' ὑπὸ γήρωσ μασταρύζει, κᾶτ' ὀφλῶν ἀπέρχεται·  
 εἶτα λύζει καὶ δακρύνει, καὶ λέγει πρὸς τοὺς φίλους, 690  
 οὐδ' μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.

ταῦτα πῶς εἰκότα, γέροντ' ἀπολέσαι, πολὺν ἄνδρα,  
 περὶ κλειψύδραν,  
 πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον  
 ἀνδρικὸν ἰδρῶτα δὴ καὶ πολύν,  
 ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;  
 εἶτα Μαραθῶνι μὲν ὅτ' ἦμεν, ἐδιώκομεν·  
 νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα,  
 κᾶτα προσαισκόμεθα. 701  
 πρὸς τάδε τί ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην  
 ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,  
 τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705  
 ὥστ' ἐγὼ μὲν ἡλέησα κάπεμορξάμην ἰδὼν  
 ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,  
 ὃς μὰ τὴν Δήμητρ', ἐκείνος ἡνίκ' ἦν Θουκυδίδης,

<sup>a</sup> Here in the sense of "prosecutors."

<sup>b</sup> φιλόνεικος καὶ φλύαρος καὶ θορυβώδης ῥήτωρ: Schol.

<sup>c</sup> An aristocratic leader, the rival of Pericles, ostracized 444 B.C. Cephisodemus and Evathlus (710) were two of his accusers; the former probably "had some Scythian blood in his veins," and "a Scythian wilderness" seems to stand for something barbarous, inhuman; cf. Aesch. *P.V.* 2 Σκύθην ἐς σίμον, ἄβατον εἰς ἐρημίαν.

THE ACHARNIANS, 689-708

Till with toothless gums he mumbles,  
   then departs condemned and fined ;  
 Sobbing, weeping, as he passes,  
   to his friends he murmurs low,  
*All I've saved to buy a coffin*  
   *now to pay the fine must go.*

How CAN it be seemly a grey-headed man by the  
                   Water-clock's stream to decoy and to slay,  
 Who of old, young and bold, laboured hard for the  
                   State, who would wipe off his sweat and return  
                   to the fray ?

At Marathon arrayed, to the battle-shock we ran,  
 And our mettle we displayed, foot to foot, man to  
                   man,

                  And our name and our fame shall not die.  
 Aye in youth we were Pursuers on the Marathonian  
                   plain,

But in age Pursuers <sup>a</sup> vex us, and our best defence  
                   is vain.

                  To this what can Marpsias <sup>b</sup> reply ?

OH, THUCYDIDES <sup>c</sup> to witness,  
   bowed with age, in sore distress,  
 Feebly struggling in the clutches

  of that Scythian wilderness  
 Fluent glib Cephisodemus,—

  Oh the sorrowful display !  
 I myself was moved with pity,

  yea and wiped a tear away,  
 Grieved at heart the gallant veteran

  by an archer mauled to view ;  
 Him who, were he, by Demeter,

  that Thucydides we knew,

## ARISTOPHANES

οὐδ' ἂν αὐτὴν τὴν Ἀχαιᾶν ῥαδίως ἠνέσχετο,  
 ἀλλὰ κατεπάλαισε μὲν γ' ἂν πρῶτον Εὐάθλους  
 δέκα, 710  
 κατεβόησε δ' ἂν κεκραγῶς τοξότας τρισ-  
 χιλίους,  
 περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς  
 ξυγγενεῖς.  
 ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὕπνου  
 τυχεῖν,  
 ψηφίσασθε χωρὶς εἶναι τὰς γραφάς, ὅπως ἂν ἦ  
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715  
 τοῖς νέοισι δ' εὐρύπρωκτος καὶ λάλος χῶ  
 Κλεινίου.  
 καῶελαύνειν χρὴ τὸ λοιπόν, κἂν φύγη τις,  
 ζημιοῦν  
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ.

- ΔΙ. ὄροι μὲν ἀγορᾶς εἰσιν οἷδε τῆς ἐμῆς.  
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 720  
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις  
 ἐφ' ὧτε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μή.  
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι  
 τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ  
 Λεπρῶν.  
 ἐνταῦθα μήτε συκοφάντης εἰσίτω 725

<sup>a</sup> *i.e.* Demeter. Plutarch and Hesychius derive the title *Ἀχαιά* from *ἄχη*, *sorrows*, but though this is doubtful, "it may perhaps explain the epithet given in the translation": R.

<sup>b</sup> Evathlus was a pugnacious orator whose name suggests that he was "a good fighter."

<sup>c</sup> Alcibiades.

<sup>d</sup> *In this new scene what was the Πύκx somehow becomes the market-place of Dicaeopolis.*



## ARISTOPHANES

μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ.  
 ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπεισάμην  
 μέτειμ', ἵνα στήσω φανεράν ἐν τὰγοράῳ.

- ΜΕΓΑΡΕΥΣ. ἀγορὰ ἔν' Ἀθάναις χαίρε, Μεγαρεῦσιν φίλα.  
 ἐπόθουν τυ ναὶ τὸν Φίλιον ἄπερ ματέρα. 730  
 ἀλλ', ὦ πονηρὰ κώριχ' ἀθλίου πατρός,  
 ἄμβρατε ποττὰν μάδδαν, αἶ χ' εὔρητέ πα.  
 ἀκούετε δὴ, ποτέχετ' ἐμὶν τὰν γαστέρα·  
 πότερα πεπρᾶσθαι χρήδδετ', ἢ πεινῆν κακῶς;
- ΚΟΡΑ. πεπρᾶσθαι πεπρᾶσθαι. 735
- ΜΕ. ἐγὼνγα καὐτός φαμι. τίς δ' οὔτως ἄνους  
 ὅς ὑμέ κα πρίαίτο, φανεράν ζαμίαν;  
 ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά.  
 χοίρους γὰρ ὑμέ σκευάσας φασῶ φέρειν.  
 περίθεσθε τάσδε τὰς ὀπλάς τῶν χοιρίων. 740  
 ὅπως δὲ δοξεῖτ' ἡμεν ἐξ ἀγαθᾶς ὑός·  
 ὡς ναὶ τὸν Ἑρμᾶν, αἶπερ ἰξεῖτ' οἴκαδὶς  
 ἄπρατα, πειρασεῖσθε τᾶς λιμῶ κακῶς.  
 ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,  
 κῆπειτεν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε. 745  
 ὅπως δὲ γρυλιξεῖτε καὶ κοῖξετε  
 χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.  
 ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὄπα.  
 Δικαιοπόλι, ἣ λῆς πρίασθαι χοιρία;
- ΔΙ. τί ἀνὴρ Μεγαρικός;

<sup>a</sup> Lit. "from the river Phasis" in Colchis, but here the word is taken as derived from *φάσις*="an information," cf. *φανῶ* 827.

<sup>b</sup> Treaties were regularly inscribed on *στήλαι*.

<sup>c</sup> *Exit Dicaeopolis and a half-starved Megarian enters, followed by two little girls whom he bids "mount" (cf. ἄμβρατε) the stage from the side-scenes.*

THE ACHARNIANS, 726-750

Or any other syeo-Phasian <sup>a</sup> man.  
 But I'll go fetch the Treaty-Pillar <sup>b</sup> here,  
 And set it up in some conspicuous place.<sup>c</sup>

MEGARIAN. Guid day, Athanian market, Megara's  
 luvè !

By Frien'ly Zeus, I've miss't ye like my mither.  
 But ye, puir bairnies o' a waefu' father,  
 Speel up, ye'll aiblins fin' a barley-bannock.  
 Now listen, bairns ; atten' wi' a' yere—  
 paineh ; <sup>d</sup>

Whilk wad ye liefer, to be sellt or elemmed ?

GIRLS. Liefer be sellt ! Liefer be sellt !

MEG. An' sae say I mysel' ! But wha sae doited  
 As to gie aught for *you*, a sicker skaith ?  
 Aweel, I ken a pawkie Megara-trick,<sup>e</sup>  
 I'se busk ye up, an' say I'm bringin' piggies.  
 Here, slip these wee bit clooties on yere nieves,  
 An' shaw yeresells a decent grumphie's weans.  
 For gin' I tak' ye hame unsellt, by Hairmes  
 Ye'll thole the warst extremities o' elemmin'.  
 Ne'est, pit thir lang pig-snowties owre yere  
 nebs,

An' stech yere bodies in this sackie. Sae.

An' min' ye grunt an' grane an' g-r-r awa',

An' mak' the skirls o' little Mystery piggies.<sup>f</sup>

Myssel' will ea' for Dicaeopolis.

Hae ! Dicaeopolis !

Are ye for buyin' onie pigs the day ?

DI. How now, Megarian ?

<sup>d</sup> τὸν νοῦν was expected for τὴν γάστρα.

<sup>e</sup> The Megarians claimed to be the inventors of Comedy ;  
*cf.* *W.* 57.

<sup>f</sup> Sucking-pigs sacrificed to Demeter before initiation ;  
*cf.* *P.* 374, 375.

ARISTOPHANES

- ME. ἀγοράσοντες ἴκομες. 750  
 ΔΙ. πῶς ἔχετε;  
 ME. διαπεινᾶμες αἰὲ ποττὸ πῦρ.  
 ΔΙ. ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἣν αὐλὸς παρῆ.  
 τί δ' ἄλλο πράττεθ' οἱ Μεγαρεῖς νῦν;  
 ME. οἶα δῆ.  
 ὄκα μὲν ἐγὼ τηνώθεν ἐμπορευόμενα,  
 ἄνδρες πρόβουλοι τοῦτ' ἔπρασσον τῇ πόλει, 755  
 ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.  
 ΔΙ. αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.  
 ME. σά μάν;  
 ΔΙ. τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὤνιος;  
 ME. παρ' ἀμὲ πολυτίματος ἄπερ τοὶ θεοί.  
 ΔΙ. ἄλας οὖν φέρεις;  
 ME. οὐχ ὑμὲς αὐτῶν ἄρχετε; 760  
 ΔΙ. οὐδὲ σκόροδα;  
 ME. ποῖα σκόροδ'; ὑμὲς τῶν αἰεί,  
 ὄκκ' ἐσβάλητε, τῶς ἄρωραῖοι μύες,  
 πάσσακι τὰς ἄγλιθας ἐξορύσσετε.  
 ΔΙ. τί δαὶ φέρεις;  
 ME. χοίρους ἐγώνγα μυστικὰς.  
 ΔΙ. καλῶς λέγεις· ἐπίδειξον.  
 ME. ἀλλὰ μὲν καλά. 765  
 ἄντεινον, αἰ λῆς· ὡς παχεῖα καὶ καλά.  
 ΔΙ. τουτὶ τί ἦν τὸ πρᾶγμα;  
 ME. χοῖρος ναὶ Δία.  
 ΔΙ. τί λέγεις σύ; ποδαπὴ χοῖρος ἦδε;

<sup>a</sup> Lit. "We have starving-bouts by the fire." But Dic. is supposed to hear *διαπίνομεν*, "have *drinking*-bouts." "In the translation the Megarian uses 'greeting' in the Scotch sense of *weeping*; the Athenian understands it in the sense of exchanging greetings": R.

THE ACHARNIANS, 750-768

- MEG. Come to niffer, guidman.  
 DI. How fare ye all ?  
 MEG. A' greetin' by the fire.<sup>a</sup>  
 DI. And very jolly too if there's a piper.  
 What do your people do besides ?  
 MEG. Sae sae.  
 For when I cam' frae Megara toun the morn,  
 Our Lairds o' Council were in gran' debate  
 How we might quickliest perish, but an' ben.  
 DI. So ye'll lose all your troubles.  
 MEG. What for no ?  
 DI. What else at Megara ? What's the price of  
 wheat ?  
 MEG. Och ! high enough : high as the Gudes, an'  
 higher.<sup>b</sup>  
 DI. Got any salt ?  
 MEG. Ye're maisters o' our saut.<sup>c</sup>  
 DI. Or garlic ?  
 MEG. Garlic, quotha ! when yeresells,  
 Makin' yere raids like onie swarm o' mice,  
 Howkit up a' the rooties wi' a stak'.  
 DI. What *have* you got then ?  
 MEG. Mystery piggies, I.  
 DI. That's good ; let's see them.  
 MEG. Hae ! They're bonnie piggies.  
 Lift it, an't please you ; 'tis sae sleek an'  
 bonnie.  
 DI. What on earth's this ?  
 MEG. A piggie that, by Zeus.  
 DI. A pig ! What sort of pig ?

<sup>b</sup> πολυτίματος=(1) "much-honoured," cf. 807; or (2) "high-priced."

<sup>c</sup> Their salt-works were at Nisaea ; but the Athenians in 427 B.C. had seized Minoa, the island or promontory which commands it (Thuc. iii. 51).

# ARISTOPHANES

- ME. Μεγαρικά.  
 ἢ οὐ χοῖρός ἐσθ' ἄδ' ;
- ΔΙ. οὐκ ἔμοιγε φαίνεται.
- ME. οὐ δεινά; θᾶσθε τοῦδε τὰς ἀπιστίας· 770  
 οὗ φατι τάνδε χοῖρον ἤμεν. ἀλλὰ μάν,  
 αἰ λῆς, περιίδου μοι περὶ θυμητιδᾶν ἀλῶν,  
 αἰ μὴ ᾽στιν οὗτος χοῖρός Ἑλλάνων νόμῳ.
- ΔΙ. ἀλλ' ἔστιν ἀνθρώπου γε.
- ME. ναὶ τὸν Διοκλέα,  
 ἐμά γα. τὸ δέ νιν εἶμεναι τίνος δοκεῖς; 775  
 ἢ λῆς ἀκουῖσαι φθεγγομένας;
- ΔΙ. νῆ τοὺς θεοὺς  
 ἔγωγε.
- ME. φώνει δὴ τὸ ταχέως, χοιρίον.  
 οὐ χρῆσθα; σιγᾶς, ᾧ κάκιστ' ἀπολουμένα;  
 πάλιν τυ ἀποισῶ ναὶ τὸν Ἑρμᾶν οἴκαδισ.
- ΚΟ. κοῖ, κοῖ. 780
- ME. αὐτα ᾽στὶ χοῖρος;
- ΔΙ. νῦν γε χοῖρος φαίνεται.  
 ἀτὰρ ἐκτραφεῖς γε κύσθος ἔσται πέντ' ἐτῶν.
- ME. σάφ' ἴσθι, ποττὰν ματέρ' εἰκασθήσεται.
- ΔΙ. ἀλλ' οὐδὲ θύσιμός ἐστιν αὐτηγί.
- ME. σά μάν;  
 πᾶ δ' οὐχὶ θύσιμός ἐστι;
- ΔΙ. κέρκον οὐκ ἔχει. 785
- ME. νέα γάρ ἐστιν· ἀλλὰ δελφακουμένα  
 ἐξεῖ μεγάλην τε καὶ παχεῖαν κῆρυθράν.

<sup>a</sup> "The next twenty-six lines are largely occupied with a play on the double meaning of χοῖρος, (1) a pig, and (2) τὸ γυναικεῖον αἰδοῖον, doubtless portrayed on the σάκκος": R.

<sup>b</sup> i.e. flavoured with thyme.

THE ACHARNIANS, 768-787

- MEG. A Megara piggie.  
 What ! no a piggie that ? <sup>a</sup>
- DI. It doesn't seem so.
- MEG. 'Tis awfu' ! Oeh the disbelievin' carle !  
 Uphaudin' she's na piggie ! Will ye wad,  
 My eantie frien', a pinch o' thymy <sup>b</sup> saut  
 She's no a piggie in the Hellanian use <sup>c</sup> ?
- DI. A human being's—
- MEG. Weel, by Diocles,  
 She's mine ; wha's piggie did ye think she  
 was ?  
 Mon ? wad ye hear them skirlin' ?
- DI. By the Powers,  
 I would indeed.
- MEG. Now piggies, skirl awa'.  
 Ye winna ? winna skirl, ye graceless hizzies ?  
 By Hairmes then I'se tak' ye hame again.
- GIRLS. Wee ! wee ! wee !
- MEG. This no a piggie ?
- DI. Faith, it seems so now,  
 But 'twont remain so for five years I'm think-  
 ing.
- MEG. Trowth, tak' my word for't, she'll be like her  
 mither.
- DI. But she's no good for offerings.
- MEG. What for no ?  
 What for nae guid for offerins ?
- DI. She's no tail.<sup>d</sup>
- MEG. Aweel, the puir wee thing, she's owre young  
 yet.  
 But when she's auld, she'll have a gawcie tail.

<sup>c</sup> *i.e.* in the Hellenic tongue.

<sup>d</sup> Therefore not "without blemish" and so unfit for sacrifice.

## ARISTOPHANES

- ἀλλ' αἰ τράφεν λῆς, ἄδε τοι χοῖρος καλά.  
 ΔΙ. ὡς ξυγγενῆς ὁ κύσθος αὐτῆς θατέρα.  
 ΜΕ. ὁμοματρία γάρ ἐστι κῆκ τῶντῳ πατρός. 790  
 αἰ δ' ἂν παχυνθῆ κἀναχνοιανθῆ τριχί,  
 κάλλιστος ἔσται χοῖρος Ἐφροδίτα θυεῖν.  
 ΔΙ. ἀλλ' οὐχὶ χοῖρος τὰφροδίτη θυεται.  
 ΜΕ. οὐ χοῖρος Ἐφροδίτα; μόνα γὰρ δαιμόνων.  
 καὶ γίννεται γὰρ τάνδε τῶν χοίρων τὸ κρῆς 795  
 ἄδιστον ἂν τὸν ὀδελὸν ἀμπεπαρμένον.  
 ΔΙ. ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἂν;  
 ΜΕ. ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰρ τῷ πατρός.  
 ΔΙ. τί δ' ἐσθίει μάλιστα;  
 ΜΕ. πάνθ' ἄ κα διδῶς.  
 αὐτὸς δ' ἐρώτη.  
 ΔΙ. χοῖρε χοῖρε.  
 ΚΟ. Α. κοῦ, κοῦ. 800  
 ΔΙ. τρώγοις ἂν ἐρεβίνθους;  
 ΚΟ. Α. κοῦ, κοῦ, κοῦ.  
 ΔΙ. τί δαί; Φιβάλεως ἰσχάδας;  
 ΚΟ. Α. κοῦ, κοῦ.  
 ΔΙ. τί δαὶ σύ; τρώγοις ἂν;  
 ΚΟ. Β. κοῦ, κοῦ, κοῦ.  
 ΔΙ. ὡς ὁξὺ πρὸς τὰς ἰσχάδας κεκράγατε.  
 ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων 805  
 τοῖς χοιριδίοισιν. ἄρα τρώξονται; βαβαί,  
 οἶον ροθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.  
 ποδαπὰ τὰ χοιρί'; ὡς Τραγασαῖα φαίνεται.  
 ΜΕ. ἀλλ' οὐτι πάσας κατέτραγον τὰς ἰσχάδας,  
 ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν. 810

<sup>a</sup> Phibalís was a low-lying district of Megara bordering on Attica.

<sup>b</sup> Τραγασαῖα with a play on τραγεῖν, to eat; Tragassae was  
 78

THE ACHARNIANS, 788-810

- DI. But wad ye rear them, here's a bonnie piggie !  
 Why she's the staring image of the other.
- MEG. They're o' ane father an' ane mither, baith.  
 But bide a wee, an' when she's fat an' curlie  
 She'll be an offerin' gran' for Aphrodite.
- DI. A pig's no sacrifice for Aphrodite.
- MEG. What, no for Her ! Mon, for hirsel' the lane.  
 Why there's nae flesh sae tastie as the flesh  
 O' thae sma piggies, roastit on a spit.
- DI. But can they feed without their mother yet ?
- MEG. Poteidan, yes ! withouten father too.
- DI. What will they eat most freely ?
- MEG. Aught ye gie them.  
 But spier yoursel'.
- DI. Hey, piggy, piggy !
- FIRST GIRL. Wee !
- DI. Do you like pease, you piggy ?
- FIRST GIRL. Wee, wee, wee !
- DI. What, and Phibalean <sup>a</sup> figs as well ?
- FIRST GIRL. Wee, wee !
- DI. What, and you other piggy ?
- SECOND GIRL. Wee, wee, wee !
- DI. Eh, but ye're squealing bravely for the figs.  
 Bring out some figs here, one of you within,  
 For these small piggies. Will they eat them ?  
 Yah !  
 Worshipful Heracles ! how they are gobbling  
 now.  
 Whence come the pigs ? They seem to me  
 Aetallian.<sup>b</sup>
- MEG. Na, na ; they haena eaten a' thae figs.  
 See here ; here's ane I piekit up mysel'.

a small town near Troy, " ' Eat-all-ians ' in the translation is intended to recall *Aetolians* " : R.

## ARISTOPHANES

- ΔΙ. νῆ τὸν Δί' ἀστείω γε τὼ βοσκήματε·  
πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.
- ΜΕ. τὸ μὲν ἄτερον τούτων, σκορόδων τροπαλλίδος,  
τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἀλῶν.
- ΔΙ. ὠνήσομαί σοι· περιμέν' αὐτοῦ.
- ΜΕ. ταῦτα δῆ. 815  
Ἐρμᾶ ἔμπολαῖε, τὰν γυναῖκα τὰν ἐμὰν  
οὕτω μ' ἀποδόσθαι τάν τ' ἐμαντῶ ματέρα.  
ΣΥΚΟΦΑΝΤΗΣ. ὠνθρωπε, ποδαπός;
- ΜΕ. χοιροπόλας Μεγαρικός.
- ΣΥ. τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί  
πολέμια καὶ σέ.
- ΜΕ. τοῦτ' ἐκεῖν', ἴκει πάλιν 820  
ὄθενπερ ἀρχὰ τῶν κακῶν ἀμῖν ἔφν.  
ΣΥ. κλάων Μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;
- ΜΕ. Δικαιοπόλι Δικαιοπόλι, φαντάζομαι.
- ΔΙ. ὑπὸ τοῦ; τίς ὁ φαίνων σ' ἐστίν; Ἀγορανόμοι,  
τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε; 825  
τιῆ μαθῶν φαίνεις ἄνευ θρυαλλίδος;
- ΣΥ. οὐ γὰρ φανῶ τοὺς πολεμίους;
- ΔΙ. κλάων γε σύ,  
εἰ μὴ ἔτερωσε συκοφαντήσεις τρέχων.
- ΜΕ. οἶον τὸ κακὸν ἐν ταῖς Ἀθάναις τοῦτ' ἐνι.
- ΔΙ. θάρρει, Μεγαρικό· ἀλλ' ἦς τὰ χοιρίδι' ἀπέδου 830  
τιμῆς, λαβέ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,  
καὶ χαῖρε πόλλ'.
- ΜΕ. ἀλλ' ἀμῖν οὐκ ἐπιχώριον.
- ΔΙ. πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ'  
ἐμοί.
- ΜΕ. ὦ χοιρίδια, πειρήσθε κἄνευ τῷ πατρὸς  
παίειν ἐφ' ἀλὶ τὰν μᾶδδαν, αἷ κά τις διδῶ. 835

THE ACHARNIANS, 811-835

- DI. Upon my word, they are jolly little beasts.  
What shall I give you for the pair? let's hear.
- MEG. Gie me for anc a tie o' garlic, will ye,  
An' for the tither half a peck o' saut.
- DI. I'll buy them: stay you here awhile.
- MEG. Aye, aye.  
Traffickin' Hairmes, wad that I could swap  
Baith wife an' mither on sic terms as thae.
- INFORMER. Man! who are *you*?
- MEG. Ane Megara piggie-seller.
- INF. Then I'll denounce your goods and you yourself  
As enemies!
- MEG. Hech, here it comes again,  
The vera primal source of a' our wae.
- INF. You'll Megarize to your cost. Let go the sack.
- MEG. Dicaeopolis! Dicaeopolis! Here's a chiel  
Denouncin' me.
- DI. (*Re-entering*) Where is he? Market-clerks,  
Why don't you keep these sycophants away?  
What! show him up without a lantern-wick?<sup>a</sup>
- INF. Not show our enemies up?
- DI. You had better not.  
Get out, and do your showing other-where.
- MEG. The pest thae birkies are in Athans toun!
- DI. Well never mind, Megarian, take the things,  
Garlic and salt, for which you sold the pigs.  
Fare well!
- MEG. That's na our way in Megara toun.<sup>b</sup>
- DI. Then on MY head the officious wish return!
- MEG. O piggies, try withouten father now  
To eat wi' saut yere bannock, an' ye git ane.

<sup>a</sup> There is a play on the double meaning of *φαίνω*, (1) "give light," (2) "lay an information."

<sup>b</sup> *i.e.* we always "fare ill."

## ARISTOPHANES

χο. εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προ-  
βαίνει

τὸ πρᾶγμα τοῦ βουλευματος; καρπώσεται  
γὰρ ἀνὴρ

ἐν τὰγορᾷ καθήμενος·

κὰν εἰσὶν τις Κτησίας,

ἢ συκοφάντης ἄλλος, οἰ-

μώζων καθεδεῖται·

840

οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·

οὐδ' ἐξομόρξεται Πρέπεις τὴν εὐρυπρωκτίαν σοι,

οὐδ' ὥστιεῖ Κλεωνύμφ·

χλαῖναν δ' ἔχων φανὴν δίει·

κοῦ ξυντυχῶν σ' Ὑπέρολος

δικῶν ἀναπλήσει·

845

οὐδ' ἐντυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων

Κρατῖνος ἀποκεκαρμένος μοιχὸν μιᾷ μαχαίρα,

ὁ περιπόνηρος Ἀρτέμων,

ὁ ταχὺς ἄγαν τὴν μουσικήν,

ὄζων κακὸν τῶν μασχαλῶν

πατρὸς Τραγασαίου·

850

οὐδ' αὖθις αὖ σε σκώψεται Παύσων ὁ

παμπόνηρος,

Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος, 855

<sup>a</sup> καταπυγῶν : Schol.

<sup>b</sup> See Index.

<sup>c</sup> Not the great Cr., but some young dandy, whose hair was "trimmed adulterer-wise" with a razor (μιᾷ μ. as opposed to "double-bladed scissors"); see R. But L. & S. (*s.v.* μοιχός) explain κείρεσθαι μοῖχον μ. μ. as a *punishment* for adultery.

<sup>d</sup> Artemon was an engineer employed by Pericles in sieges. Being lame, he had to be carried to the works in a litter, and so was nicknamed ὁ περιφόρητος, which περιπόνηρος recalls. But the phrase Περιφόρητος Ἀρτέμων was also a proverbial saying derived from an earlier Artemon, satirized by Anacreon

CHOR. A happy lot the man has got :  
                   his scheme devised with wondrous art  
 Proceeds and prospers as you see ;  
                   and now he'll sit in his private Mart  
 The fruit of his bold design to reap.  
 And O if a Ctesias come this way,  
 Or other informers vex us, they  
 Will soon for their trespass weep.

No sneak shall grieve you buying first  
                   the fish you wanted to possess,  
 No Prepis <sup>a</sup> on your dainty robes  
                   wipe off his utter loathsomeness.  
 You'll no Cleonymus jostle there ;  
 But all unsoiled through the Mart you'll go,  
 And no Hyperbolus <sup>b</sup> work you woe  
 With writs enough and to spare.

Never within these bounds shall walk  
                   the little fop we all despise,  
 The young Cratinus <sup>c</sup> neatly shorn  
                   with single razor wanton-wise,  
 That Artemon-engineer of ill, <sup>d</sup>  
 Whose father sprang from an old he-goat, <sup>e</sup>  
 And father and son, as ye all may note,  
 Are rank with its fragranee still.

No Pauson, <sup>f</sup> seurvy knave, shall here  
                   insult you in the market-place,  
 No vile Lysistratus, to all  
                   Cholargian folk a dire disgrace,

as a rascal (*πρόνηρος*) who, having become wealthy, was noted for his luxury and never moved except on a litter; see Plut. *Pericles*, ch. 27.

<sup>e</sup> For *ἑτραγασαίου* see 808; here the name is only introduced to suggest *τράγος* "a he-goat."

<sup>f</sup> A starveling painter and caricaturist.

## ARISTOPHANES

ὁ περιαιουργὸς τοῖς κακοῖς,  
ρίγων τε καὶ πεινῶν ἀεὶ  
πλεῖν ἢ τριάκονθ' ἡμέρας  
τοῦ μηνὸς ἐκάστου.

- ΒΟΙΩΤΟΣ. ἴπτω Ἑρακλῆς, ἔκαμόν γατὰν τύλαν κακῶς. 860  
κατάθου τὴν τὰν γλάχων' ἀτρέμας, Ἴσμήνιχε·  
ὕμεις δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,  
τοῖς ὀστίνοις φυσεῖτε τὸν πρωκτὸν κυνός.
- ΔΙ. παῦ' ἐς κόρακας. οἱ σφῆκες οὐκ ἀπὸ τῶν  
θυρῶν;  
πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865  
ἐπὶ τὴν θύραν μοι Χαιριδεῖς βομβαύλιοι;
- ΒΟΙ. νεὶ τὸν Ἰόλαον, ἐπιχαρίπτως γ', ὦ ξένε·  
Θείβαθε γὰρ φυσᾶντες ἐξόπισθέ μου  
τᾶνθεια τᾶς γλάχωνος ἀπέκιξαν χαμαί.  
ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω, 870  
τῶν ὀρταλίχων, ἢ τῶν τετραπτερυλλίδων.
- ΔΙ. ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.  
τί φέρεις;
- ΒΟΙ. ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,  
ὀρίγανον, γλαχώ, ψιάθως, θρυαλλίδας,  
νάσσας, κολοιώς, ἀτταγᾶς, φαλαρίδας, 875  
τροχίλως, κολύμβως.
- ΔΙ. ὥσπερ εἰ χειμῶν ἄρα  
ὀρνιασίας εἰς τὴν ἀγορὰν ἐλήλυθας.

<sup>a</sup> ὀστίνοις, *sc.* αὐλοῖς, the pipes being made of bone. Many suppose τὸν π. κυνός to describe the tune they are to strike up, but R. thinks that they play a sort of bagpipes made of dog-skin, so that π. κυνός may be taken literally.

<sup>b</sup> See Index, *s.v.* Chaeris.

<sup>c</sup> ὀρταλίχων = ἀλεκτρούων in the Bœotian dialect: Schol.

That deep-dyed sinner, that low buffoon,  
 Who always shivers and hungers sore  
 Full thirty days, or it may be more,  
 In every course of the moon.

BOEOTIAN. Hech sirs, my shouter's sair, wat Heracles!  
 Ismeny lad, pit doon thae pennyroyal  
 Wi' tentie care. Pipers wha cam' frae  
 Thaibes

Blaw oop the auld tyke's hurdies wi' the  
 banes.<sup>a</sup>

DI. Hang you! shut up! Off from my doors,  
 you wasps!

Whence flew these curst Chaeridian<sup>b</sup> bumble-  
 drones

Here, to my door? Get to the ravens!  
 Hence!

BOE. An' recht ye are, by Iolaus, stranger.  
 They've blawn behint me a' the wa' frae  
 Thaibes,

An' danged the blossom aff my pennyroyal.  
 But buy, an't please you, onie thing I've got,  
 Some o' thae cleckin'<sup>c</sup> or thae four-winged  
 gear.<sup>d</sup>

DI. O welcome, dear Boeotian muffin-eater,  
 What have you there?

BOE. A' that Boeoty gies us.  
 Mats, dittany, pennyroyal, lantern-wicks,  
 An' dooks, an' kaes, an' francolins, an' coots,  
 Plivers an' divers.

DI. Eh? Why then, methinks,  
 You've brought fowl weather to my market-  
 place.

<sup>a</sup> τετραπτερυλλιδων is a surprise for τετραπόδων.

ARISTOPHANES

- ΒΟΙ. καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλώπεκας,  
 σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,  
 ἰκτίδας, ἐνύδριας, ἐγχέλεις Κωπαΐδας. 880
- ΔΙ. ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,  
 δός μοι προσειπεῖν, εἰ φέρεις, τὰς ἐγχέλεις.
- ΒΟΙ. πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,  
 ἔκβαθι τῶδε, κῆπιχάριτται τῷ ξένῳ.
- ΔΙ. ὦ φιλτάτη σὺ καὶ πάλαι ποθουμένη,  
 ἦλθες ποθεινὴ μὲν τρυγωδικοῖς χοροῖς,  
 φίλη δὲ Μορούχῳ. δμῶες, ἐξενέγκατε  
 τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.  
 σκέψασθε, παῖδες, τὴν ἀρίστην ἐγχελυν,  
 ἦκουσαν ἔκτω μόλις ἔτει ποθουμένην. 890  
 προσείπατ' αὐτήν, ὦ τέκν'· ἀνθρακας δ' ἐγὼ  
 ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.  
 ἀλλ' ἔκφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε  
 σοῦ χωρὶς εἶην ἐντετευτλανωμένης.
- ΒΟΙ. ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται; 895
- ΔΙ. ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·  
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.
- ΒΟΙ. ἰώγα ταῦτα πάντα.
- ΔΙ. φέρε, πόσου λέγεις;  
 ἢ φορτί' ἕτερ' ἐντεῦθεν ἐκεῖσ' ἄξεις;
- ΒΟΙ. ἰὼ  
 ὅ τι γ' ἔστ' ἐν Ἀθήναις, ἐν Βοιωτοῖσιν δὲ μή. 900

<sup>a</sup> A parody of Aesch. Fr. 174 δέσποινα πεντήκοντα Νηρήδων κορῶν.

<sup>b</sup> "He is thinking of the ἐπιπικία, the triumphal banquet to which the Chorus would presently be invited by the Choregus": R.

THE ACHARNIANS, 878-900

- BOE. Aye, an' I'm bringin' maukins, geese, an' tods.  
Easels an' weasels, urchins, moles, an' cats,  
An' otters too, an' eels frae Loch Copaïs.
- DI. O man, to men their daintiest morsel bringing,  
Let me salute the eels, if eels you bring.
- BOE. Primest o' Loch Copaïs' fifty dochters<sup>a</sup>  
Come oot o' that; an' mak' the stranger  
welcome.
- DI. O loved, and lost, and longed for, thou art  
come,  
A presence grateful to the Comic choirs,<sup>b</sup>  
And dear to Morychus.<sup>c</sup> Bring me out at  
once,  
O kitchen-knives, the brasier and the fan.  
Behold, my lads, this best of all the eels,  
Six years a truant,<sup>d</sup> scarce returning now.  
O children, welcome her; to you I'll give  
A charcoal fire for this sweet stranger's sake.  
Out with her! Never may I lose again,  
Not even in death, my darling dressed in—  
beet.<sup>e</sup>
- BOE. Whaur sall I get the siller for the feesh?
- DI. This you shall give me as a market-toll.  
But tell me, are these other things for sale?
- BOE. Aye are they, a' thae goods.
- DI. And at what price?  
Or would you swap for something else?
- BOE. I'se swap  
For gear we haena, but ye Attics hae.

<sup>c</sup> A famous epicure; *cf.* *W.* 506, *P.* 1008.

<sup>d</sup> *i.e.* since the beginning of the war.

<sup>e</sup> A parody of the conclusion of Admetus's address to his wife who is giving her life for his, *Eur. Alc.* 367 *μηδὲ γὰρ θανάων ποτε | σοῦ χωρὶς εἶην, τῆς μόνης πιστῆς ἐμοί.*

ARISTOPHANES

- ΔΙ. ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς  
ἢ κέραμον.
- ΒΟΙ. ἀφύας ἢ κέραμον; ἀλλ' ἔντ' ἐκεῖ.  
ἀλλ' ὅ τι παρ' ἀμῖν μὴ ᾽στι, τᾶδε δ' αὖ πολὺ.
- ΔΙ. ἐγῶδα τοίνυν· συκοφάντην ἔξαγε,  
ὥσπερ κέραμον ἐνδησάμενος.
- ΒΟΙ. νεὶ τὼ Σιώ, 905  
λάβοιμι μέντ' ἀν κέρδος ἀγαγὼν καὶ πολὺ,  
ἄπερ πίθακον ἀλιτρίας πολλᾶς πλέων.
- ΔΙ. καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν.
- ΒΟΙ. μικκός γα μᾶκος οὔτος.
- ΔΙ. ἀλλ' ἅπαν κακόν.  
ΝΙΚΑΡΧΟΣ. ταυτὶ τίνος τὰ φορτί' ἐστί;
- ΒΟΙ. τῷδ' ἐμὰ 910  
Θεῖβαθεν, ἴττω Δεύς.
- ΝΙ. ἐγὼ τοίνυν ὁδὶ  
φαίνω πολέμια ταῦτα.
- ΒΟΙ. τί δαὶ κακὸν παθῶν  
ὀρναπετίοισι πόλεμον ἤρω καὶ μάχαν;
- ΝΙ. καὶ σέ γε φανῶ πρὸς τοῖσδε.
- ΒΟΙ. τί ἀδικειμένος;
- ΝΙ. ἐγὼ φράσω σοι τῶν περιστώτων χάριν. 915  
ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδας.
- ΔΙ. ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδος;
- ΝΙ. αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.
- ΔΙ. νεώριον θρυαλλίς; οἴμοι, τίνι τρόπῳ;
- ΝΙ. ἐνθεὶς ἂν ἐς τίφην ἀνήρ Βοιωτίος 920  
ἄψας ἂν εἰσπέμφειεν ἐς τὸ νεώριον

<sup>a</sup> Lit. "anchovies"; the Phaleric ones were noted, *cf.* B. 76.

THE ACHARNIANS, 901-921

- DI. Well then, what say you to Phaleric sprats,<sup>a</sup>  
Or earthenware ?
- BOE. Sprats ! ware ! we've thae at hame.  
Gie us some gear we lack, an' ye've a rowth o'.
- DI. I'll tell you what ; pack an INFORMER up,  
Like ware for exportation.
- BOE. Mon ! that's guid.  
By the Twa Gudes,<sup>b</sup> an' unco gain I'se mak'.  
Takin' a monkey fu' o' plaguy tricks.
- DI. And here's Nicarchus<sup>c</sup> coming to denounce  
you !
- BOE. He's sma' in bouk.
- DI. But every inch is bad.
- NICARCHUS. Whose is this merchandise ?
- BOE. 'Tis a' mine here.  
Frae Thaibes, wat Zeus, I bure it.
- NIC. Then I here  
Denounce it all as enemies !
- BOE. Hout awa !  
Do ye mak' war an' enmity wi' the burdies ?
- NIC. Them and you too.
- BOE. What hae I dune ye wrang ?
- NIC. That will I say for the bystanders' sake.<sup>d</sup>  
A lantern-wick you are bringing from the foe.
- DI. Show him up, would you, for a lantern-wick ?
- NIC. Aye, for that lantern-wick will fire the docks.
- DI. A lantern-wick the docks ! O dear, and how ?
- NIC. If a Boeotian stuck it in a beetle,  
And sent it, lighted, down a watercourse<sup>e</sup>

<sup>b</sup> The two gods (τῶ θεῶ) of a Boeotian are Zethus and Amphion.

<sup>c</sup> Some unknown sycophant.

<sup>d</sup> τῶν περ. χάρις : apparently a favourite phrase with the orators.

<sup>e</sup> "A water-channel by which the superfluous water was carried down from the city into the sea at the Peiraeus" : R.

## ARISTOPHANES

δι' ὑδρορροάς, βορέαν ἐπιτηρήσας μέγαν.  
 κείπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,  
 σελαγοῖντ' ἂν αἴφνης.

ΔΙ. ὦ κάκιστ' ἀπολούμενε,  
 σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος; 925

ΝΙ. μαρτύρομαι.

ΔΙ. ξυλλάμβαν' αὐτοῦ τὸ στόμα·  
 δός μοι φορυτόν, ἵν' αὐτὸν ἐνδήσας φέρω,  
 ὥσπερ κέραμον, ἵνα μὴ καταγῆ φορούμενος.

ΧΘ. ἔνδησον, ὦ βέλτιστε, τῷ [στρ.  
 ξένῳ καλῶς τὴν ἐμπολήν 930  
 οὕτως ὅπως  
 ἂν μὴ φέρων κατόξῃ.

ΔΙ. ἐμοὶ μελήσει ταῦτ', ἐπεὶ  
 τοι καὶ ψοφεῖ λάλον τι καὶ  
 πυρορραγῆς  
 κἄλλως θεοῖσιν ἐχθρόν.

ΧΘ. τί χρήσεται ποτ' αὐτῷ; 935

ΔΙ. πάγχρηστον ἄγγος ἔσται,  
 κρατῆρ κακῶν, τριπτῆρ δικῶν,  
 φαίνειν ὑπευθύνους λυχνοῦ-  
 χος, καὶ κύλιξ  
 τὰ πράγματ' ἐγκυκᾶσθαι.

ΧΘ. πῶς δ' ἂν πεπειθοίη τις ἀγ- [ἀντ. 940  
 γείῳ τοιούτῳ χρώμενος

<sup>a</sup> Dic. lays hands on Nicarchus who calls the world to witness the assault.

<sup>b</sup> δικῶν, unexpectedly for ἐλαῶν. τριπτῆρ is the vat into which the oil pressed from olives ran : the Informer squeezes "oil" from lawsuits.

THE ACHARNIANS, 922-941

Straight to the docks, watching when Boreas  
blew  
His stiffest breeze, then if the ships caught  
fire,  
They'd blaze up in an instant.

DI. Blaze, you rascal!  
What, with a beetle and a lantern-wick?

NIC. Bear witness!<sup>a</sup>

DI. Stop his mouth, and bring me litter.  
I'll pack him up, like earthenware, for carriage,  
So they mayn't crack him on their journey  
home.

CHOR. Tie up, O best of men, with care  
The honest stranger's piece of ware,  
For fear they break it,  
As homeward on their backs they take it.

DI. To that, be sure, I'll have regard;  
Indeed it creaks as though 'twere charred,  
By cracks molested,  
And altogether God-detested.

CHOR. How shall he deal with it?

DI. For every use 'tis fit,

A cup of ills, a lawsuit<sup>b</sup> can,  
For audits an informing pan,<sup>c</sup>  
A poisoned chalice  
Full filled with every kind of malice

CHOR. But who can safely use, I pray,  
A thing like this from day to day

<sup>a</sup> Lit. "a lampstand to show up (*cf.* 826 *n.*) those who had to give in their accounts."

## ARISTOPHANES

κατ' οἰκίαν  
 τοσόνδ' αἰὲ ψοφοῦντι;

ΔΙ. ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'  
 οὐκ ἂν καταγείη ποτ', εἴ-  
 περ ἐκ ποδῶν  
 κατωκάρα κρέμαιο. 945

ΧΘ. ἤδη καλῶς ἔχει σοι.  
 ΒΟΙ. μέλλω γέ τοι θερίδδειν.

ΧΘ. ἀλλ', ὦ ξένων βέλτιστε, συν-  
 θέριζε, καὶ πρόσβαλλ' ὅπου  
 βούλει φέρων 950  
 πρὸς πάντα συκοφάντην.

ΔΙ. μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.  
 αἴρου λαβὼν τὸν κέραμον, ὦ Βοιωτίε.  
 ΒΟΙ. ὑπόκυπτε τὰν τύλαν ἰών, Ἴσμήνιχε.  
 ΔΙ. χῶπῳ κατοίσεις αὐτὸν εὐλαβούμενος. 955  
 πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως·  
 κἂν τοῦτο κερδάνης ἄγων τὸ φορτίον,  
 εὐδαιμονήσεις συκοφαντῶν γ' οὐνεκα.

ΘΕΡΑΠΩΝ. Δικαιοπόλι.

ΔΙ. τίς ἔστι; τί με βωστρεῖς;  
 ΘΕΡ. ὅ τι;  
 ἐκέλευε Λάμαχός σε ταύτης τῆς δραχμῆς 960  
 εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,  
 τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελυν.

<sup>a</sup> He had been warned off the markets, 722.

<sup>b</sup> The second day of the Anthesteria, which R. would

THE ACHARNIANS, 942-962

In household matters,  
A thing that always creaks and clatters ?

DI. He's strong, my worthy friend, and tough :  
He will not break for usage rough,  
Not though you shove him  
Head foremost down, his heels above him.

CHOR. (*To Boeotian*) You've got a lovely pack.

BOE. A bonnie hairst I'se mak'.

CHOR. Aye, best of friends, your harvest make,  
And whereso'er it please you take  
This artful, knowing  
And best equipped informer going.

DI. 'Twas a tough business, but I've packed the  
seamp.

Lift up and take your piece of ware, Boeotian.

BOE. Gae, pit your shouther underneath, Ismeny.

DI. And pray be careful as you take him home.

You've got a rotten bale of goods, but still !

And if you make a harvest out of *him*,

You'll be in luck's way, as regards informers.

SERVANT. Dicaeopolis !

DI. Well ? why are you shouting ?

SERV. Why ?

Lamachus <sup>a</sup> bids you, towards the Pitcher-  
feast,<sup>b</sup>

Give him some thrushes for this draelma here,

And for three draehmas one Copaë eel.

identify with the Lenaea, at which this play was presented. Those who attended the feast seem to have brought their own provisions.

## ARISTOPHANES

- ΔΙ. ὁ ποῖος οὗτος Λάμαχος τὴν ἔγχελυν;  
 ΘΕΡ. ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα  
 πάλλει, κραδαίνων τρεῖς κατασκίους λόφους. 965
- ΔΙ. οὐκ ἄν μὰ Δί', εἰ δοίῃ γέ μοι τὴν ἀσπίδα·  
 ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·  
 ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ.  
 ἐγὼ δ' ἔμαντῶ τόδε λαβῶν τὸ φορτίον  
 εἴσειμ' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. 970
- ΧΘ. εἶδες ᾧ, εἶδες, ᾧ [στρ.  
 πᾶσα πόλι, τὸν φρόνιμον ἄνδρα, τὸν ὑπέρσοφον,  
 οἷ' ἔχει σπεισάμενος ἐμπορικὰ χρήματα δι-  
 εμπολᾶν,  
 ᾧν τὰ μὲν ἐν οἰκίᾳ  
 χρήσιμα, τὰ δ' αὖ πρόπει 975  
 χλιαρὰ κατεσθίειν.  
 αὐτόματα πάντ' ἀγαθὰ τῷδέ γε πορίζεται.
- οὐδέποτ' ἐγὼ Πόλεμον οἶκαδ' ὑποδέξομαι,  
 οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται  
 ξυγκατακλινεῖς, ὅτι παροίνιος ἀνὴρ ἔφθ, 980  
 ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμιάσας,  
 εἰργάσατο πάντα κακὰ κἀνέτρεπε κἀξέχει,  
 κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,

<sup>a</sup> A soldier's fare, cf. 1101.

<sup>b</sup> i.e. the thongs described 724.

<sup>c</sup> "Between the marketing scenes and the banqueting scenes A. interposes an idyllic description of War and Peace": R.

<sup>d</sup> For this drinking-song cf. 1093 n.



πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν,  
τὰς χάρακας ἤπτε πολὺ μᾶλλον ἔτι τῷ πυρί,  
ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.

985

εἶδες ὡς ἐπτέρω- [ἀντ.  
ταί τ' ἐπὶ τὸ δεῖπνον ἄμα καὶ μεγάλα δὴ φρονεῖ  
τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ τῶν  
θυρῶν.

ὦ Κύπριδι τῇ καλῇ  
καὶ Χάρισι ταῖς φίλαις  
ξύντροφε Διαλλαγῇ,  
ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες.

990

πῶς ἂν ἐμὲ καὶ σέ τις Ἔρωσ ξυναγάγοι λαβῶν,  
ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;  
ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;  
ἀλλὰ σε λαβῶν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν.  
πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν,  
εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,  
καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὃ γέρων ὀδί,  
καὶ περὶ τὸ χωρίον ἐλᾶδας ἅπαν ἐν κύκλῳ,

995

<sup>a</sup> The κύλιξ φιλοτησία (*cf. L. 203*) was exactly our "loving-cup."

<sup>b</sup> *i.e.* vine-props.

<sup>c</sup> Though he is old he thinks that, if she marries him, he can "still throw into the bargain three things" which he then describes.

<sup>d</sup> ἡμερίς seems to have been grown on lofty trellis-work, and originally on the walls of the dwelling-house; see R.



## ARISTOPHANES

ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν καμὲ ταῖς νου-  
μηγίαις.

ΚΗΡ. ἀκούετε λεῶ· κατὰ τὰ πάτρια τοὺς χόας 1000  
πίνειν ὑπὸ τῆς σάλπιγγος· ὅς δ' ἂν ἐκπίη  
πρώτιστος, ἄσκον Κτησιφῶντος λήψεται.

ΔΙ. ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε;  
τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;  
ἀναβράττετ', ἐξοπτᾶτε, τρέπετ', ἀφέλκετε 1005  
τὰ λαγῶα ταχέως, τοὺς στεφάνους ἀνείρετε.  
φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κί-  
χλας.

ΧΟ. ζηλῶ σε τῆς εὐβουλίας,  
μᾶλλον δὲ τῆς εὐωχίας,  
ἄνθρωπε, τῆς παρούσης. 1010

ΔΙ. τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπτωμένας ἴδητε;

ΧΟ. οἴμαί σε καὶ τοῦτ' εὖ λέγειν.

ΔΙ. τὸ πῦρ ὑποσκάλευε.

ΧΟ. ἤκουσας ὡς μαγειρικῶς 1015  
κομφῶς τε καὶ δειπνητικῶς  
αὐτῷ διακονεῖται;

ΓΕΩΡΓΟΣ. οἴμοι τάλας.

ΔΙ. ὦ Ἡράκλεις, τίς οὐτοσί;

ΓΕ. ἀνὴρ κακοδαίμων.

ΔΙ. κατὰ σεαυτὸν νυν τρέπου.

<sup>a</sup> Enter Crier, while the eccyclema exposes to view the interior of D.'s house.

<sup>b</sup> i.e. not an ordinary ἄσκος οἴνου, but a huge one made out of the skin of Ctesiphon who was παχὺς καὶ προγάστρω: Schol.

<sup>c</sup> "The unwonted savour of the roasting and stewing meat has quite subdned the hearts of the old Acharnians": R.

THE ACHARNIANS, 999-1019

Thence will you and I anoint us,  
darling, when the New Moon shines.

CRIER.<sup>a</sup> O yes! O yes!  
Come, drain your pitchers to the trumpet's  
sound,  
In our old fashion. Whoso drains *his* first,  
Shall have, for prize, a skin of—Ctesiphon.<sup>b</sup>

DI. Lads! Lassies! heard ye not the words he  
said?  
What are ye at? Do ye not hear the Crier?  
Quick! stew and roast, and turn the roasting  
flesh,  
Unspit the haremeat, weave the coronals,  
Bring the spits here, and I'll impale the  
thrushes.

CHOR. I envy much your happy plan,<sup>c</sup>  
I envy more, you lucky man,  
The joys you're now possessing.

DI. What, when around the spits you see  
the thrushes roasting gloriously?

CHOR. And that's a saying I admire.

DI. Boy, poke me up the charcoal fire.

CHOR. O listen with what cookly art  
And gracious care, so trim and smart,  
His own repast he's dressing.

FARMER.<sup>d</sup> Alas! Alas!

DI. O Heracles, who's there?

FAR. An ill-starred man.

DI. Then keep it to yourself.

<sup>a</sup> Enter *Dercetes an Athenian farmer*. His farm was at Phyle just on the Attic side of a pass between Boeotia and Attica.

## ARISTOPHANES

- ΓΕ. ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ, 1020  
 μέτρησον εἰρήνης τί μοι, κὰν πέντ' ἔτη.
- ΔΙ. τί δ' ἔπαθες;
- ΓΕ. ἐπετρίβην ἀπολέσας τὸ βόε.
- ΔΙ. πόθεν;
- ΓΕ. ἀπὸ Φυλῆς ἔλαβον οἱ Βοιωῖτιοι.
- ΔΙ. ὦ τρισκακόδαιμον, εἶτα λευκὸν ἀμπέχει;
- ΓΕ. καὶ ταῦτα μέντοι νῆ Δί' ὥπερ μ' ἔτρεφέτην 1025  
 ἐν πᾶσι βολίτοις.
- ΔΙ. εἶτα ἰνὶ τοῦ δέει;
- ΓΕ. ἀπόλωλα τῷ φθαλμῷ δακρύων τὸ βόε.  
 ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,  
 ὑπάλειψον εἰρήνη με τῷ φθαλμῷ ταχύ.
- ΔΙ. ἀλλ', ὦ πόνηρ', οὐ δημοσιεύων τυγχάνω. 1030
- ΓΕ. ἴθ' ἀντιβολῶ σ', ἦν πως κομίσωμαι τὸ βόε.
- ΔΙ. οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοῦ Πιπτάλου.
- ΓΕ. σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἕνα  
 εἰς τὸν καλαμίσκον ἐνστάλαξον τουτονί.
- ΔΙ. οὐδ' ἂν στριβλικίγξ· ἀλλ' ἀπιὼν οἴμωζέ ποι. 1035
- ΓΕ. οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳν.
- ΧΟ. ἀνὴρ ἐνεύρηκέν τι ταῖς  
 σπονδαῖσιν ἠδύ, κοῦκ ἔοικεν  
 οὐδενὶ μεταδώσειν.
- ΔΙ. κατάχει σὺ τῆς χορδῆς τὸ μέλι· τὰς σηπίας  
 στάθευε· 1041
- ΧΟ. ἤκουσας ὀρθιασμάτων;
- ΔΙ. ὀπτᾶτε τὰ γχέλια.

<sup>a</sup> ἐν πᾶσι βολίτοις (lit. *in the midst of every kind of cow dung*) is substituted for the expected ἐν πᾶσιν ἀγαθοῖς.

<sup>b</sup> For δημοσιεύειν thus used cf. Plato, *Gorg.* 514 D.

<sup>c</sup> Probably one of the state doctors.

THE ACHARNIANS, 1020-1043

FAR. O—for you only hold the truces, dear—  
Measure me out though but five years of  
Peace.

DI. What ails you ?

FAR. Ruined ! Lost my oxen twain.

DI. Where from ?

FAR. From Phyle. The Boeotians stole them.

DI. And yet you are clad in white, you ill-starred  
loon !

FAR. They twain maintained me in the very lap  
Of affluent muckery.<sup>a</sup>

DI. Well, what want you now ?

FAR. Lost my two eyes, weeping my oxen twain.  
Come, if you care for Dercetes of Phyle,  
Rub some Peace-ointment, do, on my two  
eyes.

DI. Why, bless the fool, I'm not a public surgeon.<sup>b</sup>

FAR. Do now ; I'll maybe find my oxen twain.

DI. No, go and weep at Pittalus's<sup>c</sup> door.

FAR. Do, just one single drop. Just drop me here  
Into this quill one little drop of Peace.

DI. No, not one twitterlet ; take your tears else-  
where.

FAR. Alas ! Alas ! my darling yoke of oxen.

CHOR. He loves the Treaty's pleasant taste ;  
He will not be, methinks, in haste  
To let another share it.

DI. Pour on the tripe the honey, you !  
And you, the cuttle richly stew !

CHOR. How trumpet-like his orders sound.

DI. Be sure the bits of eel are browned.

## ARISTOPHANES

- ΧΟ. ἀποκτενεῖς λιμῶ με καὶ  
τοὺς γείτονας κνίση τε καὶ  
φωνῇ τοιαῦτα λάσκων. 1045
- ΔΙ. ὀπτᾶτε ταυτὶ καὶ καλῶς ξανθίζετε.  
ΠΑΡΑΝΥΜΦΟΣ. Δικαιοπόλι.
- ΔΙ. τίς οὐτοσί; τίς οὐτοσί;
- ΠΑ. ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα  
ἐκ τῶν γάμων.
- ΔΙ. καλῶς γε ποιῶν, ὅστις ἦν. 1050
- ΠΑ. ἐκέλευε δ' ἐγχείαι σε, τῶν κρεῶν χάριν,  
ἵνα μὴ στρατεύοιτ', ἀλλὰ βινοίη μένων,  
ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἕνα.
- ΔΙ. ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μὴ μοι δίδου,  
ὡς οὐκ ἂν ἐγχείαιμι μυρίων δραχμῶν. 1055  
ἀλλ' αὐτῆι τίς ἐστίν;
- ΠΑ. ἡ νυμφεύτρια  
δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνω.
- ΔΙ. φέρε δῆ, τί σὺ λέγεις; ὡς γέλοιοι, ὦ θεοί,  
τὸ δέημα τῆς νύμφης, ὃ δεῖται μου σφόδρα,  
ὅπως ἂν οἰκουρῇ τὸ πέος τοῦ νυμφίου. 1060  
φέρε δεῦρο τὰς σπονδάς, ἵν' αὐτῇ δῶ μόνη.  
ὅτι ἡ γυνή 'στι τοῦ πολέμου τ' οὐκ ἀξία.  
ὑπεχ' ὦδε δεῦρο τοῦξάλειπτρον, ὦ γύναι.  
οἶσθ' ὡς ποιεῖτε τοῦτο; τῇ νύμφῃ φράσον,  
ὅταν στρατιώτας καταλέγωσι, τουτωὶ 1065  
νύκτωρ ἀλειφέτω τὸ πέος τοῦ νυμφίου.  
ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,  
ἵν' οἶνον ἐγχείω λαβὼν ἐς τοὺς χόας.

<sup>a</sup> παράνυμφος οἱ πάροχος.

THE ACHARNIANS, 1044-1068

- CHOR. The words you speak, your savoury rites,  
Keep sharpening so our appetites  
That we can hardly bear it.
- DI. Now roast these other things and brown them  
nicely.
- GROOMSMAN.<sup>a</sup> O Dicaeopolis !
- DI. Who's there ? who's there ?
- GR. A bridegroom sends you from his wedding-  
banquet  
These bits of meat.
- DI. Well done, whoe'er he is.
- GR. And in return he bids you pour him out,  
To keep him safely with his bride at home,  
Into this ointment-pot one dram of Peace.
- DI. Take, take your meat away ; I can't abide it.  
Not for ten thousand drachmas would I give  
him  
One drop of Peace. Hey, who comes here ?
- GR. The bridesmaid  
Bringing a private message from the bride.
- DI. Well, what have *you* to say ? What wants  
the bride ?  
*Affects to listen.*  
O heaven, the laughable request she makes  
To keep her bridegroom safely by her side.  
I'll do it ; bring the truces ; she's a woman,  
Unfit to bear the burdens of the war.  
Now, hold the myrrh-box underneath, my girl.  
Know you the way to use it ? Tell the bride,  
When they're enrolling soldiers for the war,  
To rub the bridegroom every night with this.  
Now take the truces back, and bring the ladle.  
I'll fill the winecups for the Pitcher-feast.

## ARISTOPHANES

- ΧΟ. καὶ μὴν ὀδί τις τὰς ὀφρῦς ἀνεσπακῶς  
ὥσπερ τι δεινὸν ἀγγελῶν ἐπίγεται. 1070
- ΚΗΡ. ἰὼ πόνοι τε καὶ μάχαι καὶ Λάμαχοι.  
ΛΑ. τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;  
ΚΗΡ. ἰέναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον  
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·  
κάπειτα τηρεῖν νιφόμενον τὰς εἰσβολάς. 1075  
ὑπὸ τοὺς Χόας γὰρ καὶ Χύτροὺς αὐτοῖσί τις  
ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.
- ΛΑ. ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες.  
οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἑορτάσαι;  
ΔΙ. ἰὼ στράτευμα πολεμολαμαχαϊκόν. 1080  
ΛΑ. οἴμοι κακοδαίμων, καταγελαῆς ἤδη σύ μου;  
ΔΙ. βούλει μάχεσθαι Γηρυόνη τετραπτίλω;  
ΛΑ. αἰαῖ,  
οἴαν ὁ κῆρυξ ἀγγελίαν ἤγγειλέ μοι.  
ΔΙ. αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;
- ΑΓΓΕΛΟΣ. Δικαιοπόλι.  
ΔΙ. τί ἔστιν;  
ΑΓΓ. ἐπὶ δεῖπνον ταχὺ 1085  
βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.  
ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.  
ἀλλ' ἐγκόνει· δειπνεῖν κατακωλύεις πάλαι.  
τὰ δ' ἄλλα πάντ' ἔστιν παρεσκευασμένα,

<sup>a</sup> The meaning is: "Do you wish to fight with such a Geryon as I am, one who would encounter Hercules?" *τετραπτίλω* is substituted for the expected *τρικεφάλω*, and *Die.* must have tricked himself with four plumes to outdo the "three crests" (1109) of Lamachus.

<sup>b</sup> The vessel in which he carried his provisions; *cf.* *Hom. Od.* vi. 76. "Those who invited to a feast," says the

THE ACHARNIANS, 1069-1089

CHOR. But here runs one with eyebrows puckered up.  
Methinks he comes a messenger of woe.

CRIER. O toils, and fights, and fighting Lamachuses !

LAM. Who clangs around my bronze-accoutred  
halls ?

CRIER. The generals bid you take your crests and  
cohorts,

And hurry off this instant ; to keep watch  
Amongst the mountain passes in the snow.  
For news has come that at this Pitcher-feast  
Boeotian bandits mean to raid our lands.

LAM. O generals, great in numbers, small in worth !  
Shame that I may not even enjoy the feast.

DI. O expedition battle-Lamachaeon !

LAM. O dear, what you ! Do *you* insult me too ?

DI. What would you fight with Geryon, the four-  
winged ? <sup>a</sup>

LAM. O woe !

O what a message has this Crier brought me !

DI. Oho ! what message will this runner bring me ?

MESSANGER. Dicaeopolis !

DI. Well ?

MESS. Come at once to supper,  
And bring your pitcher, and your supper-  
chest.<sup>b</sup>

The priest of Bacchus sends to fetch you  
thither.

And do be quick : you keep the supper  
waiting.

For all things else are ready and prepared,

Scholiast, "furnished garlands, perfumes, sweetmeats, etc.,  
and the guests brought provisions (*ἐψήματα*)."

## ARISTOPHANES

κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα, 1090  
 στέφανοι, μύρον, τραγήμαθ', αἱ πόρνοι πάρα,  
 ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἴτρια,  
 ὄρχηστρίδες, τὰ φίλταθ' Ἄρμοδίου, καλαί.  
 ἀλλ' ὡς τάχιστα σπεῦδε.

- ΛΑ. κακοδαίμων ἐγώ.  
 ΔΙ. καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα. 1095  
 σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω.  
 ΛΑ. παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.  
 ΔΙ. παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.  
 ΛΑ. ἄλας θυμίτας οἶσε, παῖ, καὶ κρόμμυα.  
 ΔΙ. ἐμοὶ δὲ τεμάχη· κρομμύοις γὰρ ἄχθομαι. 1100  
 ΛΑ. θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπρού.  
 ΔΙ. κάμοι σὺ δημοῦ θρίον· ὀπτήσω δ' ἐκεῖ.  
 ΛΑ. ἔνεγκε δεῦρο τὸ πτερὸν τὸ 'κ τοῦ κράνους.  
 ΔΙ. ἐμοὶ δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας.  
 ΛΑ. καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν. 1105  
 ΔΙ. καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.  
 ΛΑ. ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὄπλων.  
 ΔΙ. ὦνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας;  
 ΛΑ. τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.  
 ΔΙ. κάμοι λεκάνιον τῶν λαγῶων δὸς κρεῶν. 1110  
 ΛΑ. ἀλλ' ἦ τριχόβρωτες τοὺς λόφους μου κατ-  
     έφαγον;  
 ΔΙ. ἀλλ' ἦ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι;  
 ΛΑ. ὦνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;  
 ΔΙ. οὔκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.  
     βούλει περιδόσθαι, κάπιτρέψαι Λαμάχῳ, 1115

<sup>a</sup> 'The Scolium began φίλταθ' Ἄρμόδι', οὐ τί πω τέθνηκας, but Λ., "reading φίλταθ' as the neuter plural and combining Ἄρμόδι' οὐ into Ἄρμοδίου contrives to hint at the irregularities of this popular favourite": R.

THE ACHARNIANS, 1090-1115

The couches, tables, sofa-cushions, rugs,  
 Wreaths, sweetmeats, myrrh, the harlotry are  
 there,  
 Whole-meal cakes, cheese-cakes, sesame-,  
 honey-cakes,  
 And dancing-girls, *Harmodius' dearest ones*.<sup>a</sup>  
 So pray make haste.

LAM. O wretched, wretched me !

DI. Aye the great Gorgon 'twas you chose for  
 patron.

Now close the house, and pack the supper up.

LAM. Boy, bring me out my soldier's knapsack here.

DI. Boy, bring me out my supper-basket here.

LAM. Boy, bring me onions, with some thymy salt.

DI. For me, fish-fillets : onions I detest.

LAM. Boy, bring me here a leaf of rotten fish.

DI. A tit-bit leaf for me ; I'll toast it there.

LAM. Now bring me here my helmet's double plume.

DI. And bring me here my thrushes and ring-  
 doves.

LAM. How nice and white this ostrich-plume to  
 view.

DI. How nice and brown this pigeon's flesh to eat.

LAM. Man, don't keep jeering at my armour so.

DI. Man, don't keep peering at my thrushes so.

LAM. Bring me the casket with the three crests in it.

DI. Bring me the basket with the hare's flesh in it.

LAM. Surely the moths my crest have eaten up.

DI. Sure this hare-soup I'll eat before I sup.

LAM. Fellow, I'll thank you not to talk to ME.

DI. Nay, but the boy and I, we can't agree.

Come will you <sup>b</sup> bet, and Lamachus decide,

<sup>b</sup> He addresses the " boy."

## ARISTOPHANES

- πότερον ἀκρίδες ἥδιόν ἐστιν, ἢ κίχλαι;
- ΛΑ. οἴμ' ὡς ὑβρίζεις.
- ΔΙ. τὰς ἀκρίδας κρίνει πολύ.
- ΛΑ. παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.
- ΔΙ. παῖ παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.
- ΛΑ. φέρε, τοῦ δόρατος ἀφελκύσωμαι τοῦλυτρον. 1120  
ἔχ', ἀντέχου, παῖ.
- ΔΙ. καὶ σύ, παῖ, τοῦδ' ἀντέχου.
- ΛΑ. τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.
- ΔΙ. καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.
- ΛΑ. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον 1125
- ΔΙ. κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον.
- ΛΑ. ταῦτ' οὐ κατάγελῶς ἐστὶν ἀνθρώποις πλατύς;
- ΔΙ. ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυ-  
κύς;
- ΛΑ. κατάχει σύ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ  
ἐνορῶ γέροντα δειλίας φευξοῦμενον.
- ΔΙ. κατάχει σὺ τὸ μέλι. κἀνθάδ' ἐνδηλος γέρων 1130  
κλάειν κελεύων Λάμαχον τὸν Γοργάσου.
- ΛΑ. φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.
- ΔΙ. ἔξαιρε, παῖ, θώρακα κάμοι τὸν χόα.
- ΛΑ. ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.
- ΔΙ. ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι. 1135
- ΛΑ. τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.
- ΔΙ. τὸ δείπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.
- ΛΑ. ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἴσω λαβών.
- ΔΙ. ἐγὼ δὲ θοιμάτιον λαβὼν ἐξέρχομαι.
- ΛΑ. τὴν ἀσπίδ' αἴρου, καὶ βάδιζ', ὦ παῖ, λαβών. 1140  
νίφει. βαβαιάξ· χειμέρια τὰ πράγματα.

<sup>a</sup> To which L. when at war will be reduced.

<sup>b</sup> τὸν Γοργάσου, "son of Gorgasus" is merely another reference to his Gorgon shield.

THE ACHARNIANS, 1116-1141

- Locusts <sup>a</sup> or thrushes, which the daintier are ?  
 LAM. Insolent knave !  
 DI. (To the boy) Locusts, he says, by far.  
 LAM. Boy, boy, take down the spear, and bring it here.  
 DI. Boy, take the sweetbread off and bring it here.  
 LAM. Hold firmly to the spear whilst I pull off The case.  
 DI. And you, hold firmly to the spit.  
 LAM. Boy, bring the framework to support my shield.  
 DI. Boy, bring the bakemeats to support my frame.  
 LAM. Bring here the grim-backed circle of the shield.  
 DI. And here the cheese-backed circle of the cake.  
 LAM. Is not this—mockery, plain for men to see ?  
 DI. Is not this—cheese-cake, sweet for men to eat ?  
 LAM. Pour on the oil, boy. Gazing on my shield, I see an old man tried for cowardliness.  
 DI. Pour on the honey. Gazing on my cake, I see an old man mocking Lamachus.<sup>b</sup>  
 LAM. Bring me a casque, to arm the outer man.  
 DI. Bring me a cask to warm the inner man.  
 LAM. With this I'll arm myself against the foe.  
 DI. With this I'll warm myself against the feast.<sup>o</sup>  
 LAM. Boy, lash the blankets up against the shield.  
 DI. Boy, lash the supper up against the chest.  
 LAM. Myself will bear my knapsack for myself.  
 DI. Myself will wear my wraps, and haste away.  
 LAM. Take up the shield, my boy, and bring it on. Snowing ! good lack, a wintry prospect mine.

<sup>o</sup> *θωρήσσεσθαι* means either (1) "put on a breast-plate," or (2) "get drunk."

## ARISTOPHANES

ΔΙ. αἶρου τὸ δεῖπνον· συμποτικά τὰ πράγματα.

ΧΘ. ἴτε δὴ χαίροντες ἐπὶ στρατιάν.  
ὡς ἀνομοίαν ἔρχεσθον ὁδόν·  
τῷ μὲν πίνειν στεφανωσαμένῳ, 1145  
σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,  
τῷ δὲ καθεύδειν  
μετὰ παιδίσκης ὠραιότητας,  
ἀνατριβομένῳ τε τὸ δεῖνα.

Ἀντίμαχον τὸν Ψακάδος, ξυγγραφέα, τῶν  
μελέων ποιητήν, [στρ. 1150  
ὡς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς.  
ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπ-  
έκλεισε δεῖπνων. 1155

ὃν ἔτ' ἐπίδοιμι τευθίδος  
δεόμενον, ἢ δ' ὠπτημένη  
σίζουσα πάραλος, ἐπὶ τραπέζῃ κειμένη,  
ὀκέλλοι· κᾶτα μέλ-  
λοντος λαβεῖν αὐτοῦ κύων 1160  
ἀρπάσασα φεύγοι.

<sup>a</sup> *Exeunt Dic. and Lam.*, one to war the other to a banquet. They return 1189.

<sup>b</sup> In 1149 τὸ δεῖνα = τὸ αἰδοῖον: Schol.

<sup>c</sup> Otherwise unknown. He is called ὁ Ψακάδος "because always spitting": Schol. The "shutting out" of Aristophanes may have been when he produced the *Δαιταλεῖς* two years before.

<sup>d</sup> A well-known dainty. Here it is supposed to come in on its table (*W.* 1216, "bring in the tables") and to "come ashore" or "land" just close to Antimachus. *πάραλος* is explained by the Schol. either as "beside the salt" or "by the sea-shore." *R.* says it simply = "marine," and that "the cuttle gliding along on its table is likened to" the famous state trireme *Paralus*.

THE ACHARNIANS, 1142-1161

DI. Take up the chest ; a suppers prospect mine.

CHOR. Off to your duties, my heroes bold.<sup>a</sup>  
 Different truly the paths ye tread ;  
 One to drink with wreaths on his head ;  
 One to watch, and shiver with cold,  
 Lonely, the while his antagonist passes  
 The sweetest of hours with the sweetest  
 of lasses.<sup>b</sup>

PRAY we that Zeus calmly reduce  
 to destruction emphatic and utter  
 That meanest of poets and meanest of men,  
 Antimachus,<sup>c</sup> offspring of Sputter ;  
 The Choregus who sent me away  
 without any supper at all  
 At the feast of Lenaea ; I pray,  
 two Woes that Choregus befall.  
 May he hanker for a dish  
 of the subtle cuttle-fish <sup>d</sup> ;  
 May he see the cuttle sailing  
 through its brine and through its oil,  
 On its little table lying,  
 hot and hissing from the frying,  
 Till it anchor close beside him,  
 when alas ! and woe betide him !  
 As he reaches forth his hand  
 for the meal the Gods provide him,  
 May a dog snatch and carry off the spoil,  
 off the spoil,  
 May a dog snatch and carry off the spoil.

## ARISTOPHANES

τοῦτο μὲν αὐτῷ κακὸν ἔν· κᾶθ' ἕτερον  
 νυκτερινὸν γένοιτο. [ἀντ.]

ἠπιαλῶν γὰρ οἴκαδ' ἐξ ἰππασίας βαδίζων, 1165  
 εἶτα κατάξειέ τις αὐτοῦ μεθύων τὴν κεφαλὴν  
 Ὀρέστης

μαινόμενος· ὁ δὲ λίθον λαβεῖν  
 βουλόμενος, ἐν σκότῳ λάβοι  
 τῇ χειρὶ πέλεθον ἀρτίως κεχεσμένον· 1170  
 ἐπάξειεν δ' ἔχων  
 τὸν μάρμαρον, κᾶπειθ' ἄμαρ-  
 τῶν βάλοι Κρατῖνον.

ΘΕΡ. ὦ δμῶες οἱ κατ' οἶκόν ἐστε Λαμάχου,  
 ὕδωρ ὕδωρ ἐν χυτριδίῳ θερμαίνετε· 1175  
 ὀθόνια, κηρωτὴν παρασκευάζετε,  
 ἔρι' οἰσυνηρά, λαμπάδιον περὶ τὸ σφυρόν.  
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον,  
 καὶ τὸ σφυρόν παλίνορρον ἐξεκόκκισε,  
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών, 1180  
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.  
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσὸν

<sup>a</sup> A foot-pad; cf. *B.* 712, 1491.

<sup>b</sup> In 1172 *μάρμαρος*, "a stone of bright spar," is a Homeric word (*Il.* xii. 380; *Od.* ix. 499) purposely substituted for *πέλεθος*.

<sup>c</sup> See 849.

<sup>d</sup> Apparently the Gorgon on his shield is detachable.

THE ACHARNIANS, 1162-1182

DULY the first Woe is rehearsed ;  
                                 attend whilst the other I'm telling.  
 It is night, and our gentleman, after a ride,  
                                 is returning on foot to his dwelling ;  
 With ague he's sorely bested,  
                                 and he's feeling uncommonly ill,  
 When suddenly down on his head  
                                 comes Orestes's <sup>a</sup> club with a will.  
 'Tis Orestes, hero mad,  
                                 'tis the drunkard and the pad.  
 Then stooping in the darkness  
                                 let him grope about the place,  
 If his hand can find a brickbat  
                                 at Orestes to be flung ;  
 But instead of any brickbat  
                                 may he grasp a podge of dung,  
 And rushing on with this,<sup>b</sup> Orestes may he  
                                 miss,  
                                 And hit young Cratinus <sup>c</sup> in the face, in the  
                                 face,  
                                 And hit young Cratinus in the face.

ATTENDANT. Varlets who dwell in Lamachus's halls,  
 Heat water, knaves, heat water in a pot.  
 Make ready lint, and salves, and greasy wool,  
 And ankle-bandages. Your lord is hurt,  
 Pierced by a stake whilst leaping o'er a trench.  
 Then, twisting round, he wrenched his ankle  
                                 out,  
 And, falling, cracked his skull upon a stone ;  
 And shocked the sleeping Gorgon from his  
                                 shield.<sup>d</sup>  
 Then the Great Boastard's plume being cast  
                                 away

ARISTOPHANES

- πρὸς ταῖς πέτραισι, δεινὸν ἐξηγῆδα μέλος·  
 “ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ’ ἰδὼν  
 λείπω φάος τοῦράνιον· οὐκέτ’ εἴμ’ ἐγώ.” 1185  
 τοσαῦτα λέξας εἰς ὑδρορρόαν πεσὼν  
 ἀνίσταται τε καὶ ξυναντᾶ δραπεταῖς,  
 ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.  
 ὀδὶ δὲ καυτός· ἀλλ’ ἀνοιγε τὴν θύραν.
- ΛΑ. ἀτταταῖ, ἀτταταῖ. [στρ. 1190  
 στυγερά τάδε γε κρυερά πάθεα· τάλας ἐγώ.  
 διόλλυμαι δορὸς ὑπὸ πολεμίου τυπείς.  
 ἐκεῖνο δ’ οὖν αἰακτὸν ἂν γένοιτο, 1195  
 Δικαιοπόλις εἴ μ’ ἴδοι τετρωμένον,  
 κᾶτ’ ἐγχάνοι ταῖς ἐμαῖς τύχαισιν.
- ΔΙ. ἀτταταῖ, ἀτταταῖ. [ἀντ.  
 τῶν τιθθίων, ὡς σκληρὰ καὶ κυδώνια.  
 φιλήσατόν με μαλθακῶς, ὦ χρυσίω, 1200  
 τὸ περιπεταστὸν κάπιμανδαλωτόν.  
 τὸν γὰρ χόα πρῶτος ἐκπέπωκα.
- ΛΑ. ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.  
 ἰὼ ἰὼ τραυμάτων ἐπωδύνων. 1205
- ΔΙ. ἰή, ἰή, χαῖρε Λαμαχίππιον.
- ΛΑ. στυγερὸς ἐγώ.
- ΔΙ. μογερὸς ἐγώ.
- ΛΑ. τί με σὺ κυνεῖς;
- ΔΙ. τί με σὺ δάκνεις;
- ΛΑ. τάλας ἐγὼ τῆς ξυμβολῆς βαρείας. 1210
- ΔΙ. τοῖς Χουσι γὰρ τίς ξυμβολάς σ’ ἔπραπτεν;
- ΛΑ. ἰὼ ἰὼ Παιᾶν ἰὼ Παιᾶν.
- ΔΙ. ἀλλ’ οὐχὶ τήμερον Παιώνια.

<sup>a</sup> Re-enter L. wounded, supported by attendants, and Dic. jovial between two courtesans.

THE ACHARNIANS, 1183-1213

Prone on the rocks, a dolorous cry he raised,  
*O glorious Eye, with this my last fond look*  
*The heavenly light I leave ; my day is done.*  
 He spake, and straightway falls into a ditch :  
 Jumps up again : confronts the runaways,  
 And prods the fleeing bandits with his spear.  
 But here he enters. Open wide the door.

LAM.<sup>a</sup> O lack-a-day ! O lack-a-day !  
 I'm hacked, I'm killed, by hostile lanes !  
 But worse than wound or lance 'twill grieve me  
 If Dicaeopolis perceive me  
 And mock, and mock at my mischances.

DI. O lucky day ! O lucky day !  
 What mortal ever can be richer,  
 Than he who feels, my golden misses,  
 Your softest, closest, loveliest kisses.<sup>b</sup>  
 'Twas I, 'twas I, first drained the pitcher.

LAM. O me, my woful dolorous lot !  
 O me, the gruesome wounds I've got !

DI. My darling Lamaehippus, is it not ?

LAM. O doleful chance !

DI. O cursed spite !

LAM. Why give me a kiss ?

DI. Why give me a bite ?

LAM. O me the heavy, heavy charge<sup>c</sup> they tried.

DI. Who makes a charge this happy Pitcher-tide ?

LAM. O Paean, Healer ! heal me, Paean, pray.

DI. 'Tis not the Healer's festival to-day.

<sup>b</sup> In 1199 their breasts are compared to "quinces,"  
 μῆλα κυδώνια ; and 1201 describes δύο εἶδη φιλημάτων ἐρωτικῶν :  
 Schol.

<sup>c</sup> Cf. 1000-2. In 1210 ξυμβολή is "a hostile encounter" ;  
 in 1211 the "contribution" made by a guest to a common  
 entertainment.

## ARISTOPHANES

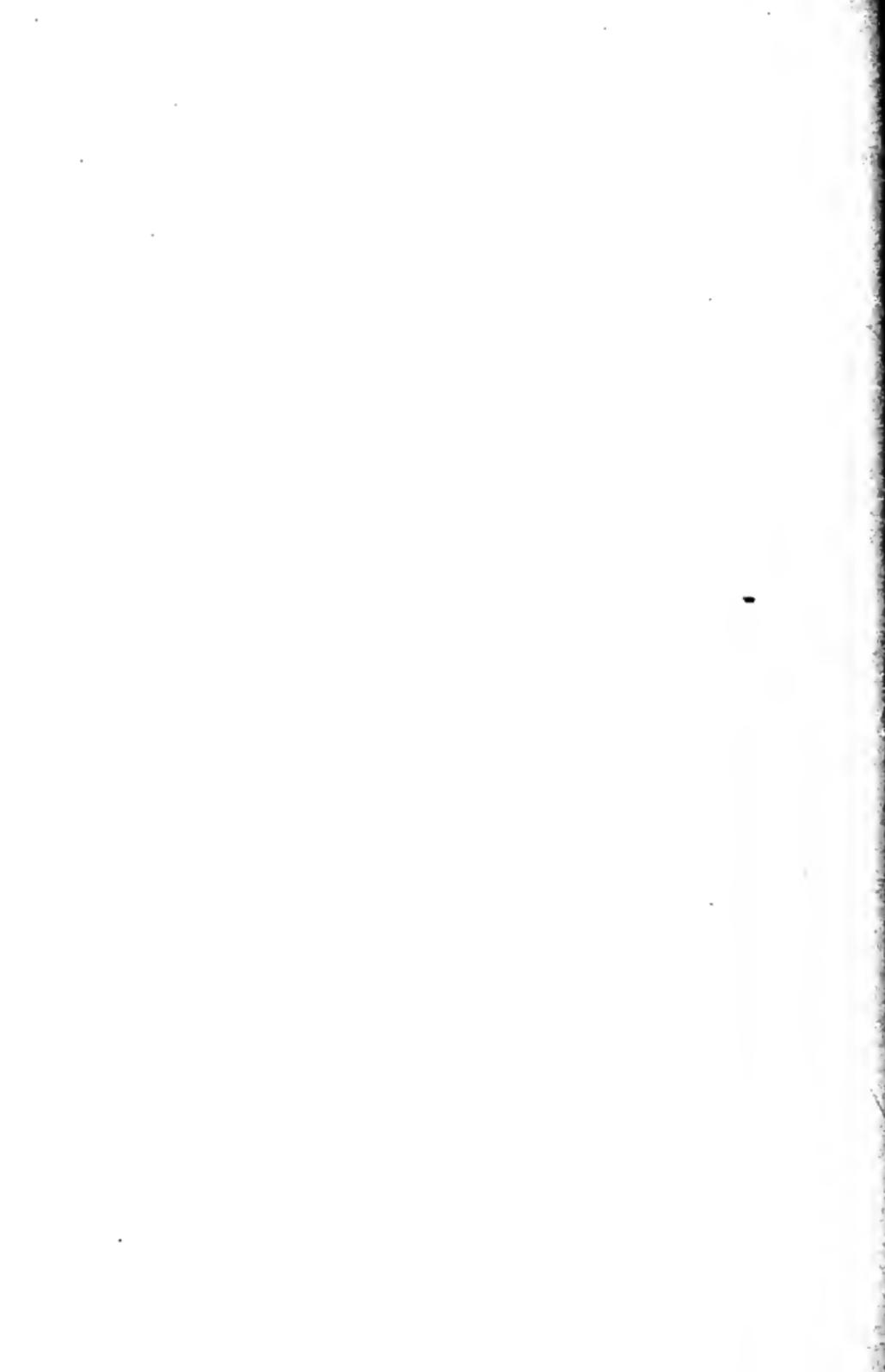
- ΛΑ. λάβεσθέ μου, λάβεσθε τοῦ σκέλους· παπαῖ,  
 προσλάβεσθ', ὦ φίλοι. 1215
- ΔΙ. ἐμοῦ δέ γε σφῶν τοῦ πέους ἄμφω μέσου  
 προσλάβεσθ', ὦ φίλοι.
- ΛΑ. ἰλιγγιῶ κᾶρα λίθῳ πεπληγμένος,  
 καὶ σκοτοδιניῶ.
- ΔΙ. κὰγὼ καθεύδειν βούλομαι καὶ στύομαι 1220  
 καὶ σκοτοβρινῶ.
- ΛΑ. [ θύραζέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου  
 παιωνίαισι χερσίν.
- ΔΙ. ὡς τοὺς κριτάς με φέρετε· ποῦ ἔστιν ὁ  
 βασιλεύς;  
 ἀπόδοτέ μοι τὸν ἄσκόν. 1225
- ΛΑ. λόγῃ τις ἐμπέπηγέ μοι  
 δι' ὀστέων ὀδυρτά.
- ΔΙ. ὁρᾶτε τουτονὶ κενόν.  
 τήνελλα καλλίνικος.
- ΧΟ. τήνελλα δῆτ', εἶπερ καλεῖς γ',  
 ὦ πρέσβυ, καλλίνικος.
- ΔΙ. καὶ πρὸς γ' ἄκρατον ἐγχείας  
 ἄμυστιν ἐξέλαψα.
- ΧΟ. τήνελλά νυν, ὦ γεννάδα·  
 χῶρει λαβῶν τὸν ἄσκόν. 1230
- ΔΙ. ἔπεσθέ νυν ἄδοντες ὦ  
 τήνελλα καλλίνικος.
- ΧΟ. ἀλλ' ἐψόμεσθα σὴν χάριν  
 τήνελλα καλλίνικον ἄ-  
 δοντες σὲ καὶ τὸν ἄσκόν.

<sup>a</sup> *i.e.* of the Pitcher-feast who are to award him the *ἄσκος οἶνον* as the best drinker. But Λ. is also appealing to

THE ACHARNIANS, 1214-1234

- LAM. O lift me gently round the hips,  
My comrades true !
- DI. O kiss me warmly on the lips,  
My darlings, do !
- LAM. My brain is dizzy with the blow  
Of hostile stone.
- DI. Mine's dizzy too : to bed I'll go,  
And not alone.
- LAM. O take me in your healing hands, and bring  
To Pittalus this battered frame of mine.
- DI. O take me to the judges.<sup>a</sup> Where's the King  
That rules the feast ? hand me my skin of  
wine.
- LAM. A lance has struck me through the bone  
So piteously ! so piteously !  
*(He is helped off the stage.)*
- DI. I've drained the pitcher all alone ;  
Sing ho ! Sing ho ! for Victory.<sup>b</sup>
- CHOR. Sing ho ! Sing ho ! for Victory then,  
If so you bid, if so you bid.
- DI. I filled it with neat wine, my men,  
And quaffed it at a gulp, I did.
- CHOR. Sing ho ! brave heart, the wineskin take,  
And onward go, and onward go.
- DI. And ye must follow in my wake,  
And sing for Victory ho ! sing ho !
- CHOR. O yes, we'll follow for your sake  
Your wineskin and yourself, I trow.  
Sing ho ! for Victory won, sing ho !

the πέντε κριταί of the theatrical contest to give the prize to him. βασιλεύς is the ἀρχων β. who presided at the Lenaea.  
<sup>b</sup> τήνελλα κ. : the opening of a Song of Victory by Archilochus ; cf. B. 1764.



# THE KNIGHTS

## INTRODUCTION

THIS play was exhibited at the Lenæan festival, in February 424 B.C., and obtained the prize, Cratinus being second with the *Satyrs*, and Aristomenes third with the *Woodcarriers*.

It was an attack on Cleon, then at the height of his power ; for a few months before he had by a lucky and extraordinary chain of events gained an unequalled pre-eminence.

Cleon, a leather-seller, son of Cleaenetus, was a most persuasive orator, full of resource, but corrupt and rapacious beyond others ; he amassed a huge fortune in his political life. His ignoble character is clear from the speech which Thucydides puts in his mouth, advocating the massacre of the people of Mitylene (iii. 36, iv. 21). He had long been a bitter assailant of Pericles ; and when Pericles died, Cleon took his place as popular leader. But his success was due to the affair of Pylus.

Demosthenes, the Athenian general, had seized and fortified Pylus, a hill on the west of the Peloponnese, overlooking an important harbour which lay between the mainland and the island of Sphacteria. He intended to settle here the Messenian exiles who had settled at Naupaetus, for this nation was the inveterate foe of Sparta. There his party was

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attacked by the Spartans, who disembarked a large force upon the island opposite. The Athenian fleet came to the rescue, and blockaded this force in Sphaacteria. The danger of their troops led the Spartans to sue for peace, which might then have been had upon honourable terms.

But Cleon, who was no statesman, demanded such terms as were really out of the Spartans' power to grant; and when they did not reject even those, but proposed a conference, he procured that they should be rebuffed with contumely. He expected that the troops in Sphaacteria would now surrender; but time went on, winter approached, and yet they held out. Suddenly an accidental fire cleared the island of its wood, and Demosthenes seeing his opportunity, prepared to attack.

At Athens, disquieting rumours were rife; and Cleon accused the generals of cowardice; whereupon cries arose, asking why he did not go himself; and Nicias, who was present, offered to resign his post as Strategus in favour of Cleon. Thus driven into a corner, Cleon declared he would finish the business in twenty days; and taking a few hundred men with him, set sail for Sphaacteria. When he arrived, he left Demosthenes to do all the work, to carry out, in fact, the scheme which he had already in hand; and when the general and his troops had won a complete victory, he returned with them and the prisoners to Athens, having himself done nothing whatever except to return within twenty days. This was in 425 B.C., and the *Knights* was exhibited at the Lenaea of the following year.

The "Knights" who compose the Chorus stand for the 1000 young men who constituted the

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Athenian cavalry and, being drawn from the wealthier and more educated classes, are the natural enemies of demagogues. Demus is a respectable old householder who represents the sovereign people of Athens.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΗΜΟΣ

ΠΑΦΛΑΓΩΝ

ΝΙΚΙΑΣ

ΔΗΜΟΣΘΕΝΗΣ

} οἰκέται

ΑΛΛΑΝΤΟΠΩΛΗΣ

ΣΟΡΟΣ ΠΗΛΕΩΝ

## ΙΠΠΕΙΣ

- ΔΗΜΟΣΘΕΝΗΣ. Ἰατταταιᾶξ τῶν κακῶν, ιατταταῖ.  
 κακῶς Παφλαγόνα τὸν νεώνητον κακὸν  
 αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.  
 ἐξ οὗ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,  
 πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις. 5
- ΝΙΚΙΑΣ. κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων  
 αὐταῖς διαβολαῖς.
- ΔΗ. ὦ κακόδαιμον, πῶς ἔχεις;  
 ΝΙ. κακῶς καθάπερ σύ.
- ΔΗ. δεῦρό νυν πρόσσελθ', ἵνα  
 ξυναυλίαν κλαύσωμεν Οὐλύμπον νόμον.
- ΔΗ. καὶ ΝΙ. μὴ μῦ, μὴ μῦ, μὴ μῦ, μὴ μῦ, μὴ μῦ,  
 μὴ μῦ. 10
- ΔΗ. τί κινυρόμεθ' ἄλλως; οὐκ ἐχρῆν ζητεῖν τινα  
 σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι;
- ΝΙ. τίς οὖν γένοιτ' ἄν; λέγε σύ.
- ΔΗ. σὺ μὲν οὖν μοι λέγε,  
 ἵνα μὴ μάχωμαι.

<sup>a</sup> In the foreground is a loose arrangement of stones, which will, later on, be taken to represent the Pnyx. Behind are three houses; the central one, with a harvest-wreath over the door, is the abode of Demus; whilst the others serve for Paphlagon, who is Cleon, and the Sausage-seller. Out of the house of Demus run two slaves, howling; their masks represent the two famous Athenian generals, Nicias and Demosthenes.

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DEMOSTHENES.<sup>a</sup> O! O! This Paphlagon,<sup>b</sup> with all  
his wiles,

This newly-purchased pest, I wish the Gods  
Would "utterly abolish and destroy"!  
For since he entered, by ill-luck, our house,  
He's always getting all the household flogged.

NICIAS. I wish they would, this chief<sup>c</sup> of Paphlagons,  
Him and his lies!

DE. Ha! how feel *you*, poor fellow?

NIC. Bad, like yourself.

DE. Then come, and let us wail  
A stave of old Olympus,<sup>d</sup> both together.

BOTH. (*Sobbing*) Mumu! Mumu! Mumu! Mumu!  
Mumu!

DE. Pah! What's the good of whimpering?  
Better far

To dry our tears, and seek some way of safety.

NIC. Which way? You, tell me.

DE. Rather, tell me you,  
Or else we'll fight.

<sup>b</sup> Παφλαγών, a servile name describing the slave's country; but also = "a blusterer," from παφλάζω, *cf.* 919.

<sup>c</sup> πρῶτος: "first," *i.e.* "worst." διαβολή and διαβάλλω are used regularly of C.'s "slandrous accusations"; *cf.* Thuc. ii. 27. 4.

<sup>d</sup> A famous legendary flute-player; here, however, spoken of as a poet.

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- ΝΙ. μὰ τὸν Ἀπόλλω ἄγὼ μὲν οὐ·  
 ἀλλ' εἶπέ θαρρῶν, εἶτα κάγῳ σοὶ φράσω. 15
- ΔΗ. πῶς ἂν σύ μοι λέξειας ἀμέ χρηὲ λέγειν;  
 ΝΙ. ἀλλ' οὐκ ἔνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε  
 εἴποιμ' ἂν αὐτὸ δῆτα κομψευρικῶς;  
 ΔΗ. μή μοί γε, μή μοι, μή διασκανδικίσης·  
 ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότου. 20
- ΝΙ. λέγε δὴ "μόλωμεν" ξυνεχῆς ὡδὶ ξυλλαβῶν.  
 ΔΗ. καὶ δὴ λέγω· μόλωμεν.  
 ΝΙ. ἐξόπισθε νῦν  
 "αὐτὸ" φαθὶ τοῦ "μόλωμεν."  
 ΔΗ. αὐτό.  
 ΝΙ. πάνυ καλῶς.  
 ὥσπερ δεφόμενος νῦν ἀτρέμα πρῶτον λέγε  
 τὸ "μόλωμεν," εἶτα δ' "αὐτό," κατεπάγων  
 πυκνόν. 25
- ΔΗ. μόλωμεν αὐτὸ μόλωμεν αὐτομολῶμεν.  
 ΝΙ. ἦν,  
 οὐχ ἡδύ;  
 ΔΗ. νῆ Δία, πλήν γε περὶ τῷ δέρματι  
 δέδοικα τουτονὶ τὸν οἰωνόν.  
 ΝΙ. τί δαί;  
 ΔΗ. ὅτιν' τὸ δέρμα δεφομένων ἀπέρχεται.  
 ΝΙ. κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῶν,  
30  
 θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας.  
 ΔΗ. ποῖον βρετετέτας<sup>1</sup>; ἐτεὸν ἡγεῖ γὰρ θεοῦς;  
 ΝΙ. ἔγωγε.

<sup>1</sup> Most mss. βρέτας: VM βρεττέτας: Schol. βρετέτας: Rogers βρετετέτας, suggested also by Neil.

<sup>a</sup> From Eur. *Hipp.* 345, where Phaedra urges the nurse to put in words what she shrank from saying herself.

<sup>b</sup> An allusion to E.'s mother selling potherbs; cf. *A.* 478.

THE KNIGHTS, 14-33

- NIC. By Apollo, no not I.  
 You say it first, and then I'll say it after.
- DE. O that thou said'st the thing that I would say.<sup>a</sup>
- NIC. I've not the pluck. I wish I could suggest  
 Some plan in smart Euripidean style.
- DE. Don't do it! Don't! Pray don't be-chervil<sup>b</sup>  
 me  
 But find some caper-cutting trick<sup>c</sup> from  
 master.
- NIC. Will you say *sert*, like that, speaking it crisply?
- DE. Of course I'll say it, *sert*.
- NIC. Now, after *sert*  
 Say *de*.
- DE. *De*.
- NIC. Yes, that's very nicely said.  
 Now, first say *sert*, and then say *de*, beginning  
 Slowly at first, but quickening as you go.
- DE. Aye; *sert-de, sert-de, sert, de-sert*.
- NIC. There 'tis!  
 Do you not like it?
- DE. Like it, yes; but—
- NIC. What?
- DE. There's an uncanny sound about *desert*.
- NIC. Uncanny? How?
- DE. They flog deserters so.
- NIC. O then 'twere better that we both should go,  
 And fall before the statues of the Gods.
- DE. Stat-at-ues<sup>d</sup> is it? What, do you really think  
 That there *are* Gods?
- NIC. I know it.

<sup>c</sup> ἀπόκινος: "a form of vulgar dance," Schol. The word also suggests "moving off."

<sup>d</sup> The pious Nicias had in two tragic lines (cf. Aesch. *P.V.* 224; *S.a.T.* 92, 93) suggested a resort to prayer, but his teeth chattered as he pronounced βρέτας, and D. mocks him.

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- ΔΗ. ποίῳ χρώμενος τεκμηρίῳ;
- ΝΙ. ὄτιη θεοῖσιν ἐχθρός εἰμ'. οὐκ εἰκότως;
- ΔΗ. εὖ προσβιβάζεις μ'. ἀλλ' ἑτέρα ποι σκεπτέον. 35  
βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω;
- ΝΙ. οὐ χεῖρον· ἐν δ' αὐτοὺς παραιτησώμεθα,  
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,  
ἦν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.
- ΔΗ. λέγοιμ' ἂν ἤδη. νῶν γάρ ἐστι δεσπότης 40  
ἄγροικος ὄργην, κυανοτρῶξ, ἀκράχολος,  
Δῆμος Πυκνίτης, δύσκολον γερόντιον,  
ὑπόκωφον. οὗτος τῇ προτέρα νομηνία  
ἐπρίατο δούλον, βυρσοδέψην, Παφλαγόνα,  
πανουργότατον καὶ διαβολώτατόν τινα. 45  
οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,  
ὁ βυρσοπαφλαγῶν, ὑποπεσὼν τὸν δεσπότην  
ἦκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα  
κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων·  
ὦ Δῆμε, λούσαι πρῶτον ἐδικάσας μίαν, 50  
ἔνθου, ρόφησον, ἔντραγ', ἔχε τριώβολον.  
βούλει παραθῶ σοι δόρπον; εἴτ' ἀναρπάσας  
ὅ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότη  
Παφλαγῶν κεχάρισται τοῦτο. καὶ πρόην γ'  
ἐμοῦ  
μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικῆν,  
πανουργότατά πως περιδραμῶν ὑφαρπάσας  
αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.  
ἡμᾶς δ' ἀπελαύνει, κούκ ἐᾷ τὸν δεσπότην 55

<sup>a</sup> ὅτι εἰ μὴ ἦσαν θεοί, οὐκ ἂν ἡμῖν θεοῖς ἐχθρός. Schol.

<sup>b</sup> Instead of his deme or place of residence, he is described as living in the Pnyx where public assemblies were held.

<sup>c</sup> Beans were used for voting purposes.

<sup>d</sup> Instead of "with little coaxing speeches" or the like.

- DE. Know it! How?
- NIC. I'm such a wretched God-detested chap.<sup>a</sup>
- DE. Well urged indeed; but seek some other way.  
Would you I told the story to the audience?
- NIC. Not a bad plan; but let us ask them first  
To show us plainly by their looks and cheer  
If they take pleasure in our words and acts.
- DE. I'll tell them now. We two have got a master,  
Demus of Pnyx-borough,<sup>b</sup> such a sour old man,  
Quick-tempered, country-minded, bean-con-  
suming,<sup>c</sup>  
A trifle hard of hearing. Last new moon  
He bought a slave, a tanner, Paphlagon,  
The greatest rogue and liar in the world.  
This tanning-Paphlagon, he soon finds out  
Master's weak points; and cringing down  
before him  
Flatters, and fawns, and wheedles, and cajoles,  
With little apish leather-snippings,<sup>d</sup> thus;  
*O Demus,<sup>e</sup> try one case, get the three-obol,  
Then take your bath, gorge, guzzle, eat your fill.  
Would you I set your supper?* Then he'll seize  
A dish some other servant has prepared,  
And serve it up for master; and quite lately  
I'd baked <sup>f</sup> a rich Laconian cake at Pylus,  
When in runs Paphlagon, and bags my cake,  
And serves it up to Demus as his own.  
But us he drives away, and none but he

<sup>a</sup> Here Demus deserts the Assembly for his other favourite haunt, the *δικαστήριον*. There were 6000 dicasts and their fee was three obols a day (see *W. Introd.*). Here Demus is to get a full day's pay for trying a single suit.

<sup>f</sup> *μάζαν μεμαχότος* (from *μάσσω*, *knead*) is a play on *μάχην μεμαχημένου*. Cleon is accused of filching from Demosthenes the victory which he had all but gained.

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- ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων  
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 60  
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλιᾶ.  
 ὁ δ' αὐτὸν ὡς ὄρα̃ μεμακκοηκότα,  
 τέχνην πεποιήται. τοὺς γὰρ ἔνδον ἀντικρυς  
 ψευδῆ διαβάλλει· κᾶτα μαστιγούμεθα  
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65  
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων τάδε·  
 ὄρα̃τε τὸν Ὑλαν δι' ἐμὲ μαστιγούμενον;  
 εἰ μὴ μ' ἀναπέισετ', ἀποθανεῖσθε τήμερον.  
 ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατούμενοι  
 ὑπὸ τοῦ γέροντος ὀκταπλάσια χέζομεν. 70  
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,  
 ποῖαν ὁδὸν νῶ̃ τρεπτέον καὶ πρὸς τίνα.  
 ΝΙ. κράτιστ' ἐκείνην τὴν "μόλωμεν," ὦγαθέ.  
 ΔΗ. ἀλλ' οὐχ οἷόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·  
 ἐφορᾶ γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος 75  
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τῆκκλησίᾳ.  
 τοσονδε δ' αὐτοῦ βῆμα διαβεβηκότος  
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαόσι,  
 τῷ χεῖρ' ἐν Αἰτωλοῖς, ὁ δὲ νοῦς ἐν Κλωπιδῶν.  
 ΝΙ. κράτιστον οὖν νῶ̃ν ἀποθανεῖν. ἀλλὰ σκόπει, 80  
 ὅπως ἂν ἀποθάνωμεν ἀνδρικώτατα.

<sup>a</sup> For the vogue of oracles at this time cf. Thue. ii. 8. 2; ii. 28. 3.

<sup>b</sup> The Χάονες are selected because the name suggests *χαίνειν* (ὡς εὐρύπρωκτον αὐτὸν διαβάλλει: Schol.) just as Αἰτωλοῖς suggests *αἰτεῖν* "to beg."

<sup>c</sup> Lit. "Thief-deme"; there was an actual deme Κρωπίδαι.

THE KNIGHTS, 59-81

Must wait on master ; there he stands  
through dinner

With leathern flap, and flicks away the  
speakers.

And he chants oracles,<sup>a</sup> till the dazed old man  
Goes Sibyl-mad ; then, when he sees him  
mooning,

He plies his trade. He slanders those within  
With downright lies ; so then we're flogged,  
poor wretches,

And Paphlagon runs round, extorting, beg-  
ging,

Upsetting everyone ; and *Mark*, says he,  
*There's Hylas flogged ; that's all my doing ;*  
*better*

*Make friends with me, or you'll be trounced*  
*to-day.*

So then we bribe him off ; or if we don't,  
We're sure to catch it thrice as bad from  
master.

Now let's exeogitate at once, good fellow,  
Which way to turn our footsteps, and to whom.

NIC. There's nothing better than my *sert*, good  
fellow.

DE. But nought we do is hid from Paphlagon.  
His eyes are everywhere ; he straddles out,  
One foot in Pylus, in the Assembly one.  
So vast his stride, that at the self-same  
moment

His seat is in Chaonia,<sup>b</sup> and his hands  
Are set on Begging, and his mind on Theft.<sup>c</sup>

NIC. Well then, we had better die ; but just con-  
sider

How we can die the manliest sort of death.

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- ΔΗ. πῶς δῆτα πῶς γένοιτ' ἄν ἀνδρικότατα;  
 ΝΙ. βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν.  
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.
- ΔΗ. μὰ Δί' ἄλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος. 85  
 ἴσως γὰρ ἄν χρηστόν τι βουλευσαίμεθα.
- ΝΙ. ἰδοῦ γ' ἄκρατον. περὶ ποτοῦ γοῦν ἐστί σοι;  
 πῶς δ' ἄν μεθύων χρηστόν τι βουλεύσαιτ'  
 ἀνὴρ;
- ΔΗ. ἄληθες, οὗτος; κρουνοχυτρολήραιοι εἶ.  
 οἶνον σὺ τολμᾶς εἰς ἐπίνοιαν λοιδορεῖν; 90  
 οἴνου γὰρ εὐροις ἄν τι πρακτικώτερον;  
 ὄρᾳς; ὅταν πίνωσιν ἄνθρωποι, τότε  
 πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,  
 εὐδαιμονοῦσιν, ὠφελούσι τοὺς φίλους.  
 ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χόα, 95  
 τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.
- ΝΙ. οἴμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῶ ποτῷ;  
 ΔΗ. ἀγάθ'· ἀλλ' ἔνεγκ'· ἐγὼ δὲ κατακλινήσομαι.  
 ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω  
 βουλευματίων καὶ γνωμιδίων καὶ νοϊδίων. 100
- ΝΙ. ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν  
 κλέπτων τὸν οἶνον.
- ΔΗ. εἰπέ μοι, Παφλαγῶν τί δρᾷ·  
 ΝΙ. ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος  
 ῥέγκει μεθύων ἐν ταῖσι βύρσαις ὑπτίος.
- ΔΗ. ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν 105  
 σπονδήν.
- ΝΙ. λαβέ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος·

<sup>a</sup> He is said to have so poisoned himself when unable to fulfil his promises to the Persian king; cf. Plut. *Them.* 31.

<sup>b</sup> Lit. "having licked up cakes made out of confiscation sales, sprinkled with honey." <sup>c</sup> i.e. as a libation.

THE KNIGHTS, 82-106

- DE. The manliest sort of death? Let's see ;  
which is it ?
- NIC. Had we not better drink the blood of bulls ?  
"Twere fine to die Themistocles's death.<sup>a</sup>
- DE. Blood ? no : pure wine, to the toast of Happy  
Fortune !  
From that we'll maybe get some happy  
thought.
- NIC. Pure wine indeed ! Is this a tippling matter ?  
How can one get, when drunk, a happy  
thought ?
- DE. Aye, say you so, you water-fountain-twaddler ?  
And dare you rail at wine's inventiveness ?  
I tell you nothing has such go as wine.  
Why, look you now ; 'tis when men drink,  
they thrive,  
Grow wealthy, speed their business, win their  
suits,  
Make themselves happy, benefit their friends.  
Go, fetch me out a stoup of wine, and let me  
Moisten my wits, and utter something bright.
- NIC. O me, what good will all your tippling do ?
- DE. Much ; bring it out ; I'll lay me down awhile ;  
For when I'm drunk, I'll everything bespatter  
With little scraps of schemes, and plots, and  
plans.
- NIC. I've got the wine ; nobody saw me take it.  
Wasn't that luck ?
- DE. What's Paphlagon about ?
- NIC. Drunk ! Snoring on his back amidst his hides,  
The juggler ; gorged with confiscation pasties.<sup>b</sup>
- DE. Come, tinkle out a bumper of pure wine,  
To pour.<sup>c</sup>
- NIC. Here, take ; and pour to Happy Fortune.

## ARISTOPHANES

- ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.  
 ΔΗ. ὦ δαῖμον ἀγαθέ, σὸν τὸ βούλευμ', οὐκ ἐμόν.  
 ΝΙ. εἴπ', ἀντιβολῶ, τί ἔστι;  
 ΔΗ. τοὺς χρησμοὺς ταχὺ  
 κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν, 110  
 ἕως καθεύδει.  
 ΝΙ. ταῦτ'. ἀτὰρ τοῦ δαίμονος  
 δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.  
 ΔΗ. φέρε νυν ἐγὼ 'μαντῶ προσαγάγω τὸν χόα,  
 τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.  
 ΝΙ. ὡς μεγάλ' ὁ Παφλαγὼν πέρδεται καὶ ρέγκεται, 115  
 ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβών,  
 ὄνπερ μάλιστ' ἐφύλαττεν.  
 ΔΗ. ὦ σοφώτατε,  
 φέρ' αὐτόν, ἴν' ἀναγνῶ· σὺ δ' ἔγχεον πιεῖν  
 ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.  
 ὦ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχύ. 120  
 ΝΙ. ἰδοῦ· τί φησ' ὁ χρησμός;  
 ΔΗ. ἑτέραν ἔγχεον.  
 ΝΙ. ἐν τοῖς λογίοις ἔνεστιν "ἑτέραν ἔγχεον";  
 ΔΗ. ὦ Βάκι.  
 ΝΙ. τί ἔστι;  
 ΔΗ. δὸς τὸ ποτήριον ταχύ.  
 ΝΙ. πολλῶ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.  
 ΔΗ. ὦ μιὰρὲ Παφλαγῶν, ταῦτ' ἄρ' ἐφυλάττου 125  
 πάλαι,  
 τὸν περὶ σεαυτοῦ χρησμὸν ὄρρωδῶν.  
 ΝΙ. τιή;  
 ΔΗ. ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.

<sup>a</sup> He bids drink to "Good Luck" in good liquor. The fame of "Pramnian wine" is Homeric (*Il.* xi. 639; *Od.* iv. 235), but little else is known about it: see R.

Quaff, quaff the loving-cup of PRAMNIAN <sup>a</sup>  
Fortune.

DE. O Happy Fortune, thine's the thought, not  
mine !

NIC. Pray you, what is it ?

DE. Steal from Paphlagon,  
While yet he sleeps, those oracles of his,  
And bring them out.

NIC. I will ; and yet I'm fearful  
That I may meet with most *unhappy* Fortune.

DE. Come now, I'll draw the pitcher to myself,  
Moisten my wits, and utter something bright.

NIC. Paphlagon's snoring so ! He never saw me.  
I've got the sacred oracle which he keeps  
So snugly.

DE. O you clever fellow you,  
I'll read it ; hand it over ; you the while  
Fill me the cup. Let's see : what have we  
here ?

NIC. O ! Prophecies ! Give me the cup directly.  
Here ! What do they say ?

DE. Fill me another cup.

NIC. *Fill me another ?* Is that really there ?

DE. O Bakis <sup>b</sup> !

NIC. Well ?

DE. Give me the cup directly.

NIC. Bakis seems mighty partial to the cup.

DE. O villainous Paphlagon, this it was you feared,  
This oracle about yourself !

NIC. What is it ?

DE. Herein is written how himself shall perish.

<sup>b</sup> A Boeotian seer ; *cf.* 1003 and Index.

## ARISTOPHANES

- ΝΙ. καὶ πῶς;  
 ΔΗ. ὅπως; ὁ χρησμός ἀντικρυς λέγει  
 ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,  
 ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130  
 ΝΙ. εἰς οὕτοσὶ πώλης. τί τὸν τεύθεν; λέγε.  
 ΔΗ. μετὰ τοῦτον αὐθις προβατοπώλης, δεύτερος.  
 ΝΙ. δύο τῶδε πῶλα. καὶ τί τόνδε χρὴ παθεῖν;  
 ΔΗ. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρότερος  
 αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται. 135  
 ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγών,  
 ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.  
 ΝΙ. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν  
 ὑπὸ βυρσοπώλου;  
 ΔΗ. νῆ Δί'.  
 ΝΙ. οἴμοι δείλαιος.  
 πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος; 140  
 ΔΗ. ἔτ' ἐστὶν εἰς, ὑπερφυᾶ τέχνην ἔχων.  
 ΝΙ. εἶπ', ἀντιβωλῶ, τίς ἐστίν;  
 ΔΗ. εἶπω;  
 ΝΙ. νῆ Δία.  
 ΔΗ. ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.  
 ΝΙ. ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης.  
 φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν; 145  
 ΔΗ. ζητῶμεν αὐτόν.  
 ΝΙ. ἀλλ' ὁδὶ προσέρχεται  
 ὥσπερ κατὰ θεῖον εἰς ἀγοράν.  
 ΔΗ. ὦ μακάριε  
 ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,

<sup>a</sup> A demagogue; called Euerates by the Scholiast; cf. 254.

<sup>b</sup> Lysicles; married Aspasia after the death of Pericles;

THE KNIGHTS, 128-148

- NIC. How shall he ?  
 DE. How ? The oracle says straight out,  
 That first of all there comes an oakum-seller <sup>a</sup>  
 Who first shall manage all the State's affairs.  
 NIC. One something-seller ; well, what follows,  
 pray ?  
 DE. Next after him there comes a sheep-seller.<sup>b</sup>  
 NIC. Two something-sellers ; what's this seller's  
 fortune ?  
 DE. He'll hold the reins, till some more villainous  
 rogue  
 Arise than he ; and thereupon he'll perish.  
 Then follows Paphlagon, our leather-seller,  
 Thief, brawler, roaring as Cycloborus <sup>c</sup> roars.  
 NIC. The leather-seller, then, shall overthrow  
 The sheep-seller ?  
 DE. He shall.  
 NIC. O wretched me,  
 Is there no other something-seller left ?  
 DE. There is yet one ; a wondrous trade *he* has.  
 NIC. What, I beseech you ?  
 DE. Shall I tell you ?  
 NIC. Aye.  
 DE. A sausage-seller ousts the leather-seller.  
 NIC. A sausage-seller ! Goodness, what a trade !  
 Wherever shall we find one ?  
 DE. That's the question.  
 NIC. Why here comes one, 'tis providential surely,  
 Bound for the agora.  
 DE. Hi, come hither ! here !  
 You dearest man, you blessed sausage-seller !

fell in battle with the Carians 428 B.C. (Thuc. iii. 19); mentioned again 765.  
<sup>c</sup> Cf. *A.* 381.

## ARISTOPHANES

ἀνάβαινε σωτήρ τῇ πόλει καὶ νῶν φανείς.

ΑΛΛΑΝΤΟΠΩΛΗΣ. τί ἔστι; τί με καλεῖτε;

ΔΗ. δεῦρ' ἔλθ', ἵνα πύθῃ 150

ὡς εὐτυχῆς εἶ καὶ μεγάλως εὐδαιμονεῖς.

ΝΙ. ἴθι δῆ, κάθελ' αὐτοῦ τούλεόν, καὶ τοῦ θεοῦ  
τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει·  
ἐγὼ δ' ἰὼν προσκέβομαι τὸν Παφλαγόνα.

ΔΗ. ἄγε δῆ σὺ κατάθου πρῶτα τὰ σκευῆ χαμαί· 155  
ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς.

ΑΛ. ἰδοῦ· τί ἔστιν;

ΔΗ. ὦ μακάρι', ὦ πλούσιε,  
ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ὑπέρμεγας·  
ὦ τῶν Ἀθηνῶν ταγέ τῶν εὐδαιμόνων.

ΑΛ. τί μ', ὦγάθ', οὐ πλύνειν ἕως τὰς κοιλίας 160  
πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγελαῖς;

ΔΗ. ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.  
τὰς στίχας ὄρᾳς τὰς τῶνδε τῶν λαῶν;

ΑΛ. ὄρῳ.

ΔΗ. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,  
καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς  
πυκνός· 165

βουλὴν πατήσεις καὶ στρατηγούς κλαστάσεις,  
δήσεις, φυλάξεις, ἐν Πρυτανείῳ λαϊκάσεις.

ΑΛ. ἐγώ;

ΔΗ. σὺ μέντοι· κοῦδέπω γε πάνθ' ὄρᾳς.

ἀλλ' ἐπανάβηθι καπὶ τούλεόν τοδὶ  
καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170

ΑΛ. καθορῶ.

ΔΗ. τί δαί; τὰμπόρια καὶ τὰς ὀλκάδας;

<sup>a</sup> For ἀνάβαινε, which summons the second actor on to the stage, see R.

<sup>b</sup> Exit Nicias.

<sup>c</sup> λαϊκάσεις is a surprise instead of δειπνήσεις, the right

THE KNIGHTS, 149-171

Arise,<sup>a</sup> a Saviour to the State and us.

SAUSAGE-SELLER. Eh! What are you shouting at?

DE. Come here this instant,  
And hear your wonderful amazing luck.

NIC. Make him put down his dresser; tell him all  
The news about that oracle we've got.  
I'll keep an eye on Paphlagon the while.<sup>b</sup>

DE. Come, put you down those cookery imple-  
ments,  
Then make your reverence to the Gods and  
earth,—

S.S. There! what's the row?

DE. O happy man, and rich,  
Nothing to-day, to-morrow everything!  
O mighty ruler of Imperial Athens!

S.S. Good fellow, let me wash the guts, and sell  
My sausages. What need to flout me so?

DE. You fool! the guts indeed! Now look you  
here.  
You see those people on the tiers?

S.S. I do.

DE. You shall be over-lord of all those people,  
The Agora, and the Harbours, and the Pnyx.  
You'll trim the Generals, trample down the  
Council,

S.S. Fetter, imprison, make the Hall your brothel.<sup>c</sup>  
What, I?

DE. Yes, you yourself! And that's not all.  
For mount you up upon the dresser here  
And view the islands all around.

S.S. I see.

DE. And all the marts and merchant-ships?

to dine in the Prytaneum being a well-known reward of  
public service; *cf.* 766.

## ARISTOPHANES

- ΑΛ. ἔγωγε.
- ΔΗ. πῶς οὖν οὐ μέγਾਲως εὐδαιμονεῖς;  
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλλ' εἰς Καρίαν  
τὸν δεξιόν, τὸν δ' ἕτερον εἰς Καρχηδόνα.
- ΑΛ. εὐδαιμονήσω γ', εἰ διαστραφήσομαι. 175
- ΔΗ. οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.  
γίγναι γάρ, ὡς ὁ χρησμός οὐτοσὶ λέγει,  
ἀνὴρ μέγιστος.
- ΑΛ. εἶπέ μοι, καὶ πῶς ἐγὼ  
ἀλλαντοπώλης ὦν ἀνὴρ γενήσομαι;
- ΔΗ. δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγναι μέγας, 180  
ὅτι πονηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς.
- ΑΛ. οὐκ ἀξιῶ ἴγῳ ἴμαντὸν ἰσχύειν μέγα.
- ΔΗ. οἴμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῆς ἄξιον;  
ξυνειδέναί τί μοι δοκεῖς σαυτῷ καλόν.  
μῶν ἐκ καλῶν εἰ καγαθῶν;
- ΑΛ. μὰ τοὺς θεοὺς, 185  
εἰ μὴ ἴκ πονηρῶν γ'.
- ΔΗ. ὦ μακάριε τῆς τύχης,  
ὅσον πέπονθας ἀγαθὸν εἰς τὰ πράγματα.
- ΑΛ. ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,  
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.
- ΔΗ. τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190  
ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ  
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,  
ἀλλ' εἰς ἀμαθῆ καὶ βδελυρόν. ἀλλὰ μὴ παρῆς  
ἄ σοι διδόασ' ἐν τοῖς λογιόισιν οἱ θεοί.
- ΑΛ. πῶς δῆτά φησ' ὁ χρησμός;

THE KNIGHTS, 172-195

S.S. I see.

DE. And aren't you then a lucky man?  
And *that's* not all. Just cast your eyes askew,  
The right to Caria, and the left to Carthage.

S.S. A marvellous lucky man, to twist my neck <sup>a</sup>!

DE. Nay, but all these shall be your—perquisites.<sup>b</sup>  
You shall become, this oracle declares,  
A Man most mighty!

S.S. Humbug! How can I,  
A sausage-selling chap, become a Man? <sup>c</sup>

DE. Why, that's the very thing will make you  
great,

Your roguery, impudence, and agora-training.

S.S. I am not worthy of great power, methinks.

DE. O me, not worthy! what's the matter now?  
You've got, I fear, some good upon your  
conscience.

Spring you from gentlemen?

S.S. By the powers, not I.  
From downright blackguards.

DE. Lucky, lucky man,  
O what a start you've got for public life.

S.S. But I know nothing, friend, beyond my letters,  
And even of them but little, and that badly.

DE. The mischief is that you know ANYTHING.

To be a Demus-leader is not now

For lettered men, nor yet for honest men,

But for the base and ignorant. Don't let slip

The bright occasion which the Gods provide  
you.

S.S. How goes the oracle?

<sup>a</sup> Or "get a squint"; cf. B. 677.

<sup>b</sup> *πέρναται*: *δέον εἰπεῖν διοικείται*. Schol. "Are sold"  
instead of "are administered through your agency."

<sup>c</sup> Cf. 1255.

ARISTOPHANES

- ΔΗ. εὖ νῆ τοὺς θεοὺς 195  
 καὶ ποικίλως πως καὶ σοφῶς ἤνιγμένος.  
 Ἄλλ' ὁπότεν μάρψῃ βυρσαίετος ἀγκυλοχείλης  
 γαμφηλῆσι δράκοντα κοάλεμον αἵματοπώτην,  
 δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδ-  
 ἄλμη,  
 κοιλιοπώλησιν δὲ θεὸς μέγα κῦδος ὀπάζει, 200  
 αἶ κεν μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἔλωνται.
- ΑΛ. πῶς οὖν πρὸς ἐμέ ταῦτ' ἐστίν; ἀναδίδασκέ με.  
 ΔΗ. βυρσαίετος μὲν ὁ Παφλαγών ἐσθ' οὐτοσί.  
 ΑΛ. τί δ' ἀγκυλοχείλης ἐστίν;  
 ΔΗ. αὐτό που λέγει,  
 ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει. 205
- ΑΛ. ὁ δράκων δὲ πρὸς τί;  
 ΔΗ. τοῦτο περιφανέστατον.  
 ὁ δράκων γάρ ἐστι μακρὸν ὃ τ' ἀλλᾶς αὖ  
 μακρόν·  
 εἶθ' αἵματοπώτης ἐσθ' ὃ τ' ἀλλᾶς χῶ δράκων.  
 τὸν οὖν δράκοντά φησι τὸν βυρσαίετον  
 ἤδη κρατήσειν, αἶ κε μὴ θαλφθῆ λόγους. 210
- ΑΛ. τὰ μὲν λόγι' αἰκάλλει με· θαυμάζω δ' ὅπως  
 τὸν δῆμον οἶός τ' ἐπιτροπεύειν εἴμ' ἐγώ.  
 ΔΗ. φαυλότατον ἔργον· ταῦθ' ἄπερ ποιεῖς ποίει·  
 τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα  
 ἅπαντα, καὶ τὸν δῆμον αἰὲ προσποιοῦ 215  
 ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.  
 τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,

<sup>a</sup> The oracles are written in the recognized oracular style.

## THE KNIGHTS, 195-217

DE. Full of promise good,  
 Wrapped up in cunning enigmatic words.

NAY, BUT IF ONCE THE EAGLE,<sup>a</sup>

THE BLACK-TANNED MANDIBLE-CURVER,  
 SEIZE WITH HIS BEAK THE SERPENT,

THE DULLARD, THE DRINKER OF LIFE-BLOOD,  
 THEN SHALL THE SHARP SOUR BRINE<sup>b</sup>

OF THE PAPHLAGON-TRIBE BE EXTINGUISHED,  
 THEN TO THE ENTRAIL-SELLERS

SHALL GOD GREAT GLORY AND HONOUR  
 RENDER, UNLESS THEY ELECT

TO CONTINUE THE SALE OF THE SAUSAGE.

S.S. But what in the world has this to do with me ?

DE. The black-tanned Eagle, that means Paphlagon.

S.S. And what the mandibles ?

DE. That's self-evident.

His fingers, crooked to carry off their prey.

S.S. What does the Serpent mean ?

DE. That's plainer still.

A serpent's long ; a sausage too is long.

Serpents drink blood, and sausages drink blood.

The Serpent then, it says, shall overcome

The black-tanned Eagle, if it's not talked over.

S.S. I like the lines : but how can I, I wonder,

Contrive to manage Demus's affairs.

DE. Why nothing's easier. Do what now you do :

Mince, hash, and mash up everything together.

Win over Demus<sup>c</sup> with the savoury sauce

Of little cookery phrases. You've already

Whatever else a Demagogue requires.

*βυρσαίερος* is formed on the analogy of *χρυσαιερος* "the golden eagle."

<sup>b</sup> Used in tanning.

<sup>c</sup> The Greek has a play on *δῆμος*, "people," and *δημῶς*, "fat."

## ARISTOPHANES

φωνὴ μιάρá, γέγονας κακῶς, ἀγόραιοσ εἶ·  
 ἔχεισ ἅπαντα πρὸσ πολιτείαν ἃ δεῖ·  
 χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν. 220  
 ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κοαλέμῳ·  
 χῶπως ἀμυνεῖ τὸν ἄνδρα.

ΑΛ. καὶ τίσ ξύμμαχοσ  
 γενήσεταιί μοι; καὶ γάρ οἱ τε πλούσιοι  
 δεδιάσιν αὐτὸν ὃ τε πένησ βδύλλει λεώσ.

ΔΗ. ἀλλ' εἰσὶν ἱππεῖσ ἄνδρεσ ἀγαθοὶ χίλιοι 225  
 μισοῦντεσ αὐτόν, οἱ βοηθήσουσί σοι,  
 καὶ τῶν πολιτῶν οἱ καλοὶ τε κάγαθοί,  
 καὶ τῶν θεατῶν ὅστισ ἐστὶ δεξιός,  
 κάγῳ μετ' αὐτῶν· χῶ θεὸσ ξυλλήψεται.  
 καὶ μὴ δέδιθ'· οὐ γάρ ἐστιν ἐξηκασμένος. 230  
 ὑπὸ τοῦ δέουσ γάρ αὐτόν οὐδεὶσ ἤθελε  
 τῶν σκευοποιῶν εἰκάσαι. πάντωσ γε μὴν  
 γνωσθήσεται· τὸ γάρ θέατρον δεξιόν.

ΝΙ. οἴμοι κακοδαίμων, ὃ Παφλαγῶν ἐξέρχεται.

ΠΑΦΛΑΓΩΝ. οὐ τοι μὰ τοὺσ δώδεκα θεοὺσ χαιρήσεται, 235  
 ὅτι ἡ 'πὶ τῷ δήμῳ ξυνόμνυτον πάλαι.  
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;  
 οὐκ ἔσθ' ὅπωσ οὐ Χαλκιδέασ ἀφίστατον.  
 ἀπολεῖσθον, ἀποθανεῖσθον, ὦ μιαρωτάτῳ.

ΔΗ. οὔτοσ, τί φεύγεισ; οὐ μενεῖσ; ὦ γεννάδα 240  
 ἀλλαντοπῶλα, μὴ προδῶσ τὰ πράγματα.

<sup>a</sup> The Athenian cavalry numbered 1000, each of the ten tribes contributing 100.

<sup>b</sup> This actor, unlike the representatives of Nicias and Demosthenes, wore no portrait mask, whatever the reason was.

<sup>c</sup> Enter Nicias.

<sup>d</sup> Enter Paphlagon.

THE KNIGHTS, 218-241

A brutal voice, low birth, an agora training ;  
 Why you've got all one wants for public life.  
 The Pythian shrine and oracles concur.  
 Crown, crown your head ; pour wine to mighty  
 —Dulness ;  
 Prepare to fight the man.

S.S. But what ally  
 Will stand beside me, for the wealthy men  
 Tremble before him, and the poor folk blench.  
 DE. A thousand Knights,<sup>a</sup> all honest men and true,  
 Detest the scoundrel, and will help the cause ;  
 And whosoe'er is noblest in the State,  
 And whosoe'er is brightest in the tiers,  
 And I myself. And God will lend his aid.  
 And fear him not ; he is not pictured really ;<sup>b</sup>  
 For all the mask-providers feared to mould  
 His actual likeness ; but our audience here  
 Are shrewd and bright ; they'll recognize the  
 man.<sup>c</sup>

NIC. Mercy upon us ! here comes Paphlagon.<sup>d</sup>

PAPHLAGON. By the Twelve Gods,<sup>e</sup> you two shall pay  
 for this,

Always conspiring, plotting ill to Demus !  
 What's this Chalcidian goblet doing here ?  
 Hah ! ye're inciting Chalcis<sup>f</sup> to revolt.  
 Villains and traitors ! ye shall die the death.

DE. (To S.S.) Hi ! where are you off to ? Stop !  
 For goodness' sake,  
 Don't fail us now, most doughty Sausage-  
 seller !

<sup>e</sup> The Twelve Gods are Zeus, Poseidon, Apollo, Ares, Hephaestus, and Hermes ; Hera, Athene, Artemis, Aphrodite, Demeter, and Hestia.

<sup>f</sup> "The reference to the Chalcidians is doubtless to Chalcidice in Thrace": R.

## ARISTOPHANES

ἄνδρες ἵππεῖς, παραγένεσθε· νῦν ὁ καιρός. ὦ  
Σίμων,

ὦ Παναίτι', οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;  
ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κάπαναστρέφου πάλιν.  
ὁ κοινορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων.  
ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπήν αὐτοῦ ποιοῦ.

ΧΟΡΟΣ. παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον  
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,  
καὶ πανοῦργον καὶ πανοῦργον· πολλάκις γὰρ αὐτ'  
ἐρῶ,

καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας.  
ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα  
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κάπικείμενος βόα·  
εὐλαβοῦ δὲ μὴ ἴκφύγη σε· καὶ γὰρ οἶδε τὰς ὁδοὺς,  
ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

ΠΑ. ὦ γέροντες ἠλιασταί, φράτορες τριωβόλου,  
οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδικα,  
παραβοθηεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟ. ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,

<sup>a</sup> *The Knights enter the orchestra.*

<sup>b</sup> The two Hipparchoi who commanded the two divisions of the Knights.

<sup>c</sup> Ταράξιππος seems to have been a title of Poseidon Hippios (Pausanias, vi. 20).

<sup>d</sup> The allusion is unknown, but the person Eucrates was a dealer in oakum, bran, and such things.

<sup>e</sup> The Heliasts were 6000 citizens, chosen by lot yearly from all citizens over 30. From these dicasts were chosen for each case. Three obols were the day's pay.



## ARISTOPHANES

- καποσुकάζεις πιέζων τούς ύπευθύνους, σκοπών  
 ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων·  
 κᾶν τι' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότα,  
 καταγαγὼν ἐκ Χερρονήσου, διαβαλὼν, ἀγκυρίσας,  
 εἶτ' ἀποστρέψας τὸν ὦμον, αὐτὸν ἐνεκολήβασας·  
 καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,  
 πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα.
- ΠΑ. ξυνεπικεῖσθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς  
 τύπτομαι,  
 ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει  
 ἰστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.
- ΧΟ. ὡς δ' ἀλαζῶν, ὡς δὲ μάσθλης· εἶδες οἱ' ὑπέρχεται  
 ὡσπερὶ γέροντας ἡμᾶς, κᾶκκοβαλικεύεται;  
 ἀλλ' ἐὰν ταύτη παρέλθῃ, ταυτηὶ πεπλήξεται·  
 ἦν δ' ὑπεκκλίνῃ γε δευρί, πρὸς σκέλος κυρηβάσει.
- ΠΑ. ὦ πόλις καὶ δῆμ', ὑφ' οἴων θηρίων γαστρίζομαι.
- ΧΟ. καὶ κέκραγας, ὡσπερ ἀεὶ τὴν πόλιν καταστρέφει;
- ΑΔ. ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι.

<sup>a</sup> The word is meant to recall *συκοφάντης*, sycophantes, the informer or blackmailer. This introduces the image of the fig (*σῦκον*), which is mixed later with terms of the wrestling-school. All public officials had their accounts scrutinized, or audited, at the end of their year of office.

<sup>b</sup> A play upon *διαλαβῶν*, "grasping," and *διαβαλὼν*, "calumniating." So 491, *διαβολάς* for *διαλαβάς*.

<sup>c</sup> The "hook" is a wrestling term.

<sup>d</sup> He tries to escape, head down (a stage direction, according to the Scholiast).



## ARISTOPHANES

- ΧΟ. ἄλλ' ἐὰν μέντοι γε νικᾶς τῇ βοῇ, τήνελλος εἶ·  
ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς.
- ΠΑ. τουτονὶ τὸν ἄνδρ' ἐγὼ ἰδεῖκνυμι, καὶ φῆμ' ἐξάγειν  
ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα.
- ΑΛ. ναὶ μὰ Δία κάγωγε τοῦτον, ὅτι κενῇ τῇ κοιλίᾳ  
εἰσδραμῶν εἰς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.
- ΔΗ. νῆ Δί', ἐξάγων γε τὰ πόρρηθ', ἅμ' ἄρτον καὶ κρέας  
καὶ τέμαχος, οὗ Περικλέης οὐκ ἠξιώθη πώποτε.
- ΠΑ. ἀποθανεῖσθον αὐτίκα μάλα.
- ΑΛ. τριπλάσιον κεκράξομαί σου.
- ΠΑ. καταβοήσομαι βοῶν σε.
- ΑΛ. κατακεκράξομαί σε κράζων.
- ΠΑ. διαβαλῶ σ', ἐὰν στρατηγῆς.
- ΑΛ. κυνοκοπήσω σου τὸ νῶτον.
- ΠΑ. περιελῶ σ' ἀλαζονείαις.
- ΑΛ. ὑποτεμοῦμαι τοὺς πόδας<sup>1</sup> σου.
- ΠΑ. βλέψον εἰς μ' ἀσκαρδάμυκτος.
- ΑΛ. ἐν ἀγορᾷ κάγω τέθραμμαί.
- ΠΑ. διαφορήσω σ', εἴ τι γρύξεις.
- ΑΛ. κοπροφορήσω σ', εἰ λαλήσεις.
- ΠΑ. ὁμολογῶ κλέπτειν· σὺ δ' οὐχί.
- ΑΛ. νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,

<sup>1</sup> τοὺς πόδας, Rogers: τὰς ὀδοὺς mss.

<sup>a</sup> A Greek proverb. A cake was the prize at drinking parties for the man who kept awake all night.

<sup>b</sup> A play upon ζωμεύματα, "sauces," and ὑποζώματα, "cables for under-girding a ship." Cf. the account of St. Paul's shipwreck, Acts xxvii. 17.

<sup>c</sup> To be a guest at the public dinner in the Prytaneum was a recognized honour. This was awarded to Cleon after his success at Sphacteria. At that time Cleon had bitterly attacked Nicias and Demosthenes.



## ARISTOPHANES

- ΠΑ. κάπιορκῶ γε βλέπόντων.  
 ἀλλότρια τοίνυν σοφίζει,  
 καί σε φαίνω τοῖς πρυτάνεσιν,  
 ἀδεκατεύτους τῶν θεῶν ἱε-  
 ρὰς ἔχοντα κοιλίας.
- ΧΟ. ὦ μιარέ, καὶ βδελυρέ, καὶ κατακε- [στρ. α  
 κρᾶκτα, τοῦ σοῦ θράσους  
 πᾶσα μὲν γῆ πλέα,  
 πᾶσα δ' ἐκκλησία,  
 καὶ τέλη, καὶ γραφαί,  
 καὶ δικαστήρι', ὦ  
 βορβοροτάραξι, καὶ  
 τὴν πόλιν ἅπασαν ἡ-  
 μῶν ἀνατετυρβακώς,  
 ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφωκας βοῶν,  
 καπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν.
- ΠΑ. οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλαι καττύεται.
- ΑΛ. εἰ δὲ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα,  
 ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοὸς  
 τοῖς ἀγροίκοισιν πανούργως, ὥστε φαίνεσθαι παχύ,  
 καὶ πρὶν ἡμέραν φορῆσαι, μείζον ἦν δυοῖν δοχμαῖν.
- ΝΙ. νῆ Δία καμὲ τοῦτ' ἔδρασε ταυτόν, ὥστε καὶ γέλων

<sup>a</sup> *i.e.* "you are poaching on my preserves": R.

<sup>b</sup> Lit. "I denounce you to the Prytanes," who are sitting among the spectators: *cf.* 278.

<sup>c</sup> *κοιλίας*, "guts," for *οὔσιαις*, "estates": Schol. Estates of certain offenders were confiscated, and a tithe paid to Athena. Tithes of their profits were also consecrated by private persons

THE KNIGHTS, 298-319

If I'm seen, I'm a perjurer too.

PAPH. Somebody else's tricks you're vaunting ;<sup>a</sup>  
 Now to the Prytanes off I'll run,<sup>b</sup>  
 Tell them you've got some holy pig-guts.  
 Tell them you've paid no tithe thereon.<sup>c</sup>

CHOR. O villain, O shameless of heart,  
 O Bawler and Brawler self-seeking,  
 The land, the Assembly, the Tolls,  
 are all with thine impudence reeking,  
 And the Courts, and the actions at law ;  
 they are full unto loathing and hate !  
 Thou stirrest the mud to its depths,  
 perturbing the whole of the State.  
 Ruffian, who hast deafened Athens  
 with thine everlasting din,  
 Watching from the rocks the tribute,  
 tunny-fashion, shoaling in.<sup>d</sup>

PAPH. Well I know the very quarter  
 where they cobbled up the plot.  
 S.S. You're a knowing hand at cobbling,  
 else in mincing meat I'm not ;  
 You who cheated all the rustics  
 with a flabby bullock-hide,  
 Cutting it aslant to make it  
 look like leather firm and dried ;<sup>e</sup>  
 In a day, the shoes you sold them  
 wobbled half a foot too wide.

NIC. That's the very trick the rascal  
 played the other day on me,  
 in gratitude. Instances are recorded of butcher, baker, tanner,  
 potter, fuller, and washerman. (*Greek Votive Offerings*, p. 59.)

<sup>a</sup> An allusion to the watchers set to look out for shoals of tunny, who announce their advent with stentorian voice.

<sup>e</sup> The slanting cut makes the leather seem thicker than it is.

## ARISTOPHANES

3

πάμπολον τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν·  
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

ΧΟ. ἄρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί- [στρ. β  
δειαν, ἥπερ μόνη προστατεῖ ρητόρων; 3  
ἦ σὺ πιστεύων ἀμέλγεις τῶν ξένων τοὺς καρπίμους,  
πρῶτος ὢν· ὁ δ' Ἴπποδάμου λείβεται θεώμενος.  
ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ  
σοῦ μιαρώτερος, ὥστε με χαίρειν,  
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν, αὐτόθεν, 3  
πανουργία τε καὶ θράσει  
καὶ κοβαλικεύμασιν.  
ἀλλ' ὦ τραφεῖς ὄθενπέρ εἰσιν ἄνδρες οἵπερ εἰσί,  
νῦν δεῖξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφήναι.

ΑΛ. καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὕτοσὶ πολίτης. 3

ΠΑ. οὐκ αὖ μ' ἐάσεις;

ΑΛ. μὰ Δί', ἐπεὶ καγὼ πονηρός εἰμι.

ΧΟ. ἐὰν δὲ μὴ ταύτη γ' ὑπέικη, λέγ' ὅτι κακὸν πονηρῶν.

ΠΑ. οὐκ αὖ μ' ἐάσεις;

ΑΛ. μὰ Δία.

ΠΑ. ναὶ μὰ Δία.

ΑΛ. μὰ τὸν Ποσειδῶ,

ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα δια-  
μαχοῦμαι.

<sup>a</sup> An Attic Deme.

<sup>b</sup> Archepolemus, 794 below. He tried to end the war, but was foiled by Cleon. Being involved with the Four Hundred, he was afterwards condemned to death.

And my friends and fellow burghers  
 laughed with undissembled glee,  
 I was swimming in my slippers  
 ere I got to Pergasac.<sup>a</sup>

CHOR. So then thou hast e'en from the first  
 that shameless bravado displayed  
 Which alone is the Orators' Patron.

And foremost of all by its aid  
 Thou the wealthy strangers milkest,  
 draining off their rich supplies ;  
 And the son of Hippodamus <sup>b</sup>  
 watches thee with streaming eyes.

Ah, but another has dawned on us now,  
 Viler and fouler and coarser than thou,  
 Viler and fouler and coarser by far,  
 One who'll beat thee and defeat thee  
 (therefore jubilant we are),  
 Beat thee in jackanapes tricks and rascality,  
 Beat thee in impudence, cheek, and brutality.  
 O trained where Men are trained who best  
 deserve that appellation,  
 Now show us of how little worth  
 is liberal education.

s.s. The sort of citizen he is, I'll first expose to view.

PAPH. Give *me* precedence.

s.s. No, by Zeus, for I'm a blackguard too.

CHOR. And if to that he yield not, add " as all my fathers  
 were."

PAPH. Give *me* precedence.

s.s. No, by Zeus.

PAPH. O yes, by Zeus.

s.s. I swear  
 I'll fight you on that very point ; you never *shall*  
 be first.

## ARISTOPHANES

ΠΑ. οἴμοι, διαρραγήσομαι.

ΑΛ. 340 καὶ μὴν ἐγὼ οὐ παρήσω.

ΧΟ. πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήηται.

ΠΑ. τῷ καὶ πεποιθὼς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;

ΑΛ. ὅτι ἢ λέγειν οἶός τε κἀγὼ καὶ καρυκοποιεῖν.

ΠΑ. ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν σὺ πρᾶγμα προσ-  
πεσόν σοι

ὠμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρηστῶς. 341

ἀλλ' οἶσθ' ὅ μοι πεπονθέναι δοκεῖς; ὅπερ τὸ πλῆθος.

εἶ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,  
τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,  
ὔδωρ τε πίνων, κἀπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,  
ᾧ δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

ΑΛ. τί δαὶ σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυνὶ  
ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

ΠΑ. ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τιν'; ὅστις εὐθύς  
θύννεια θερμὰ καταφαγὼν, κἄτ' ἐπιπιὼν ἀκράτου  
οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς. 355

ΑΛ. ἐγὼ δέ γ' ἦνυστρον βοῶς καὶ κοιλίαν ὑείαν

<sup>a</sup> The speaker intends this to repeat the words of 338, but the chorus misunderstand him to refer to "I shall burst."

<sup>b</sup> In later days, it was a gibe against the orator Demosthenes that he was a water-drinker; and something of the sort may be meant here.

THE KNIGHTS, 340-356

PAPH. O, I shall burst.

s.s. You never shall.<sup>a</sup>

CHOR. O let him, let him burst.

PAPH. How dare you try in speech to vie  
with ME? On what rely you?

s.s. Why I can speak first-rate, and eke  
with piquant sauce supply you.

PAPH. O speak you can! and you're the man,  
I warrant, who is able

A mangled mess full well to dress,  
and serve it up to table.

I know your case, the common case;  
against some alien folk

You had some petty suit to plead,  
and fairly well you spoke.

For oft you'd conned the speech by night,  
and in the streets discussed it,

And, quaffing water,<sup>b</sup> shown it off,  
and all your friends disgusted.

Now you're an orator, you think.  
O fool, the senseless thought!

s.s. Pray what's the draught which you have quaffed  
that Athens you have brought

Tongue-wheedled by yourself alone  
to sit so mute and still?

PAPH. Who to compare with ME will dare?  
I'll eat my tunny grill,

And quaff thereon a stoup of wine  
which water shall not touch,

And then with scurrilous abuse  
the Pylian generals smutch.

s.s. I'll eat the paunch of cow and swine,  
and quaff thereon their stew,

## ARISTOPHANES

καταβροχθίσας, κατ' ἐπιπιῶν τὸν ζωμὸν ἀναπό-  
 νιπτος

λαρυγγίῳ τοὺς ῥήτορας καὶ Νικίαν ταραξῶ.

ΧΟ. τὰ μὲν ἄλλα μ' ἤρεσας λέγων· ἐν δ' οὐ προσίεται με  
 τῶν πραγμάτων, ὅτι μόνος τὸν ζωμὸν ἐκροφήσεις. 360

ΠΑ. ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ΑΛ. ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΠΑ. ἐγὼ δ' ἐπεισπηδῶν γε τὴν βουλήν βία κυκῆσω.

ΑΛ. ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης.

ΠΑ. ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα. 365

ΧΟ. νῆ τὸν Ποσειδῶ κάμέ τᾶρ', ἦνπερ γε τοῦτον ἔλκῃς.

ΠΑ. οἶόν σε δῆσω 'ν τῷ ξύλῳ.

ΑΛ. διώξομαί σε δειλίας.

ΠΑ. ἡ βύρσα σου θρανεύσεται.

ΑΛ. δερῶ σε θύλακον κλοπῆς. 370

ΠΑ. διαπατταλευθήσει χαμαί.

ΑΛ. περικόμματ' ἔκ σου σκευάσω.

ΠΑ. τὰς βλεφαρίδας σου παρατιλῶ.

ΑΛ. τὸν πρηγορεῶνά σου κτεμῶ.

ΔΗ. καὶ νῆ Δί' ἐμβαλόντες αὐ- 375

τῷ πάτταλον μαγειρικῶς

ἐς τὸ στόμ', εἶτα δ' ἔνδοθεν

τὴν γλώτταν ἐξείραντες αὐ-

τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς

κεχηνότος 380

τὸν πρωκτόν, εἰ χαλαζᾶ.

<sup>a</sup> "The Milesian basse was a prime favourite with Hellenic epientes": R. Somehow Cleon had got money out of the Milesians, cf. 932.

<sup>b</sup> The reference is unknown.

<sup>c</sup> The terms in the following passage are drawn from the speakers' trades.



## ARISTOPHANES

- ΧΟ. ἦν ἄρα πυρός γ' ἕτερα θερμότερα, [ἀντ.  
 καὶ λόγοι τῶν λόγων  
 ἐν πόλει τῶν ἀναι-  
 δῶν ἀναιδέστεροι· 385  
 καὶ τὸ πρᾶγμ' ἦν ἄρ' οὐ  
 φαῦλον ᾧδ' [οὐδαμῶς].<sup>1</sup>  
 ἀλλ' ἐπιθι καὶ στρόβει,  
 μηδὲν ὀλίγον ποίει·  
 νῦν γὰρ ἔχεται μέσος.  
 ὡς εἴαν νυνὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ,  
 δειλὸν εὐρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπ-  
 ἴσταμαι. 390
- ΑΛ. ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,  
 κᾶτ' ἀνὴρ ἔδοξεν εἶναι, τ'ἀλλότριον ἀμῶν θέρος.  
 νῦν δὲ τοὺς στάχους ἐκείνους, οὓς ἐκεῖθεν ἤγαγεν,  
 ἐν ξύλῳ δήσας ἀφαίνει κάποδόσθαι βούλεται.
- ΠΑ. οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῆ τὸ βουλευτήριον 395  
 καὶ τὸ τοῦ Δήμου πρόσωπον μακκοᾶ καθήμενον.
- ΧΟ. ὡς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί- [ἀντ.  
 στησι τοῦ χρώματος τοῦ παρεστηκότος.  
 εἴ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κώδιον, 400  
 καὶ διδασκοίμην προσάδειν Μορσίμου τραγω-  
 δίαν.

<sup>1</sup> οὐδαμῶς inserted by Rogers to complete the metre.

<sup>a</sup> "Cleon had done what he declared that the generals ἐΙ ΑΝΔΡΕΣ εἰεν would do, viz.: sail to Pylus and bring back the Spartans as captives, Thuc. iv. 27. He had reaped the harvest which Demosthenes had sown": R.

<sup>b</sup> Cratinus was a good bottle-man, and his sheepskin might be expected to fare ill. He was a competitor in this contest with Aristophanes.

THE KNIGHTS, 382-401

- CHOR. There are things, then, hotter than fire ;  
                   there are speeches more shameless still  
 Than the shameless speeches of those  
   who rule the City at will.  
 No trifling task is before you ;  
                   upon him and twist and garotte him.  
 Do nought that is little or mean ;  
                   for round the waist you have got him.  
 If in this assault you knead him  
                   limp and supple to your hand,  
 You will find the man a craven ;  
   I his habits understand.
- s.s. Truly for an arrant coward  
                   he has all his life been known ;  
 Yet a Man he seemed but lately,  
                   reaping where he had not sown.<sup>a</sup>  
 Now the ears of corn he brought us,  
                   he aspires to parch and dry,  
 Shuts them up in wood and fetters,  
                   hopes to sell them by and by
- PAPH. You and your allies I fear not,  
                   while the Council lives, and while  
 Demus moons upon the benches  
                   with his own unmeaning smile.
- CHOR. O see how he brazens it out !  
                   The colour remains as before  
 In his shameless impudent face.  
                   And O, if I hate you not sore,  
 Let me be a filthy sheepskin,  
                   that whereon Cratinus lay,<sup>b</sup>  
 Or let Morsimus<sup>c</sup> instruct me  
                   as the Chorus to his Play.

<sup>c</sup> Morsimus was a worthless tragedian.

## ARISTOPHANES

ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι  
 δωροδόκοισιν ἐπ' ἄνθεσιν ἴζων,  
 εἴθε φαύλως, ὥσπερ εὖρες, ἐκβάλοις τὴν ἔνθεσιν.  
 ἄσαιμι γὰρ τότ' ἂν μόνον·  
 πῖνε πῖν' ἐπὶ συμφοραῖς·  
 τὸν Ἰουλίου τ' ἂν οἶομαι, γέροντα πυροπίπην,  
 ἦσθέντ' ἰηπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

- ΠΑ. οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,  
 ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παρα-  
 γενοίμην. 40
- ΑΛ. ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ ἔπι πολλοῖς  
 ἤνεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγᾶς,  
 ὑπερβαλεῖσθαί σ' οἶομαι τούτοισιν, ἢ μάτην γ' ἂν  
 ἀπομαγδαλιᾶς σιτούμενος τοσοῦτος ἐκτραφείην.
- ΠΑ. ἀπομαγδαλιᾶς ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν 41  
 κυνὸς βορὰν σιτούμενος μάχει σὺ κυνοκεφάλῳ;
- ΑΛ. καὶ νῆ Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος.  
 ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτί·  
 σκέψασθε, παῖδες· οὐχ ὀρᾶθ'; ὦρα νέα, χελιδῶν.  
 οἱ δ' ἔβλεπον, καγῶ ἔν τοσοῦτῳ τῶν κρεῶν ἐκλεπ-  
 του. 42

<sup>a</sup> A ditty of Simonides.

<sup>b</sup> *πυροπίπης*, "one who keeps a loving eye on the bread" (*cf.* the Homeric *παρθενοπίπης*), was a nickname given by Cratinus to this old pantler at the Prytaneum.

<sup>c</sup> A statue of Zeus under this title stood in the Agora, and another in the Pnyx.

<sup>d</sup> Pieces of dough used to clean the fingers, and then thrown to the dogs.

<sup>e</sup> See Baumcister, *Denkmäler*, fig. 2126, p. 1985.

THE KNIGHTS, 402-420

Thou in all places, and thou at all hours,  
 Flitting and sitting in bri-berry flowers,  
 Sucking and sipping the gold they contain,  
 Mayest thou lightly, as 'twas swallowed,  
 cast thy mouthful up again.

Then will I ever the roundelay sing  
*Drink for the luck which the Destinies bring,<sup>a</sup>*  
 And old Iulius's son, the pantler Prytanean,<sup>b</sup>  
 For joy will " Bacche-Bacchus " shout,  
 and chant his Io-Pacan.

PAPH. Think you in shamelessness to win ?  
 No, by Poseidon, no !  
 Or may I evermore the feasts  
 of Agora Zeus<sup>c</sup> forgo.

s.s. Now by the knuckles which in youth  
 would discipline my head,  
 And those hard-handled butchers' knives  
 they often used instead,  
 I think in shamelessness I'll win ;  
 else vainly in the slums  
 Have I to such a bulk been reared  
 on finger-cleaning crumbs.<sup>d</sup>

PAPH. On finger-pellets like a dog ?  
 And reared on these, you seek  
 To fight a dog-faced fierce baboon !  
 I marvel at your cheek.

s.s. And lots of other monkey-tricks  
 I practised as a boy.  
 O how I used to chouse the cooks  
 by shrieking out *Ahoy !*  
*Look lads, a swallow ! spring is here.*  
*Look up, look up, I pray.<sup>e</sup>*  
 So up they looked whilst I purloined  
 a piece of meat away.

## ARISTOPHANES

- ΧΟ. ὦ δεξιότατον κρέας, σοφῶς γε προῦνοήσω·  
ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες.
- ΑΛ. καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις  
αὐτῶν,  
ἀποκρυπτόμενος εἰς τὰ κοχώνα τοὺς θεοὺς ἀπ-  
ώμνυν·  
ὥστ' εἶπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα·  
οὐκ ἔσθ' ὅπως ὁ παῖς ὄδ' οὐ τὸν δῆμον ἐπιτροπεύσει.
- ΧΟ. εὖ γε ξυνέβαλεν αὐτ'· ἀτὰρ δῆλόν γ' ἀφ' οὗ  
ξυνέγνω·  
ὅτι ἡ 'πιώρκεις θ' ἠρπακὸς καὶ κρέας ὁ πρωκτὸς  
εἶχεν.
- ΠΑ. ἐγὼ σε παύσω τοῦ θράσου, οἶμαι δὲ μᾶλλον ἄμφω.  
ἔξειμι γάρ σοι λαμπρὸς ἦδη καὶ μέγας καθιείς,  
ὁμοῦ ταράττων τὴν τε γῆν καὶ τὴν θάλατταν εἰκῆ.
- ΑΛ. ἐγὼ δὲ συστείλας γε τοὺς ἀλλᾶντας εἶτ' ἀφήσω  
κατὰ κῦμ' ἐμαυτὸν οὐριον, κλάειν σε μακρὰ  
κελεύσας.
- ΔΗ. κᾶγωγ', ἐάν τι παραχαλαῖ, τὴν ἀντλίαν φυλάξω.
- ΠΑ. οὐ τοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα πολλὰ  
κλέψας Ἀθηναίων.
- ΧΟ. ἄθρει, καὶ τοῦ ποδὸς παρίει·  
ὥς οὗτος ἦδη Καικίας καὶ Συκοφαντίας πνεῖ.

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<sup>a</sup> Καικίας, the name of "the north-east wind, one of the most violent winds in the Mediterranean," was proverbially explained as "bringing evils" (ἐλκων κακά), and Aristophanes coins Συκοφαντίας on its analogy.



## ARISTOPHANES

- ΠΑ. σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.  
 ΑΛ. τί δῆτα; βούλει τῶν τάλάντων ἐν λαβὼν σιωπᾶν;  
 ΧΟ. ἀνὴρ ἂν ἠδέως λάβοι. τοὺς τερθρίουσ παρίει. 44  
 ΑΛ. τὸ πνεῦμ' ἔλαττον γίγνεται.  
 ΠΑ. [δωροδοκίας]<sup>1</sup> φεύξει γραφὰς  
 ἑκατονταλάντους τέτταρας.  
 ΑΛ. σὺ δ' ἀστρατείας εἴκοσιν,  
 κλοπῆς δὲ πλεῖν ἢ χιλίας.  
 ΠΑ. ἐκ τῶν ἀλιτηρίων σέ φη- 44  
 μι γεγονέναι τῶν τῆς θεοῦ.  
 ΑΛ. τὸν πάππον εἶναί φημί σου  
 τῶν δορυφόρων—  
 ΠΑ. ποίων; φράσον.  
 ΑΛ. τῶν Βυρσίνης τῆς Ἰππίου.  
 ΠΑ. κόβαλος εἶ.  
 ΑΛ. πανοῦργος εἶ. 45  
 ΧΟ. παῖ' ἀνδρικῶς.  
 ΠΑ. ἰού ἰού,  
 τύπτουσί μ' οἱ ξυνωμόται.  
 ΧΟ. παῖ' αὐτὸν ἀνδρικώτατα, καὶ  
 γάστριζε καὶ τοῖς ἐντέροις  
 καὶ τοῖς κόλοις, 45  
 χῶπως κολᾶ τὸν ἄνδρα.

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντων,  
 καὶ τῇ πόλει σωτὴρ φανείς ἡμῖν τε τοῖς πολίταις,

<sup>1</sup> Inserted by Rogers.

<sup>a</sup> Potidaea had surrendered on terms some five years before this, Thuc. ii. 70. No doubt Cleon had attacked the generals.

<sup>b</sup> The great family of the Alcmaeonidae was put under a curse for the murder of Cylon's friends in sanctuary, about 200 years before, Thuc. i. 126. The charge was revived against Cleisthenes, and later against Pericles, possibly also against Alcibiades. Here

THE KNIGHTS, 438-458

- PAPH. From Potidaea you received  
 ten talents, that I know.<sup>a</sup>
- S.S. Will you take one, and hold your tongue?  
 CHOR. He'd take it like a shot.  
 Let out the yard-arm ropes a bit.
- S.S. The gale has milder got.  
 The stormy blast is falling fast.
- PAPH. You'll have, for bribery and deceit,  
 Four hundred-talent writs to meet.
- S.S. And you, for cowardliness a score,  
 For theft a thousand writs and more.
- PAPH. From that old sacrilegious race<sup>b</sup>  
 I'll say that your descent you trace.
- S.S. Your father's father marched, I'll swear,  
 As body-guard to—  
 PAPH. Whom? Declare!  
 S.S. To Hippias's Byrsine.<sup>c</sup>  
 PAPH. You jackanapes!  
 S.S. You gallows-tree!  
 CHOR. Strike like a man!  
 PAPH. O help me! Oh!  
 These plotting traitors hurt me so.
- CHOR. Strike, strike him, well and manfully,  
 And with those entrails beat him,  
 And strings of sausage-meat, and try  
 Meet punishment to mete him.  
 O noblest flesh in all the world,  
 O spirit best and dearest,  
 To City and to citizens  
 a Saviour thou appearest.

it is used as a comic threat against the Sausage-seller, the last man to belong to such a family.

<sup>a</sup> The wife of Hippias the tyrant was Myrsine; for which, to suit the tanner's trade, Aristophanes substitutes *Bupσίνη* "a leather strap."

## ARISTOPHANES

- ὡς εὔ τὸν ἄνδρα ποικίλως θ' ὑπῆλθες ἐν λόγοισιν.  
 πῶς ἄν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἠδόμεσθα; 460
- ΠΑ. ταυτὶ μὰ τὴν Δῆμητρά μ' οὐκ ἐλάνθανεν  
 τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην  
 γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.
- ΧΟ. οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;
- ΑΛ. οὐκ οὖν μ' ἐν Ἄργει γ' οἶα πράττει λανθάνει. 465  
 πρόφασιν μὲν Ἄργείους φίλους ἡμῖν ποιεῖ·  
 ἰδία δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.  
 καὶ ταῦτ' ἐφ' οἷσιν ἐστι συμφυσώμενα  
 ἐγῶδ'· ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.
- ΧΟ. εὔ γ' εὔ γε, χάλκευ' ἀντὶ τῶν κολλωμένων. 470
- ΑΛ. καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκεῖθεν αὖ,  
 καὶ ταῦτά μ' οὐτ' ἀργύριον οὔτε χρυσίον  
 διδούς ἀναπέσεις, οὔτε προσπέμπων φίλους,  
 ὅπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.
- ΠΑ. ἐγὼ μὲν οὖν αὐτίκα μάλ' εἰς βουλὴν ἰὼν 475  
 ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,  
 καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,  
 καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,  
 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.
- ΑΛ. πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὄνιος; 480
- ΠΑ. ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ.
- ΧΟ. ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα γνώμην ἔχεις;  
 νυνὶ διδάξεις, εἴπερ ἀπεκρῦψω τότε

<sup>a</sup> A thirty years' truce between Sparta and Argos was running out; both Sparta and Athens were now bidding for the Argive support.

<sup>b</sup> The process for treason was impeachment before the Council, *είσαγγελία*.

<sup>c</sup> Demosthenes was intriguing with Boeotian cities to establish democracy there, Thuc. iv. 76. Cheese was an important product of Boeotia.

THE KNIGHTS, 459-483

How well and with what varied skill  
   thou foil'st him in debate !

O would that I could praise you so,  
   as our delight is great.

PAPH. Now, by Demeter, it escaped me not  
 That these same plots were framing ; well I  
           knew  
 How they were pegged, and fixed, and glued  
           together.

CHOR. O, me !  
 (To S.S.) Can't *you* say something from the eart-  
           wright's trade ?

s.s. These Argos doings have escaped me not.  
 He goes, he says, to make a friend of Argos,<sup>a</sup>  
 But 'tis with Sparta he's colloquing there.  
 Aye and I know the anvil whereupon  
 His plan is forged : 'tis welded on the eaptives.

CHOR. Good! good ! return him welding for his glue.

s.s. And men from thence are hammering at it too.  
 And not by bribes of silver or of gold  
 Or sending friends, will you persuade me not  
 To tell the Athenians how you are going on.

PAPH. I'll go this instant to the Council-board,<sup>b</sup>  
 And all your vile conspiracies denounce,  
 And all your nightly gatherings in the town,  
 And how you plotted with the Medes and  
           King,

And all your cheese-pressed doings in Bocotia.<sup>c</sup>  
 s.s. Pray, how's cheese selling in Boeotia now ?

PAPH. I'll stretch you flat, by Heracles I will. [*Exit*

CHOR. Now then, what mean you ? what are you  
           going to do ?

Now shall you show us if in very truth

## ARISTOPHANES

- εἰς τὰ κοχώννα τὸ κρέας, ὡς αὐτὸς λέγεις.*  
*θεύσει γὰρ ἄξας εἰς τὸ βουλευτήριον,* 485  
*ὡς οὗτος εἰσπεσὼν ἐκείσε διαβαλεῖ*  
*ἡμᾶς ἅπαντας καὶ κραγὸν κεκραῖζεται.*
- ΑΛ. *ἀλλ' εἶμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας*  
*καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.*
- ΔΗ. *ἔχε νυν, ἄλειψον τὸν τράχηλον τουτωί,* 490  
*ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς.*
- ΑΛ. *ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.*
- ΔΗ. *ἔχε νυν, ἐπέγκαψον λαβὼν ταδί.*
- ΑΛ. *τί δαί;*
- ΔΗ. *ἵν' ἄμεινον, ὦ τᾶν, ἐσκοροδιῶμένους μάχη.*  
*καὶ σπεῦδε ταχέως.*
- ΑΛ. *ταῦτα δρῶ.*
- ΔΗ. *μέμνησό νυν* 495  
*δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,*  
*χῶπως τὰ κάλλαι' ἀποφαγὼν ἤξεις πάλιν.*
- ΧΘ. *ἀλλ' ἴθι χαίρων, καὶ πράξιαις*  
*κατὰ νοῦν τὸν ἐμόν, καὶ σε φυλάττοι*  
*Ζεὺς ἀγοραῖος· καὶ νικήσας* 500  
*αὐθις ἐκείθεν πάλιν ὡς ἡμᾶς*  
*ἔλθοις στεφάνοις κατάπαστος.*  
*ὕμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν*  
*τοῖς τ' ἀναπαίστοις, ὦ παντοίας*  
*ἤδη Μούσης*  
*πειραθέντες καθ' ἑαυτούς.* 505

<sup>a</sup> The Scholiast says that he gives him lard ; but perhaps it is a draught of wine, 493. The garlic was to prime him like a fighting cock.

THE KNIGHTS, 484-506

You stole the meat and hid it as you said.  
So to the Council-house you'll run, for he  
Will burst in thither, and against us all  
Utter his lies and bawl a mighty bawl.

S.S. Well, I will go ; but first I'll lay me down  
Here, as I am, these guts and butchers'-knives.

DE. Here take this ointment and anoint your neck,<sup>a</sup>  
So can you slip more easily through his lies.<sup>b</sup>

S.S. Well now, that's good and trainer-like advice.

DE. And next, take this and swallow it.

S.S. What for ?

DE. Why, if you are garlie-primed, you'll fight  
much better.

And now begone.

S.S. I'm off.

DE. And don't forget

To peck, to lie, to gobble down his combs,  
And bite his wattles off. That done, return.

CHOR. Good-bye and good speed : may your daring  
succeed,

And Zeus of the Agora help you in need.<sup>c</sup>

May you conquer in fight, and return to our  
sight

A Victor triumphant with garlands bedight.

But YE<sup>d</sup> to our anapaests listen the while,

And give us the heed that is due,

Ye wits, who the Muse of each pattern and  
style

Yourselves have attempted to woo.

<sup>b</sup> *διαβολάς* for *διαλαβάς*. So 496.

<sup>c</sup> 498-99 come from Sophocles, according to the Scholiast.

<sup>d</sup> Here the Chorus turns directly to the audience, and the Parabasis proper, 507-46, follows.

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς  
 ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,  
 οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἐσθ' ὁ ποιητής,  
 ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 51  
 καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.  
 ἃ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,  
 καὶ βασανίζειν, ὡς οὐχὶ πάλαι χορὸν αἰτοίη καθ' ἑαυτόν,  
 ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ  
 οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων 52  
 κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων·  
 πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι·  
 ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείους τὴν φύσιν ὄντας,  
 καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρα προ-  
 διδόντας·

τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολιαῖς κατ-  
 ιούσαις,

<sup>a</sup> A. had hitherto exhibited his plays in the name of Callistratus. The poet had to send in his play to the Archon, and "ask for a chorus"; if it was granted, the Archon chose a Choregus, who had to pay all expenses except the cost of the three actors provided by the state. These three divided the chief parts between them.

<sup>b</sup> Magnes, an early writer of comedy. The lines that follow allude to his plays, *Βαρβιμισαί*, *The Lute-players*, *Ὄρνιθες*, *The Birds*, *Λυδοί*, *The Lydians*, *Ψῆνες*, *The Gall-flies*, *Βάτραχοι*, *The Frogs*. The green dye, "frog-green," was smeared by actors upon their faces before the use of masks came in. Schol.



## ARISTOPHANES

ὄς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τρο-  
παία·

πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλον καὶ πτερυγίζων  
καὶ λυδίζων καὶ ψηγίζων καὶ βαπτόμενος βατραχείοις  
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ'  
ἤβης,

ἐξεβλήθη πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη· 5  
εἶτα Κρατίνου μεμνημένος, ὃς πολλῶ ρεύσας ποτ' ἐπαίνω  
διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως παρα-  
σύρων

ἐφόρει τὰς δρυῖς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς  
προθελύμνους·

ἄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,  
καί, Τέκτονες εὐπαλάμων ὕμνων· οὕτως ἦνθησεν ἐκεῖνος. 5  
νυνὶ δ' ὑμεῖς αὐτὸν ὀρῶντες παραληροῦντ' οὐκ ἐλεεῖτε,  
ἐκπιπτουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐν-  
όντος,

τῶν θ' ἀρμονιῶν διαχασκουσῶν· ἀλλὰ γέρων ὢν περι-  
έρρει,

ὥσπερ Κοινᾶς, στέφανον μὲν ἔχων αὖτον, δίψη δ' ἀπ-  
ολωλῶς,

<sup>a</sup> Cratinus, another writer of comedies, now in his old age a toper and despised. He won the second place in this contest with *The Satyrs*. Next year he was again second to A., with the *Χειμαζόμενοι*, *The Storm-tossed*; and the year following he was first with *Πυτίνη*, *The Flagon*, A. being third with *The Clouds*.

<sup>b</sup> Songs of Cratinus from the *Eunidae*, a play full of parodies.



## ARISTOPHANES

ὄν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ Πρυ-  
τανείῳ, 5

καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.  
οἷας δὲ Κράτης ὄργας ὑμῶν ἠγέσχετο καὶ στυφελιγμούς·  
ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,  
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπι-  
νοίας·

χοῦτος μέντοι μόνος ἀντήρκει, τότε μὲν πίπτων, τότε  
δ' οὐχί. 5

ταῦτ' ὀρρωδῶν διέτριβεν αἰεὶ, καὶ πρὸς τούτοισιν  
ἔφασκεν

ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίους ἐπι-  
χειρεῖν,

κᾶτ' ἐντεῦθεν πρωρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι,  
κᾶτα κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὐνεκα πάντων,  
ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, 5  
αἵρεσθ' αὐτῷ πολὺ τὸ ρόθιον, παραπέμψατ' ἐφ' ἔνδεκα  
κῶπαις

θόρυβον χρηστὸν ληναίτην,  
ἔν' ὃ ποιητῆς ἀπίη χαίρων,  
κατὰ νοῦν πράξας,  
φαιδρὸς λάμποντι μετώπῳ. 5

<sup>a</sup> A variation on the *δειπνεῖν ἐν τῷ Πρυτανείῳ*. "to dine in the Prytaneum," the reward for distinguished public service.

<sup>b</sup> His statue being placed in the theatre during the plays.

<sup>c</sup> Crates, like Magnes, was dead at this time. His subjects foreshadowed the New Comedy of manners.

THE KNIGHTS, 535-550

Who ought for his former achievements to DRINK <sup>a</sup>  
in the Hall, nor be laid on the shelf,  
But to sit in the Theatre shining and bright,  
beside Dionysus himself.<sup>b</sup>  
And then he remembered the stormy rebuffs  
which Crates <sup>c</sup> endured in his day,  
Who a little repast at a little expense  
would provide you, then send you away ;  
Who the daintiest little devices would cook  
from the driest of mouths for you all ;  
Yet he, and he only held out to the end,  
now standing, now getting a fall.  
So in fear of these dangers he lingered ; besides,  
a sailor, he thought, should abide  
And tug at the oar for a season, before  
he attempted the vessel to guide ;  
And next should be stationed awhile at the prow,  
the winds and the weather to scan ;  
And then be the Pilot, himself for himself.  
So seeing our Poet began  
In a mood so discreet, nor with vulgar conceit  
rushed headlong before you at first,  
Loud surges of praise to his honour upraise ;  
salute him, all hands, with a burst <sup>d</sup>

Of hearty triumphant Lenaeon applause,  
That the bard may depart, all radiant and bright  
To the top of his forehead with joy and delight,  
Having gained, by your favour, his cause.

<sup>d</sup> " With eleven oars a side " : a phrase not understood. The explanations given are mere guesses.

## ARISTOPHANES

555

ἵππι' ἀναξ Πόσειδον, ᾧ  
χαλκοκρότων ἵππων κτύπος  
καὶ χρεμετισμὸς ἀνδάνει,  
καὶ κνανέμβολοι θοαὶ  
μισθοφόροι τριήρεις,  
μειρακίων θ' ἄμιλλα λαμ-  
πρνομένων ἐν ἄρμασιν  
καὶ βαρυδαιμονούντων,  
δεῦρ' ἔλθ' ἐς χορόν, ᾧ χρυσοτρίαιν', ᾧ  
560  
δελφίνων μεδέων, Σουνιάρατε,  
ᾧ Γεραίστιε παῖ Κρόνου,  
Φορμίωνί τε φίλτατ', ἐκ  
τῶν ἄλλων τε θεῶν Ἀθη-  
ναίοις πρὸς τὸ παρεστός.

εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι 565  
ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,  
οἵτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ  
πανταχοῦ νικῶντες αἰεὶ τήνδ' ἐκόσμησαν πόλιν·  
οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν  
ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθὺς ἦν ἀμυνίας. 570

<sup>a</sup> Geraestus, S.W. of Euboea, where was a temple of P. ;  
Sunium, S. of Attica.

<sup>b</sup> Phormio, the Athenian naval commander, distinguished  
for courage, honesty, and patriotism, and a popular hero.  
See Thuc. ii. 68-69 on a late victory of his. He seems to have  
been dead at this time.

<sup>c</sup> An embroidered robe, raised like a sail upon the mast



## ARISTOPHANES

εἰ δέ που πέσοιεν ἐς τὸν ὦμον ἐν μάχῃ τινί,  
 τοῦτ' ἀπεψήσαντ' ἄν, εἴτ' ἤρνοῦντο μὴ πεπτωκέναι,  
 ἀλλὰ διεπάλαιον αὖθις. καὶ στρατηγὸς οὐδ' ἄν εἷς  
 τῶν πρὸ τοῦ σίτησις ἦτησ' ἐρόμενος Κλεαίνετον·  
 νῦν δ' εἰ μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575  
 οὐ μαχεῖσθαι φασιν. ἡμεῖς δ' ἀξιούμεν τῇ πόλει  
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίοις.  
 καὶ πρὸς οὐκ αἰτοῦμεν οὐδέν, πλὴν τοσοῦτον ἰμόνον·  
 ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,  
 μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις. 580

ὦ πολιοῦχε Παλλάς, ὦ  
 τῆς ἱερωτάτης ἀπα-  
 σῶν, πολέμῳ τε καὶ ποιη-  
 ταῖς δυνάμει θ' ὑπερφερού-  
 σης μεδέουσα χώρας,  
 δεῦρ' ἀφικοῦ λαβοῦσα τὴν  
 ἐν στρατιαῖς τε καὶ μάχαις  
 ἡμετέραν ξυνεργὸν

Νίκην, ἣ χορικῶν ἐστὶν ἑταῖρα,  
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590

<sup>a</sup> Cleaenetus, father of Cleon. Our fathers did not apply to his father.

<sup>b</sup> The Knights wore their hair long: see 1121. To do so was regarded as aristocratic, or as Spartan, and disliked. After gymnastics, a scraper or *στλεγγίς* was used to scrape off the oil.



## ARISTOPHANES

*νῦν οὖν δεῦρο φάνηθι· δεῖ  
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-  
 ση τέχνη πορίσαι σε νί-  
 κην εἴπερ ποτὲ καὶ νῦν.*

*ἂ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι. 595*  
*ἄξιοι δ' εἶσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγματα*  
*ξυνδιήνεγκαν μεθ' ἡμῶν, εἰσβολάς τε καὶ μάχας.*  
*ἀλλὰ τὰν τῆ γῆ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,*  
*ὡς ὄτ' εἰς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,*  
*πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμ-*  
*μνα·*
600

*εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ*  
*ἐμβαλόντες ἀνεβρύαξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;*  
*ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἐλάῃς, ὦ σαμφόρα;*  
*ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι*  
*ταῖς ὀπλαῖς ὄρυττον εὐνάς καὶ μετῆσαν στρώματα· 605*  
*ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,*  
*εἴ τις ἐξέρποι θύραζε, κακ βυθοῦ θηρώμενοι·*  
*ὡστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·*

<sup>a</sup> A reference to the campaign of Nicias against Corinth in the year before; *Thuc.* iv. 42-45.

<sup>b</sup> *ἵππαπαῖ*, for the sailors' *ῥυππαπαῖ* (*W.* 909, *F.* 1073).

<sup>c</sup> Lit. "lucerne."

<sup>d</sup> Unknown; the Schol. says a poet.



## ARISTOPHANES

δεινά γ', ὦ Πόσειδον, εἰ μήτ' ἐν βυθῷ δυνήσομαι,  
μήτε γῆ μήτ' ἐν θαλάττῃ, διαφυγεῖν τοὺς ἱππέας. 610

ΧΟ. ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,  
ὄσσην ἀπὼν παρέσχεσ ἡμῖν φροντίδα·  
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,  
ἄγγειλον ἡμῖν πῶς τὸ πρᾶγμ' ἠγωνίσω.

ΑΛ. τί δ' ἄλλο γ' εἰ μὴ Νικόβουλος ἐγενόμην; 615

ΧΟ. νῦν ἄρ' ἄξιόν γε πᾶσιν ἐστὶν ἐπολολύξαι. [στρ

ὦ καλὰ λέγων, πολὺ δ' ἀ-

μείνον' ἔτι τῶν λόγων

ἐργασάμεν', εἴθ' ἐπέλ-

θοις ἅπαντά μοι σαφῶς·

ὡς ἐγὼ μοι δοκῶ

620

κἂν μακρὰν ὁδὸν διελθεῖν

ὥστ' ἀκοῦσαι. πρὸς τὰδ', ὦ βέλ-

τιστε, θαρρήσας λέγ', ὡς ἅ-

παντες ἠδόμεσθά σοι.

ΑΛ. καὶ μὴν ἀκοῦσαί γ' ἄξιον τῶν πραγμάτων.

εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην·

625

ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνὺς ἔπη

τερατευόμενος ἤρειδε κατὰ τῶν ἱππέων,

κρημνοὺς ἐρείδων καὶ ξυνωμότας λέγων

πιθανώταθ'· ἡ βουλή δ' ἅπασ' ἀκροωμένη

ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα,

630

<sup>a</sup> *i.e.* "I am literally Nicobulus," which was an Athenian name.

<sup>b</sup> This passage parodies the style of a tragic messenger's speech.

THE KNIGHTS, 609-630

*Hard it is, my Lord Poseidon,  
if the Knights we cannot flee  
Even in the depths of Ocean, anywhere by land or sea.*  
[Enter the SAUSAGE-SELLER

CHOR. Dearest of men, my lustiest, trustiest friend,  
Good lack! how anxious has your absence  
made us!  
But now that safe and sound you are come  
again,  
Say what has happened, and how went the  
fight.

s.s. How else but thus? The Council-victor I.<sup>a</sup>

CHOR. Now may we, joyous, raise the song of sacred  
praise.

Fair the words you speak, but fairer  
Are the deeds you do.

Far I'd go, This I know,  
But to hear them through.

Now then tell us all the story,  
All that, where you went, befell;  
Fearless be, Sure that we  
All delight in all you tell.

s.s.<sup>b</sup> Aye and 'tis worth the hearing. When behind  
him

I reached the Council-chamber, there was he  
Crashing and dashing, hurling at the Knights  
Strange wonder-working thunder-driving  
words,

Calling them all, with all-persuading force,  
CONSPIRATORS! And all the Council, hearing,  
Grew full of lying orach<sup>c</sup> at his talk,

<sup>c</sup> Orach grows at a great pace; the hearers' minds are as quickly filled with Cleon's lies.

## ARISTOPHANES

κᾶβλεψε νᾶπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.  
 κᾶγωγ' ὅτε δὴ ἔγνω ἔνδεχομένην τοὺς λόγους  
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,  
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγώ,  
 Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων,

635

ἀγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθη ἐγώ,  
 νῦν μοι θράσος καὶ γλῶτταν εὔπορον δότε  
 φωνήν τ' ἀναιδῆ. ταῦτα φροντίζοντί μοι  
 ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνὴρ.  
 κἀγὼ προσέκυσα· κᾶτα τῷ πρωκτῷ θενῶν  
 τὴν κιγκλίδ' ἐξήραξα, κἀναχανῶν μέγα  
 ἀνέκραγον· ὦ βουλή, λόγους ἀγαθοὺς φέρων  
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι·  
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,  
 οὐπόποτ' ἀφύας εἶδον ἀξιωτέρας.

640

645

οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν·  
 εἶτ' ἐστεφάνουν μ' εὐαγγέλια· κἀγὼ ἔφρασα  
 αὐτοῖς ἀπόρρητον ποιησάμενος, ταχύ,  
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦβολοῦ,  
 τῶν δημιουργῶν συλλαβεῖν τὰ τρύβλια.

650

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχήνεσαν.  
 ὁ δ' ὑπονοήσας, ὁ Παφλαγῶν, εἰδὼς θ' ἅμα  
 οἷς ἦδεθ' ἡ βουλή μάλιστα ρήμασιν,  
 γνώμην ἔλεξεν· ἄνδρες, ἦδη μοι δοκεῖ  
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελημέναις  
 εὐαγγέλια θίειν ἑκατὸν βούς τῇ θεῷ.  
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλή πάλιν.

655

κᾶγωγ' ὅτε δὴ ἔγνω τοῖς βολίτοις ἠττημένος,

Wore mustard looks, and puckered up their brows.  
 So when I saw them taking in his words,  
 Gulled by his knavish tricks, *Ye Gods*, said I,  
*Ye Gods of knavery, Skitals, and Phenaces,<sup>a</sup>*  
*And ye Beresceths, Cobals, Mothon, and*  
*Thou Agora, whence my youthful training came,*  
*Now give me boldness and a ready tongue*  
*And shameless voice !* And as I pondered thus,  
 I heard a loud explosion on my right,<sup>b</sup>  
 And made my reverence ; then I dashed apart  
 The railing-wicket, opened wide my mouth,  
 And cried aloud, *O Council, I have got*  
*Some lovely news which first I bring to you.*  
*For never, never, since the War broke out,*  
*Have I seen pilchards cheaper than to-day.*  
 They calmed their brows and grew serene at once,  
 And crowned me for my news ; and I suggested,  
 Bidding them keep it secret, that forthwith,  
 To buy these pilchards, many for a penny,  
 'Twere best to seize the cups in all the shops.  
 They clapped their hands, and turned agape to me.  
 But Paphlagon perceived, and well aware  
 What kind of measures please the Council best,  
 Proposed a resolution ; *Sirs*, quoth he,  
*I move that for these happy tidings brought,*  
*One hundred beeves be offered to Athene.*  
 The Council instantly inclined to him.  
 So, overpowered with cow-dung, in a trice

<sup>a</sup> Goblin names ; nothing is known of Σκ. or Βερ., but *Φένακες* means spirits of treachery, *Κόβαλοι*, of vulgar impudence, *Μόθωνες*, of drunkenness and bestiality : *cf.* the English goblins, Flibbertigibbet, Fillpotts, Obidicut, Hobbididence.

<sup>b</sup> A sneeze on the right was lucky, and was greeted by a reverence.

ARISTOPHANES

διηκοσίησι βουσὶν ὑπερηκόντισα·  
 τῇ δ' Ἀγροτέρα κατὰ χιλίων παρήνεσα 660  
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,  
 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβολοῦ.  
 ἔκαραδόκησεν εἰς ἔμ' ἡ βουλή πάλιν.  
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεῖς ἐφληνάφα.  
 κᾶθ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται. 665  
 οἱ δ' ἔθορύβουν περὶ τῶν ἀφύων ἐστηκότες·  
 ὁ δ' ἠντιβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,  
 ἴν' ἄτθ' ὁ κῆρυξ οὐκ Λακεδαίμονος λέγει  
 πύθησθ'· ἀφίικται γὰρ περὶ σπονδῶν, λέγων.  
 οἱ δ' ἐξ ἐνὸς στόματος ἅπαντες ἀνέκραγον· 670  
 νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ᾧ μέλε,  
 ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;  
 οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπέτω.  
 ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι·  
 εἰθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῆ. 675  
 ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν  
 ἅπαντα τά τε γήτει' ὅσ' ἦν ἐν τὰγορᾷ·  
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἠδύσματα  
 ἀποροῦσιν αὐτοῖς προῖκα, κάχαριζόμεν.  
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680  
 ἅπαντες οὕτως ὥστε τὴν βουλήν ὄλην  
 ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

ΧΟ. πάντα τοι πέπραγας οἶα χρὴ τὸν εὐτυχοῦντα· [ἀντ  
 εὔρε δ' ὁ πανοῦργος ἔτε-  
 ρον πολὺ πανουργίαις  
 μείζοσι κεκασμένον, 685

<sup>a</sup> There was a temple of Athena Huntress on the Ilissus, where 500 goats were sacrificed yearly in memory of Marathon.



## ARISTOPHANES

καὶ δόλοισι ποικίλοις,  
 ῥήμασιν θ' αἰμύλοις.  
 ἀλλ' ὅπως ἀγωνιεῖ φρόν-  
 τιζε τὰπίλοιπ' ἄριστα·  
 συμμαχους δ' ἡμᾶς ἔχων εὖ-  
 νους ἐπίστασαι πάλαι.

690

ΑΛ. καὶ μὴν ὁ Παφλαγῶν οὕτοσὶ προσέρχεται,  
 ὠθῶν κολόκυμα καὶ ταραττων καὶ κυκῶν,  
 ὡς δὴ καταπιόμενός με. μορμὸν τοῦ θράσους.

ΠΑ. εἰ μὴ σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ  
 ψευδῶν ἐνεῖη, διαπέσοιμι πανταχῆ.

695

ΑΛ. ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,  
 ἀπεπυδάρισα μόθωνα, περιεκόκκυσα.

ΠΑ. οὐ τοι μὰ τὴν Δήμητρ', εἴ μὴ σ' ἐκφάγω  
 ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

ΑΛ. ἦν μὴ 'κφάγῃς; ἐγὼ δέ γ', ἦν μὴ σ' ἐκπίω, 700  
 κατ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

ΠΑ. ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.

ΑΛ. ἰδοὺ προεδρίαν· οἶον ὄψομαί σ' ἐγὼ  
 ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

ΠΑ. ἐν τῷ ξύλῳ δήσω σε νῆ τὸν οὐρανόν.

705

ΑΛ. ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;  
 ἐπὶ τῷ φάγοις ἦδιστ' ἄν; ἐπὶ βαλλαντίῳ;

ΠΑ. ἐξαρπάσομαί σου τοῖς ὄνυξι τάντερα.

ΑΛ. ἀπονυχιῶ σου τὰν Πρυτανείῳ σιτία.

ΠΑ. ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην. 710

ΑΛ. καγὼ δέ σ' ἔλξω καὶ διαβαλῶ πλείονα.

ΠΑ. ἀλλ', ὦ πόνηρε, σοὶ μὲν οὐδὲν πείθεται·

<sup>a</sup> i.e. "to swallow me up," a sense which *καταπίνω* commonly bears.

<sup>b</sup> *προεδρία*, a front seat in the theatre, was often awarded as an honour for public service.

THE KNIGHTS, 686-712

Full of guile Plot and wile,  
 Full of knavish skill.  
 Mind you carry through the conflict  
 In the same undaunted guise.  
 Well you know Long ago  
 We're your faithful true allies.

s.s. See here comes Paphlagon, driving on before  
 him

A long ground-swell, all fuss and fury, thinking  
 To drink me up.<sup>a</sup> Boh! for your impudent  
 bluster.

PAPH. O if I've any of my old lies left,  
 And don't destroy you, may I fall to bits!

s.s. I like your threats; I'm wonderfully tickled  
 To hear you fume; I skip and cuckoo around  
 you.

PAPH. O by Demeter, if I eat you not  
 Out of the land, I'll never live at all.

s.s. You won't? Nor I, unless I drink you up,  
 And swill you up, and burst myself withal.

PAPH. I'll crush you, by my Pylus-won precedence.<sup>b</sup>

s.s. Precedence, is it? I'm in hopes to see you  
 In the last tier, instead of here in front.

PAPH. By Heaven, I'll clap you in the public stocks.

s.s. How fierce it's growing! what would it like  
 to eat?

What is its favourite dainty? Money-bags?<sup>c</sup>

PAPH. I'll tear your guts out with my nails, I will.

s.s. I'll scratch your Town Hall dinners out, I will.

PAPH. I'll hale you off to Demus; then you'll catch it.

s.s. Nay, I'll hale *you*, and then out-slander you.

PAPH. Alack, poor chap, he pays no heed to you,

<sup>a</sup> The Attic idiom is *ἔσθλειν ὄψον ἐπὶ σίτῳ*, etc., the last  
 being the main fare.

## ARISTOPHANES

- ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.
- ΑΛ. ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.
- ΠΑ. ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται. 715
- ΑΛ. καῖθ' ὥσπερ αἱ τίθται γε σιτίζεις κακῶς.  
μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθεις,  
αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.
- ΠΑ. καὶ νῆ Δί' ὑπὸ γε δεξιότητος τῆς ἐμῆς  
δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν. 720
- ΑΛ. χῶ πρωκτὸς. οὐμὸς τουτογι σοφίζεται.
- ΠΑ. οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.  
ἴωμεν εἰς τὸν δῆμον.
- ΑΛ. οὐδὲν κωλύει·  
ἰδού, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.
- ΠΑ. ὦ Δῆμε, δεῦρ' ἔξελθε.
- ΑΛ. νῆ Δί', ὦ πάτερ, 725  
ἔξελθε δῆτ'.
- ΠΑ. ὦ Δημίδιον, ὦ φίλτατον,  
ἔξελθ', ἴν' εἰδῆς οἷα περιυβρίζομαι.
- ΔΗΜΟΣ. τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς  
θύρας;  
τὴν εἰρεσιώνην μου κατεσπαράξατε.  
τίς, ὦ Παφλαγών, ἀδικεῖ σε;
- ΠΑ. διὰ σέ τύπτομαι 730  
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.
- ΔΗΜΟΣ. τιῆ;
- ΠΑ. ὅτιη φιλω σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός
- ΔΗΜΟΣ. σὺ δ' εἰ τίς ἔτεόν;
- ΑΛ. ἀντεραστής τουτουί,  
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,

<sup>a</sup> As nurses do for their children.

<sup>b</sup> An olive-branch decked out with wool and various

THE KNIGHTS, 713-734

- But I can fool him to my heart's content.
- S.S. How sure you seem that Demus is your own !
- PAPH. Because I know the titbits he prefers.
- S.S. And feed him badly as the nurses do.  
You chew, and pop a morsel in his mouth,<sup>a</sup>  
But thrice as much you swallow down yourself.
- PAPH. And I'm so dexterous-handed, I can make  
Demus expand, and then contract again.
- S.S. I can do that with many things, I trow.
- PAPH. 'Twon't be like bearding me in the Council  
now !  
No, come along to Demus.
- S.S. Aye, why not ?  
I'm ready ; march ; let nothing stop us now.
- PAPH. O Demus, come out here.
- S.S. O yes, by Zeus,  
Come out, my father.
- PAPH. Dearest darling Demus,  
Come out, and hear how they're ill-treating  
me !
- DEMUS. What's all this shouting ? go away, you  
fellows.  
You've smashed my harvest-garland<sup>b</sup> all to  
bits !  
Who wrongs you, Paphlagon ?
- PAPH. He, and these young men,  
Keep beating me because of you.
- DEMUS. Why so ?
- PAPH. Because I love you and adore you, Demus.
- DEMUS. (*To S.S.*) And who are you ?
- S.S. A rival for your love.  
Long have I loved, and sought to do you good,

harvest fruits, carried in the harvest procession and then hung over the house door ; *W.* 399.

## ARISTOPHANES

ἄλλοι τε πολλοὶ καὶ καλοὶ τε κάγαθοί.  
 ἄλλ' οὐχ οἰοί τ' ἔσμεν διὰ τουτονί. σὺ γὰρ  
 ὁμοῖος εἶ τοῖς παισὶ τοῖς ἔρωμένοις·  
 τοὺς μὲν καλοὺς τε κάγαθοὺς οὐ προσδέχει,  
 σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις  
 καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδως.

ΠΑ. εὖ γὰρ ποιῶ τὸν δῆμον.

ΑΛ. εἰπέ νυν, τί δρῶν;

ΠΑ. ὁ τι; τὸν στρατηγὸν ὑποδραμών, τοὺς ἐκ Πύλου,  
 πλεύσας ἐκείσε, τοὺς Λάκωνας ἤγαγον.

ΑΛ. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου  
 ἔψοντος ἐτέρου τὴν χύτραν ὑφειλόμην.

ΓΑ. καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,  
 ὦ Δῆμ', ἵν' εἰδῆς ὁπότερος νῶν ἐστί σοι  
 εὐνούστερος, διάκρινον, ἵνα τοῦτον φιλήσ.

ΑΛ. ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ 'ν τῇ πυκνί.

ΔΗΜΟΣ. οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ·  
 ἀλλ' εἰς τὸ πρόσθε χρὴ παριέν' ἐς τὴν πύκνα.

ΑΛ. οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρων  
 οἴκοι μὲν ἀνδρῶν ἐστί δεξιώτατος,  
 ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,  
 κέχηγεν ὥσπερ ἐμποδίζων ἰσχύδας.

ΧΘ. νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,  
 καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,  
 ὅτοισι τόνδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ

<sup>a</sup> An allusion to Hyperbolus : 1315, C. 1065.

<sup>b</sup> *πάριτ' ἐς τὸ πρόσθε* was the formula of the Crier to summon citizens within the space purified for the sitting.

<sup>c</sup> The meaning is differently explained, but remains uncertain : stringing figs, playing at bob-fig, or treading figs into cases.

<sup>d</sup> *Demus now takes his seat as the audience in the mimic Pnyx, and the orators take their places.*

THE KNIGHTS, 735-758

With many another honest gentleman,  
 But Paphlagon won't let us. You yourself,  
 Excuse me sir, are like the boys with lovers.  
 The honest gentlemen you won't accept,  
 Yet give yourself to lantern-selling chaps,<sup>a</sup>  
 To sinew-stitchers, cobblers, aye and tanners.  
 PAPH. Because I am good to Demus.

S.S. Tell me how.

PAPH. 'Twas I slipped in before the general there  
 And sailed to Pylus, and brought back the  
 Spartans.

S.S. And I walked round, and from the workshop  
 stole

A mess of pottage, cooked by someone else.

PAPH. Come, make a full Assembly out of hand,  
 O Demus, do ; then find which loves you best,  
 And so decide, and give that man your love.

S.S. O Demus, do. Not in the Pnyx however.

DEMUS. Aye, in the Pnyx, not elsewhere will I sit.  
 So forward all, move forward to the Pnyx.<sup>b</sup>

S.S. O luckless me, I'm ruined ! The old fellow  
 Is, when at home, the brightest man alive ;  
 But once he sits upon his rock, he moons  
 With open mouth, as one who gapes for figs.<sup>c</sup>

CHOR.<sup>d</sup> Now loosen every hawser,<sup>e</sup>  
 now speed your bark along,  
 And mind your soul is eager,  
 and mind your words are strong,  
 No subterfuge admitting ;  
 the man has many a trick

<sup>a</sup> More accurately, loosen the ropes that hold up or reef the sail ; a long rope is still used to loop up the corner of the sail in the Levant.

## ARISTOPHANES

κακ τῶν ἀμηχάνων πόρους εὐμήχανος πορίζειν.  
πρὸς ταῦθ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν  
ἄνδρα.

ἀλλὰ φυλάττου, καὶ πρὶν ἐκεῖνον προσκείσθαι σοι,  
πρότερον σὺ  
τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παρα-  
βάλλου.

ΠΑ. τῇ μὲν δεσποίνῃ Ἀθηναίῃ, τῇ τῆς πόλεως μεδεούσῃ,  
εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων  
γεγένημαι  
βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ  
Σαλαβακχῶ,  
ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ Πρυτανείῳ·  
εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος  
ἀντιβεβηκώς,  
ἀπολοίμην καὶ διαπρισθείην κατατμηθείην τε  
λέπαδνα.

ΑΛ. κᾶγωγ', ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω,  
κατατμηθεῖς  
εἰφοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι  
πέποιθας,  
ἐπὶ ταυτησὶ κατακνησθείην ἐν μυττωτῷ μετὰ τυροῦ,  
καὶ τῇ κρεάγρα τῶν ὀρχιπέδων ἐλκοίμην ἐς  
Κεραμεικόν.

ΠΑ. καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο  
πολίτης;  
ὅς πρῶτα μὲν, ἥνίκ' ἐβούλευόν σοι, χρήματα πλείστ  
ἀπέδειξα

<sup>a</sup> Masses of lead or iron in the shape of fish, hung from the yards and dropped upon the enemy ship: Thuc. vii. 41. 2.

<sup>b</sup> See note on 132. Instead of "the best since Pericles and Themistocles," he names a demagogue and two courtesans.



## ARISTOPHANES

- ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων,  
 τοὺς δὲ μεταίτων, 77  
 οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.  
 ΑΛ. τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· καγὼ γὰρ τοῦτό  
 σε δράσω.  
 ἀρπάζων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους  
 παραθήσω.  
 ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε  
 πρῶτα διδάξω,  
 ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτιή σου τῆς ἀνθρακιᾶς  
 ἀπολαύει. 78  
 σὲ γάρ, ὅς Μῆδοισι διεξιφίσω περὶ τῆς χώρας  
 Μαραθῶνι,  
 καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρ-  
 ἔδωκας,  
 ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθ-  
 ἡμενον οὕτως,  
 οὐχ ὥσπερ ἐγὼ ραιψάμενός σοι τουτὶ φέρω. ἀλλ'  
 ἐπαναίρου,  
 κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν  
 Σαλαμῖνι. 78  
 ΔΗΜΟΣ. ἄνθρωπε, τίς εἶ; μῶν ἔγγονος εἶ τῶν Ἀρμο-  
 δίου τις ἐκείνων;  
 τοῦτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ  
 φιλόδημον.  
 ΠΑ. ὡς ἀπὸ μικρῶν εὖνους αὐτῷ θωπευματίων γεγέν-  
 νησαι.  
 ΑΛ. καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεά-  
 σμασιν εἶλες.

<sup>a</sup> Literally, "to mint phrases about."

<sup>b</sup> The Pnyx.

<sup>c</sup> This passage satirizes the doles and indulgences by which Cleon courted favour.

THE KNIGHTS, 775-789

- I was begging of these, whilst those I would squeeze  
 and rack to extort what was due,  
 And nought did I care how a townsman might fare,  
 so long as I satisfied you.
- s.s. Why, Demus, there's nothing to boast of in that ;  
 to do it I'm perfectly able.  
 I've only to steal from my comrade a meal,  
 and serve it up hot on your table.  
 And as for his loving and wishing you well,  
 it isn't for you that he cares,  
 Excepting indeed for the gain that he gets,  
 and the snug little fire that he shares.  
 Why you, who at Marathon fought with the Medes,  
 for Athens and Hellas contending,  
 And won the great battle, and left us a theme  
 for our songs and our speeches unending,<sup>a</sup>  
 He cares not a bit that so roughly you sit  
 on the rocks,<sup>b</sup> nor has dreamed of providing  
 Those seats with the thing I have stitched you and bring.  
 Just lift yourself up and subside in  
 This ease-giving cushion for fear you should gall  
 what at Salamis sat by the oar.<sup>c</sup>
- DEMUS. Who are YOU? I opine you are sprung from the line  
 of Harmodius <sup>d</sup> famous of yore ;  
 So noble and Demus-relieving <sup>e</sup> an act  
 I never have witnessed before !
- PAPH. O me, by what paltry attentions and gifts  
 you contrive to attract and delude him !
- s.s. 'Twas by baits that are smaller and poorer than mine,  
 you rascal, you hooked and subdued him.

<sup>a</sup> Harmodius and Aristogeiton, the traditional founders of Athenian freedom.

<sup>e</sup> εὐνοῦς τῷ δήμῳ is the regular phrase for a loyal citizen, used in honorific inscriptions.

## ARISTOPHANES

- ΠΑ. καὶ μὴν εἴ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον  
 ἀμύνων 79  
 ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς  
 περιδόσθαι.
- ΑΛ. καὶ πῶς σὺ φιλεῖς, ὅς τοῦτον ὄρων οἰκοῦντ' ἐν ταῖς  
 πιθάκναισι  
 καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ  
 ἐλεαίρεις,  
 ἀλλὰ καθεῖρξας αὐτὸν βλέπτεις· Ἄρχεπτολέμου δὲ  
 φέροντος  
 τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπ-  
 ελαύνεις 79  
 ἐκ τῆς πόλεως ραθαπυγίζων, αἱ τὰς σπονδὰς προ-  
 καλοῦνται.
- ΠΑ. ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς  
 λογίοισιν  
 ὡς τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου  
 ἠλιάσασθαι,  
 ἣν ἀναμείνῃ· πάντως δ' αὐτὸν θρέψω γὼ καὶ  
 θεραπεύσω,  
 ἐξευρίσκων εὖ καὶ μιαρῶς ὀπόθεν τὸ τριώβολον ἔξει. 80
- ΑΛ. οὐχ ἵνα γ' ἄρχῃ μὰ Δί' Ἀρκαδίας προνοούμενος,  
 ἀλλ' ἵνα μᾶλλον  
 σὺ μὲν ἀρπάξῃς καὶ δωροδοκῆς παρὰ τῶν πόλεων·  
 ὁ δὲ δῆμος

<sup>a</sup> The war began in 431 B.C., according to our historians; but the Athenian ideas as to the date were vague. See *A.* 266, 890, *P.* 990.

<sup>b</sup> An allusion to the crowding of refugees into Athens in the Peloponnesian War; *Thuc.* ii. 52.

<sup>c</sup> See 327: Spartan proposals for peace were rejected, when the Spartan troops were first shut up in Sphacteria, *Thuc.* iv. 21-22. We know nothing of *A.* in this debate, but his name makes a pun, "Delawarr offers peace."



## ARISTOPHANES

ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἃ πανουργεῖς μὴ  
καθορᾷ σου,  
ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρὸς  
σε κεχήνη.

εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος  
διατρίψῃ,

καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ εἰς  
λόγον ἔλθῃ,

γνώσεται οἴων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ  
παρεκόπτου,

εἰθ' ἤξει σοι δριμύς ἄγροικος, κατὰ σοῦ τὴν ψῆφον  
ἰχνεύων.

ἃ σὺ γιγνώσκων τόνδ' ἔξαπατᾷς, καὶ ὄνειροπολεῖς  
περὶ σαυτοῦ.

ΠΑ. οὐκ οὐν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ  
διαβάλλειν

πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα  
χρηστά

νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν  
πόλιν ἤδη;

ΑΛ. ὦ πόλις Ἄργους, κλύεθ' οἶα λέγει. σὺ Θεμιστο-  
κλεῖ ἀντιφερίζεις;

ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, εὐρῶν ἐπιχειλῆ,  
καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 81

<sup>a</sup> This is just what Thucydides says, v. 16.

<sup>b</sup> The Greek means "countryman," but R. thinks ἀγρευτῆς should be read.

<sup>c</sup> Themistocles caused the Peiraeus to be founded, the walls of harbour and city to be built, and the fleet to be made great. No doubt the Long Walls were part of the plan; and T. is given credit for them in 815.

<sup>d</sup> This phrase is from Euripides' *Telephus*, and κλύεθ' οἶα λέγει from *Medea* 168.



## ARISTOPHANES

ἀφελών τ' οὐδὲν τῶν ἀρχαίων ἰχθῦς καινοὺς παρ-  
έθηκε.

σύ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι  
διατειχίζων καὶ χρησμωδῶν, ὃ Θεμιστοκλεῖ ἀντι-  
φερίζων.

κἀκεῖνος μὲν φεύγει τὴν γῆν, σύ δ' Ἀχιλλείων  
ἀπομάττει.

ΠΑ. οὐκουν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστὶν μ' ὑπὸ  
τούτου,

ὅτιή σε φιλω;

ΔΗΜΟΣ. παῦ παῦ, οὔτος, καὶ μὴ σκέρβोलλε  
πονηρά.

πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθεις  
ἐγκρυφιάζων.

ΑΛ. μιαρῶτατος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα  
δεδρακώς,

ὀπόταν χασμᾶ, καὶ τοὺς καυλοὺς  
τῶν εὐθυνῶν ἐκκαυλίζων  
καταβροχθίζει, κἀμφοῖν χειροῖν  
μυστιλάται τῶν δημοσίων.

ΠΑ. οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'  
αἰρήσω ἄγὼ τρεῖς μυριάδας.

ΑΛ. τί θαλαττοκοπεῖς καὶ πλατυγίζεις,  
μιαρῶτατος ὢν περὶ τὸν δῆμον  
τὸν Ἀθηναίων; καί σ' ἐπιδείξω  
νῆ τὴν Δήμητρ', ἧ μὴ ζώην,

<sup>a</sup> Some unknown building project of Cleon's. See *W.* 41.



## ARISTOPHANES

δωροδοκήσαντ' ἐκ Μιτυλήνης  
πλεῖν ἢ μνᾶς τετταράκοντα.

83

- ΧΟ. ὦ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὠφέλημα, [ἀν  
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὦδ' ἐποίσεις,  
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις  
τὰν τῆ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαίαν,  
ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττων. 8  
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέδωκεν·  
κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.
- ΠΑ. οὐκ, ὦγαθοί, ταῦτ' ἐστὶ πω ταύτη μὰ τὸν Ποσειδῶ.  
ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε  
ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν, 8  
ἕως ἂν ἦ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.
- ΑΛ. ἐπίσχεσ ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδέδωκας.  
οὐ γάρ σ' ἐχρήν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας  
ταύτας ἐὰν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.  
ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἴν', ἣν σὺ βούλη 8  
τὸν ἄνδρα κολάσαι τουτονί, σοὶ τοῦτο μὴ ᾿γγένηται.

<sup>a</sup> Allusion unknown. After the M. revolt of 428, Cleon carried a motion to kill all the male population, afterwards partly re-incited: Thuc. iii. 50.

<sup>b</sup> A metaphor from wrestling.

<sup>c</sup> The shields of the Spartan prisoners from Sphacteria were hung up in the Painted Colonnade.



## ARISTOPHANES

ὄρᾱς γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν  
 νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι  
 καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός.  
 ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὄστρακίνδα, 8  
 νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες  
 τὰς εἰσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

ΔΗΜΟΣ. οἴμοι τάλας· ἔχουσι γὰρ πόρπακας; ὦ πόνηρε,  
 ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν.

ΠΑ. ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰθηῆς 8  
 ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον· ὅστις εἰς ἂν  
 ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν  
 ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα.

ΑΔ. ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας.  
 ὅταν μὲν ἡ λίμνη καταστῆ, λαμβάνουσιν οὐδέν· 8  
 ἐὰν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,  
 αἰροῦσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταραττης.  
 ἐν δ' εἶπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,

<sup>a</sup> An allusion to the practice of "ostracizing" or banishing a too powerful citizen, in which the voting was carried out by inscribing the name on a potsherd. Aristophanes, however, by way of jest calls it *ὄστρακίνδα*, a game.

<sup>b</sup> *εἰσβολαί* would naturally refer to such "passes" as those between Boeotia and Attica. Here, however, "no very definite locality is indicated, but the general meaning would point to the gates through which the imported barley would enter Athens from the Peiraeus": R.



## ARISTOPHANES

ἔδωκας ἤδη τουτωὶ κάπτυμα παρὰ σεαυτοῦ  
ταῖς ἐμβάσιν, φάσκων φιλεῖν;

- ΔΗΜΟΣ. οὐ δῆτα μὰ τὸν Ἀπόλλω.
- ΑΛ. ἔγνωκας οὖν δῆτ' αὐτὸν οἶός ἐστιν; ἀλλ' ἐγὼ σοι  
ζευγὸς πριάμενος ἐμβάδων τουτὶ φορεῖν δίδωμι.
- ΔΗΜΟΣ. κρίνω σ' ὅσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον  
εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.
- ΠΑ. οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι,  
ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις  
ἔπαυσα τοὺς βινουμένους, τὸν Γρύττον ἐξαλείψας.
- ΑΛ. οὐκ οὖν σε δῆτα ταῦτα δεινὸν ἐστὶ πρωκτοτηρεῖν,  
παῦσαι τε τοὺς βινουμένους; κοῦκ ἔσθ' ὅπως ἐκείνους  
οὐχὶ φθονῶν ἔπαυσας, ἵνα μὴ ῥήτορες γένοιτο.  
τονδὶ δ' ὄρων ἄνευ χιτῶνος ὄντα τηλικούτον,  
οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,  
χειμῶνος ὄντος· ἀλλ' ἐγὼ σοι τουτονὶ δίδωμι.
- ΔΗΜΟΣ. τοιουτονὶ Θεμιστοκλῆς οὐπώποτ' ἐπενόησεν.  
καίτοι σοφὸν κάκεῖν' ὁ Πειραιεύς· ἔμοιγε μέντοι

<sup>a</sup> Unknown, but said by the Scholiast to be notorious for immorality. Conviction under a *γραφὴ ἐταιρήσεως* entailed loss of citizenship, and hence made it unlawful for the man to speak in the assembly.

<sup>b</sup> He wore the *τρίβων* or doubled *χλαῖνα*, like the poorer people.

<sup>c</sup> The Lenaeon festival came in winter.

<sup>d</sup> The *χιτῶν* with one arm-hole (*ἑτερομάσχαλος*) was used by hand-workers, that with two arm-holes was the mark of a free man (Pollux, vii. 47).

THE KNIGHTS, 869-885

You say you're passionately fond  
of Demus,—tell me whether  
You've given a clout to patch his shoes.

DEMUS. No never, I declare.

s.s. You see the sort of man he is !  
but I, I've bought a pair  
Of good stout shoes, and here they are,  
I give them you to wear.

DEMUS. O worthy, patriotic gift !  
I really don't suppose  
There ever lived a man so kind  
to Demus and his toes.

PAPH. 'Tis shameful that a pair of shoes  
should have the power and might  
To put the favours I've conferred  
entirely out of sight,  
I who struck Gryttus <sup>a</sup> from the lists,  
and stopped the boy-loves quite.

s.s. 'Tis shameful, I with truth retort,  
that you should love to pry  
Into such vile degrading crimes  
as that you name. And why ?  
Because you fear 'twill make the boys  
for public speaking fit.  
But Demus, at his age, you see  
without a tunic sit,<sup>b</sup>  
In winter <sup>c</sup> too ; and nought from you  
his poverty relieves,  
But here's a tunic I have brought,  
well-lined, with double sleeves.<sup>d</sup>

DEMUS. O, why Themistocles himself  
ne'er thought of such a vest !  
Peiraeus was a clever thing,  
but yet, I do protest,

## ARISTOPHANES

οὐ μείζον εἶναι φαίνεται' ἐξεύρημα τοῦ χιτῶνος.

ΠΑ. οἴμοι τάλας, οἷσις πιθηκισμοῖς με περιελαύνεις.

ΑΛ. οὐκ, ἀλλ' ὅπερ πίνων ἀνὴρ πέπονθ', ὅταν χεσεῖη,  
τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαυτίοισι χρώμαι.

ΠΑ. ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν 8  
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ὦ πόνηρ'.

ΔΗΜΟΣ. ἰαιβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

ΑΛ. καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχ', ἵνα σ'  
ἀποπνίξῃ·

καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ'  
ἐκεῖνον

τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗΜΟΣ. οἶδα μέντοι.

ΑΛ. ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,  
ἔν' ἐσθίοιτ' ὠνούμενοι, κᾶπειτ' ἐν Ἡλιαία  
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΔΗΜΟΣ. νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμὲ τοῦτ' εἶπ' ἀνὴρ  
Κόπρειος.

ΑΛ. οὐ γὰρ τόθ' ὑμεῖς βδεόμενοι δήπου 'γένεσθε πυρροί; 9

ΔΗΜΟΣ. καὶ νῆ Δί' ἦν γε τοῦτο Πυρράνδρου τὸ μηχανήμα.

ΠΑ. οἷοισί μ', ὦ πανοῦργε, βωμολοχεύμασιν ταράττεις.

<sup>a</sup> There was an Attic deme Κόπρος, adj. Κόπρειος. βδέοντες, "breaking wind." πυρροί, sc. τὸν πρωκτόν. The name Pyrrhander echoes this. Who he was, is unknown; some think Cleon is meant, and that his actor was decked up as a slave with red hair.

THE KNIGHTS, 886-902

That on the whole, between the two,  
I like the tunic best.

PAPH. (*To S.S.*) Pah! would you circumvent me thus,  
with such an apish jest?

S.S. Nay as one guest, at supper-time,  
will take another's shoes,  
When dire occasion calls him out,  
so I your methods use.

PAPH. Fawn on: you won't outdo me there.  
I'll wrap him round about  
With this of mine. Now go and whine, you rascal.

DEMUS. Pheugh! get out!  
(*To P.'s wrapper*) Go to the crows, you brute, with that  
disgusting smell of leather.

S.S. He did it for the purpose, Sir;  
to choke you altogether.  
He tried to do it once before:  
don't you remember when  
A stalk of silphium sold so cheap?

DEMUS. Remember? yes: what then?

S.S. Why that was his contrivance too:  
he managed there should be a  
Supply for all to buy and eat;  
and in the Heliaeae  
The dicasts one and all were seized  
with violent diarrhoea.

DEMUS. O ay, a Coprolitish <sup>a</sup> man  
described the sad affair.

S.S. And worse and worse and worse you grew,  
till yellow-tailed you were.

DEMUS. It must have been Pyrrhander's trick,  
the fool with yellow hair.

PAPH. (*To S.S.*) With what tomfooleries, you rogue,  
you harass and torment me.

## ARISTOPHANES

- ΑΛ. ἢ γὰρ θεός μ' ἐκέλευσε νικῆσαί σ' ἀλαζονείαις.
- ΠΑ. ἄλλ' οὐχὶ νικήσεις. ἐγὼ γάρ φημί σοι παρέξειν,  
ὦ Δῆμε, μηδέν δρῶντι μισθοῦ τρύβλιον ροφήσαι. 90
- ΑΛ. ἐγὼ δὲ κυλίχνην γέ σοι καὶ φάρμακον δίδωμι  
τῶν τοῖσιν ἀντικνημίοις ἐλκῦδρια περιαιεῖται.
- ΠΑ. ἐγὼ δὲ τὰς πολιὰς γέ σου κλέγων νέον ποιήσω.
- ΑΛ. ἰδοῦ, δέχου κέρκον λαγὼ τῷ φθαλμιδίῳ περιψῆν.
- ΠΑ. ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. 91
- ΑΛ. ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.
- ΠΑ. ἐγὼ σε ποιήσω τριηρ-  
αρχεῖν, ἀναλίσκοντα τῶν  
σαυτοῦ, παλαιὰν ναῦν ἔχοντ',  
εἰς ἣν ἀναλῶν οὐκ ἐφέ- 91  
ξεις οὐδὲ ναυπηγούμενος·  
διαμηχανήσομαι θ' ὅπως  
ἂν ἰστίον σαπρὸν λάβης.
- ΧΘ. ἀνὴρ παφλάζει, παῦε παῦ,  
ὑπερζέων· ὑφελκτέον 92  
τῶν δαδίων, ἀπαρυστέον  
τε τῶν ἀπειλῶν ταυτήι.
- ΠΑ. δώσεις ἐμοὶ καλὴν δίκην,  
ἱπούμενος ταῖς εἰσφοραῖς.  
ἐγὼ γὰρ εἰς τοὺς πλουσίους 92  
σπεύσω σ' ὅπως ἂν ἐγγραφήης.

<sup>a</sup> The "pay-soup" refers to the dicastic triobol (*cf.* 50) which he is to get for doing nothing.

<sup>b</sup> The diminutives imply: "Here is a nice little pot of medicine to cure your poor sores."

<sup>c</sup> The state provided the hulk, the trierarch had to fit it out for sea.

<sup>d</sup> ταυτήι: "with this ladle," holding one out.

<sup>e</sup> The εἰσφορά was a levy on property, the first class being assessed for the levy at twelve times a year's income, the second at ten times, the third at seven times.



ARISTOPHANES

- ΑΛ. ἐγὼ δ' ἀπειλήσω μὲν οὐ-  
 δέν, εὐχομαι δέ σοι ταδί·  
 τὸ μὲν τάγηνον τευθίδων  
 ἐφεστάναι σίζον, σὲ δὲ  
 γνώμην ἐρεῖν μέλλοντα περὶ  
 Μιλησίων καὶ κερδανεῖν  
 τάλαντον, ἣν κατεργάσῃ,  
 σπεύδειν ὅπως τῶν τευθίδων  
 ἐμπλήμενος φθαίης ἔτ' εἰς  
 ἐκκλησίαν ἐλθῶν· ἔπει-  
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-  
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν  
 βουλόμενος ἐ-  
 σθίων ἐπαποπνιγείης. 930
- ΧΟ. εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν  
 Δήμητρα.
- ΔΗΜΟΣ. κάμοι δοκεῖ καὶ τ' ἄλλα γ' εἶναι καταφανῶς  
 ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου  
 ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦ βολοῦ. 935  
 σὺ δ', ὦ Παφλαγῶν, φάσκων φιλεῖν μ' ἔσκο-  
 ρόδισας.  
 καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκ ἔτι  
 ἐμοὶ ταμιεύσεις.
- ΠΑ. ἔχε· τοσοῦτον δ' ἴσθ' ὅτι,  
 εἰ μὴ μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ  
 ἐμοῦ πανουργότερός τις ἀναφανήσεται. 940
- ΔΗΜΟΣ. οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτως  
 οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,  
 ἄλλ' ἢ οὐ καθορῶ;

THE KNIGHTS, 927-953

- S.S. I will not use a single threat ;  
 I only most devoutly wish  
 That on your brazier may be set  
 A hissing pan of cuttle-fish ;  
 And you the Assembly must address  
 About Miletus,—'tis a job  
 Which, if it meets entire success,  
 Will put a talent in your fob,—<sup>a</sup>  
 And O that ere your feast begin,  
*The Assembly waits* your friend may cry,  
 And you, afire the fee to win  
 And very loth to lose the fry,  
 May strive in greedy haste to swallow  
 The cuttles and be CHOKED thereby.
- CHOR. Good ! Good ! by Zeus, Demeter, and Apollo.<sup>b</sup>
- DEMUS. Aye, and in all respects he seems to me  
 A worthy citizen. When lived a man  
 So good to the Many (the Many for a penny) ?  
 You, Paphlagon, pretending that you loved  
 me,  
 Primed me with garlic. Give me back my  
 ring ;  
 You shall no more be steward.
- PAPH. Take the ring ;  
 And be you sure, if I'm no more your guardian,  
 You'll get, instead, a greater rogue than I.
- DEMUS. Bless me, this can't be mine, this signet-ring.  
 It's not the same device, it seems to me ;  
 Or can't I see ?

<sup>a</sup> The tribute of Miletus was raised in 424 B.C. from five talents to ten ; Cleon may have been bribed to oppose this.

<sup>b</sup> This line is in prose ; it is the solemn formula used in the heliastic oath (Pollux, viii. 122, so Demosth. *Callipp.* p. 1238).

## ARISTOPHANES

- ΑΛ. φέρ' ἴδω, τί σοι σημεῖον ἦν;  
 ΔΗΜΟΣ. δημοῦ βοείου θρίον ἐξωπτημένον.  
 ΑΛ. οὐ τοῦτ' ἔνεστιν.  
 ΔΗΜΟΣ. οὐ τὸ θρίον; ἀλλὰ τί; 955  
 ΑΛ. λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν.  
 ΔΗΜΟΣ. αἰβοῖ τάλας.  
 ΑΛ. τί ἔστιν;  
 ΔΗΜΟΣ. ἀπόφερ' ἐκποδῶν.  
 οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.  
 παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίευσέ μοι.  
 ΠΑ. μὴ δῆτά πῶ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγώ, 960  
 πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.  
 ΑΛ. καὶ τῶν ἐμῶν νυν.  
 ΠΑ. ἀλλ' ἐὰν τούτῳ πίθη,  
 μολγὸν γενέσθαι δεῖ σε.  
 ΑΛ. κἂν γε τουτωί,  
 ψωλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου.  
 ΠΑ. ἀλλ' οἷ γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ 965  
 χώρας ἀπάσης ἐστεφανωμένον ῥόδοις.  
 ΑΛ. οὐμοὶ δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα  
 ἔχων κατάπαστον καὶ στεφάνην ἐφ' ἄρματος  
 χρυσοῦ διώξεις Σμικύθην καὶ κύριον.  
 ΠΑ. καὶ μὴν ἔνεγκ' αὐτοὺς ἰών, ἴν' οὔτοσὶ 970  
 αὐτῶν ἀκούσῃ.  
 ΑΛ. πάνυ γε. καὶ σύ νυν φέρε.

<sup>a</sup> A play on δῆμος, "people," and δημός, "fat."

<sup>b</sup> The βῆμα or speaker's platform.

<sup>c</sup> A noted glutton; cf. 1290-9, and see Index.

<sup>d</sup> μολγός, "a black-jack," the slang equivalent of ἀσκός, "a wineskin." An oracle had promised that Athens should always keep above water like a skin bottle (Plutarch, *Theseus*, 24).

<sup>e</sup> As a banqueter.

THE KNIGHTS, 953-971

S.S. What's the device on yours ?

DEMUS. A leaf of beef-fat stuffing, roasted well.<sup>a</sup>

S.S. No, that's not here.

DEMUS. What then ?

S.S. A cormorant

With open mouth haranguing on a rock.<sup>b</sup>

DEMUS. Pheugh !

S.S. What's the matter ?

DEMUS. Throw the thing away.

He's got Cleonymus's <sup>c</sup> ring, not mine.

Take this from me, and you be steward now.

PAPH. O not yet, master, I beseech, not yet ;

Wait till you've heard my oracles, I pray.

S.S. And mine as well.

PAPH. And if to *his* you listen,

You'll be a liquor-skin.<sup>d</sup>

S.S. And if to *his*,

You'll find yourself severely circumcised.

PAPH. Nay mine foretell that over all the land

Thyself shalt rule, with roses garlanded.<sup>e</sup>

S.S. And mine that crowned, in spangled purple  
robe,

Thou in thy golden chariot shalt pursue

And sue the lady Smicythe and her lord.<sup>f</sup>

PAPH. Well, go and fetch them hither, so that *he*

May hear them.

S.S. Certainly ; and you fetch yours.

<sup>f</sup> A surprise, playing upon the double meaning of *διώκω*. Demus shall go hunting in oriental state, but his sport, to suit Athenian taste, shall be to "pursue," that is to "prosecute," a certain effeminate citizen (*τὸν Σμικύθη κωμῶδει ὡς κίναιδον· κύριον δὲ λέγει τὸν ἄνδρα* : Schol.).

## ARISTOPHANES

ΠΑ. ἰδοῦ.

ΑΛ. ἰδοὺ νῆ τὸν Δί'· οὐδὲν κωλύει.

ΧΟ.

ἥδιστον φάος ἡμέρας  
 ἔσται τοῖσι παροῦσι πᾶ-  
 σιν καὶ τοῖς ἀφικνουμένοις,  
 ἦν Κλέων ἀπόληται.  
 καίτοι πρεσβυτέρων τινῶν  
 οἷων ἀργαλεωτάτων  
 ἐν τῷ Δείγματι τῶν δικῶν  
 ἤκουσ' ἀντιλεγόντων,  
 ὡς εἰ μὴ ᾿γένεθ' οὔτος ἐν  
 τῇ πόλει μέγας, οὐκ ἂν ἦ-  
 στην σκευὴ δύο χρησίμω,  
 δοῖδυξ οὐδὲ τορύνη.

ἀλλὰ καὶ τόδ' ἔγωγε θαυ-  
 μάζω τῆς ὁμοουσίας  
 αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ  
 παῖδες οἱ ξυνεφοίτων  
 τὴν Δωριστὶ μόνην ἂν ἀρ-  
 μόττεσθαι θαμὰ τὴν λύραν,  
 ἄλλην δ' οὐκ ἐθέλειν μαθεῖν·  
 κᾶτα τὸν κιθαριστὴν  
 ὀργισθέντ' ἀπάγειν κελεύ-  
 ει, ὡς ἀρμονίαν ὁ παῖς  
 οὔτος οὐ δύναται μαθεῖν  
 ἦν μὴ Δωροδοκιστί.

ΠΑ. ἰδοῦ, θέασαι, κοῦχ ᾿παντας ἐκφέρω.

ΑΛ. οἴμ' ὡς χεσεῖω, κοῦχ ᾿παντας ἐκφέρω.

<sup>a</sup> The opening lines are taken from Euripides.

THE KNIGHTS, 972-998

PAPH. Here goes.

s.s. Here goes, by Zeus. There's nought to stop us.

CHOR.<sup>a</sup>

O bright and joyous day,  
 O day most sweet to all  
 Both near and far away,  
 The day of Cleon's fall.  
 Yet in our Aetion-mart <sup>b</sup>  
 I overheard by chance  
 Some ancient sires and tart  
 This counter-plea advance,  
 That but for him the State  
 Two things had ne'er possessed :—  
 A STIRRER-up of hate,  
 A PESTLE of unrest.

His swine-bred music we  
 With wondering hearts admire ;  
 At school, his mates agree,  
 He always tuned his lyre  
 In Dorian style to play.<sup>c</sup>  
 His master wrathful grew ;  
 He sent the boy away,  
 And this conclusion drew,  
*This boy from all his friends  
 Donations seeks to wile,  
 His art begins and ends  
 In Dono-do-rian style.*

PAPH. Look at them, see ! and there are more behind.

s.s. O what a weight ! and there are more behind.

<sup>b</sup> The Deigma was the Exchange at the Peiraeus, "Sample Mart." Lawsuits are the staple product of Athens.

<sup>c</sup> The Dorian mode was a solemn and manly music ; it is chosen here as leading up to the pun in Δωροδοκιστί.

## ARISTOPHANES

ΔΗΜΟΣ. ταυτὶ τί ἐστὶ;

ΠΑ. λόγια.

ΔΗΜΟΣ. πάντ';

ΠΑ. ἐθαύμασας;

καὶ νῆ Δί' ἔτι γέ μουσσι κιβωτὸς πλέα. 10

ΑΛ. ἐμοὶ δ' ὑπερῶον καὶ ξυνοικία δύο.

ΔΗΜΟΣ. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε;

ΠΑ. οὐμοὶ μὲν εἰσι Βάκιδος.

ΔΗΜΟΣ. οἱ δὲ σοὶ τίνος;

ΑΛ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.

ΔΗΜΟΣ. εἰσὶν δὲ περὶ τοῦ;

ΠΑ. περὶ Ἀθηνῶν, περὶ Πύλου, 10

περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

ΔΗΜΟΣ. οἱ σοὶ δὲ περὶ τοῦ;

ΑΛ. περὶ Ἀθηνῶν, περὶ φακῆς,

περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,

περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,

περὶ σοῦ, περὶ ἐμοῦ. τὸ πέος οὐτοσὶ δάκοι. 10

ΔΗΜΟΣ. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,

καὶ τὸν περὶ ἐμου' κείνον ᾧπερ ἤδομαι,

ὡς ἐν νεφέλαισιν αἰετὸς γενήσομαι.

ΠΑ. ἄκουε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί.

Φράζευ, Ἐρεχθειῖδη, λογίων ὁδόν, ἣν σοι Ἀπόλλων 10

ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.

σώζεσθαί σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,

<sup>a</sup> An invented person.

<sup>b</sup> Refers to an oracle that foretells this for Athens. See B. 978.

Εὔδαιμον πτολιεθρον Ἀθηναίης ἀγελείης  
πολλὰ ἰδόν, καὶ πολλὰ παθόν, καὶ πολλὰ μογήσαν  
αἰετὸς ἐν νεφέλῃσι γενήσεαι ἤματα πάντα.

THE KNIGHTS, 999-1017

DEMUS. What ARE they ?

PAPH. Oracles !

DEMUS. All ?

PAPH. You seem surprised ;

By Zeus, I've got a chestful more at home.

s.s. And I a garret and two cellars full.

DEMUS. Come, let me see. Whose oracles are these ?

PAPH. Mine are by Bakis.

DEMUS. (*To S.S.*) And by whom are yours ?

s.s. Mine are by Glanis,<sup>a</sup> Bakis's elder brother.

DEMUS. What do they treat of ?

PAPH. Mine ? Of Athens, Pylus,

Of you, of me, of every blessed thing.

DEMUS. (*To S.S.*) And you ; of what treat yours ?

s.s. Of Athens, pottage,

Of Lacedaemon, mackerel freshly caught,

Of swindling barley-measurers in the mart,

Of you, of me. That nincompoop be hanged.

DEMUS. Well read them out ; and prithee don't forget

The one I love to hear about myself,

That I'm to soar, an Eagle, in the clouds.<sup>b</sup>

PAPH. Now then give ear, and hearken to my words.

HEED THOU WELL, ERECHTHEIDES,

THE ORACLE'S DRIFT, WHICH APOLLO

OUT OF HIS SECRET SHRINE

THROUGH PRICELESS TRIPODS DELIVERED.

KEEP THOU SAFELY THE DOG,

THY JAG-TOOTHED HOLY PROTECTOR.<sup>c</sup>

O thou fortunate town

Of Athene, the Bringer of spoil,

Much shalt thou see, and much

Shalt thou suffer, and much shalt thou toil,

Then in the clouds thou shalt soar, as an Eagle, for ever and ever.

<sup>c</sup> Probably Cleon used to call himself the Watch-dog of the state. See *P.* 754, *W.* 1031.

## ARISTOPHANES

ὄς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγῶς  
 σοὶ μισθὸν ποριεῖ, κὰν μὴ δρᾷ ταῦτ', ἀπολείται.  
 πολλοὶ γὰρ μίσει σφε κατακρώζουσι κολοιοί. 100

ΔΗΜΟΣ. ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.  
 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί;

ΠΑ. ἐγὼ μὲν εἶμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·  
 σοὶ δ' εἶπε σώζεσθαί μ' ὁ Φοῖβος τὸν κύνα.

ΑΛ. οὐ τοῦτό φησ' ὁ χρησμὸς, ἀλλ' ὁ κύων ὀδί, 100  
 ὥσπερ θύρας σοῦ, τῶν λογίων παρεσθίει.

ἐμοὶ γὰρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

ΔΗΜΟΣ. λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,  
 ἵνα μὴ μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛ. Φράζου, Ἐρεχθείδη, κύνα Κέρβερον ἀνδραπο-  
 διστήν, 100

ὄς κέρκῳ σαίνων σ', ὅποταν δειπνῆς, ἐπιτηρῶν,  
 ἐξέδεταί σου τοῦψον, ὅταν σύ που ἄλλοσε χάσκης·  
 ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν  
 νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

ΔΗΜΟΣ. νῆ τὸν Ποσειδῶ πολύ γ' ἄμεινον, ὦ Γλάνι. 100

ΠΑ. ὦ τᾶν, ἄκουσον, εἶτα διάκρινον τότε.

Ἔστι γυνή, τέξει δὲ λέοντα ἱεραῖς ἐν Ἀθήναις,  
 ὄς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,  
 ὥστε περὶ σκύμνοισι βεβηκῶς· τὸν σὺ φυλάξαι,

<sup>a</sup> *i.e.* the islands of the Aegean which practically constituted the Athenian Empire.

<sup>b</sup> The words τέξει δὲ λέοντα are from an oracle quoted Herod. v. 92.

THE KNIGHTS, 1018-1039

YAPPING BEFORE THY FEET,  
 AND TERRIBLY ROARING TO GUARD THEE,  
 HE THY PAY WILL PROVIDE :

IF HE FAIL TO PROVIDE IT, HE'LL PERISH ;

YEA, FOR MANY THE DAWS

THAT ARE HATING AND CAWING AGAINST HIM.

DEMUS. This, by Demeter, beats me altogether.

What does Erechtheus want with daws and dog ?

PAPH. I am the dog : I bark aloud for you.

And Phoebus bids you guard the dog ; that's me.

s.s. It says not that ; but this confounded dog

Has gnawn the oracle, as he gnaws the door.

I've the right reading here about the dog.

DEMUS. Let's hear ; but first I'll pick me up a stone

Lest this dog-oracle take to gnawing *me*.

s.s. HEED THOU WELL, ERECHTHEIDES,

THE KIDNAPPING CERBERUS BAN-DOG ;

WAGGING HIS TAIL HE STANDS,

AND FAWNING UPON THEE AT DINNER,

WAITING THY SLICE TO DEVOUR

WHEN AUGHT DISTRACT THINE ATTENTION.

SOON AS THE NIGHT COMES ROUND

HE STEALS UNSEEN TO THE KITCHEN

DOG-WISE ; THEN WILL HIS TONGUE

CLEAN OUT THE PLATES AND THE—ISLANDS.<sup>a</sup>

DEMUS. Aye, by Poseidon, Glanis, that's far better.

PAPH. Nay, listen first, my friend, and then decide.

WOMAN SHE IS, BUT A LION

SHE'LL BEAR <sup>b</sup> US IN ATHENS THE HOLY ;

ONE WHO FOR DEMUS WILL FIGHT

WITH AN ARMY OF STINGING MOSQUITOES,

FIGHT, AS IF SHIELDING HIS WHELPS ;

WHOM SEE THOU GUARD WITH DEVOTION

## ARISTOPHANES

τείχος ποιήσας ξύλινον πύργους τε σιδηροῦς.  
ταῦτ' οἶσθ' ὅ τι λέγει;

ΔΗΜΟΣ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.

ΠΑ. ἔφραζεν ὁ θεὸς σοι σαφῶς σώζειν ἐμέ.  
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

ΔΗΜΟΣ. καὶ πῶς μ' ἐλελήθεις Ἀντιλέων γεγεννημένος;

ΑΛ. ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκών,  
ὁ μόνον σιδήρου τεῖχος ἐστὶ καὶ ξύλων,  
ἐν ᾧ σε σώζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

ΔΗΜΟΣ. πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός;

ΑΛ. τουτονὶ  
δῆσαί σ' ἐκέλευσ' ἐν πεντεσυρίγγῳ ξύλῳ.

ΔΗΜΟΣ. ταυτὶ τελείσθαι τὰ λόγι' ἤδη μοι δοκεῖ.

ΠΑ. μὴ πείθου φθονεραὶ γὰρ ἐπικρώζουσι κορῶναι.  
ἄλλ' ἰέρακα φίλει, μεμνημένος ἐν φρεσίν, ὅς σοι  
ἦγαγε συνδήσας Λακεδαιμονίων κορακίνους.

ΑΛ. τοῦτό γέ τοι Παφλαγῶν παρεκινδύνευσε μεθυσθεῖς.  
Κεκροπίδη κακόβουλε, τί τοῦθ' ἦγεῖ μέγα τοῦργον;  
καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη.  
ἄλλ' οὐκ ἂν μαχέσαιτο· χέσαιτο γάρ, εἰ μαχέσαιτο.

ΠΑ. ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν,  
Ἔστι Πύλος πρὸ Πύλοιο.

ΔΗΜΟΣ. τί τοῦτο λέγει, πρὸ Πύλοιο;

<sup>a</sup> From the famous oracle given to Athens before the battle of Salamis, Herod. vii. 141.

<sup>b</sup> Unknown.

<sup>c</sup> With holes for arms, legs, and head.

<sup>d</sup> A line from the Little Iliad of Lesches (Schol.). χέσαιτο in the next line is formed to echo μαχέσαιτο, making a complete vulgar burlesque.

<sup>e</sup> A well-known line runs ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἐστὶ καὶ ἄλλη. One was in N. Elis, one in S. Elis, one opposite Sphacteria. The words lead up to the play upon πύελοσ, a tub or trough.

## THE KNIGHTS, 1040-1059

### BUILDING A WOODEN WALL <sup>a</sup>

AND AN IRON FORT TO SECURE HIM.

Do you understand ?

DEMUS. By Apollo, no, not I.

PAPH. The God, 'tis plain, would have you keep me safely,

For I'm a valiant lion, for your sake.

DEMUS. What, you Antileon <sup>b</sup> and I never knew it !

S.S. One thing he purposely informs you not,  
What that oracular wall of wood and iron,  
Where Loxias bids you keep him safely, is.

DEMUS. What means the God ?

S.S. He means that you're to clap  
Paphlagon in the five-holed pillory-stocks.<sup>c</sup>

DEMUS. I shouldn't be surprised if that came true.

PAPH. HEED NOT THE WORDS ; FOR JEALOUS

THE CROWS THAT ARE CROAKING AGAINST ME,

CHERISH THE LORDLY FALCON,

NOR EVER FORGET THAT HE BROUGHT THEE,

BROUGHT THEE IN FETTERS AND CHAINS

THE YOUNG LACONIAN MINNOWS.

S.S. THIS DID PAPHLAGON DARE

IN A MOMENT OF DRUNKEN BRAVADO.

WHY THINK MUCH OF THE DEED,

CECROPIDES FOOLISH IN COUNSEL ?

WEIGHT A WOMAN WILL BEAR,

IF A MAN IMPOSE IT UPON HER,<sup>d</sup>

FIGHT SHE WON'T AND SHE CAN'T :

IN FIGHTING SHE'S ALWAYS A FRIGHT IN.

PAPH. NAY, BUT REMEMBER THE WORD,

HOW PYLUS, HE SAID, BEFORE PYLUS ;<sup>e</sup>

PYLUS THERE IS BEFORE PYLUS.

DEMUS. What mean you by that " before Pylus " ?

## ARISTOPHANES

ΑΛ. τὰς πύλους φησὶν καταλήψεσθ' ἐν βαλανείῳ. 10

ΔΗΜΟΣ. ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.

ΑΛ. οὗτος γὰρ ἡμῶν τὰς πύλους ἀφήρπασεν.  
ἀλλ' οὗτοσὶ γὰρ ἐστὶ περὶ τοῦ ναυτικοῦ  
ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάνυ.

ΔΗΜΟΣ. προσέχω· σὺ δ' ἀναγίγνωσκε, τοῖς ναύταισί μου 10  
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

ΑΛ. Αἰγείδη, φράσαι κυναλώπεκα, μή σε δολώση,  
λαίθαργον, ταχύπουν, δολίαν κερδώ, πολύιδριν.  
οἴσθ' ὅ τί ἐστὶν τοῦτο;

ΔΗΜΟΣ. Φιλόστρατος ἢ κυναλώπηξ.

ΑΛ. οὐ τοῦτό φησι, ἀλλὰ ναῦς ἐκάστοτε 10  
αἰτεῖ ταχείας ἀργυρολόγους οὗτοσὶ·  
ταύτας ἀπαυδᾶ μὴ διδόναι σ' ὁ Λοξίας.

ΔΗΜΟΣ. πῶς δὴ τριήρης ἐστὶ κυναλώπηξ;

ΑΛ. ὅπως;  
ὅτι ἢ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗΜΟΣ. πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί; 10

ΑΛ. ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,  
ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

ΔΗΜΟΣ. εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;

ΑΛ. ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν.  
ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέασθαι, 10  
χρησμὸν Λητοῖδης, Κυλλήνην, μή σε δολώση.

ΔΗΜΟΣ. ποίαν Κυλλήνην;

ΑΛ. τὴν τούτου χεῖρ' ἐποίησεν  
Κυλλήνην ὀρθῶς, ὅτι φησ', ἔμβαλε κυλλῇ.

<sup>a</sup> Philostratus, a pander, was nicknamed so : *L.* 957.

<sup>b</sup> Ships sent to collect the tribute : *Thuc.* ii. 69, iii. 19.

<sup>c</sup> Cyllene was the port of Elis. It is here used to suggest κυλλῇ χεῖρ, "the hollow hand" that welcomes a bride.

THE KNIGHTS, 1060-1083

s.s. Truly your pile of baths  
will he capture before you can take them.

DEMUS. O dear, then bathless must I go to-day

s.s. Because he has carried off our pile of baths.

But here's an oracle about the fleet ;

Your best attention is required to this.

DEMUS. I'll give it too ; but prithee, first of all,

Read how my sailors are to get their pay.

s.s. O AEGEIDES, BEWARE

OF THE HOUND-FOX, LEST HE DECEIVE THEE,

STEALTHILY SNAPPING, THE CRAFTY,

THE SWIFT, THE TRICKY MARAUDER.

Know you the meaning of this ?

DEMUS. Philostratus, plainly, the hound-fox.<sup>a</sup>

s.s. Not so ; but Paphlagon is evermore

Asking swift triremes to collect the silver,<sup>b</sup>

So Loxias bids you not to give him these.

DEMUS. Why is a trireme called a hound-fox ?

s.s. Why ?

A trireme's fleet ; a hound is also fleet.

DEMUS. But for what reason adds he " fox " to " hound " ?

s.s. The troops, he means, resemble little foxes,

Because they scour the farms and eat the grapes.

DEMUS. Good.

But where's the cash to pay these little foxes ?

s.s. That I'll provide : within three days I'll do it.

LIST THOU FURTHER THE REDE

BY THE SON OF LETO DELIVERED ;

KEEP THOU ALOOF, SAID HE,

FROM THE WILES OF HOLLOW CYLLENE.<sup>c</sup>

DEMUS. Hollow Cyllene ! what's that ?

s.s. 'Tis Paphlagon's hand he's describing.

Paphlagon's outstretched hand,

with his *Drop me a coin in the hollow.*

## ARISTOPHANES

- ΠΑ. οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος  
 εἰς τὴν χεῖρ' ὀρθῶς ἠνίξατο τὴν Διοπίθου.  
 ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός,  
 αἰετὸς ὡς γίγναι καὶ πάσης γῆς βασιλεύεις.
- ΑΛ. καὶ γὰρ ἐμοί, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,  
 χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.
- ΠΑ. ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μούδοκει ἢ θεὸς αὐτῇ  
 τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαιαν.
- ΑΛ. νῆ Δία καὶ γὰρ ἐγώ· καὶ μούδοκει ἢ θεὸς αὐτῇ  
 ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ ἵπικαθῆσθαι·  
 εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω  
 ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην.
- ΔΗΜΟΣ. ἰοὺ ἰοῦ.  
 οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.  
 καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτοῦ  
 γερονταγωγεῖν κἀναπαιδεύειν πάλιν.
- ΠΑ. μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ  
 κριθᾶς ποριῶ σοι καὶ βίον καθ' ἡμέραν.
- ΔΗΜΟΣ. οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις  
 ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνου.
- ΠΑ. ἀλλ' ἄλφειτ' ἤδη σοι ποριῶ ἴσκειασμένα.
- ΑΛ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας

<sup>a</sup> A crazy oracle-monger (cf. *W.* 380, *B.* 988), apparently with a crippled hand.

<sup>b</sup> A secretary under Cleon: Schol.

THE KNIGHTS, 1084-1105

PAPH. There this fellow is wrong.

When he spake of the hollow Cyllene,  
Phoebus was hinting, I ween,  
at the hand of the maimed Diopeithes.<sup>a</sup>  
Nay, but I've got me, for you,  
a wingèd oracular message,  
THOU SHALT AN EAGLE BECOME,

AND RULE ALL LANDS AS A MONARCH.

s.s. Nay, but I've got me the same :—

AND THE RED SEA TOO THOU SHALT GOVERN,  
YEA IN ECBATANA JUDGE,  
RICH CAKES AS THOU JUDGEST DEVOURING.

PAPH. Nay, but I dreamed me a dream,

and methought the Goddess Athene  
Health and wealth was lading  
in plentiful streams upon Demus.

s.s. Nay, but I dreamed one myself ;

and methought of the Goddess Athene  
Down from the Citadel stepped,  
and an owl sat perched on her shoulder ;  
Then from a bucket she poured  
ambrosia down upon Demus,  
Sweetest of scents upon *you*,  
upon Paphlagon sourest of pickles.

DEMUS. Good ! Good !

There never *was* a cleverer chap than Glanis.  
So now, my friend, I yield myself to you ;  
Be you the tutor of my thoughtless—Age.

PAPH. Not yet ! pray wait awhile, and I'll provide  
Your barley-grain, and daily sustenance.

DEMUS. I can't abide your barley-talk ; too often  
Have I been duped by you and Thuphanes.<sup>b</sup>

PAPH. I'll give you barley-meal, all ready-made.

s.s. I'll give you barley-cakes, all ready-baked,

## ARISTOPHANES

καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ ᾿σθιε.

ΔΗΜΟΣ. ἀνύσατέ νυν ὅ τι περ ποιήσεθ'· ὡς ἐγώ,  
ὀπότερος ἂν σφῶν εὖ με μᾶλλον ἂν ποιῆ,  
τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.

ΠΑ. τρέχοιμ' ἂν εἴσω πρότερος.

ΑΛ. οὐ δῆτ', ἀλλ' ἐγώ. 1110

ΧΟ. ὦ Δῆμε, καλήν γ' ἔχεις  
ἀρχήν, ὅτε πάντες ἄν-  
θρωποι δεδίασί σ' ὥσ-  
περ ἄνδρα τύραννον.

ἀλλ' εὐπαράγωγος εἶ, 1115

θωπευόμενός τε χαί-  
ρεις κάξαπατώμενος,  
πρὸς τόν τε λέγοντ' αἰεὶ  
κέχηνας· ὁ νοῦς δέ σου  
παρὼν ἀποδημεῖ.

1120

ΔΗΜΟΣ. νοῦς οὐκ ἔνι ταῖς κόμαις  
ὑμῶν, ὅτε μ' οὐ φρονεῖν  
νομίζετ'· ἐγὼ δ' ἐκὼν  
ταῦτ' ἠλιθιάζω.

αὐτός τε γὰρ ἤδομαι 1125

βρύλλων τὸ καθ' ἡμέραν,  
κλέπτοντά τε βούλομαι  
τρέφειν ἕνα προστάτην·  
τούτον δ', ὅταν ἦ πλέως,  
ἄρως ἐπάταξα.

1130

ΧΟ. χούτῳ μὲν ἂν εὖ ποιοῖς,  
εἴ σοι πυκνότης ἔνεστ'

<sup>a</sup> The προστάτης τοῦ δήμου was not an official, but the accepted democratic leader.

## THE KNIGHTS, 1106-1132

And well-broiled fish. Do nothing else but eat.  
DEMUS. Make haste and do it then, remembering this,  
Whichever brings me most titbits to-day,  
To him alone I'll give the Pnyx's reins.  
PAPH. O then I'll run in first.  
S.S. Not you, but I.

CHOR. Proud, O Demus, thy sway.  
Thee, as Tyrant and King,  
All men fear and obey,  
Yet, O yet, 'tis a thing  
Easy, to lead thee astray.  
Empty fawning and praise  
Pleased thou art to receive ;  
All each orator says  
Sure at once to believe ;  
Wit thou hast, but 'tis roaming ;  
Ne'er we find it its home in.

DEMUS. Wit there's none in your hair.  
What, you think me a fool !  
What, you know not I wear,  
Wear my motley by rule !  
Well all day do I fare,  
Nursed and cockered by all ;  
Pleased to fatten and train  
One prime thief in my stall.<sup>a</sup>  
When full gorged with his gain,  
Up that instant I snatch him,<sup>b</sup>  
Strike one blow and dispatch him.

CHOR. Art thou really so deep ?  
Is such artfulness thine ?

<sup>b</sup> Hoist him up.

## ARISTOPHANES

ἐν τῷ τρόπῳ, ὡς λέγεις,  
 τούτῳ πάνυ πολλή,  
 εἰ τούσδ' ἐπίτηδες ὥσ- 1135  
 περ δημοσίους τρέφεις  
 ἐν τῇ πυκνί, κᾶθ' ὅταν  
 μή σοι τύχῃ ὄψον ὄν,  
 τούτων ὅς ἂν ᾗ παχύς,  
 θύσας ἐπιδειπνεῖς. 1140

ΔΗΜΟΣ. σκέψασθε δέ μ', εἰ σοφῶς  
 αὐτοὺς περιέρχομαι,  
 τοὺς οἰομένους φρονεῖν  
 κᾶμ' ἐξαπατύλλειν.  
 τηρῶ γὰρ ἐκάστοτ' αὐ- 1145  
 τοὺς, οὐδὲ δοκῶν ὄραν,  
 κλέπτοντας· ἔπειτ' ἀναγ-  
 κάζω πάλιν ἐξεμεῖν  
 ἅττ' ἂν κεκλόφωσί μου,  
 κημὸν καταμηλῶν. 1150

ΠΑ. ἄπαγ' ἐς μακαρίαν ἐκποδῶν.

ΑΛ. σύ γ', ὦ φθόρε.

ΠΑ. ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος  
 τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.

ΑΛ. ἐγὼ δὲ δεκάπαλαί γε καὶ δωδεκάπαλαι  
 καὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι. 1155

ΔΗΜΟΣ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι  
 βδελύττομαι σφῶ, καὶ πρόπαλαι πάλαι πάλαι.

ΑΛ. οἶσθ' οὖν ὁ δράσον;

ΔΗΜΟΣ. εἰ δὲ μή, φράσεις γε σύ.

THE KNIGHTS, 1133-1158

Well for all if thou keep  
 Firm to this thy design.  
 Well for all if, as sheep  
 Marked for victims, thou feed  
 These thy knaves in the Pnyx,  
 Then, if dainties thou need,  
 Haste on a vietim to fix ;  
 Slay the fattest and finest ;  
 There's thy meal when thou dinest.

DEMUS. Ah ! they know not that I  
 Watch them plunder and thieve.  
 Ah ! 'tis easy, they cry,  
*Him to gull and deceive.*  
 Comes MY turn by and by !  
 Down their gullet, full quick,  
 Lo, my verdict-tube coils,<sup>a</sup>  
 Turns them gidly and sick,  
 Up they vomit their spoils :  
 Such, with rogues, is my dealing,  
 'Tis for MYSELF they are stealing.

PAPH. Go and be blest !  
 S.S. Be blest yourself, you filth.  
 PAPH. O Demus, I've been sitting here prepared  
 Three ages past, longing to do you good.  
 S.S. And I ten ages, aye twelve ages, aye  
 A thousand ages, ages, ages, ages.  
 DEMUS. And I've been waiting, till I loathe you both,  
 For thirty thousand ages, ages, ages.  
 S.S. Do—know you what ?  
 DEMUS. And if I don't, you'll tell me.

<sup>a</sup> *μήλη* was a surgeon's probe, *κημός* the neck of the ballot-box : the phrase means pushing this down the throat to make them vomit.

## ARISTOPHANES

- ΑΛ. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,  
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.
- ΔΗΜΟΣ. δρᾶν ταῦτα χρή. 1160  
ἄπιτον.
- ΠΑ. καὶ ΑΛ. ἰδού.
- ΔΗΜΟΣ. θέοιτ' ἄν.
- ΑΛ. ὑποθεῖν οὐκ ἐῷ.
- ΔΗΜΟΣ. ἀλλ' ἢ μεγάλως εὐδαιμονήσω τήμερον  
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἢ γὰρ θρύψομαι.
- ΠΑ. ὄρᾱς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.
- ΑΛ. ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος. 1165
- ΠΑ. ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ  
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.
- ΑΛ. ἐγὼ δὲ μυστίλας μεμυστιλημένας  
ὑπὸ τῆς θεοῦ τῆ χειρὶ τῆλεφαντίνῃ.
- ΔΗΜΟΣ. ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον. 1170
- ΠΑ. ἐγὼ δ' ἔτνος γε πίσινον εὐχρων καὶ καλόν·  
ἐτόρυνε δ' αὐθ' ἢ Παλλὰς ἢ Πυλαιμάχος.
- ΑΛ. ὦ Δῆμ', ἐναργῶς ἢ θεός σ' ἐπισκοπεῖ,  
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.
- ΔΗΜΟΣ. οἶε γὰρ οἰκείσθ' ἂν ἔτι τήνδε τὴν πόλιν, 1175  
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν;
- ΠΑ. τουτὶ τέμαχός σου ὕδωκεν ἢ Φοβεσιστράτη.
- ΑΛ. ἢ δ' Ὀβριμοπάτρα γ' ἐφθὼν ἐκ ζωμοῦ κρέας  
καὶ χόλικος ἠνύστρου τε καὶ γαστρὸς τόμον.
- ΔΗΜΟΣ. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 1180
- ΠΑ. ἢ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν

<sup>a</sup> In the statue by Pheidias which stood in the Parthenon, the flesh was represented by ivory. *μυστίλαι* are pieces of bread hollowed out to serve as a sort of spoon.

<sup>b</sup> Lit. "that fights at the gates." The epithet is invented on the analogy of *Πρόμαχος* (the epithet of Athena as repre-  
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THE KNIGHTS, 1159-1181

- s.s. Do start us from the signal-post, us two,  
All fair, no favour.
- DEMUS. Right you are ; move off.
- PAPH. *and* s.s. Ready !
- DEMUS. Away !
- s.s. No "cutting in" allowed.
- DEMUS. Zeus ! if I don't, with these two lovers, have  
A rare good time, 'tis dainty I must be.
- PAPH. See, I'm the first to bring you out a chair.
- s.s. But not a table ; I'm the firstlier there.
- PAPH. Look, here's a jolly little cake I bring,  
Cooked from the barley-grain I brought from  
Pylus.
- s.s. And here I'm bringing splendid scoops of  
bread,  
Scooped by the Goddess with her ivory hand.<sup>a</sup>
- DEMUS. A mighty finger you must have, dread lady !
- PAPH. And here's pease-porridge, beautiful and  
brown.  
Pallas Pylaemachus <sup>b</sup> it was that stirred it.
- s.s. O Demus, plain it is the Goddess guards you,  
Holding above your head this—soup-tureen.
- DEMUS. Why, think you Athens had survived, unless  
She plainly o'er us held her soup-tureen ?
- PAPH. This slice of fish the Army-frightener sends  
you.
- s.s. This boiled broth-meat the Nobly-fathered  
gives you,  
And this good cut of tripe and guts and paunch.
- DEMUS. And well done she, to recollect the peplus.
- PAPH. The Terror-crested bids you taste this cake

sented in the bronze statue which stood on the Acropolis), and to Cleon means "who fought for me at Pylos." The lines following contain titles of Athena.

## ARISTOPHANES

*ἐλατῆρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.*

ΑΛ. λαβὲ καὶ ταδί νυν.

ΔΗΜΟΣ. καὶ τί τούτοις χρήσομαι  
τοῖς ἐντέροις;

ΑΛ. ἐπίτηδες αὐτ' ἔπεμψέ σοι

εἰς τὰς τριήρεις ἐντερόνειαν ἢ θεός·

1185

ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.

ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

ΔΗΜΟΣ. ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

ΑΛ. ἢ Τριτογενῆς γὰρ αὐτὸν ἐνετριτώνισεν.

ΠΑ. λαβὲ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον. 1190

ΑΛ. παρ' ἐμοῦ δ' ὄλον γε τὸν πλακοῦντα τουτονί.

ΠΑ. ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.

ΑΛ. οἴμοι· πόθεν λαγῶά μοι γενήσεται;

ὦ θυμέ, νυνὶ βωμολόχον ἔξευρέ τι.

ΠΑ. ὀρᾶς τὰδ', ὦ κακόδαιμον;

ΑΛ. ὀλίγον μοι μέλει· 1195

ἐκεινοὶ γὰρ ὡς ἔμ' ἔρχονται.

ΠΑ. τίνας;

ΑΛ. πρέσβεις ἔχοντες ἀργυρίου βαλλάντια.

ΠΑ. ποῦ ποῦ;

ΑΛ. τί δέ σοι τοῦτ'; οὐκ ἐάσεις τοὺς ξένους;

ὦ Δημίδιον, ὀρᾶς τὰ λαγῶ' ἃ σοι φέρω;

ΠΑ. οἴμοι τάλας, ἀδίκως γε τὰμ' ὑφῆρπασας. 1200

ΑΛ. νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗΜΟΣ. εἶπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛ. τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

ΔΗ. ἐγὼ δ' ἐκινδύνευσ'.

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*ἔντερα, pig's "belly" to serve as "belly-timber" for the ships.*

<sup>b</sup> Three parts of water to two of wine.

<sup>c</sup> A parody of some tragic line. All through this scene there are indications of parody.



## ARISTOPHANES

- ΠΑ. ἐγὼ δ' ὤπτησά γε.
- ΔΗΜΟΣ. ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἢ χάρις. 1205
- ΠΑ. οἴμοι κακοδαίμων, ὑπερναιδευθήσομαι.
- ΑΛ. τί οὐ διακρίνεις, Δῆμ', ὅπότερός ἐστι νῶν  
ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα;
- ΔΗΜΟΣ. τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίω  
δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς; 1210
- ΑΛ. ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν  
ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἐνι,  
καὶ τὴν Παφλαγόνος· κάμελει κρινεῖς καλῶς.
- ΔΗΜΟΣ. φέρ' ἴδω, τί οὖν ἔνεστιν;
- ΑΛ. οὐχ ὄρα<sup>s</sup> κενὴν  
ὦ παππίδιον; ἅπαντα γάρ σοι παρεφόρουν. 1215
- ΔΗΜΟΣ. αὕτη μὲν ἢ κίστη τὰ τοῦ δήμου φρονεῖ.
- ΑΛ. βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος.  
ὄρα<sup>s</sup> τὰδ' ;
- ΔΗΜΟΣ. οἴμοι τῶν ἀγαθῶν ὅσων πλέα.  
ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο·  
ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί. 1220
- ΑΛ. τοιαῦτα μέντοι καὶ πρότερόν σ' εἰργάζετο·  
σοὶ μὲν προσεδίδου μικρὸν ὦν ἐλάμβανεν,  
αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.
- ΔΗΜΟΣ. ὦ μιარέ, κλέπτων δὴ με ταῦτ' ἐξηπάτας;  
ἐγὼ δέ τυ ἐστεφάνισα κἀδωρησάμην. 1225
- ΠΑ. ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.
- ΔΗΜΟΣ. κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ  
τουτῷ  
αὐτὸν περιθῶ.

<sup>a</sup> In the Doric dialect; said to be quoted from some protest of the Helots that their Poseidon had not done his part for them. The Scholiast says that Cleon had been awarded a (golden) crown by the people for his services.

THE KNIGHTS, 1204-1228

- PAPH. 'Twas I that cooked it !
- DEMUS. Be off : the credit's his that served it up.
- PAPH. Unhappy me ! I'm over-impudenced.
- S.S. Why not give judgement, Demus, of us two  
Which is the better towards your paunch and  
you ?
- DEMUS. Well, what's the test will make the audience  
think  
I give my judgement cleverly and well ?
- S.S. I'll tell you what ; steal softly up, and search  
My hamper first, then Paphlagon's, and note  
What's in them ; then you'll surely judge  
aright.
- DEMUS. Well, what does *yours* contain ?
- S.S. See here, it's empty.  
Dear Father mine, I served up all for you.
- DEMUS. A Demus-loving hamper, sure enough.
- S.S. Now come along, and look at Paphlagon's.  
Hey ! only see !
- DEMUS. Why here's a store of dainties !  
Why, here's a splendid cheesecake he put by !  
And me he gave the tiniest slice, *so* big.
- S.S. And, Demus, that is what he always does ;  
Gives you the pettiest morsel of his gains,  
And keeps by far the largest share himself.
- DEMUS. O miscreant, did you steal and gull me so,  
The while I crowned thy pow and gied thee  
gifties.<sup>a</sup>
- PAPH. And if I stole 'twas for the public good.
- DEMUS. Off with your crown this instant, and I'll place it  
On *him* instead.

## ARISTOPHANES

- ΑΛ. κατὰθου ταχέως, μαστιγία.  
 ΠΑ. οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικός  
 φράζων ὑφ' οὗ μ' ἐδέησεν ἠττάσθαι μόνου. 1230
- ΑΛ. τοῦμόν γε φράζων ὄνομα καὶ λίαν σαφῶς.  
 ΠΑ. καὶ μήν σ' ἐλέγξαι βούλομαι τεκμηρίῳ,  
 εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.  
 καί σου τοσοῦτο πρῶτον ἐκπειράσομαι·  
 παῖς ὢν ἐφοίτας ἐς τίνος διδασκάλου; 1235
- ΑΛ. ἐν ταῖσιν εὐστραῖς κονδύλοις ἤρμοττόμην.  
 ΠΑ. πῶς εἶπας; ὡς μού χρησμός ἀπτεται φρενῶν.  
 εἶεν.  
 ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;
- ΑΛ. κλέπτων ἐπιорκεῖν καὶ βλέπειν ἐναντίον.  
 ΠΑ. ὦ Φοῖβ' Ἀπολλὸν Λύκιε, τί ποτέ μ' ἐργάσει; 1240  
 τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;
- ΑΛ. ἤλλαντοπώλουν—  
 ΠΑ. καὶ τί;  
 ΑΛ. καὶ βινεσκόμην.
- ΠΑ. οἴμοι κακοδαίμων· οὐκέτ' οὐδέν εἰμ' ἐγώ.  
 λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.  
 καί μοι τοσοῦτον εἶπέ· πότερον ἐν ἀγορᾷ 1245  
 ἤλλαντοπώλεις ἔτεόν ἢ ἔπι ταῖς πύλαις;
- ΑΛ. ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάριχος ὦνιον.  
 ΠΑ. οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.  
 κυλίνδετ' εἴσω τόνδε τὸν δυσδαίμονα.  
 ὦ στέφανε, χαίρων ἄπιθι, καί σ' ἄκων ἐγὼ 1250  
 λέιπω· σέ δ' ἄλλος τις λαβὼν κεκτῆσεται,  
 κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

<sup>a</sup> From the *Telephus* of Euripides. Λύκιος is an epithet of Apollo.

<sup>b</sup> Eurip. *Bellerophon*, fr. 302 Nauck; but here κυλίνδετε is substituted for κομίζετε.

<sup>c</sup> Parodied from the farewell speech of the dying Alcestis

THE KNIGHTS, 1228-1252

- S.S. Off with it, filth, this instant.
- PAPH. Not so ; a Pythian oracle I've got  
Describing him who only can defeat me.
- S.S. Describing ME, without the slightest doubt.
- PAPH. Well then I'll test and prove you, to discern  
How far you tally with the God's predictions.  
And first I ask this question,—when a boy  
Tell me the teacher to whose school you went.
- S.S. Hard knuckles drilled me in the singeing pits.
- PAPH. How say you ? Heavens, the oracle's word  
strikes home !  
Well !  
What at the trainer's did you learn to do ?
- S.S. Forswear my thefts, and stare the accuser  
down.
- PAPH. Phoebus Apollo ! Lycius ! what means this ?<sup>a</sup>  
Tell me what trade you practised when a man.
- S.S. I sold sausages—
- PAPH. Well ?
- S.S. And sold myself.
- PAPH. Unhappy me ! I'm done for. There remains  
One slender hope whereon to anchor yet.  
Where did you sell your sausages ? Did you  
stand  
Within the Agora, or beside the Gates ?
- S.S. Beside the Gates, where the salt-fish is sold.
- PAPH. O me, the oracle has all come true !  
Roll in, roll in, this most unhappy man.<sup>b</sup>  
O crown, farewell. Unwillingly I leave thee.  
Begone, but thee some other will obtain,  
A luckier man perchance, but not more—  
thievish.<sup>c</sup>

to her marriage-bed, *θνήσκω*· σὲ δ' ἄλλη τις γυνὴ κερτήσεται, |  
σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως, Eur. *Alc.* 181.

## ARISTOPHANES

ΑΛ. Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.

ΔΗ. ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι  
ἀνὴρ γεγένησαι δι' ἐμέ· καί σ' αἰτῶ βραχύ,  
ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν.

ΔΗΜΟΣ. ἐμοὶ δέ γ' ὅ τι σοι τοῦνομ' εἶπ'.

ΑΛ. Ἄγοράκριτος·

ἐν τὰγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

ΔΗΜΟΣ. Ἄγορακρίτῳ τοίνυν ἐμαυτὸν ἐπιτρέπω,  
καὶ τὸν Παφλαγόνα παραδίδωμι τουτονί.

ΑΛ. καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,  
ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ  
ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει.

ΧΘ. τί κάλλιον ἀρχομένοισιν

ἢ καταπαυομένοισιν

ἢ θοᾶν ἵππων ἐλατῆρας αἰίδειν

μηδέν ἐς Λυσίστρατον,

μηδὲ Θούμαντιν τὸν ἀνέστιον αὖ λυ-  
πεῖν ἐκούσῃ καρδίᾳ;

καὶ γὰρ οὗτος, ὦ φίλ' Ἀπολλον, αἰεὶ  
πεινῇ, θαλεροῖς δακρῦοῖσιν

σᾶς ἀπτόμενος φαρέτρας Πυθῶνι δία  
μὴ κακῶς πένεσθαι.

λοιδορῆσαι τοὺς πονηροὺς οὐδέν' ἐστ' ἐπίφθονον,  
ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογίζεται.

<sup>a</sup> This was an Aeginetan title of Zeus, but it was used as a symbol of Greek unity. Cleon's fall means the triumph of Hellenism.

<sup>b</sup> A hanger-on of Cleon's (cf. *W.* 1220) who helped him in bringing actions.

<sup>c</sup> A surprise for Ἀθηναίων.

<sup>d</sup> A vicious wretch: *A.* 855-59, *W.* 787, 1300-17.

THE KNIGHTS, 1253-1275

s.s. Hellenian <sup>a</sup> Zeus, the victory-prize is thine !  
 DE. Hail, mighty Victor, nor forget 'twas I  
 Made you a Man ; and grant this small re-  
 quest,  
 Make *me* your Phanus,<sup>b</sup> signer of your writs.

DEMUS. Your name, what is it ?

s.s. Agoracritus.  
 An Agora-life I lived, and thrived by wrang-  
 ling.

DEMUS. To Agoracritus I commit myself,  
 And to *his* charge consign this Paphlagon.

s.s. And, Demus, I will always tend you well,  
 And you shall own there never lived a man  
 Kinder than I to the Evergaping<sup>c</sup> City.

CHOR. O what is a nobler thing,  
 Beginning or ending a song,  
 For horsemen who joy in driving  
 Their fleet-foot coursers along,  
 Than—Never to launch a lampoon  
 at Lysistratus,<sup>d</sup> scurvy buffoon ;  
 Or at heartless Thumantis<sup>e</sup> to gird,  
 poor starveling, in lightness of heart ;  
 Who is weeping hot tears at thy shrine,  
 Apollo, in Pytho<sup>f</sup> divine,  
 And, clutching thy quiver, implores  
 to be healed of his poverty's smart !

For lampooning worthless wretches,  
 none should bear the bard a grudge ;  
 'Tis a sound and wholesome practice,  
 if the case you rightly judge.

<sup>a</sup> Noted for his leanness.

<sup>f</sup> Delphi.

## ARISTOPHANES

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακά,  
αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.

νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,  
ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.

ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ συγγενής,  
Ἄριφράδης πονηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται·

ἔστι δ' οὐ μόνον πονηρός, οὐ γὰρ οὐδ' ἂν ἡσθόμην,  
οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξευρήκέ τι.

τὴν γὰρ αὐτοῦ γλώτταν αἰσχροῖς ἡδοναῖς λυμαίνεται,  
ἐν κασαυρείοισι λείχων τὴν ἀπόπτυστον δρόσον,

καὶ μολύνων τὴν ὑπήνην, καὶ κυκῶν τὰς ἐσχάρας,  
καὶ Πολυμνήστεια ποιῶν, καὶ ξυνῶν Οἰωνίχῳ.

ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,  
οὗ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου.

ἢ πολλάκις ἐννουχίαισι

φροντίσι συγγεγένημαι,

καὶ διεζήτηχ' ὀπόθεν ποτὲ φαύλως

ἔσθίει Κλεώνυμος.

<sup>a</sup> Arignotus the harper, Atriphrades the vile creature here described, and a third, a famous actor, were sons of Automenes. See *W.* 1275-83, *P.* 883.

<sup>b</sup> A surprise for the ending of the proverb ὅστις οἶδε τὸ λευκὸν ἢ τὸ μέλαν, "who knows white from black."

<sup>c</sup> Polymnestus and Oeonichus were probably well-known wastrels; but τὰ Πολυμνήστεια usually means the fine songs or tunes of Polymnestus, a musician.

<sup>d</sup> See 958 and Index.



φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ  
 τῶν ἐχόντων ἀνέρων  
 οὐκ ἂν ἐξελεῖν ἀπὸ τῆς σιπύης,  
 τοὺς δ' ἀντιβολεῖν ἂν ὁμοίως.  
 ἴθ', ὦ ἄνα, πρὸς γονάτων, ἔξελθε καὶ σύγ-  
 γνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυελθεῖν τὰς τριήρεις εἰς λόγον,  
 καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα.  
 οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει;  
 φασὶν αἰτεῖσθαι τιν' ἡμῶν ἑκατὸν ἐς Καρχηδόνα  
 ἄνδρα μοχθηρόν, πολίτην ὀξίνην, Ὑπέρβολον.  
 ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετόν,  
 καὶ τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει.  
 ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν με χρῆ,  
 ὑπὸ τερηδόνων οαπεῖσ' ἐνταῦθα καταγηράσομαι.  
 οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοί,  
 εἴπερ ἐκ πεύκης γε κὰγὼ καὶ ξύλων ἐπηγνύμην.  
 ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίοις, καθῆσθαι μοι δοκεῖ  
 εἰς τὸ Θησεῖον πλεούσας ἢ πὶ τῶν σεμνῶν θεῶν.

<sup>a</sup> Don't eat the table too.

<sup>b</sup> The names of Athenian ships were feminine: see *Corpus Inscr. Att.* ii. 789 ff.

<sup>c</sup> From Euripides, *Alcmaeon*, fr. 66 Nauck.

<sup>d</sup> Hyperbolus is called a *μοχθηρὸς ἄνθρωπος* by Thucydides, viii. 73. 3, and he became with Cleon a by-word. We do not know whether an expedition to Carthage was proposed by him.

<sup>e</sup> Ἀποτρόπαιος, a title of Apollo, the "Averter," used in appeals.

<sup>f</sup> Nauphante is the name of the trireme, and probably Nauson was meant for the builder.

<sup>g</sup> To take sanctuary, as runaway slaves did in the Theseium. The Σεμναί were the Ἐρινύες or Furies. Both these shrines were in the city.



## ARISTOPHANES

οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·  
ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται  
τὰς σκάφας, ἐν αἷς ἐπώλει τοὺς λύχνους, καθελκύσας. 131

ΑΛ. εὐφημεῖν χρὴ καὶ στόμα κλείειν, καὶ μαρτυριῶν  
ἀπέχεσθαι,  
καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε  
γέγηθεν,

ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον.  
ΧΟ. ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις  
ἐπίκουρε,

τίν' ἔχων φήμην ἀγαθὴν ἤκεις, ἐφ' ὅτῳ κνισῶμεν  
ἀγυιάς;

ΑΛ. τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ  
πεποιήκα.

ΧΟ. καὶ ποῦ ἔστιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων  
ἐπινοίας;

ΑΛ. ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν  
Ἀθήναις.

ΧΟ. πῶς ἂν ἴδοιμεν; ποίαν τιν' ἔχει σκευήν; χοῖος  
γεγένηται;

ΑΛ. οἷός περ Ἀριστείδη πρότερον καὶ Μιλτιάδῃ  
ξυνεσίτει.

ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἦδη τῶν  
προπυλαίων.

ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν  
Ἀθήναις

καὶ θαυμασταῖς καὶ πολυύμοις, ἵν' ὁ κλεινὸς Δῆμος  
ἐνοικεῖ.

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\* Suggested by the story of Medea. She boiled an old ram and made him young. Apollodorus, i. 9. 27.



ARISTOPHANES

- ΧΟ. ὦ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι  
 Ἀθηναίαι,  
 δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε  
 μόναρχον.
- ΑΛ. ὄδ' ἐκείνος ὄραν τεττιγοφορῶν, ἀρχαίῳ σχήματι  
 λαμπρός,  
 οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνη κατὰ-  
 λειπτος.
- ΧΟ. χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων· καί σοι ξυγ-  
 χαίρομεν ἡμεῖς.  
 τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι  
 τροπαίου.
- ΔΗΜΟΣ. ὦ φίλτατ' ἀνδρῶν, ἔλθ' ἐδεῦρ', Ἀγοράκριτε. 1  
 ὅσα με δέδρακας ἀγάθ' ἀφειψήσας.
- ΑΛ. ἐγώ;  
 ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἶος ἦσθ' αὐτὸς πάρος,  
 οὐδ' οἶ' ἔδρας· ἐμὲ γὰρ νομίζοις ἂν θεόν.
- ΔΗΜΟΣ. τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποιός τις ἦ;  
 ΑΛ. πρῶτον μὲν, ὅπότε εἶποι τις ἐν τῆκκλησίᾳ,  
 ὦ Δῆμ', ἐραστής τ' εἰμὶ σὸς φιλῶ τέ σε  
 καὶ κήδομαί σου καὶ προβουλεύω μόνος,  
 τούτοις ὅποτε χρήσαιτό τις προοιμίους,  
 ἀνωρτάλιζες κἀκερουτίας.
- ΔΗΜΟΣ. ἐγώ;  
 ΑΛ. εἶτ' ἐξαπατήσας σ' ἀντὶ τούτων ὦχετο.
- ΔΗΜΟΣ. τί φῆς;  
 ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἠσθόμην;
- ΑΛ. τὰ δ' ὠτά γ' ἂν σου νῆ Δί' ἐξεπετάννυτο  
 ὥσπερ σκιαδεῖον καὶ πάλιν ξυνήγετο.



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- ΔΗΜΟΣ. οὕτως ἀνόητος ἐγεγενήμεν καὶ γέρων;  
 ΑΛ. καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε, 1350  
 ὁ μὲν ποιείσθαι ναῦς λέγων, ὁ δ' ἕτερος αὖ  
 καταμισθοφορήσαι τοῦθ', ὁ τὸν μισθὸν λέγων  
 τὸν τὰς τριήρεις παραδραμῶν ἂν ᾤχετο.  
 οὔτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;  
 ΔΗΜΟΣ. αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις. 1355  
 ΑΛ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,  
 ἀλλ' οἷ σε ταῦτ' ἐξηπάτων. νῦν δ' αὖ φράσον·  
 ἔάν τις εἴπη βωμολόχος ξυνήγορος,  
 οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφιστα,  
 εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην, 1360  
 τοῦτον τί δράσεις, εἰπέ, τὸν ξυνήγορον;  
 ΔΗΜΟΣ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,  
 ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.  
 ΑΛ. τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·  
 τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον. 1365  
 ΔΗΜΟΣ. πρῶτον μὲν ὅποσοι ναῦς ἐλαύνουσιν μακράς,  
 καταγομένοις τὸν μισθὸν ἀποδώσω ἵντελῆ.  
 ΑΛ. πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.  
 ΔΗΜΟΣ. ἔπειθ' ὀπλίτης ἐντεθεὶς ἐν καταλόγῳ  
 οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, 1370  
 ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.  
 ΑΛ. τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.  
 ΔΗΜΟΣ. οὐδ' ἀγοράσει γ' ἀγένειος οὐδεὶς ἐν ἀγορᾷ.  
 ΑΛ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;  
 ΔΗΜΟΣ. τὰ μειράκια ταυτὶ λέγω, τὰν τῷ μύρῳ, 1375

<sup>a</sup> Lysias, 27. 1, says that similar threats were really made :  
 εἰ μὴ καταψηφιεῖσθε ὧν κελεύουσιν ἐπιλείψει ὑμᾶς ἡ μισθοφορά.  
 "Barley" means "daily bread."

<sup>b</sup> Below a precipice of the rock of the Pnyx, in the corner  
 between Town Wall and Long Wall, outside the city.

THE KNIGHTS, 1349-1375

- DEMUS. Had I so old and witless grown as that ?  
 s.s. And if, by Zeus, two orators proposed,  
 One to build ships of war, one to increase  
 Official salaries, the salary man  
 Would beat the ships-of-war man in a canter.  
 Hallo ! why hang your head and shift your  
 ground ?
- DEMUS. I am ashamed of all my former faults.  
 s.s. You're not to blame ; pray don't imagine that.  
 'Twas they who tricked you so. But answer  
 this ;  
 If any scurvy advocate should say,  
*Now please remember, justices, ye'll have  
 No barley, if the prisoner gets off free,<sup>a</sup>*  
 How would you treat that scurvy advocate ?
- DEMUS. I'd tie Hyperbolus about his neck,  
 And hurl him down into the Deadman's Pit.<sup>b</sup>
- s.s. Why now you are speaking sensibly and well.  
 How else, in public business, will you act ?
- DEMUS. First, when the sailors from my ships of war  
 Come home, I'll pay them all arrears in full.
- s.s. For that, full many a well-worn rump will  
 bless you.
- DEMUS. Next, when a hoplite's placed in any list,<sup>c</sup>  
 There shall he stay, and not for love or money  
 Shall he be shifted to some other list.
- s.s. That bit the shield-strap of Cleonymus.<sup>d</sup>
- DEMUS. No beardless boy shall haunt the agora now.
- s.s. That's rough on Straton and on Cleisthenes.<sup>e</sup>
- DEMUS. I mean those striplings in the perfume-mart,

<sup>c</sup> *i.e.* for service on some expedition ; but influence might be used to get a name removed, *P.* 1180.

<sup>d</sup> Cleonymus had not yet thrown away his shield at Delium, but he must have been known as a coward.

<sup>e</sup> Two effeminates : *A.* 122.

## ARISTOPHANES

ἂ στωμυλεῖται τοιαδὶ καθήμενα·  
 σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.  
 συνερκτικὸς γάρ ἐστι καὶ περαντικός,  
 καὶ γνωμοτυπικὸς καὶ σαφής καὶ κρουστικὸς  
 καταληπτικὸς τ' ἄριστα τοῦ θορυβητικοῦ. 1380

ΑΛ. οὐκουν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;

ΔΗΜΟΣ. μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ  
 τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

ΑΛ. ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὄκλαδιαν,  
 καὶ παῖδ' ἐνόρχην, ὅς περιοίσει τόνδε σοι· 1385  
 κἄν που δοκῇ σοι, τοῦτον ὄκλαδιαν ποίει.

ΔΗΜΟΣ. μακάριος ἐς τάρχαῖα δὴ καθίσταμαι.

ΑΛ. φήσεις γ', ἐπειδὴν τὰς τριακοντούτιδας  
 σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ  
 ταχύ.

ΔΗΜΟΣ. ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν  
 θεῶν, 1390

ἔξεστιν αὐτῶν κατατριακοντουτίσαι;  
 πῶς ἔλαβες αὐτὰς ἐτεόν;

ΑΛ. οὐ γὰρ ὁ Παφλαγῶν  
 ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις;  
 νῦν οὖν ἐγὼ σοι παραδίδωμ' εἰς τοὺς ἀγροὺς  
 αὐτὰς ἰέναι λαβόντα.

ΔΗΜΟΣ. τὸν δὲ Παφλαγόνα, 1395

ὅς ταῦτ' ἔδρασεν, εἴφ' ὃ τι ποιήσεις κακόν.

ΑΛ. οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἔξει τέχνην·  
 ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,  
 τὰ κύνεια μινγνὺς τοῖς ὄνειοῖς πράγμασιν,

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<sup>a</sup> The passage ridicules an affectation of using adjectives in -ικός. For Phaeax see Thuc. v. 4, and Plut. Nic. 11, Alc. 13. He was of some importance in politics. The Scholiast says he had been tried for his life and acquitted.

THE KNIGHTS, 1376-1399

Who sit them down and chatter stuff like this,  
*Sharp fellow, Phaeax ; wonderful defence ;  
Coercive speaker ; most conclusive speaker ;  
Effective ; argumentative ; incisive ;  
Superlative against the combative.<sup>a</sup>*

S.S. You're quite derisive of these talkatives.

DEMUS. I'll make them all give up their politics,  
And go a-hunting with their hounds instead.

S.S. Then on these terms accept this folding-stool<sup>b</sup> ;  
And here's a boy to carry it behind you.  
No eunuch he !

DEMUS. O, I shall be once more  
A happy Demus as in days gone by.

S.S. I think you'll think so when you get the sweet  
Thirty-year treaties. Treaties dear, come  
here.

DEMUS. Worshipful Zeus ! how beautiful they are.  
Wouldn't I like to solemnize them all.  
Whence got you these ?

S.S. Why, had not Paphlagon  
Bottled them up that you might never see  
them ?

Now then I freely give you them to take  
Back to your farms, with you.

DEMUS. But Paphlagon  
Who wrought all this, how will you punish  
*him* ?

S.S. Not much : this only : he shall ply my trade,  
Sole sausage-seller at the City gates.  
There let him dogs'-meat mix with asses' flesh,

<sup>b</sup> It was the fashion in olden days for rich citizens to have these carried for them by attendants when they went to assemblies or the like.

## ARISTOPHANES

μεθύων τε ταῖς πόρναισι λοιδορήσεται,  
 κάκ τῶν βαλανείων πίεται τὸ λούτριον.

1400

ΔΗΜΟΣ. εὖ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,  
 πόρναισι καὶ βαλανεῦσι διακεκραγέναι,  
 καί σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ  
 ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός. 1405  
 ἔπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα·  
 κάκεῖνον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,  
 ἵν' ἴδωσιν αὐτόν, οἷς ἐλωβᾶθ', οἱ ξένοι.

## THE KNIGHTS, 1400-1408

There let him, tipsy, with the harlots wrangle,  
And drink the filthy scouring of the bath.

DEMUS. A happy thought ; and very fit he is  
To brawl with harlots and with bathmen there.  
But you I ask to dinner in the Hall,  
To take the place that scullion held before.  
Put on this frog-green robe and follow me.  
Whilst him they carry out to ply his trade,  
That so the strangers, whom he wronged, may  
see him.<sup>a</sup>

<sup>a</sup> Strangers were not present at the Lenaeon festival.



# THE CLOUDS

## INTRODUCTION

THE *Clouds* was produced at the Great Dionysia 423 B.C. The first prize was awarded to Cratinus with the *Wine-flagon*, the second to Ameipsias with the *Connos*, and Aristophanes was third and last.

The present is a revised edition published, but not exhibited, some years later, for in the New Parabasis the poet refers to the *Maricas* of Eupolis which was produced 421 B.C. In one of the Greek arguments prefixed to the play, it is stated that this revision (*διόρθωσις*) extends generally "through almost every part," but that it is "entire" (*όλοσχερής*) (1) in the Parabasis, (2) "where the Just Logic speaks to the Unjust," and (3) "where the school of Socrates is set on fire."

As to the Parabasis (518-562) where Aristophanes, speaking in the first person, expresses his indignation at his defeat, there can be no doubt. As regards (2) Mr. Rogers justly holds that this does not refer to the *whole* dispute between the *Λόγοι* (for this "is the very core of the play"), but to the magnificent anapaests in which the Just Logic describes "the ancient education," 961 *seq.* As regards (3) there can be little certainty.

The aim of the Comedy is to attack the Sophistical system of Education, which like "some subtle and insidious disease was sapping the very life of old

## THE CLOUDS

Athenian character; which for a money payment taught men to argue not for Truth but for Victory; to assail all traditional beliefs; and to pride themselves on their ability to take up a bad cause and make it triumph over the right.”<sup>a</sup>

In taking Socrates as “the representative and embodiment in a concrete form” of the Sophistic school Aristophanes is notoriously unjust. No one had less regard for speculation about τὰ μετέωρα and τὰ ὑπὸ τῆς γῆς than Socrates; to take money for teaching was in his eyes a crime; and the whole of his dialectic aimed not at “making the worse appear the better reason,” but at the discovery of ethical truth. None the less, as Grote remarks, “if an Athenian had been asked ‘Who are the principal Sophists in your city?’ he would have named Socrates among the first,” while he seemed to court caricature as he ambled round the agora and gymnasia, “bald-headed, with the countenance of a satyr and a protuberant belly, habitually barefoot, clad only in a shabby gaberline (τρίβων) without even the usual undergarment (χιτών).”<sup>b</sup>

That the Athenians took the attack on him seriously, or that it had the least effect on his condemnation in 399, is wholly questionable. Plutarch (*De educat. puerorum*, c. 14, p. 10 c) relates that, when asked if he was not “indignant” at it, he replied, “No, not I; I am chaffed in the theatre as in a wine-party”; and Plato in the *Symposium* (221 B) not only brings in both Socrates and Aristophanes as guests who meet without offence, but makes Alcibiades quote the poet’s own words (l. 362) as an

<sup>a</sup> Rogers, Introduction, p. xviii.

<sup>b</sup> *Ibid.* p. xxi.

## ARISTOPHANES

admirable description of Socrates. Nor is it probable that, if he had held Aristophanes partly guilty for his master's execution, he would when dying have kept a copy of his comedies in his bed, or published his inimitable epigram :

αἱ Χάριτες, τέμενος τι λαβεῖν ὅπερ οὐχὶ πεσεῖται  
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφάνους.<sup>a</sup>

In fact, when Socrates at the beginning of the *Apology* is made not only to quote the *Clouds* but to put phrases from it into an imaginary legal indictment, of which he says he is in more terror than of his actual accusers, it may well be that Plato—"putting into his mouth reflexions upon the *Clouds* which he, we may be sure, would never have uttered,"<sup>b</sup>—indicates with fine irony that it was a poor charge which was less weighty than the jibe of a comedian. But whether this be so or not, the fact of Plato introducing the quotations as well known and familiar proves—as do similar quotations in the *Oeconomicus* and *Symposium* of Xenophon—that when he wrote the *Clouds* had already that established fame which it has ever since maintained.

<sup>a</sup> The Graces sought a heavenly shrine, which ne'er  
Shall come to nought,  
And in thy soul, Immortal Poet, found  
The shrine they sought.

ROGERS.

<sup>b</sup> Rogers, *Introduct.* p. xxiv.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ

ΣΩΚΡΑΤΗΣ

ΧΟΡΟΣ ΝΕΦΕΛΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

ΑΔΙΚΟΣ ΛΟΓΟΣ

ΠΑΣΙΑΣ

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## ΝΕΦΕΛΑΙ

ΣΤΡΕΨΙΑΔΗΣ. Ἰοῦ ἰού·

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον.  
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;  
καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ·  
οἱ δ' οἰκέται ρέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5  
ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὔνεκα,  
ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.  
ἀλλ' οὐδ' ὁ χρηστός οὔτοσὶ νεανίας  
ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται  
ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10  
ἀλλ', εἰ δοκεῖ, ρέγκωμεν ἐγκεκαλυμμένοι.

ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος  
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,  
διὰ τουτουὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων  
ἱππάζεται τε καὶ ξυνωρικεύεται 15  
ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,  
ὄρων ἄγουσαν τὴν σελήνην εἰκάδας·  
οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, παῖ, λύχνον,  
κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβῶν  
ὁπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20  
φέρ' ἴδω, τί ὀφείλω; “ δώδεκα μνᾶς Πασία.”

<sup>a</sup> At the back of the stage are two buildings—the house of  
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## THE CLOUDS <sup>a</sup>

STREPSIADES.

O dear ! O dear !

O Lord ! O Zeus ! these nights, how long they are.

Will they ne'er pass ? will the day never come ?

Surely I heard the cock crow, hours ago.

Yet still my servants snore. These are new customs.

O 'ware of war for many various reasons ;

One fears in war even to flog one's servants.

And here's this hopeful son of mine wrapped up

Snoring and sweating under five thick blankets.

Come, we'll wrap up and snore in opposition.

(*Tries to sleep*)

But I can't sleep a wink, devoured and bitten

By ticks, and bugbears, duns, and race-horses,

All through this son of mine. *He curls his hair,*<sup>b</sup>

And sports his thoroughbreds, and drives his tandem ;

Even in dreams he rides : while I—I'm ruined,

Now that the Moon has reached her twentieths,

And paying-time comes on.<sup>c</sup> Boy ! light a lamp,

And fetch my ledger : now I'll reckon up

Who are my creditors, and what I owe them.

Come, let me see then. *Fifty pounds to Pasiás !*

*Strepsiadés and the Phrontisterion. The interior of the first is exposed to view by means of the eccyclema.*

<sup>b</sup> Like the Knights ; *cf.* K. 580.

<sup>c</sup> Interest was payable on the first day of each new month, and the days after the twentieth mark its near approach.

## ARISTOPHANES

τοῦ δώδεκα μνᾶς Πασία; τί ἐχρησάμην;  
 ὄτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,  
 εἶθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

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

ΣΤ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·  
 ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.

ΦΕΙ. πόσους δρόμους ἐλάτῃ τὰ πολεμιστήρια;

ΣΤ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.  
 ἀτὰρ “ τί χρέος ἔβα ” με μετὰ τὸν Πασίαν;  
 “ τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.” 30

ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.

ΣΤ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,  
 ὅτε καὶ δίκας ὤφληκα χᾶτεροι τόκου  
 ἐνεχυράσεσθαί φασιν.

ΦΕΙ.

ἐτεόν, ὦ πάτερ,

τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην;

ΣΤ. δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤ. σὺ δ' οὖν κάθειυδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι  
 ἐς τὴν κεφαλὴν ἄπαντα τὴν σὴν τρέφεται.  
 φεῦ. 40

εἶθ' ὤφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,  
 ἥτις με γῆμ' ἐπήρε τὴν σὴν μητέρα·

ἐμοὶ γὰρ ἦν ἄγροικος ἠδιστος βίος,

εὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος,

βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45

ἔπειτ' ἔγῃμα Μεγακλέους τοῦ Μεγακλέους

<sup>a</sup> Lit. “the horse branded with a koppa (ϙ),” the symbol of Corinth, where the breed was supposed to descend from Pegasus.

THE CLOUDS, 22-46

Why fifty pounds to Pasiás ? what were they for ?  
O, for the hack <sup>a</sup> from Corinth. O dear ! O dear !  
I wish my eye had been hacked out before—

PHEIDIPPIDES. (*In his sleep*) You are cheating, Philon ;  
keep to your own side.

ST. Ah ! there it is ! that's what has ruined me !  
Even in his very sleep he thinks of horses.

PH. (*In his sleep*) How many heats do the war-chariots run ?

ST. A pretty many heats you have run your father.  
Now then, what debt assails me <sup>b</sup> after Pasiás ?  
*A curricule and wheels. Twelve pounds. Amynias.*

PH. (*In his sleep*) Here, give the horse a roll, and take  
him home.

ST. You have rolled me *out* of house and home, my boy,  
Cast in some suits already, while some swear  
They'll seize my goods for payment.

PH. Good, my father,  
What makes you toss so restless all night long ?

ST. There's a bumbailiff <sup>c</sup> from the mattress bites me.

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

ST. Well then, you sleep ; only be sure of this,  
These debts will fall on your own head at last.  
Alas, alas !

For ever cursed be that same match-maker,  
Who stirred me up to marry your poor mother.  
Mine in the country was the pleasantest life,  
Untidy, easy-going,<sup>d</sup> unrestrained,  
Brimming with olives, sheepfolds, honey-bees.  
Ah ! then I married—I a rustic—her

<sup>b</sup> τὸ χρέος ἔβα με is from an unknown play of Euripides: Schol.

<sup>c</sup> δῆμαρχος : a surprise instead of κόρις or ψύλλα. He was the headman of the deme, and also issued executions for unpaid debts.

<sup>d</sup> Lit. "mouldy, unswept."

## ARISTOPHANES

ἀδελφιδῆν ἄγροικος ὢν ἐξ ἄστεως,  
 σεμνήν, τρυφῶσαν, ἐγκεκοισυρωμένην.  
 ταύτην ὄτ' ἐγάμου, συγκατεκλινόμην ἐγὼ  
 ὄζων τρυγός, τρασιᾶς, ἐρίων περιουσίας,  
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,  
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.  
 οὐ μὴν ἐρῶ γ' ὡς ἀργός ἦν, ἀλλ' ἐσπάθα.  
 ἐγὼ δ' ἂν αὐτῇ θοιμάτιον δεικνὺς τοδὶ  
 πρόφασιν ἔφασκον, "ὦ γύναι, λίαν σπαθᾶς."

ΘΕΡΑΠΩΝ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἴμοι· τί γάρ μοι τὸν πότην ἦπτες λύχρον;  
 δεῦρ' ἔλθ', ἵνα κλάῃς.

ΘΕ. διὰ τί δῆτα κλαύσομαι;

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.  
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί,  
 ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,  
 περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδороύμεθα.  
 ἢ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,  
 Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,  
 ἐγὼ δὲ τοῦ πάππου τ'ιθέμην Φειδωνίδην.  
 τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ  
 κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.  
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,  
 ὅταν σὺ μέγας ὢν ἄρμ' ἐλαύνῃς πρὸς πόλιν,  
 ὡσπερ Μεγακλῆς, ξυστίδ' ἔχων. ἐγὼ δ' ἔφην, 70  
 ὅταν μὲν οὖν τὰς αἴγας ἐκ τοῦ φελλέως,  
 ὡσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.  
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,

<sup>a</sup> Lit. "of M. the son of M.," the repetition of the name being intended to enhance its importance. Megacles was a common name for the male, as Coesyra for the female, children of the aristocratic Alcmaeonid family.

THE CLOUDS, 47-73

A fine town-lady, niece of Megacles.<sup>a</sup>

A regular, proud, luxurious, Coesyra.

This wife I married, and we came together,

I rank with wine-lees, fig-boards,<sup>b</sup> greasy woolpacks ;

She all with scents, and saffron, and tongue-kissings,

Feasting, expense, and lordly modes of loving.<sup>c</sup>

She was not idle though, she was too fast.<sup>d</sup>

I used to tell her, holding out my cloak,

Threadbare and worn ; *Wife, you're too fast by half.*

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

ST. O me ! what made you light the tippling lamp ?

Come and be whipp'd.

SERV. Why, what would you whip me for ?

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

Well, when at last to me and my good woman

This hopeful son was born, our son and heir,

Why then we took to wrangle on the name.

She was for giving him some knightly name,

" Callippides, " Xanthippus, " or " Charippus " :

I wished " Pheidonides, " his grandsire's <sup>e</sup> name.

Thus for some time we argued : till at last

We compromised it in Pheidippides.

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

*Oh ! when you are driving to the Acropolis, clad*

*Like Megacles, in your purple ; whilst I said*

*Oh ! when the goats you are driving from the fells,*

*Clad like your father, in your sheepskin coat.*

Well, he cared nought for my advice, but soon

<sup>b</sup> On which they were dried in the sun.

<sup>c</sup> Κωλίας and Γενετυλλίς are names of love-deities.

<sup>d</sup> σπαθάω is literally " to ply the shuttle " (σπάθη), then as a slang term " to squander."

<sup>e</sup> Boys were regularly named after a grandfather ; cf. B. 283. Pheidonides = " a son of thrift " (φειδῶ).

## ARISTOPHANES

ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.  
 νῦν οὖν ὅλην τὴν νύκτα φροντίζων, ὁδὸν 75  
 μίαν εὗρον, ἀτραπὸν δαιμονίως ὑπερφυᾶ,  
 ἣν ἦν ἀναπέισω τουτονί, σωθήσομαι.  
 ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.  
 πῶς δῆτ' ἂν ἤδιστ' αὐτὸν ἐπεγείραμι; πῶς;  
 Φειδιππίδη, Φειδιππίδιον.

ΦΕΙ. τί, ὦ πάτερ; 80

ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

ΦΕΙ. ἰδού. τί ἔστιν;

ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ;

ΦΕΙ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.

ΣΤ. μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον· 85

οὗτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν.

ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,  
 ὦ παῖ, πιθοῦ.

ΦΕΙ. τί οὖν πίθωμαι δῆτά σοι;

ΣΤ. ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους,  
 καὶ μάθην' ἐλθὼν ἂν ἐγὼ παραινέσω.

ΦΕΙ. λέγε δῆ, τί κελεύεις;

ΣΤ. καί τι πείσει;

ΦΕΙ. πείσομαι, 90

νῆ τὸν Διόνυσον.

ΣΤ. δευρό νυν ἀπόβλεπε.

ὄρας τὸ θύριον τοῦτο καὶ τῷκίδιον;

ΦΕΙ. ὄρῳ. τί οὖν τοῦτ' ἐστὶν ἐτέόν, ὦ πάτερ;

ΣΤ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.

ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν 95  
 λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεὺς

<sup>a</sup> Lit. "he poured a plague of horse-fever upon." ἵππερος is invented in imitation of ἰκτερος "jaundice."

<sup>b</sup> τουτονί: pointing to some statuette of Poseidon near his bed.

THE CLOUDS, 74-96

A galloping consumption caught <sup>a</sup> my fortunes.  
 Now cogitating all night long, I've found  
 One way, one marvellous transcendent way,  
 Which if he'll follow, we may yet be saved.  
 So,—but, however, I must rouse him first;  
 But how to rouse him kindest? that's the rub.  
 Pheidippides, my sweet one.

- PH. Well, my father.  
 ST. Shake hands, Pheidippides, shake hands and kiss me.  
 PH. There; what's the matter?  
 ST. Dost thou love me, boy?  
 PH. Ay! by Poseidon there,<sup>b</sup> the God of horses.  
 ST. No, no, not that: miss out the God of horses,  
 That God's the origin of all my evils.  
 But if you love me from your heart and soul,  
 My son, obey me.  
 PH. Very well: what in?  
 ST. Strip with all speed, strip off your present habits,  
 And go and learn what I'll advise you to.  
 PH. Name your commands.  
 ST. Will you obey?  
 PH. I will,  
 By Dionysus!  
 ST. Well then, look this way.  
 See you that wicket and the lodge beyond?  
 PH. I see: and prithee what is that, my father?  
 ST. That is the thinking-house <sup>c</sup> of sapient souls.  
 There dwell the men who teach—aye, who persuade us,  
 That Heaven is one vast fire-extinguisher <sup>d</sup>

<sup>c</sup> The word *φροντιστήριον*, "thinking-establishment," is apparently the invention of Aristophanes.

<sup>d</sup> So *πυγῆς* is usually rendered. The Ravenna Scholiast gives three explanations, (1) "stove," (2) "the place where coals are crammed" (*συμπνίγονται*), and (3) "furnace" (*φούρνος*).

## ARISTOPHANES

καῶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.  
οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,  
λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

ΦΕΙ. εἰσὶν δὲ τίνες;

ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα·  
μεριμνοφροντισταὶ καλοὶ τε κἀγαθοί.

ΦΕΙ. αἰβοῖ, πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,  
τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγεις·  
ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

ΣΤ. ἦ ἦ, σιώπα· μηδὲν εἶπης νήπιον.  
ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,  
τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.

ΦΕΙ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι  
τοὺς Φασιανοὺς οὓς τρέφει Λεωγόρας.

ΣΤ. ἴθ', ἀντιβολῶ σ', ὧ φίλτατ' ἀνθρώπων ἐμοί,  
ἐλθὼν διδάσκου.

ΦΕΙ. καὶ τί σοι μαθήσομαι;

ΣΤ. εἶναι παρ' αὐτοῖς φασιν ἄμφω τὸ λόγῳ,  
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.  
τούτοιον τὸν ἕτερον τοῖν λόγῳ, τὸν ἥττονα,  
νικᾶν λέγοντά φασι τᾶδικώτερα.

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

ΦΕΙ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν  
τοὺς ἵππέας τὸ χρῶμα διακεκναισμένους.

ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,  
οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·  
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

<sup>a</sup> " Either horses or birds " (i.e. pheasants) says the Scholiast; but the former seem clearly indicated.

<sup>b</sup> To teach young men τὸν ἥττω λόγον κρείττω ποιεῖν was the

Placed round about us, and that we're the cinders.  
 ✓ | Aye, and they'll teach (only they'll want some money),  
 How one may speak and conquer, right or wrong.

PH. Come, tell their names.

ST. Well, I can't quite remember,  
 But they're deep thinkers, and true gentlemen.

PH. Out on the rogues! I know them. Those rank pedants,  
 Those palefaced, barefoot vagabonds you mean :  
 That Socrates, poor wretch, and Chaerephon.

ST. Oh! Oh! hush! hush! don't use those foolish words ;  
 But if the sorrows of my barley touch you,  
 Enter their Schools and cut the Turf for ever.

PH. I wouldn't go, so help me Dionysus,  
 For all Leogoras's breed of Phasians <sup>a</sup> !

ST. Go, I beseech you, dearest, dearest son,  
 Go and be taught.

PH. And what would you have me learn ?

ST. 'Tis known that in their Schools they keep two Logics,<sup>b</sup>  
 The Worse, Zeus save the mark,<sup>c</sup> the Worse and  
 Better.

This Second Logic then, I mean the Worse one,  
 They teach to talk unjustly and—prevail.

✓ | Think then, you only learn that Unjust Logic,  
 And all the debts, which I have incurred through  
 you,—

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

PH. I will not go. How could I face the knights  
 With all my colour worn and torn away !

ST. O ! then, by Earth, you have eat your last of mine,  
 You, and your coach-horse, and your sigma-brand :  
 Out with you ! Go to the crows, for all I care.

famous " promise of Protagoras " (τὸ II. ἐπάγγελμα, Arist. *Rhet.* ii. 24. 11), the sophist of Abdera.

<sup>a</sup> *δοῖς ἐστὶ* is " a sort of contemptuous dismissal " : R.

ARISTOPHANES

- ΦΕΙ. ἄλλ' οὐ περιόψεταιί μ' ὁ θεῖος Μεγακλῆς  
ἀνιππον. ἄλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125
- ΣΤ. ἄλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι·  
ἄλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι  
αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.  
πῶς οὖν γέρων ὦν κἀπιλήσμων καὶ βραδὺς  
λόγων ἀκριβῶν σκινδαλάμους μαθήσομαι;  
130 ἰτητέον. τί ταῦτ' ἔχων στραγγεύομαι,  
ἄλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον.
- ΜΑΘΗΤΗΣ. βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν;  
ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν.  
ΜΑ. ἀμαθῆς γε νῆ Δί', ὅστις οὕτωςι σφόδρα  
135 ἀπεριμερίμνωσ τὴν θύραν λελάκτικας  
καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην.
- ΣΤ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.  
ἄλλ' εἶπέ μοι τὸ πρᾶγμα τοῦξημβλωμένον.
- ΜΑ. ἄλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140  
ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὕτωσιν  
ἦκω μαθητῆς εἰς τὸ φροντιστήριον.
- ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.  
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης  
ψύλλαν ὀπόσοις ἄλλοιτο τοὺς αὐτῆς πόδας·  
145 δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρῦν  
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
- ΣΤ. πῶς δῆτα τοῦτ' ἐμέτρησε;  
ΜΑ. δεξιώτατα.  
κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν  
ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὴν πόδε,  
150 κᾶτα ψυγείσῃ περιέφυσαν Περσικαί.  
ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.

<sup>a</sup> The name of a deme.

THE CLOUDS, 124-152

- PH. But uncle Megacles won't leave me long  
Without a horse : I'll go to him : good-bye.
- ST. I'm thrown, by Zeus, but I won't long lie prostrate.  
I'll pray the Gods and send myself to school :  
I'll go at once and try their thinking-house.  
Stay : how can I, forgetful, slow, old fool,  
Learn the nice hair-splittings of subtle Logic ?  
Well, go I must. 'Twill do to linger here.  
Come on, I'll knock the door. Boy ! Ho there, boy !
- STUDENT. (*Within*) O, hang it all ! who's knocking at the door ?
- ST. Me ! Pheidon's son : Strepsiades of Cicynna.<sup>a</sup>
- STU. Why, what a clown you are ! to kick our door,  
In such a thoughtless, inconsiderate way !  
You've made my cogitation to miscarry.<sup>b</sup>
- ST. Forgive me : I'm an awkward country fool.  
But tell me, what was that I made miscarry ?
- STU. 'Tis not allowed : Students alone may hear.
- ST. O that's all right : you may tell *me* : I'm come  
To be a student in your thinking-house.
- STU. Come then. But they're high mysteries, remember.  
'Twas Socrates was asking Chaerephon,  
How many feet of its own a flea could jump.  
For one first bit the brow <sup>c</sup> of Chaerephon,  
Then bounded off to Socrates's head.
- ST. How did he measure this ?
- STU. Most cleverly.  
He warmed some wax, and then he caught the flea,  
And dipped its feet into the wax he'd melted :  
Then let it cool, and there were Persian slippers !  
These he took off, and so he found the distance.

<sup>b</sup> Cf. Plato, *Theaet.* 149 *seq.*, where Socrates describes himself as practising the art of intellectual midwifery (*μαιευτική τέχνη*) and bringing thoughts to the birth.

<sup>c</sup> "C. had bushy eyebrows and S. was bald" : Schol.

## ARISTOPHANES

- ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.
- ΜΑ. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους  
φρόντισμα;
- ΣΤ. ποῖον; ἀντιβολῶ, κάτειπέ μοι. 15
- ΜΑ. ἀνῆρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος  
ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας  
κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπύγιον.
- ΣΤ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;
- ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 16  
στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν  
βία βαδίζειν εὐθὺ τοῦρροπυγίου·  
ἔπειτα κοῖλον πρὸς στενωῶ προσκείμενον  
τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος.
- ΣΤ. σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων. 16  
ὦ τρισμακάριος τοῦ διεντερεύματος.  
ἢ ραδίως φεύγων ἂν ἀποφύγοι δίκην  
ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.
- ΜΑ. πρώην δέ γε γνώμην μεγάλην ἀφηρέθη  
ὑπ' ἀσκαλαβώτου.
- ΣΤ. τίνα τρόπον; κάτειπέ μοι. 17
- ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς  
καὶ τὰς περιφοράς, εἴτ' ἄνω κεχηνότος  
ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
- ΣΤ. ἦσθην γαλεώτη καταχέσαντι Σωκράτους.
- ΜΑ. ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 17
- ΣΤ. εἶεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμῆσατο;
- ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν,  
κάμψας ὀβελίσκον, εἶτα διαβήτην λαβῶν,  
ἐκ τῆς παλαίστρας θοῖμάτιον ὑφέιλετο.

THE CLOUDS, 153-179

ST. O Zeus and king, what subtle intellects !

STU. What would you say then if you heard another,  
Our Master's own ?

ST. O come, do tell me that.

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

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

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

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

STU. And yet last night a mighty thought we lost  
Through a green lizard.

ST. Tell me, how was that ?

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

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

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

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

STU. He sprinkled on the table—some fine ash—<sup>a</sup>  
He bent a spit—he grasped it compass-wise—  
And—filched a mantle from the Wrestling School.

<sup>a</sup> As though he were going to solve some geometrical problem. Instead he uses the bent spit to hook away a cloak. The palaestra, like the market-place, was one of the usual haunts of Socrates.

- ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν;  
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,  
 καὶ δεῖξον ὡς τάχιστα μοι τὸν Σωκράτην.  
 μαθητιῶ γάρ· ἀλλ' ἀνοίγε τὴν θύραν.  
 ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;
- ΜΑ. τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι;
- ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.  
 ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί;
- ΜΑ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς.
- ΣΤ. βολβούς ἄρα  
 ζητοῦσι. μή νυν τουτογὶ φροντίζετε·  
 ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί.  
 τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;
- ΜΑ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.
- ΣΤ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει;
- ΜΑ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.  
 ἀλλ' εἴσιθ', ἵνα μὴ 'κεῖνος ἡμῖν ἐπιτύχη.
- ΣΤ. μήπω γε μήπω γ', ἀλλ' ἐπιμεινάντων, ἵνα  
 αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.
- ΜΑ. ἀλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν ἀέρα  
 ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.
- ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τὰδ' ἐστίν; εἶπέ μοι.
- ΜΑ. ἀστρονομία μὲν αὐτή.
- ΣΤ. τουτὶ δὲ τί;
- ΜΑ. γεωμετρία.
- ΣΤ. τουτ' οὖν τί ἐστι χρήσιμον;
- ΜΑ. γῆν ἀναμετρεῖσθαι.

<sup>a</sup> Of Miletus, one of the seven wise men, constantly spoken of as the embodiment of wisdom; cf. B. 1009; Plaut. *Capt.* ii. 2. 24.

THE CLOUDS, 180-203

- ST. Good heavens ! Why Thales <sup>a</sup> was a fool to this !  
 O open, open, wide the study door,  
 And show me, show me, show me Socrates.  
 I die to be a student. Open, open ! <sup>b</sup>  
 O Heracles, what kind of beasts are these !
- STU. Why, what's the matter ? what do you think they're  
 like ?
- ST. Like ? why those Spartans whom we brought from  
 Pylus <sup>c</sup> :
- What makes them fix their eyes so on the ground ?
- STU. They seek things underground.
- ST. O ! to be sure,  
 Truffles ! You there, don't trouble about that !  
 I'll tell you where the best and finest grow.  
 Look ! why do those stoop down so very much ?
- STU. They're diving deep into the deepest secrets. <sup>d</sup>
- ST. Then why's their rump turned up towards the sky ?
- STU. It's taking private lessons on the stars.  
 (*To the other Students*)  
 Come, come : get in : HE'll catch us presently.
- ST. Not yet ! not yet ! just let them stop one moment,  
 While I impart a little matter to them.
- STU. No, no : they must go in : 'twould never do  
 To expose themselves too long to the open air.
- ST. O ! by the Gods, now, what are these ? do tell me.
- STU. This is Astronomy.
- ST. And what is this ?
- STU. Geometry.
- ST. Well, what's the use of that ?
- STU. To mete out lands.

<sup>b</sup> "The entire front of the house is wheeled round . . . exposing the inner court of the Phrontisterion" : R.

<sup>c</sup> Captured by Cleon in Sphacteria and imprisoned at Athens ; cf. *K.* 392.

<sup>d</sup> Lit. "Are searching into the darkness below Tartarus."

## ARISTOPHANES

- ΣΤ. πότερα τὴν κληρουχικὴν;  
 ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν.  
 ΣΤ. ἀστεῖον λέγεις.  
 τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205  
 ΜΑ. αὕτη δέ σοι γῆς περίοδος πάσης. ὄρας;  
 αἶδε μὲν Ἀθῆναι.  
 ΣΤ. τί σὺ λέγεις; οὐ πείθομαι,  
 ἐπεὶ δικαστὰς οὐχ ὀρῶ καθημένους.  
 ΜΑ. ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.  
 ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται; 210  
 ΜΑ. ἐνταῦθ' ἔνεισιν. ἡ δέ γ' Εὐβοί', ὡς ὄρας,  
 ἠδὲ παρατέταται μακρὰ πόρρω πάνυ.  
 ΣΤ. οἶδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.  
 ἀλλ' ἡ Λακεδαίμων ποῦ ἔστιν;  
 ΜΑ. ὅπου ἔστιν; αὐτή.  
 ΣΤ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε, 215  
 ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.  
 ΜΑ. ἀλλ' οὐχ οἶόν τε νῆ Δί'.  
 ΣΤ. οἰμῶξεσθ' ἄρα.  
 φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνῆρ;  
 ΜΑ. αὐτός.  
 ΣΤ. τίς αὐτός;  
 ΜΑ. Σωκράτης.  
 ΣΤ. ὦ Σώκρατες.  
 ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα. 220  
 ΜΑ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.  
 ΣΤ. ὦ Σώκρατες,  
 ὦ Σωκρατίδιον.

<sup>a</sup> γῆ κληρουχική is land taken from a conquered enemy and divided by lot among Athenian citizens.

<sup>b</sup> ἀστεῖον here is not merely—"choice," "elegant," but also almost=δημοτικός; cf. Plato, 227 D ἀστεῖοι καὶ δημοφελεῖς λόγοι. It is both *urbanum* and *urbi utile*.

THE CLOUDS, 203-223

ST. What, for allotment grounds <sup>a</sup> ?

STU. No, but all lands.

ST. A choice idea, <sup>b</sup> truly.

Then every man may take his choice, you mean.

STU. Look ; here's a chart of the whole world. Do you see ?

This city's Athens.

ST. Athens ? I like that.

I see no dicasts sitting. That's not Athens.

STU. In very truth, this is the Attie ground.

ST. And where then are my townsmen of Cicyнна ?

STU. Why, thereabouts ; and here, you see, Euboea :  
Here, reaching out a long way by the shore.

ST. Yes, overreached <sup>c</sup> by us and Pericles.

But now, wherē's Sparta ?

STU. Let me see : O, here.

ST. Heavens ! how near us. O do please manage this,  
To shove her off from us, a long way further.

STU. We can't do that, by Zeus.

ST. The worse for you.

Hallo ! who's that ? that fellow in the basket ?

STU. That's HE. <sup>d</sup>

ST. Who's HE ?

STU. Socrates.

ST. Socrates !

You sir, call out to him as loud as you can.

STU. Call him yourself : I have not leisure now.

ST. Socrates ! Socrates !

Sweet Socrates !

<sup>c</sup> Or " stretched on the rack " ; there is a play on the secondary meaning of *παρὰ τὸν ἄνθρωπον* = " exhaust," " do for." Euboea was reduced by Pericles 445 B.C. ; cf. Thuc. i. 114.

<sup>d</sup> *αὐτός* = " the Master," as in the Pythagorean *αὐτός ἐφη*, *Iipse dixit*.

## ARISTOPHANES

- ΣΩΚΡΑΤΗΣ. τί με καλεῖς, ὦ φήμερε;
- ΣΤ. πρῶτον μὲν ὃ τι δρᾶς, ἀντιβολῶ, κάτειπέ μοι.
- ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 225
- ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,  
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ.
- ΣΩ. οὐ γὰρ ἂν ποτε  
ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,  
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα  
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα. 230  
εἰ δ' ὢν χαμαὶ τᾶν κατώθεν ἐσκόπουν,  
οὐκ ἂν ποθ' εὔρον· οὐ γὰρ ἀλλ' ἢ γῆ βία  
ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.  
πάσχει δὲ ταῦτό τοῦτο καὶ τὰ κάρδαμα.
- ΣΤ. τί φῆς;  
ἢ φροντίς ἔλκει τῆμ' ἰκμάδ' εἰς τὰ κάρδαμα;  
ἴθι νυν, κατὰ βῆθ', ὦ Σωκρατίδιον, ὡς ἐμέ,  
ἵνα με διδάξης ὡν περ ἔνεκ' ἐλήλυθα. 235
- ΣΩ. ἦλθες δὲ κατὰ τί;
- ΣΤ. βουλόμενος μαθεῖν λέγειν.  
ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων  
ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι. 240
- ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;
- ΣΤ. νόσος μ' ἐπέτριψεν ἵππικῆ, δεινὴ φαγεῖν.  
ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγῳ,  
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν  
πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς. 245
- ΣΩ. ποίους θεοὺς ὁμεί σύ; πρῶτον γὰρ θεοὶ  
ἡμῖν νόμισμ' οὐκ ἔστι.
- ΣΤ. τῶ γὰρ ὄμνυτ'; ἦ  
σιδαρέοισιν, ὡσπερ ἐν Βυζαντίῳ;

<sup>a</sup> εἶπερ: lit. "if so be" (that you do despise them).

THE CLOUDS, 223-249

- SOCRATES. Mortal ! why call'st thou me ?
- ST. O, first of all, please tell me what you are doing.
- SO. I walk on air, and contem-plate the Sun.
- ST. O then from a basket you condemn the Gods,  
And not from the earth, at any rate <sup>a</sup> ?
- SO. Most true.  
I could not have searched out celestial matters  
Without suspending judgement, and infusing  
My subtle spirit with the kindred air.  
If from the ground I were to seek these things,  
I could not find : so surely doth the earth  
Draw to herself the essence of our thought.  
The same too is the case with water-cress.<sup>b</sup>
- ST. Hillo ! what's that ?  
Thought draws the essence into water-cress ?  
Come down, sweet Socrates, more near my level,  
And teach the lessons which I come to learn.
- SO. And wherefore art thou come ?
- ST. To learn to speak.  
For owing to my horrid debts and duns,  
My goods are seized, I'm robbed, and mobbed, and  
plundered.
- SO. How did you get involved with your eyes open ?
- ST. A galloping consumption seized my money.  
Come now : do let me learn the unjust Logic  
That can shirk debts : now do just let me learn it.  
Name your own price, by all the Gods I'll pay it.
- SO. The Gods ! why you must know the Gods with us  
Don't pass for current coin.
- ST. Eh ? what do you use then ?  
Have you got iron, as the Byzantines have <sup>c</sup> ?

<sup>b</sup> An allusion to the homely imagery which Socrates constantly used.

<sup>c</sup> The Scholiast quotes Plato Comicus: χαλεπῶς ἂν οἰκῆσαιμεν ἐν Βυζαντίοις, | ὅπου σιδαρέοισι τοῖς νομίμασι | χρῶνται.

## ARISTOPHANES

- ΣΩ. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς  
 ἄττ' ἐστὶν ὀρθῶς; 250
- ΣΤ. νῆ Δί', εἶπερ ἔστι γε.
- ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,  
 ταῖς ἡμετέραισι δαίμοσιν;
- ΣΤ. μάλιστα γε.
- ΣΩ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.
- ΣΤ. ἰδοὺ κάθημαι.
- ΣΩ. τουτονὶ τοῖνυν λαβὲ 255  
 τὸν στέφανον.
- ΣΤ. ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,  
 ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.
- ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους  
 ἡμεῖς ποιούμεν.
- ΣΤ. εἶτα δὴ τί κερδανῶ;
- ΣΩ. λέγειν γενήσῃ τρῖμμα, κρόταλον, παιπάλῃ. 260  
 ἀλλ' ἔχ' ἀτρέμας.
- ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γε με·  
 καταπαττόμενος γὰρ παιπάλῃ γενήσομαι.
- ΣΩ. εὐφημεῖν χρή τὸν πρεσβύτην καὶ τῆς εὐχῆς  
 ἑπακούειν.  
 ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀήρ, ὅς ἔχεις τὴν γῆν  
 μετέωρον,  
 λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι  
 βροντησικέραυνοι, 265  
 ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ  
 μετέωροι.
- ΣΤ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ  
 καταβρεχθῶ.

<sup>a</sup> He mistakes the chaplet which belongs to the ceremony of  
 286

THE CLOUDS, 250-267

- so. Come, would you like to learn celestial matters,  
How their truth stands ?
- st. Yes, if there's any truth.
- so. And to hold intercourse with yon bright Clouds,  
Our virgin Goddesses ?
- st. Yes, that I should.
- so. Then sit you down upon that sacred bed.
- st. Well, I am sitting.
- so. Here then, take this chaplet.
- st. Chaplet ? why ? why ? now, never, Socrates :  
Don't sacrifice poor me, like Athamas.<sup>a</sup>
- so. Fear not : our entrance-services require  
All to do this.
- st. But what am I to gain ?
- so. You'll be the flower <sup>b</sup> of talkers, prattlers, gossips :  
Only keep quiet.
- st. Zeus ! your words come true !  
I shall be flour indeed with all this peppering.
- so. Old man sit you still, and attend to my will,  
and hearken in peace to my prayer,  
O Master and King, holding earth in your swing,  
O measureless infinite Air ;  
And thou glowing Ether, and Clouds who enwreath her  
with thunder, and lightning, and storms,  
Arise ye and shine, bright Ladies Divine,  
to your student in bodily forms.
- st. No, but stay, no, but stay, just one moment I pray,  
while my cloak round my temples I wrap.

initiation for that used in sacrifice, and recalls how Athamas, who had married a Nephele (*cf.* the ambiguous ξυγ. ταῖς Νεφέλαισιw, 252), was introduced by Sophocles in a play crowned for sacrifice.  
<sup>b</sup> παιπάλη, lit. "fine flour," stands for "subtlety" or "slimness." But in 261 Strepsiades refers to the actual flour or grain that is ceremonially sprinkled on him.

## ARISTOPHANES

τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἔλθειν ἐμὲ τὸν κακο-  
δαίμον' ἔχοντα.

ΣΩ. ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῶδ' εἰς  
ἐπίδειξιν·

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι  
κάθησθε, 27

εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν  
ἴστατε Νύμφαις,

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις  
ἀρύεσθε προχοΐσιν,

ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόοντα  
Μίμαντος·

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι  
χαρεῖσαι.

ΧΟΡΟΣ. ἀέναοι Νεφέλαι, [στρ.

ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον, 27

πατρὸς ἀπ' Ὠκεανοῦ βαρναχέος

ὑψηλῶν ὀρέων κορυφὰς ἐπὶ

δενδροκόμους, ἵνα 28

τηλεφανεῖς σκοπίας ἀφορώμεθα,

καρπούς τ' ἀρδομένην ἱερὰν χθόνα,

καὶ ποταμῶν ζαθέων κελαδήματα,

καὶ πόντον κελάδοντα βαρύβρομον· 28

ὄμμα γὰρ Λιθέρως ἀκάματον σελαγεῖται

μαρμαρέαισιν ἐν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

ἀθανάτας ἰδέας ἐπιδώμεθα

τηλεσκόπῳ ὄμματι γαῖαν. 29



ARISTOPHANES

- ζη. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου  
 καλέσαντος.  
 ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης  
 θεοσέπτου;
- ζη. καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι  
 ἀνταποπαρδεῖν  
 πρὸς τὰς βροντάς· οὕτως αὐτὰς τετρεμαίνω καὶ  
 πεφόβημαι·  
 κεῖ θέμις ἐστίν, νυνὶ γ' ἤδη, κεῖ μὴ θέμις ἐστί,  
 χεσεῖω. 29
- ζη. οὐ μὴ σκώψῃς μηδὲ ποιήσῃς ἄπερ οἱ τρυγο-  
 δαίμονες οὗτοι,  
 ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμῆνος  
 αἰοδαῖς.
- χθ. παρθένοι ὀμβροφόροι, [ἀντ.]  
 ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν 30  
 Κέκροπος ὀψόμεναι πολυήρατον·  
 οὐ σέβας ἀρρήτων ἱερῶν, ἵνα  
 μυστοδόκος δόμος  
 ἐν τελεταῖς ἀγίαις ἀναδείκνυται,  
 οὐρανίοις τε θεοῖς δωρήματα, 30  
 ναοὶ θ' ὑψερεφεῖς καὶ ἀγάλματα,  
 καὶ πρόσοδοι μακάρων ἱερώταται,  
 εὐστέφανοί τε θεῶν θυσίαι θαλίαι τε,  
 παντοδαπαῖσιν ἐν ὥραις, 31  
 ἦρί τ' ἐπερχομένῳ Βρομία χάρις,  
 εὐκελάδων τε χορῶν ἐρεθίσματα,  
 καὶ Μοῦσα βαρύβρομος αὐλῶν.
- ζη. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἴς', ὦ  
 Σώκρατες, αὐται

THE CLOUDS, 291-314

- so. O Goddesses mine, great Clouds and divine,  
ye have heeded and answered my prayer.  
Heard ye their sound, and the thunder around,  
as it thrilled through the tremulous air ?
- st. Yes, by Zeus, and I shake, and I'm all of a quake,  
and I fear I must sound a reply,  
Their thunders have made my soul so afraid,  
and those terrible voices so nigh :  
So if lawful or not, I must run to a pot,  
by Zeus, if I stop I shall die.
- so. Don't act in our schools like those Comedy-fools  
with their scurrilous scandalous ways.  
Deep silence be thine : while this Cluster divine  
their soul-stirring melody raise.

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

- st. O Socrates pray, by all the Gods, say,  
for I earnestly long to be told,

ARISTOPHANES

αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἥρῳναί  
τινές εἰσιν; 315

20 ΣΩ. ἦκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαί θεαί  
ἀνδράσιν ἀργοῖς·

αἴπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι  
καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ  
κατάληψιν.

ΣΤ. ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγγμ' ἢ ψυχὴ μου  
πεπότῃται,

καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ  
στενολεσχεῖν, 320

καὶ γνωμιδίῳ γνώμην νύξασ' ἐτέρῳ λόγῳ ἀντι-  
λογῆσαι·

ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς  
ἐπιθυμῶ.

ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'· ἤδη γὰρ ὄρῳ  
κατιούσας

ἡσυχῇ αὐτάς.

ΣΤ. φέρε, ποῦ; δείξον.

ΣΩ. χωροῦσ' αὐταὶ πάνυ πολλαί,  
διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγαι.

ΣΤ. τί τὸ χρῆμα; 325

ὥς οὐ καθορῶ.

ΣΩ. παρὰ τὴν εἴσοδον.

ΣΤ. ἤδη νυνὶ μόλις οὕτως.

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

<sup>a</sup> S. here runs through the attributes for which the sophists are indebted to the Clouds; γνώμην, "judgement"; διάλεξιν, 292

THE CLOUDS, 315-327

Who are these that recite with such grandeur and  
might ?

are they glorified mortals of old ?

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

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

so. Look up in the air, towards Parnes out there,  
for I see they will pitch before long  
These regions about.

st. Where ? point me them out.

so. They are drifting, an infinite throng,  
And their long shadows quake over valley and brake.

st. Why, whatever's the matter to-day ?  
I can't see, I declare.

so. By the Entrance <sup>b</sup> ; look there !

st. Ah, I just got a glimpse, by the way.

so. There, now you must see how resplendent they be,  
or your eyes must be pumpkins, I vow.

" dialectical powers," skill in debate ; *νοῦν*, " intelligence " ; *τερατεῖαν*, " fanfaronade," the employment of grandiose thoughts and words ; *περίλεξις*, " periphrasis," circumlocution, the art of talking round a subject ; *κρούσις*, " crushing force " ; and *κατάληψις*, " quickness of apprehension."

<sup>b</sup> By which the Chorus came into the orchestra.

ARISTOPHANES

- ΣΤ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη  
κατέχουσι.
- ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδεις οὐδ'  
ἐνόμιζες;
- ΣΤ. μὰ Δί', ἀλλ' ὀμίχλην καὶ δρόσον αὐτὰς ἠγούμην  
καὶ καπνὸν εἶναι. 330
- ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αὐταὶ βόσκουσι  
σοφιστάς,  
Θουριομάντεις, ἰατροτέχνας, σφραγιδονυχαργο-  
κομήτας,  
κυκλίων τε χορῶν ἀσματοκάμπτας, ἀνδρας μετεωρο-  
φένακας,  
οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μουσο-  
ποιοῦσιν.
- ΣΤ. ταῦτ' ἄρ' ἐποίουν " ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν  
δάϊον ὄρμάν," 335  
" πλοκάμους θ' ἑκατογκεφάλα Τυφῶ," " πρη-  
μαινούσας τε θυέλλας,"  
εἶτ' " ἀερίας, διεράς," " γαμψοὺς οἰωνοὺς, ἀερο-  
νηχεῖς,"  
" ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν." εἶτ' ἀντ'  
αὐτῶν κατέπινον  
κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια  
κιχηλᾶν.
- ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δικαίως;
- ΣΤ. λέξον δὴ μοι, τί παθοῦσαι, 340  
εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἷξασι  
γυναιξίν;  
οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται.

<sup>a</sup> Said by the Scholiast to refer to Lampon, one of the leaders of the colony which founded Thurii in 443; cf. B. 521.

<sup>b</sup> Along with the "tragic" and "comic" choruses at the



ARISTOPHANES

- ΣΩ. *φέρε, ποῖαι γάρ τινές εἰσιν;*  
 ΣΤ. *οὐκ οἶδα σαφῶς· εἴξασιν γοῦν ἐρίοισιν πεπταμέ-  
 νοισι,  
 κούχι γυναιξίν, μὰ Δί', οὐδ' ὅτιοῦν· αὐται δὲ ρίνας  
 ἔχουσιν.*
- ΣΩ. *ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι.*  
 ΣΤ. *λέγε νυν ταχέως ὅ τι βούλει.* 345
- ΣΩ. *ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω ὁμοίαν  
 ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ;*  
 ΣΤ. *νῆ Δί' ἔγωγ'. εἶτα τί τοῦτο;*  
 ΣΩ. *γίγνονται πάνθ' ὅ τι βούλονται· κᾶτ' ἦν μὲν ἴδωσι  
 κομήτην,  
 ἄγριόν τινα τῶν λασίων τούτων, οἶόνπερ τὸν  
 Ξενοφάντου,  
 σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκασαν  
 αὐτάς.* 350
- ΣΤ. *τί γάρ, ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα,  
 τί δρῶσιν;*  
 ΣΩ. *ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης  
 ἐγένοντο.*  
 ΣΤ. *ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ρίψασπιν  
 χθὲς ἰδοῦσαι,  
 ὅτι δειλότατον τοῦτον ἐώρων, ἔλαφοι διὰ τοῦτ'  
 ἐγένοντο.*
- ΣΩ. *καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὄρας, διὰ τοῦτ'  
 ἐγένοντο γυναῖκες.* 355
- ΣΤ. *χαίρετε τοίνυν, ὦ δέσποινα· καὶ νῦν, εἶπερ τινὶ  
 κᾶλλῳ,  
 οὐρανομήκη ρήξατε κάμοι φωνήν, ὦ παμβασιλείαι.*

THE CLOUDS, 342-357

- so. Why, what do they seem then to you ?  
 st. I can't say very well, but they straggle and swell  
     like fleeces spread out in the air ;  
 Not like women they flit, no, by Zeus, not a bit,  
     but these have got noses to wear.
- so. Well, now then, attend to this question, my friend.  
 st. Look sharp, and propound it to me.
- so. Didst thou never espy a Cloud in the sky,  
     which a centaur or leopard might be,  
 Or a wolf, or a cow ?
- st. Very often, I vow :  
     and show me the cause, I entreat.
- so. Why, I tell you that these become just what they please,  
     and whenever they happen to meet  
 One shaggy and wild, like the tangle-haired child <sup>a</sup>  
     of old Xenophantes, their rule  
 Is at once to appear like Centaurs, to jeer  
     the ridiculous look of the fool.
- st. What then do they do if Simon <sup>b</sup> they view,  
     that fraudulent harpy to shame ?
- so. Why, his nature to show to us mortals below,  
     a wolfish appearance they frame.
- st. O, they then I ween having yesterday seen  
     Cleonymus quaking with fear,  
 (Him who threw off his shield as he fled from the field),  
     metamorphosed themselves into deer.
- so. Yes, and now they espy soft Cleisthenes nigh,  
     and therefore as women appear.
- st. O then without fail, All hail ! and All hail !  
     my welcome receive ; and reply  
 With your voices so fine, so grand and divine,  
     majestical Queens of the Sky !

<sup>a</sup> Hieronymus ; *cf.* *A.* 389.

<sup>b</sup> Otherwise unknown.

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- ΧΟ. χαῖρ', ὦ πρεσβῦτα παλαιογενές, θηρατὰ λόγων  
 φιλομούσων·  
 σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς  
 ὃ τι χηρήζεις·  
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωρο-  
 σοφιστῶν 360  
 πλὴν ἢ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης  
 οὐνεκα, σοὶ δέ,  
 ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷφθαλμῶ  
 παραβάλλεις,  
 κἀνυπόδητος κακὰ πόλλ' ἀνέχει κἀφ' ἡμῖν σεμνο-  
 προσωπεῖς.  
 ΣΤ. ὦ Γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ  
 τερατῶδες.  
 ΣΩ. αὐταὶ γὰρ τοὶ μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'  
 ἔστι φλύαρος. 365  
 ΣΤ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος  
 οὐ θεός ἐστιν;  
 ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.  
 ΣΤ. τί λέγεις σύ;  
 ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον  
 ἀπάντων.  
 ΣΩ. αὐταὶ δὴ που· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ  
 διδάξω.  
 φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη  
 τεθέασαι; 370  
 καίτοι χρεῖν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀπο-  
 δημεῖν.  
 ΣΤ. νῆ τὸν Ἀπόλλω, τουτό γέ τοι δὴ τῷ νῦν λόγω  
 εὖ προσέφυσας·

THE CLOUDS, 358-372

- cii. Our welcome to thee, old man, who wouldst see  
   the marvels that science can show :  
 And thou, the high-priest of this subtlety feast,  
   say what would you have us bestow ?  
 Since there is not a sage for whom we'd engage  
   our wonders more freely to do,  
 Except, it may be, for Prodicus <sup>a</sup> ; he  
   for his knowledge may claim them, but you,  
 For that sideways you throw your eyes as you go,  
   and are all affectation and fuss ;  
 No shoes will you wear, but assume the grand air  
   on the strength of your dealings with us.
- st. O Earth ! what a sound, how august and profound !  
   it fills me with wonder and awe.
- so. These, these then alone, for true Deities own,  
   the rest are all Godships of straw.
- st. Let Zeus be left out : He's a God beyond doubt :  
   come, that you can scarcely deny.
- so. Zeus, indeed ! there's no Zeus : don't you be so obtuse.
- st. No Zeus up aloft in the sky !  
 Then, you first must explain, who it is sends the rain ;  
   or I really must think you are wrong.
- so. Well then, be it known, these send it alone :  
   I can prove it by arguments strong.  
 Was there ever a shower seen to fall in an hour  
   when the sky was all cloudless and blue ?  
 Yet on a fine day, when the Clouds are away,  
   he might send one, according to you.
- st. Well, it must be confessed, that chimes in with the rest :  
   your words I am forced to believe.

<sup>a</sup> Of Ceos ; " the most respectable of all the Sophists " (Müller) and author of *The Choice of Hercules*.

## ARISTOPHANES

καίτοι πρότερον τὸν Δί' ἀληθῶς ὥμην διὰ κοσκίνου  
οὐρεῖν.

ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον· τοῦτό με ποιεῖ  
τετρεμαίνειν.

ΣΩ. αὐται βροντῶσι κυλινδόμεναι.

ΣΤ. τῷ τρόπῳ, ὦ πάντα σὺ τολμῶν; 37

ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι  
φέρεσθαι,

κατακρημνάμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα  
βαρεῖαι

εἰς ἀλλήλας ἐμπίπτουσαι ρήγνυνται καὶ πατα-  
γοῦσιν.

ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς, ὥστε  
φέρεσθαι;

ΣΩ. ἤκιστ', ἀλλ' αἰθέριος δῖνος.

ΣΤ. Δῖνος; τουτί μ' ἐλελήθει, 38

ὁ Ζεὺς οὐκ ὢν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασι-  
λεύων.

ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς  
μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι  
φημί

ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνό-  
τητα;

ΣΤ. φέρε τουτὶ τῷ χρῆ πιστεύειν;

ΣΩ. ἀπὸ σαυτοῦ ἄγῳ σε διδάξω. 38

ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἶτ' ἔταράχθης.

<sup>a</sup> Cf. Plato, *Phaedo* 99 B ὁ μὲν τις δῖνην περιτιθεὶς τῇ γῆ ὑπὸ  
τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, where the commentators refer

- Yet before, I had dreamed that the rain-water streamed  
 from Zeus and his chamber-pot sieve.  
 But whence then, my friend, does the thunder descend?  
 that does make me quake with affright!
- so. Why 'tis they, I declare, as they roll through the air.  
 st. What the Clouds? did I hear you aright?
- so. Ay: for when to the brim filled with water they swim,  
 by Necessity carried along,  
 They are hung up on high in the vault of the sky,  
 and so by Necessity strong  
 In the midst of their course, they clash with great force,  
 and thunder away without end.
- st. But is it not He who compels this to be?  
 does not Zeus this Necessity send?
- so. No Zeus have we there, but a Vortex<sup>a</sup> of air.  
 st. What! Vortex? that's something, I own.  
 I knew not before, that Zeus was no more,  
 but Vortex was placed on his throne!  
 But I have not yet heard to what cause you referred  
 the thunder's majestic roar.
- so. Yes, 'tis they, when on high full of water they fly,  
 and then, as I told you before,  
 By Compression impelled, as they clash, are compelled  
 a terrible clatter to make.
- st. Come, how can that be? I really don't see.  
 so. Yourself as my proof I will take.  
 Have you never then eat the broth-puddings you get  
 when the Panathenaea<sup>b</sup> comes round,

to Empedocles. But the Scholiast here says, "This is from Anaxagoras."

<sup>b</sup> "At this feast all the colonial cities founded by Athens each sent an ox to sacrifice. There was thus no fear of meat failing . . . and some were tempted to eat more than was good for them": Schol.

ARISTOPHANES

- τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διε-  
 κορκορύγησεν;
- στ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ  
 τετάρακται  
 χῶσπερ βροντῆ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ  
 κέκραγεν·  
 ἀτρέμας πρῶτον παππὰξ παππάξ, κᾶπειτ' ἐπάγει  
 παπαπαππάξ, 390  
 χῶταν χέζω, κομιδῆ βροντῆ παπαπαππάξ, ὥσπερ  
 ἐκεῖναι.
- σν. σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτοῦ οἶα  
 πέπορδας·  
 τὸν δ' ἀέρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς  
 μέγα βροντᾶν;  
 ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντῆ καὶ  
 πορδῆ, ὁμοίω.
- στ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,  
 τοῦτο δίδαξον, 395  
 καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας  
 περιφλύει.  
 τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς  
 ἐπιόρκους.
- σν. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκε-  
 σέληνε,  
 εἵπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων'  
 ἐνέπρησεν  
 οὐδὲ Κλεώνυμον οὐδὲ Θέωρον; καίτοι σφόδρα γ'  
 εἶσ' ἐπιόρκοι. 400  
 ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ " Σούνιον  
 ἄκρον Ἀθηνέων "  
 καὶ τὰς δρῦς τὰς μεγάλας· τί μαθῶν; οὐ γὰρ δὴ  
 δρῦς γ' ἐπιορκεῖ.

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

<sup>a</sup> Hom. *Od.* iii. 278.

## ARISTOPHANES

- ΣΤ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν  
 δῆθ' ὁ κεραυνός;
- ΣΖ. ὅταν εἰς ταύτας ἀνεμος ξηρὸς μετεωρισθεὶς κατα-  
 κλεισθῆ,  
 ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσαῖ, κᾶπειθ' ὑπ' 40  
 ἀνάγκης  
 ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνό-  
 τητα,  
 ὑπὸ τοῦ ροίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν  
 κατακαίων.
- ΣΤ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε  
 Διασίοισιν.  
 ὥπτων γαστέρα τοῖς συγγενέσι, κᾶτ' οὐκ ἔσχων  
 ἀμελήσας·  
 ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξαίφνης διαλακήσασα πρὸς 41  
 αὐτῶ  
 τῷφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ  
 πρόσωπον.
- ΧΘ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας, ὦνθρωπε,  
 παρ' ἡμῶν,  
 ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι  
 γενήσει,  
 εἰ μνήμων εἶ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον  
 ἔνεστιν  
 ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἐστῶς μήτε 41  
 βαδίζων,  
 μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾶν ἐπιθυμεῖς,  
 οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων  
 ἀνοήτων,  
 καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν  
 ἄνδρα,

- . Can't say that they do : your words appear true.  
     Whence comes then the thunderbolt, pray ?
- . When a wind that is dry, being lifted on high,  
   is suddenly pent into these,  
 It swells up their skin, like a bladder, within,  
   by Necessity's changeless decrees :  
 Till, compressed very tight, it bursts them outright,  
   and away with an impulse so strong,  
 That at last by the force and the swing of its course,  
   it takes fire as it whizzes along.
- . That's exactly the thing that I suffered one Spring,  
   at the great feast of Zeus,<sup>a</sup> I admit :  
 I'd a paunch in the pot, but I wholly forgot  
   about making the safety-valve slit.  
 So it spluttered and swelled, while the saucepan I held,  
   till at last with a vengeance it flew :  
 Took me quite by surprise, dung-bespattered my eyes.  
   and scalded my face black and blue !
- . O thou who wouldst fain great wisdom attain,  
   and comest to us in thy need,  
 All Hellas around shall thy glory resound,  
   such a prosperous life thou shalt lead :  
 So thou art but endued with a memory good,  
   and accustomed profoundly to think,  
 And thy soul wilt inure all wants to endure,  
   and from no undertaking to shrink,  
 And art hardy and bold, to bear up against cold,  
   and with patience a supper thou lovest :  
 Nor too much dost incline to gymnastics and wine,  
   but all lusts of the body refusest :  
 And esteemest it best, what is always the test  
   of a truly intelligent brain,

<sup>a</sup> A great feast in honour of Zeus Μεγάλιχος, cf. Thuc. i. 126. 6.

ARISTOPHANES

νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ  
πολεμίζων.

στ. ἀλλ' ἔνεκέν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε  
μερίμνης,

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμ-  
βρεπιδείπνου,

ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρ-  
έχοιμ' ἄν.

σθ. ἄλλο τι δῆτ' οὖν νομιεῖς ἤδη θεὸν οὐδένα πλὴν ἄπερ  
ἡμεῖς,

τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλώτταν,  
τρία ταυτί;

στ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'  
ἂν ἀπαντῶν.

οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην  
λιβανωτόν.

χο. λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν θαρρῶν, ὡς οὐκ  
ἀτυχήσεις,

ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.

στ. ὦ δέσποινα, δέομαι τοίνυν ὑμῶν τουτὶ πάννυ μικρόν,  
τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν  
ἄριστον.

χο. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπόν  
γ' ἀπὸ τουδὶ

ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

στ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων  
ἐπιθυμῶ,

ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας  
διολισθεῖν.

χο. τεύξει τοίνυν ὧν ἰμείρεις· οὐ γὰρ μεγάλων ἐπι-  
θυμεῖς.

- To prevail and succeed whensoever you plead,  
 and hosts of tongue-conquests to gain.
- ST. But as far as a sturdy soul is concerned  
 and a horrible restless care,  
 And a belly that pines and wears away  
 on the wretchedest, frugalest fare,  
 You may hammer and strike as long as you like ;  
 I am quite invincible there.
- SO. Now then you agree in rejecting with me  
 the Gods you believed in when young,  
 And *my* creed you'll embrace " *I believe in wide space,  
 in the Clouds, in the eloquent Tongue.*"
- ST. If I happened to meet other Gods in the street,  
 I'd show the cold shoulder, I vow.  
 No libation I'll pour : not one victim more  
 on their altars I'll sacrifice now.
- CH. Now be honest and true, and say what we shall do :  
 since you never shall fail of our aid,  
 If you hold us most dear in devotion and fear,  
 and will ply the philosopher's trade.
- ST. O Ladies Divine, small ambition is mine :  
 I only most modestly seek,  
 Out and out for the rest of my life to be best  
 of the children of Hellas to speak
- CH. Say no more of your care, we have granted your prayer :  
 and know from this moment, that none  
 More acts shall pass through in the People than you :  
 such favour from us you have won.
- ST. Not acts, if you please : I want nothing of these :  
 this gift you may quickly withdraw ;  
 But I wish to succeed, just enough for my need,  
 and to slip through the clutches of law.
- CH. This then you shall do, for your wishes are few :  
 not many nor great your demands,

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ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις προ-  
πόλοισι.

στ. δράσω ταῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πῖέζει  
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὃς  
μ' ἐπέτριψεν.

νῦν οὖν χρήσθων ὃ τι βούλονται.

τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν 440

παρέχω τύπτειν, πεινῆν, διψῆν,

αὐχμεῖν, ριγοῦν, ἀσκὸν δείρειν,

εἶπερ τὰ χρέα διαφευξοῦμαι,

τοῖς τ' ἀνθρώποις εἶναι δόξω

θρασύς, εὐγλωττος, τολμηρός, ἴτης, 445

βδελυρός, ψευδῶν συγκολλητῆς,

εὐρησιεπῆς, περίτριμμα δικῶν,

κύρβις, κρόταλον, κίναδος, τρύμη,

μάσθλης, εἶρων, γλοιός, ἀλαζῶν,

κέντρων, μιαρός, στρόφισ, ἀργαλέος, 450

ματτυλοιοχός.

ταῦτ' εἰ με καλοῦσ' ἀπαντῶντες,

δρώντων ἀτεχνῶς ὃ τι χρήζουσιν·

κεῖ βούλονται

νῆ τὴν Δήμητρ' ἔκ μου χορδὴν 455

τοῖς φροντισταῖς παραθέντων.

χο. λῆμα μὲν πάρεστι τῶδέ γ'

οὐκ ἀτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὡς

ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμεκες

ἐν βροτοῖσιν ἕξεις. 460

<sup>a</sup> 445-50 ἴτης, "a go-ahead fellow"; περίτριμμα, a superlative τριῖμμα (cf. 260); κύρβις, "a tablet of Law"; τρύμη, "a carpenter's drill"; γλοιός, "well-oiled," "slippery"; κέντρων "quick to use the goad" (cf. 1300); στρόφισ, "a weather-cock";

So away with all care from henceforth, and prepare  
to be placed in our votaries' hands.  
st. This then will I do, confiding in you,  
for Necessity presses me sore,  
And so sad is my life, 'twixt my cobs and my wife,  
that I cannot put up with it more.

So now, at your word, I give and afford  
My body to these, to treat as they please,  
To have and to hold, in squalor, in cold,  
In hunger and thirst, yea by Zeus, at the worst,  
To be flayed out of shape from my heels to my nape  
So along with my hide from my duns I escape,  
And to men may appear without conscience or fear,  
Bold,<sup>a</sup> hasty, and wise, a concocter of lies,  
A rattler to speak, a dodger, a sneak,  
A régular claw of the tables of law,  
A shuffler complete, well worn in deceit,  
A supple, unprincipled, troublesome cheat ;  
A hang-dog accurst, a bore with the worst,  
In the tricks of the jury-courts thoroughly versed.  
If all that I meet this praise shall repeat,  
Work away as you choose, I will nothing refuse,  
Without any reserve, from my head to my shoes.  
You shan't see me wince though my gutlets you mince,  
And these entrails of mine for a sausage combine,  
Served up for the gentlemen students to dine.

ch. Here's a spirit bold and high  
Ready-armed for any strife.

(*To Strepsiades*)

If you learn what I can teach

Of the mysteries of speech,

Your glory soon shall reach To the summit of the sky.

*ματτυλοειχός* (Bentley's emendation for *ματιολειχός*) "a licker-up of hashed meat."

ARISTOPHANES

- ΣΤ. τί πείσομαι;
- ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ  
ζηλωτότατον βίον ἀνθρώπων διάξεις. 465
- ΣΤ. ἄρά γε τοῦτ' ἄρ' ἐγώ ποτ' ὄψομαι;
- ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις αἰεὶ καθῆσθαι,  
βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλθεῖν, 470  
πράγματα κἀντιγραφὰς πολλῶν ταλάντων  
ἄξια σῆ φρενὶ συμβουλευσομένους μετὰ σοῦ. 475  
ἀλλ' ἐγχείρει τὸν πρεσβύτην ὃ τι περ μέλλεις προ-  
διδάσκειν,  
καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀπο-  
πειρῶ.
- ΣΝ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,  
ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς  
ἤδη 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω.
- ΣΤ. τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν; 480
- ΣΝ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,  
εἰ μνημονικὸς εἶ.
- ΣΤ. δύο τρόπω νῆ τὸν Δία·  
ἣν μὲν γὰρ ὀφείληται τί μοι, μνήμων πάνυ,  
εἰάν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ.
- ΣΝ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει; 485
- ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.
- ΣΝ. πῶς οὖν δυνήσει μαθάνειν;
- ΣΤ. ἀμέλει, καλῶς.
- ΣΝ. ἄγε νυν ὅπως, ὅταν τι προβάλω σοι σοφὸν  
περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.
- ΣΤ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι; 490
- ΣΝ. ἄνθρωπος ἀμαθῆς οὕτοσὶ καὶ βάρβαρος,  
δέδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέη.

st. And what am I to gain ?

ch. With the Clouds you will obtain  
The most happy, the most enviable life.

st. Is it possible for me Such felicity to see ?

ch. Yes, and men shall come and wait

In their thousands at your gate,  
Desiring consultations and advice  
On an action or a pleading

From the man of light and leading,  
And you'll pocket many talents in a trice.

*(To Socrates)*

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

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

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

so. No, no : I want to ask you a few questions.

First : is your memory good ?

st. Two ways, by Zeus :  
If I'm owed anything, I'm mindful, very :  
But if I owe, (Oh, dear !) forgetful, very.

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

st. The gift of speaking, no : of cheating, yes.

so. No ? how then can you learn ?

st. Oh, well enough.

so. Then when I throw you out some clever notion.  
About the laws of nature, you must catch it.

st. What ! must I snap up sapience, in dog-fashion ?

so. Oh ! why the man's an ignorant old savage :

I fear, my friend, that you'll require the whip.

ARISTOPHANES

- φέρ' ἴδω, τί δρᾶς, ἦν τίς σε τύπτῃ;  
 ΣΤ. τύπτομαι,  
 ἔπειτ' ἐπισχῶν ὀλίγον ἐπιμαρτύρομαι, 495  
 εἴτ' αὖθις ἀκαρῆ διαλιπὼν δικάζομαι.  
 ΣΝ. ἴθι νυν, κατάθου θοιμάτιον.  
 ΣΤ. ἠδίκηκά τι;  
 ΣΝ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.  
 ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.  
 ΣΝ. κατάθου. τί ληρεῖς;  
 ΣΤ. εἰπέ δὴ νύν μοι τοδί· 500  
 ἦν ἐπιμελῆς ᾧ καὶ προθύμως μανθάνω,  
 τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι;  
 ΣΝ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.  
 ΣΤ. οἴμοι κακοδαίμων, ἡμιθνής γενήσομαι.  
 ΣΝ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ 505  
 ἀνύσας τι δευρὶ θᾶπτον;  
 ΣΤ. ἐς τὸ χεῖρέ νυν  
 δός μοι μελιτοῦτταν πρότερον· ὡς δέδοικ' ἐγὼ  
 εἶσω καταβαίνων ὥσπερ εἰς Τροφωνίου.  
 ΣΝ. χῶρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;  
 ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας 510  
 εἵνεκα ταύτης.  
 εὐτυχία γένοιτο τὰν-  
 θρώπῳ, ὅτι προήκων  
 ἐς βαθὺ τῆς ἡλικίας  
 νεωτέροις τὴν φύσιν αὐ- 515  
 τοῦ πράγμασιν χρωτίζεται  
 καὶ σοφίαν ἐπασκεῖ.

<sup>a</sup> Socrates wishes to appropriate it (cf. 179, 856), but Strepsiades thinks he is to be flogged.

THE CLOUDS, 494-517

- Come, if one strikes you, what do you do ?  
 ST. I'm struck :  
 Then in a little while I call my witness :  
 Then in another little while I summon him.  
 SO. Put off your cloak.<sup>a</sup>  
 ST. Why, what have I done wrong ?  
 SO. O, nothing, nothing : all go in here naked.  
 ST. Well, but I have not come with a search-warrant.<sup>b</sup>  
 SO. Fool ! throw it off.  
 ST. Well, tell me this one thing ;  
 If I'm extremely careful and attentive,  
 Which of your students shall I most resemble ?  
 SO. Why, Chaerephon. You'll be his very image.  
 ST. What ! I shall be half-dead ! O luckless me !  
 SO. Don't chatter there, but come and follow me ;  
 Make haste now, quicker, here.  
 ST. Oh, but do first  
 Give me a honied cake : Zeus ! how I tremble,  
 To go down there, as if to see Trophonius.<sup>c</sup>  
 SO. Go on ! why keep you pottering round the door ?
- CH. Yes ! go, and farewell ; as your courage is great,  
 So bright be your fate.  
 May all good fortune his steps pursue,  
 Who now, in his life's dim twilight haze,  
 Is game such venturesome things to do,<sup>1</sup>  
 To steep his mind in discoveries new,  
 To walk, a novice, in wisdom's ways.

<sup>b</sup> The officer had to enter a house *γυμνὸς ἢ χιτωνίσκον ἔχων* (Plato, *Leg.* 954 A) so that he might not secretly carry in the thing asserted to be stolen.

<sup>c</sup> The oracle of Trophonius was in a cave at Lebadea : the cakes were taken to appease "the serpent which haunted it" : Schol.

## ARISTOPHANES

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως  
 τάληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.  
 οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, 520  
 ὡς ὑμᾶς ἠγούμενος εἶναι θεατὰς δεξιούς  
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,  
 πρώτους ἠξίωσ' ἀναγεῦσ' ὑμᾶς, ἣ παρέσχε μοι  
 ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν  
 ἠπτηθείς, οὐκ ἄξιος ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι 525  
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.  
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς.  
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἠδὺ καὶ λέγειν,  
 ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην,  
 καὶ γῶ, παρθένος γὰρ ἔτ' ἦν, κοῦκ ἐξῆν πῶ μοι τεκεῖν, 530  
 ἐξέβηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,  
 ὑμεῖς δ' ἐξεθρέψατε γενναίως καὶ παιδεύσατε·  
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.  
 νῦν οὖν Ἰλέκτραν κατ' ἐκείνην ἦδ' ἣ κωμωδία

<sup>a</sup> 518-62 constitute the *Parabasis* of the *revised* Comedy.

<sup>b</sup> Two characters in his play the *Banqueters*.

<sup>c</sup> The *Banqueters* was exhibited in the name of Callistratus.

<sup>d</sup> The *Choëphoroe* of Aeschylus, where E. recognizes her brother's "lock of hair" on Agamemnon's tomb.



ζητοῦσ' ἦλθ', ἣν που ἰπιτύχη θεαταῖς οὕτω σοφοῖς· 53  
 γνώσεται γάρ, ἣνπερ ἴδῃ, τὰδελφοῦ τὸν βόστρυχον.  
 ὡς δὲ σώφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα μὲν  
 οὐδὲν ἦλθε ραιψαμένη σκύτινον καθειμένον,  
 ἐρυθρὸν ἐξ ἄκρου, παχύ, τοῖς παιδίοις ἴν' ἧ γέλωσ·  
 οὐδ' ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἴλκυσεν, 54  
 οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ  
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,  
 οὐδ' εἰσηῆξε δᾶδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾶ,  
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσι πιστεύουσ' ἐλήλυθεν.  
 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ, 54  
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,  
 ἀλλ' αἰεὶ καινὰς ἰδέας εἰσφέρων σοφίζομαι,  
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·  
 ὅς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,  
 κούκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ. 55  
 οὗτοι δ', ὡς ἄπαξ παρέδωκεν λαβὴν Ἰπέρβολος,  
 τοῦτον δείλαιον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.

<sup>a</sup> εἰσηέσαν γὰρ οἱ κωμικοὶ διεξωσμένοι δερμάτινα αἰδοῖα, γελοίου χάριν : Schol.







## ARISTOPHANES

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε. 575

ἡδίκημέναι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·

πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,

δαιμόνων ἡμῖν μόλαις οὐ θύετ' οὐδὲ σπένδετε,

αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἦ τις ἕξοδος

μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν. 580

εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα

ἠνίχ' ἡρεῖσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν

κάποιουῦμεν δεινά· “ βροντὴ δ' ἐρράγη δι' ἀστραπῆς·”

ἢ σελήνη δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος

τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 585

οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.

ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν

τῆδε τῆ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς

ἄττ' ἂν ὑμεῖς ἐξαμάρτητ' ἐπὶ τὸ βέλτιον τρέπειν.

ὥς δὲ καὶ τοῦτο ξυνοίσει ραδίως διδάξομεν. 590

ἦν Κλέωνα τὸν λάρων δώρων ἑλόντες καὶ κλοπῆς,

<sup>a</sup> From the *Teucer* of Sophocles : Schol.

<sup>b</sup> Nothing is known of this election.



## ARISTOPHANES

εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα,  
 αὐθις ἐς τάρχαϊον ὑμῖν, εἴ τι κάξημάρτετε,  
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.

“ ἀμφί μοι αὐτε,” Φοῖβ’ ἀναξ

Δήλιε, Κυνθίαν ἔχων

ὑψικέρατα πέτραν·

ἢ τ’ Ἐφέσου μάκαιρα πάγ-

χρυσον ἔχεις

οἶκον ἐν ᾧ κόραι σε Λυ-

δῶν μεγάλως σέβουσιν·

ἢ τ’ ἐπιχώριος ἡμετέρα θεός,

αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάνα·

Παρνασσίαν θ’ ὅς κατέχων

πέτραν σὺν πεύκαις σελαγεῖ

Βάκχαις Δελφίσιμ ἐμπρέπων,

κωμαστῆς Διόνυσος.

ἡνίχ’ ἡμεῖς δεῦρ’ ἀφορμᾶσθαι παρεσκευάσμεθα,

ἢ Σελήνη συντυχοῦσ’ ἡμῖν ἐπέστειλεν φράσαι,

πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις·

εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι,

ὠφελοῦσ’ ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ’ ἐμφανῶς.

πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ’ οὐκ ἔλαττον ἢ δραχμῆν,

ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,

<sup>a</sup> ἀμφί μοι αὐτε was a common commencement of dithyrambic odes.



## ARISTOPHANES

μὴ πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν.  
 ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς  
 ἡμέρας

615

οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν·  
 ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε  
 ἡνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε,  
 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.  
 κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε·  
 620  
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,  
 ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,  
 σπένδεθ' ὑμεῖς καὶ γελᾶτ'. ἀνθ' ὧν λαχῶν Ἵπέρ-  
 βολος

τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν  
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται  
 625  
 κατὰ σελήνην ὡς ἄγειν χρῆ τοῦ βίου τὰς ἡμέρας.

ζο. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,  
 οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα  
 οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμονα·  
 630  
 ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων,  
 ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν  
 αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.  
 ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβῶν.

<sup>a</sup> The allusion is to alterations in the calendar introduced by the astronomer Meton about 432 B.C.

<sup>b</sup> Son of Eos (Aurora), slain by Achilles; for Sarpedon son of Zeus whom Patroclus slew see *Il.* xvi. 419 *seq.*

<sup>c</sup> An official sent with the three Pylagorae to the Amphictyonic Council. Nothing is known of the circumstance.

<sup>d</sup> Socrates here comes out of the Phrontisterion where he has been endeavouring to teach Strepsiades.



## ARISTOPHANES

- ΣΤ. ἀλλ' οὐκ ἐῷσί μ' ἐξενεγκεῖν οἱ κόρεις.  
 ΣΩ. ἀνύσας τι κατάθου, καὶ πρόσεχε τὸν νοῦν.  
 ΣΤ. ἰδοῦ.  
 ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν  
 ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἶπέ μοι.  
 πότερον περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;  
 ΣΤ. περὶ τῶν μέτρων ἔγωγ'. ἔναγχος γάρ ποτε  
 ὑπ' ἀλφिताμοιβοῦ παρεκόπην διχοινίῳ. 635  
 ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον  
 ἦγχεί· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον; 640  
 ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἤμικτέου.  
 ΣΩ. οὐδὲν λέγεις, ὦνθρωπε.  
 ΣΤ. περίδου νυν ἐμοί,  
 εἰ μὴ τετράμετρόν ἐστιν ἤμικτέον.  
 ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.  
 τάχα δ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.  
 ΣΤ. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τᾶλφिता;  
 ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ, 645  
 ἐπαῖονθ' ὁποῖός ἐστι τῶν ῥυθμῶν  
 κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.  
 ΣΤ. κατὰ δάκτυλον; νῆ τὸν Δί', ἀλλ' οἶδ'.  
 ΣΩ. εἶπέ δὴ.  
 ΣΤ. τίς ἄλλος ἀντὶ τουτοῦ τοῦ δακτύλου;  
 πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὔτοσί.  
 ΣΩ. ἀγρείος εἶ καὶ σκαιός. 650  
 ΣΤ. οὐ γάρ, ὦζυρέ,  
 τούτων ἐπιθυμῶ μανθάνειν οὐδέν.  
 ΣΩ. τί δαί;  
 ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.  
 ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μανθάνειν,

<sup>a</sup> The μέδιμος = 48 χοῖνικες, the ἐκτεῦς = 8, and so the ἤμικτέον = 4, being therefore τετράμετρον. The joke, however, in 326

THE CLOUDS, 634-658

- ST. By Zeus, I can't : the bugs make such resistance.  
 SO. Make haste. There, throw it down, and listen.  
 ST. Well !  
 SO. Attend to me : what shall I teach you first  
 That you've not learnt before ? Which will you have,  
 Measures or rhythms or the right use of words ?  
 ST. Oh ! measures to be sure : for very lately  
 A grocer swindled me of full three pints.  
 SO. I don't mean that : but which do you like the best  
 Of all the measures ; six feet, or eight feet ?  
 ST. Well, I like nothing better than the yard.  
 SO. Fool ! don't talk nonsense.  
 ST. What will you bet me now  
 That two yards don't exactly make six feet ? <sup>a</sup>  
 SO. Consume you ! what an ignorant clown you are !  
 Still, perhaps you can learn tunes more easily.  
 ST. But will tunes help me to repair my fortunes ?  
 SO. They'll help you to behave in company :  
 If you can tell which kind of tune is best  
 For the sword-dance, and which for finger music.<sup>b</sup>  
 ST. For fingers ! aye, but I know that.  
 SO. Say on, then.  
 ST. What is it but this finger ? though before,  
 Ere this was grown, I used to play with that.  
 SO. Insufferable dolt !  
 ST. Well but, you goose,  
 I don't want to learn this.  
 SO. What *do* you want then ?  
 ST. Teach me the Logic ! teach me the unjust Logic !  
 SO. But you must learn some other matters first :

the Greek consists largely in all the measures being measures of capacity (a μέδιμνος being about 12 gallons).

<sup>b</sup> Strepsiadēs knows nothing about "dactyl" but takes δάκτυλος in its literal sense, and makes indecent gestures with the middle finger (*infamis digitus*).

ARISTOPHANES

- τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα.  
 ΣΤ. ἀλλ' οἶδ' ἔγωγε τ'ἄρρεν', εἰ μὴ μαίνομαι· 660  
 κριός, τράγος, ταῦρος, κύων, ἀλεκτρυών.  
 ΣΩ. ὀρᾶς ὃ πάσχεις; τήν τε θήλειαν καλεῖς  
 ἀλεκτρυόνα κατὰ ταῦτ' οὐ καὶ τὸν ἄρρενα.  
 ΣΤ. πῶς δῆ; φέρε.  
 ΣΩ. πῶς; ἀλεκτρυὸν καλεκτρυόν.  
 ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρῆ καλεῖν; 665  
 ΣΩ. ἀλεκτρυάιναν, τὸν δ' ἕτερον ἀλέκτορα.  
 ΣΤ. ἀλεκτρυάιναν; εὖ γε νῆ τὸν Ἄερα·  
 ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου  
 διαλφιώσω σου κύκλω τήν κάρδοπον.  
 ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τήν κάρδοπον 670  
 ἄρρενα καλεῖς, θήλειαν οὔσαν.  
 ΣΤ. τῷ τρόπῳ  
 ἄρρενα καλῶ ἕγὼ κάρδοπον;  
 ΣΩ. μάλιστα γε,  
 ὥσπερ γε καὶ Κλεώνυμον.  
 ΣΤ. πῶς δῆ; φράσον.  
 ΣΩ. ταῦτ' οὐ δύναται σοὶ κάρδοπος Κλεωνύμῳ.  
 ΣΤ. ἀλλ', ὦγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμῳ, 675  
 ἀλλ' ἐν θυεῖα στρογγύλῃ γ' ἀνεμάττετο.  
 ἀτὰρ τὸ λοιπὸν πῶς με χρῆ καλεῖν;  
 ΣΩ. ὅπως;  
 τήν καρδόπην, ὥσπερ καλεῖς τήν Σωστράτην.  
 ΣΤ. τήν καρδόπην θήλειαν;  
 ΣΩ. ὀρθῶς γὰρ λέγεις.  
 ΣΤ. ἐκεῖνο δ' ἦν ἄν, καρδόπη, Κλεωνύμη.  
 ΣΩ. ἔτι δῆ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,  
 ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.  
 ΣΤ. ἀλλ' οἶδ' ἔγωγ' ἃ θήλε' ἐστίν.  
 ΣΩ. εἰπέ δῆ. 680  
 328



ARISTOPHANES

ΣΤ. Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία.

ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων;

ΣΤ. μυρία.

Φιλόξενος, Μελησίας, Ἀμυνίας.

ΣΩ. ἀλλ', ὦ πόνηρε, ταῦτά γ' ἔστ' οὐκ ἄρρενα.

ΣΤ. οὐκ ἄρρεν' ἡμῖν ἔστιν;

ΣΩ. οὐδαμῶς γ', ἐπεὶ

πῶς ἂν καλέσειας ἐντυχὸν Ἀμυνία;

ΣΤ. ὅπως ἂν; ὠδί, δεῦρο δεῦρ', Ἀμυνία.

ΣΩ. ὄρᾱς; γυναῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤ. οὐκ οὐν δικαίως ἦτις οὐ στρατεύεται;  
ἀτὰρ τί ταῦθ' ἅ πάντες ἴσμεν μανθάνω;

ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρί,

ΣΤ. τί δρῶ;

ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

ΣΤ. μὴ δῆθ', ἰκετεύω σ', ἐνθάδ'. ἀλλ' εἴπερ γε χρή,  
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΣΤ. κακοδαίμων ἐγώ,  
οἷαν δίκην τοῖς κόρεσι δώσω τήμερον.

ΣΩ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαυτὸν 700  
στρόβει πυκνώσας.

ταχὺς δ', ὅταν εἰς ἄπορον πέσης,  
ἐπ' ἄλλο πῆδα

νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος  
ὀμμάτων. 705

ΣΤ. ἰατταταῖ ἰατταταῖ.

ΧΘ. τί πάσχεις; τί κάμνεις;

ΣΤ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμπωδος

THE CLOUDS, 684-709

- st. Demetria, Cleitagora, Philinna.  
 so. Now tell me some men's names.  
 st. O yes, ten thousand.  
 Philon, Melesias, Amynias.  
 so. Hold! I said men's names: these are women's names.  
 st. No, no, they're men's.  
 so. They are *not* men's, for how  
 Would you address Amynias if you met him?  
 st. How? somehow thus: "Here, here, Amynia<sup>a</sup>!"  
 so. Amynia! a woman's name, you see.  
 st. And rightly too; a sneak who shirks all service!  
 But all know this: let's pass to something else.  
 so. Well, then, you get into the bed.  
 st. And then?  
 so. Exeogitate about your own affairs.  
 st. Not there: I do beseech, not there: at least  
 Let me exeogitate on the bare ground.  
 so. There is no way but this.  
 st. O luckless me!  
 How I shall suffer from the bugs to-day.  
 so. Now then survey in every way,  
 with airy judgement sharp and quick:  
 Wrapping thoughts around you thick:  
 And if so be in one you stick,  
 Never stop to toil and bother,  
 Lightly, lightly, lightly leap,  
 To another, to another;  
 Far away be balmy sleep.  
 st. Ugh! Ugh! Ugh! Ugh! Ugh!  
 ch. What's the matter? where's the pain?  
 st. Friends! I'm dying. From the bed

<sup>a</sup> Cf. *W.* 466, 1267. The Greek vocative of "Amynias" becomes feminine in form.

ARISTOPHANES

- δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι, 71  
καὶ τὰς πλευρὰς δαρδάπτουσιν  
καὶ τὴν ψυχὴν ἐκπίνουσιν,  
καὶ τοὺς ὄρχεις ἐξέλκουσιν,  
καὶ τὸν πρωκτὸν διορύττουσιν,  
καὶ μ' ἀπολοῦσιν. 71
- ΧΟ. μὴ νυν βαρέως ἄλγει λίαν.  
ΣΤ. καὶ πῶς; ὅτε μου  
φρούδα τὰ χρήματα, φρούδη χροιά,  
φρούδη ψυχὴ, φρούδη δ' ἐμβάς·  
καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς 72  
φρουρᾶς ἄδων  
ὀλίγου φρούδος γεγένημαι.
- ΣΩ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;  
ΣΤ. ἐγώ;  
νὴ τὸν Ποσειδῶ.
- ΣΩ. καὶ τί δῆτ' ἐφρόντισας;  
ΣΤ. ὑπὸ τῶν κόρεων εἶ μού τι περιλειφθήσεται. 72  
ΣΩ. ἀπολεῖ κάκιστ'.
- ΣΤ. ἀλλ', ὦγάθ', ἀπόλωλ' ἀρτίως.  
ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.  
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς  
κάπαιόλημ'.
- ΣΤ. οἴμοι, τίς ἂν δῆτ' ἐπιβάλωι  
ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα;  
ΣΩ. φέρε νυν, ἀθρήσω πρῶτον, ὃ τι δρᾶ, τουτονί.  
οὗτος, καθεύδεις;  
ΣΤ. μὰ τὸν Ἀπόλλω γὼ μὲν οὔ.  
ΣΩ. ἔχεις τι;

THE CLOUDS, 710-732

Out creep bugbears <sup>a</sup> scantly fed,  
 And my ribs they bite in twain,  
 And my life-blood out they suck,  
 And my manhood off they pluck,  
 And my loins they dig and drain,  
 And I'm dying, once again.

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

ST. Why, what can I do?

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

so. Hallo there, are you pondering?

ST. Eh! what? I?

Yes to be sure.

so. And what have your ponderings come to?

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

so. Consume you, wretch!

ST. Faith, I'm consumed already.

so. Come, come, don't flinch: pull up the clothes again:  
 Search out and catch some very subtle dodge  
 To fleece your creditors.

ST. O me, how can I  
 Fleece any one with all these fleeces on me?

(Puts his head under the clothes.)

so. Come, let me peep a moment what he's doing.  
 Hey! he's asleep!

ST. No, no! no fear of that!

so. Caught anything?

<sup>a</sup> οἱ Κορίνθιοι (at this time the bitterest enemies of Athens) = οἱ κόρες, "the bugs."

## ARISTOPHANES

- ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'.  
 ΣΩ. οὐδέν πάνυ;  
 ΣΤ. οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.  
 ΣΩ. οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς; 73  
 ΣΤ. περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.  
 ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.  
 ΣΤ. ἀκήκοας μυριάκισ ἀγὼ βούλομαι,  
 περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί. :  
 ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα 74  
 λεπτήν κατὰ μικρὸν περιφρόνει τὰ πράγματα,  
 ὀρθῶς διαιρῶν καὶ σκοπῶν.  
 ΣΤ. οἴμοι τάλας.  
 ΣΩ. ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοημάτων,  
 ἀφείς ἄπελθε· κᾶτα τὴν γνώμην πάλιν  
 κίνησον αὐθις, αὐτὸ καὶ ζυγώθρισον. 74  
 ΣΤ. ὦ Σωκρατίδιον φίλτατον.  
 ΣΩ. τί, ὦ γέρον;  
 ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.  
 ΣΩ. ἐπίδειξον αὐτήν.  
 ΣΤ. εἰπέ δή νύν μοι,  
 ΣΩ. τὸ τί;  
 ΣΤ. γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλήν,  
 καθέλομι νύκτωρ τὴν σελήνην, εἶτα δὲ 75  
 αὐτὴν καθείρξαιμ' ἐς λοφέιον στρογγύλον,  
 ὥσπερ κάτοπτρον, κᾶτα τηροίην ἔχων,  
 ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ';  
 ΣΤ. ὃ τι;  
 εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,  
 οὐκ ἂν ἀποδοίην τοὺς τόκους.  
 ΣΩ. ὅτι ἢ τί δή; 75  
 ΣΤ. ὅτι ἢ κατὰ μῆνα τὰργύριον δανείζεται.  
 ΣΩ. εὖ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν.

THE CLOUDS, 733-757

- ST. No, nothing.
- SO. Surely, something.
- ST. Well, I had something in my hand, I'll own.
- SO. Pull up the clothes again, and go on pondering.
- ST. On what? now do please tell me, Socrates.
- SO. What is it that you want? first tell me that.
- ST. You have heard a million times what 'tis I want:  
My debts! my debts! I want to shirk my debts.
- SO. Come, come, pull up the clothes: refine your thoughts  
With subtle wit: look at the case on all sides:  
Mind you divide <sup>a</sup> correctly.
- ST. Ugh! O me.
- SO. Hush: if you meet with any difficulty  
Leave it a moment: then return again  
To the same thought: then lift and weigh it well.
- ST. Oh, here, dear Socrates!
- SO. Well, my old friend.
- ST. I've found a notion how to shirk my debts.
- SO. Well then, propound it.
- ST. What do you think of this?  
Suppose I hire some grand Thessalian witch  
To conjure down the Moon, and then I take it  
And clap it into some round helmet-box,  
And keep it fast there, like a looking-glass,—
- SO. But what's the use of that?
- ST. The use, quotha:  
Why if the Moon should never rise again,  
I'd never pay one farthing.
- SO. No! why not?
- ST. Why, don't we pay our interest by the month?
- SO. Good! now I'll proffer you another problem.

<sup>a</sup> *διαίρεσις* "division of genus into species" is a technical term in Logic.

## ARISTOPHANES

- εἴ σοι γράφουτο πεντετάλαντός τις δίκη,  
ὅπως ἂν αὐτὴν ἀφανίσῃς εἰπέ μοι.
- ΣΤ. ὅπως; ὅπως; οὐκ οἶδ'· ἀτὰρ ζητητέον. 76
- ΣΩ. μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεὶ,  
ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα,  
λινόδετον ὥσπερ μηλολόνηθην τοῦ ποδός.
- ΣΤ. εὗρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,  
ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί.
- ΣΩ. ποῖαν τινά; 76
- ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον  
ταύτην ἐόρακας, τὴν καλήν, τὴν διαφανῆ,  
ἀφ' ἧς τὸ πῦρ ἄπτουσι;
- ΣΩ. τὴν ὕαλον λέγεις;
- ΣΤ. ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβῶν,  
ὅποτε γράφουτο τὴν δίκην ὁ γραμματεὺς,  
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον  
τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;
- ΣΩ. σοφῶς γε νῆ τὰς Χάριτας.
- ΣΤ. οἴμ' ὡς ἦδομαι  
ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.
- ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον.
- ΣΤ. τὸ τί; 77
- ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην,  
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.
- ΣΤ. φαυλότατα καὶ ῥᾶσ'.
- ΣΩ. εἰπέ δή.
- ΣΤ. καὶ δὴ λέγω.  
εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,  
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.
- ΣΩ. οὐδὲν λέγεις.
- ΣΤ. ᾧ νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ

THE CLOUDS, 758-781

Suppose an action : damages, five talents :  
Now tell me how you can evade that same.

st. How ! how ! can't say at all : but I'll go seek.

so. Don't wrap your mind for ever round yourself,  
But let your thoughts range freely through the air,  
Like chafers with a thread about their feet.<sup>a</sup>

st. I've found a bright evasion of the action :  
Confess yourself, 'tis glorious.

so. But what is it ?

st. I say, haven't you seen in druggists' shops  
That stone, that splendidly transparent stone,  
By which they kindle fire ?

so. The burning-glass ?

st. That's it : well then, I'd get me one of these,  
And as the clerk was entering down my case,  
I'd stand, like this, some distance towards the sun,  
And burn out every line.

so. By the Three Graces,  
A clever dodge !

st. O me, how pleased I am  
To have a debt like that clean blotted out.

so. Come, then, make haste and snap up this.

st. Well, what ?

so. How to prevent an adversary's suit  
Supposing you were sure to lose it ; tell me.

st. O, nothing easier.

so. How, pray ?

st. Why thus,

While there was yet one trial intervening,  
Ere mine was cited, I'd go hang myself.

so. Absurd !

st. No, by the Gods, it isn't though :

<sup>a</sup> To tie a thread round the leg of a cockchafer and then see it try to fly was apparently a common amusement of boys.

ARISTOPHANES

- οὐδείς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.  
 ΣΩ. ὑθλείς· ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι.  
 ΣΤ. ὅτιή τί; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.  
 ΣΩ. ἀλλ' εὐθύς ἐπιλήθει σύ γ' ἄττ' ἂν καὶ μάθης· 78  
 ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.  
 ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;  
 τίς ἦν ἐν ἧ ματτόμεθα μέντοι τ'ἀλφίτα;  
 οἴμοι, τίς ἦν;  
 ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ,  
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον; 79  
 ΣΤ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι;  
 ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.  
 ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλεύσατε.  
 ΧΘ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλεύομεν,  
 εἴ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος, 79  
 πέμπειν ἐκείνον ἀντὶ σαυτοῦ μανθάνειν.  
 ΣΤ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καὶ ἀγαθός·  
 ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω;  
 ΧΘ. σὺ δ' ἐπιτρέπεις;  
 ΣΤ. εὐσωματεῖ γὰρ καὶ σφριγᾶ,  
 κᾶστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 80  
 ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλη,  
 οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.  
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.  
 ΧΘ. ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξω [ἀντ.  
 μόνας θεῶν; ὡς  
 ἔτοιμος ὄδ' ἐστὶν ἅπαντα δρᾶν  
 ὅσ' ἂν κελεύῃς.  
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρμένου 81

THE CLOUDS, 782-810

They could not prosecute me were I dead.

so. Nonsense! Be off: I'll try no more to teach you.

st. Why not? do, please: now, please do, Socrates.

so. Why you forget all that you learn, directly.

Come, say what you learnt first: there's a chance for  
you.

st. Ah! what was first?—Dear me: whatever was it?—

Whatever's that we knead the barley in?—

Bless us, what was it?

so. Be off, and feed the crows,

You most forgetful, most absurd old dolt!

st. O me! what will become of me, poor wretch!

I'm clean undone: I haven't learnt to speak.—

O gracious Clouds, now do advise me something.

ch. Our counsel, ancient friend, is simply this,

To send your son, if you have one at home,

And let him learn this wisdom in your stead.

st. Yes! I've a son, quite a fine gentleman:

But he won't learn, so what am I to do?

ch. What! is he master?

st. Well: he's strong and vigorous,

And he's got some of the Coesyra blood<sup>a</sup> within him:

Still I'll go for him, and if he won't come

By all the Gods I'll turn him out of doors.

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

ch. Dost thou not see how bounteous we our favours free

Will shower on you,

Since whatsoe'er your will prepare

This dupe will do.

But now that you have dazzled and

elated so your man,

<sup>a</sup> γυναικῶν εὐπτέρων, lit. "high-flying women," "full of soaring notions."

ARISTOPHANES

γνούς ἀπολάβεις, ὅ τι πλείστον δύνασαι,  
ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι.

ΣΤ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθοῖ μενεῖς·  
ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας.

ΦΕΙ. ᾧ δαιμόνιε, τί χρῆμα πάσχεις, ᾧ πάτερ;  
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον· τῆς μωρίας·  
τὸν Δία νομίζεις, ὄντα τηλικουτονί.

ΦΕΙ. τί δὲ τοῦτ' ἐγέλασας ἐτεόν;

ΣΤ. ἐνθυμούμενος  
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά.  
ὅμως γε μὴν πρόσελθ', ἵν' εἰδῆς πλείονα,  
καὶ σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἀνῆρ ἔσει.  
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕΙ. ἰδοὺ· τί ἔστιν;

ΣΤ. ᾧμοσας νυνὶ Δία.

ΦΕΙ. ἔγωγ'.

ΣΤ. ὄρας οὖν ὡς ἀγαθὸν τὸ μανθάνειν;  
οὐκ ἔστιν, ᾧ Φειδιππίδη, Ζεὺς.

ΦΕΙ. ἀλλὰ τίς;

ΣΤ. Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.

ΦΕΙ. αἰβοῖ, τί ληρεῖς;

ΣΤ. ἴσθι τοῦθ' οὕτως ἔχον.

ΦΕΙ. τίς φησι ταῦτα;

ΣΤ. Σωκράτης ὁ Μήλιος  
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἴχνη.

ΦΕΙ. σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας  
ὥστ' ἀνδράσιν πείθει χολῶσιν;

ΣΤ. εὐστόμει,  
καὶ μηδὲν εἴπης φλαῦρον ἄνδρας δεξιούς



καὶ νοῦν ἔχοντας· ὦν ὑπὸ τῆς φειδωλίας  
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο  
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ  
ὥσπερ τεθνεώτός μου καταλούει τὸν βίον.  
ἀλλ' ὡς τάχιστ' ἔλθων ὑπὲρ ἐμοῦ μάνθανε.

ΦΕΙ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν; 83

ΣΤ. ἄληθες; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·  
γνώσει δὲ σαυτὸν ὡς ἀμαθῆς εἶ καὶ παχύς.  
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον.

ΦΕΙ. οἴμοι, τί δράσω παραφρονοῦντος τοῦ πατρός;  
πότῃ παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 84

ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;  
ΣΤ. φέρ' ἴδω, σὺ τουτονὶ τί νομίζεις; εἶπέ μοι.

ΦΕΙ. ἀλεκτρυόνα.

ΣΤ. καλῶς γε. ταυτηνὴ δὲ τί;

ΦΕΙ. ἀλεκτρυόν'.

ΣΤ. ἄμφω ταυτό; καταγέλαστος εἶ.

μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν 85  
ἀλεκτρυάιναν, τουτονὶ δ' ἀλέκτορα.

ΦΕΙ. ἀλεκτρυάιναν; ταῦτ' ἔμαθες τὰ δεξιὰ  
εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

ΣΤ. χᾶτερά γε πόλλ'· ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε,  
ἐπελανθανόμεν ἂν εὐθύς ὑπὸ πλήθους ἐτών. 86

ΦΕΙ. διὰ ταῦτα δὴ καὶ θοῖμάτιον ἀπώλεσας;

ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.

ΦΕΙ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε· σύ;

ΣΤ. ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα.

ἀλλ' ἴθι, βιάδιζ', ἴωμεν· εἶτα τῷ πατρὶ  
πιθόμενος ἐξάμαρτε· κἀγὼ τοί ποτε 86

<sup>a</sup> A son might bring an action to declare his father incapable of managing his affairs; cf. Plato, *Laws* 928 D, and the case of Iophon, son of Sophocles.

THE CLOUDS, 835-861

And sapient too : men of such frugal habits  
*They* never shave, nor use your precious ointment,  
 Nor go to baths to clean themselves : but you  
 Have taken *me* for a corpse and cleaned me out.  
 Come, come, make haste, do go and learn for me.

PH. What can one learn from them that is worth knowing ?

ST. Learn ! why, whatever's clever in the world :  
 And you shall learn how gross and dense you are.  
 But stop one moment : I'll be back directly.

PH. O me ! what must I do with my mad father ?  
 Shall I indict him for his lunacy,<sup>a</sup>  
 Or tell the undertakers of his symptoms ?

ST. Now then ! you see this, don't you ? what do you  
 call it ?

PH. That ? why a fowl.

ST. Good ! now then, what is this ?

PH. That's a fowl too.

ST. What both ! Ridiculous !

Never say that again, but mind you always  
 Call this a fowless and the other a fowl.

PH. A fowless ! These then are the mighty secrets  
 You have picked up amongst those earth-born fellows.

ST. And lots besides : but everything I learn  
 I straight forget : I am so old and stupid.

PH. And this is what you have lost your mantle for ?

ST. It's very absent sometimes <sup>b</sup> : 't isn't lost.

PH. And what have you done with your shoes, you dotard  
 you ?

ST. Like Pericles, all for the best,<sup>c</sup> I've lost them.

Come, come ; go with me : humour me in this,  
 And then do what you like. Ah ! I remember

<sup>b</sup> καταπεφρόντικα, lit. "I have cogitated it away."

<sup>c</sup> εἰς τὸ δέον, "on the needful," a phrase used by Pericles when called to account for money spent "on secret service."

ARISTOPHANES

οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,  
ὄν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,  
τούτου ἑπριάμην σοι Διασίοις ἀμαξίδα.

ΦΕΙ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 865

ΣΤ. εὖ γ' ὅτι ἐπίεσθης. δεῦρο δεῦρ', ὦ Σώκρατες,  
ἔξελθ'· ἄγω γάρ σοι τὸν υἱὸν τουτονί,  
ἄκοντ' ἀναπείσας.

ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,  
καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

ΦΕΙ. αὐτὸς τρίβων εἴης ἄν, εἰ κρέμαιό γε. 870

ΣΤ. οὐκ ἐς κόρακας; καταρᾶ σὺ τῷ διδασκάλῳ;

ΣΩ. ἰδοὺ κρέμαι', ὡς ἠλίθιον ἐφθέγξατο  
καὶ τοῖσι χεῖλεσιν διερρυηκόσιν.

πῶς ἂν μάθοι ποθ' οὗτος ἀπόφυξιν δίκης  
ἢ κλήσιν ἢ χαύνωσιν ἀναπειστηρίαν;  
καίτοι ταλάντου τοῦτ' ἔμαθεν Ἰπέρβολος.

ΣΤ. ἀμέλει, δίδασκε· θυμόσοφός ἐστιν φύσει· 875

εὐθύς γέ τοι παιδάριον ὃν τυννουτονὶ  
ἔπλαττεν ἔνδον οἰκίας, ναῦς τ' ἔγλυφεν,  
ἀμαξίδας τε σκυτίνας εἰργάζετο,  
καὶ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.

ὅπως δ' ἐκείνῳ τὸ λόγῳ μαθήσεται,  
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα,  
ὅς τ' ἄδικα λέγων ἀνατρέπει τὸν κρείττονα·  
ἔὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.

ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιιν,  
ἐγὼ δ' ἀπέσομαι. 880

ΣΤ. τοῦτό νυν μέμνησ', ὅπως  
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

How I to humour you, a coaxing baby,  
With the first obol which my judgship fetched me  
Bought you a go-cart at the great Diasia.<sup>a</sup>

PH. The time will come when you'll repent of this.

ST. Good boy to obey me. Hallo! Socrates.

Come here; come here; I've brought this son of mine.  
Trouble enough, I'll warrant you.

SO. Poor infant,  
Not yet aware of my suspension-wonders.<sup>b</sup>

PH. You'd make a wondrous piece of ware, suspended.

ST. Hey! Hang the lad! Do you abuse the Master?

SO. And look, "suthsuspended!" In what foolish fashion  
He mouthed the word with pouting lips agape.  
How can *he* learn evasion of a suit,  
Timely citation, damaging replies?  
Hyperbolus, though, learnt them for a talent.

ST. O never fear! he's very sharp, by nature.

For when he was a little chap, *so* high,

He used to build small baby-houses, boats,

Go-carts of leather, darling little frogs

Carved from pomegranates, you can't think how  
nicely!

So now, I prithee, teach him both your Logics,

The Better, as you call it, and the Worse

Which with the worse cause can defeat the Better;

Or if not both, at all events the Worse.

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

I shan't be there.

ST. But please remember this,

Give him the knack of reasoning down all Justice.

<sup>a</sup> Cf. 408 n.

<sup>b</sup> Lit. "not versed in (the mysteries of) our baskets"; but 870 *τριβων* is "a worn-out cloak" which Socrates would look like if hung upon a peg. For his wearing a *τριβων* cf. Plato, *Symp.* 219 B.

## ARISTOPHANES

- ΔΙΚΑΙΟΣ ΛΟΓΟΣ. χῶρει δευρί, δεῖξον σαυτὸν  
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν. 890
- ΑΔΙΚΟΣ Α. “ἴθ’ ὅποι χρήζεις.” πολὺ γὰρ μᾶλλον σ’  
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.
- ΔΙ. ἀπολεῖς σύ; τίς ὢν;
- ΑΔ. λόγος.
- ΔΙ. ἤττων γ’ ὢν.
- ΑΔ. ἀλλά σε νικῶ, τὸν ἐμοῦ κρείττω  
φάσκοντ’ εἶναι.
- ΔΙ. τί σοφὸν ποιῶν;
- ΑΔ. γνώμας καινὰς ἐξευρίσκων.
- ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσί  
τοὺς ἀνοήτους.
- ΑΔ. οὐκ, ἀλλὰ σοφούς.
- ΔΙ. ἀπολῶ σε κακῶς.
- ΑΔ. εἰπέ, τί ποιῶν;
- ΔΙ. τὰ δίκαια λέγων.
- ΑΔ. ἀλλ’ ἀνατρέψω γ’ αὐτ’ ἀντιλέγων·  
οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην.
- ΔΙ. οὐκ εἶναι φῆς;
- ΑΔ. φέρε γάρ, ποῦ ’στιν;
- ΔΙ. παρὰ τοῖσι θεοῖς.
- ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς  
οὐκ ἀπόλωλεν τὸν πατέρ’ αὐτοῦ  
δήσας; 900
- ΔΙ. αἰβοῖ, τουτὶ καὶ δὴ  
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
- ΑΔ. τυφογέρων εἶ κανάρμοστος.
- ΔΙ. καταπύγων εἶ καναίσχυντος.
- ΑΔ. ῥόδα μ’ εἴρηκας.

<sup>a</sup> From the *Telephus* of Euripides, ἴθ’ ὅποι χρήζεις· οὐκ ἀπ-  
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## ARISTOPHANES

- ΔΙ. καὶ βωμολόχος. 910
- ΑΔ. κρίνεσι στεφανοῖς.
- ΔΙ. καὶ πατραλοίας.
- ΑΔ. χρυσῶ πάπτων μ' οὐ γιγνώσκεις.
- ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.
- ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
- ΔΙ. θρασὺς εἶ πολλοῦ.
- ΑΔ. σὺ δέ γ' ἀρχαῖος. 915
- ΔΙ. διὰ σέ δέ φοιτᾶν  
οὐδεὶς ἐθέλει τῶν μειρακίων·  
καὶ γνωσθήσει ποτ' Ἀθηναίους  
οἷα διδάσκεις τοὺς ἀνοήτους.
- ΑΔ. αὐχμείς αἰσχροῶς.
- ΔΙ. σὺ δέ γ' εὖ πράττεις. 920
- καίτοι πρότερόν γ' ἐπτώχευες,  
Τήλεφος εἶναι Μυσὸς φάσκων,  
ἐκ πηριδίου  
γνώμας τρώγων Πανδελετείους.
- ΑΔ. ὦμοι σοφίας ἧς ἐμνήσθης. 925
- ΔΙ. ὦμοι μανίας τῆς σῆς, πόλεώς θ',  
ἧτις σε τρέφει  
λυμαινόμενον τοῖς μειρακίοις.
- ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.
- ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρή 930
- καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.
- ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.
- ΔΙ. κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλῃς.
- ΧΘ. παύσασθε μάχης καὶ λαιδορίας.  
ἀλλ' ἐπίδειξαι  
σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες, 935

THE CLOUDS, 910-935

- R.L. And a vulgar buffoon !  
W.L. What ! Lilies from *you* ?  
R.L. And a parricide too !  
W.L. 'Tis with gold (you don't know it) you sprinkle my head.  
R.L. O gold is it now ? but it used to be lead !  
W.L. But now it's a grace and a glory instead.  
R.L. You're a little too bold.  
W.L. You're a good deal too old.  
R.L. 'Tis through you I well know not a stripling will go To attend to the rules which are taught in the Schools ; But Athens one day shall be up to the fools.  
W.L. How squalid your dress !  
R.L. Yours is fine, I confess.  
Yet of old, I declare, but a pauper you were ;  
And passed yourself off, our compassion to draw  
As a Telephus, (Euripidéan)  
Well pleased from a beggarly wallet to gnaw  
At inanities Pandeletéan.<sup>a</sup>  
W.L. O me ! for the wisdom you've mentioned in jest !  
R.L. O me ! for the folly of you, and the rest  
Who you to destroy their children employ !  
W.L. *Him* you never shall teach : you are quite out of date.  
R.L. If not, he'll be lost, as he'll find to his cost :  
'Taught nothing by you but to chatter and prate.  
W.L. He raves, as you see : let him be, let him be.  
R.L. Touch him if you dare ! I bid you beware.  
CH. Forbear, forbear to wrangle and scold !  
Each of you show  
You what you taught their fathers of old,

<sup>a</sup> Telephus in Euripides was introduced as a beggar and so carries a wallet, but here instead of scraps of food he is supposed to have in it sayings which Euripides stole from the scoundrel Pandeletus (*συκοφάντης ἦν καὶ φιλόδικος* Schol.).

- σύ τε τὴν καινὴν  
 παιδευσιν, ὅπως ἂν ἀκούσας σφῶν  
 ἀντιλεγόντων κρίνας φοιτᾶ.  
 ΔΙ. δρᾶν ταῦτ' ἐθέλω.  
 ΑΔ. κᾶγωγ' ἐθέλω.  
 ΧΟ. φέρε δὴ πότερος λέξει πρότερος; 940  
 ΑΔ. τούτῳ δώσω·  
 κᾶτ' ἐκ τούτων ὧν ἂν λέξῃ  
 ῥηματίοισιν καινοῖς αὐτὸν  
 καὶ διανοίαις κατατοξεύσω.  
 τὸ τελευταῖον δ', ἣν ἀναγρύζῃ,  
 τὸ πρόσωπον ἅπαν καὶ τῷ φθαλμῷ 945  
 κεντούμενος ὡσπερ ὑπ' ἀνθρηγῶν  
 ὑπὸ τῶν γνωμῶν ἀπολείται.  
 ΧΟ. νῦν δείξετον τὸ πισύνω τοῖς περιδεξίοισι [στρ.  
 λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,  
 λέγων ἀμείνων πότερος φανήσεται. νῦν γὰρ ἅπας  
 ἐνθάδε κίνδυνος ἀνεῖται σοφίας, 955  
 ἧς πέρι τοῖς ἐμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.  
 ἀλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἦθεσι χρηστοῖς  
 στεφανώσας,  
 ῥῆξον φωνὴν ἧτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν 960  
 εἰπέ.  
 ΔΙ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,  
 ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη  
 νενόμιστο.  
 πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν'  
 ἀκοῦσαι·  
 εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθα-  
 ριστοῦ  
 τοὺς κωμήτας γυμνοὺς ἀθρούους, κεῖ κριμνώδη 965  
 κατανίφοι.

THE CLOUDS, 936-965

*You* let us know

Your system untried, that hearing each side  
From the lips of the Rivals the youth may decide  
To which of your schools he will go.

R.L. This then will I do.

W.L. And so will I too.

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

W.L. If *he* wishes, he may : I kindly give way :  
And out of his argument quickly will I  
Draw facts and devices to fledge the reply  
Wherewith I will shoot him and smite and refute him.  
And at last if a word from his mouth shall be heard  
My sayings like fierce savage hornets shall pierce  
His forehead and eyes,

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

CH. With thoughts and words and maxims pondered well

Now then in confidence let both begin :

Try which his rival can in speech excel :

Try which this perilous wordy war can win,

Which all my votaries' hopes are fondly centred in.

O Thou who wert born our sires to adorn

with characters blameless and fair,

Say on what you please, say on and to these

your glorious Nature declare.

R.L. To hear then prepare of the Discipline rare

which flourished in Athens of yore

When Honour and Truth were in fashion with youth

and Sobriety bloomed on our shore ;

First of all the old rule was preserved in our school

that " boys should be seen and not heard : "

And then to the home of the Harpist would come

décorous in action and word

All the lads of one town, though the snow peppered down,

in spite of all wind and all weather :

## ARISTOPHANES

εἶτ' αὖ προμαθεῖν ἅσμι' ἐδίδασκεν, τὼ μὴρὼ μὴ  
ξυνέχοντας,

ἢ " Παλλάδα περσέπολιν δεινάν," ἢ " Τηλέπορόν τι  
βόαμα,"

ἐντειναμένους τὴν ἄρμονίαν, ἣν οἱ πατέρες παρέδωκαν.  
εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειέν τινα καμπήν,  
οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολο-  
κάμπτους,

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.  
ἐν παιδοτρίβου δὲ καθίζοντας τὸν μὴρὸν ἔδει προ-  
βαλέσθαι

τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μὴδὲν δείξειαν ἀπηγές·  
εἶτ' αὖ πάλιν αὐθις ἀνιστάμενον συμψῆσαι, καὶ προ-  
νοεῖσθαι

εἶδωλον τοῖσιν ἐρασταῖσιν τῆς ἡβης μὴ καταλείπειν.  
ἠλείψατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν τότ'  
ἂν, ὥστε

τοῖς αἰδοίοισι δρόσος καὶ χροῦς ὥσπερ μήλοισιν ἐπήνθει·  
οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν  
ἐραστήν

αὐτὸς ἑαυτὸν προαγωγέων τοῖς ὀφθαλμοῖς ἐβάδιζεν, 9  
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ῥαφανίδος,  
οὐδ' ἄνηγον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,  
οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τὼ πόδ'  
ἐναλλάξ.

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<sup>a</sup> ἐντειναμένους τ. ἀ., " strenuously raising the air or tune." The phrase " involves the idea of stretching out so as to keep the



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- ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα,  
καὶ Κηκείδου καὶ Βουφονίων.
- ΔΙ. ἀλλ' οὖν ταῦτ' ἐστὶν ἐκείνα, 9  
ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμῆ παιδείουσι  
ἔθρεψεν.  
σὺ δὲ τοὺς νῦν εὐθύς ἐν ἱματίοισι διδάσκεις  
ἐντετυλίχθαι.  
ὥστε μ' ἀπάγχεσθ', ὅταν ὀρχεῖσθαι Παναθηναίοις  
δέον αὐτοὺς  
τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῆ τῆς  
Τριτογενείας.  
πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω 9  
λόγον αἰροῦ.  
κἀπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι  
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κὰν σκώπτῃ τίς σε,  
φλέγεσθαι.  
καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι  
προσιούσιν,  
καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν,  
ἄλλο τε μηδὲν  
αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τ'ἀγαλμ'  
ἀναπλάττειν. 9  
μηδ' εἰς ὀρχηστρίδος εἰσάπτειν, ἵνα μὴ πρὸς  
ταῦτα κεχηνῶς,  
μήλω βληθεῖς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀπο-  
θραυσθῆς.  
μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν  
καλέσαντα

<sup>a</sup> The Διπόλεια was a festival of great antiquity, at which the slaughter of a steer (βουφόνια) was a distinguishing ceremony. For the τέττιγξ see K. 1331. Ceceides, says the Scholiast, was διθυράμβων ποιητῆς πάνυ ἀρχαῖος.



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- μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφῆθης.  
 ΑΔ. εἰ ταῦτ', ὦ μεираκιον, πείσει τούτῳ, νῆ τὸν  
     Διόνυσον 1000  
 τοῖς Ἴπποκράτους υἱέσιν εἴξεις, καί σε καλοῦσι  
     βλιτομάμμαν.  
 ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις  
     διατρίψεις,  
 οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ',  
     οἰάπερ οἱ νῦν,  
 οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξ-  
     επιτρίπτου·  
 ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις  
     ἀποθρέξει 1005  
 στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος  
     ἡλικιώτου,  
 μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης  
     φυλλοβολούσης,  
 ἦρος ἐν ᾧρα χαίρων, ὁπότεν πλάτανος πετέλα  
     ψιθυρίζη.  
     ἦν ταῦτα ποιῆς ἀγὼ φράζω,  
     καὶ πρὸς τούτοις προσέχης τὸν νοῦν, 1010  
     εἴξεις αἰεὶ στήθος λιπαρόν,  
     χροιὰν λαμπράν, ὦμους μεγάλους,  
     γλῶτταν βαιάν, πυγὴν μεγάλην,  
     πόσθην μικράν.  
     ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης, 1015  
     πρῶτα μὲν εἴξεις χροιὰν ὠχράν,  
     ὦμους μικρούς, στήθος λεπτόν,  
     γλῶτταν μεγάλην, πυγὴν μικράν,

<sup>a</sup> Lit. "sons" but υἱέσιν is to be read as υἱίν, and the Scholiast says they were ὑῷδες τινές καὶ ἀπαίδευτοι. Hippocrates  
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THE CLOUDS, 999-1018

In your malice and rage that Sacred Old Age  
 which lovingly cherished your youth.  
 w.l. Yes, yes, my young friend, if to him you attend,  
 by Bacchus I swear of a truth  
 You will scarce with the sty <sup>a</sup> of Hippocrates vie,  
 as a mammy-suck known even there !  
 r.l. But then you'll excel in the games you love well,  
 all blooming, athletic and fair :  
 Not learning to prate as your idlers debate  
 with marvellous prickly dispute,  
 Nor dragged into Court day by day to make sport  
 in some small disagreeable suit :  
 But you will below to the Academe <sup>b</sup> go,  
 and under the olives contend  
 With your chaplet of reed, in a contest of speed  
 with some excellent rival and friend :  
 All fragrant with woodbine and peaceful content,  
 and the leaf which the lime blossoms fling,  
 When the plane whispers love to the elm in the grove  
 in the beautiful season of Spring.  
 If then you'll obey and do what I say,  
 And follow with me the more excellent way,  
 Your chest shall be white, your skin shall be bright,  
 Your arms shall be tight, your tongue shall be  
 slight,  
 And everything else shall be proper and right.  
 But if you pursue what men nowadays do,  
 You will have, to begin, a cold pallid skin,  
 Arms small and chest weak, tongue practised to  
 speak,

is generally identified with an Athenian general who was slain in the battle of Delium.

<sup>b</sup> Three-quarters of a mile N.W. of Athens ; identified later with the school of Plato.

## ARISTOPHANES

κωλῆν μεγάλην, ψήφισμα μακρόν,  
 καί σ' ἀναπείσει  
 τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγεῖσθαι, 1020  
 τὸ καλὸν δ' αἰσχρόν·  
 καὶ πρὸς τούτοις τῆς Ἀντιμάχου  
 καταπυγούσης σ' ἀναπλήσει.

ΧΟ.

ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν, [ἀντ.  
 ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.  
 εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες ὅτ' ἦς τῶν  
 προτέρων.

πρὸς οὖν τάδ', ὦ κομψοπρεπῆ μουσαν ἔχων, 1030  
 δεῖ σε λέγειν τι καινόν, ὡς εὐδοκίμηκεν ἀνῆρ.  
 δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,  
 εἶπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις. 1035

ΑΔ.

καὶ μὴν ἔγωγ' ἐπιγιγόμεν τὰ σπλάγχνα, καπεθύμουν  
 ἅπαντα ταῦτ' ἐναντίαις γνώμασι συνταράξει.  
 ἐγὼ γὰρ ἤττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθη  
 ἐν τοῖσι φροντισταῖσιν, ὅτι πρῶτιστος ἐπενόησα  
 τοῖσιν νόμοις καὶ ταῖς δίκαις τὰναντί' ἀντιλέξει. 1040  
 καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,  
 αἰρούμενον τοὺς ἤττονας λόγους ἔπειτα νικᾶν.

<sup>a</sup> Some unknown effeminate.

THE CLOUDS, 1019-1042

Special laws very long, and the symptoms all  
strong

Which show that your life is licentious and wrong.  
And your mind he'll prepare so that foul to be fair  
And fair to be foul you shall always declare ;  
And you'll find yourself soon, if you listen to him,  
With the filth of Antimachus<sup>a</sup> filled to the brim !

CH. O glorious Sage ! with loveliest Wisdom teeming !  
Sweet on thy words does ancient Virtue rest !  
Thrice happy they who watched thy Youth's bright  
beaming !

Thou of the vaunted genius, do thy best ;  
This man has gained applause : His Wisdom  
stands confessed.

And you with clever words and thoughts must needs  
your case adorn  
Else he will surely win the day, and you retreat with  
scorn.

w.L. Aye, say you so ? why I have been  
half-burst ; I do so long  
To overthrow his arguments  
with arguments more strong.  
I am the Lesser Logic ? True :  
these Schoolmen call me so,  
Simply because I was the first  
of all mankind to show  
How old established rules and laws  
might contradicted be :  
And this, as you may guess, is worth  
a thousand pounds to me,  
To take the feebler cause, and yet  
to win the disputation.

σκέψαι δὲ τὴν παιδευσιν ἧ πέποιθεν ὡς ἐλέγξω·  
 ὅστις σε θερμῶ φησι λουῖσθαι πρῶτον οὐκ ἔάσειν.  
 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά; 10

ΔΙ. ὅτι ἡ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΔ. ἐπίσχος· εὐθύς γάρ σε μέσον ἔχω λαβῶν ἄφυκτον.  
 καί μοι φράσον, τῶν τοῦ Διὸς παίδων “ τίν’ ἄνδρ’  
 ἄριστον ”

ψυχὴν νομίζεις, εἶπέ, καὶ πλείστους πόνους  
 πονῆσαι;

ΔΙ. ἐγὼ μὲν οὐδέν’ Ἑρακλέους βελτίον’ ἄνδρα κρίνω. 10

ΑΔ. ποῦ ψυχρὰ δῆτα πώποτ’ εἶδες Ἑράκλεια λουτρά;  
 καίτοι τίς ἀνδρειότερος ἦν;

ΔΙ. ταῦτ’ ἐστὶ ταῦτ’ ἐκείνα,  
 ἃ τῶν νεανίσκων αἰεὶ δι’ ἡμέρας λαλούντων  
 πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιίστρας.

ΑΔ. εἶτ’ ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ’ ἐπαινώ. 10  
 εἰ γὰρ πονηρὸν ἦν, Ὀμηρος οὐδέποτ’ ἂν ἐποίει  
 τὸν Νέστορ’ ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς  
 ἅπαντας.

ἄνειμι δῆτ’ ἐντεῦθεν εἰς τὴν γλῶτταν, ἣν ὀδὴ μὲν  
 οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.

<sup>a</sup> “Athena made warm baths spring at Thermopylae for Heracles when very weary”: Schol.

<sup>b</sup> He is *λεγὸς Πυλίων ἀγορητής*, *Il.* i. 248, iv. 293.

THE CLOUDS, 1043-1059

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

You said that always from warm baths  
the stripling must abstain :

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

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

W.L. Hold there : I've got you round the waist :  
escape me if you can.

And first : of all the sons of Zeus  
which think you was the best ?

Which was the manliest ? which endured  
more toils than all the rest ?

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

W.L. And are the baths of Heracles  
so wonderfully cold ? <sup>a</sup>

Aha ! you blame warm baths, I think.

R.L. This, this is what they say :  
This is the stuff our precious youths

are chattering all the day !  
This is what makes them haunt the baths,

and shun the manlier Games !  
W.L. Well then, we'll take the Forum next :

I praise it, and he blames.  
But if it *was* so bad, do you think

old Homer would have made  
Nestor <sup>b</sup> and all his worthies ply

a real forensic trade ?  
Well : then he says a stripling's tongue

should always idle be :  
I say it should be used of course :

so there we disagree.

καὶ σωφρονεῖν αὖ φησὶ χρῆναι· δύο κακῶ μεγίστω. 1060  
 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἤδη  
 ἀγαθόν τι γενόμενον, φράσον, καί μ' ἐξέλεγξεν  
 εἰπών.

ΔΙ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν  
 μάχαιραν.

ΑΔ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαίμων.  
 Ὑπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα  
 πολλὰ

εἶληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν. 1065

ΔΙ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς.

ΑΔ. κατ' ἀπολιποῦσά γ' αὐτὸν ὤχετ'· οὐ γὰρ ἦν ὑβριστῆς  
 οὐδ' ἠδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννουχίζειν·  
 γυνὴ δὲ σιναμωρουμένη χαίρει· σὺ δ' εἰ κρόνιππος. 1070  
 σκέψαι γάρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα  
 ἄνεστιν, ἠδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι,  
 παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, κι-  
 χλισμῶν.

καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;

εἶεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας. 1075  
 ἡμαρτες, ἠράσθης, ἐμοίχευσάς τι, κατ' ἐλήφθης·  
 ἀπόλωλας· ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὀμιλῶν,

<sup>a</sup> Given to him by the gods when made an outcast because of his rejecting the advances of the wife of Aeastus; cf. Hor. Od. iii. 7. 17.



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χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.  
μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς  
αὐτόν,

ὡς οὐδὲν ἠδίκηκας· εἶτ' εἰς τὸν Δί' ἐπανευγκεῖν, 10  
κακείνος ὡς ἠττων ἔρωτός ἐστι καὶ γυναικῶν·  
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο;

ΔΙ. τί δ' ἦν ραφανιδωθῆ πιθόμενός σοι τέφρα τε τιλθῆ;  
ἔξει τινὰ γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;

ΑΔ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν; 10

ΔΙ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ;

ΑΔ. τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;

ΔΙ. σιγήσομαι. τί δ' ἄλλο;

ΑΔ. φέρε δὴ μοι φράσον·

συνηγοροῦσιν ἐκ τίνων;

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. πείθομαι. 10

τί δαί; τραγωδοῦς' ἐκ τίνων;

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. εὖ λέγεις.

δημηγοροῦσι δ' ἐκ τίνων;

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. ἄρα δῆτ' 10

ἔγνωκας ὡς οὐδὲν λέγεις;

καὶ τῶν θεατῶν ὀπότεροι

πλείους σκόπει. 10

ΔΙ. καὶ δὴ σκοπῶ.

ΑΔ. τί δῆθ' ὀρᾶς;

<sup>a</sup> Punishments of those taken in adultery: ραφανίδας λαμβάνοντες καθέσαν εἰς τοὺς πρωκτοὺς αὐτῶν, καὶ παρατίλλοντες αὐτοὺς τέφραν θερμὴν ἐπέπασσον: Schol.



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- ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,  
τοὺς εὐρυπρώκτους· τουτονὶ  
γούν οἶδ' ἐγὼ κάκεινονὶ  
καὶ τὸν κομήτην τουτονί. 11
- ΑΔ. τί δῆτ' ἐρεῖς;  
ΔΙ. ἡττήμεθ', ὦ κινούμενοι,  
πρὸς τῶν θεῶν δέξασθέ μου  
θοιμάτιον, ὡς  
ἐξαυτομολῶ πρὸς ὑμᾶς.
- ΣΝ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν 11  
βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;  
ΣΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως  
εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θᾶτερα  
οἶαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον  
στόμωσον οἶαν ἐς τὰ μείζω πράγματα. 11
- ΣΝ. ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν.  
ΣΤ. ὠχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα.
- ΧΘ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.  
τοὺς κριτὰς ἃ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν 11  
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.  
πρῶτα μὲν γάρ, ἦν νεᾶν βούλησθ' ἐν ὄρα τοὺς  
ἀγρούς,  
ὔσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.  
εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,  
ὥστε μήτ' ἀνχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν. 11  
ἦν δ' ἀτιμάση τις ἡμᾶς θνητὸς ὢν οὔσας θεάς,

<sup>a</sup> *The two Logics go out, and enter Socrates from the Phrontisterium and Strepsiades from his own house to see how his son's education has been progressing. During the interval of the Chorus (1114-1130) that education is supposed to be completing.*



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προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά,  
λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.  
ἡνίκ' ἂν γὰρ αἱ τ' ἐλαῖαι βλαστάνωσ' αἱ τ' ἄμπελοι,  
ἀποκεκόφονται· τοιαύταις σφενδόναῖς παιήσομεν. 1125  
ἦν δὲ πλωθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους  
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συν-  
τρίψομεν.

κἂν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,  
ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται  
κἂν ἐν Αἰγύπτῳ τυχεῖν ὧν μᾶλλον ἢ κρίναι κακῶς. 1130

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,  
εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν  
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,  
εὐθύς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα.  
πᾶς γάρ τις ὄμνυσ', οἷς ὀφείλων τυγχάνω, 1135  
θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν,  
ἐμοῦ μέτρι' ἄττα καὶ δίκαι' αἰτουμένου·  
“ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβης,  
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες,” οὔ φασίν ποτε  
οὔτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με 1140  
ὡς ἄδικός εἰμι, καὶ δικάσεσθαί φασί μοι.  
νῦν οὖν δικαζέσθων· ὀλίγον γάρ μοι μέλει,  
εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.

<sup>a</sup> *i.e.* from the end of the month, when interest became due.

<sup>b</sup> “When the Greek year was lunar, the months were alternately thirty and twenty-nine days each, so that the new Moon (the moon’s orbit being  $29\frac{1}{2}$  days) always fell on the last day of the month. Hence that day was called the Old-and-New, because at the beginning of the day the moon was still on the wane, but before the close had begun to wax again”: R.



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τάχα δ' εἶσομαι κόψας τὸ φροντιστήριον.  
παῖ, ἡμί, παῖ παῖ.

ΣΩ. Στρεψιάδην ἀσπάζομαι. 11

ΣΤ. καῖγωγέ σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ·  
χρὴ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.  
καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον  
ἐκείνον, εἴψ', ὃν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν.

ΣΤ. εὖ γ', ὦ παμβασίλει' Ἀπαιόλη. 11

ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην.

ΣΤ. κεῖ μάρτυρες παρήσαν, ὅτ' ἔδανειζόμεην;

ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.

ΣΤ. "βοᾶσομαί τᾶρα τὰν ὑπέρτονον

βοάν." ἰώ, κλάετ' ὠβολοστάται, 11

αὐτοί τε καὶ τάρχαῖα καὶ τόκοι τόκων·

οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι·

οἶος ἐμοὶ τρέφεται

τοῖσδ' ἐνὶ δώμασι παῖς,

ἀμφήκει γλώττη λάμπων, 11

πρόβολος ἐμός, σωτήρ δόμοις, ἐχθροῖς βλάβη,

λυσανίας πατρῶων μεγάλων κακῶν·

ὃν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.

"ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,

ἄϊε" σοῦ πατρός. 11

ΣΩ. ὄδ' ἐκείνος ἀνὴρ.

ΣΤ. ὦ φίλος, ὦ φίλος.

ΣΩ. ἄπιθι λαβὼν τὸν υἱόν.

ΣΤ. ἰὼ ἰὼ τέκνον.

ἰὼ ἰοῦ ἰοῦ. 11

ὡς ἦδομαί σου πρῶτα τὴν χροιάν ἰδών.

<sup>a</sup> From the *Satyr*s of Phrynichus; Schol.

THE CLOUDS, 1144-1171

But here's the door : I'll knock and soon find out.  
Boy ! Ho there, boy !

so. I clasp Strepsiades.

st. And I clasp you : but take this meal-bag first.  
'Tis meet and right to glorify one's Tutors.  
But tell me, tell me, has my son yet learnt  
That Second Logic which he saw just now ?

so. He hath.

st. Hurrah ! great Sovereign Knavery !

so. You may escape whatever suit you please.

st. What, if I borrowed before witnesses ?

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

st. " Then shall my song be loud and deep." <sup>a</sup>

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

*Such* a son have I bred,

(He is within this door),

Born to inspire my foemen with dread,

Born his old father's house to restore :

Keen and polished of tongue is he,

He my Champion and Guard shall be,

He will set his old father free,

Run you, and call him forth to me.

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

'Tis the voice " <sup>b</sup> of your sire.

so. Here's the man you require.

st. Joy, joy of my heart !

so. Take your son and depart.

st. O come, O come, my son, my son,

O dear ! O dear !

O joy, to see your beautiful complexion !

<sup>b</sup> A parody of Eur. *Hec.* 172, where Hecuba calls Polyxena from her tent.

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νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικὸς  
 κἀντιλογικός, καὶ τοῦτο τοῦπιχώριον  
 ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν  
 ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ' ὅτι. 117  
 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.  
 νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.

ΦΕΙ. φοβεῖ δὲ δὴ τί;

ΣΤ. τὴν ἔννην τε καὶ νέαν.

ΦΕΙ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἣν γε θήσειν τὰ πρυτανεῖά φασί μοι. 118

ΦΕΙ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως  
 μί' ἡμέρα γένοιτ' ἂν ἡμέραι δύο.

ΣΤ. οὐκ ἂν γένοιτο;

ΦΕΙ. πῶς γάρ; εἰ μὴ πέρ γ' ἅμα  
 αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

ΣΤ. καὶ μὴν νενόμισται γ'.

ΦΕΙ. οὐ γάρ, οἶμαι, τὸν νόμον 118  
 ἴσασιν ὀρθῶς ὅ τι νοεῖ.

ΣΤ. νοεῖ δὲ τί;

ΦΕΙ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕΙ. ἐκεῖνος οὖν τὴν κλῆσιν εἰς δὴ ἡμέρας  
 ἔθηκεν, εἰς γε τὴν ἔννην τε καὶ νέαν, 119  
 ἵν' αἱ θέσεις γίνοντο τῇ νομηνία.

ΣΤ. ἵνα δὴ τί τὴν ἔννην προσέθηκεν;

ΦΕΙ. ἵν', ὦ μέλε,  
 παρόντες οἱ φεύγοντες ἡμέρα μιᾷ  
 πρότερον ἀπαλλάττουιθ' ἐκόντες, εἰ δὲ μή,  
 ἔωθεν ὑπανιῶντο τῇ νομηνία. 119

ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνία  
 ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα;

THE CLOUDS, 1172-1198

Aye now you have an aspect Negative  
And Disputative, and our native query  
Shines forth there "What d'ye say?" You've the  
true face

Which rogues put on, of injured innocence.  
You have the regular Attic look about you.  
So now, you save me, for 'twas you undid me.

PH. What is it ails you?

ST. Why the Old-and-New day.

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

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

PH. They'll lose them if they stake them. What! do  
you think

That one day can be two days, both together?

ST. Why, can't it be so?

PH. Surely not; or else

A woman might at once be old and young.

ST. Still, the law says so.

PH. True: but I believe

They don't quite understand it.

ST. You explain it.

PH. Old Solon had a democratic turn.

ST. Well, but that's nothing to the Old-and-New.

PH. Hence then he fixed that summonses be issued  
For these two days, the old one and the new one,  
So that the gage be staked on the New-month.

ST. What made him add "the old" then?

PH. I will tell you.

He wished the litigants to meet on *that* day  
And compromise their quarrels: if they could not,  
Then let them fight it out on the New-month.

ST. Why then do Magistrates receive the stakes  
On the Old-and-New instead of the New-month?

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- ΦΕΙ. ὄπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν·  
 ἴν' ὡς τάχιστα τὰ πρυτανεῖ' ὑφελοῖατο,  
 διὰ τοῦτο προὔτένθουσιν ἡμέρα μῆ.12
- ΣΤ. εἶ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,  
 ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,  
 ἀριθμός, πρόβατ', ἄλλως ἀμφορῆς νενησμένοι;  
 ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτονὶ  
 ἐπ' εὐτυχίαισιν ἀστέον μούγκώμιον.12
- μάκαρ ὦ Στρεψιάδες,  
 αὐτός τ' ἔφυς ὡς σοφός,  
 χοῖον τὸν υἱὸν τρέφεις,  
 φήσουσι δὴ μ' οἱ φίλοι  
 χοῖ δημόται12
- ζηλοῦντες ἡνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.  
 ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.
- ΠΑΣΙΑΣ. εἶτ' ἄνδρα τῶν αὐτοῦ τι χρή προῖέναι;  
 οὐδέποτέ γ', ἀλλὰ κρεῖττον ἦν εὐθύς τότε  
 ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,12  
 ὅτε τῶν ἑμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων  
 ἔλκω σε κλητεύσοντα, καὶ γενήσομαι  
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.  
 ἀτὰρ οὐδέποτέ γε τὴν πατρίδα καταισχυνῶ  
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην.12
- ΣΤ. τίς οὔτοσί;
- ΠΑ. ἐς τὴν ἔνῃν τε καὶ νέαν.
- ΣΤ. μαρτύρομαι,  
 ὅτι ἐς δὴ εἶπεν ἡμέρας. τοῦ χρήματος;
- ΠΑ. τῶν δώδεκα μνῶν, ἅς ἔλαβες ὠνούμενος  
 τὸν ψαρὸν ἵππον.
- ΣΤ. ἵππον; οὐκ ἀκούετε,  
 ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικὴν.12

<sup>a</sup> Apparently persons appointed to taste the viands to be



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- ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεοὺς.  
 ΣΤ. μὰ τὸν Δί'· οὐ γάρ πω τότ' ἐξηπίστατο  
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
- ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ;  
 ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;  
 ΠΑ. καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεοὺς;  
 ΣΤ. ποίους θεοὺς;  
 ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ.  
 ΣΤ. νῆ Δία,  
 κἂν προσκαταθείην γ', ὥστ' ὁμόσαι, τριώβολον. 12
- ΠΑ. ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.  
 ΣΤ. ἄλσιν διασμηχθεὶς ὄναιτ' ἂν οὐτοσί.  
 ΠΑ. οἴμ' ὡς καταγελαῶς.  
 ΣΤ. ἔξ χόας χωρήσεται.  
 ΠΑ. οὔ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς  
 ἐμοῦ καταπροίξει.  
 ΣΤ. θαυμασίως ἦσθην θεοῖς,  
 καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν. 12
- ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.  
 ἄλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,  
 ἀπόπεμψον ἀποκρινάμενος.
- ΣΤ. ἔχε νυν ἦσυχος.  
 ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαί σοι σαφῶς. 12
- ΠΑ. τί σοι δοκεῖ δράσειν;  
 ΜΑΡΤΥΣ. ἀποδώσειν σοι δοκεῖ.
- ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε,  
 τουτὶ τί ἔστι;
- ΠΑ. τουῦθ' ὅ τι ἐστί; κάρδοπος.  
 ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;  
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί,  
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην. 12

THE CLOUDS, 1227-1251

- PA. I swear you swore by all the Gods to pay me.  
 ST. Well, now I swear I won't : Pheidippides  
 Has learnt since then the unanswerable Logic.  
 PA. And will you therefore shirk my just demand ?  
 ST. Of course I will : else why should he have learnt it ?  
 PA. And will you dare forswear it by the Gods ?  
 ST. The Gods indeed ! What Gods ?  
 PA. Poseidon, Hermes, Zeus.  
 ST. By Zeus I would,  
 Though I gave twopence halfpenny for the privilege.  
 PA. O then confound you for a shameless rogue !  
 ST. Hallo ! this butt should be rubbed down with salt.<sup>a</sup>  
 PA. Zounds ! you deride me !  
 ST. Why 'twill hold four gallons.  
 PA. You 'scape me not, by Mighty Zeus, and all  
 The Gods !  
 ST. I wonderfully like the Gods ;  
 An oath by Zeus is sport to knowing ones.  
 PA. Sooner or later you'll repent of this.  
 Come do you mean to pay your debts or don't you ?  
 Tell me, and I'll be off.  
 ST. Now do have patience ;  
 I'll give you a clear answer in one moment.  
 PA. What do you think he'll do ?  
 WITNESS. I think he'll pay you.  
 ST. Where is that horrid dun ? O here : now tell me  
 What you call this.  
 PA. What I call that ? a trough.  
 ST. Heavens ! what a fool : and do *you* want your money ?  
 I'd never pay one penny to a fellow  
 Who calls my troughness, trough. So there's your  
 answer.

<sup>a</sup> Pasiás is apparently " a tun of a man " and wine-skins (*ἀσκοί*) were thus treated.

## ARISTOPHANES

ΠΑ. οὐκ ἄρ' ἀποδώσεις;

ΣΤ. οὔχ, ὅσον γέ μ' εἰδέναί.  
οὔκουν ἀνύσας τι θάπτον ἀπολιταργεῖς  
ἀπὸ τῆς θύρας;

ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι  
θήσω πρυτανεῖ', ἢ μηκέτι ζῶην ἐγώ.

1255

ΣΤ. προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.  
καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,  
ὅτι ἡ 'κάλεσας εὐηθικῶς τὴν κάρδοπον.

ΑΜΥΝΙΑΣ. ἰὼ μοί μοι.

ΣΤ. ἔα. τίς οὐτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὔ τί που 1260  
τῶν Καρκίνου τις δαιμόνων ἐφθέγγετο;

ΑΜ. τί δ' ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναί;  
ἀνὴρ κακοδαίμων.

ΣΤ. κατὰ σεαυτὸν νυν τρέπου.

ΑΜ. “ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες  
ἵππων ἐμῶν.” “ὦ Παλλάς, ὡς μ' ἀπώλεσας.” 1265

ΣΤ. τί δαί σε Ἰληπόλεμός ποτ' εἴργασται κακόν;

ΑΜ. μὴ σκῶπτέ μ', ὦ τᾶν, ἀλλά μοι τὰ χρήματα  
τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,  
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤ. τὰ ποῖα ταῦτα χρήμαθ';

ΑΜ. ἀδανείσατο.

1270

ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὡς γ' ἐμοὶ δοκεῖς.

ΑΜ. ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεοὺς.

ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπесών;

ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγαινεῖς.

<sup>a</sup> Enter *Amyntias*, the creditor mentioned l. 31.

THE CLOUDS, 1252-1275

PA. Then you won't pay me ?

ST. No, not if I know it.

Come put your best foot forward, and be off :  
March off, I say, this instant !

PA. May I die

If I don't go at once and stake my gage !

ST. No don't : the fifty pounds are loss enough :  
And really on my word I would not wish you  
To lose this too just for one silly blunder.

AMYNIAS.<sup>a</sup> Ah me ! Oh ! Oh ! Oh !

ST. Hallo ! who's that making that horrible noise ?  
Not one of Carcinus's snivelling Gods ?

AM. Who cares to know what I am ? what imports it ?  
An ill-starred man.

ST. Then keep it to yourself.

AM. " O heavy fate ! " " O Fortune, thou hast broken  
My chariot wheels ! " " Thou hast undone me,  
Pallas ! " <sup>b</sup>

ST. How ! has Tlepolemus been at you, man ?

AM. Jeer me not, friend, but tell your worthy son  
To pay me back the money which I lent him :  
I'm in a bad way and the times are pressing.

ST. What money do you mean ?

AM. Why what he borrowed.

ST. You *are* in a bad way, I really think.

AM. Driving my four-wheel out I fell, by Zeus.

ST. You rave as if you'd fall'n times out-of-mind.<sup>c</sup>

AM. I rave ? how so ? I only claim my own.

ST. You can't be quite right, surely.

<sup>b</sup> " These lines are from the *Licymnius* of Xenocles " (Schol.), a son of Carcinus (cf. *W.* 1511). In the play Tlepolemus accidentally kills Licymnius.

<sup>c</sup> ἀπ' ὄνου " from a donkey " can also be read ἀπὸ νοῦ " out of your mind."

ARISTOPHANES

- AM. τί δαί; 1275
- ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς.
- AM. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλησθαί μοι δοκεῖς,  
εἰ μὴ ἀποδώσεις τὰργύριον.
- ΣΤ. κάτειπέ νυν,  
πότερα νομίζεις καινὸν αἰεὶ τὸν Δία  
ὔειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον 1280  
ἔλκειν κάτωθεν ταῦτ' οὗθ' ὕδωρ πάλιν;
- AM. οὐκ οἶδ' ἔγωγ' ὀπότερον, οὐδέ μοι μέλει.
- ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,  
εἰ μηδὲν οἴσθα τῶν μετεώρων πραγμάτων;
- AM. ἀλλ' εἰ σπανίζεις τὰργυρίου μοι τὸν τόκον 1285  
ἀπόδος γε.
- ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;
- AM. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν  
πλέον πλέον τὰργύριον αἰεὶ γίγνεται,  
ὑπορρέοντος τοῦ χρόνου;
- ΣΤ. καλῶς λέγεις.  
τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα 1290  
νυνὶ νομίζεις ἢ πρὸ τοῦ;
- AM. μὰ Δί', ἀλλ' ἴσην.  
οὐ γὰρ δίκαιον πλείον' εἶναι.
- ΣΤ. κᾶτα πῶς  
αὕτη μὲν, ὦ κακόδαιμον, οὐδὲν γίγνεται  
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ 1295  
ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν;  
οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας;  
φέρε μοι τὸ κέντρον.
- AM. ταῦτ' ἐγὼ μαρτύρομαι.
- ΣΤ. ὕπαγε, τί μέλλεις; οὐκ ἐλάσ, ὦ σαμφόρα;
- AM. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν;
- ΣΤ. ἄξις; ἐπιαλῶ

THE CLOUDS, 1275-1299

- AM. Why, what mean you ?
- ST. I shrewdly guess your brain's received a shake.
- AM. I shrewdly guess that you'll receive a summons  
If you don't pay my money.
- ST. Well then, tell me,  
Which theory do you side with, that the rain  
Falls fresh each time, or that the Sun draws back  
The same old rain, and sends it down again ?
- AM. I'm very sure I neither know nor care.
- ST. Not care ! good heavens ! And do *you* claim your  
money,  
So unenlightened in the Laws of Nature ?
- AM. If you're hard up then, pay me back the Interest  
At least.
- ST. Int-er-est ? what kind of a beast is that ?
- AM. What else than day by day and month by month  
Larger and larger still the silver grows  
As time sweeps by ?
- ST. Finely and nobly said.  
What then ! think you the Sea is larger now  
Than 'twas last year ?
- AM. No surely, 'tis no larger :  
It is not right it should be.
- ST. And do you then,  
Insatiable grasper ! when the Sea,  
Receiving all these Rivers, grows no larger,  
Do you desire your silver to grow larger ?  
Come now, you prosecute your journey off !  
Here, fetch the whip.
- AM. Bear witness, I appeal.
- ST. Be off ! what, won't you ? Gee up, sigma-brand !
- AM. I say ! a clear assault !
- ST. You won't be off ?

ARISTOPHANES

κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον. 1300  
 φεύγεις; ἔμελλον ἄρα σε κινήσειν ἐγὼ  
 αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

ΧΘ. οἶον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ [στρ.  
 γέρων ὄδ' ἐρασθεῖς  
 ἀποστερηῆσαι βούλεται 1305  
 τὰ χρήμαθ' ἀδανείσατο·  
 κούκ ἔσθ' ὅπως οὐ τήμερον  
 λήψεται τι πρᾶγμ', ὁ τοῦ-  
 τον ποιήσει τὸν σοφισ-  
 τὴν [γέροντ']

ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης κακὸν λαβεῖν τι. 1310

οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ [ἀντ.  
 πάλαι ποτ' ἐπήτει,  
 εἶναι τὸν νῖὸν δεινὸν οἱ  
 γνώμας ἐναντίας λέγειν  
 τοῖσιν δικαίοις, ὥστε νι-  
 κᾶν ἅπαντας οἷσπερ ἂν 1315  
 ξυγγένηται, κᾶν λέγη  
 παμπόνηρ'.

ἴσως δ' ἴσως βουλήσεται κᾶφωνον αὐτὸν εἶναι. 1320

ΣΤ. ἰοῦ ἰοῦ.

ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,  
 ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.  
 οἴμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.  
 ὦ μιარέ, τύπτεις τὸν πατέρα;

ΦΕΙ. φήμ', ὦ πάτερ. 1325

ΣΤ. ὄραθ' ὁμολογοῦνθ' ὅτι με τύπτει.

ΦΕΙ. καὶ μάλα.

ΣΤ. ὦ μιარέ καὶ πατραλοῖα καὶ τοιχωρῦχε.

THE CLOUDS, 1300-1327

I'll stimulate you ; Zeus ! I'll goad your haunches.  
Aha ! you run : I thought I'd stir you up  
You and your phaetons, and wheels, and all !

CH. What a thing it is to long for matters which are wrong !  
For you see how this old man  
Is seeking, if he can  
His creditors trepan :  
And I confidently say  
That he will this very day  
Such a blow  
Amid his prosperous cheats receive,  
that he will deeply deeply grieve.

For I think that he has won what he wanted for his son,  
And the lad has learned the way  
All justice to gainsay,  
Be it what or where it may :  
That he'll trump up any tale,  
Right or wrong, and so prevail.  
This I know.  
Yea ! and perchance the time will come  
when he shall wish his son were dumb.

ST. Oh ! Oh !  
Help ! Murder ! Help ! O neighbours, kinsfolk,  
townsmen,  
Help, one and all, against this base assault,  
Ah ! Ah ! my cheek ! my head ! O luckless me !  
Wretch ! do you strike your father ?

PH. Yes, Papa.

ST. See ! See ! he owns he struck me.

PH. To be sure.

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

ARISTOPHANES

- ΦΕΙ. αὐθίς με ταῦτὰ ταῦτα καὶ πλείω λέγε.  
 ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;  
 ΣΤ. ὦ λακκόπρωκτε.
- ΦΕΙ. πάπτε πολλοῖς τοῖς ῥόδοις. 133  
 ΣΤ. τὸν πατέρα τύπτεις;  
 ΦΕΙ. κάποφανῶ γε νῆ Δία  
 ὡς ἐν δίκη σ' ἔτυπτον.  
 ΣΤ. ὦ μιαρῶτατε,  
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη;  
 ΦΕΙ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.  
 ΣΤ. τουτὶ σὺ νικήσεις;  
 ΦΕΙ. πολὺ γε καὶ ῥαδίως. 133  
 ἔλοῦ δ' ὁπότερον τοῖν λόγῳ βούλει λέγειν.  
 ΣΤ. ποίοιεν λόγοιεν;  
 ΦΕΙ. τὸν κρείττον', ἢ τὸν ἥττονα;  
 ΣΤ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε,  
 τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε  
 μέλλεις ἀναπείσειν, ὡς δίκαιον καὶ καλὸν 134  
 τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων.  
 ΦΕΙ. ἀλλ' οἶομαι μέντοι σ' ἀναπείσειν, ὥστε γε  
 οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.  
 ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι.
- ΧΘ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπη [στρ.  
 τὸν ἄνδρα κρατήσεις,  
 ὡς οὗτος, εἰ μὴ τῷ πεποιθὲν, οὐκ ἂν ἦν  
 οὕτως ἀκόλαστος.  
 ἀλλ' ἔσθ' ὅτω θρασύνεται· δῆλόν γε τὰν- 135  
 θρώπου 'στὶ τὸ λῆμα.

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι  
 ἤδη λέγειν χρὴ πρὸς χορόν. πάντως δὲ τοῦτο δράσεις.



ΣΤ. καὶ μὴν ὄθεν γε πρῶτον ἠρξάμεσθα λοιδορεῖσθαι  
 ἐγὼ φράσω· 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,  
 πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα 13  
 ᾄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη.

ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν  
 ᾄδειν τε πίνονθ', ὥσπερ εἰ κάχρυσ γυναικ' ἀλοῦσαν.

ΦΕΙ. οὐ γὰρ τότ' εὐθὺς χρῆν σε τύπτεσθαι τε καὶ  
 πατεῖσθαι,

ᾄδειν κελεύονθ', ὥσπερ εἰ τέττιγας ἐστιῶντα; 13

ΣΤ. τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον, οἰάπερ νῦν,  
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.  
 καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον.  
 ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα  
 τῶν Αἰσχύλου λέξαι τί μοι· καὶ οὗτος εὐθὺς εἶπεν, 13

“ ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς  
 ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνο-  
 ποιόν; ”

κάνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν;  
 ὅμως δὲ τὸν θυμὸν δακῶν ἔφην, “ σὺ δ' ἀλλὰ τούτων

<sup>a</sup> Crius was an Aeginetan wrestler on whose defeat at Olympia Simonides wrote an ode beginning “ Ἐπέξαθ' ὁ Κριὸς οὐκ ἀεικέως,” with a pun on *κριός* “ a ram.”

<sup>b</sup> Supposed to need no food but to live on dew.



λέξον τι τῶν νεωτέρων, ἄττ' ἐστὶ τὰ σοφὰ ταῦτα.' 137

ὁ δ' εὐθύς ἦσ' Εὐριπίδου ῥῆσίν τιν', ὡς ἐκίνει  
ἀδελφός, ὦλεξίκακε, τὴν ὁμομητρίαν ἀδελφὴν.  
κἀγὼ οὐκέτ' ἐξηνεσχόμεν, ἀλλ' εὐθύς ἐξαράττω  
πολλοῖς κακοῖς καίσχροῖσι· κᾶτ' ἐντεῦθεν, οἶον  
εἰκός,

ἔπος πρὸς ἔπος ἠρειδόμεσθ'· εἶθ' οὗτος ἐπαναπηδᾷ, 137  
κᾶπειτ' ἔφλα με κἀσπόδει κᾶπνιγε κἀπέθλιβεν.

ΦΕΙ. οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,  
σοφώτατον;

ΣΤ. σοφώτατόν γ' ἐκείνον, ὦ τί σ' εἶπω;  
ἀλλ' αὐθις αὖ τυπτήσομαι.

ΦΕΙ. νῆ τὸν Δί', ἐν δίκη γ' ἄν.

ΣΤ. καὶ πῶς δικαίως; ὅστις ὠναίσχυντέ σ' ἐξέθρεψα, 138  
αἰσθανόμενός σου πάντα τραυλίζοντας, ὅ τι νοοίης.  
εἰ μὲν γε βρῦν εἶποις, ἐγὼ γνοὺς ἄν πιεῖν ἐπέσχον.  
μαμμᾶν δ' ἄν αἰτήσαντος ἠκόν σοι φέρων ἄν ἄρτον·  
κακκᾶν δ' ἄν οὐκ ἔφθης φράσαι, κἀγὼ λαβὼν θύραζε  
ἐξέφερον ἄν καὶ προὔσχόμεν σε· σὺ δ' ἐμὲ νῦν  
ἀπάγχων

<sup>a</sup> The reference is to the marriage of Macareus and Canace, the children of Aeolus.

THE CLOUDS, 1370-1385

Sing one of those new-fangled songs  
   which modern striplings do.”

And he began the shameful tale  
   Euripides has told

How a brother and a sister lived  
   incestuous lives of old.<sup>a</sup>

Then, then I could no more restrain,  
   but first I must confess

With strong abuse I loaded him,  
   and so, as you may guess,

We stormed and bandied threat for threat :  
   till out at last he flew,

And smashed and thrashed and thumped and bumped  
   and bruised me black and blue.

PH. And rightly too, who coolly dared  
   Euripides to blame,

Most sapient bard.

ST.                               Most sapient bard !  
   you, what's your fitting name ?

Ah ! but he'll pummel me again.

PH.                               He will : and justly too.

ST. What ! justly, heartless villain ! when  
   'twas I who nurtured you.

I knew your little lispings ways,  
   how soon, you'd hardly think,

If you cried “ bree ! ” <sup>b</sup> I guessed your wants,  
   and used to give you drink :

If you said “ mamm ! ” I fetched you bread  
   with fond discernment true,

And you could hardly say “ Cacca ! ”  
   when through the door I flew

And held you out a full arm's length  
   your little needs to do :

<sup>b</sup> βρῦν represents a child's cry for drink.

ARISTOPHANES

βοῶντα καὶ κεκραγὸθ' ὅτι  
 χεζητιῶν, οὐκ ἔτλης  
 ἔξω ἔνευκεῖν, ᾧ μιარέ,  
 θύραζέ μ', ἀλλὰ πνιγόμενος  
 αὐτοῦ ἰποίησα κακκᾶν.

139

ΧΘ. οἶμαί γε τῶν νεωτέρων τὰς καρδίας  
 πηδᾶν, ὅ τι λέξει. [ἀντ.

εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος  
 λαλῶν ἀναπέσει,

τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν  
 ἀλλ' οὐδ' ἐρεβίνθου.

139

σὸν ἔργον, ᾧ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,  
 πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙ. ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν,  
 καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι. 140

ἐγὼ γὰρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνη προσεῖχον,  
 οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἶός τ' ἦ πρὶν ἔξαμαρτεῖν·  
 νυνὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτός,  
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμ-  
 ναις,

οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν. 140

ΣΤ. ἵππευε τοίνυν νῆ Δί', ὡς ἔμοιγε κρεῖττόν ἐστιν  
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπι-  
 τριβῆναι.

But now when I was crying  
 That I with pain was dying,  
 You brute ! you would not tarry  
 Me out of doors to carry,  
 But choking with despair  
 I've been and done it there.

CH. Sure all young hearts are palpitating now  
 To hear him plead,  
 Since if those lips with artful words avow  
 The daring deed,  
 And once a favouring verdict win,  
 A fig for every old man's skin.  
 O thou ! who rakest up new thoughts  
 with daring hands profane,  
 Try all you can, ingenious man,  
 that verdict to obtain.

PH. How sweet it is these novel arts,  
 these clever words to know,  
 And have the power established rules  
 and laws to overthrow.  
 Why in old times when horses were  
 my sole delight, 'twas wonder  
 If I could say a dozen words  
 without some awful blunder !  
 But now that he has made me quit  
 that reckless mode of living,  
 And I have been to subtle thoughts  
 my whole attention giving,  
 I hope to prove by logic strict  
 'tis right to beat my father.

ST. O ! buy your horses back, by Zeus,  
 since I would ten times rather  
 Have to support a four-in-hand,  
 so I be struck no more.

## ARISTOPHANES

ΦΕΙ. ἐκέϊσε δ' ὄθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,  
καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες;

ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

ΦΕΙ. εἰπέ δή μοι, 14

οὐ κάμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,  
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ  
τύπτειν;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρή πληγῶν ἀθῶον εἶναι,  
τοῦμόν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε καγώ.

“ κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς; ” 14

φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι;  
ἐγὼ δέ γ' ἀντείπομι' ἄν ὡς δις παῖδες οἱ γέροντες,  
εἰκός τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,  
ὅσῳπερ ἔξαμαρτάνειν ἦττον δίκαιον αὐτούς.

ΣΤ. ἀλλ' οἶδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν. 14

ΦΕΙ. οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,  
ὥσπερ σὺ καγώ, καὶ λέγων ἔπειθε τοὺς παλαιούς;  
ἦττόν τι δῆτ' ἔξεστι κάμοι καινὸν αὖ τὸ λοιπὸν  
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν;

<sup>a</sup> A parody of the famous line Eur. *Alcestis*, 691 *χαίρεις ὀρῶν φῶς πατέρα δ' οὐ χαίρειν δοκεῖς*; where Pheres addresses his son Admetus who had asked him to die in his stead.



ARISTOPHANES

ὄσας δὲ πληγὰς εἶχομεν πρὶν τὸν νόμον τεθῆναι, 142  
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.  
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ  
ταυτί,

ὥς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσιν  
ἡμῶν ἐκεῖνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεί, 143

οὐκ ἐσθίεις καὶ τὴν κόπρον κἀπὶ ξύλου καθεύδεις;

ΦΕΙ. οὐ ταυτόν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σαυτόν ποτ'  
αἰτιάσει.

ΦΕΙ. καὶ πῶς;

ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,  
σὺ δ', ἦν γένηταί σοι, τὸν υἱόν.

ΦΕΙ. ἦν δὲ μὴ γένηται, 143

μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανῶν τεθνήξει.

ΣΤ. ἐμοὶ μὲν, ὦνδρες ἡλικες, δοκεῖ λέγειν δίκαια·

κᾶμοιγε συγχωρεῖν δοκεῖ τούτοισι τᾶπιεικῇ.

κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.

ΦΕΙ. σκέψαι δὲ χᾶτέραν ἔτι γνώμην.

ΣΤ. ἀπὸ γὰρ ὀλοῦμαι. 144

ΦΕΙ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ἃ νῦν πέ-  
πονθας.



ARISTOPHANES

- ΣΤ. πῶς δῆ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.  
 ΦΕΙ. τὴν μητέρ' ὥσπερ καὶ σέ τυπτήσω.  
 ΣΤ. τί φῆς; τί φῆς σύ;  
 τοῦθ' ἕτερον αὖ μείζον κακόν.  
 ΦΕΙ. τί δ', ἦν ἔχων τὸν ἦπτω 144  
 λόγον σέ νικήσω λέγων τὴν μητέρ' ὡς τύπτειν  
 χρεών;  
 ΣΤ. τί δ' ἄλλο γ'; ἦν ταυτὶ ποιῆς,  
 οὐδέν σε κωλύσει σεαυ-  
 τὸν ἐμβαλεῖν ἐς τὸ βάραθρον  
 μετὰ Σωκράτους 145  
 καὶ τὸν λόγον τὸν ἦπτω.  
 ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ,  
 ὑμῖν ἀναθεῖς ἅπαντα τὰμὰ πράγματα.  
 ΧΟ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,  
 στρέψας σεαυτὸν ἐς πονηρὰ πράγματα. 145  
 ΣΤ. τί δῆτα ταῦτ' οὐ μοι τότε ἠγορεύετε,  
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε;  
 ΧΟ. ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ' ὅταν τινὰ  
 γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,  
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν,  
 ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι. 146  
 ΣΤ. οἴμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ.  
 οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην  
 ἀποστερεῖν. νῦν οὖν ὅπως, ὦ φίλτατε,  
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτην 146  
 ἀπολεῖς, μετ' ἐμοῦ ἄλθων, οἳ σέ κάμ' ἐξηπάτων.  
 ΦΕΙ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.  
 ΣΤ. ναὶ ναὶ, καταιδέσθητι πατρῶον Δία.  
 ΦΕΙ. ἰδοὺ γε Δία πατρῶον· ὡς ἀρχαῖος εἶ.  
 Ζεὺς γάρ τις ἔστιν;



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- ἔστιν.
- ΣΤ. οὐκ ἔστ' οὐκ ἐπεὶ 11
- ΦΕΙ. Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.
- ΣΤ. οὐκ ἐξελήλακ' ἀλλ' ἐγὼ τοῦτ' ὥομην,  
διὰ τουτονὶ τὸν Δῖνον. οἴμοι δεΐλαιος,  
ὅτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἠγησάμην.
- ΦΕΙ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα. 14
- ΣΤ. οἴμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,  
ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτην.  
ἀλλ', ὦ φίλ' Ἑρμῆ, μηδαμῶς θύμαινέ μοι,  
μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε  
ἐμοῦ παρανοήσαντος ἀδολεσχία. 14
- καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν  
διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.  
ὀρθῶς παραινεῖς οὐκ ἐὼν δικορραφεῖν,  
ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν  
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία, 14
- κλίμακα λαβὼν ἐξελθε καὶ σμινύην φέρων,  
κᾶπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον  
τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,  
ἕως ἂν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν·  
ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην, 11
- κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην  
ἐμοὶ ποιήσω, κεῖ σφόδρ' εἶσ' ἀλαζόνες.
- ΜΑΘΗΤΗΣ Α. ἰοὺ ἰοῦ.
- ΣΤ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα.
- Μ. Α. ἄνθρωπε, τί ποιεῖς;
- ΣΤ. ὅ τι ποιῶ; τί δ' ἄλλο γ' ἢ 14
- διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.

<sup>a</sup> For *dinos* (spelt *deinos* in Athenaeus) cf. *W.* 618. It is a "large bowl," but why it is on the stage or what the reference to it means is uncertain.

THE CLOUDS, 1470-1496

- ST. There is.
- PH. There is *no* Zeus.  
 Young Vortex reigns, and he has turned out Zeus.
- ST. No Vortex reigns : that was my foolish thought  
 All through this vortex <sup>a</sup> here. Fool that I was,  
 To think a piece of earthenware a God.
- PH. Well, rave away, talk nonsense to yourself.
- ST. Oh ! fool, fool, fool, how mad I must have been  
 To cast away the Gods, for Socrates.  
 Yet Hermes, gracious Hermes,<sup>b</sup> be not angry  
 Nor crush me utterly, but look with mercy  
 On faults to which his idle talk hath led me.  
 And lend thy counsel ; tell me, had I better  
 Plague them with lawsuits, or how else annoy them.  
 (*Affects to listen.*)  
 Good : your advice is good : I'll have no lawsuits,  
 I'll go at once and set their house on fire,  
 The prating rascals. Here, here, Xanthias,  
 Quick, quick here, bring your ladder and your pitch-  
 fork,  
 Climb to the roof of their vile thinking-house,  
 Dig at their tiles, dig stoutly, an' thou lovest me.  
 Tumble the very house about their ears.  
 And someone fetch me here a lighted torch,  
 And I'll soon see if, boasters as they are,  
 They won't repent of what they've done to me.
- STUDENT 1. O dear ! O dear !
- ST. Now, now, my torch, send out a lusty flame.
- s. 1. Man ! what are you at there ?
- ST. What am I at ? I'll tell you.  
 I'm splitting straws with your house-rafters here.

<sup>b</sup> A statue of Hermes Στροφαίος placed at the door of the house  
*ἐπὶ ἀποτροπῇ τῶν ἄλλων κλεπτῶν* (Schol. on *Pl.* 1153).

## ARISTOPHANES

Μ. Β. οἴμοι, τις ἡμῶν πυρπολεῖ τὴν οἰκίαν;

ΣΤ. ἐκεῖνος οὐδὲρ θοῖμάτιον εἰλήφατε.

Μ. Γ. ἀπολείς ἀπολείς.

ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,

ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας,

ἢ ἄγε πρότερόν πως ἐκτραχηλισθῶ πεσών.

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ΣΩ. οὗτος, τί ποιεῖς ἐτέόν, οὐπὶ τοῦ τέγους;

ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

ΣΩ. οἴμοι τάλας, δείλαιος ἀποπνιγήσομαι.

ΧΑΙΡΕΦΩΝ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

150

ΣΤ. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,

καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;

δίωκε, βάλλε, παῖε, πολλῶν οὐνεκα,

μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν.

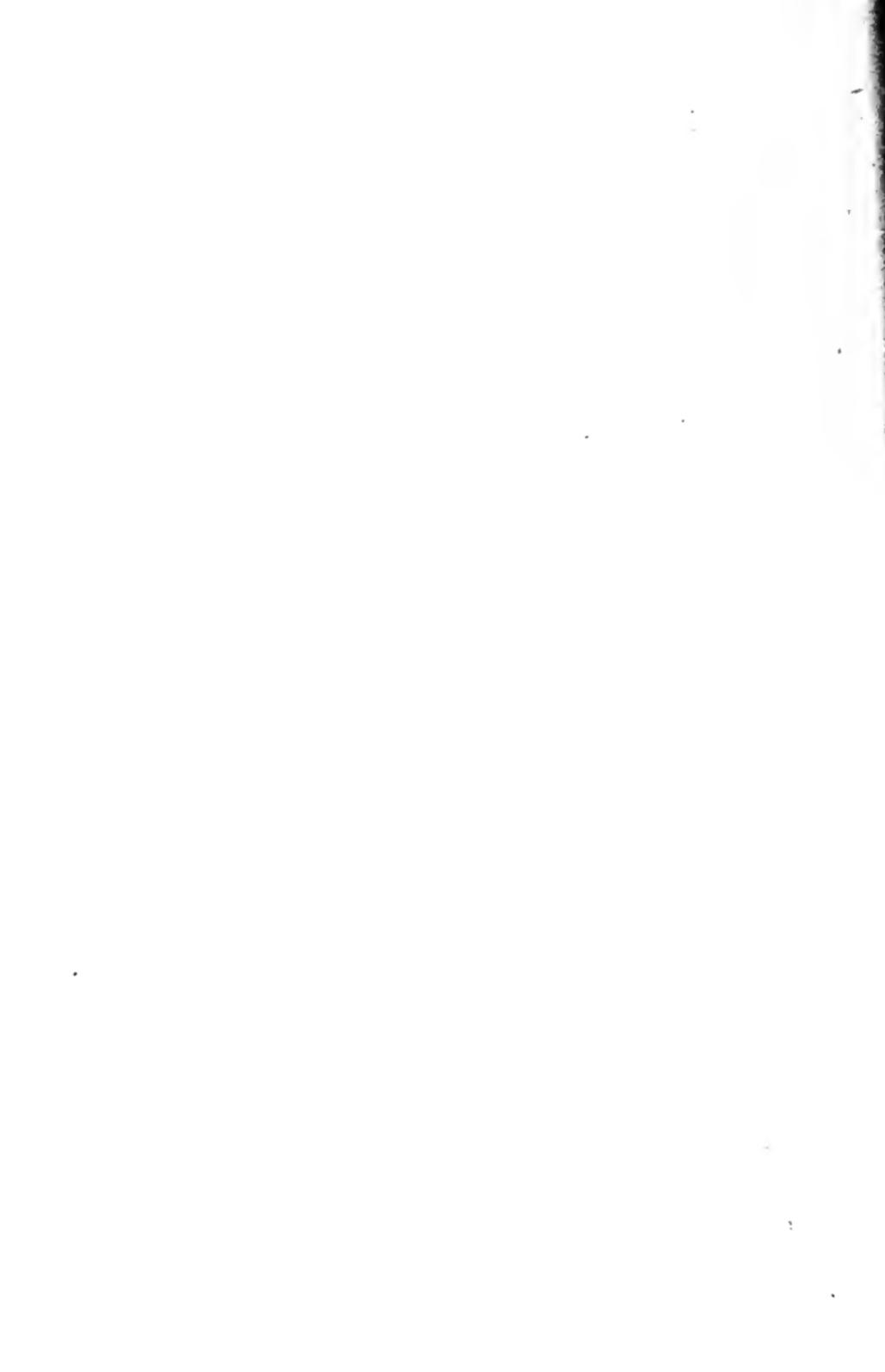
ΧΘ. ἠγείσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε.

τῆμερον ἡμῖν.

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## THE CLOUDS, 1497-1510

- s. 2. Oh me ! who's been and set our house on fire ?  
st. Who was it, think you, that you stole the cloak from ?  
s. 3. O Murder ! Murder !  
st. That's the very thing,  
Unless this pick prove traitor to my hopes,  
Or I fall down, and break my blessed neck.  
so. Hallo ! what are you at, up on our roof ?  
st. I walk on air, and contemplate the Sun.  
so. O ! I shall suffocate. O dear ! O dear !  
CHAEREPHON. And I, poor devil, shall be burnt to death.  
st. For with what aim did ye insult the Gods,  
And pry around the dwellings of the Moon ?  
Strike, smite them, spare them not, for many reasons,  
BUT MOST BECAUSE THEY HAVE BLASPHEMED THE GODS !  
ch. Lead out of the way : for I think we may say  
We have acted our part very fairly to-day.



# THE WASPS

## INTRODUCTION

THE *Wasps* was produced at the Lenaeon festival 422 B.C., gaining either the first or the second prize, and it is commonly regarded as "a criticism on the Athenian dicasteries," or, as Grote puts it, "The poet's purpose was to make the dicasts appear monsters of caprice and injustice."

Yet though "Aristophanes does not exempt them from his strokes of wit and satire (for once thoroughly in his comic vein, he spares neither friend nor foe)," <sup>a</sup> these old dicasts are none the less "representatives of his own favourite *Μαραθονομάχαι*," and in the *Epirrhema* (1071-90) "he describes, in the noblest and most glowing eulogy that ever flowed from the lips of a Comedian, who and what these dicasts were," <sup>b</sup> his real object being to detach them from the demagogues, of whom they "were the main support and stay in the popular assembly." These poor old men who "have to grope their way through the mud in the dark," whose "talk is of pot-herbs," and who are "struck with consternation (309-12) at the audacity of a child who dares to ask for anything so far beyond the means of a dicast as a homely treat of common figs," <sup>c</sup> are yet under the delusion (592-600), carefully fostered by Cleon and his like, that they are masters of the State, and, while there is "no discussion

<sup>a</sup> Rogers, Introduction, p. xvii.

<sup>b</sup> *Ibid.* p. xvi.

<sup>c</sup> *Ibid.* p. xviii.

## THE WASPS

on the excellences or defects of the dicastic system " in the great Arbitration scene (521 *seq.*), " the whole of Philocleon's harangue is an elaborate argument . . . that the dicastic office is an ἀρχὴ μεγάλη, whilst Bdelycleon, on the contrary, exerts himself to prove that it is nothing more nor less than a μεγάλη δουλεία." <sup>a</sup>

As regards the Athenian jury-system, it may be noted that as the political affairs were in the hands of the ἐκκλησία, so judicial affairs were committed to an assembly called ἡλιαία. The numbers of this were limited to 6000, who must be over thirty years of age, and " in the full possession of their rights and privileges as Athenian citizens." <sup>b</sup> They were elected by lot, an equal number from each of the ten tribes, had to take the Heliastic oath, which included a declaration that " they would give a fair and impartial hearing to both sides " (*cf.* 725, 920), and from the time of Pericles received three obols a day as their fee.

After their election they were " distributed and marshalled," by ballot, into ten sections or committees, <sup>c</sup> which " sat each in a separate Hall or Court-house," distinguished by a particular colour, and every dicast received " a metallic or boxwood plate (πινάκιον) inscribed with his name, etc.," together with a staff of office (βακτηρία or σκίπων, 727). The average number of a sectional assembly was 500, and " each member, as he entered the Court-house, was presented with a σύμβολον or ticket of attendance," which on the rising of the Court he handed to the Treasurer (κωλακρέτης), who thereupon paid him three obols." <sup>d</sup>

<sup>a</sup> *Ibid.* p. xix.

<sup>c</sup> *Ibid.* p. xxvii.

<sup>b</sup> *Ibid.* p. xxi.

<sup>d</sup> *Ibid.* p. xxxiv.

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“ An action at law was commenced by a summons (*πρόσκλησις*) served on the defendant by, or in the presence of a sompnour (*κλητήρ*).”<sup>a</sup> Both plaintiff and defendant made oath as to the truth of their case (these preliminary affidavits were called *ἀντωμοσίαι*), and evidence was produced by each. When the pleadings and documentary evidence (*αἱ γραφαί*) were complete, they were sealed up in an official vessel (*ἐχίτρος*), to be opened on the day of trial, and the cause was set down in the cause-lists (*αἱ σάνιδες*). After considering the evidence, both documentary and oral, and hearing the speeches, the dicasts recorded their verdict by placing their votes in one or other of two urns (*καδίσκοι*, *cf.* 987), but when the verdict was “ Guilty,” and in cases where no particular penalty was annexed by law (*δίκαι ἀτίμητοι*), “ it devolved upon the Court to determine its amount or nature,” and “ the prisoner was allowed to suggest a milder punishment than that demanded by the prosecution,” in which event (as in the case of Socrates) a second vote had to be taken, and for this purpose “ the dicasts had *πινάκια τιμητικά* (damage-processing tablets), over the waxen surface of which they drew either a long line to mark the heavier, or a short line to mark the lighter penalty.”<sup>b</sup>

“ In addition to actions before a Court of Law the practice of referring a dispute to the decision of arbitrators (*διαιτηταί*) was as well known in Athens as it is in England,”<sup>c</sup> and the proceedings in 521 *seq.* are “ a complete specimen ” of such an arbitration.

<sup>a</sup> *Ibid.* p. xxxv.

<sup>b</sup> *Ibid.* p. xxxvi.

<sup>c</sup> *Ibid.* p. xliii.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ } *οικέται*  
ΞΑΝΘΙΑΣ }

ΒΔΕΛΤΚΛΕΩΝ

ΦΙΛΟΚΛΕΩΝ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ

ΠΑΙΣ

ΚΥΩΝ

ΣΤΜΠΟΤΗΣ

ΑΡΤΟΠΩΛΙΣ

ΚΑΤΗΓΟΡΟΣ

## ΣΦΗΚΕΣ

- ΣΩΣΙΑΣ. Οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία;  
 ΞΑΝΘΙΑΣ. φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.  
 ΣΩ. κακὸν ἄρα ταῖς πλευραῖς τι προὔφείλεις μέγα.  
 ἄρ' οἴσθ' ἄλλ' οἶον κνώδαλον φυλάττομεν;  
 ΞΑ. οἶδ'· ἄλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρῖσαι.  
 ΣΩ. σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καυτοῦ γ' ἐμοῦ  
 κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.  
 ΞΑ. ἄλλ' ἢ παραφρονεῖς ἔτεδ' ἢ κορυβαντιᾶς;  
 ΣΩ. οὐκ, ἄλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.  
 ΞΑ. τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.  
 κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο  
 Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·  
 καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.  
 ΣΩ. κἄγω γ' ἀληθῶς οἶον οὐδεπώποτε.  
 ἀτὰρ σὺ λέξον πρότερος.  
 ΞΑ. ἐδόκουν αἰετὸν  
 καταπτάμενον εἰς τὴν ἀγορὰν μέγαν πάνυ  
 ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα  
 φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανόν,

<sup>a</sup> The play opens with a dialogue between two drowsy slaves who have been keeping guard all night before an Athenian house. It is still dark, but the day is at hand.

## THE WASPS<sup>a</sup>

SOSIAS. You ill-starred Xanthias, what's the matter now ?

XANTHIAS. The nightly watch I'm studying to relieve.<sup>b</sup>

SO. Why then, your ribs will have a score against you.

Do you forget what sort of beast we're guarding ?

XA. No, but I'd fain just drowse dull care away.

SO. Well, try your luck : for I too feel a sort  
Of drowsy sweetness settling o'er my eyes.

XA. Sure you're a maniac or a Corybant.

SO. (*Producing a wine flask*) Nay 'tis a sleep from great  
Sabazius holds me.<sup>c</sup>

XA. (*Producing another*) Aha ! and I'm your fellow-votary  
there.

My lids too felt just now the fierce assault  
Of a strong Median<sup>d</sup> nod-compelling sleep.

And then I dreamed a dream ; such a strange dream !

SO. And so did I : the strangest e'er I heard of.

But tell yours first.

XA. Methought a monstrous eagle  
Came flying towards the market-place, and there  
Seized in its claws a wriggling brassy shield,  
And bore it up in triumph to the sky,

<sup>b</sup> *i.e.* by going to sleep.

<sup>c</sup> X. denies that he is "a Corybant" but allows that he is almost one, being a devotee of Sabazius, the Phrygian Bacchus, and son of Cybele, of whom the Corybants were priests.

<sup>d</sup> *i.e.* as overwhelming as the host of Xerxes.

## ARISTOPHANES

- κᾶπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.  
 ΣΩ. οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. 20  
 ΞΑ. πῶς δῆ;  
 ΣΩ. προσερεῖ τις τοῖσι συμπόταις λέγων,  
 τί ταῦτὸν ἐν γῆ τ' ἀπέβαλεν κἂν οὐρανῷ  
 κἂν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα;  
 ΞΑ. οἴμοι, τί δῆτά μοι κακὸν γενήσεται  
 ἰδόντι τοιοῦτον ἐνύπνιον;  
 ΣΩ. μὴ φροντίσης. 25  
 οὐδὲν γὰρ ἔσται δεινὸν οὐ μὰ τοὺς θεούς.  
 ΞΑ. δεινὸν γέ πού 'στ' ἄνθρωπος ἀποβαλὼν ὄπλα.  
 ἀτὰρ σὺ τὸ σὸν αὖ λέξον.  
 ΣΩ. ἀλλ' ἔστιν μέγα.  
 περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὄλου.  
 ΞΑ. λέγε νυν ἀνύσας τι τὴν τρόπῳ τοῦ πράγματος. 30  
 ΣΩ. ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ  
 ἐκκλησιάζειν πρόβατα συγκαθήμενα,  
 βακτηρίας ἔχοντα καὶ τριβῶνια·  
 κᾶπειτα τούτοις τοῖσι προβάτοις μούδῳκει  
 δημηγορεῖν φάλαινα πανδοκεύτρια,  
 ἔχουσα φωνὴν ἐμπεπρημένης ὕος. 35  
 ΞΑ. αἰβοῖ.  
 ΣΩ. τί ἔστι;  
 ΞΑ. παῦε παῦε, μὴ λέγε·  
 ὄζει κάκιστον τούνύπνιον βύρσης σαπρᾶς.  
 ΣΩ. εἶθ' ἢ μιὰ φάλαινα ἔχουσα τρυτάνην  
 ἴστη βόειον δημόν.

<sup>a</sup> The big eagle changes into bulky Cleonymus (cf. *A.* 88) the *ρίψασπις*. There seems to be a play on *ἀσπίς*=(1) a shield, (2) a snake.

<sup>b</sup> The reference is to a well-known riddle (*Athen.* x. 78) τί ταῦτὸν ἐν οὐρανῷ, καὶ ἐπὶ γῆς, καὶ ἐν τῇ θαλάσῃ; the answer

THE WASPS, 19-40

And then—Cleonymus fled off and dropped it.<sup>a</sup>

so. Why then, Cleonymus is quite a riddle.

XA. How so ?

so. A man will ask his boon companions,  
*What is that brute which throws away its shield*  
*Alike in air, in ocean, in the field ?*<sup>b</sup>

XA. O what mishap awaits me, that have seen  
So strange a vision ?

so. Take it not to heart,  
'Twill be no harm, I swear it by the Gods.

XA. No harm to see a man throw off his shield !  
But now tell yours.

so. Ah, mine's a big one, mine is ;  
About the whole great vessel of the state.

XA. Tell us at once the keel of the affair.

so. 'Twas in my earliest sleep methought I saw  
A flock of sheep assembled in the Pnyx,  
Sitting close-packed, with little cloaks and staves ;  
Then to these sheep I heard, or seemed to hear  
An all-receptive grampus<sup>c</sup> holding forth  
In tone and accents like a scalded pig.

XA. Pheugh !

so. Eh ?

XA. Stop, stop, don't tell us any more.  
Your dream smells horribly of putrid hides

so. Then the vile grampus, scales in hand, weighed out  
Bits of fat beef, cut up.<sup>d</sup>

being "a serpent" of which there are land and marine specimens,  
and which is also a constellation.

<sup>c</sup> Cleon ; for his greed *cf.* C. 591, and for his voice K. 137.

<sup>d</sup> For the play on  $\delta\eta\mu\acute{o}\varsigma$  "fat" and  $\delta\eta\mu\omicron\varsigma$  "the people" *cf.*  
K. 954.

## ARISTOPHANES

- ΞΑ. οἷμοι δεΐλαιος. 40  
 τὸν Δῆμον ἡμῶν βούλεται διστάσαι.
- ΣΩ. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον  
 χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων.  
 εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·  
 ὀλᾶς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει. 45
- ΞΑ. ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.
- ΣΩ. οὐκ οὐν ἐκεῖν' ἀλλόκοτον, ὃ Θέωρος κόραξ  
 γιγνόμενος;
- ΞΑ. ἦκιστ', ἀλλ' ἄριστον.
- ΣΩ. πῶς;
- ΞΑ. ὅπως;  
 ἄνθρωπος ὢν εἶτ' ἐγένετ' ἐξαίφνης κόραξ·  
 οὐκ οὐν ἐναργὲς τοῦτο συμβάλλειν, ὅτι 50  
 ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχῆσεται;
- ΣΩ. εἶτ' οὐκ ἐγὼ δούς δὴ ὀβολῶ μισθώσομαι  
 οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα;
- ΞΑ. φέρε νυν κατείπω τοῖς θεαταῖς τὸν λόγον,  
 ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί, 55  
 μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,  
 μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.  
 ἡμῖν γὰρ οὐκ ἔστ' οὐδὲ κάρυ' ἐκ φορμίδος  
 δούλω διαρριπτοῦντε τοῖς θεωμένοις,  
 οὔθ' Ἑρακλῆς τὸ δεῖπνον ἐξαπατῶμενος, 60  
 οὐδ' αὖθις ἀνασελγαινόμενος Εὐριπίδης·  
 οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,  
 αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν  
 ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,

<sup>a</sup> For the play on κόραξ and κόλαξ cf. Diogenes (cited by Athenaeus vi. 65), πολὺ κρείττον ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας. Theorus, who is here called a "flatterer," is jeered at as a

- XA. Woe worth the day !  
 He means to cut our city up in bits.
- SO. Methought beside him, on the ground, I saw  
 Theorus seated, with a raven's head.  
 Then Alcibiades lisped out to me,  
*Cwemark ! Theocwus has a cwaven's<sup>a</sup> head.*
- XA. Well lisped ! and rightly, Alcibiades !
- SO. But is this not ill-omened, that a man  
 Turn to a crow ?
- XA. Nay, excellent.
- SO. How ?
- XA. How !  
 Being a man he straight becomes a crow :  
 Is it not obvious to conjecture that  
 He's going to leave us, going to the crows ?
- SO. Shall I not pay two obols then, and hire  
 One who so cleverly interprets dreams ?
- XA. Come, let me tell the story to the audience  
 With just these few remarks, by way of preface.  
 Expect not from us something mighty grand,  
 Nor yet some mirth purloined from Megara.<sup>b</sup>  
 We have no brace of servants here, to scatter  
 Nuts from their basket out among the audience,  
 No Heracles defrauded of his supper,  
 Nor yet Euripides besmirched again ;  
 No, nor though Cleon shine, by fortune's favour,<sup>c</sup>  
 Will we to mincemeat chop the man again.  
 Ours is a little tale, with meaning in it,

<sup>a</sup> "perjurer," C. 400. "To go to the crows" is the same as our "go to the dogs."

<sup>b</sup> Susarion of Megara is said to have invented comedy, but "Megaric comedy" is often referred to as rude and vulgar ; cf. A. 738.

<sup>c</sup> He was in this year appointed commander-in-chief to oppose Brasidas in Thrace.

- ὕμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, 65  
 κωμωδίας δὲ φορτικῆς σοφώτερον.  
 ἔστιν γὰρ ἡμῖν· δεσπότης ἐκεινοσὶ  
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.  
 οὗτος φυλάττει τὸν πατέρ' ἐπέταξε νῶν, 70  
 ἔνδον καθείρξας, ἵνα θύραζε μὴ ἕξῃ.  
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,  
 ἦν οὐδ' ἂν εἰς γνοίῃ ποτ' οὐδ' ἂν ξυμβάλῃ,  
 εἰ μὴ πύθοιθ' ἡμῶν· ἐπεὶ τοπάζετε.  
 Ἄμυνίας μὲν ὁ Προνάπουσ φῆσ' οὔτοσι 75  
 εἶναι φιλόκυβον αὐτόν· ἀλλ' οὐδὲν λέγει.  
 ΣΩ. μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.  
 ΞΑ. οὐκ, ἀλλὰ φιλο μὲν ἔστιν ἀρχὴ τοῦ κακοῦ.  
 ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον  
 εἶναι φιλοπότην αὐτόν.  
 ΣΩ. οὐδαμῶσ γ', ἐπεὶ 80  
 αὐτῆ γε χρηστῶν ἔστιν ἀνδρῶν ἢ νόσος.  
 ΞΑ. Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης  
 εἶναι φιλοθύτην αὐτόν ἢ φιλόξενον.  
 ΣΩ. μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,  
 ἐπεὶ καταπύγων ἔστιν ὃ γε Φιλόξενος.  
 ΞΑ. ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε. 85  
 εἰ δὴ πῖθυμειτ' εἰδέναί, σιγάτε νῦν.  
 φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότηου.  
 φιληλιαστής ἔστιν ὡς οὐδεὶς ἀνήρ,  
 ἔρᾱ τε τούτου τοῦ δικάζειν, καὶ στένει, 90  
 ἦν μὴ πὶ τοῦ πρώτου καθίζηται ξύλου.  
 ὕπνου δ' ὀρᾱ τῆς νυκτὸς οὐδὲ πασπάλην.  
 ἦν δ' οὖν καταμύση κἂν ἄχνην, ὅμως ἐκεῖ  
 ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.  
 ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθέναί

Not too refined and exquisite for you,  
 Yet wittier far than vulgar comedy.  
 You see that great big man, the man asleep  
 Up on the roof, aloft : well, that's our master.  
 He keeps his father here, shut up within,  
 And bids us guard him that he stir not out.  
 For he, the father, has a strange disease,  
 Which none of you will know, or yet conjecture,  
 Unless we tell : else, if you think so, guess.  
 Amynias<sup>a</sup> there, the son of Pronapes,  
 Says he's a dice-lover : but he's quite out.

so. Ah, he conjectures from his own disease.

XA. Nay, but the word does really end with -lover.  
 Then Sosias here observes to Dercylus,  
 That 'tis a DRINK-lover.

so. Confound it, no :  
 That's the disease of honest gentlemen.

XA. Then next, Nicostratus of Scambon says,  
 It is a sacrifice-<sup>b</sup> or stranger-lover.

so. What, like Philoxenus ? No, by the dog,  
 Not quite so lewd, Nicostratus, as that.

XA. Come, you waste words : you'll never find it out,  
 So all keep silence if you want to know.

I'll tell you the disease old master has.

He is a LAW-COURT-lover, no man like him.

Judging is what he dotes on, and he weeps

Unless he sit on the front bench of all.

At night he gets no sleep, no, not one grain,

Or if he doze the tiniest speck, his soul

Flutters in dreams around the water-clock.<sup>c</sup>

So used he is to holding votes, he wakes

<sup>a</sup> Here and below Aristophanes makes certain spectators credit Philocleon with their own special weakness.

<sup>b</sup> The Scholiast explains φιλοθύτης = δεισιδαίμων, "superstitious."

<sup>c</sup> By which the speeches of the advocates were timed.

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τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,  
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία.  
 καὶ νῆ Δί' ἦν ἴδη γέ που γεγραμμένον  
 υἷον Πυριλάμπους ἐν θύρα Δῆμον καλόν,  
 ἰὼν παρέγραψε πλησίον " κημὸς καλός."  
 τὸν ἀλεκτρυόνα δ', ὅς ἦδ' ἀφ' ἑσπέρας, ἔφη  
 ὄψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,  
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.  
 εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,  
 κᾶπειτ' ἐκεῖσ' ἔλθων προκαθεύδει πρῶ πάνυ,  
 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι.  
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν  
 ὥσπερ μέλιττ' ἢ βομβυλιὸς εἰσέρχεται,  
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.  
 ψήφων δὲ δείσας μὴ δεηθείη ποτέ,  
 ἴν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει.  
 τοιαῦτ' ἀλύει· νουθετούμενος δ' αἰεὶ  
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν  
 μοχλοῖσιν ἐνδήσαντες, ὡς ἂν μὴ ἕξιη.  
 ὁ γὰρ υἷὸς αὐτοῦ τὴν νόσον βαρέως φέρει.  
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος  
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον  
 μηδ' ἐξιέναι θύραζ'· ὁ δ' οὐκ ἐπέιθετο.  
 εἶτ' αὐτὸν ἀπέλου κακάθαιρ', ὁ δ' οὐ μάλα.  
 μετὰ τοῦτ' ἐκορυβάντιζ'· ὁ δ' αὐτῷ τυμπάνῳ  
 ἄξας ἐδίκαζεν εἰς τὸ Καινὸν ἐμπεσῶν.  
 ὅτε δὴ δὲ ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,  
 διέπλευσεν εἰς Αἴγιναν· εἶτα ξυλλαβῶν

<sup>a</sup> For this practice of lovers *cf.* *A.* 144.

<sup>b</sup> Demus was a youth of eminent beauty; *cf.* Plato, *Gorg.* 481 D, where Socrates says ἐγὼ μὲν ἐρῶ Ἀλκιβιάδου τε τοῦ Κλειίου καὶ φιλοσοφίας, σὺ δὲ τοῦ Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους.

With thumb and first two fingers closed, as one  
 That offers incense on a new moon's day.  
 If on a gate is written *Lovely Demus*,<sup>a</sup>  
 Meaning the son of Pylilamp,<sup>b</sup> he goes  
 And writes beside it *Lovely Verdict-box*.  
 The cock which crew from eventide, he said,  
 Was tampered with, he knew, to call him late,  
 Bribed by officials whose accounts were due.<sup>c</sup>  
 Supper scarce done, he clamours for his shoes,  
 Hurries ere daybreak to the Court, and sleeps  
 Stuck like a limpet to the doorpost there.  
 So sour he is, the long condemning line<sup>d</sup>  
 He marks for all, then homeward like a bee  
 Laden with wax beneath his finger-nails.  
 Lest he lack votes, he keeps, to judge withal,  
 A private pebble-beach secure within.  
 Such is his frenzy, and the more you chide him  
 The more he judges :<sup>e</sup> so with bolts and bars  
 We guard him straitly that he stir not out.  
 For ill the young man brooks his sire's disease.  
 And first he tried by soft emollient words  
 To win him over, not to don the cloak  
 Or walk abroad : but never a jot he yielded.  
 He washed and purged him then : but never a jot.  
 A Corybant next he made him, but old master,  
 Timbrel and all, into the New Court bursts  
 And there sits judging. So when these rites failed,  
 We cross the Strait, and, in Aegina, place him,

<sup>c</sup> All officials at the close of their term of office had to submit to an account (*εὐθύνη*), and in cases where the public auditor was not satisfied the matter would come before the dicasteries; *cf.* 571.

<sup>d</sup> See Introduction, p. 406.

<sup>e</sup> Said by the Scholiast to be a parody of Euripides: *τοιαῦτ' ἀλλοί· νουθετούμενος δ' Ἔρως | μᾶλλον πιέζει.*

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νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·  
 ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κιγκλίδι.  
 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρείομεν.

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ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν  
 καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τετρημένα  
 ἐνεβύσαμεν ῥακίοισι κάπακτώσαμεν·

ὁ δ' ὡσπερὶ κολοῖος αὐτῷ παττάλους  
 ἐνέκρουεν εἰς τὸν τοῖχον, εἶτ' ἐξήλλετο.

130

ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις  
 καταπετάσαντες ἐν κύκλῳ φυλάττομεν.  
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,  
 ναὶ μὰ Δία, τῷ δ' υἱεῖ γε τωδὶ Βδελυκλέων,  
 ἔχων τρόπους φρυαγμοσεμνάκουσ τινάς.

135

ΒΔΕΛΥΚΛΕΩΝ. ὦ Ξανθία καὶ Σωσία, καθεύδετε;

ΞΑ. οἴμοι.

ΣΩ. τί ἔστι;

ΞΑ. Βδελυκλέων ἀνίσταται.

ΒΔ. οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος;  
 ὁ γὰρ πατὴρ εἰς τὸν ἵπνον εἰσελήλυθεν  
 καὶ μυσπολεῖται καταδεδικώς. ἀλλ' ἄθρει,  
 κατὰ τῆς πυέλου τὸ τρημ' ὅπως μὴ 'κδύσεται·  
 σὺ δὲ τῇ θύρᾳ πρόσκεισο.

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ΣΩ. ταῦτ', ὦ δέσποτα.

ΒΔ. ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφέει;  
 οὗτος, τίς εἶ σύ;

ΦΙΛΟΚΛΕΩΝ. καπνὸς ἔγωγ' ἐξέρχομαι.

ΒΔ. καπνός; φέρ' ἴδω ξύλου τίνος σύ.

ΦΙ. συκίνου.

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ΒΔ. νῆ τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.

<sup>a</sup> A common method of seeking a cure.

<sup>b</sup> i.e. "Cleon-lover."

<sup>c</sup> i.e. "Cleon-abhorrer."

To sleep the night inside Asclepius' temple : <sup>a</sup>  
 Lo ! with the dawn he stands at the Court rails !  
 Then, after that, we let him out no more.  
 But he ! he dodged along the pipes and gutters,  
 And so made off : we block up every cranny,  
 Stopping and stuffing them with clouts of rag :  
 Quick he drove pegs into the wall, and clambered  
 Up like an old jackdaw, and so hopped out.  
 Now then, we compass all the house with nets,  
 Spreading them round, and mew him safe within.  
 Well, sirs, Philocleon <sup>b</sup> is the old man's name ;  
 Ay truly ; and the son's, Bdelycleon <sup>c</sup> ;  
 A wondrous high-and-mighty mannered man.

BDELYCLEON. Xanthias and Sosias ! are ye fast asleep ?

XA. O dear !

SO. What now ?

XA. Bdelycleon is up.

BD. One of you two run hither instantly,  
 For now my father's got into the kitchen,  
 Scurrying, mouselike, somewhere. Mind he don't  
 Slip through the hole for turning off the water.  
 And you, keep pressing at the door.

SO. Ay, ay, sir.

BD. O heavens ! what's that ? what makes the chimney  
 rumble ?

Hallo, sir ! who are you ?

PHILOCLEON. I'm smoke escaping.

BD. Smoke ? of what wood ?

PH. I'm of the fig-tree panel.

BD. Ay, and there's no more stinging smoke <sup>d</sup> than that.

<sup>a</sup> So too Theophrastus (*Hist. Plant.* v. 9. 5) *δριμύτατος ὁ καπνὸς συκῆς*. Philocleon selects a smoke that suits his own characters as a dicast ; and there is also a reference to "informers" (*συκοφάνται*).

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ἀτὰρ οὐκ ἐσερρήσεις γε; ποῦ 'σθ' ἢ τηλία;  
 δύου πάλιν· φέρ' ἐπαναθῶ σοι καὶ ξύλον.  
 ἐνταῦθα νῦν ζήτει τιν' ἄλλην μηχανήν.  
 ἀτὰρ ἄθλιός γ' εἴμ' ὡς ἕτερός γ' οὐδεὶς ἀνὴρ,  
 ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.

ΣΩ. νῦν τὴν θύραν ὠθεῖ.

ΒΔ. πίεζέ νυν σφόδρα  
 εὖ κἀνδρικῶς· κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.  
 καὶ τῆς κατακλειῖδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ·  
 φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

ΦΙ. τί δράσειτ'; οὐκ ἐκφρήσειτ', ὦ μαρώτατοι,  
 δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΔ. σὺ δὲ τοῦτο βαρέως ἂν φέροις;

ΦΙ. ὁ γὰρ θεὸς  
 μαντενομένῳ μοῦχρησεν ἐν Δελφοῖς ποτέ,  
 ὅταν τις ἐκφύγῃ μ', ἀποσκλῆναι τότε.

ΒΔ. Ἄπολλον ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙ. ἴθ', ἀντιβολῶ σ', ἐκφρες με, μὴ διαρραγῶ.

ΒΔ. μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙ. διατρώξομαι τοίνυν ὁδᾶξ τὸ δίκτυον.

ΒΔ. ἀλλ' οὐκ ἔχεις ὀδόντας.

ΦΙ. οἴμοι δεῖλαιος·  
 πῶς ἂν σ' ἀποκτείναμι; πῶς; δότε μοι ξίφος  
 ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

ΒΔ. ἄνθρωπος οὗτος μέγα τι δρασεῖει κακόν.

ΦΙ. μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι  
 τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις·  
 νουμηνία γάρ ἐστιν.

ΒΔ. οὔκουν κἂν ἐγὼ  
 αὐτὸν ἀποδοίμην δῆτ' ἂν;

ΦΙ. οὐχ ὥσπερ γ' ἐγώ.

Come, trundle back : what, won't you ? where's the board ?

In with you ! nay, I'll clap this log on too.

There now, invent some other stratagem.

But I'm the wretchedest man that ever was ;

They'll call me now the son of Chimney-smoked.<sup>a</sup>

so. He's at the door now, pushing.

BD. Press it back then

With all your force : I'm coming there directly.

And O be careful of the bolt and bar,

And mind he does not nibble off the door-pin.

PH. (*Within*) Let me out, villains ! let me out to judge.

What, shall Dracontides escape unpunished !

BD. What if he should ?

PH. Why once, when I consulted

The Delphian oracle, the God replied,

That I should wither if a man escaped me.

BD. Apollo shield us, what a prophecy !

PH. O let me out, or I shall burst, I shall.

BD. No, by Poseidon ! no, Philocleon, never !

PH. O then by Zeus I'll nibble through the net.<sup>b</sup>

BD. You've got no teeth, my beauty.

PH. Fire and fury !

How shall I slay thee, how ? Give me a sword,

Quick, quick, or else a damage-cessing tablet.<sup>c</sup>

BD. Hang it, he meditates some dreadful deed.

PH. O no, I don't : I only want to take

And sell the donkey and his panniers too.

'Tis the new moon to-day.<sup>d</sup>

BD. And if it is,

Cannot I sell them ?

PH. Not so well as I.

<sup>a</sup> Some disreputable Athenian.

<sup>b</sup> See l. 131.

<sup>c</sup> See Introduction, p. 406.

<sup>d</sup> A special market-day.

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ΒΔ. μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.

ΞΑ. οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,  
ἴν' αὐτὸν ἐκπέμψειας.

ΒΔ. ἀλλ' οὐκ ἔσπασεν  
ταύτη γ'. ἐγὼ γὰρ ἠσθόμην τεχνωμένου.  
ἀλλ' εἰσιῶν μοι τὸν ὄνον ἐξάγειν δοκῶ,  
ὅπως ἂν ὁ γέρων μηδὲ παρακύψῃ πάλιν.  
κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;  
βάδιζε θᾶπτον. τί στένεις, εἰ μὴ φέρεις  
'Οδυσσέα τιν';

ΞΑ. ἀλλὰ ναὶ μὰ Δία φέρει  
κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΔ. ποῖον; φέρ' ἴδωμαι.

ΞΑ. τουτονί.

ΒΔ. τουτὶ τί ἦν;  
τίς εἶ ποτ', ὠνθρωπ', ἐτεόν;

ΦΙ. Οὔτις νῆ Δία.

ΒΔ. Οὔτις σύ; ποδαπός;

ΦΙ. Ἴθακος Ἀποδρασιππίδου.

ΒΔ. Οὔτις μὰ τὸν Δί' οὔ τι χαιρήσων γε σύ.  
ὑφέλκε θᾶπτον αὐτόν. ὦ μιαρώτατος,  
ἴν' ὑποδέδυκεν· ὥστ' ἔμοιγ' ἰνδάλλεται  
ὁμοιότατος κλητῆρος εἶναι πωλίῳ.

ΦΙ. εἰ μὴ μ' ἑάσεθ' ἠσύχως, μαχούμεθα.

ΒΔ. περὶ τοῦ μαχεῖ νῶν δῆτα;

ΦΙ. περὶ ὄνου σκιᾶς.

ΒΔ. πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος.

ΦΙ. ἐγὼ πονηρός; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ

<sup>a</sup> Odysseus escaped from the cave of Polyphemos, to whom he had given his name as Οὔτις (l. 184), by clinging to a ram's belly. The donkey here has his stable just inside the hall-door.

BD. No, but much better : drive the donkey out.

XA. How well and craftily he dropped the bait  
To make you let him through.

BD. But he caught nothing  
That haul at least, for I perceived the trick.  
But I will in, and fetch the donkey out.  
No, no ; he shan't come slipping through again.  
Donkey, why grieve ? at being sold to-day ?  
Gee up ! why grunt and groan, unless you carry  
Some new Odysseus there ? <sup>a</sup>

XA. And, in good truth,  
Here is a fellow clinging on beneath.

BD. Who ? where ?

XA. Why, here.

BD. Why, what in the world is this ?  
Who are you, sirrah ?

PH. Noman I, by Zeus.

BD. Where from ?

PH. From Ithaca, son of Runaway.

BD. Noman I promise to no good you'll be.

Drag him out there from under. O the villain,  
The place he had crept to ! Now he seems to me  
The very image of a sompnour's <sup>b</sup> foal.

PH. Come now, hands off : or you and I shall fight.

BD. Fight ! what about ?

PH. About a donkey's shadow.<sup>c</sup>

BD. You're a born bad one, with your tricks and fetches.

PH. Bad ! O my gracious ! then you don't know yet

<sup>b</sup> R. thinks that *κλητήρ* may not only = "one who calls or summons to court," but also be slang for a donkey = "the caller," from its bray.

<sup>c</sup> A man hired an ass to carry him from Athens to Megara, but finding the sun hot sat down in its shadow, which the driver said did not belong to him, so that finally they went to Law about the "donkey's shadow."

## ARISTOPHANES

νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγῃς  
 ὑπογάστριον γέροντος ἡλιαστικοῦ.

ΒΔ. ὦθει τὸν ὄνον καὶ σαυτὸν εἰς τὴν οἰκίαν.

ΦΙ. ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνατε.

ΒΔ. ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.  
 ὦθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,  
 καὶ τὴν βάλανον ἔμβαλλε πάλιν εἰς τὸν μοχλόν,  
 καί, τῇ δοκῶ προσθείς, τὸν ὄλμον τὸν μέγαν  
 ἀνύσας τι προσκύλιέ γ'.

ΣΩ. οἴμοι δείλαιος·

πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βώλιον;

ΞΑ. ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.

ΣΩ. μῦς; οὐ μὰ Δί', ἀλλ' ὑποδυόμενός τις οὔτοσὶ  
 ὑπὸ τῶν κεραμίδων ἡλιαστῆς ὀροφίας.

ΒΔ. οἴμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·  
 ἐκπτήσεται. ποῦ ποῦ ἴστί μοι τὸ δίκτυον;  
 σοῦ σοῦ, πάλιν σοῦ. νῆ Δί' ἦ μοι κρεῖττον ἦν  
 τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.

ΣΩ. ἄγε νυν, ἐπειδὴ τουτονὶ σεσοβήκαμεν,  
 κοῦκ ἔσθ' ὅπως διαδὺς ἂν ἡμᾶς ἔτι λάθοι,  
 τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην;

ΒΔ. ἀλλ', ὦ πόνηρ', ἤξουσιν ὀλίγον ὕστερον  
 οἱ ξυνδικασταὶ παρακαλοῦντες τουτονὶ  
 τὸν πατέρα.

ΣΩ. τί λέγεις; ἀλλὰ νῦν ὀρθρος βαθύς.

ΒΔ. νῆ τὸν Δί', ὄψέ γοῦν ἀνεστήκασιν νῦν.  
 ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεὶ,  
 λύχνους ἔχοντες καὶ μινυρίζοντες μέλη  
 ἀρχαιομελισιδωνοφρυνιχάρατα,

<sup>a</sup> "The stuffed paunch of an ass was accounted a delicacy at Athens": R.

How good I am : but wait until you taste  
The seasoned paunchlet of a prime old judge.<sup>a</sup>

BD. Get along in, you and your donkey too.

PH. O help me, fellow-dicasts : help me, Cleon !

BD. Bellow within there when the door is shut.

Now pile a heap of stones against the door,  
And shoot the door-pin home into the bar,  
And heave the beam athwart it, and roll up,  
Quick, the great mortar-block.

so. (*Starting*) Save us ! what's that ?

Whence fell that clod of dirt upon my head ?

XA. Belike some mouse dislodged it from above.

so. A mouse ? O, no, a rafter-haunting dicast,  
Wriggling about behind the tiling there.

BD. Good lack ! the man is changing to a sparrow  
Sure he'll fly off : where, where's the casting-net ?  
Shoo ! shoo there ! shoo ! 'Fore Zeus, 'twere easier  
work

To guard Scione<sup>b</sup> than a sire like this.

so. Well but at last we have fairly scared him in,  
He can't slip out, he can't elude us now,  
So why not slumber just a—just a—drop ?

BD. Slumber, you rogue ! when in a little while  
His fellow-justices will come this way  
Calling him up.

so. Why sir, 'tis twilight yet.

BD. Why then, by Zeus, they are very late to-day.

Soon after midnight is their usual time  
To come here, carrying lights, and warbling tunes  
Sweet-charming-old-Sidono-Phrynichéan<sup>c</sup>

<sup>b</sup> Scione, on the peninsula of Pallene, was at the time closely besieged by a large Athenian force.

<sup>c</sup> Lyrics from the *Phoenissae* of Phrynichus, published about fifty-five years earlier.

## ARISTOPHANES

οἷς ἐκκαλοῦνται τοῦτον.

- ΣΩ. οὐκοῦν, ἦν δέη,  
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.
- ΒΔ. ἀλλ', ὦ πόνηρε, τὸ γένος ἦν τις ὀργίση  
τὸ τῶν γερόντων, ἔσθ' ὁμοιον σφηκιᾶ.  
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος 2  
ὀξύτατον, ὦ κεντοῦσι, καὶ κεκραγότες  
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.
- ΣΩ. μὴ φροντίσης· εἰάν ἐγὼ λίθους ἔχω,  
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΟΡΟΣ. χώρει, πρόβαιν' ἔρρωμένως. ὦ Κωμία, βραδύνεις; 2  
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἱμᾶς  
κύνειος·

νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν.  
ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,  
Εὐεργίδης ἄρ' ἐστὶ που ἵναυθ', ἢ Χάβης ὁ Φλυεύς;  
πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστίν, ἀπαπαί παπαιάξ, 2  
ἦβης ἐκείνης, ἠνίκ' ἐν Βυζαντίῳ ξυνηήμεν  
φρουροῦντ' ἐγὼ τε καὶ σύ· κᾶτα περιπατοῦντε  
νύκτωρ

τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,  
κᾶθ' ἤψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.  
ἀλλ' ἐγκονῶμεν, ὦνδρες, ὡς ἔσται Λάχητι νυνί· 2  
σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.

<sup>a</sup> "They are dressed up to resemble Wasps, armed with formidable stings": R.

<sup>b</sup> For the capture of Byzantium in 478 see Thuc. i. 94.

<sup>c</sup> Sent with 20 ships to Sicily in 427, but recalled two years later, and probably accused by Cleon of peculation.

Wherewith they call him out.

so. And if they come.

Had we not better pelt them with some stones ?

BD. Pelt them, you rogue ! you might as well provoke  
A nest of wasps as anger these old men.

Each wears beside his loins a deadly sting,<sup>a</sup>

Wherewith they smite, and on with yells and cries

They leap, and strike at you, like sparks of fire.

so. Tut, never trouble, give me but some stones,  
I'll chase the biggest wasps-nest of them all.

CHORUS. Step out, step out, my comrades stout :

no loitering, Comias, pound along,

You're shirking now, you used, I vow,

to pull as tough as leathern thong,

Yet now, with ease, Charinades

can walk a brisker pace than you.

Ho ! Strymodore of Conthylè,

the best of all our dicast crew,

Has old Euergides appeared,

and Chabes too from Phlya, pray ?

Ah ! here it strains, the poor remains,

alas ! alas ! alack the day,

Of that mad set, I mind it yet,

when once we paced our nightly round,

In years gone by, both you and I,

along Byzantium's wall,<sup>b</sup> and found

And stole away the baker's tray,

and sliced it up, and chopped it well,

A merry blaze therewith to raise,

and so we cooked our pimperl.

On, on again, with might and main :

for Laches' <sup>c</sup> turn is come to-day :

Quick, look alive, a splendid hive

of wealth the fellow's got, they say.

## ARISTOPHANES

χθές οὖν Κλέων ὁ κηδεμὼν ἡμῖν ἐφέϊτ' ἐν ὄρα  
 ἤκειν ἔχοντας ἡμερῶν ὀργῆν τριῶν πονηρὰν  
 ἐπ' αὐτόν, ὡς κολωμένους ὦν ἠδίκησεν. ἀλλὰ  
 σπεύδωμεν, ὦνδρες ἡλικες, πρὶν ἡμέραν γενέσθαι, 245  
 χωρῶμεν, ἄμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν.  
 μή που λίθων τις ἐμποδὼν ἡμᾶς κακὸν τι δράσῃ.

ΠΑΙΣ. τὸν πηλὸν, ὦ πάτερ πάτερ, τουτονὶ φύλαξαι.

ΧΟ. κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχνον πρόβυσσον.

ΠΑΙΣ. οὔκ, ἀλλὰ τωδί μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟ. τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,  
 καὶ ταῦτα τοῦλαιίου σπανίζοντος, ὠνόητε;  
 οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι.

ΠΑΙΣ. εἰ νὴ Δί' αὐθις κονδύλοις νουθετήσεθ' ἡμᾶς,  
 ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοί· 255  
 κᾶπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς  
 τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟ. ἦ μὴν ἐγὼ σοῦ χατέρους μείζονας κολάζω.

<sup>a</sup> Soldiers commonly carried three days' rations.



## ARISTOPHANES

ἀλλ' οὐτοσί μοι βόρβωρος φαίνεται πατοῦντι·  
 κούκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον  
 ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.

260

ἔπεισι γοῦν τοῖσιν λύχνοις οὐτοὶ μύκητες·  
 φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.  
 δεῖται δὲ καὶ τῶν καρπίμων ἅττα μή 'στι πρῶα  
 ὕδωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς.

265

τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς  
 πέπονθεν, ὡς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος;  
 οὐ μὴν πρὸ τοῦ γ' ἐφορκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν  
 ἠγείτ' ἂν ἄδων Φρυνίχου· καὶ γάρ ἐστιν ἀνὴρ  
 φιλωδός. ἀλλά μοι δοκεῖ στάντας ἐνθάδ', ὦνδρες,  
 ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας  
 τοῦμου μέλους ὑφ' ἠδονῆς ἐρπύση θύραζε.

270

τί ποτ' οὐ πρὸ θυρῶν [στρ.  
 φαίνεται ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπακούει;  
 μῶν ἀπολώλεκε τὰς  
 ἐμβάδας, ἢ προσέκοψ'

275

<sup>a</sup> For this sign of rain cf. Virg. *Georg.* i. 391 "testa quum ardente viderent | scintillare oleum, et putres concresecere fungos," where *fungos* exactly corresponds to *μύκητες* "mushrooms."



## ARISTOPHANES

ἐν τῷ σκότῳ τὸν δάκτυλόν που  
 [ποδός,] εἶτ' ἐφλέγμηνεν  
 τὸ σφυρὸν γέροντος ὄντος;  
 καὶ τάχ' ἂν βουβωνιώῃ.  
 ἦ μὴν πολὺν δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,  
 καὶ μόνος οὐκ ἂν ἐπέιθετ',  
 ἀλλ' ὅπότ' ἀντιβολοίῃ  
 τις, κάτω κύπτων ἂν οὔτω,  
 "λίθον ἔψεις," ἔλεγεν.

τάχα δ' ἂν διὰ τὸν [ἀντ.  
 χθιζινὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ'  
 ἔξαπατῶν, ὃ λέγων  
 ὡς φιλαθήναιος ἦν  
 καὶ τὰν Σάμῳ πρῶτος κατείποι,  
 διὰ τοῦτ' ὀδυνηθεῖς  
 εἶτ' ἴσως κεῖται πυρέττων.  
 ἔστι γὰρ τοιοῦτος ἀνὴρ.  
 ἀλλ', ὦγάθ', ἀνίστασο μηδ' οὔτω σεαυτὸν  
 ἔσθιε, μηδ' ἀγανάκτει.  
 καὶ γὰρ ἀνὴρ παχὺς ἦκει  
 τῶν προδόντων τὰπὶ Θράκης·  
 ὃν ὅπως ἐγχυτρίεις.

ὑπαγ', ὦ παῖ, ὑπαγε.

ΠΑΙΣ. ἐθελήσεις τί μοι οὖν, ὦ [στρ.  
 πάτερ, ἦν σοῦ τι δεηθῶ;  
 ΧΟ. πάνυ γ', ὦ παιδίον. ἀλλ' εἶ-  
 πέ τί βούλει με πρίασθαι  
 καλόν; οἶμαι δέ σ' ἐρεῖν ἀ-  
 στραγάλους δήπουθεν, [ὦ παῖ.

Or striking his toe in the dark, by the grievous  
Contusion is lamed, and his ankle inflamed ?

Or his groin has, it may be, a swelling.

He of us all, I ween,

Was evermore the austerest, and most keen.

Alone no prayers he heeded :

Whene'er for graec they pleaded,

He bent (like this) his head,

*You cook a stone*, he said.

Is it all of that yesterday's man who eajoled us,  
And slipped through our hands, the deceiver,  
Pretending a lover of Athens to be,

Pretending that he

Was the first, of the Samian rebellion <sup>a</sup> that told us ?

Our friend may be sick with disgust at the trick,

And be now lying ill of a fever.

That would be like him quite.

But now up, up, nor gnaw your soul with spite

There comes a traitor base,

A wealthy rogue from Thraee.<sup>b</sup>

Safe in our toils we've got him,

Up, up, old friend, and pot him !

On with you, boy, on with you.

BOY.

Father, if a boon I pray,

Will you grant it, father, eh ?

CH.

Certainly I will, my son.

Tell me what you'd have me buy.

Dibs,<sup>c</sup> my son ? Hey, my son ?

Dibs it is, undoubtedly.

<sup>a</sup> " The Revolt of Samos in 440 which for a moment imperilled the whole fabric of Athenian power " : R.

<sup>b</sup> Where the Spartan general Brasidas was at the time causing great trouble.

<sup>c</sup> Lit. " knuckle-bones."



THE WASPS, 296-317

- BOY. Dibs, my father ! No, my father !  
Figs ! for they are sweeter far.
- CH. You be hanged first : yet you shall not  
Have them, monkey, when you are.
- BOY. Then, my father, woe betide you !  
Not another step I'll guide you.
- CH. Is it not enough that I  
With this paltry pay must buy  
Fuel, bread, and sauce for three ?  
Must I needs buy figs for thee !
- BOY. Father, if the Archon say  
That the Court won't sit to-day.  
Tell me truly, father mine,  
Have we wherewithal to dine ?  
O my father, should not we  
Then in " Straits of Helle " <sup>a</sup> be ?
- CH. Out upon it ! out upon it !  
Then, indeed, I should not know  
For a little bit of supper  
Whither in this world to go.
- BOY. Why, my mother, didst thou breed me,  
giving nothing else to feed me,<sup>b</sup>  
But a store of legal woe ?
- CH. Empty scrip ! O empty show,  
Bootless, fruitless ornament !
- BOY. O ! O ! woe ! woe !  
Ours to sorrow and lament.
- PH. (*Appearing above*) Long my reins have been stirred,  
Long through chinks have I heard,

<sup>b</sup> A parody of a *θρῆνος* from the *Theseus* of Euripides spoken by boys sent to be food for the Minotaur.

ὑμῶν ὑπακούων.  
 ἀλλὰ γὰρ οὐχ οἴός τ'  
 εἶμ' ἄδειν. τί ποιήσω;  
 τηρούμαι δ' ὑπὸ τῶνδ', ἐπεὶ  
 βούλομαί γε πάλαι μεθ' ὑ-  
 μῶν ἐλθὼν ἐπὶ τοὺς καδί-  
 σκους κακόν τι ποιῆσαι.

ἀλλ', ὦ Ζεῦ μεγαβρόντα,  
 ἢ με ποιήσον καπνὸν ἐξαίφνης,  
 ἢ Προξενίδην, ἢ τὸν Σέλλου  
 τοῦτον τὸν ψευδαμάμαξυν.  
 τόλμησον, ἄναξ, χαρίσασθαί μοι,  
 πάθος οἰκτείρας·

ἢ με κεραυνῶ διατινθαλέω  
 σπόδισον ταχέως·

κᾶπειτ' ἀνελὼν μ' ἀποφυσῆσας  
 εἰς ὀξάλμην ἔμβαλε θερμὴν·  
 ἢ δῆτα λίθον με ποιήσον ἐφ' οὗ  
 τὰς χοιρίνας ἀριθμοῦσιν.

ΧΘ. τίς γάρ ἐσθ' ὁ ταῦτά σ' εἵργων [στρ.  
 κάποκλείων τῇ θύρα; λέξ-  
 ον· πρὸς εὐνοῦς γὰρ φράσεις.

ΦΙ. οὐμὸς υἱός. ἀλλὰ μὴ βοᾶτε· καὶ γὰρ τυγχάνει  
 οὔτοσι πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.

ΧΘ. τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;  
 τίνα πρόφασίν τ' ἔχων;

ΦΙ. οὐκ ἔᾶ μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακόν, 34  
 ἀλλὰ μ' εὐωχεῖν ἔτοιμός ἐστ'. ἐγὼ δ' οὐ βούλομαι.

<sup>a</sup> An empty blusterer, cf. B. 1126.

<sup>b</sup> Aeschines, cf. 459, 1243, another empty boaster; "the tree-vine is adopted as his emblem, because of the prodigious splutter it makes while burning": R.

Heard your voices below.  
 Vain my efforts to sing,  
*These* forbid me to go.  
 Vainly my sad heart yearns,  
 Yearns to be marching with you,  
 On to the judgement urns,  
 There some mischief to do.

O change to smoke by a lightning stroke,  
 Dread-thundering Zeus ! this body of mine,  
 Till I'm like Proxenides,<sup>a</sup> like the son  
     Of Sellus,<sup>b</sup> that false tree-vine.

O Sovereign, pity my woeful lot,  
 Vouchsafe to grant me my heart's desire,  
 Fry me in dust with a glittering, hot,  
     Red bolt of celestial fire,  
 Then take me up with thy hand divine,  
 And puff me, and plunge me in scalding brine.  
 Or turn me into the stone, whereon  
 They count the votes when the trial is done.

CH. Who is he that thus detains you ?  
 Who with bolted door restrains you ?  
     Tell us, you will speak to friends.

PH. 'Tis my son, but don't be bawling :  
     for he's slumbering now at ease  
 There, upon the roof before you :  
     drop your tone a little, please.

CH. What's his object, idle trifler,  
     that he does such things as these ?  
     What's the motive he pretends ?

PH. He will let me do no mischief,  
     and no more a lawsuit try.  
 True it is he'll feast and pet me,  
     but with that I won't comply.

ARISTOPHANES

- ΧΟ. τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-  
 νεῖν ὁ Δημολογοκλέων ὄδ',  
 ὅτι λέγεις σύ  
 τι περὶ τῶν νεῶν ἀληθές.  
 οὐ γὰρ ἄν ποθ' οὗτος ἀνὴρ  
 τοῦτ' ἐτόλμησεν λέγειν, εἰ  
 μὴ ξυνωμότης τις ἦν. 34
- ἀλλ' ἐκ τούτων ὦρα τινά σοι ζητεῖν καινὴν ἐπίνοιαν,  
 ἣτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.
- ΦΙ. τίς ἄν οὖν εἶη; ζητεῖθ' ὑμεῖς, ὡς πᾶν ἄν ἔγωγε  
 ποιόην·  
 οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης  
 περιελθεῖν.
- ΧΟ. ἔστιν ὀπή δῆθ' ἦντιν' ἄν ἔνδοθεν οἴός τ' εἶης διορύξαι, 35  
 εἶτ' ἐκδῦναι ράκεσιν κρυφθεῖς, ὥσπερ πολύμητις  
 Ὀδυσσεύς;
- ΦΙ. πάντα πέφρακται κοῦκ ἔστιν ὀπῆς οὐδ' εἰ σέρφω  
 διαδῦναι.  
 ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὀπίαν δ' οὐκ ἔστι  
 γενέσθαι.
- ΧΟ. μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς  
 ὀβελίσκους  
 ἶεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος  
 ἔάλω; 35
- ΦΙ. οἶδ'· ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἔστιν ἐκείνω  
 προσόμοιον.  
 ἦβων γὰρ κάδυνάμην κλέπτειν, ἴσχυόν τ' αὐτὸς  
 ἔμαντοῦ,  
 κοῦδεῖς μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι

<sup>a</sup> The dicasts so call Bdelycleon in their anger, forgetting that the "obnoxious nickname suits their patron Cleon better": R.

<sup>b</sup> "Lists or notice-boards of the Court, probably suspended



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φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὄπλοις  
 ἄνδρες ὀπλίται διαταξάμενοι  
 κατὰ τὰς διόδους σκοπιωροῦνται,  
 τὼ δὲ δὺ' αὐτῶν ἐπὶ ταῖσι θύραις  
 ὥσπερ με γαλῆν κρέα κλέψασαν  
 τηροῦσιν ἔχοντ' ὀβελίσκους.

ΧΟ.

ἀλλὰ καὶ νῦν ἐκπόριζε  
 μηχανὴν ὅπως τάχισθ'· ἔ-  
 ως γάρ, ὦ μελίττιον.

[ἀντ. 36

ΦΙ. διατραγεῖν τοίνυν κράτιστον ἐστὶ μοι τὸ δίκτυον.  
 ἢ δέ μοι Δίκτυννα συγγνώμην ἔχοι τοῦ δικτύου.

ΧΟ. ταῦτα μὲν πρὸς ἀνδρὸς ἐστ' ἄνοντος ἐς σωτηρίαν.  
 ἀλλ' ἔπαγε τὴν γνάθον.

ΦΙ. διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,  
 ἀλλὰ τηρώμεσθ', ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟ. μηδέν, ὦ τᾶν, δέδιθι, μηδέν·  
 ὡς ἐγὼ τοῦτόν γ', ἐὰν γρύ-  
 ξῃ τι, ποιή-  
 σω δακεῖν τὴν καρδίαν καὶ  
 τὸν περὶ ψυχῆς δρόμον δρα-  
 μεῖν, ἵν' εἰδῆ μὴ πατεῖν τὰ  
 ταῖν θεαῖν ψηφίσματα.

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλώδιον εἶτα καθίμα  
 δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διο-  
 πείθους.

<sup>a</sup> *i.e.* Artemis. The name is here clearly connected with δίκτυον; elsewhere with Mt. Dicte in Crete.

<sup>b</sup> They formerly (l. 345) charged him with being a traitor; now they will accuse him of "violating the mysteries" (of Demeter

Was free, wherever I chose, to fly ;  
 Whilst now, in every alley and street,  
 Armed men with arms are stationed about,  
 Watching with care that I steal not out.  
 And there at the gate you may see those two  
 Waiting with spits to spit me through,  
 Like a cat that is running away with the meat.

CH. Well but now be quickly shaping  
 Some contrivance for escaping ;  
 Morning breaks, my honey-bee.

PH. Then the best that I can think of,  
 is to gnaw these meshes through.

May Dictynna,<sup>a</sup> queen of hunters,  
 pardon me the deed I do.

CH. Spoken like a man whose efforts  
 will salvation's goal ensue.  
 Ply your jaw then lustily.

PH. There, I've gnawn them through completely  
 —Ah ! but do not raise a shout,  
 We must use the greatest caution,  
 lest Bdelycleon find us out.

CH. Fear not : fear not : if he speak,  
 He shall gnaw his heart, and seek  
 For his life to run amain.

We will quickly make him learn  
 Nevermore again to spurn  
 Th' holy statutes of the Twain.<sup>b</sup>

So now to the window lash the cord,  
 and twine it securely your limbs around.

With all Diopethes<sup>c</sup> fill your soul,  
 then let yourself cleverly down to the ground.

and Persephone) but, having a legal mind, substitute *ψηφίσματα*  
 for *μυστήρια*.

<sup>c</sup> *i.e.* with a fine frenzy like that of the soothsayer Diopethes ;  
 for whom *cf.* *K*, 1085, *B*. 988.

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- ΦΙ. ἄγε νυν, ἣν αἰσθομένω τούτῳ ζητητόν μ' ἔσκα-  
λαμᾶσθαι  
κἀνασπαστὸν ποιεῖν εἶσω, τί ποιήσετε; φράζετε  
νυνί.
- ΧΘ. ἀμνοῦμέν σοι τὸν πρηνώδη θυμὸν ἅπαντες καλέ-  
σαντες,  
ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τοιαῦτα ποιή-  
σομεν ἡμεῖς.
- ΦΙ. δράσω τοίνυν ὑμῖν πίσυρος· καὶ μανθάνετ'· ἦν τι  
πάθω ἄγώ, 385  
ἀνελόντες καὶ κατακλαύσαντες θεῖναί μ' ὑπὸ τοῖσι  
δρυφάκτοις.
- ΧΘ. οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει  
σαντὸν θαρρῶν κἀπευξάμενος τοῖσι πατρώοισι  
θεοῖσιν.
- ΦΙ. ὦ Λύκε δέσποτα, γείτων ἤρωσ· σὺ γὰρ οἷσπερ ἐγὼ  
κεχάρησαι,  
τοῖς δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖς  
ὀλοφυρμοῖς· 390  
ᾧκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ'  
ἀκροῶ,  
κἀβουλήθης μόνος ἠρώων παρὰ τὸν κλάοντα  
καθῆσθαι.  
ἐλέησον καὶ σῶσον νυνὶ τὸν σαντοῦ πλησιόχωρον·  
κοῦ μὴ ποτέ σου παρὰ τὰς κἀννας οὐρήσω μηδ'  
ἀποπάρδω.
- ΒΔ. οὗτος, ἐγείρου.
- ΣΝ. τί τὸ πρᾶγμ';
- ΒΔ. ὥσπερ φωνή μέ τις ἐγκεκύκλωται. 395
- ΣΝ. μῶν ὁ γέρων πη διαδὺς ἔλαθεν;



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- ΒΔ. μὰ Δί' οὐ δῆτ', ἀλλὰ καθιμᾶ  
αὐτὸν δῆσας.
- ΣΩ. ὦ μιαρῶτατε, τί ποιεῖς; οὐ μὴ καταβήσει;
- ΒΔ. ἀνάβαιν' ἀνύσας κατὰ τὴν ἑτέραν καὶ ταῖσιν  
φυλλάσι παῖε,  
ἦν πως πρύμνην ἀνακρούσῃται πληγεῖς ταῖς  
εἰρεσιώναις.
- ΦΙ. οὐ ξυλλήψεσθ' ὅποσοισι δίκαι τῆτες μέλλουσιν  
ἔσεσθαι, 40  
ὦ Σμικυθίων καὶ Τισιάδη καὶ Χρήμων καὶ  
Φερέδειπνε;  
πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω  
μᾶλλον ἄγεσθαι;
- ΧΘ. εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,  
ἦνπερ, ἦνίκ' ἄν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν;  
νῦν ἐκείνο νῦν ἐκείνο [στρ. 40]  
τοῦξύθυμον, ᾧ κολαζό-  
μεσθα, κέντρον ἐντέταται ὀξύ.  
ἀλλὰ θαῖμάτια λαβόντες ὡς τάχιστα, παιδία,  
θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,  
καὶ κελεύετ' αὐτὸν ἦκειν 41  
ὡς ἐπ' ἄνδρα μισόπολιν  
ὄντα κάπολούμενον, ὅτι  
τόνδε λόγον εἰσφέρει,  
[ὡς χρῆ] μὴ δικάζειν δίκας.
- ΒΔ. ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε. 41
- ΧΘ. νῆ Δί' εἰς τὸν οὐρανόν γ'.
- ΒΔ. ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.

<sup>a</sup> Or "harvest-wreath," hanging about the door; cf. K. 729.

BD. No, by Zeus, but he lets himself down to the ground  
Tied on to the rope.

SO. You infamous wretch!  
what, won't you be quiet and not come down?

BD. Climb up by the other window-sill,  
and wallop him well with the harvest crown.  
I warrant he'll speedily back stern first,  
when he's thrashed with the branch of autumnal fruits.<sup>a</sup>

PH. Help! help! all those whoever propose  
this year to busy themselves with suits.  
Smicythion, help! Tisiades, help!

Pheredeipnus, Chremon, the fray begin:  
O now or never assist your friend,  
before I'm carried away within

CH. Wherefore slumbers, wherefore slumbers,  
that resentment in our breast,  
Such as when a rash assailant  
dares provoke our hornets-nest?

Now protruding, now protruding,  
Comes the fierce and dreadful sting,  
Which we wield for punishing.

Children, hold these garments for us:  
then away with all your speed,  
Shout and run and bawl to Cleon,  
tell him of this direful deed;

Bid him quickly hither fly  
As against a city-hater,  
And a traitor doomed to die,  
One who actually proposes  
That we should no lawsuits try.

BD. Listen, worthy sirs, to reason:  
goodness! don't keep screaming so.

CH. Scream! we'll scream as high as heaven.

BD. I don't intend to let him go.

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ΧΟ. ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανής;  
ὦ πόλις καὶ Θεώρου θεοισεχθρία,  
κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑ. Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὄρας, ὦ  
δέσποτα;

420

ΒΔ. οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.

ΧΟ. καὶ σέ γ' αὖθις ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε  
δεῦρο καξείρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἴεσο,  
ξυσταλείς, εὔτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,  
ὡς ἂν εὖ εἰδῆ τὸ λοιπὸν σμῆνος οἷον ὥργισεν.

421

ΞΑ. τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχοῦμεθα·  
ὡς ἔγωγ' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟ. ἀλλ' ἀφίει τὸν ἄνδρ'. εἰ δὲ μή, φῆμ' ἐγὼ  
τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.

ΦΙ. εἶά νυν, ὦ ξυνδικασταί, σφῆκες ὀξυκάρδιοι,  
οἱ μὲν εἰς τὸν πρωκτὸν αὐτῶν εἰσπέτεσθ' ὥργι-  
σμένοι,

430

οἱ δὲ τῶφθαλμῶ ἔν κύκλῳ κεντεῖτε καὶ τοὺς  
δακτύλους.

ΒΔ. ὦ Μίδα καὶ Φρυξ βοήθει δεῦρο καὶ Μασυντία,

<sup>a</sup> See Index.

<sup>b</sup> "The hundred κόλακες who fluttered about Cleon, the chief προστάτης of the populace": R.

<sup>c</sup> Unknown.



καὶ λάβεσθε τουτουὶ καὶ μὴ μεθῆσθε μηδενί·

εἰ δὲ μή, ἔν πέδαις παχείαις οὐδὲν ἀριστήσετε. 43

ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.

ΧΟ. εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.

ΦΙ. ὦ Κέκροψ ἤρωσ ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδη,  
περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρού-  
μενον,

οὓς ἐγὼ ἰδίδαξα κλάειν τέτταρ' ἐς τὴν χοίνικα; 44

ΧΟ. εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρα κακά;  
δηλαδή· καὶ νῦν γε τούτω τὸν παλαιὸν δεσπότην  
πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι  
διφθερῶν καξωμίδων, ἄς οὗτος αὐτοῖς ἠμπόλα,  
καὶ κυνᾶς, καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει, 44  
ὥστε μὴ ῥιγῶν γ' ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι  
οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙ. οὐκ ἀφήσεις οὐδὲ νυνί μ', ὦ κάκιστον θηρίον;  
οὐδ' ἀναμνησθεῖς ὄθ' εὐρῶν τοὺς βότρυς κλέπτοντά σε  
προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εἶ κἀνδρικῶς, 45

<sup>a</sup> The cracking and bouncing of fig-leaves when burning was used, says the Scholiast, proverbially in reference to empty threats and bluster.

<sup>b</sup> The legendary founder of Athens, shaped in the lower part like a serpent, and sometimes said to have sprung from a dragon's teeth.

<sup>c</sup> Lit. "quartern loaves, four to the choenix": the Scholiast notes that four *big* loaves went to the Choenix but eight *small* ones.

<sup>d</sup> ἐμβάδων is a surprise for δεσποτῶν.

Take my father, guard him safely :

suffer none to set him free ;

Else you both shall lunch off nothing,

clapped in fetters strong and stout.

There's a sound of many fig-leaves

(well I know it) buzzed about.<sup>a</sup>

CH. This shall stand infixed within you

if you will not let him go.

PH. Mighty Cecrops<sup>b</sup> ! King and hero !

Dragon-born and -shaped below,

Wilt thou let these rude barbarians

vex and maul me at their pleasure,

Me who heretofore have made them

weep in full imperial measure<sup>c</sup> ?

CH. Truly, of abundant evils,

age is evermore the source :

Only see how these two scoundrels

hold their ancient lord perforce,

Clean forgetting how, aforetime,

he their daily wants supplied,

Bought them little sleeveless jackets,

bought them caps and coats of hide,

Clean forgetting all the kindness

shown their feet in wintry weather,

How from chill and cold he kept them :

ah ! but these have altogether

Banished from their eyes the reverence

owing to those dear old brogues.<sup>d</sup>

PH. Won't you even now unhand me,

shameless villain, worst of rogues ?

When the grapes I caught you stealing,

O remember, if you can,

How I tied you to the olive,

and I flogged you like a man,

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ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.  
ἀλλ' ἄνες με καὶ σὺ καὶ σύ, πρὶν τὸν υἱὸν ἐκδραμεῖν.

ΧΟ. ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,  
οὐκέτ' ἐς μακρὰν, ἵν' εἰδῆθ' οἷόν ἐστ' ἀνδρῶν τρόπος  
ὄξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. 4

ΒΔ. παῖε παῖ', ὦ Ξανθία, τοὺς σφῆκας ἀπὸ τῆς οἰκίας.

ΞΑ. ἀλλὰ δρῶ τοῦτ'.

ΒΔ. ἀλλὰ καὶ σὺ τῦφε πολλῶ τῶ καπνῶ.  
οὐχὶ σοῦσθ', οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε  
τῶ ξύλω.

καὶ σὺ προσθεῖς Αἰσχίνην ἔντυφε τὸν Σελαρτίου.

ΞΗ. ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῶ χρόνῳ; 4

ΒΔ. ἀλλὰ μὰ Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,  
εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρω-  
κότες.

ΧΟ. ἄρα δῆτ' οὐκ αὐτὰ δῆλα [ἀντ.  
τοῖς πένησιν, ἢ τυραννὶς  
ὡς λάθρα γ' ἐλάνθαν' ὑπιούσα; 4  
εἰ σύ γ', ὦ πόνω πόνηρε καὶ κομηταμνία,  
τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,  
οὔτε τιν' ἔχων πρόφασιν

<sup>a</sup> "Here B. suddenly issues from the house, followed by Xanthias and Sosias, the former armed with a stick, the latter carrying an apparatus for smoking-out wasps": R.

<sup>b</sup> Cf. 325 n.

<sup>c</sup> A tragic poet of the day, so bitter that he was nicknamed *χολή*, "gall."

<sup>d</sup> Long hair was considered a mark of aristocratic insolence, and also of sympathy with the long-haired and bearded (cf. 476) Spartans. Amynias was notorious for his (cf. 1267).



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οὔτε λόγον εὐτράπελον,  
αὐτὸς ἄρχων μόνος.

- ΒΔ. ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς  
ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγάς;
- ΧΘ. σοὶ λόγους, ὦ μισόδημε καὶ μοναρχίας ἐραστά,  
καὶ ξυνῶν Βρασίδα, καὶ φορῶν κράσπεδα  
στεμμαίων, τὴν θ' ὑπήγην ἄκουρον τρέφων;
- ΒΔ. νῆ Δί' ἧ μοι κρεῖττον ἐκστήναι τὸ παράπαν τοῦ  
πατρὸς  
μᾶλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὄσημέραι.
- ΧΘ. οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σουστὶν οὐδ' ἐν πηγάνῳ·<sup>48</sup>  
τοῦτο γὰρ παρεμβалоῦμεν τῶν τριχοινίκων ἐπῶν.  
ἀλλὰ νῦν μὲν οὐδὲν ἀλγεῖς, ἀλλ' ὅταν ξυνήγορος  
ταῦτά ταῦτά σου καταντλή καὶ ξυνωμότας καλῆ.
- ΒΔ. ἄρ' ἄν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;  
ἢ δέδοκται μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας; <sup>49</sup>
- ΧΘ. οὐδέποτε γ', οὔχ, ἕως ἄν τί μου λοιπὸν ἦ,  
ὅστις ἡμῶν ἐπὶ τυραννίδι συνεστάλης.
- ΒΔ. ὡς ἅπανθ' ὑμῖν τυραννίς ἐστι καὶ ξυνωμόται,

<sup>a</sup> Fringes or tassels of wool which edged the border of a Spartan cloak.

<sup>b</sup> The common border of Hellenic gardens. The meaning is "You have only entered on your troubles."

THE WASPS, 469-488

But because, forsooth, you WILL it,  
Like an autocrat, alone.

BD. Can't we now, without this outcry,  
and this fierce denunciation,  
Come to peaceful terms together,  
terms of reconciliation ?

CH. Terms with THEE, thou people-hater,  
and with Brasidas, thou traitor,  
Hand and glove ! You who dare  
Woolly-fringed <sup>a</sup> Clothes to wear,  
Yes, and show Beard and hair  
Left to grow Everywhere.

BD. O, by Zeus, I'd really liefer  
drop my father altogether  
Than endure these daily conflicts,  
buffeting with waves and weather.

CH. Why, as yet you've hardly entered  
on the parsley and the rue <sup>b</sup> :  
(That we'll just throw in, a sample  
of our three-quart words for you.)  
Now you care not, wait a little,  
till the prosecutor trounce you,  
Sluicing out these selfsame charges,  
and CONSPIRATOR denounce you.

BD. O by all the gods I ask you,  
will ye never go away ?  
Are ye quite resolved to linger,  
thwacked and thwacking all the day ?

CH. Never more Will I while  
There's a grain Left of me  
Leave your door, Traitor vile  
Bent to gain TYRANNY.

BD. Ay " Conspiracy " and " Tyrant,"  
These with you are all in all,

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ἦν τε μείζον ἦν τ' ἔλαττον πράγμα τις κατηγορή,  
 ἧς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτών· 49  
 νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιοτέρα·

ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.

ἦν μὲν ὠνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,  
 εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας·

“οὗτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι.” 49

ἦν δὲ γήτειον προσαιτῆ ταῖς ἀφύαις ἠδυσμά τι,  
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρω·

“εἰπέ μοι, γήτειον αἰτεῖς, πότερον ἐπὶ τυραννίδι  
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἠδύσματα;”

ΞΑ. κάμέ γ' ἢ πόρνη χθῆς εἰσελθόντα τῆς μεσημβρίας, 50  
 ὅτι κελητίσαι ἔκλενον, ὄξυθυμηθεῖσά μοι  
 ἤρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.

ΒΔ. ταῦτα γὰρ τούτοις ἀκούειν ἠδέ', εἰ καὶ νῦν ἐγώ,  
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν  
 ὀρθροφιοιτοσυκοφαντοδικοταλαιπώρων τρόπων 50

<sup>a</sup> κελητίσαι “to ride a horse” also describes a σχῆμα συνοσίας (cf. *P.* 900, *L.* 60), which is then jokingly called Ἰππίου τυραννίδα as in *L.* 618.



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ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω  
ταῦτα δρᾶν ξυνωμότης ὢν καὶ φρονῶν τυραννικά.

ΦΙ. νῆ Δί' ἐν δίκη γ'· ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα  
ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς·  
οὐδὲ χαίρω βατίσιν οὐδ' ἐγχέλεσιν, ἀλλ' ἦδιον ἂν 51  
δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνιγμένον.

ΒΔ. νῆ Δί' εἰθίσθης γὰρ ἦδεσθαι τοιούτοις πράγμασιν·  
ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,  
ἀναδιδάξειν οἴομαί σ' ὡς πάντα ταῦθ' ἀμαρτάνεις.

ΦΙ. ἔξαμαρτάνω δικάζων;

ΒΔ. καταγελώμενος μὲν οὖν 51  
οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.  
ἀλλὰ δουλεύων λέληθας.

ΦΙ. παῦε δουλείαν λέγων,  
ὅστις ἄρχω τῶν ἀπάντων.

ΒΔ. οὐ σύ γ', ἀλλ' ὑπηρετεῖς 51  
οἰόμενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ὦ πάτερ,  
ἣτις ἡ τιμὴ 'στί σοι καρπουμένῳ τὴν Ἑλλάδα.

ΦΙ. πάνυ γε· καὶ τούτοισί γ' ἐπιτρέψαι θέλω.

ΒΔ. καὶ μὴν ἐγώ.  
ἄφετέ νυν ἅπαντες αὐτόν.

ΦΙ. καὶ ξίφος γέ μοι δότε.

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<sup>a</sup> A great epicure; cf. A. 887; P. 1008.



## ARISTOPHANES

- ἦν γὰρ ἠπτηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.  
 ΒΔ. εἶπέ μοι, τί δ' ἦν, τὸ δεῖνα, τῇ διαίτῃ μὴ ἔμμενης;  
 ΦΙ. μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος. 52
- ΧΟ. νῦν δὴ τὸν ἐκ θῆμετέρου [στρ.]  
 γυμνασίου λέγειν τι δεῖ  
 καινόν, ὅπως φανήσῃ
- ΒΔ. ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα. 53  
 ἀτὰρ φανεῖ ποῖός τις ὢν, ἦν ταῦτα παρακελεύῃ.
- ΧΟ. μὴ κατὰ τὸν νεανίαν  
 τόνδε λέγειν. ὄρας γὰρ ὡς  
 σοὶ μέγας ἔστ' ἀγὼν νῦν 53  
 καὶ περὶ τῶν ἀπάντων,  
 εἶπερ, ὃ μὴ γένοιθ', οὐ-  
 τὸς σ' ἐθέλει κρατῆσαι.
- ΒΔ. καὶ μὴν ὅσ' ἂν λέξῃ γ' ἀπλῶς μνημόσυνα γράφομαι  
 γώ.
- ΦΙ. τί γὰρ φάθ' ὑμεῖς, ἦν ὀδί με τῷ λόγῳ κρατήσῃ;  
 ΧΟ. οὐκέτι πρεσβυτῶν ὄχλος 54  
 χρήσιμος ἔστ' οὐδ' ἀκαρῆ·  
 σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς  
 θαλλοφόροι καλούμεθ', ἀν-  
 τωμοσιῶν κελύφη. 54
- ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντι-  
 λογήσειν  
 τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν  
 βασάνιζε.

<sup>a</sup> μισθὸν is substituted for οἶνον; a cup of undiluted wine to the toast of Happy Fortune was the final cup at a feast.

<sup>b</sup> "Alluding to the decrepit old men who carried olive branches in the Panathenaic processions": R.

<sup>c</sup> ἀντωμοσῖαι are preliminary affidavits, in which the prosecutor asserted, and the defendant denied, the truth of the charge.

THE WASPS, 523-547

If in this dispute I'm worsted,

here upon this sword I'll die.

BD. But suppose you won't their final

(what's the phrase) award obey?

PH. May I never drink thereafter,

pure and neat, good fortune's—pay.<sup>a</sup>

CH. Now must the champion, going

Out of our school, be showing

Keen wit and genius new,

BD. Bring forth my memorandum-book :

bring forth my desk to write in.

I'll quickly show you what you're like,

if that's your style of fighting.

CH. In quite another fashion

To aught this youth can do.

Stern is the strife and anxious

For all our earthly good,

If he intends to conquer,

Which Heaven forbend he should.

BD. Now I'll observe his arguments,

and take a note of each.

PH. What would you say, if he to-day

should make the conquering speech?

CH. Ah! should that mischance befall us,

Our old troop were nothing worth :

In the streets with ribald mirth

Idle boys would dotards call us,

Fit for nought but olive-bearing,<sup>b</sup>

Shrivelled husks of counter swearing.<sup>c</sup>

O friend upon whom it devolves to plead

the cause of our Sovereign Power to-day,

Now show us your best ; now bring to the test

each trick that an eloquent tongue can play.

## ARISTOPHANES

ΦΙ. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς  
 ἀποδείξω  
 τῆς ἡμετέρας ὡς οὐδεμιᾶς ἤττων ἐστὶν βασιλείας.  
 τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ  
 δικαστοῦ, 55  
 ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα  
 γέροντος;  
 ὄν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι  
 δρυφάκτοις  
 ἄνδρες μεγάλοι καὶ τετραπήχεις· κᾶπειτ' εὐθύς  
 προσιόντι  
 ἐμβάλλει μοι τὴν χεῖρ' ἀπαλήν, τῶν δημοσίων  
 κекλοφυῖαν·  
 ἵκετεύουσιν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτρο-  
 χοοῦντες. 56  
 “οἰκτειρόν μ', ὦ πάτερ, αἰτουῦμαί σ', εἰ καυτὸς  
 πώποθ' ὑφείλου  
 ἀρχὴν ἄρξας ἢ ἐπὶ στρατιᾶς τοῖς ξυσσίτοις  
 ἀγοράζων.”  
 ὃς ἔμ' οὐδ' ἂν ζῶντ' ἦδειν, εἰ μὴ διὰ τὴν προτέραν  
 ἀπόφυξιν.

ΒΔ. τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυρόν  
 μοι.

ΦΙ. εἶτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπο-  
 μορχθεὶς, 56  
 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,  
 ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν.  
 φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπευμ'  
 ἐνταῦθα δικαστῆ;

οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν καὶ προστιθέασιν

<sup>a</sup> “ In the next 180 lines Aristophanes sets before us the entire process of an Athenian *arbitration* ” : R.

- PH. Away, away,<sup>a</sup> like a racer gay,  
                   I start at once from the head of the lists,  
 To prove that no kinglier power than ours  
                   in any part of the world exists.  
 Is there any creature on earth more blest,  
                   more feared and petted from day to day,  
 Or that leads a happier, pleasanter life,  
                   than a Justice of Athens, though old and grey ?  
 For first when rising from bed in the morn,  
                   to the criminal Court betimes I trudge,  
 Great six-foot fellows are there at the rails,  
                   in anxious haste to salute their Judge.  
 And the delicate hand, which has dipped so deep  
                   in the public purse, he claps into mine,  
 And he bows before me, and makes his prayer,  
                   and softens his voice to a pitiful whine :  
*O pity me, pity me, Sire, he cries,*  
                   *if you ever indulged your longing for pelf,*  
*When you managed the mess on a far campaign,*  
                   *or served some office of state yourself.*  
 The man would never have heard my name,  
                   if he had not been tried and acquitted before.
- BD. (*Writing*) I'll take a note of the point you make,  
                   that *suppliant fellows your grace implore.*
- PH. So when they have begged and implored me enough,  
                   and my angry temper is wiped away,  
 I enter in and I take my seat,  
                   and then I do none of the things I say.  
 I hear them utter all sorts of cries  
                   design'd expressly to win my grace,  
 What won't they utter, what don't they urge,  
                   to coax a Justice who tries their case ?  
 Some vow they are needy and friendless men,  
                   and over their poverty wail and whine,

κακὰ πρὸς τοῖς οὔσιν, ἕως ἀνιῶν ἀνισώση τοῖσιν  
ἔμοῖσιν·

οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι  
γέλοιοι·

οἱ δὲ σκώπτουσ', ἵν' ἐγὼ γελάσω καὶ τὸν θυμὸν  
κατάθωμαι.

κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθύς  
ἀνέλκει,

τὰς θηλείας καὶ τοὺς υἱεῖς, τῆς χειρός, ἐγὼ δ'  
ἀκροῶμαι·

τὰ δὲ συγκύπτουθ' ἅμα βληχᾶται· κᾶπειθ' ὁ πατήρ  
ὑπὲρ αὐτῶν

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης  
ἀπολύσαι·

“εἰ μὲν χαίρεις ἀρνὸς φωνῆ, παιδὸς φωνῆν  
ἐλεήσαις.”

εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῆ με  
πιθέσθαι.

χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ'  
ἀνεῖμεν.

ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου  
καταχρήνη;

ΒΔ. δεῦτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου  
καταχρήνην·

καὶ τὰγαθὰ μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος  
ἄρχειν.

ΦΙ. παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι  
θεᾶσθαι.

κἂν Οἰάγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν  
ἂν ἡμῖν

<sup>a</sup> He addresses the dicast as if he were a deity delighting in  
462

And reckon up hardships, false and true,  
     till he makes them out to be equal to mine.  
 Some tell us a legend of days gone by,  
     or a joke from Aesop witty and sage,  
 Or jest and banter, to make me laugh,  
     that so I may doff my terrible rage.  
 And if all this fails, and I stand unmoved,  
     he leads by the hand his little ones near,  
 He brings his girls and he brings his boys ;  
     and I, the Judge, am composed to hear.  
 They huddle together with piteous bleats :  
     while trembling above them he prays to me,  
 Prays as to a God his accounts to pass,  
     to give him a quittance, and leave him free.  
*If thou lovest a bleating male of the flock,<sup>a</sup>*  
     *O lend thine ear to this boy of mine :*  
*Or pity this sweet little delicate girl,*  
     *if thy soul delights in the squeaking of swine.*  
 So then we relax the pitch of our wrath,  
     and screw it down to a peg more low.  
 Is THIS not a fine dominion of mine,  
     a derision of wealth with its pride and show ?  
 BD. (*Writing*) A second point for my note-book that,  
     *a derision of wealth with its show and its pride.*  
 Go on to mention the good you get  
     by your empire of Hellas so vast and wide.  
 PH. 'Tis ours to inspect the Athenian youths,  
     when we enter their names on the rolls of men.  
 And if ever Oeagrus <sup>b</sup> gets into a suit,  
     be sure that he'll never get out again

the sacrifice of lambs and swine ; but ἀρνός is intended to suggest ἀρρενός and χοιριδία the use of the word in 1353 ; cf. A. 769 n.

<sup>b</sup> An actor who took a part in the *Niobe* of Aeschylus or that of Sophocles.

ἐκ τῆς Νιοβῆς εἶπη ῥῆσιν τὴν καλλίστην ἀπολέξας. 58  
 κὰν αὐλητῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα  
 ἐν φορβειᾷ τοῖσι δικασταῖς ἕξοδον ἠΰλησ' ἀπιούσιν.  
 κὰν ἀποθνήσκων ὁ πατήρ τω δῶ καταλείπων παῖδ'  
 ἐπικλήρου,

κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ  
 διαθήκῃ

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν 58  
 ἐπούσῃ,

ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπέισῃ.  
 καὶ ταυτ' ἀνυπεύθυνοι δρῶμεν· τῶν δ' ἄλλων  
 οὐδεμί' ἀρχή.

ΒΔ. τουτὶ γάρ τοί σε μόνον τούτων ὧν εἴρηκας μα-  
 καρίζω·

τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνα-  
 κογχυλιάζων.

ϜΙ. ἔτι δ' ἡ βουλὴ χῶ δῆμος ὅταν κρῖναι μέγα πράγμ'  
 ἀπορήσῃ, 59

ἐψήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παρα-  
 δοῦναι·

εἶτ' Εὐαθλος χῶ μέγας οὗτος Κολακόνυμος  
 ἀσπιδαποβλής

οὐχὶ προδώσειν ἡμᾶς φᾶσιν, περὶ τοῦ πλήθους δὲ  
 μαχεῖσθαι.

κὰν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν,  
 εἴαν μὴ

εἶπη τὰ δικαστήρι' ἀφεῖναι πρότιστα μίαν δικά- 59  
 σαντας·

<sup>a</sup> “κόγχαι were little cases or capsules which Athenian law-stationers placed over seals to preserve them from damage”: R.

<sup>b</sup> *i.e.* Cleonymus; *cf.* 16. He and Evathlus, like Theorus and Euphemius, are minor demagogues, satellites of Cleon.



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αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ  
 περιτρώγει,  
 ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μνίας  
 ἀπαμύνει.

σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαυτοῦ  
 πώποτ' ἔδρασας.

ἀλλὰ Θέωρος, καίτουστίν ἀνὴρ Εὐφήμιου οὐδὲν  
 ἐλάττων,

τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν  
 περικωνεῖ.

σκέψαι μ' ἀπὸ τῶν ἀγαθῶν οἴων ἀποκλείεις καὶ  
 κατερύκεις,

ἦν δουλείαν οὐσαν ἔφασκες καὶ ὑπηρεσίαν ἀπο-  
 δείξειν.

ΒΔ. ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ  
 κἀναφανήσει

πρωκτὸς λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς  
 περισέμου.

ΦΙ. ὁ δέ γ' ἡδιστον τούτων ἐστὶν πάντων, οὐ γὰρ  
 ἵππελῆσμην,

ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κᾶτ' εἰσήκουθ'  
 ἅμα πάντες

ἀσπάζονται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ  
 θυγάτηρ με

ἀπονίζῃ καὶ τὸ πόδ' ἀλείφῃ καὶ προσκύψασα  
 φιλήσῃ,

καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον  
 ἐκκαλαμάται,

καὶ τὸ γύναιόν μ' ὑποθωπεῦσαν φυστὴν μάζαν  
 προσενέγκῃ,



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κᾶπειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζη,  
 " φάγε τουτί,

ἔντραγε τουτί." τούτοισιν ἐγὼ γάνυμαι, καὶ μὴ  
 με δεήσῃ

ἐς σὲ βλέψαι καὶ τὸν ταμίαν, ὁπότ' ἄριστον  
 παραθήσει

καταρασάμενος καὶ τονθορύσας. ἀλλ' ἦν μὴ μοι  
 ταχὺ μάξῃ,

τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων  
 ἀλεωρῆν.

κἂν οἶνόν μοι μὴ ἴγχις σὺ πιεῖν, τὸν ὄνον τόνδ'  
 ἔσκεκόμισμαι

οἴνου μεστόν, κᾶτ' ἐγχείομαι κλίνας· οὗτος δὲ  
 κεχηγνῶς

βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στρατίον  
 κατέπαρδεν.

ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν  
 ἐλάττω,

ὅστις ἀκούω ταῦθ' ἄπερ ὁ Ζεὺς;

ἦν γοῦν ἡμεῖς θορυβήσωμεν,

πᾶς τίς φησιν τῶν παριόντων,

" οἶον βροντᾶ τὸ δικαστήριον,

ὦ Ζεῦ βασιλεῦ."

κἂν ἀστράψω, ποππύζουσι,

κἀγκεχόδασίν μ' οἱ πλουτοῦντες

καὶ πάνυ σεμνοί.

καὶ σὺ δέδοικάς με μάλιστ' αὐτός·

νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'

ἀπολοίμην, εἴ σε δέδοικα.

THE WASPS, 611-630

And cosily taking a seat by my side,  
     with loving entreaty constrains me to feed ;  
*I beseech you taste this, I implore you try that.*

This, this I delight in, and ne'er may I need  
 To look to yourself and your pantler, a scrub  
     who, whenever I ask him my breakfast to set,  
 Keeps grumbling and murmuring under his breath.

No ! no ! if he haste not a manchet to get,  
 Lo here my defence from the evils of life,  
     my armour of proof, my impregnable shield.

And what if you pour me no liquor to drink,  
     yet here's an old Ass,<sup>a</sup> full of wine, that I wield,  
 And I tilt him, and pour for myself, and imbibe ;

    whilst sturdy old Jack, as a bumper I drain,  
 Lets fly at your goblet a bray of contempt,  
     a mighty and masterful snort of disdain.

Is THIS not a fine dominion of mine ?

Is it less than the empire of Zeus ?

Why the very same phrases, so grand and divine,  
     For me, as for Him, are in use.

For when we are raging loud and high

    In stormy, tumultuous din,

*O Lord ! O Zeus ! say the passers-by,*

*How thunders the Court within !*

The wealthy and great, when my lightnings glare,  
 Turn pale and sick, and mutter a prayer.<sup>b</sup>

You fear me too : I protest you do :

Yes, yes, by Demeter I vow 'tis true.

But hang me if I am afraid of you.

<sup>a</sup> A wine-flagon shaped like an ass, or an ass's head. In 617 *κεχηρῶς* = "with its jaws wide open like a donkey braying" : R.

<sup>b</sup> "A Greek or Roman when alarmed by a thunderstorm was accustomed to make with his lips a clucking or popping noise, as a sort of charm to avert the danger" : R.

ARISTOPHANES

- ΧΟ. οὐπόποθ' οὔτω καθαρῶς [ἀντ.  
οὔθενός ἤκούσαμεν οὐ-  
δὲ ξυνετώς λέγοντος.
- ΦΙ. οὐκ, ἀλλ' ἐρήμας ὤεθ' οὔτος ραδίως τρυγήσειν·  
καλῶς γὰρ ἤδευ ὡς ἐγὼ ταύτῃ κράτιστός εἰμι. 63
- ΧΟ. ὡς δ' ἐπὶ πάντ' ἐλήλυθεν  
κοῦδέν παρήλθεν, ὥστ' ἔγωγ'  
ἠϋξανόμην ἀκούων,  
κὰν μακάρων δικάζειν  
αὐτὸς ἔδοξα νήσοις,  
ἠδόμενος λέγοντι. 64
- ΦΙ. ὡς οὔτος ἤδη σκορδῖνάται κᾶστιν οὐκ ἐν αὐτῷ.  
ἦ μὴν ἐγὼ σε τήμερον σκύτῃ βλέπειν ποιήσω.
- ΧΟ. δεῖ δέ σε παντοίας πλέκειν  
εἰς ἀπόφυξιν παλάμας. 64  
τὴν γὰρ ἐμήν ὀργὴν πεπᾶ-  
ναι χαλεπὸν [νεανία]  
μὴ πρὸς ἐμοῦ λέγοντι.  
πρὸς ταῦτα μύλην ἀγαθὴν ὦρα ζητεῖν σοι καὶ  
νεόκοπτον  
(ἦν μὴ τι λέγῃς), ἥτις δυνατὴ τὸν ἐμὸν θυμὸν  
κατερεΐξει.
- ΒΔ. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἦ  
'πὶ τρυγωδοῖς, 65  
ιάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.  
ἀτάρ, ὦ πάτερ ἡμέτερε Κρονίδη
- ΦΙ. παῦσαι καὶ μὴ πατέριζε.

\* Philocleon (621 seq.) had arrogated to himself the attributes of Zeus, and so B. addresses him in the language Athens uses to Zeus in Homer (*Il.* viii. 313; *Od.* i. 45); but P. will have none of his "befathering."

THE WASPS, 631-652

- CH. I never, no, I never  
Have heard so clear and clever  
And eloquent a speech—
- PH. Ay, ay, he thought he'd steal my grapes,  
and pluck them undefended,  
For well he knew that I'm in this  
particularly splendid.
- CH. No topic he omitted,  
But he duly went through each.  
I waxed in size to hear him  
Till with eestasy possessed  
Methought I sat a-judging  
In the Islands of the Blest.
- PH. See how uneasily he stands,  
and gapes, and shifts his ground.  
I warrant, sir, before I've done,  
you'll look like a beaten hound.
- CH. You must now, young man, be seeking  
Every turn and every twist  
Which can your defence assist.  
To a youth against me speaking  
Mine's a heart 'tis hard to render  
(So you'll find it) soft and tender.  
And therefore unless you can speak to the point,  
you must look for a millstone handy and good,  
Fresh hewn from the roek, to shiver and shock  
the unyielding grit of my resolute mood.
- BD. Hard were the task, and shrewd the intent,  
for a Comedy-poet all too great  
To attempt to heal an inveterate, old  
disease engrained in the heart of the state.  
Yet, O dread Cronides, Father and Lord,<sup>a</sup>
- PH. Stop, stop, don't talk in that father-me way,

## ARISTOPHANES

εἰ μὴ γὰρ ὅπως δουλεύω 'γώ, τούτῳ ταχέως με  
 διδάξεις,

οὐκ ἔστιν ὅπως οὐχὶ τεθνήξει, κἂν χρῆ σπλάγχνων  
 μ' ἀπέχεσθαι.

ΒΔ. ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ  
 μέτωπον·

καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ'  
 ἀπὸ χειρός,

τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν  
 προσιόντα·

κᾶξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς  
 ἑκατοστάς,

πρυτανεῖα, μέταλλ', ἀγοράς, λιμένας, μισθοὺς καὶ  
 δημιόπρατα.

τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται  
 ἡμῖν.

ἀπὸ τούτου νυν κατάθες μισθὸν τοῖσι δικασταῖς  
 ἐνιαυτοῦ,

ἕξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,  
 γίγνεται ὑμῖν ἑκατὸν δῆπου καὶ πεντήκοντα  
 τάλαντα.

ΦΙ. οὐδ' ἢ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ'  
 ὁ μισθός.

ΒΔ. μὰ Δί' οὐ μέντοι.

ΦΙ. καὶ ποῖ τρέπεται δὴ 'πειτα τὰ χρήματα τᾶλλα; 66

ΒΔ. ἐς τούτους τοὺς, "οὐχὶ προδώσω τὸν Ἀθηναίων  
 κολοσυρτόν,

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεί." σὺ γάρ,  
 ὦ πάτερ, αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις  
 περιπεφθείς.

<sup>a</sup> i.e. as polluted by homicide.



## ARISTOPHANES

καὶ θ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα  
τάλαντα

ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὶ κἀνα-  
φοβοῦντες,

“ δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν  
ἀνατρέψω.”

σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους  
περιτρώγων.

οἱ δὲ ξύμμαχοι ὡς ἤσθηται τὸν μὲν σύρφακα τὸν  
ἄλλον

ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ  
μηδέν,

σὲ μὲν ἠγοῦνται Κόννου ψῆφον, τούτοισι δὲ  
δωροφοροῦσιν

ῥρχας, οἶνον, δάπιδας, τυρόν, μέλι, σήσαμα,  
προσκεφάλαια,

φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα,  
πλουθυγίαν·

σοὶ δ' ὦν ἄρχεις, πολλὰ μὲν ἐν γῆ, πολλὰ δ' ἐφ'  
ὑγρᾷ πιτυλεύσας,

οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι  
δίδωσιν.

ΦΙ. μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ'  
ἄγλιθας μετέπεμψα.

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων  
ἀποκναίεις.

ΒΔ. οὐ γὰρ μεγάλη δουλεία ἔστιν τούτους μὲν ἅπαντας  
ἐν ἀρχαῖς

αὐτούς τ' εἶναι, καὶ τοὺς κόλακας τοὺς τούτων,  
μισθοφοροῦντας;

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολούς, ἀγαπᾷς· οὐς  
αὐτὸς ἐλαύνων



## ARISTOPHANES

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω, πολλὰ  
 πονήσας.

καὶ πρὸς τούτοις ἐπιταττόμενος φοιτᾶς, ὃ μάλιστα  
 μ' ἀπάγχει,

ὅταν εἰσελθὼν μειράκιόν σοι κατάπυγον, Χαιρέου  
 υἱός,

ὡδὶ διαβάς, διακινηθεὶς τῷ σώματι καὶ τρυφε-  
 ρανθεὶς,

ἤκειν εἶπη πρὸς κἂν ὥρα δικάσονθ', ὡς ὅστις ἂν  
 ὑμῶν

ὑστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ  
 κομιεῖται.

αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμὴν, κἂν  
 ὑστερος ἔλθῃ.

καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ'  
 ἑαυτοῦ,

ἦν τίς τι διδῶ τῶν φευγόντων, ξυθέντε τὸ πρᾶγμα  
 δὴ ὄντε

ἐσπουδάκατον, κἄθ' ὡς πρίονθ' ὃ μὲν ἔλκει, ὃ δ'  
 ἀντενέδωκε.

σὺ δὲ χασκάζεις τὸν κωλακρέτην· τὸ δὲ πραπτό-  
 μενόν σε λέληθεν.

ΦΙ. ταυτί με ποιουῖς; οἴμοι, τί λέγεις; ὡς μου τὸν  
 θίνα ταραττεῖς,

καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὃ  
 τι χρῆμά με ποιεῖς.

ΒΔ. σκέψαι τοίνυν ὡς ἐξόν σοι πλουτεῖν καὶ τοῖσιν  
 ἅπασιν,

ὑπὸ τῶν ἀεὶ δημιζόντων οὐκ οἶδ' ὅποι ἐγκεκύ-  
 κλησαι.



ARISTOPHANES

ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Πόντου  
 μέχρι Σαρδοῦς,  
 οὐκ ἀπολαύεις πλήν τοῦθ' ὃ φέρεις ἀκαρῆ, καὶ  
 τοῦτ' ἐρίῳ σοι  
 ἐνστάζουσιν κατὰ μικρὸν αἰεί, τοῦ ζῆν ἔνεχ',  
 ὥσπερ ἔλαιον.

βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὦν  
 εἴνεκ', ἐρῶ σοι,  
 ἵνα γιγνώσκῃς τὸν τιθασευτήν· κἄθ' ὅταν οὗτός  
 γ' ἐπισίζη,  
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς  
 ἐπιπηδᾷς.

εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον  
 ἦν ἄν.

εἰσὶν γε πόλεις χίλιαι, αἱ νῦν τὸν φόρον ἡμῶν  
 ἀπάγουσιν·

τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν  
 ἐκάστη,

δύο μυριάδες τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγῶις  
 καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῶ καὶ  
 πυριάτῃ,

ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι  
 τροπαίου.

νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν  
 μισθὸν ἔχοντι.

ΦΙ. οἴμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς  
 καταχεῖται,

καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη  
 μαλθακός εἰμι.

ΒΔ. ἀλλ' ὅποταν μὲν δείσωσ' αὐτοί, τὴν Εὐβοίαν  
 διδώσιν

<sup>a</sup> Sardinia.



## ARISTOPHANES

ὑμῖν καὶ σῖτον ὑφίστανται κατὰ πενήκοντα  
 μεδίμνους  
 ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρώην  
 πέντε μεδίμνους,  
 καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ  
 χοίνικα, κριθῶν.  
 ὦν εἶνεκ' ἐγὼ σ' ἀπέκλειον αἰεί,  
 βόσκειν ἐθέλων καὶ μὴ τούτους  
 ἐγγάσκειν σοι στομφάζοντας.  
 καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν  
 ὃ τι βούλει σοι,  
 πλὴν κωλακρέτου γάλα πίνειν.

- ΧΟ. ἦ που σοφὸς ἦν ὅστις ἔφασκεν, “πρὶν ἂν ἀμφοῖν  
 μῦθον ἀκούσης,  
 οὐκ ἂν δικάσῃς.” σὺ γὰρ οὖν νῦν μοι νικᾶν  
 πολλῶ δεδόκησαι·  
 ὥστ' ἤδη τὴν ὄργην χαλάσας τοὺς σκίπωνας  
 καταβάλλω.  
 ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,  
 πιθοῦ πιθοῦ λόγοισι, μηδ' ἄφρων γένη, [στρ.  
 μηδ' ἀτενῆς ἄγαν ἀτεράμων τ' ἀνῆρ.  
 εἴθ' ὄφελέν μοι κηδεμὼν ἢ ξυγγενῆς  
 εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει.  
 σοὶ δὲ νῦν τις θεῶν  
 παρῶ νέμφανῆς  
 ξυλλαμβάνει τοῦ πράγματος,  
 καὶ δῆλός ἐστιν εὖ ποιῶν·  
 σὺ δὲ παρῶν δέχου.
- ΒΔ. καὶ μὴν θρέψω γ' αὐτὸν παρέχων  
 ὅσα πρεσβύτη ξύμφορα, χόνδρον



ARISTOPHANES

λείχειν, χλαῖναν μαλακὴν, σισύραν,  
πόρνην, ἣτις τὸ πέος τρίψει  
καὶ τὴν ὀσφῦν.

ἀλλ' ὅτι σιγᾷ κοῦδὲν γρύζει,  
τοῦτ' οὐ δύναται με προσέσθαι.

ΧΟ.

νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς [ἀντ.

τότ' ἐπεμαίνεται· ἔγνωκε γὰρ ἀρτίως,  
λογίζεται τ' ἐκεῖνα πάνθ' ἀμαρτίας  
ἃ σοῦ κελεύοντος οὐκ ἐπέειθετο.

νῦν δ' ἴσως τοῖσι σοῖς

λόγοις πείθεται,

καὶ σωφρονεῖ μέντοι μεθι-

στάς ἐς τὸ λοιπὸν τὸν τρόπον

πιθόμενός τέ σοι.

ΦΙ.

ἰὼ μοί μοι.

ΒΔ.

οὔτος, τί βοᾷς;

ΦΙ.

μή μοι τούτων μηδὲν ὑπισχνοῦ.

κεῖνων ἔραμαι, κέϊθι γενοίμαν,

ἴν' ὁ κῆρυξ φησί, "τίς ἀψήφι-

στος; ἀνιστάσθω."

κἀπισταίην ἐπὶ τοῖς κημοῖς

ψηφιζομένων ὁ τελευταῖος.

σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή;

πάρες, ὦ σκιερά. μὰ τὸν Ἡρακλέα,

μή νῦν ἔτ' ἐγὼ ἔν τοῖσι δικασταῖς

κλέπτοντα Κλέωνα λάβοιμι.

ΒΔ. ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

ΦΙ. τί σοι πίθωμαι; λέγ' ὅ τι βούλει, πλὴν ενός.

ΒΔ. ποίου; φέρ' ἴδω.

ΦΙ.

τοῦ μὴ δικάζειν. τοῦτο δὲ

"Λιδης διακρινεῖ πρότερον ἢ γὰρ πείσομαι.

And a good warm rug, and a handmaid fair,  
To chafe and cherish his limbs with care.  
—But I can't like this, that he stands so mute,  
And speaks not a word nor regards my suit.

CH. 'Tis that his soberer thoughts review  
The frenzy he indulged so long,  
And (what he would not yield to you)  
He feels his former life was wrong.  
Perchance he'll now amend his plan,  
Unbend his age to mirth and laughter,  
A better and a wiser man  
By your advice he'll live hereafter.

PH. O misery ! O misery !

BD. O father, why that dolorous cry ?

PH. Talk not of things like these to me !<sup>a</sup>

*Those* are my pleasures, *there* would I be  
Where the Usher eries

*Who has not voted ? let him arise.*

And O that the last of the voting band  
By the verdict-box I could take my stand.

On, on, my soul ! why, where is she gone ?

Hah ! by your leave, my shadowy one !

Zounds, if I catch when in Court I'm sitting  
Cleon again a theft committing !

BD. O father, father, by the Gods comply.

PH. Comply with what ? name any wish, save one.

BD. Save what, I prithee ?

PH. Not to judge ; but that

Hades shall settle ere my soul comply.

<sup>a</sup> " P. breaks his tragic silence, and gives utterance to a cento of scraps from the *Hippolytus Velatus*, *Alcestis*, *Bellerophon*, and probably other plays of Euripides " R.

## ARISTOPHANES

- ΒΔ. σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,  
ἐκείσε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε  
αὐτοῦ μένων δικάζει τοῖσιν οἰκέταις.
- ΦΙ. περὶ τοῦ; τί ληρεῖς;
- ΒΔ. ταῦθ', ἅπερ ἐκεῖ πράττεται.  
ὅτι τὴν θύραν ἀνέωξεν ἢ σηκίς λάθρα,  
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.  
πάντως δὲ κακεῖ ταῦτ' ἔδρας ἐκάστοτε.  
καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχη  
εἴλη κατ' ὄρθρον, ἠλιάσει πρὸς ἥλιον·  
ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος,  
ῥοντος, εἴσει· κἂν ἔγρη μεσημβρινός,  
οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κιγκλίδι.
- ΦΙ. τουτί μ' ἀρέσκει.
- ΒΔ. πρὸς δὲ τούτοις γ', ἣν δίκην  
λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,  
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.
- ΦΙ. πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι  
ὥσπερ πρότερον τὰ πράγματ', ἔτι μασώμενος;
- ΒΔ. πολλῶ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογί,  
ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων  
μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.
- ΦΙ. ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,  
τὸν μισθὸν ὁπόθεν λήψομαι.
- ΒΔ. παρ' ἐμοῦ.
- ΦΙ. καλῶς,  
ὅτι κατ' ἐμαυτὸν κοῦ μεθ' ἐτέρου λήψομαι.  
αἴσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος  
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρώην λαβὼν,  
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,

<sup>a</sup> εὐλόγως, "appropriately." A. is paving the way for a double pun. "In fine weather ἠλιάσει (play the Heliast) πρὸς ἥλιον, in

THE WASPS, 764-789

BD. Well but if these are really your delights,  
Yet why go *There*? why not remain at home  
And sit and judge among your household here?

PH. Folly! judge what?

BD. The same as *There* you do.

Suppose you catch your housemaid on the sly  
Opening the door: fine her for that, one drachma.  
That's what you did at every sitting *There*.  
And very aptly,<sup>a</sup> if the morning's fine,  
You'll fine your culprits, sitting in the sun.  
In snow, enter your judgements by the fire  
While it rains on: and—though you sleep till midday,  
No archon here will close the door against you.

PH. Hah! I like that.

BD. And then, however long  
An orator prosed on, no need to fast,  
Worrying yourself (ay, and the prisoner too).

PH. But do you really think that I can judge  
As well as now, whilst eating and digesting?

BD. As well? much better. When there's reckless  
swearing,

Don't people say, what time and thought and trouble  
It took the judges to digest the case?

PH. I'm giving in. But you've not told me yet  
How I'm to get my pay.

BD. I'll pay you.

PH. Good,

Then I shall have mine to myself, alone;  
For once Lysistratus, the funny fool,  
Played me the scurviest trick. We'd got one drachma  
Betwixt us two: he changed it at the fish-stall;

wet weather *έσει*, which is really from *έσομαι* (*Pl.* 647) and is explained by the Scholiasts as *δικάσεις*, but upon which A. plays as if it were from *έσειμι*, 'you shall go indoors': R.

ARISTOPHANES

κᾶπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων·  
 κἀγὼ 'νέκαψ'· ὀβολοὺς γὰρ ὠόμην λαβεῖν·  
 κᾶτα βδελυχθεὶς ὀσφρόμενος ἐξέπτυσσα·  
 κᾶθ' εἶλκον αὐτόν.

ΒΔ. ὁ δὲ τί πρὸς ταῦτ' εἶφ' ;

ΦΙ. ὅ τι ;

ἀλεκτρονόμος μ' ἔφασκε κοιλίαν ἔχειν·

“ ταχὺ γοῦν καθέψεις τὰργύριον,” ἦ δ' ὅς λέγων.

ΒΔ. ὀρᾶς ὅσον καὶ τοῦτο δῆτα κερδανεῖς ;

ΦΙ. οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποίει.

ΒΔ. ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙ. ὄρα τὸ χρῆμα· τὰ λόγι' ὡς περαίνεται.

ἡκηκόειν γὰρ ὡς Ἀθηναῖοί ποτε

δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,

κὰν τοῖς προθύροις ἀνοικοδομήσοι πᾶς ἀνὴρ

αὐτῷ δικαστηρίδιον μικρόν πάνυ,

ὥσπερ Ἐκάταιον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔ. ἰδοῦ, τί ἔτ' ἐρεῖς ; ὡς ἅπαντ' ἐγὼ φέρω

ὅσαπέρ γ' ἔφασκον, κᾶτι πολλῷ πλείονα.

ἀμῖς μὲν, ἦν οὐρητιάσης, αὐτῆι

παρὰ σοὶ κρεμήσεται ἐγγυὲς ἐπὶ τοῦ παττάλου.

ΦΙ. σοφόν γε τουτὶ καὶ γέροντι πρόσφορον

ἐξεῦρες ἀτεχνῶς φάρμακον στραγγουρίας.

ΒΔ. καὶ πῦρ γε τουτί, καὶ προσέστηκεν φακῆ,

ρόφειν ἔαν δέη τι.

ΦΙ. τουτ' αὖ δεξιόν·

κὰν γὰρ πυρέττω, τόν γε μισθὸν λήψομαι.

αὐτοῦ μένων γὰρ τὴν φακῆν ρόφήσομαι.

ἀτὰρ τί τὸν ὄρνιν ὡς ἔμ' ἐξηνέγκατε ;

Then laid me down three mullet scales : and I,  
I thought them obols, popped them in my mouth <sup>a</sup> ;  
O the vile smell ! O la ! I spat them out  
And collared <sup>b</sup> him.

BD. And what said he ?

PH. The rascal !

He said I'd got the stomach of a cock.

*You'll soon digest hard coin*, he says, says he.

BD. Then there again you'll get a great advantage.

PH. Ay, ay, that's something : let's begin at once.

BD. Then stop a moment whilst I fetch the traps.

PH. See here now, how the oracles come true.

Oft have I heard it said that the Athenians  
One day would try their lawsuits in their homes,  
That each would have a little Courtlet built  
For his own use, in his own porch, before  
His entrance, like a shrine of Hecate.<sup>c</sup>

BD. (*Bustling in with a quantity of judicial properties*)

Now then I hope you're satisfied : I've brought  
All that I promised, and a lot besides.

See here I'll hang this vessel on a peg,  
In case you want it as the suit proceeds.

PH. Now that I call extremely kind and thoughtful,  
And wondrous handy for an old man's needs.

BD. And here's a fire, and gruel set beside it,  
All ready when you want it.

PH. Good again.

Now if I'm feverish I shan't lose my pay,  
For here I'll sit, and sip my gruel too.

But why in the world have ye brought me out the  
cock ?

<sup>a</sup> For carrying money in the mouth *cf.* B. 503, E. 818.

<sup>b</sup> *εἰλκον* = *in ius trahebam*.

<sup>c</sup> Small images or shrines of Hecate set up before the doors that, as representing the Moon, she might guard them at night.

## ARISTOPHANES

- ΒΔ. ἵνα γ', ἣν καθεύδης ἀπολογουμένου τινός,  
ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.
- ΦΙ. ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι.
- ΒΔ. τὸ τί;
- ΦΙ. θῆρῶν εἴ πως ἐκκομίσεις τὸ τοῦ Λύκου.
- ΒΔ. πάρεστι τουτί, καὐτὸς ἀναξ οὔτοσί. 82
- ΦΙ. ὦ δέσποθ' ἦρως, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.
- ΒΔ. οἴόσπερ ἡμῖν φαίνεται—Κλεώνυμος.
- ΞΑ. οὔκουν ἔχει γ' οὐδ' αὐτὸς ἦρως ὦν ὄπλα.
- ΒΔ. εἰ θᾶπτον ἐκαθίζου σύ, θᾶπτον ἂν δίκην  
ἐκάλου.
- ΦΙ. κάλει νυν, ὡς κάθημαι γὰρ πάλαι. 82
- ΒΔ. φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην;  
τί τίς κακὸν δέδρακε τῶν ἐν τῇ οἰκίᾳ;  
ἢ Θραῦττα προσκαύσασα πρῶην τὴν χύτραν
- ΦΙ. ἐπίσχεσ οὔτος· ὡς ὀλίγου μ' ἀπώλεσας.  
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,  
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο; 83
- ΒΔ. μὰ τὸν Δί' οὐ πάρεστιν.
- ΦΙ. ἀλλ' ἐγὼ δραμῶν  
αὐτὸς κομιοῦμαι τό γε παραντίκ' ἐνδοθεν.
- ΒΔ. τί ποτε τὸ χρῆμ'; ὡς δεινὸν ἢ φιλοχωρία.
- ΞΑ. βᾶλλ' ἐς κόρακας. τοιουτονὶ τρέφειν κύνα. 83
- ΒΔ. τί δ' ἔστιν ἔτεόν;
- ΞΑ. οὐ γὰρ ὁ Λάβης ἀρτίως  
ὁ κύων παράξας εἰς τὸν ἵπνον ἀναρπάσας  
τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν;
- ΒΔ. τοῦτ' ἄρα πρῶτον τὰδίκημα τῷ πατρὶ  
εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών. 84

<sup>a</sup> Cf. 389. B. here produces a little image of him.

<sup>b</sup> A surprise; for C. was a notorious coward; cf. 19.

<sup>c</sup> φιλοχωρία describes the attachment to his old haunts which makes him run after "a railing" such as was used in the law

THE WASPS, 816-840

- BD. To wake you, father, crowing over head  
In case you're dozing whilst a prisoner pleads.
- PH. One thing I miss, and only one.
- BD. What's that ?
- PH. If you could somehow fetch the shrine of Lycus <sup>a</sup> !
- BD. Here then it is, and here's the king in person.
- PH. O hero lord, how stern you are to see !
- BD. Almost, methinks, like our—Cleonymus.<sup>b</sup>
- XA. Ay, and 'tis true the hero has no shield !
- BD. If you got seated sooner, I should sooner  
Call a suit on.
- PH. Call on, I've sat for ages.
- BD. Let's see : what matter shall I bring on first ?  
Who's been at mischief of the household here ?  
That careless Thratta now, she charred the pitcher.
- PH. O stop, for goodness' sake ! you've all but killed me.  
What ! call a suit on with no railing here,  
Always the first of all our sacred things ?
- BD. No more there is, by Zeus.
- PH. I'll run myself  
And forage out whatever comes to hand.
- BD. Heyday ! where now ? The strange infatuation ! <sup>c</sup>
- XA. Psha ! rot the dog ! To keep a cur like this !
- BD. What's happened now ?
- XA. Why, has not Labes <sup>d</sup> here  
Got to the kitchen safe, and grabbed a cheese,  
A rich Sicilian cheese, and bolted it ?
- BD. Then that's the first indictment we'll bring on  
Before my father : you shall prosecute.

courts to separate the dicasts from the general public. If the meaning is right, the "railing" is = *cancelli*, from which we derive "chancellor." While P. is gone a sudden scuffle takes place within and the voice of Xanthias is heard exclaiming at a dog.

<sup>d</sup> From λαμβάνω, like our "Grip" or "Pincher," and with a play on Laches (*cf.* 240).

## ARISTOPHANES

- ΞΑ. μὰ Δί' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν Κύων  
κατηγορήσειν, ἣν τις εἰσάγη γραφήν.
- ΒΔ. ἴθι νυν, ἄγ' αὐτὸ δεῦρο.
- ΞΑ. ταῦτα χρῆ ποιεῖν.
- ΒΔ. τουτὶ τί ἐστι;
- ΦΙ. χοιροκομεῖον Ἑστίας.
- ΒΔ. εἶθ' ἱεροσυλήσας φέρεις;
- ΦΙ. οὐκ, ἀλλ' ἵνα  
ἀφ' Ἑστίας ἀρχόμενος ἐπιτρέψω τινά.  
ἀλλ' εἴσαγ' ἀνύσας· ὡς ἐγὼ τιμᾶν βλέπω.
- ΒΔ. φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.
- ΦΙ. οἴμοι, διατρίβεις κάπολεις τριψημερῶν·  
ἐγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον.
- ΒΔ. ἰδοῦ.
- ΦΙ. κάλει νυν.
- ΒΔ. ταῦτα δή.
- ΦΙ. τίς οὐτοσὶ  
ὁ πρῶτός ἐστιν;
- ΒΔ. ἐς κόρακας, ὡς ἄχθομαι,  
ὅτι ἡ πελαθόμην τοὺς καδίσκους ἐκφέρειν.
- ΦΙ. οὗτος σὺ ποῖ θεῖς;
- ΒΔ. ἐπὶ καδίσκους.
- ΦΙ. μηδαμῶς.  
ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους.
- ΒΔ. κάλλιστα τοίνυν· πάντα γὰρ πάρεστι νῶν  
ὄσων δεόμεθα, πλήν γε δὴ τῆς κλειψύδρας.
- ΦΙ. ἦδὲ δὲ δὴ τίς ἐστιν; οὐχὶ κλειψύδρα;
- ΒΔ. εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.

<sup>a</sup> Κύων = Κλέων.

<sup>b</sup> That pigs might be kept within the precincts of the house is clear from *P.* 1106. How the fence which encloses them is specially connected with Ἑστία is not plain, but the name seems

THE WASPS, 841-859

- XA. Thank you, not I. This other Cur <sup>a</sup> declares  
If there's a charge, he'll prosecute with pleasure.
- BD. Bring them both here.
- XA. Yes, yes, sir, so I will.
- BD. (*To Phil.*) Hallo, what's this?
- PH. Pig-railings from the hearth.
- BD. Sacrilege, eh?
- PH. No, but I'd trounce some fellow  
(As the phrase goes) even from the very hearth.<sup>b</sup>  
So call away: I'm keen for passing sentence.
- BD. Then now I'll fetch the cause-lists and the pleadings.
- PH. O these delays! You weary and wear me out.  
I've long been dying to commence my furrows.<sup>c</sup>
- BD. Now then!
- PH. Call on.
- BD. Yes, certainly.
- PH. And who  
Is first in order?
- BD. Dash it, what a bother!  
I quite forgot to bring the voting-urns.
- PH. Goodness! where now?
- BD. After the urns.
- PH. Don't trouble,  
I'd thought of that. I've got these ladling-bowls.
- BD. That's capital: then now methinks we have  
All that we want. No, there's no water-piecc.
- PH. Water-piecc, quotha! pray what call you this?<sup>d</sup>
- BD. Well thought on, father: and with shrewd home wit.

introduced because at festivals the first libation was poured and the firstlings of the sacrifice were offered to 'Εστία. Hence the phrase ἀφ' 'Εστίας ἀρχεσθαι came to mean "make a happy beginning," and B. wishes to do this by "trouncing someone."

<sup>b</sup> The condemning line on his πινάκιον, cf. 106 and Introd.

<sup>d</sup> He points to the ἀμύς which his son had brought, 807, and which is to take the place of the κλεψύδρα or water-clock by which the orators spoke.

## ARISTOPHANES

ἀλλ' ὡς τάχιστα πῦρ τις ἐξενεγκάτω  
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,  
ὅπως ἂν εὐξώμεσθα πρῶτα τοῖς θεοῖς.

- ΧΟ. καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς  
 καὶ ταῖς εὐχαῖς  
 φήμην ἀγαθὴν λέξομεν ὑμῖν,  
 ὅτι γενναίως ἐκ τοῦ πολέμου  
 καὶ τοῦ νείκουσ ξυνέβητον. 86
- ΒΔ. εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω. [στρ.
- ΧΟ. ὦ Φοῖβ' Ἄπολλον Πύθι', ἐπ' ἀγαθῇ τύχῃ  
 τὸ πρᾶγμ' ὃ μηχανᾶται  
 ἔμπροσθεν οὗτος τῶν θυρῶν,  
 ἅπασιν ἡμῖν ἀρμόσαι  
 παυσασμένοις πλάνων.  
 Ἰήιε Παιάν. 87
- ΒΔ. ὦ δέσποτ' ἀναξ, γεῖτον Ἄγυιεῦ τοῦμοῦ προθύρου  
 προπύλαιε,  
 δέξαι τελετὴν καινὴν, ὠναξ, ἣν τῷ πατρὶ καινο-  
 τομοῦμεν.  
 παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ  
 πρίνινον ἦθος,  
 ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας.  
 ἦδη δ' εἶναι τοῖς ἀνθρώποις  
 ἦπιον αὐτόν,  
 τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον  
 τῶν γραψαμένων  
 κάπιδακρύειν ἀντιβολούντων, 88

<sup>a</sup> The obelisk in honour of Apollo which stood in the street (ἀγυιά) at the entrance.

<sup>b</sup> The difficulty is that σίραιον, a boiled down wine (*defrutum*),

THE WASPS, 860-882

Ho, there within ! some person bring me out  
A pan of coals, and frankincense, and myrtle,  
That so our business may commence with prayer.

CH. We too, as ye offer the prayer and wine,  
We too will call on the Powers Divine  
To prosper the work begun ;  
For the battle is over and done,  
And out of the fray and the strife to-day  
Fair peace ye have nobly won.

BD. Now hush all idle words and sounds profane.

CH. O Pythian Phoebus, bright Apollo, deign  
To speed this youth's design  
Wrought here, these gates before,  
And give us from our wanderings rest  
And peace for evermore.

*(The shout of Io Paean is raised.)*

BD. Agueius <sup>a</sup> ! my neighbour and hero and lord !  
who dwellest in front of my vestibule gate,  
I pray thee be graciously pleased to accept  
the rite that we new for my father create.  
O bend to a pliant and flexible mood  
the stubborn and resolute oak of his will.  
And into his heart, so crusty and tart,  
a trifle of honey for syrup <sup>b</sup> instil.  
Endue him with sympathies wide,  
A sweet and humane disposition,  
Which leans to the side of the wretch that is tried,  
And weeps at a culprit's petition.

is regularly described as "sweet." R. suggests that there is a play on *θυμίδιον* "temper" and *θυμίδιον*, the diminutive of *θύμος*, a herb much eaten by the Athenian poor (*Pl.* 253). "Mix," prays Bdelycleon, "honey with his temper, *θυμίδιον*, as he is wont to mix mulled wine with his salad, *θυμίδιον*."

## ARISTOPHANES

καὶ παυσάμενον τῆς δυσκολίας  
ἀπὸ τῆς ὀργῆς  
τὴν ἀκαλήφην ἀφελέσθαι.

ΧΟ. ξυνευχόμεσθα [ταῦτά] σοι καπάδομεν [ἀντ. 88  
νέαισιν ἀρχαῖς, εἵνεκα τῶν προλελεγμένων.

εὖνοι γάρ ἐσμεν ἐξ οὗ  
τὸν δῆμον ἠσθόμεσθά σου  
φιλοῦντος ὡς οὐδεὶς ἀνὴρ  
τῶν γε νεωτέρων.

ΒΔ. εἴ τις θύρασιν ἠλιαστής, εἰσίτω·  
ὡς ἠνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν.

ΦΙ. τίς ἄρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΒΔ. ἀκούετ' ἤδη τῆς γραφῆς. “ἐγράψατο  
Κύων Κυδαθηναίους Λάβητ' Λίξωνέα,  
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν  
τὸν Σικελικόν. τίμημα κλωὸς σύκινος.”

ΦΙ. θάνατος μὲν οὖν κύνειος, ἦν ἅπαξ ἀλῶ.

ΒΔ. καὶ μὴν ὁ φεύγων οὗτοσιν Λάβης πάρα.

ΦΙ. ὦ μιαρὸς οὗτος· ὡς δὲ καὶ κλέπτον βλέπει·  
οἶον σεσηρῶς ἐξαπατήσειν μ' οἶεται.

ποῦ δ' οὖν ὁ διώκων, ὁ Κυδαθηναίους Κύων;

ΚΤΩΝ. αὖ αὖ.

ΒΔ. πάρεστιν.

ΞΑ. ἕτερος οὗτος αὖ Λάβης,  
ἀγαθὸς γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.

ΒΔ. σίγα, κάλιζε, σὺ δ' ἀναβὰς κατηγόρει.

ΦΙ. φέρε νυν, ἅμα τήνδ' ἐγχεάμενος καὶ γὰρ ροφῶ.

ΞΑ. τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραψάμην,  
ἄνδρες δικασταί, τουτονί. δεινότατα γὰρ

<sup>a</sup> After the solemn prayers, etc. (863 seq.) the judicial proceedings now commence, B. as the κῆρυξ or usher of the Court first making the customary proclamation.

THE WASPS, 883-908

From harshness and anger to turn,  
 May it now be his constant endeavour,  
 And out of his temper the stern  
 Sharp sting of the nettle to sever.

CH. We in thy prayers combine, and quite give in  
 To the new rule, for the aforesaid reasons.

Our heart has stood our friend  
 And loved you, since we knew  
 That you affect the people more  
 Than other young men do.

BD. Is any Justice out there? let him enter.<sup>a</sup>  
 We shan't admit him when they've once begun.

PH. Where is the prisoner fellow? won't he catch it!

BD. O yes! attention! (*Reads the indictment*)  
*Cur of Cydathon*

*Hereby accuses Labes of Aexone,  
 For that, embezzling a Sicilian cheese,  
 Alone he ate it. Fine,<sup>b</sup> one fig-tree collar.*

PH. Nay, but a dog's death, an' he's once convicted.

BD. Here stands, to meet the charge, the prisoner Labes.

PH. O the vile wretch! O what a thievish look!  
 See how he grins, and thinks to take me in.  
 Where's the Accuser, Cur of Cydathon?

CUR. Bow!

BD. Here he stands.

XA. Another Labes this,  
 Good dog to yelp and lick the platters clean.

BD. St! take your seat. (*To Cur*)

Go up and prosecute.

PH. Meanwhile I'll ladle out and sip my gruel.

XA.<sup>c</sup> Ye have heard the charge, most honourable judges,  
 I bring against him. Scandalous the trick

<sup>b</sup> The penalty proposed by the prosecutor.

<sup>c</sup> Xanthias here speaks for Κύων (= Κλέων).

## ARISTOPHANES

- ἔργων δέδρακε κάμῃ καὶ τὸ ῥυππαπαῖ.  
 ἀποδρὰς γὰρ ἔς τὴν γωνίαν τυρὸν πολλὸν  
 κατεσικέλιξε κἀνέπλητ' ἐν τῷ σκοτῶ.  
 ΦΙ. νῆ τὸν Δί', ἀλλὰ δηλὸς ἔστ'· ἔμοιγέ τοι  
 τυροῦ κάκιστον ἀρτίως ἐνήρυγεν  
 ὁ βδελυρὸς οὗτος.
- ΞΑ. κού μετέδωκ' αἰτοῦντί μοι.  
 καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται,  
 ἣν μή τι κάμοί τις προβάλλῃ τῷ κυνί;  
 ΦΙ. οὐδὲν μετέδωκεν; οὐδὲ τῷ κοινῶ γ' ἔμοί.  
 θερμὸς γὰρ ἀνήρ οὐδὲν ἦττον τῆς φακῆς.  
 ΒΔ. πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,  
 πρὶν ἂν γ' ἀκούσης ἀμφοτέρων.
- ΦΙ. ἀλλ', ὦγαθέ,  
 τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.  
 ΞΑ. μὴ νυν ἀφήτέ γ' αὐτόν, ὡς ὄντ' αὐτὸν πολὺ  
 κυνῶν ἀπάντων ἀνδρα μονοφαγίστατον,  
 ὅστις περιπλεύσας τὴν θυεῖαν ἐν κύκλῳ  
 ἐκ τῶν πόλεων τὸ σκῆρον ἐξεδήδοκεν.  
 ΦΙ. ἔμοι δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὑδρίαν πλάσαι.  
 ΞΑ. πρὸς ταῦτα τοῦτον κολάσατ'· οὐ γὰρ ἂν ποτε  
 τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο·  
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·  
 εἰ δὲ μή, τὸ λοιπὸν οὐ κεκλάγξομαι.  
 ΦΙ. ἰοὺ ἰοῦ.  
 ὅσας κατηγόρησε τὰς πανουργίας.  
 κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,  
 ὦλεκτρον; νῆ τὸν Δί', ἐπιμύει γέ τοι.

<sup>a</sup> τὸ ῥυππαπαῖ, the measured cry to which sailors rowed (cf. F. 1073); here put for the sailors themselves.

<sup>b</sup> Cf. K. 1017, where Cleon claims to be the "watch-dog" of  
 496

He played us all, me and the Sailor-laddies.<sup>a</sup>

Alone, in a corner, in the dark, he gorged,  
And munched, and crunched, and Siciliced the cheese!

PH. Pheugh! the thing's evident: the brute this instant  
Breathed in my face the filthiest whiff of cheese.  
O the foul skunk!

XA. And would not give me any,  
Not though I asked. Yet can *he* be your friend  
Who won't throw anything to Me, the dog<sup>b</sup>?

PH. Not give you any! No, nor Me, the state.  
The man's a regular scorcher, (*burns his mouth*)

like this gruel.

BD. Come don't decide against us, pray don't, father,  
Before you've heard both sides.

PH. But, my dear boy,  
The thing's self-evident, speaks for itself.

XA. Don't let him off; upon my life he is  
The most lone-eatingest dog that ever was.  
The brute went coasting round and round the mortar,<sup>c</sup>  
And snapped up all the rind off all the cities.

PH. And I've no mortar even to mend my pitcher!

XA. So then be sure you punish him. For why?  
One bush, they say, can never keep two thieves.  
Lest I should bark, and bark, and yet get nothing.  
And if I do I'll never bark again.

PH. Soh! soh!

Here's a nice string of accusations truly!  
A rare thief of a man! You think so too,  
Old gamecock? Ay, he winks his eye, he thinks so.

the state. In the next line P. as a representative of the dicastery  
claims to be the State itself.

<sup>a</sup> Apparently here the pan in which the cheese was kept.  
*σκήρον* is some hard stuff from which cement could be made, and  
also the rind of cheese. "In translating I have been obliged to  
transfer the play on words from *σκήρον* to *θυσία*": R.

## ARISTOPHANES

- ὁ θεσμοθέτης. ποῦ 'σθ' οὗτος; ἀμίδα μοι δότω.
- ΒΔ. αὐτὸς καθελοῦ· τοὺς μάρτυρας γὰρ ἔσκαλῶ.  
 Λάβητι μάρτυρας παρῆναι, τρύβλιον,  
 δοῖδουκα, τυρόκνηστιν, ἐσχάραν, χύτραν,  
 καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.  
 ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω;
- ΦΙ. τοῦτον δέ γ' οἶμ' ἐγὼ χεσεῖσθαι τήμερον.
- ΒΔ. οὐκ αὖ σύ παύσει χαλεπὸς ὢν καὶ δύσκολος,  
 καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὁδᾶξ ἔχει;  
 ἀνάβαιν', ἀπολογοῦ. τί σεσιώπηκας; λέγε.
- ΦΙ. ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὃ τι λέγῃ.
- ΒΔ. οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθέναι,  
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·  
 ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.  
 πάρεχ' ἐκποδῶν. ἐγὼ γὰρ ἀπολογήσομαι.  
 Χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου  
 ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὁμως.  
 ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.
- ΦΙ. κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης.
- ΒΔ. μὰ Δί', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,  
 οἶός τε πολλοῖς προβατίοις ἐφεστάναι.
- ΦΙ. τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;
- ΒΔ. ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θύραν  
 καὶ τᾶλλ' ἄριστός ἐστιν· εἰ δ' ὑφείλετο,  
 ξύγγνωθι. κιθαρίζειν γὰρ οὐκ ἐπίσταται.
- ΦΙ. ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα,  
 ἵνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν λόγον.
- ΒΔ. ἀκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.

<sup>a</sup> " Laches, a plain blunt man, and no orator as Cleon was, is so taken aback by the charges brought against him, that he has not a word to say": R.

<sup>b</sup> Cf. A. 703.

<sup>c</sup> Apparently proverbial, for "he has never had much education" or the like.

THE WASPS, 935-962

Arehon! Hi, fellow, hand me down the vessel.

BD. Reach it yourself; I'll call my witnesses.

The witnesses for Labes, please stand forward!

Pot, pestle, grater, brazier, water-jug,

And all the other searred and charred utensils.

(To *Phil.*)

Good heavens, sir, finish there, and take your seat!

PH. I guess I'll finish *him* before I've done.

BD. What! always hard and pitiless, and that

To the prisoners, always keen to bite!

(To *Labes*)

Up, plead your cause: what, quite dumbfounded<sup>a</sup>?  
speak.

PH. Seems he's got nothing in the world to say.

BD. Nay, 'tis a sudden seizure, such as once

Attacked Thucydides<sup>b</sup> when brought to trial.

'Tis tongue-paralysis that stops his jaws.

(To *Labes*)

Out of the way! I'll plead your cause myself.

O sirs, 'tis hard to argue for a dog

Assailed by slander: nevertheless, I'll try.

'Tis a good dog, and drives away the wolves.

PH. A thief I call him, and CONSPIRATOR.

BD. Nay, he's the best and worthiest dog alive,

Fit to take charge of any number o' sheep.

PH. What use in that, if he eat up the cheese?

BD. Use! why, he fights your battles, guards your door;

The best dog altogether. If he filched,

Yet O forgive: he never learnt the lyre.<sup>c</sup>

PH. I would to heaven he had never learned his letters,

Then he'd not given us all this tiresome speech.<sup>d</sup>

BD. Nay, nay, sir, hear my witnesses, I beg.

<sup>a</sup> The dog, says the Scholiast, is supposed to have "given his advocate a written speech."

## ARISTOPHANES

ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα·  
 σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀπόκριναι σαφῶς,  
 εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες.  
 φησὶ κατακνήσαι.

ΦΙ. νῆ Δί', ἀλλὰ ψεύδεται.

ΒΔ. ὦ δαιμόνι', ἐλέει τάλαιπωρομένους.  
 οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει  
 καὶ τὰς ἀκάνθας, κούδέποτ' ἐν ταυτῷ μένει.  
 ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον.  
 αὐτοῦ μένων γὰρ ἅπτ' ἂν εἴσω τις φέρη,  
 τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

ΦΙ. αἰβοῖ, τί κακόν ποτ' ἐσθ' ὅτῳ μαλάττομαι;  
 κακόν τι περιβαίνει με κἀναπαίθομαι.

ΒΔ. ἴθ', ἀντιβολῶ σ', οἰκτείρατ' αὐτόν, ὦ πάτερ,  
 καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία;  
 ἀναβαίνειτ', ὦ πόνηρα, καὶ κνυζούμενα  
 αἰτεῖτε κἀντιβολεῖτε καὶ δακρύετε.

ΦΙ. κατάβα κατάβα κατάβα κατάβα.

ΒΔ. καταβήσομαι.  
 καίτοι τὸ κατάβα τοῦτο πολλοὺς δὴ πάνυ  
 ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.

ΦΙ. ἐς κόρακας. ὡς οὐκ ἀγαθόν ἐστι τὸ ροφεῖν.  
 ἐγὼ γὰρ ἀπεδάκρυσσα νῦν, γνώμην ἐμήν,  
 οὐδέεν ποτέ γ' ἄλλ' ἢ τῆς φακῆς ἐμπλήμενος.

ΒΔ. οὐκουν ἀποφεύγει δῆτα;

ΦΙ. χαλεπὸν εἰδέναι.

ΕΔ. ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.  
 τηγδι λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον  
 μύσας παραῖξον κἀπόλυσον, ὦ πάτερ.

ΦΙ. οὐ δῆτα· κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

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<sup>a</sup> "The judges would say, *That will do, get down*: and the  
 500

Grater, get in the box, and speak well out.  
 You kept the mess ; I ask you, answer plainly,  
 Did you not grate the spoil between the soldiers ?  
 He says he did.

PH. Ay, but I vow he's lying.

BD. O sir, have pity upon poor toiling souls.  
 Our Labes here, he lives on odds and ends,  
 Bones, gristle : and is always on the go.  
 That other Cur is a mere stay-at-home,  
 Sits by the hearth, and when one brings aught in  
 Asks for a share : if he gets none, he bites.

PH. O me, what ails me that I grow so soft !  
 Some ill's afoot : I'm nearly giving in.

BD. O, I beseech you, father, show some pity,  
 Don't crush him quite. Where are his little cubs ?  
 Up, little wretches, up ; and whimpering there  
 Plead for your father : weep, implore, beseech.

PH. (*Deeply affected*) Get down, get down, get down, get  
 down.

BD. I will.

Yet that " get down," I know, has taken in <sup>a</sup>  
 A many men. However I'll get down.

PH. Dash it ! this guzzling ain't the thing at all.  
 Here was I shedding tears, and seems to me  
 Only because I have gorged myself with gruel.

BD. Then will he not get off ?

PH. 'Tis hard to know.

BD. O take, dear father, take the kindlier turn.  
 Here, hold this vote : then with shut eyes dash by  
 To the Far Urn.<sup>b</sup> O father, do acquit him.

PH. No, no, my boy. I never learnt the lyre.<sup>c</sup>

prisoner would get down, expecting an acquittal and presently  
 find himself condemned " : R.

<sup>b</sup> The one in which votes for acquittal were placed.

<sup>c</sup> *i.e.* " I know a judge's duty, and I know no more " : R. Cf. 959.

## ARISTOPHANES

- ΒΔ. φέρε νύν σε τηδὶ τὴν ταχίστην περιάγω. 99  
 ΦΙ. ὄδ' ἔσθ' ὁ πρότερος;  
 ΒΔ. οὗτος.  
 ΦΙ. αὐτὴ ἵνευθενί.  
 ΒΔ. ἐξηπάτηται, κάπολέλυκεν οὐχ ἐκῶν.  
 φέρ' ἐξεράσω.  
 ΦΙ. πῶς ἄρ' ἠγωνίσμεθα;  
 ΒΔ. δείξειν ἔοικεν· ἐκπέφευγας, ὦ Λάβης.  
 πάτερ πάτερ, τί πέπονθας;  
 ΦΙ. οἴμοι, ποῦ 'σθ' ὕδωρ; 99  
 ΒΔ. ἔπαιρε σαυτόν.  
 ΦΙ. εἰπέ νυν ἐκεῖνό μοι,  
 ὄντως ἀπέφυγε;  
 ΒΔ. νῆ Δί'.  
 ΦΙ. οὐδέν εἰμ' ἄρα.  
 ΒΔ. μὴ φροντίσης, ὦ δαιμόνι', ἀλλ' ἀνίστασο.  
 ΦΙ. πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,  
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 10  
 ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μοι·  
 ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπου.  
 ΒΔ. καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ὦ πάτερ,  
 θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῦ,  
 ἐπὶ δεῖπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν, 10  
 ὥσθ' ἠδέως διάγειν σε τὸν λοιπὸν χρόνον·  
 κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ἵπέρβολος.  
 ἀλλ' εἰσίσωμεν.  
 ΦΙ. ταῦτα νῦν; εἴπερ δοκεῖ.  
 ΧΟ. ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.

<sup>a</sup> The Chorus here dismiss the actors and address the audience in the Parabasis. This is here perfect in its seven parts as defined by Pollux (iv. 112)—(1) κομμάτιον a short prelude, 1009-502

THE WASPS, 990-1009

BD. Here, let me lead you round the handiest way.

PH. Is this the Nearer ?

BD. This is.

PH. In she goes.

BD. (*Aside*) Duped, as I live ! acquits him by mistake !

(*Aloud*) I'll do the counting.

PH. Well, how went the battle ?

BD. We shall soon see. O Labes, you're acquitted !

Why, how now, father ?

PH. (*Faintly*) Water, give me water !

BD. Hold up, sir, do.

PH. Just tell me only this,

Is he INDEED acquitted ?

BD. Yes.

PH. I'm done for.

BD. Don't take it so to heart : stand up, sir, pray.

PH. How shall I bear this sin upon my soul ?

A man acquitted ! What awaits me now ?

Yet, O great gods ! I pray you pardon me,

Unwilled I did it, not from natural bent.

BD. And don't begrudge it ; for I'll tend you well,

And take you, father, everywhere with me,

To feasts, to suppers, to the public games.

Henceforth in pleasure you shall spend your days,

And no Hyperbolus delude and mock you.

But go we in.

PH. Yes, if you wish it, now.

CH. Yea, go rejoicing your own good way,<sup>a</sup>

Wherever your path may be ;

1014 ; (2) the Parabasis proper 1015-50, where the poet speaks in his own character, ending (3) with the Pnigos 1051-9 (so called because it was to be "sung without taking breath"). Then come (4) the *στροφή* 1060-70 ; (5) the *ἐπίρρημα* 1071-90 ; (6) *ἀντίστροφος* 1091-1101 ; and (7) *ἀντεπίρρημα* 1102-21, in which the Chorus explains its own character.

## ARISTOPHANES

ὑμεῖς δὲ τέως, ὦ μυριάδες  
 ἀναρίθμητοι,  
 νῦν μὲν τὰ μέλλοντ' εὖ λέγε-  
 σθαι μὴ πέση φαύλως χαμᾶζ'  
 εὐλαβεῖσθε.  
 τοῦτο γὰρ σκαιῶν θεατῶν  
 ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

νῦν αὖτε λεῶ πρόσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φιλεῖτε. 10  
 μέμφασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν ἐπιθυμεῖ.  
 ἀδικεῖσθαι γὰρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποιθη-  
 κώς,  
 τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροισι  
 ποιηταῖς,  
 μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,  
 εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι. 10  
 μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτόν,  
 οὐκ ἀλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἠνιοχήσας.  
 ἀρθεῖς δὲ μέγας καὶ τιμηθεῖς ὡς οὐδεὶς πώποτ' ἐν ὑμῖν,  
 οὐκ ἐκτελέσαι φησὶν ἐπαρθεῖς οὐδ' ὀγκῶσαι τὸ φρόνημα,  
 οὐδὲ παλαιστρας περικωμάζειν πειρῶν· οὐδ' εἴ τις  
 ἐραστής, 10  
 κωμωδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτόν,  
 οὐδενὶ πώποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῆ,

<sup>a</sup> His early comedies, including the *Acharnians*, were exhibited in the name of Callistratus.

THE WASPS, 1010-1027

But you, ye numberless myriads, stay  
 And listen the while to me.  
 Beware lest the truths I am going to say  
 Unheeded to earth should fall ;  
 For that were the part of a fool to play,  
 And not your part at all.

Now ALL ye people attend and hear,  
   if ye love a simple and genuine strain,  
 For now our poet, with right good will,  
   of you, spectators, must needs complain.  
 Ye have wronged him much, he protests, a bard  
   who had served you often and well before ;  
 Partly, indeed, himself unseen,  
   assisting others to please you more ;<sup>a</sup>  
 With the art of a Eurycles, weird and wild,  
   he loved to dive in a stranger's breast,<sup>b</sup>  
 And pour from thence through a stranger's lips  
   full many a sparkling comical jest ;  
 And partly at length in his own true form,  
   as he challenged his fate by himself alone,  
 And the Muses whose bridled mouths he drave,  
   were never another's, were all his own.  
 And thus he came to a height of fame  
   which none had ever achieved before,  
 Yet waxed not high in his own conceit,  
   nor ever an arrogant mind he bore.  
 He never was found in the exercise-ground,  
   corrupting the boys : he never complied  
 With the suit of some dissolute knave, who loathed  
   that the vigilant lash of the bard should chide  
 His vile effeminate boylove. No !  
   he kept to his purpose pure and high,

<sup>a</sup> E. was an *ἐγγαστήριμος* or "ventriloquist."

## ARISTOPHANES

ἵνα τὰς Μούσας αἰσιν χρῆται μὴ προαγωγούς ἀποφήνη.  
οὐδ' ὅτε πρῶτόν γ' ἤρξε διδάσκειν, ἀνθρώποις φήσ' ἐπι-  
θέσθαι,

ἀλλ' Ἑρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις ἐπι-  
χειρεῖν,

θρασέως ξυστὰς εὐθύς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρ-  
όδοντι,

οὐδ' δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον,  
ἑκατὸν δὲ κύκλω κεφαλαὶ κολάκων οἰμωξομένων  
ἐλιχμῶντο

περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλεθρον  
τετοκνίας,

φώκης δ' ὁσμὴν, Λαμίας δ' ὄρχεις ἀπλύτους, πρωκτὸν δὲ  
καμήλου.

τοιούτον ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,  
ἀλλ' ὑπὲρ ὕμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ' αὐτοῦ  
τοῖς ἠπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,  
οἳ τοὺς πατέρας τ' ἠγγχον νύκτωρ καὶ τοὺς πάππους  
ἀπέπνιγον,

κατακλινόμενοί τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν  
ὑμῶν

ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,  
ὥστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέμαρχον.  
τοιόνδ' εὐρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτῆν,

<sup>a</sup> Lit. "began to teach" *i.e.* the Chorus supplied by the State, thus producing the play in his own name as κωμφοδοδιδάσκαλος, which he first did in the *Knights*.

<sup>b</sup> The epithet also applied to Cleon, *K.* 1017.

<sup>c</sup> A shameless prostitute.

<sup>d</sup> Lit. "heads"; the referenee is to Typhoeus with his hundred snake-heads (κεφαλαὶ ὄφιοι, Hes. *Theog.* 825).

<sup>e</sup> He refers to the attack on the Sophists made the year before in the *Clouds*. "As agues and fevers," says the Scholiast, "harm men's bodies, so do these men the city."



## ARISTOPHANES

πέρυσιν καταπρούδοτε καινοτάταις σπείραντ' αὐτὸν δια-  
 νοίαις,  
 ὡς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδεῖς· 10  
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον  
 μὴ πῶποτ' ἀμείνον' ἔπη τούτων κωμωδικὰ μηδέν'  
 ἀκούσαι.  
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παρα-  
 χρήμα,  
 ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,  
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν. 10

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,  
 ὧ δαιμόνιοι, τοὺς ζητοῦντας  
 καινόν τι λέγειν κάξευρίσκειν  
 στέργετε μᾶλλον καὶ θεραπεύετε,  
 καὶ τὰ νοήματα σώξεσθ' αὐτῶν· 10  
 ἐσβάλλετε τ' εἰς τὰς κιβωτοὺς  
 μετὰ τῶν μήλων.  
 κἂν ταῦτα ποιῆθ', ὑμῖν δι' ἔτους  
 τῶν ἱματίων  
 ὀζήσει δεξιότητος.

ὧ πάλαι ποτ' ὄντες ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς, 10  
 ἄλκιμοι δ' ἐν μάχαις,  
 καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἄλκιμώτατοι,  
 πρὶν ποτ' ἦν, πρὶν ταῦτα· νῦν δ'  
 οἴχεται, κύκνου τέ γε πολιώτεραι δὴ  
 αἰδ' ἐπανθοῦσιν τρίχες. 10

<sup>a</sup> i.e. when the *Clouds* was rejected.

<sup>b</sup> μήλων: "this is, I suppose, *citrons*, μήλα Περσικά or Μηδικά . . . commonly placed in wardrobes to preserve clothes from moths and the like": R.

THE WASPS, 1044-1065

Ye played him false when to reap, last year,  
the fruit of his novel designs he came,<sup>a</sup>  
Which, failing to see in their own true light,  
ye caused to fade and wither away.  
And yet with many a deep libation,  
invoking Bacchus, he swears this day  
That never a man, since the world began,  
has witnessed a cleverer comedy.  
Yours is the shame that ye lacked the wit  
its infinite merit at first to see.  
But none the less with the wise and skilled  
the bard his accustomed praise will get,  
Though when he had distanced all his foes,  
his noble Play was at last upset.

BUT O FOR the future, my Masters, pray  
Show more regard for a genuine Bard  
Who is ever inventing amusements new  
And fresh discoveries, all for you.  
Make much of his play, and store it away,  
And into your wardrobe throw it  
With the citrons <sup>b</sup> sweet : and if this you do,  
Your clothes will be fragrant, the whole year through,  
With the volatile wit of the Poet.

O OF OLD renowned and strong,  
in the choral dance and song,  
In the deadly battle throng,  
And in this, our one distinction,  
manliest we, mankind among !  
Ah, but that was long ago :  
Those are days for ever past :  
Now my hairs are whitening fast,  
Whiter than the swan they grow.

## ARISTOPHANES

ἀλλὰ κακ τῶν λευφάνων δεῖ  
 τῶνδε ῥώμην νεανικὴν σχεῖν·  
 ὡς ἐγὼ τοῦμὸν νομίζω  
 γῆρας εἶναι κρεῖττον ἢ πολ-  
 λῶν κικίνουσι νεανιῶν καὶ  
 σχῆμα κεῦρυπρωκτίαν.

εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν  
 εἶτα θαυμάζει μ' ὄρων μέσον διεσφηκωμένον,  
 ἥτις ἡμῶν ἐστὶν ἢ ἴπνοια τῆς ἐγκεντρίδος,  
 ῥαδίως ἐγὼ διδάξω, “ κὰν ἄμουσος ἦ τὸ πρῖν.”  
 ἐσμὲν ἡμεῖς, οἷς πρόσεστι τοῦτο τοῦρροπύγιον,  
 Ἄττικοὶ μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,  
 ἀνδρικότατον γένος καὶ πλεῖστα τήνδε τὴν πόλιν  
 ὠφελῆσαν ἐν μάχαισι, ἠνίκ' ἦλθ' ὁ βάρβαρος,  
 τῷ καπνῷ τύφων ἅπασαν τὴν πόλιν καὶ πυρπολῶν,  
 ἐξελεῖν ἡμῶν μενοιῶν πρὸς βίαν τὰνθρήνια.  
 εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι  
 ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξίνην πεπωκότες,  
 σταὶς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων·  
 ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.

<sup>a</sup> The Chorus in what follows speak of themselves as veterans of the Persian war. But “in making them actually present at the battle of Marathon, 68 years before, . . . Aristophanes is treating them as types rather than individuals”: R.

<sup>b</sup> The Greek phrase is borrowed from the *Stheneboea* of Euripides, where it is Love that makes a man a poet “though he was not one before”; cf. Plato, *Symp.* 196 e.

<sup>c</sup> Referring to the Spartan reply at Thermopylae when word was brought that the Persian arrows would “hide the sun”—“That is good news: we shall fight in the shade”; cf. Herod. vii. 226.



## ARISTOPHANES

ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέραν. 10  
 γλαῦξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο.  
 εἶτα δ' εἰπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους,  
 οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντούμενοι·  
 ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι  
 μηδὲν Ἀττικοῦ καλεῖσθαι σφηκὸς ἀνδρικώτερον. 10

ἄρα δεινὸς ἦ τόθ' ὥστε πάντα μὴ δεδοικέναι,  
 καὶ κατεστρεψάμην  
 τοὺς ἐναντίους, πλέων ἐκέισε ταῖς τριήρεσιν.  
 οὐ γὰρ ἦν ἡμῖν ὅπως  
 ῥῆσιν εὖ λέξειν ἐμέλλομεν τότε, οὐδὲ 10  
 συκοφαντήσειν τινὰ  
 φροντίς, ἀλλ' ὅστις ἐρέτης ἔ-  
 σοιτ' ἄριστος. τοιγαροῦν πολ-  
 λὰς πόλεις Μήδων ἐλόντες,  
 αἰτιώτατοι φέρεσθαι  
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ- 11  
 πτουςιν οἱ νεώτεροι.

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε  
 τοὺς τρόπους καὶ τὴν δίαιταν σφηξὶν ἐμφερεστάτους.  
 πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶων ἠρεθισμένον

<sup>a</sup> The bird of Athene and the best of auguries for Athenians.

<sup>b</sup> The Epirrhemata showed that the stinging wasp was no unfit emblem of the Chorus in their youth. "The Antepirrhemata is designed to show that old and feeble as they have now become, there is yet much in their dicastic life and habits to remind the observer of that irritable and gregarious insect": R.



## ARISTOPHANES

μάλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον·  
 εἶτα τ' ἄλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα.  
 ξυλληγέστες γὰρ καθ' ἑσμούς, ὡσπερὶ τὰνθρήνια,  
 οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἑνδεκα,  
 οἱ δ' ἐν ᾠδείῳ δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις,  
 ξυμβεβυσμένοι πυκνὸν νεύοντες εἰς τὴν γῆν, μόλις  
 ὡσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.  
 ἔς τε τὴν ἄλλην δίαιτάν ἐσμεν εὐπορώτατοι.  
 πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.  
 ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσὶν ἐγκαθήμενοι,  
 οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φόρου  
 τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.  
 τοῦτο δ' ἔστ' ἀλγιστὸν ἡμῖν, ἣν τις ἀστράτευτος ὢν  
 ἐκφορῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπὲρ  
 μήτε κώπην μήτε λόγχην μήτε φλύκταιναν λαβών.  
 ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ  
 ὅστις ἂν μὴ ἔχη τὸ κέντρον, μὴ φέρειν τριώβολον.

ΦΙ. οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυθήσομαι,

<sup>a</sup> The heads of the police. They seem to have had a special court-house called Παράβυστον. The various courts to which the dicasts might be summoned are mentioned to show how ubiquitous they were.

<sup>b</sup> Most explain as a reference to demagogues, but R. to men "who have never toiled or fought in the service of Athens" and ought therefore to be excluded from "dicastic pay and privileges."

<sup>c</sup> From here the play ceases to have a definite purpose. B. and P. re-enter, and the son tries to convert his father to the habits of "society" (to dress smartly, 1122-73, to talk fashionably, 1174-1207, and so on), with the result that Philocleon gets drunk and riotous, and the play ends as a mere farce so as to win the applause of the vulgar.



## ARISTOPHANES

ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,  
ὄθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.

ΒΔ. ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμῆν παθεῖν. 111

ΦΙ. μὰ τὸν Δί', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.  
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος  
ἀπέδωκ' ὀφείλων τῷ γναφεῖ τριώβολον.

ΒΔ. ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ  
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν. 112

ΦΙ. τί οὖν κελεύεις δρᾶν με;

ΒΔ. τὸν τρίβων' ἄφες·

τηγδι δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙ. ἔπειτα παῖδας χρῆ φυτεύειν καὶ τρέφειν,  
ὄθ' οὕτοσί με νῦν ἀποπνίξαι βούλεται;

ΒΔ. ἔχ', ἀναβαλοῦ τηγδι λαβών, καὶ μὴ λάλει. 113

ΦΙ. τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;

ΒΔ. οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.

ΦΙ. ἐγὼ δὲ σισύραν ὠόμην Θυμαίτιδα.

ΒΔ. κοῦ θαυμά γ'. ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.  
ἔγνωσ γὰρ ἄν· νῦν δ' οὐχὶ γιγνώσκεις.

ΦΙ. ἐγώ; 114

μὰ τὸν Δί' οὐ τοίνυν· ἀτὰρ δοκεῖ γέ μοι  
ἔοικέναι μάλιστα Μορύχου σάγματι.

ΒΔ. οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙ. ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;

ΒΔ. πόθεν, ὦγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις  
ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι  
ἐρίων τάλαντον καταπέπωκε ῥαδίως. 115

ΦΙ. οὐκουν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν  
δικαιότερόν γ' ἢ καυνάκην;

<sup>a</sup> i.e. his mean unfashionable cloak (τριβών).

<sup>b</sup> A soft warm Persian robe of thick wool, with rough shaggy locks on one side, which in 1140 P. rudely compares to intestines.

With this <sup>a</sup> I was arrayed, and found my safety,  
In the invasion of the great north wind.

BD. You seem unwilling to accept a good.

PH. 'Tis not expedient : no by Zeus it is not.

'Twas but the other day I gorged on sprats  
And had to pay three obols to the fuller.

BD. Try it at all events : since once for all

Into my hands you have placed yourself for good.

PH. What would you have me do ?

BD. Put off that cloak.

And wear this mantle in a cloak-like way.

PH. Should we beget and bring up children then,  
When here my son is bent on smothering me ?

BD. Come, take and put it on, and don't keep chattering.

PH. Good heavens ! and what's this misery of a thing ?

BD. Some call it Persian, others Caunacès.<sup>b</sup>

PH. There ! and I thought it a Thymaetian <sup>c</sup> rug.

BD. No wonder : for you've never been to Sardis,  
Else you'd have known it : now you don't.

PH. Who ? I ?

No more I do by Zeus : it seemed to me  
Most like an overwrap of Morychus.<sup>d</sup>

BD. Nay, in Ecbatana they weave this stuff.

PH. What ! have they wool-guts in Ecbatana ?

BD. Tut, man : they weave it in their foreign looms

At wondrous cost : this very article

Absorbed with ease a talent's weight of wool.

PH. Why, then, WOOL-GATHERER <sup>e</sup> were its proper name  
Instead of Caunacès.

<sup>c</sup> Thymaetadae was an Attic deme on the coast ; but nothing is known of these rugs.

<sup>d</sup> A voluptuary, *cf.* 506.

<sup>e</sup> ἐριώλη is " a hurricane " ; but P. invents a derivation from ξριον and ὄλλυμι = " wool-destroyer."

## ARISTOPHANES

- ΒΔ. ἔχ', ὦγαθέ,  
καὶ στῆθ' ἀναμπισχόμενος.
- ΦΙ. οἴμοι δεΐλαιος· 115  
ὡς θερμὸν ἢ μιὰρά τί μου κατήρυγεν.
- ΒΔ. οὐκ ἀναβαλεῖ;
- ΦΙ. μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθέ,  
εἶπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.
- ΒΔ. φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.
- ΦΙ. παράθου γε μέντοι καὶ κρεάγραν.
- ΒΔ. τιῆ τί δή; 115
- ΦΙ. ἴν' ἐξέλης με πρὶν διερρυηκέναι.
- ΒΔ. ἄγε νυν, ὑπολύου τὰς καταράτους ἐμβάδας,  
τασδί δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς.
- ΦΙ. ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε  
ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα; 116
- ΒΔ. ἔνθες πόδ', ὦ τᾶν, κἀπόβαιν' ἐρρωμένως  
εἰς τὴν Λακωνικὴν ἀνύσας.
- ΦΙ. ἀδικεῖς γέ με  
εἰς γῆν πολεμίαν ἀποβιβάζων τὸν πόδα.
- ΒΔ. φέρε καὶ τὸν ἕτερον.
- ΦΙ. μηδαμῶς τοῦτόν γ', ἐπεὶ  
πάνυ μισολάκων αὐτοῦ ἔστιν εἰς τῶν δακτύλων. 117
- ΒΔ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα.
- ΦΙ. κακοδαίμων ἐγώ,  
ὅστις ἐπὶ γήρα χίμετλον οὐδὲν λήψομαι.
- ΒΔ. ἄνυσόν ποθ' ὑποδυσάμενος· εἶτα πλουσίως  
ὠδί προβάς τρυφερόν τι διασαλακῶνισον.

<sup>a</sup> With which they struck into a cauldron or pot to bring up the meat; cf. 1 Sam. ii. 14.

- BD. Come, take it, take it,  
Stand still and put it on.
- PH. O dear, O dear,  
O what a sultry puff the brute breathed o'er me !
- BD. Quick, wrap it round you.
- PH. No, I won't, that's flat.  
You had better wrap me in a stove at once.
- BD. Come then, I'll throw it round you.  
(*To the cloak*) You, begone.
- PH. Do keep a flesh-hook <sup>a</sup> near.
- BD. A flesh-hook ! why ?
- PH. To pull me out before I melt away.
- BD. Now off at once with those confounded shoes,  
And on with these Laconians,<sup>b</sup> instantly.
- PH. What I, my boy ! I bring myself to wear  
The hated foe's insufferable—cloutings !
- BD. Come, sir, insert your foot, and step out firmly  
In this Laconian.
- PH. 'Tis too bad, it is,  
To make a man set foot on hostile—leather.<sup>c</sup>
- BD. Now for the other.
- PH. O no, pray not that,  
I've a toe there, a regular Lacon-hater.
- BD. There is no way but this.
- PH. O luckless I,  
Why I shan't have, to bless my age, one—chilblain.
- BD. Quick, father, get them on : and then move forward  
Thus ; in an opulent swaggering sort of way.<sup>d</sup>

<sup>b</sup> Red shoes, fashionable, and of excellent quality.

<sup>c</sup> In 1102 *ἐμβάδα* is understood with *Λακωνικήν*, but P. supplies *γῆν* instead. "He speaks of the *soleam Laconicam* as if it were *solum Laconicum*" : R.

<sup>d</sup> The Greek has a pun on *λάκων*. "Wear your *Λακωνικάς* so as (not *λακωνίζειν* but) *σαλακωνίζειν*, to show yourself off with a fashionable strut" : R.

## ARISTOPHANES

- ΦΙ. ἰδοῦ. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὄτω  
 μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.
- ΒΔ. ὄτω; δοθιῆμι σκόροdon ἡμφιεσμένω.
- ΦΙ. καὶ μὴν προθυμοῦμαί γε σαυλοπρωκτιᾶν.
- ΒΔ. ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν  
 ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν;
- ΦΙ. ἔγωγε.
- ΒΔ. τίνα δῆτ' ἂν λέγοις;
- ΦΙ. πολλοὺς πάνυ.  
 πρῶτον μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,  
 ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.
- ΒΔ. μή μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων,  
 οἷους λέγομεν μάλιστα τοὺς κατ' οἰκίαν.
- ΦΙ. ἐγῶδα τοίνυν τῶν γε πάνυ κατ' οἰκίαν  
 ἐκείνον, ὡς "οὔτω ποτ' ἦν μῦς καὶ γαλῆ."
- ΒΔ. ὦ σκαιὲ κἀπαίδευτε, Θεογένης ἔφη  
 τῷ κοπρολόγῳ, καὶ ταῦτα λοιδορούμενος,  
 μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;
- ΦΙ. ποίους τινὰς δὲ χρὴ λέγειν;
- ΒΔ. μεγαλοπρεπεῖς,  
 ὡς ξυνεθεώρεις Ἄνδροκλεῖ καὶ Κλεισθένει.
- ΦΙ. ἐγὼ δὲ τεθεώρηκα πῶποτ' οὐδαμοῦ  
 πλὴν ἐς Πάρον, καὶ ταῦτα δὴ ὀβολῶ φέρων.
- ΒΔ. ἀλλ' οὖν λέγειν χρὴ σ' ὡς ἐμάχετό γ' αὐτίκα  
 Ἐφουδίων παγκράτιον Ἄσκώνδα καλῶς,  
 ἦδη γέρων ὢν καὶ πολίος, ἔχων δέ τοι

<sup>a</sup> "The old man puffing himself out under his Persian robe is compared to a boil with a garlic plaster on it": R.

- PH. Look then ! observe my attitudes : think which  
Of all your opulent friends I walk most like.
- BD. Most like a pimple bandaged round with garlic.<sup>a</sup>
- PH. Ay, ay, I warrant I've a mind for wriggling.
- BD. Come, if you get with clever well-read men  
Could you tell tales, good gentlemanly tales ?
- PH. Ay, that I could.
- BD. What sort of tales ?
- PH. Why, lots,  
As, first, how Lamia spluttered when they caught her,  
And, next, Cardopion, how he swung his mother.
- BD. Pooh, pooh, no legends : give us something human,  
Some what we call domestic incident.
- PH. O, ay, I know a rare domestic tale,  
How *once upon a time a cat and mouse*—
- BD. *O fool and clown*, Theogenes replied  
Rating the scavenger, what ! would you tell  
Tales of a cat and mouse, in company !<sup>b</sup>
- PH. What, then ?
- BD. Some stylish thing, as how you went  
With Androcles and Cleisthenes, surveying.<sup>c</sup>
- PH. Why, bless the boy, I never went surveying,  
Save once to Paros, at two obols a day.<sup>d</sup>
- BD. Still you must tell how splendidly, for instance,  
Ephudion fought the pancratiastic fight  
With young Ascondas : how the game old man

<sup>b</sup> B. apparently quotes to his father the rebuke addressed by T. to some dirty fellow who forgot where he was in telling a tale.

<sup>c</sup> *θεωποί* were men sent on special missions (*e.g.* to the Olympic games, *cf.* 1382) as representatives of the State. They went in great splendour and were usually men of distinction, so that A. and C., two noted rogues, are mentioned *παρὰ προσδοκίαν*.

<sup>d</sup> The regular pay of a common soldier. He had gone on a *θεωπλία* only as one of the soldiers who formed an escort for the *θεωποί*.

## ARISTOPHANES

πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ  
θώρακ' ἄριστον.

- ΦΙ. παῦε παῦ', οὐδὲν λέγεις.  
 πῶς ἂν μαχέσαιτο παγκράτιον θώρακ' ἔχων; 119
- ΒΔ. οὕτω διηγείσθαι νομίζουσ' οἱ σοφοί.  
 ἀλλ' ἕτερον εἶπέ μοι· παρ' ἀνδράσι ξένοις  
 πίνων, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς  
 ἐπὶ νεότητος ἔργον ἀνδρικώτατον;
- ΦΙ. ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν,  
 ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην. 120
- ΒΔ. ἀπολείς με. ποίας χάρακας; ἀλλ' ὡς ἢ κάπρον  
 ἐδιώκαθές ποτ', ἢ λαγών, ἢ λαμπάδα  
 ἔδραμες, ἀνευρῶν ὅ τι νεανικώτατον.
- ΦΙ. ἐγὼ δα τοίνυν τό γε νεανικώτατον·  
 ὅτε τὸν δρομέα Φάυλλον, ὦν βούπαις ἔτι,  
 εἶλον, διώκων λαιδορίας, ψήφουιν δυοῖν. 120
- ΒΔ. παῦ'· ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε  
 ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.
- ΦΙ. πῶς οὖν κατακλινῶ; φράζ' ἀνύσας.  
 ΒΔ. εὐσχημόνως. 121
- ΦΙ. ὠδὶ κελεύεις κατακλιθῆναι,  
 ΒΔ. μηδαμῶς.
- ΦΙ. πῶς δαί;  
 ΒΔ. τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς  
 ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.  
 ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων·  
 ὀροφὴν θέασαι, κρεκάδι' αὐλῆς θαύμασον· 121  
 ὕδωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν·

<sup>a</sup> *i.e.* he is to talk like a "sportsman." In 1194 B. uses *θώραξ* = "breast," but P. understands it as "breastplate," whereas in the *παγκράτιον* (a form of wrestling and boxing) the combatants were unarmed.

Though grey, had ample sides, strong hands, firm  
flanks,  
An iron chest.<sup>a</sup>

PH. What humbug! could a man  
Fight the pancratium with an iron chest!

BD. This is the way our clever fellows talk.  
But try another tack: suppose you sat  
Drinking with strangers, what's the pluckiest feat,  
Of all your young adventures, you could tell them?

PH. My pluckiest feat? O much my pluckiest, much,  
Was when I stole away Ergasion's vine-poles.

BD. Teha! poles indeed! Tell how you slew the boar,  
Or coursed the hare, or ran the torch-race, tell  
Your gayest, youthfullest act.

PH. My youthfullest action?

'Twas that I had, when quite a hobbledehoy,  
With fleet Phayllus: and I caught him too:  
Won by two—votes.<sup>b</sup> 'Twas for abuse, that action.

BD. No more of that: but lie down there, and learn  
To be convivial and companionable.

PH. Yes; how lie down?

BD. In an elegant graceful way.

PH. Like this, do you mean?

BD. No, not in the least like that.

PH. How then?

BD. Extend your knees, and let yourself  
With practised ease subside along the cushions;  
Then praise some piece of plate: inspect the ceiling;  
Admire the woven hangings of the hall.  
Ho! water for our hands! bring in the tables!

<sup>b</sup> B. had used *νεανικός* as = "high-spirited," and *ἐδιώκαθες* of literal "pursuit"; but P. uses *νεανικός* = "in youth" and *διώκειν* as = "prosecute." Phayllus (*cf. A. 215*) was a noted runner, but at law P. had "caught" him.

## ARISTOPHANES

δειπνοῦμεν· ἀπονενίμμεθ'· ἤδη σπένδομεν.

ΦΙ. πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

ΒΔ. αὐλητρίς ἐνεφύσησεν· οἱ δὲ συμπόται  
εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων,  
ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.  
τούτοις ξυνὼν τὰ σκόλι' ὅπως δέξει καλῶς.

ΦΙ. ἄλθες; ὡς οὐδεὶς Διακρίων δέξεται.

ΒΔ. ἐγὼ εἶσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,  
ἄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ.

“οὐδεὶς πώποτ' ἀνὴρ ἔγεντ' Ἀθήναις”

ΦΙ. “οὐχ οὕτω γε πανοῦργος [ὡς σὺ] κλέπτῃς.”

ΒΔ. τουτὶ σὺ δράσεις; παραπολεῖ βοῶμενος·  
φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν  
καὶ τῆσδε τῆς γῆς ἐξελᾶν.

ΦΙ. ἐγὼ δέ γε,  
εἰάν ἀπειλῆ, νῆ Δί' ἕτερον ἄσομαι.

“ὠνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,  
ἀντρέψει ἔτι τὰν πόλιν· ἅ δ' ἔχεται ῥοπᾶς.”

ΒΔ. τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος  
ἄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς,

“Ἀδμήτου λόγον, ὦταῖρε, μαθὼν τοὺς ἀγαθοὺς  
φίλει.”

τούτῳ τί λέξεις σκόλιον;

ΦΙ. ὦδικῶς ἐγώ,

“οὐκ ἔστιν ἀλωπεκίζειν,  
οὐδ' ἀμφοτέροισι γίνεσθαι φίλον.”

<sup>a</sup> σκόλια were “catches” sung after dinner in turn, and each singer tried to link his own σκόλιον cleverly (cf. 1222) with the one before. Here in 1226 Cleon leads off with words which he expects to be “capped” with a compliment to himself only to

Dinner! the after-wash! now the libation.

PH. Good heavens! then is it in a dream we are feasting?

BD. The flute-girl has performed! our fellow-guests  
Are Phanus, Aeschines, Theorus, Cleon,  
Another stranger at Acestor's head.

Could you with these cap verses<sup>a</sup> properly?

PH. Could I? Ay, truly; no Diacrian<sup>b</sup> better.

BD. I'll put you to the proof. Suppose I'm Cleon.  
I'll start the catch Harmodius.<sup>c</sup> You're to cap it.

(Singing) "*Truly Athens never knew*"

PH. (Singing) "*Such a rascally thief as you.*"

BD. Will you do that? You'll perish in your noise.<sup>d</sup>  
He'll swear he'll fell you, quell you, and expel you  
Out of this realm.

PH. Ay, truly, will he so?

And if he threaten, I've another strain.

"*Mon, lustin' for power supreme, ye'll mak'  
The city capseeze; she's noo on the shak'.*"<sup>e</sup>

BD. What if Theorus, lying at his feet,  
Should grasp the hand of Cleon, and begin,  
"*From the story of Admetus learn, my friend, to love  
the good.*"<sup>f</sup>

How will you take that on?

PH. I, very neatly,

"*It is not good the fox to play,  
Nor to side with both in a false friend's way.*"

find the reverse. In 1239 the link seems very slight—*φίλει* and *φίλον*; so too in 1245—*κάμοι* and *κάγώ*.

<sup>b</sup> "The Highlanders—the poorest of the three parties into which Attica was divided in the days of Solon": R. Why they are named here is obscure.

<sup>c</sup> Cf. A. 980.

<sup>d</sup> Many explain "being shouted down," i.e. by Cleon.

<sup>e</sup> Said by the Scholiast to be from Alcaeus.

<sup>f</sup> The Scholiast gives the second line as *τῶν δειλῶν δ' ἀπέχου, γνοῦς ὅτι δειλῶν ὀλίγη χάρις*.

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- ΒΔ. μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,  
 ἀνὴρ σοφὸς καὶ μουσικός· κᾶτ' ἄσεται·  
 “*χρήματα καὶ βίαν*  
*Κλειταγόρα τε καὶ*  
*μοὶ μετὰ Θετταλῶν*”
- ΦΙ. “*πολλὰ δὴ διεκόμπασας σὺ κ' ἀγώ.*”
- ΒΔ. τουτὶ μὲν ἐπιεικῶς σύ γ' ἐξέπίστασαι·  
 ὅπως δ' ἐπὶ δεῖπνον εἰς Φιλοκτῆμονος ἴμεν.  
 παῖ παῖ, τὸ δεῖπνον, Χρυσέ, συσκεύαζε νῶν,  
 ἵνα καὶ μεθυσθῶμεν διὰ χρόνου.
- ΦΙ. *μηδαμῶς.*  
 κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται  
 καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,  
 κᾶπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης.
- ΒΔ. οὐκ, ἦν ξυνῆς γ' ἀνδράσι καλοῖς τε κἀγαθοῖς.  
 ἦ γὰρ παρητήσαντο τὸν πεπονθότα,  
 ἦ λόγον ἔλεξας αὐτὸς ἀστείόν τινα,  
 Αἰσωπικὸν γέλοιοι ἢ Συβαριτικόν,  
 ὧν ἔμαθες ἐν τῷ συμποσίῳ· κᾶτ' ἐς γέλων  
 τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.
- ΦΙ. μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων,  
 εἴπερ γ' ἀποτίσω μηδέν, ἦν τι δρῶ κακόν.  
 ἄγε νυν ἴωμεν· μηδὲν ἡμᾶς ἰσχύτω.
- ΧΘ. *πολλάκις δὴ 'δοξ' ἑμαυτῷ δεξιὸς πεφυκέναι,*  
*καὶ σκαιὸς οὐδεπώποτε·*  
*ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβύλου,*

<sup>a</sup> The adjectives are ironical ; cf. 349.

<sup>b</sup> “ Nothing is known of the incident to which the lines refer ” : R.

<sup>c</sup> While the actors retire the Chorus indulge in a sort of second



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οὗτος ὃν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ροιᾶς  
 δειπνοῦντα μετὰ Λεωγόρου.  
 πεινῆ γὰρ ἤπερ Ἀντιφῶν.  
 ἀλλὰ πρεσβεύων γὰρ ἐς Φάρσαλον ὤχετ'· εἴτ' ἐκεῖ  
 μόνος μόνους  
 τοῖς Πενέσταισι ξυνῆν τοῖς  
 Θετταλῶν, αὐτὸς πενέστης ὧν ἔλαττον οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὡς σε μακαρίζομεν,  
 παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,  
 πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,  
 τὸν κιθαραοιδότατον, ᾧ χάρις ἐφέσπετο·  
 τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὡς σοφόν·  
 εἴτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον,  
 ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός,  
 ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν  
 γλωττοποιεῖν εἰς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσὶ τινες οἳ μ' ἔλεγον ὡς καταδιηλλάγην,  
 ἠνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος  
 καί με κακίαις ἔκνισε· κᾶθ' ὅτ' ἀπεδειρόμην,  
 οὐκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,  
 οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι  
 σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.

<sup>a</sup> "The villean race of Thessaly corresponding to the Helots of Laconia": R.

<sup>b</sup> His name was Arignotus, cf. K. 1278 where there is a similar attack on Ariphradēs.

<sup>c</sup> "The general nature of the incident to which these lines refer is plain enough. Some attack had been made by Cleon upon A., who, finding that he did not receive from the people the support which he had expected, deemed it necessary to wriggle out of the scrape by patching up a hollow truce with his powerful opponent. Beyond this we are quite in the dark": R.



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ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα·  
εἶτα νῦν ἐξηπάτησεν ἢ χάραξ τὴν ἄμπελον.

- ΞΑ. ἰὼ χελῶναι μακάριαι τοῦ δέρματος,  
καὶ τρισμακάριαι τοῦ ἔπι ταῖς πλευραῖς τέγους.  
ὡς εἶ κατηρέψασθε καὶ νουβυστικῶς  
κεράμῳ τὸ νῶτον ὥστε τὰς πλευρὰς στέγειν.  
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.
- ΧΘ. τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ, κἂν ἦ γέρων,  
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.
- ΞΑ. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν  
καὶ τῶν ξυνόντων πολὺ παροινικώτατος;  
καίτοι παρῆν Ἴππυλλος, Ἀντιφῶν, Λύκων,  
Λυσίστρατος, Θουφράστος, οἱ περὶ Φρύνιχον.  
τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.  
εὐθύς γὰρ ὡς ἐνέπλητο πολλῶν καγαθῶν,  
ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα,  
ὥσπερ καχρῦων ὀνίδιον εὐωχημένον·  
κἄτυπτε δὴ με νεανικῶς, παῖ παῖ καλῶν.  
εἶτ' αὐτὸν ὡς εἶδ', ἤκασεν Λυσίστρατος·  
ἔοικας, ὦ πρεσβῦτα, νεοπλούτῳ τρυγὶ  
κλητήρῳ τ' εἰς ἀχυρῶνας ἀποδεδρακότι.  
ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι  
τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,  
Σθενέλῳ τε τὰ σκευάρια διακεκαρμένῳ.  
οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου·  
οὗτος δὲ διεμύλλαινε, ὡς δὴ δεξιός.

<sup>a</sup> "A proverb used in reference to persons who find the support whereon they trusted giving way in the hour of need": R. Here probably Aristophanes is the Vine, the people the Vine-pole.

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Seeing this, I played the ape a little bit undoubtedly.  
So then, after all, the Vine-pole  
proved unfaithful to the Vine.<sup>a</sup>

- XA. O lucky tortoises, to have such skins,  
Thrice lucky for the case upon your ribs :  
How well and cunningly your backs are roofed  
With tiling strong enough to keep out blows :  
Whilst I, I'm cudgelled and tattooed to death.
- CH. How now, my boy ? for though a man be old,  
Still, if he's beaten, we may call him boy.
- XA. Was not the old man the most outrageous nuisance,  
Much the most drunk and riotous of all ?  
And yet we'd Lycon, Antiphon, Hippyllus,  
Lysistratus, Theophrastus, Phrynichus ;  
But he was far the noisiest of the lot.  
Soon as he'd gorged his fill of the good cheer,  
He skipped, he leapt, and laughed, and frisked, and  
whinnied,  
Just like a donkey on a feed of corn :  
And slapped me youthfully, calling *Boy ! Boy !*  
So then Lysistratus compared him thus :  
*Old man, says he, you're like new wine fermenting,  
Or like a sompnour, scampering to its bran.<sup>b</sup>*  
But he shrieked back, *And you, you're like a locust  
That has just shed the lappets of its cloak,  
Or Sthenelus, shorn of his goods and chattels.<sup>c</sup>*  
At this all clapped, save Theophrast ; but he  
Made a wry face, being forsooth a wit.

<sup>b</sup> There was a proverb *δνος εις άχυρωνα άπέδρα* and the phrase describes excitement. But the connexion with *κλητήρ*, "a summoner," is absent, unless "in Athenian slang a donkey was sometimes termed *κλητήρ*, caller" (R.) ; cf. 189.

<sup>c</sup> The similes are aimed at his shabby, threadbare appearance. Sthenelus was a tragic actor who had been reduced to poverty.

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ὁ γέρων δὲ τὸν Θούφραστον ἤρετ', εἰπέ μοι,  
 ἐπὶ τῷ κομᾶς καὶ κομφῶς εἶναι προσποιεῖ,  
 κωμῶδολοιχῶν περὶ τὸν εὖ πράττοντ' αἰεῖ;  
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,  
 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων 13  
 ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.  
 ἔπειτ' ἐπειδὴ 'μέθυσεν, οἴκαδ' ἔρχεται  
 τύπτων ἅπαντας, ἦν τις αὐτῷ ξυντύχη.  
 ὁδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.  
 ἀλλ' ἐκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν. 13

ΦΙ.                   ἀνεχε, πάρεχε·  
 κλαύσεταιί τις τῶν ὀπισθεν  
 ἐπακολουθούντων ἐμοί·  
 οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,  
 ὦ πόνηροι, ταυτηγὶ τῇ  
 δαδὶ φρυκτοὺς σκευάσω. 13

ΣΥΜΠΟΤΗΣ. ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην  
 ἡμῖν ἅπασι, κεῖ σφόδρ' εἰ νεανίας.  
 ἀθρόοι γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙ.                   ἰὴ ἰεῦ, καλούμενοι.  
 ἀρχαῖά γ' ὑμῶν· ἀρά γ' ἴσθ'  
 ὡς οὐδ' ἀκούων ἀνέχομαι  
 δικῶν; ἰαιβοῖ αἰβοῖ.  
 τάδε μ' ἀρέσκει· βάλλε κημούς.  
 οὐκ ἄπεισι; ποῦ 'στιν  
 ἡλιαστικής; ἐκποδῶν. 13

<sup>a</sup> P. enters carrying a torch. ἀνεχε, πάρεχε are perhaps cries addressed to runners in the torch-races of the Cerameicus—"hold it up, hand it on."

<sup>b</sup> "The next 35 lines contain much that had been better

*And pray, the old man asked him, what makes you  
Give yourself airs, and think yourself so grand,  
You grinning flatterer of the well-to-do?*  
Thus he kept bantering every guest in turn,  
Making rude jokes, and telling idle tales,  
In clownish fashion, relevant to nothing.  
At last, well drunk, homeward he turns once more,  
Aiming a blow at every one he meets.  
Ah! here he's coming; stumbling, staggering on.  
Methinks I'll vanish ere I'm slapped again.

PH.                   Up ahoy! out ahoy! <sup>a</sup>  
Some of you that follow me  
                        Shall ere long be crying.  
If they don't shog off, I swear  
I'll frizzle 'em all with the torch I bear,  
                        I'll set the rogues a-frying

GUEST. Zounds! we'll all make you pay for this to-morrow,  
You vile old rake, however young you are!  
We'll come and cite and summon you all together.

PH.                   Yah! hah! summon and cite! <sup>b</sup>  
The obsolete notion! don't you know  
I'm sick of the names of your suits and claims.  
                        Faugh! Faugh! Pheugh!  
                        Here's my delight!  
Away with the verdict-box! Won't he go?  
Where's the Heliast? out of my sight!

omitted: and the English is in many places necessarily a substitution for, rather than a translation of, the original text. These drunken scenes, and indeed the entire 200 lines from 1250 to 1449, were, in my opinion, a mere afterthought on the part of the poet, introduced when the defeat of the *Clouds* had taught him that he could not with impunity discard the broad farce, the coarse buffoonery, of other comedians": R.

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ἀνάβαινε δεῦρο χρυσομηλολόνθιον,  
 τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.  
 ἔχου· φυλάττου δ', ὡς σαπρὸν τὸ σχοινίον·  
 ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.  
 ὄρᾱς ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην  
 μέλλουσαν ἤδη λεσβιεῖν τοὺς ξυμπότας·  
 ὦν εἶνεκ' ἀπόδος τῷ πέει τωδὶ χάριν.  
 ἀλλ' οὐκ ἀποδώσεις οὐδ' ἐφιαλεῖς, οἶδ' ὅτι,  
 ἀλλ' ἐξαπατήσεις κάγχανεῖ τούτῳ μέγα·  
 πολλοῖς γὰρ ἤδη χιτέροις αὐτ' εἰργάσω.  
 εἴαν γένη δὲ μὴ κακὴ νυνὶ γυνή,  
 ἐγὼ σ', ἐπειδὴν οὐμὸς υἱὸς ἀποθάνη,  
 λυσάμενος ἔξω παλλακὴν, ὦ χοιρίον.  
 νῦν δ' οὐ κρατῶ ἔγω τῶν ἐμαυτοῦ χρημάτων.  
 νέος γάρ εἰμι καὶ φυλάττομαι σφόδρα.  
 τὸ γὰρ υἱίδιον τηρεῖ με, κάσσι δύσκολον  
 κἄλλως κυμινοπριστοκαρδαμογλύφον.  
 ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ.  
 πατὴρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.  
 ὁδὶ δε καὐτός· ἐπὶ σὲ κάμ' ἔοικε θεῖν.  
 ἀλλ' ὡς τάχιστα στῆθι τάσδε τὰς δετὰς  
 λαβοῦσ', ἴν' αὐτὸν τωθάσω νεανικῶς,  
 οἷως ποθ' οὔτος ἐμὲ πρὸ τῶν μυστηρίων.  
 ΒΔ. ὦ οὔτος οὔτος, τυφεδανὲ καὶ χοιρόθλιψ,  
 ποθεῖν ἐρᾶν τ' ἔοικας ὠραίας σοροῦ.  
 οὔ τοι καταπροῖξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.  
 ΦΙ. ὡς ἠδέως φάγοις ἂν ἐξ ὄξους δίκην.  
 ΒΔ. οὐ δεινὰ τωθάζειν σε, τὴν αὐλητρίδα  
 τῶν ξυμποτῶν κλέψαντα;

My little golden chafer, come up here,  
 Hold by this rope,<sup>a</sup> a rotten one perchance,  
 But strong enough for you. Mount up, my dear.  
 See now, how cleverly I filched you off,  
 A wanton hussy, flirting with the guests.  
 You owe me, child, some gratitude for that.  
 But you're not one to pay your debts, I know.  
 O no! you'll laugh and chaff and slip away,  
 That's what you always do. But listen now,  
 Be a good girl, and don't be disobliging,  
 And when my son is dead, I'll ransom you,  
 And make you an honest woman. For indeed  
 I'm not yet master of my own affairs.

I am so young, and kept so very strict.  
 My son's my guardian, such a cross-grained man,  
 A cummin-splitting, mustard-scraping fellow.  
 He's so afraid that I should turn out badly,  
 For I'm in truth his only father now.<sup>b</sup>  
 But here he runs. Belike he's after us.  
 Quick, little lady, hold these links an instant;  
 And won't I quiz him boyishly and well,  
 As he did me before the initiation.<sup>c</sup>

BD. You there! you there! you old lascivious dotard!  
 Enamoured, eh? ay of a fine ripe coffin.<sup>d</sup>

PH. Oh, by Apollo, you shall smart for this!

BD. Dear, dear, how keen to taste a suit in pickle!  
 No quizzing, sir, when you have filched away  
 The flute-girl from our party.

<sup>a</sup> "Undoubtedly the σκύτινον καθειμένον described in *Clouds* 538, 539:" R.

<sup>b</sup> "A piece of pleasantry, for sons often say 'I am my father's only son'": Schol.

<sup>c</sup> i.e. my initiation into the mysteries of high life.

<sup>d</sup> σόρον is put unexpectedly for κόρης—*maturum funus* instead of *matura virgo*.

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- ΦΙ. ποίαν ἀλλητρίδα;  
 τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών; 13
- ΒΔ. νῆ τὸν Δί', αὐτῆ πού 'στί σοί γ' ἡ Δαρδανίς.
- ΦΙ. οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται.
- ΒΔ. δᾶς ἦδε;
- ΦΙ. δᾶς δῆτ'. οὐχ ὄρας ἐστιγμένην;
- ΒΔ. τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ; 13
- ΦΙ. ἡ πίττα δῆπου καομένης ἐξέρχεται.
- ΒΔ. ὁ δ' ὄπισθεν οὐχὶ πρωκτός ἐστιν οὔτοσί;
- ΦΙ. ὄζος μὲν οὖν τῆς δαδὸς οὔτος ἐξέχει.
- ΒΔ. τί λέγεις σύ; ποῖος ὄζος; οὐκ εἶ δεῦρο σύ;
- ΦΙ. ᾶ ᾶ, τί μέλλεις δρᾶν;
- ΒΔ. ἄγειν ταύτην λαβῶν  
 ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν 13  
 κοῦδὲν δύνασθαι δρᾶν.
- ΦΙ. ἄκουσόν νυν ἐμοῦ.  
 'Ολυμπίασιν ἠνίκ' ἐθεώρουσ' ἐγώ,  
 'Εφουδίῳν ἐμαχέσατ' 'Ασκώνδα καλῶς,  
 ἦδη γέρων ὦν· εἶτα τῇ πυγμῇ θενῶν  
 ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον. 13  
 πρὸς ταῦτα τηροῦ μὴ λάβῃς ὑπώπια.
- ΒΔ. νῆ τὸν Δί' ἐξέμαθές γε τὴν 'Ολυμπίαν.
- ΑΡΤΟΠΩΛΙΣ. ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.  
 ὀδὶ γὰρ ἀνὴρ ἐστὶν ὅς μ' ἀπώλεσεν  
 τῇ δαδί παίων, κάξέβαλεν ἐντευθενὶ 13  
 ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.
- ΒΔ. ὄρας ᾶ δέδρακας; πράγματ' αὐ δεῖ καὶ δίκας  
 ἔχειν διὰ τὸν σὸν οἶνον.

<sup>a</sup> P. now treats his son as a half-dead dotard, and seems to invent this phrase on the analogy of ἀπ' ὄνου πεσών, cf. C. 1273.

<sup>b</sup> "This" = Dardanis. Torches, says the Scholiast, were

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- PH. Eh? what? flute-girl?  
 You're out of your mind, or out of your grave,<sup>a</sup> or something.
- BD. Why, bless the fool, here's Dardanis beside you!
- PH. What, this? why, *this*<sup>b</sup> is a torch in the market-place!
- BD. A torch, man?
- PH. Clearly; pray observe the punctures.
- BD. Then what's this black here, on the top of her head?
- PH. Oh, that's the rosin, oozing while it burns.
- BD. Then this of course is not a woman's arm?
- PH. Of course not; that's a sprouting of the pine.
- BD. Sprouting be hanged.  
 (To Dard.) You come along with me.
- PH. Hi! hi! what are you at?
- BD. Marching her off  
 Out of your reach; a rotten, as I think,  
 And impotent old man.
- PH. Now look ye here:  
 Once, when surveying at the Olympian games,  
 I saw how splendidly Ephudion fought  
 With young Ascondas: saw the game old man  
 Up with his fist, and knock the youngster down.  
 So mind your eye, or you'll be pummelled too.
- BD. Troth, you have learned Olympia to some purpose.
- BAKING-GIRL. Oh, there he is! Oh, pray stand by me  
 now!  
 There's the old rascal who misused me so,  
 Banged with his torch, and toppled down from here  
 Bread worth ten obols, and four loaves to boot.
- BD. There now, you see; troubles and suits once more  
 Your wine will bring us.

punctured and tattooed with figures, and Dardanis is compared with one to introduce some coarse jokes.

## ARISTOPHANES

- ΦΙ. οὐδαμῶς γ', ἐπεὶ  
 λόγοι διαλλάξουσιν αὐτὰ δεξιοί·  
 ὥστ' οἶδ' ὅτι τή ταύτη διαλλαχθήσομαι. 13
- ΑΡ. οὐ τοι μὰ τῷ θεῷ καταπροίξει Μυρτίας  
 τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,  
 οὕτω διαφθείρας ἐμοῦ τὰ φορτία.
- ΦΙ. ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι  
 λέξαι χαρίεντα.
- ΑΡ. μὰ Δία μή μοί γ', ὦ μέλε. 14
- ΦΙ. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας  
 θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.  
 κἄπειτ' ἐκείνος εἶπεν, ὦ κύον κύον,  
 εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν  
 πυροῦς πρίαυο, σωφρονεῖν ἄν μοι δοκεῖς. 14
- ΑΡ. καὶ καταγελαῶς μου; προσκαλοῦμαί σ' ὅστις εἶ,  
 πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,  
 κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.
- ΦΙ. μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δόξω λέγειν.  
 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης· 14  
 ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.
- ΑΡ. ἄληθες, οὗτος;
- ΦΙ. καὶ σὺ δὴ μοι, Χαιρεφῶν,  
 γυναικὶ κλητεύεις, ἑοικῶς θαιψίνῃ  
 Ἴνοῖ κρεμαμένη πρὸς ποδῶν Εὐριπίδου;

<sup>a</sup> He has learned the lesson his son taught him, 1258.

<sup>b</sup> *i.e.* Demeter and Persephone, a regular female oath.

<sup>c</sup> ὥστε ἄρτους ποιῆσαι, ἐπεὶ ἀρτόπωλις: Schol.

<sup>d</sup> κλητῆρ is the officer whose duty it was to see that the defendant was duly served with the citation to appear.

- PH. Troubles? Not at all.  
A merry tale or two sets these things right.<sup>a</sup>  
I'll soon set matters right with this young woman.
- B.-G. No, by the Twain <sup>b</sup>! you shan't escape scot-free,  
Doing such damage to the goods of Myrtia,  
Sostrata's daughter, and Anchylion's, sir!
- PH. Listen, good woman: I am going to tell you  
A pleasant tale.
- B.-G. Not me, by Zeus, sir, no!
- PH. At Aesop, as he walked one eve from supper,  
There yapped an impudent and drunken bitch.  
Then Aesop answered, *O you bitch! you bitch!*  
*If in the stead of that ungodly tongue*  
*You'd buy some wheat,<sup>c</sup> methinks you'd have more sense.*
- B.-G. Insult me too? I summon you before  
The Market Court for damage done my goods,  
And for my sompnour <sup>d</sup> have this Chaerephon.
- PH. Nay, nay, but listen if I speak not fair.  
Simonides and Lasus <sup>e</sup> once were rivals.  
Then Lasus says, *Pish, I don't care*, says he.
- B.-G. You will, sir, will you?
- PH. And you, Chaerephon,  
Are you her sompnour, you, like fear-blanch'd Ino  
Pendent before Euripides's feet? <sup>f</sup>

<sup>a</sup> "Lasus of Hermione was a contemporary and rival of the great Simonides of Ceos, who was famous for the number of victories obtained by his dithyrambic choruses": R. P. like Lasus snaps his fingers at his opponent.

<sup>f</sup> "The story of Ino, who to escape her domestic miseries threw herself, with her youngest child Melicertes, into the sea, formed one of the most moving tragedies of Euripides": R. Doubtless she was represented in the tragedy as throwing herself at the feet of some deity or person, for whom A. here substitutes the poet himself. For Chaerephon the "cadaverous" (in Eupolis he is *πύξινος*) see Index.

## ARISTOPHANES

- ΒΔ. ὀδί τις ἕτερος, ὡς ἔοικεν, ἔρχεται  
καλούμενός σε· τόν γέ τοι κλητῆρ' ἔχει.
- ΚΑΤΗΓΟΡΟΣ. οἴμοι κακοδαίμων. προσκαλοῦμαι σ', ὦ  
γέρον,  
ὑβρεως.
- ΒΔ. ὑβρεως; μή, μὴ καλέσης πρὸς τῶν θεῶν.  
ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,  
ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι.
- ΦΙ. ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι  
ἐκῶν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.  
ἀλλ' ἐλθέ δευρί, πότερον ἐπιτρέπεις ἐμοὶ  
ὄ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,  
εἶναι φίλον τὸ λοιπόν, ἢ σὺ μοι φράσεις;
- ΚΑ. σὺ λέγε. δικῶν γὰρ οὐδέομ' οὐδὲ πραγμάτων.
- ΦΙ. ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,  
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·  
ἐτύγγανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.  
κᾶπειτ' ἐπιστὰς εἶπ' ἀνὴρ αὐτῷ φίλος·  
ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.  
οὕτω δὲ καὶ σὺ παράτρεχ' εἰς τὰ Πιπτάλου.
- ΒΔ. ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.
- ΚΑ. ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.
- ΦΙ. ἄκουε, μὴ φεῦγ'. ἐν Συβάρει γυνή ποτε  
κατέαξ' ἐχίνον.
- ΚΑ. ταῦτ' ἐγὼ μαρτύρομαι.
- ΦΙ. οὐχῆνος οὖν ἔχων τιν' ἐπεμαρτύρατο·  
εἶθ' ἢ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν  
τὴν μαρτυρίαν ταύτην ἔασας ἐν τάχει  
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

<sup>a</sup> "The ὑβρεως γραφή was a very different matter from the βλάβης δίκη with which alone the baking-girl had threatened

BD. See, here's another coming, as I live,  
To summon you : at least he has got his sompnour.

COMPLAINANT. O dear ! O dear ! Old man, I summon you  
For outrage.

BD. Outrage <sup>a</sup> ? no, by the Gods, pray don't.  
I'll make amends for everything he has done  
(Ask what you will), and thank you kindly too.

PH. Nay, I'll make friends myself without compulsion.  
I quite admit the assault and battery.  
So tell me which you'll do ; leave it to me  
To name the compensation I must pay  
To make us friends, or will you fix the sum ?

CO. Name it yourself : I want no suits nor troubles.

PH. There was a man of Sybaris,<sup>b</sup> do you know,  
Thrown from his carriage, and he cracked his skull,  
Quite badly too. Fact was, he could not drive.  
There was a friend of his stood by, and said,  
*Let each man exercise the art he knows.*  
So you, run off to Doctor Pittalus.<sup>c</sup>

BD. Ay, this is like the rest of your behaviour.

CO. (To Bd.) You, sir, yourself, remember what he says.

PH. Stop, listen. Once in Sybaris a girl  
Fractured a jug.

CO. I call you, friend, to witness.

PH. Just so the jug : *it* called a friend to witness.

Then said the girl of Sybaris, *By'r Lady*,<sup>d</sup>  
*If you would leave off calling friends to witness,*  
*And buy a rivet, you would show more brains.*

him. It was so to say a criminal indictment, and not a mere  
civil action : and entailed a severe and speedy punishment " : R.

<sup>b</sup> " P. reverts to his son's alternative prescription in 1259 and  
tries the effect of a Sybaritic apologue " : R.

<sup>c</sup> *i.e.* Don't try litigation which you don't understand, but go  
to the famous doctor, Pittalus (*cf. A. 1032*).

<sup>d</sup> *i.e.* Persephone.

## ARISTOPHANES

ΚΑ. ὕβριζ', ἕως ἂν τὴν δίκην ἄρχων καλῆ.

ΒΔ. οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθοῖ μενεῖς  
ἀλλ' ἀράμενος οἴσω σε

ΦΙ. τί ποιεῖς;

ΒΔ. ὄ τι ποιῶ;

εἴσω φέρω σ' ἐντεῦθεν· εἰ δὲ μή, τάχα  
κλητῆρες ἐπιλείψουσι τοὺς καλουμένους.

ΦΙ. Αἴσωπον οἱ Δελφοί ποτ'

ΒΔ. ὀλίγον μοι μέλει.

ΦΙ. φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ·

ὁ δ' ἔλεξεν αὐτοῖς, ὡς ὁ κάνθαρός ποτε

ΒΔ. οἴμ' ὡς ἀπολῶ σ' αὐτοῖσι τοῖσι κανθάροις.

ΧΟ.

ζηλῶ γε τῆς εὐτυχίας  
τὸν πρέσβυν, οἱ μετέστη  
ξηρῶν τρόπων καὶ βιοτῆς·  
ἕτερα δὲ νῦν ἀντιμαθῶν  
ἦθη, μετὰ τι πεσεῖται  
ἐπὶ τὸ τρυφερὸν καὶ μαλακόν.  
τάχα δ' ἂν ἴσως οὐκ ἐθέλοι.  
τὸ γὰρ ἀποστῆναι χαλεπὸν  
φύσεος, ἣν ἔχει τις αἰεί.  
καίτοι πολλοὶ ταῦτ' ἔπαθον·  
ξυνόντες γνώμαις ἐτέρων  
μετεβάλλοντο τοὺς τρόπους.

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πολλοῦ δ' ἐπαίνου παρ' ἐμοῖ  
καὶ τοῖσιν εὖ φρονοῦσιν

[ἀντ.

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<sup>a</sup> The Delphians brought a false charge against Aesop and, 542

THE WASPS, 1441-1463

CO. Jeer, till the Magistrate eall on my case.

BD. No, by Demeter, but you shan't stop here,  
I'll take and carry you—

PH. What now !

BD. What now ?

Carry you in : or soon there won't be sompnours  
Enough for all your summoning complainants.

PH. The Delphians once charged Aesop—

BD. I don't care.

PH. With having filched a vessel of their God.

But Aesop up and told them that a beetle <sup>a</sup>—

BD. Zounds ! but I'll finish you, beetles and all.

CH.<sup>b</sup> I envy much his fortune  
As he changes from his dry  
Ungenial life and manners,  
Another path to try.

Now all to soft indulgenee

His eager soul will take,  
And yet perchance it will not,

For, ah ! 'tis hard to break  
From all your lifelong habits ;

Yet some the change have made,  
With other minds consorting,  
By other counsels swayed.

With us and all good people  
Great praise Philocleon's son

as he was being led to execution, he told them this fable, the moral of which is that evil-doers will in the end pay.

<sup>b</sup> This ode in which the Chorus "felicitates B. on the probable success of his experiment," after its demonstrable failure, seems "foreign to the original scheme of the Play." So too 1474 when Xanthias announces B.'s drunken behaviour "no one would gather that this is his second entrance on the self-same errand." See R. *Intro.* p. xiv and notes.

## ARISTOPHANES

τυχῶν ἄπεισιν διὰ τὴν  
 φιλοπατρίαν καὶ σοφίαν  
 ὁ παῖς ὁ Φιλοκλέωνος.  
 οὐδενὶ γὰρ οὕτως ἀγανῶ  
 ξυνεγενόμην, οὐδὲ τρόποις  
 ἐπεμάνην, οὐδ' ἐξεχύθην.  
 τί γὰρ ἐκεῖνος ἀντιλέγων  
 οὐ κρείττων ἦν, βουλόμενος  
 τὸν φύσαντα σεμνοτέροις  
 κατακοσμῆσαι πράγμασι;

ΞΑ. νῆ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα  
 δαίμων τις εἰσκεκύκληκεν εἰς τὴν οἰκίαν.  
 ὁ γὰρ γέρων ὡς ἔπιδε διὰ πολλοῦ χρόνου  
 ἤκουσέ τ' αὐλοῦ, περιχαρῆς τῷ πράγματι  
 ὄρχούμενος τῆς νυκτὸς οὐδὲν παύεται  
 τάρχαϊ' ἐκεῖν' οἷς Θέσπις ἠγωνίζετο·  
 καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους  
 τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον.

ΦΙ. τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑ. τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙ. κληῖθρα χαλάσθω τάδε. καὶ δὴ γὰρ  
 σχήματος ἀρχή

ΞΑ. μᾶλλον δέ γ' ἴσως μανίας ἀρχή.

ΦΙ. πλευρὰν λυγίσαντος ὑπὸ ῥώμης,  
 οἶον μυκτῆρ μυκᾶται καὶ  
 σφόνδυλος ἀχεῖ.

ΞΑ. πῖθ' ἐλλέβορον.

ΦΙ. πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ,

<sup>a</sup> The ancient writers for the stage, Thespis, Phrynichus (1490 *seq.*) and Carcinus (1501 *seq.*), introduced much dancing, 544

THE WASPS, 1464-1490

For filial love and genius  
 In this affair has won.  
 Such sweet and gracious manners  
 I never saw before,  
 Nor ever with such fondness  
 My doting heart gushed o'er.  
 Where proved he not the victor  
 In all this wordy strife,  
 Seeking to raise his father  
 To higher paths of life ?

XA. O Dionysus ! here's a pretty mess  
 Into our house some power has whirligigged.  
 Soon as the old man heard the pipe, and drank  
 The long untasted wine, he grew so merry  
 He won't stop dancing all the whole night through  
 Those strange old dances such as Thespis taught ;<sup>a</sup>  
 And your new bards he'll prove old fools, he says,  
 Dancing against them in the lists directly.

PH. Who sits, who waits at the entrance gates ?

XA. More and more is this evil advancing !

PH. Be the bolts undone, we have just begun ;  
 This, this is the first evolution of dancing.

XA. First evolution of madness, I think.

PH. With the strong contortion the ribs twist round,  
 And the nostril snorts, and the joints resound,  
 And the tendons crack.

XA. O, hellebore drink !<sup>b</sup>

PH. Cocklike, Phrynichus crouches and cowers,<sup>c</sup>

and the old man remembers these dances. Bentley's full discussion of this passage is quoted in R.

<sup>b</sup> Hellebore was a cure for madness.

<sup>c</sup> Bentley emended *πτήσσει* to *πλήσσει*, but R. notes that "a cock crouches and sidles down immediately before it delivers a blow" ; *cf.* 1491.

## ARISTOPHANES

- ΞΑ. τάχα βαλλήσεις.  
 ΦΙ. σκῆλος οὐράνιον γ' ἐκλακτίζων.  
 πρωκτὸς χάσκει.
- ΞΑ. κατὰ σαντὸν ὄρα.  
 ΦΙ. νῦν γὰρ ἐν ἄρθροισ τοῖς ἡμετέροις  
 στρέφεται χαλαρὰ κοτυληδών.
- ΒΔ. οὐκ εὖ μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.  
 ΦΙ. φέρε νυν ἀνείπω κἀνταγωνιστὰς καλῶ.  
 εἴ τις τραγωδὸς φησιν ὀρχεῖσθαι καλῶς,  
 ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.  
 φησὶν τις, ἢ οὐδεῖς;
- ΒΔ. εἷς γ' ἐκεινοσὶ μόνος.  
 ΦΙ. τίς ὁ κακοδαίμων ἐστίν;
- ΒΔ. υἱὸς Καρκίνου  
 ὁ μέσατος.  
 ΦΙ. ἀλλ' οὗτός γε καταποθήσεται.  
 ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.  
 ἐν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'.
- ΒΔ. ἀλλ', ὦζυρέ,  
 ἕτερος τραγωδὸς Καρκινίτης ἔρχεται,  
 ἀδελφὸς αὐτοῦ.
- ΦΙ. νῆ Δί' ὠψώνηκ' ἄρα.  
 ΒΔ. μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν γε καρκίνους.  
 προσέρχεται γὰρ ἕτερος αὐ τῶν Καρκίνου.  
 ΦΙ. τουτὶ τί ἦν τὸ προσέρπον; ὀξίς, ἢ φάλαγξ;  
 ΒΔ. ὁ πιννοτήρης οὗτός ἐστι, τοῦ γένους  
 ὁ σμικρότατος, ὃς τὴν τραγωδίαν ποιεῖ.

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<sup>a</sup> "P. holds the lists as the champion of the older tragic dances. Three representatives of the modern school of tragic dancing now enter, one by one, to accept his challenge. They are the three deformed and stunted sons of Carcinus, the constant butts of Aristophanes for their postposterous dances": R.

THE WASPS, 1491-1511

- XA. You'll strike by and by.  
 PH. Then he kicks his leg to the wondering sky,  
 XA. O look to yourself, look out, look out.  
 PH. For now in these sinewy joints of ours  
 The cup-like socket is twirled about.  
 BD. 'Twon't do, by Zeus: 'twon't do: 'tis downright  
 madness.  
 PH. Come on, I challenge all the world to dance.  
 Now what tragedian thinks he dances well,  
 Let him come in and dance a match with me.  
 Well, is there one, or none?  
 BD. Here's only one.  
 PH. Who's he, poor devil?  
 BD. 'Tis the midmost son  
 Of poet Careinus, the Crabbe.<sup>a</sup>  
 PH. I'll eat him.  
 'Sdeath! I'll destroy him with a knuekle-dance.<sup>b</sup>  
 He's a born fool at rhythm.  
 BD. Nay, but look here!  
 Here comes a brother crab, another son  
 Of Carcinus.  
 PH. 'Faith, I've got erab enough.  
 BD. Nothing but erabs! 'fore Zeus, nothing but crabs!  
 Here creeps a third of Carcinus's brood.  
 PH. Heyday! what's this? a vinaigrette, or spider?  
 BD. This is the Pinnoteer,<sup>c</sup> of all the tribe  
 The tiniest erab: a tragic poet too!

<sup>b</sup> *ἐμμέλεια* is the technical word for a tragic dance; here P. promises to perform it with his fists.

<sup>c</sup> A tiny crustacean, about the size of a pea, a parasite of the pinna, a wedge-shaped bivalve. It was called "Pinna-watchman," because "the pinna having got its little guest safely lodged within, left its shell open: and so soon as any food came within the valves the pea-crab gave its host a nip, which caused it to close its shell and secure the prey": R.

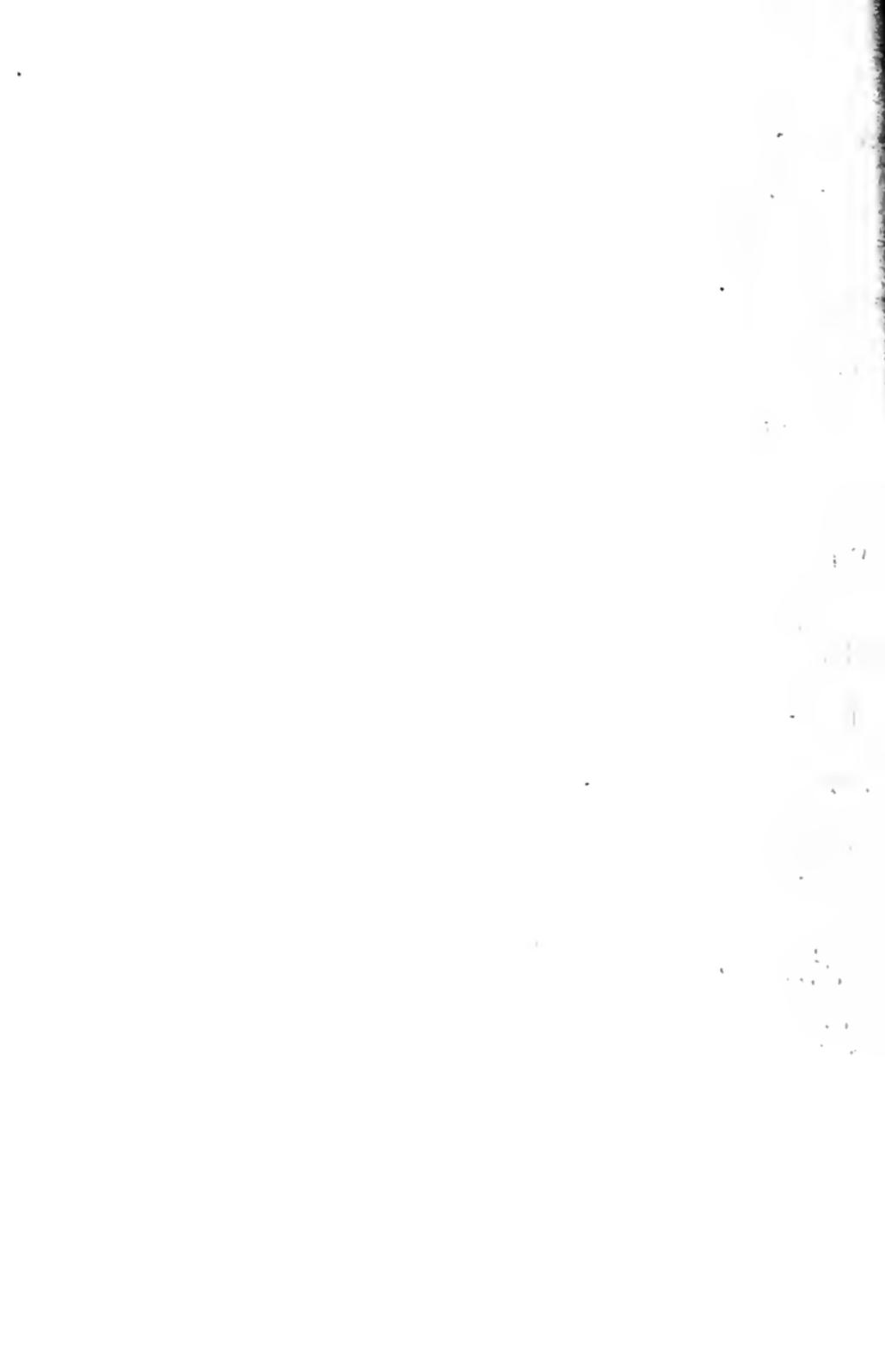
## ARISTOPHANES

41. ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας·  
 ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.  
 ἀτὰρ καταβατέον γ' ἐπ' αὐτούς μοι· σὺ δὲ  
 ἄλμην κύκα τούτοισιν, ἣν ἐγὼ κρατῶ. 15
40. φέρε νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχαρήσωμεν  
 ἅπαντες,  
 ἵν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν  
 ἑαυτούς.  
 ἄγ', ὦ μεγαλώνυμα τέκνα τοῦ θαλασσίοιο,  
 πηδάτε παρὰ ψάμαθον 15  
 καὶ θῖν' ἄλὸς ἀτρυγέτοιο, καρίδων ἀδελφοί·  
 ταχὺν πόδα κυκλοσοβεῖτε, καὶ τὸ Φρυνίχειον  
 ἐκλακτισάτω τις, ὅπως 15  
 ἰδόντες ἄνω σκέλος [ᾧδ'], ὥζωσιν οἱ θεαταί.  
 στρόβει, παράβαινε κύκλω καὶ γάστρισον σεαυτόν,  
 ρίπτε σκέλος οὐράνιον· βέμβικες ἐγγενέσθων. 15  
 καὐτὸς γὰρ ὁ ποντομέδων ἄναξ πατὴρ προσέρπει  
 ἡσθεῖς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.  
 ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ', ὀρχούμενοι θύραζε 15  
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν  
 ὀρχούμενος, ὅστις ἀπήλλαξεν χορὸν τρυγωδῶν.

<sup>a</sup> Lit. "golden-crested wrens." He calls them so because of their size, and perhaps with a suggestion of ὀρχηστῶν. In 1534 he calls them τριόρχοι (lit. "buzzards")="three-dancers."

<sup>b</sup> Their names are variously given by the Scholiast as Xenocles, Xenotimus, Diotimus, etc.





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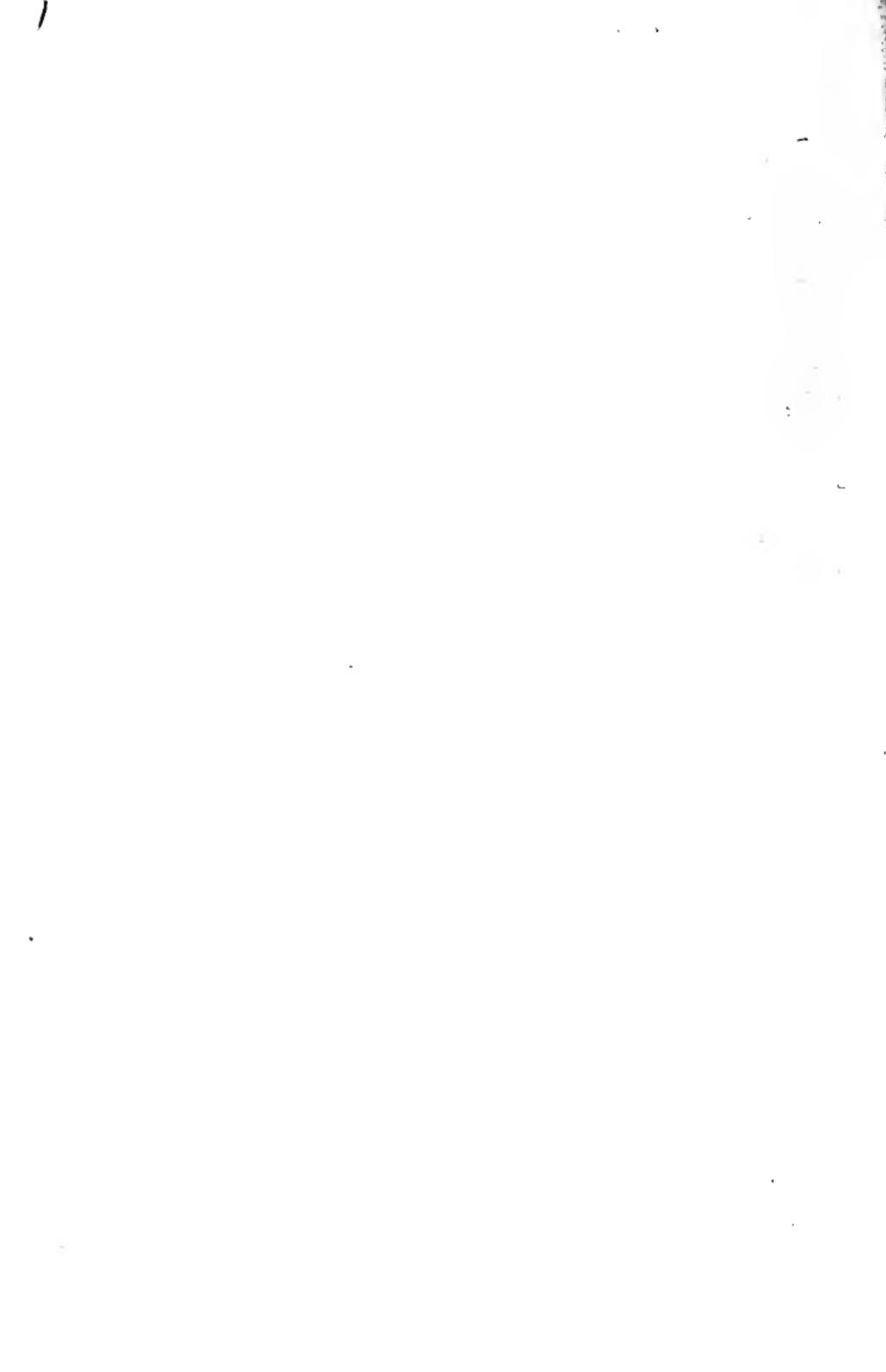
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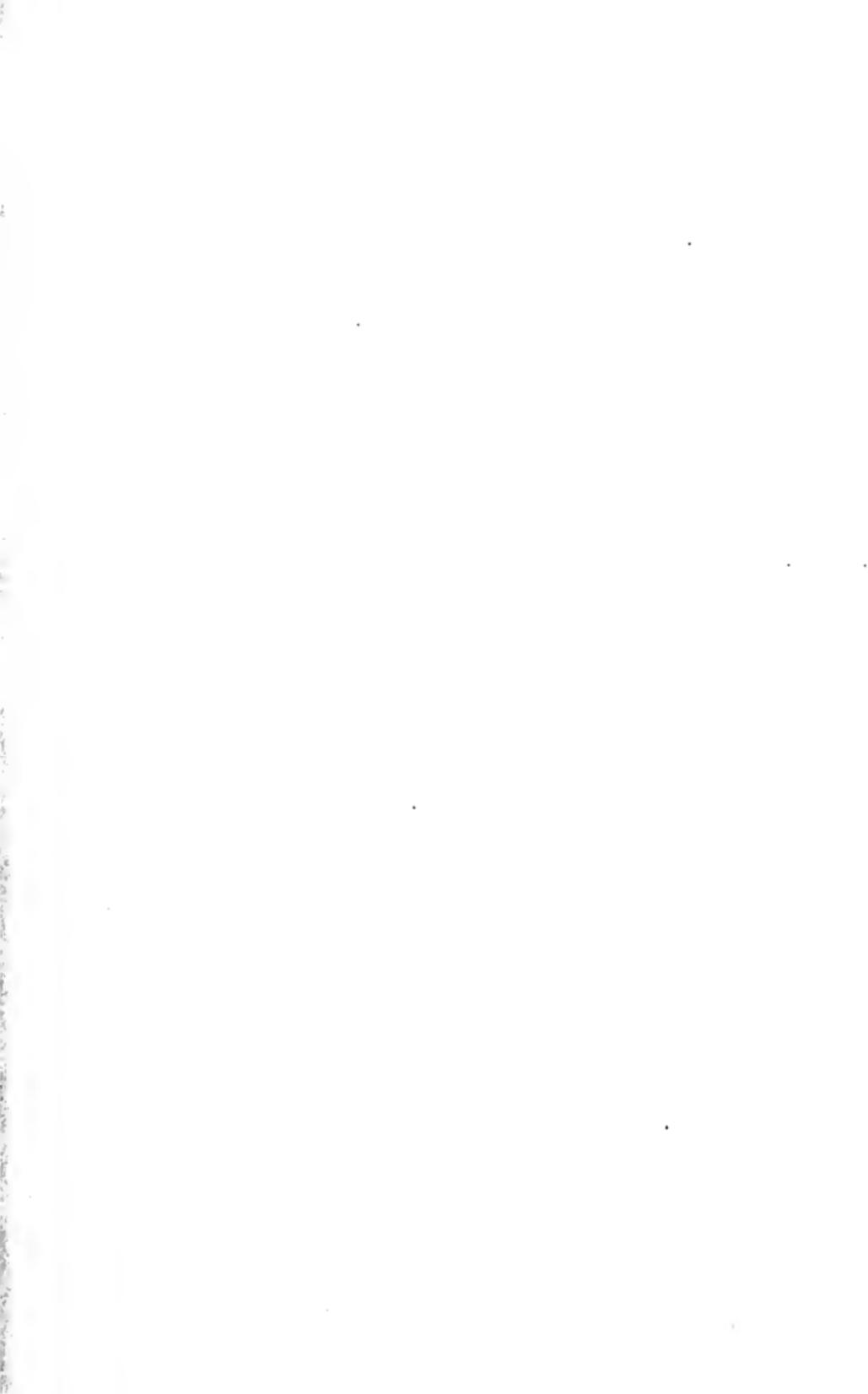
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