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ARISTOPHANES

II

LCL 488

ARISTOPHANES

CLOUDS · WASPS
PEACE

EDITED AND TRANSLATED BY
JEFFREY HENDERSON



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CLOUDS

INTRODUCTORY NOTE

Clouds was first produced at the Dionysia of 423, placing third and last behind Cratinus' first-place *Wine Flask* (*Pytine*) and Ameipsias' *Connus*. This defeat angered Aristophanes, for in the following year he called *Clouds* his best play and abused the spectators for rejecting it (*Wasps* 1037-47). At some point he began to revise the play for a second production, but for some reason he never completed the revision;¹ internal evidence suggests that he abandoned it sometime between 419 and 416.² The revised text was nevertheless put into circulation (at what time is unclear). Although ancient editors had both the original festival version and the incomplete revision at their disposal, only the revision has survived.

Lack of evidence about the first version of *Clouds* makes it impossible to determine how much Aristophanes

¹ This is confirmed by the retention of such highly topical passages as the parabolic epirrhemes at 574 ff. and 607 ff. and by signs of incompleteness like the absence of a choral song after line 888.

² In particular, lines 551-59 allude to at least three plays attacking Hyperbolus that were produced after Eupolis' *Maricas* (Lenaea 421), and no such play was produced in 420; Hyperbolus was ostracized, never to return to Athens, in 416.

altered in the process of revision.³ Definitely new is the parabasis speech (518-62) discussing the defeat of the original play and hoping for success with the new version. In other respects we must rely mainly on the testimony of an anonymous ancient scholar who wrote, "this play is the same as the first, but has been revised in details, as though the poet wanted to produce it again but for whatever reason did not after all do so. To take the play as a whole, correction, which has occurred in almost every part < . . . >. Some parts have been removed, while others have been woven in and altered both in the arrangement and in the alternation of speaking parts. Some parts as they stand belong entirely to the revised version: thus the chorus' parabasis [518-62] has been replaced, and where Better Argument speaks to Worse, and finally where Socrates' school is burned." (Hyp. I Dover)

[*Clouds* explores the growth of untraditional forms of scientific inquiry and of new techniques in the education of young men, particularly rhetorical training, and depicts these as useless, immoral, atheistic, and therefore dangerous to Athens.] At the center of the play is the philosopher Socrates, portrayed as the arch-sophist who runs an educational cult located in a "Thinkery," where young men could pay to learn the latest scientific lore and rhetorical skills in order to achieve fame, power, and wealth. The Thinkery houses two Arguments: the Better, an old gentleman who represents traditional customs, beliefs, and virtues, and the Worse, a young dandy who advocates the techniques of unscrupulous self-promotion and the desir-

³ The few remaining fragments of the original play (PCC 392-401) are uninformative.

ability of selfish hedonism. Drawn to the Thinkery is the forgetful old rustic Strepsiades, who has run up huge debts as a result of his son Phidippides' passion for horses and who wants to learn how to evade them. When Strepsiades proves unable to learn the new techniques himself, he insists that Phidippides enroll in the Thinkery. Strepsiades' wish comes true in that Phidippides emerges from the Thinkery as a skilled sophist, easily able to evade debts by dishonest arguments. (At the same time, however, he has become so arrogant and amoral that he beats Strepsiades and convinces him that it is just to do so.) But when he proposes to beat his mother as well, Strepsiades realizes that he has made a terrible mistake and takes vengeance on Socrates by burning the Thinkery to the ground. (Above the action float the Chorus of Clouds: in their protean whimsicality they seem appropriate goddesses for Socrates, but they gradually reveal themselves to be a wishing-mirror for people in love with wickedness, luring them to a well-deserved punishment.)

Aristophanes' portrait of Socrates as the arch-sophist, atheist, and corrupter of the young is at variance with the portraits later drawn by philosophical writers like Plato and Xenophon; in *Apology*, Plato tries to show the inaccuracy and unfairness of the popular image of Socrates, fueled by comedies like *Clouds*, that played what he considered the decisive role in Socrates' condemnation on capital charges in 399 (*Ap.* 18b-c). In the absence of unbiased information about Socrates, however, we must accept *Clouds* as a valid expression of what public opinion believed, or might be expected to believe, about him in the Athens of 423-c. 416.

ARISTOPHANES

Text

Six papyri preserve fragments of *Clouds*.⁴ There are over 130 medieval MSS, which divide into two main families, with RV on one side and the later MSS, designated by the siglum *n*, on the other. In this edition *n* is represented by EKN⊙; other MSS are cited only for significant readings.⁵

Sigla

- Π1 *PBerol.* 13225+13226 (V), lines 177-270, 936-73
 Π2 *PBerol.* 13219 (V/VI), lines 946-1015
 Π3 *PStrasb.* inv. 621 (V-VII), lines 1372-85, 1407-28

- R Ravennas 429 (c. 950)
 V Venetus Marcianus 474 (c. 1300)
 S readings found in the Suda
 E Estensis gr. 127 = a U.5.10 (XIV-XV in.)
 K Ambrosianus C222 inf. (XIII-XIV)
 N Neapolitanus 184 = II F 27 (XV)
 ⊙ Laurentianus *conv. soppr.* 140 (XIV)
 A Parisinus Regius 2712 (XIV)

- a the archetype of RV*n*
 n the consensus of EKN⊙

⁴ Three of these are not cited in the notes: *POxy.* 1371 (V) preserves parts of lines 1-11, 38-48; *PLaurent.* 3.318 (IV) of lines 1-7; and *PSI* 1171 (III) of lines 577-635.

⁵ See further Dover's *Clouds*, pp. xcix-cxxv, and "Explorations in the History of the Text of Aristophanes," in *The Greeks and Their Legacy* (Oxford 1988) 223-65.

CLOUDS

- b* one or more *n* MSS unaffected by Thoman or Triclinian recensions
x one or more *n* MSS containing Triclinian and later conjectures

Annotated Editions

- F. H. M. Blaydes (Halle 1890)
 T. Kock (Leipzig 1894²)
 J. van Leeuwen (Leiden 1899)
 W. J. M. Starkie (London 1911), with English translation.
 B. B. Rogers (London 1916), with English translation.
 K. J. Dover (Oxford 1968).
 A. H. Sommerstein (Warminster 1982), with English translation.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΤΡΕΨΙΑΔΗΣ *πατήρ*
 ΦΕΙΔΙΠΠΙΔΗΣ *υἱός*
 ΟΙΚΕΤΗΣ *Στρεψιάδου*
 ΜΑΘΗΤΑΙ *Σωκράτους,*
 δύο
 ΣΩΚΡΑΤΗΣ
 ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
 ΗΤΤΩΝ ΛΟΓΟΣ
 ΧΡΗΣΤΗΣ Α
 ΧΡΗΣΤΗΣ Β

ΧΟΡΟΣ *Νεφελῶν*

ΚΩΦΑ ΠΡΟΣΩΠΑ
 ΜΑΘΗΤΑΙ *Σωκράτους*
 ΚΛΗΤΗΡ *τοῦ προτέρου*
 χρήστου
 ΧΑΝΘΙΑΣ *οικέτης*
 Στρεψιάδου
 ΟΙΚΕΤΑΙ *Στρεψιάδου*

DRAMATIS PERSONAE

STREPSIADES
 PHIDIPIDES, his son
 SLAVE of Strepsiades
 PUPILS of Socrates, two
 SOCRATES
 BETTER ARGUMENT
 WORSE ARGUMENT
 FIRST CREDITOR
 SECOND CREDITOR

CHORUS of Clouds

SILENT CHARACTERS
 PUPILS of Socrates
 WITNESS, with First
 Creditor
 XANTHIAS, slave of
 Strepsiades
 SLAVES of Strepsiades

ΝΕΦΕΛΑΙ

ΣΤΡΕΨΙΑΔΗΣ

ιοῦ ἰοῦ.

ὦ Ζεῦ βασιλεῦ, τὸ χρέμα τῶν νυκτῶν ὄσον.

ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;

καὶ μὴν πάλαι γ' ἀλεκτρούνος ἤκουσ' ἐγώ.

5 οἱ δ' οἰκέται ῥέγκουσιν. ἀλλ' οὐκ ἂν πρὸ τοῦ.

ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὐνεκα,

ὄτ' οὐδὲ κολάσ' ἕξεστί μοι τοὺς οἰκέτας.

ἀλλ' οὐδ' ὁ χρηστός οὔτοσι νεανίας

ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται

10 ἐν πέντε σισύραις ἐγκεκορδυλημένος.

ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.

ἀλλ' οὐ δύναμαι δέλαιος εὔδειν δακνόμενος

ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν

διὰ τουτουὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων

15 ἱππάζεται τε καὶ ξυνωρικεύεται

ὄνειροπολεῖ θ' ἵππους. ἐγὼ δ' ἀπόλλυμαι

ὀρώων ἄγουσαν τὴν σελήνην εἰκάδας.

¹ For fear they might desert to the enemy.

² I.e., more than twenty days (in the month) old.

CLOUDS

The stage building contains two doors. One represents Strepsiades' house and has a statue of Hermes outside; the other represents Socrates' Thinkery and has a large cup outside.

STREPSIADES and PHIDIPPIDES lie sleeping. Strepsiades sits up restlessly.

STREPSIADES

Oh dear, oh dear! Lord Zeus, what a stretch of nighttime! Interminable. Will it never be day? I did hear a cock crow quite a while back, but the slaves are snoring. They wouldn't in the old days. Damn you, War, for my many worries, when I can't even punish my slaves!¹ And this fine young man here won't rouse himself before daybreak either, but farts away wrapped up in five woollen coverlets. All right then, let's all get under the covers and snore! No use, I can't get to sleep, poor soul; I'm being eaten alive by my bills and stable fees and debts, on account of this son of mine. He wears his hair long and rides horses and races chariots, and he even dreams about horses, while I go to pieces as I watch the moon in her twenties,² because my interest payment looms just ahead. Boy!

attitudes
toward
war

Enter SLAVE.

οἱ γὰρ τόκοι χωροῦσιν. ἄπτε παῖ λύχρον
 κᾶκφερε τὸ γραμματεῖον, ἔν' ἀναγνώ λαβῶν
 20 ὅπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους.
 φέρ' ἴδω, τί ὀφείλω; δῶδεκα μνᾶς Πασία.
 τοῦ δῶδεκα μνᾶς Πασία; τί ἐχρησάμην;
 ὄτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,
 εἶθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕΙΔΙΠΠΙΑΔΗΣ

25 Φίλων, ἀδικεῖς. ἔλαυνε τὸν σαντοῦ δρόμον.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτ' ἐστὶ τοῦτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν
 ὀνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.

ΦΕΙΔΙΠΠΙΑΔΗΣ

πόσους δρόμους ἔλα τὰ πολεμοστήρια;

ΣΤΡΕΨΙΑΔΗΣ

ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.
 30 ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;
 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία.

ΦΕΙΔΙΠΠΙΑΔΗΣ

ἄπαγε τὸν ἵππον ἐξάλισας οἴκαδε.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ὦ μέλ' ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
 ὅτε καὶ δίκας ᾤφληκα χᾶτεροι τόκου
 ἐνεχυράσεσθαι φασιν.

³¹ Ἀμυνία] Ἀμεινία V fort. recte

Light a lamp, and bring me my ledger book, so I can count my creditors and reckon the interest. Let's see, what do I owe? Twelve minas to Pasiās.³ What were the twelve minas to Pasiās for? What did I use it for? When I bought that branded hack. Oh me oh my! I wish I'd had my eye knocked out with a stone first.

PHIDIPPIDES

Philon, you're cheating! Drive in your own lane!

STREPSIADES

That's it, that's the bane that's done me in; even in his sleep he dreams of riding.

PHIDIPPIDES

How many laps will the war chariots be driving?

STREPSIADES

It's a good many laps you're driving me, your father. But what arrears overtook me after Pasiās? Three minas to Amynias⁴ for a small seat and a pair of wheels.

PHIDIPPIDES

Give the horse a good roll and take him home.

STREPSIADES

Actually, dear boy, it's me you've been rolling, right off my property. Now I'm on the losing side of lawsuits, and others threaten to have my goods seized in lieu of their interest.

³ No contemporary with this name is attested.

⁴ Probably the son of Fronapes of Prasiae, an envoy to Thes-saly in 423/2, criticized for shirking duty (692), pretentiousness, and perhaps for being a Spartan sympathizer, cf. *Wasps* 74 etc., Cratinus 227, Eupolis 222.

ARISTOPHANES

ΦΕΙΔΙΠΠΙΔΗΣ

35

ἐτεύον, ὦ πάτερ,
τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην;

ΣΤΡΕΨΙΑΔΗΣ

δάκνει μέ τις δῆμαρχος ἐκ τῶν στρωμάτων.

ΦΕΙΔΙΠΠΙΔΗΣ

ἔασον ὦ δαιμόνιε καταδαρθεῖν τί με.

ΣΤΡΕΨΙΑΔΗΣ

- σὺ δ' οὖν κάθεινδε. τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι
40 εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.
φευ. εἴθ' ὦφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς
ἤτις με γῆμ' ἐπήρε τὴν σὴν μητέρα.
ἐμοὶ γὰρ ἦν ἄγρικός ἤδιστος βίος,
εὐρωτιῶν, ἀκόρητος, εἰκῆ κείμενος,
45 βρώων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.
ἔπειτ' ἔγῃμα Μεγακλέους τοῦ Μεγακλέους
ἀδελφιδῆν ἄγρικός ὦν ἐξ ἄστεως,
σεμνήν, τρυφῶσαν, ἐγκεκοισυρωμένην.
ταύτην ὄτ' ἐγάμουν, συγκατεκλινομένη ἐγὼ
50 ὄζων τρυγός, τρασιᾶς, ἐρίων, περιουσίας,
ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
οὐ μὴν ἐρῶ γ' ὡς ἀργὸς ἦν, ἀλλ' ἐσπάθα,
ἐγὼ δ' ἂν αὐτῇ θοιμάτιον δεικνὺς τοδὶ
55 πρόφασιν ἔφασκον· ὦ γύναι, λίαν σπαθᾶς.

ΟΙΚΕΤΗΣ

ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

14

CLOUDS

PHIDIPPIDES

(awakening) Really, father, why do you grouse and toss all night long?

STREPSIADES

There's a bailiff in the bedclothes biting me.

PHIDIPPIDES

For heaven's sake, let me catch a little sleep.

STREPSIADES

All right then, sleep! But bear in mind, all these debts will end up on your head. Ah, I wish she'd died a terrible death, that matchmaker who talked me into marrying your mother! Mine was a very pleasant country life, moldy, unswept, aimlessly leisured, abounding in honey bees, sheep, and olive cakes. Then I married the niece of Megacles son of Megacles, I a rustic, she from town, haughty, spoiled, thoroughly Coesyriized.⁵ When I married her I climbed into bed smelling of new wine, figs, fleeces, and abundance; and she of perfume, saffron, tongue kisses, extravagance, gluttony, Colias and Genetyllis.⁶ But still, I won't say she was lazy; she used plenty of thread when she wove. I used to show her this cloak of mine as proof and say, "Woman, you got too heavy on the thread!"

SLAVE

We've got no oil in the lamp.

⁵ Megacles and his exotic mother, Coisyra, typified the aristocracy.

⁶ Colias was the name of an Attic promontory where women held festivals for Aphrodite and the Genetyllides, goddesses of procreation.

城市 ×
乡村 ✓
奢侈逸乐

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

οἶμοι. τί γάρ μοι τὸν πότην ἤπτες λύχρον;
δεῦρ' ἔλθ' ἵνα κλάης.

ΟΙΚΕΤΗΣ

διὰ τί δῆτα κλαύσομαι;

ΣΤΡΕΨΙΑΔΗΣ

- ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
60 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί,
ἐμοί τε δὴ καὶ τῇ γυναικὶ τάγαθῇ,
περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδороύμεθα.
ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,
Ξάνθιππον ἢ Χαίριππον ἢ Καλλιπίδην,
65 ἐγὼ δὲ τοῦ πάππου τιθέμην Φειδωνίδην.
τέως μὲν οὖν ἐκρινόμεθ'. εἶτα τῷ χρόνῳ
κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.
τοῦτον τὸν υἱὸν λαμβάνουσι⁶⁴ ἐκορίζετο
"ὅταν σὺ μέγας ᾖν ἄρμ' ἐλαύνης πρὸς πόλιν,
70 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων—" ἐγὼ δ' ἔφην
"ὅταν μὲν οὖν τὰς αἴγας ἐκ τοῦ φελλέως,
ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος—".
ἀλλ' οὐκ ἐπέιθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
75 νῦν οὖν ὄλην τὴν νύκτα φροντίζων ὁδοῦ
μίαν ἡδρον ἀτραπὸν δαμονίως ὑπερφυᾶ,
ἦν ἦν ἀναπέισω τουτοῖ, σωθήσομαι.
ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.

⁶⁴ Χαίριππον V: Χάριππον n: Κάλλιππον R

CLOUDS

STREPSIADES

Damn it, why did you light me the thirsty lamp? Come here and take your beating.

SLAVE

Why should I get a beating, then? (奴隶不怕主人!)

STREPSIADES

Because you put in one of the thick wicks!

The SLAVE runs inside.

After that, when this son was born to us, I mean to me and my high-class wife, we started to bicker over his name. She was for adding *hippos* to the name,⁷ Xanthippus or Chaerippus or Callippides, while I was for calling him Phidonides after his grandfather.⁸ So for a while we argued, until finally we compromised and called him Phidippides. She used to pick up this boy and coo at him, "When you're grown you'll drive a chariot to the Acropolis,⁹ like Megacles, and don a saffron robe." And I would say, "No, you'll drive the goats from the Rocky Bottom, like your father, and wear a leather jacket." But he wouldn't listen to anything I said; instead he's infected my estate with the galloping trots. So now I've spent the whole night thinking of a way out, and I've found a singular shortcut, devilishly marvellous. If I can talk this boy into it, I'll be saved. But first I need to wake him up. Now how might I

⁷ Because *hippos* (horse) would sound aristocratic and because she wanted her son to become a horseman.

⁸ The grandfather's name was Phidon (cf. 134), which means "thrifty." 財力充足

⁹ That is, in the Panathenaic procession.

ARISTOPHANES

πῶς δῆτ' ἂν ἤδιστ' αὐτὸν ἐπεγεύραμι; πῶς;
Φειδιππίδη, Φειδιππίδιον.

80

ΦΕΙΔΙΠΠΙΔΗΣ

τί, ὦ πάτερ;

ΣΤΡΕΨΙΑΔΗΣ

κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

ΦΕΙΔΙΠΠΙΔΗΣ

ἰδοῦ. τί ἐστίν;

ΣΤΡΕΨΙΑΔΗΣ

εἰπέ μοι, φιλεῖς ἐμέ;

ΦΕΙΔΙΠΠΙΔΗΣ

νῆ τὸν Ποσειδῶ τουτοῦ τὸν ἵππιον.

ΣΤΡΕΨΙΑΔΗΣ

μή μοι γε τοῦτον μηδαμῶς τὸν ἵππιον

85

οὔτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν.

ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,

ὦ παῖ, πιθοῦ.

ΦΕΙΔΙΠΠΙΔΗΣ

τί οὖν πίθωμαι δῆτά σοι;

ΣΤΡΕΨΙΑΔΗΣ

ἔκτρεψον ὡς τάχιστα τοὺς σαντοῦ τρόπους

καὶ μάθω' ἔλθων ἂν ἐγὼ παρανέσω.

ΦΕΙΔΙΠΠΙΔΗΣ

λέγε δῆ, τί κελεύεις;

CLOUDS

get him up in the nicest way? Hmm. Phidippides! Phidip-
pidarling!

PHIDIPPIDES

What, father?

STREPSIADES

Kiss me and give me your right hand.

PHIDIPPIDES

There. What's up?

STREPSIADES

Tell me, do you love me?

PHIDIPPIDES

Yes, by Poseidon here, the Lord of Horses. 荷马. 波塞顿(冬)

STREPSIADES

Don't give me any of your Lord of Horses! That god's responsible for my troubles. But if you really love me with all your heart, my son, do as I say.

PHIDIPPIDES

Do what as you say?

STREPSIADES

Reverse your way of life as soon as possible, and go learn what I'm going to recommend.

PHIDIPPIDES

All right, tell me what you're asking me to learn.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

καί τι πείσει;

ΦΕΙΔΙΠΠΙΑΔΗΣ

πέισομαι,

90

νῆ τὸν Διόνυσον.

ΣΤΡΕΨΙΑΔΗΣ

δεῦρό νυν ἀπόβλεπε.

ὄρᾳς τὸ θύριον τοῦτο καὶ τοικίδιον;

ΦΕΙΔΙΠΠΙΑΔΗΣ

ὄρῶ. τί οὖν τοῦτ' ἐστὶν ἐτέον, ὦ πάτερ;

ΣΤΡΕΨΙΑΔΗΣ

ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.

95

ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν
λέγοντες ἀναπέιθουσιν ὡς ἔστιν πνιγεύς,
κάστωι περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἀνθρακες.
οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

ΦΕΙΔΙΠΠΙΑΔΗΣ

εἰσὶν δὲ τίνες;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οἶδ' ἀκριβῶς τοῦνομα.

100

μεριμνοφροντισταὶ καλοὶ τε κἀγαθοί.

ΦΕΙΔΙΠΠΙΑΔΗΣ

αἰβοί, πονηροί γ', οἶδα. τοὺς ἀλαζόνας,
τοὺς ἀχρῶντας, τοὺς ἀνποδῆτους λέγεις,
ὦν ὁ κακοδαίμων Σακράτης καὶ Χαιρεφῶν.

20

CLOUDS

STREPSIADES

And you will obey?

PHIDIPPIDES

I will obey, by Dionysus. ^{ἄρα?}

STREPSIADES

All right, look over there. Do you see that little door and that little house?

PHIDIPPIDES

I see it. So, what exactly is it, father?

STREPSIADES

That is a Thinkery for sage souls. Some gentlemen live there who argue convincingly that the sky is a barbeque lid, and that it surrounds us, and that we're the coals. These people train you, if you give them money, to win any argument whether it's right or wrong.

PHIDIPPIDES

And who are they?

STREPSIADES

I don't know the term exactly. Thoughtful cogitators, fine and genteel people.

PHIDIPPIDES - 100 102 104 106 108 110 112 114 116 118 120 122 124 126 128 130 132 134 136 138 140 142 144 146 148 150 152 154 156 158 160 162 164 166 168 170 172 174 176 178 180 182 184 186 188 190 192 194 196 198 200 202 204 206 208 210 212 214 216 218 220 222 224 226 228 230 232 234 236 238 240 242 244 246 248 250 252 254 256 258 260 262 264 266 268 270 272 274 276 278 280 282 284 286 288 290 292 294 296 298 300 302 304 306 308 310 312 314 316 318 320 322 324 326 328 330 332 334 336 338 340 342 344 346 348 350 352 354 356 358 360 362 364 366 368 370 372 374 376 378 380 382 384 386 388 390 392 394 396 398 400 402 404 406 408 410 412 414 416 418 420 422 424 426 428 430 432 434 436 438 440 442 444 446 448 450 452 454 456 458 460 462 464 466 468 470 472 474 476 478 480 482 484 486 488 490 492 494 496 498 500 502 504 506 508 510 512 514 516 518 520 522 524 526 528 530 532 534 536 538 540 542 544 546 548 550 552 554 556 558 560 562 564 566 568 570 572 574 576 578 580 582 584 586 588 590 592 594 596 598 600 602 604 606 608 610 612 614 616 618 620 622 624 626 628 630 632 634 636 638 640 642 644 646 648 650 652 654 656 658 660 662 664 666 668 670 672 674 676 678 680 682 684 686 688 690 692 694 696 698 700 702 704 706 708 710 712 714 716 718 720 722 724 726 728 730 732 734 736 738 740 742 744 746 748 750 752 754 756 758 760 762 764 766 768 770 772 774 776 778 780 782 784 786 788 790 792 794 796 798 800 802 804 806 808 810 812 814 816 818 820 822 824 826 828 830 832 834 836 838 840 842 844 846 848 850 852 854 856 858 860 862 864 866 868 870 872 874 876 878 880 882 884 886 888 890 892 894 896 898 900 902 904 906 908 910 912 914 916 918 920 922 924 926 928 930 932 934 936 938 940 942 944 946 948 950 952 954 956 958 960 962 964 966 968 970 972 974 976 978 980 982 984 986 988 990 992 994 996 998 1000

Yuk! That scum. I know them: you mean the charlatans, the pasty-faced, the unshod, like that miserable Socrates, and Chaerephon.¹⁰

¹⁰ Chaerephon, ridiculed in comedy for his thin, sallow appearance, was the long-time friend of Socrates who, according to Plato's *Apology*, asked the Delphic oracle whether anyone was wiser than Socrates.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

105 ἦ ἦ, σιώπα. μηδὲν εἴπης νήπιον.
ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,
τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκ ἂν μὰ τὸν Διόνυσον εἰ δούης γέ μοι
τοὺς φασιανούς οὓς τρέφει Λεωγόρας.

ΣΤΡΕΨΙΑΔΗΣ

110 ἴθ', ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί,
ἐλλθῶν διδάσκον.

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ τί σοι μαθήσομαι;

ΣΤΡΕΨΙΑΔΗΣ

εἶναι παρ' αὐτοῖς φασὶν ἄμφω τὰ λόγω,
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.
τούτου τὸν ἕτερον τοῖν λόγων, τὸν ἥττονα,
115 νικᾶν λέγοντά φασι τὰδικώτερα.
ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
ἂ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐκ ἂν πιθοίμην οὐ γὰρ ἂν τλαίην ἰδεῖν
120 τοὺς ἵππεας τὸ χρώμα διακεκναισμένους.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει
οὐτ' αὐτὸς οὐθ' ὁ ζύγιος οὐθ' ὁ σαμφόρας,

CLOUDS

STREPSIADES

Hey, hey! Be quiet, don't say anything so childish! Now, if you care at all about your father's daily bread, cut out the riding and please become one of them.

PHIDIPPIDES

No way, by Dionysus, not even if you gave me those fancy pheasants that Leogoras¹¹ breeds.

STREPSIADES

Come on, I'm begging you, dearest of all to me, go and be trained.

PHIDIPPIDES

And what am I supposed to learn?

STREPSIADES

I'm told they have both Arguments there, the Better, whatever that may be, and the Worse. And one of these Arguments, the Worse, I'm told, can plead the unjust side of a case and win. So, if you learn this Unjust Argument for me, then I wouldn't have to pay anyone even a penny of these debts that I now owe on your account.

PHIDIPPIDES

I won't do it: I wouldn't dare face the Knights with all the tan scraped off me.

STREPSIADES

Then, by Demeter, you'll be eating none of my food, you or your yoke horse or your branded nag. I'll throw you the

¹¹ Father of the orator Andocides, wealthy and aristocratic, later denounced, though not prosecuted, in the scandal of the herms and mysteries in 415.

ARISTOPHANES

ἀλλ' ἐξελῶ σ' εἰς κόρακας ἐκ τῆς οἰκίας.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλ' οὐ περιόψεταιί μ' ὁ θεῖος Μεγακλῆς
125 ἄνιππον. ἀλλ' εἴσεμι, σοῦ δ' οὐ φροντιῶ.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐδ' ἐγὼ μέντοι πεσῶν γε κείσομαι,
ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.
πῶς οὖν γέρων ἂν κάπιλήσμων καὶ βραδὺς
130 λόγων ἀκριβῶν σκυνδαλάμους μαθήσομαι;
ιτητέον. τί ταῦτ' ἔχων στραγγεύομαι
ἀλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον.

ΜΑΘΗΤΗΣ

βάλλ' εἰς κόρακας. τίς ἐστ' ὁ κόψας τὴν θύραν;

ΣΤΡΕΨΙΑΔΗΣ

Φεΐδωνος υἱὸς Στρεψιάδης Κικυννόθεν.

ΜΑΘΗΤΗΣ

135 ἀμαθῆς γε νῆ Δί, ὅστις οὐτωςὶ σφόδρα
ἀπεριμερίμως τὴν θύραν λελάκτικας
καὶ φροντίδ' ἐξήμβλωκας ἐξηρημένην.

ΣΤΡΕΨΙΑΔΗΣ

σύγνωθί μοι τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
ἀλλ' εἰπέ μοι τὸ πρᾶγμα τοῦξημβλωμένου.

ΜΑΘΗΤΗΣ

140 ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.

CLOUDS

hell out of the house!

PHIDIPPIDES

Well, my uncle Megacles won't stand by and see me go
horseless. I'm going inside and paying you no mind!

PHIDIPPIDES goes into the house.

STREPSIADES

And I won't take this fall lying down; I'll say a prayer to the
gods and go to the Thinkery to be trained myself. But then
again, how is an old man like me, forgetful and dense, to
learn the hairsplitting of precise arguments? I've got to go.
Why do I keep hanging back like this? Why not just knock
on the door? Boy, boyo!

PUPIL

(*within*) Buzz off to blazes! (*opening the door*) Who's been
pounding on the door?

STREPSIADES

Strepsiades, son of Phidon, from Cicyrna.¹²

PUPIL

A dunce, damn it, the way you kick at the door so very
inconsiderately, and abort a newfound idea.

STREPSIADES

Forgive me; I live way out in the country. But tell me about
the matter that's been aborted.

PUPIL

^{not sagged}
It's sacrilege to tell anyone but the pupils.

¹² A small, rural, and seldom attested deme.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

λέγε νυν ἔμοι θαρρῶν· ἐγὼ γὰρ οὔτοσι
ἦκω μαθητῆς εἰς τὸ φροντιστήριον.

ΜΑΘΗΤΗΣ

λέξω, νομίσαι δὲ ταῦτα χρῆ μυστήρια.
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
145 ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας.
δακούσα γὰρ τοῦ Χαιρεφῶντος τὴν ὄφρυν
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δῆτα διεμέτρησε;

ΜΑΘΗΤΗΣ

δεξιότατα.

κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
150 ἐνέβαλεν εἰς τὸν κηρὸν αὐτῆς τῷ πόδε,
κᾶτα ψυχίση περιέφυσαν Περσικαί.
ταύτας ὑπολύσας ἀνέμετρε τὸ χωρίον.

ΣΤΡΕΨΙΑΔΗΣ

ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.

ΜΑΘΗΤΗΣ

τί δῆτ' ἄν, ἕτερον εἰ πύθιοιο Σωκράτους
φρόντισμα;

ΣΤΡΕΨΙΑΔΗΣ

155 ποῖον; ἀντιβολῶ, κάτειπέ μοι.

ΜΑΘΗΤΗΣ

ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος

CLOUDS

STREPSIADES

Well, don't worry about telling *me*: I've come to the Thinkery to be a pupil myself.

PUPIL

I'll tell you, but you've got to consider these matters holy secrets.¹³ Just now Socrates asked Chaerephon how many of its own feet a flea can jump, because one had bitten Chaerephon's eyebrow and jumped off onto Socrates' head.

STREPSIADES

And how did he measure it off?

PUPIL

Very cleverly. He melted some wax, then picked up the flea and dipped both its feet in the wax, and then when the wax cooled the flea had Persian slippers stuck to it. He took these off and went about measuring the distance.

STREPSIADES

Lord Zeus, what subtlety of mind!

PUPIL

Then I wonder what you'd say if you heard another idea Socrates had?

STREPSIADES

What idea? Do tell me.

PUPIL

Chaerephon of Sphettus¹⁴ asked him where he stood in

¹³ Aristophanes intends to portray the Thinkery as a private mystery cult with novel gods (252 n.).

¹⁴ Chaerephon's deme is not attested elsewhere, and Sphettus may simply be a pun on *sphex* "wasp."

ARISTOPHANES

ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
κατὰ τὸ στόμ' ἄδειν ἢ κατὰ τοῦρροπνύγιον.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτ' ἐκείνος εἶπε περὶ τῆς ἐμπίδος;

ΜΑΘΗΤΗΣ

160 ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος
στενόν, διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν
βία βαδίζειν εὐθὺν τοῦρροπνύγιον·
ἔπειτα κόλλων πρὸς στενῶ προσκείμενον
τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος.

ΣΤΡΕΨΙΑΔΗΣ

165 σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων.
ὦ τρισμακάριος τοῦ διεντερεύματος.
ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην
ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑΘΗΤΗΣ

πρώην δέ γε γνώμην μεγάλην ἀφηρέθη
ὑπ' ἀσκαλαβώτου.

ΣΤΡΕΨΙΑΔΗΣ

170 τίνα τρόπον; κάτειπέ μοι.

ΜΑΘΗΤΗΣ

ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
καὶ τὰς περιφοράς, εἴτ' ἄνω κεχηνότος
ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχευεν.

ΣΤΡΕΨΙΑΔΗΣ

ἦσθην γαλεώτη καταχέσαντι Σωκράτους.

CLOUDS

regard to the question, whether gnats hum via the mouth
or via the rump.

STREPSIADES

So what did Socrates say about the gnat?

PUPIL

He said that the gnat's gut is narrow, and that the air travels
violently through this small space on its way to the rump,
and then the arsehole, being an orifice attached to a narrow
tube, resounds from the force of the wind.

STREPSIADES

So the gnat's arsehole turns out to be a bugle. Thrice happy
man, for such penetrating enterology! As a defendant he'd
certainly be able to escape conviction, since he knows the
gnat's gut inside out.

PUPIL

Yes, and just recently he had a great idea snatched away by
a lizard.

STREPSIADES

How was that? Tell me.

PUPIL

He was investigating the moon's paths and revolutions, and
as he was looking upwards with his mouth open, from the
roof in darkness a gecko shat on him.

STREPSIADES

I like that, a gecko shitting on Socrates!

ARISTOPHANES

ΜΑΘΗΤΗΣ

175 ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας.

ΣΤΡΕΨΙΑΔΗΣ

εἶεν. τί οὖν πρὸς τάλφιτ' ἐπαλαμῆσατο;

ΜΑΘΗΤΗΣ

κατὰ τῆς τραπέζης καταπάσας λεπτήν τέφραν,
κάμψας ὀβελίσκον, εἶτα διαβήτην λαβὼν
ἐκ τῆς παλαίστρας θοιμάτιον ὑφέιλετο.

ΣΤΡΕΨΙΑΔΗΣ

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

ΜΑΘΗΤΗΣ

185 τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναί;

ΣΤΡΕΨΙΑΔΗΣ

τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.
ἀτὰρ τί ποτ' εἰς τὴν γῆν βλέπουσιν οὐτοί;

ΜΑΘΗΤΗΣ

ζητοῦσιν οὗτοι τὰ κατὰ γῆς.

¹⁵ At first Socrates seems to have been performing a scientific demonstration, but then turns out to have robbed a passive homosexual of his clothing; the joke turns on the double meaning of *diabetes* "compass" and "one who spreads his legs."

CLOUDS

PUPIL

Yes, and last night we had no dinner to eat.

STREPSIADES

Aha. So how did he finagle your eats?

PUPIL

Over the table he sprinkled a fine layer of ash and bent a skewer, then he picked up a faggot from the wrestling school and swiped his jacket.¹⁵

STREPSIADES

Then why do we marvel at the great Thales?¹⁶ Hurry and open up the Thinkery, and show me this Socrates as soon as possible. I yearn to learn! Come on, open up the door!

The eccyclema is rolled out, revealing other Pupils and an assortment of devices.

Heracles, what sort of critters are these?

PUPIL

Why are you taken aback? What do they look like to you?

STREPSIADES

Like the Spartan prisoners from Pylos.¹⁷ But those there, why on earth are they peering at the ground?

PUPIL

They're investigating what's beneath the ground.

¹⁶ The early sixth-century founder of the Milesian school of philosophy.

¹⁷ 292 Spartan soldiers captured in the late summer of 425 and imprisoned at Athens since then (Thucydides 4.38-41).

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

βολβούς ἄρα

190 ζητοῦσι. μή νυν τοῦτό γ' ἔτι φροντίζετε
 ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί.
 τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;

ΜΑΘΗΤΗΣ

οὔτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆθ' ὁ πρωκτὸς εἰς τὸν οὐρανὸν βλέπει;

ΜΑΘΗΤΗΣ

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

ΣΤΡΕΨΙΑΔΗΣ

μήπω γε μήπω γ', ἀλλ' ἐπιμενάντων, ἵνα
 αὐτοῖσι κοινώσω τι πραγματίον ἐμόν.

ΜΑΘΗΤΗΣ

ἀλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν ἄερα
 ἔξω διατρίβειν πολλὸν ἄγαν ἐστὶν χρόνον.

ΣΤΡΕΨΙΑΔΗΣ

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

ΜΑΘΗΤΗΣ

ἀστρονομία μὲν αὐτή.

ΣΤΡΕΨΙΑΔΗΣ

τουτὶ δὲ τί;

195 ὑμῶν ΣΑ: ἡμῶν α

CLOUDS

STREPSIADES

Oh, it's bulbs they're trying to find! (*to the other pupils*)
 You can stop worrying about that; I know where there are
 nice big ones. (*to Pupil*) And these here, what are they
 doing all bent over?

PUPIL

They're scrutinizing the murkiness below Tartarus.

STREPSIADES

Then why the arsehole peering at the sky?

PUPIL

Learning astronomy on its own. (*to the Pupils*) Well, inside
 with you; he mustn't find you out here.

STREPSIADES

Not yet, not yet! Let them stay awhile; I want to share with
 them a small problem of my own.

PUPIL

No, they're not at liberty to spend very much time outside
 in the open air.

The other Pupils go inside.

STREPSIADES

(*pointing at the instruments*) What in god's name are these,
 then? Tell me.

PUPIL

This one here is for astronomy.

STREPSIADES

And this one?

ARISTOPHANES

ΜΑΘΗΤΗΣ

γεωμετρία.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτ' οὖν τί ἐστι χρήσιμον;

ΜΑΘΗΤΗΣ

γῆν ἀναμετρεῖσθαι.

ΣΤΡΕΨΙΑΔΗΣ

πότερα τὴν κληρουχικὴν;

ΜΑΘΗΤΗΣ

οὐκ, ἀλλὰ τὴν σύμπασαν.

ΣΤΡΕΨΙΑΔΗΣ

*ἀστέιον λέγεις·*205 *τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.*

ΜΑΘΗΤΗΣ

*αὕτη δέ σοι γῆς περίοδος πάσης. ὄρα;**αἶδε μὲν Ἀθῆναι.*

ΣΤΡΕΨΙΑΔΗΣ

*τί σὺ λέγεις; οὐ πείθομαι,**ἐπεὶ δικαστὰς οὐχ ὄρῶ καθημένους.*

ΜΑΘΗΤΗΣ

ὡς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

ΣΤΡΕΨΙΑΔΗΣ

210 *καὶ ποῦ Κικυννῆς εἰσὶν, οὐμοὶ δημόται;*

ΜΑΘΗΤΗΣ

*ἐνταῦθ' ἐνεισιν. ἢ δέ γ' Εὐβοί, ὡς ὄρα;**ἠδὲ παρατέταται μακρὰ πόρρω πάνν.*

CLOUDS

PUPIL

Geometry.

STREPSIADES

So what's that good for?

PUPIL

For measuring land.

STREPSIADES

You mean land for settlers?

PUPIL

No, land in general.

STREPSIADES

Talk about sophisticated! That device is democratic, and useful too.

PUPIL

And look, this is a map of the entire world. See? That's Athens right here.

STREPSIADES

What do you mean? I don't believe it; I don't see any juries in session.

PUPIL

Anyway, this really is the territory of Attica.

STREPSIADES

Then where are the Cicynnians, my fellow demesmen?

PUPIL

They're over here. And Euboea, as you can see, is laid out here, over a very long stretch.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

οἶδ' ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
ἀλλ' ἢ Δακεδαίμων ποῦ 'στίν;

ΜΑΘΗΤΗΣ

ὅπου 'στίν; αὐτή.

ΣΤΡΕΨΙΑΔΗΣ

215 ὡς ἐγγὺς ἡμῶν. τοῦτο μεταφροντίζετε,
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνν.

ΜΑΘΗΤΗΣ

ἀλλ' οὐχ οἶόν τε.

ΣΤΡΕΨΙΑΔΗΣ

νῆ Δεῖ, οἰμώξεσθ' ἄρα.

φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνῆρ;

ΜΑΘΗΤΗΣ

αὐτός.

ΣΤΡΕΨΙΑΔΗΣ

τίς αὐτός;

ΜΑΘΗΤΗΣ

Σωκράτης.

ΣΤΡΕΨΙΑΔΗΣ

ὦ Σωκράτης.

220 ἴθ' οὗτος ἀναβόησον αὐτόν μοι μέγα.

215 μεταφροντίζετε Bentley: μέγα φροντίζετε S: πάνν
φροντίζετε a

CLOUDS

STREPSIADES

I know; we laid it out ourselves, with Pericles.¹⁸ But
where's Sparta?

PUPIL

Let me see; right here.

STREPSIADES *stupid*

So close to us! Do change your minds and move it very far
away from us.

PUPIL

That's impossible.

STREPSIADES

By Zeus, you'll be sorry if you don't!

*SOCRATES appears overhead, suspended in a basket.*Hey, who's that man in the basket?¹⁹ ✓ (*sarcastic*)

PUPIL

Himself.

STREPSIADES

Whose self?

PUPIL

Socrates.

STREPSIADES

Ah, Socrates! Come on, you, call up to him for me, loudly!

¹⁸ Pericles had invaded Euboea to suppress a revolt in 446
(Thucydides 1.114).

¹⁹ In Plato's *Apology* 19b Socrates recalls this image as having
contributed to popular prejudice against him.

ARISTOPHANES

ΜΑΘΗΤΗΣ

αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γάρ μοι σχολή.

ΣΤΡΕΨΙΑΔΗΣ

ὦ Σώκρατες.

ὦ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

τί με καλεῖς, ὦ 'φήμερε;

ΣΤΡΕΨΙΑΔΗΣ

πρῶτον μὲν ὅτι δρᾶς, ἀντιβολῶ, κάτειπέ μοι.

ΣΩΚΡΑΤΗΣ

225 ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

ΣΤΡΕΨΙΑΔΗΣ

ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ;

ΣΩΚΡΑΤΗΣ

οὐ γὰρ ἂν ποτε

ἐξηῦρον ὀρθῶς τὰ μετέωρα πράγματα

εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα,

230 λεπτήν καταμείζας εἰς τὸν ὅμοιον ἀέρα.

εἰ δ' ὂν χαμαὶ τᾶνω κάτωθεν ἐσκόπουν,

οὐκ ἂν ποθ' ἦνρον· οὐ γὰρ ἀλλ' ἡ γῆ βία

ἔλκει πρὸς αὐτὴν τὴν ἰκμάδα τῆς φροντίδος.

πάσχει δὲ ταῦτο τοῦτο καὶ τὰ κάρδαμα.

ΣΤΡΕΨΙΑΔΗΣ

235 πῶς φῆς;

ἡ φροντίς ἔλκει τὴν ἰκμάδ' εἰς τὰ κάρδαμα;

CLOUDS

PUPIL

No, you call him yourself; I haven't got the time.

Exit PUPIL.

STREPSIADES

Oh Socrates! Socratikins!

SOCRATES

Why do you summon me, o creature of a day?

STREPSIADES

Well, first of all tell me, please, what you're up to.

SOCRATES

I tread the air and scrutinize the sun.

STREPSIADES

So you look down on the gods from a basket? Why not do it from the ground, if that's what you're doing?

SOCRATES

Why, for accurate discoveries about meteorological phenomena I had to suspend my mind, to commingle my rarefied thought with its kindred air. If I had been on the ground and from down there contemplated what's up here, I would have made no discoveries at all: the earth, you see, simply must forcibly draw to itself the moisture of thought. The very same thing happens to watercress.

STREPSIADES

How's that? The mind draws moisture into watercress?

226 ὑπερφρ-] περιφρ- V

235 πως III: τί a

ἴθι νυν κατάβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,
ἵνα με διδάξῃς ὧν περ' ἔνεκ' ἐλήλυθα.

ΣΩΚΡΑΤΗΣ

ἦλθες δὲ κατὰ τί;

ΣΤΡΕΨΙΑΔΗΣ

βουλόμενος μαθεῖν λέγειν

240 ὑπὸ γὰρ τόκων χρηστών τε δυσκολωμάτων
ἀγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

ΣΩΚΡΑΤΗΣ

πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;

ΣΤΡΕΨΙΑΔΗΣ

νόσος μ' ἐπέτριψεν ἵππική, δεινὴ φαγεῖν.
ἀλλά με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγῳ,
245 τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν
πράττη μ', ὁμοῦμαί σοι καταθήσειν τοὺς θεούς.

ΣΩΚΡΑΤΗΣ

ποίους θεοὺς ὁμεί σύ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι.

ΣΤΡΕΨΙΑΔΗΣ

τῷ γὰρ ὄμνυτε;

σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ;

ΣΩΚΡΑΤΗΣ

250 βούλει τὰ θεῖα πράγματ' εἶδέναι σαφῶς
ἅπτ' ἔστιν ὀρθῶς;

ΣΤΡΕΨΙΑΔΗΣ

νῆ Δί', εἴπερ ἔστί γε.

Come down here to me, Socratilkins, so you can teach me
what I've come to learn.

SOCRATES

(*descending to the ground*) And why have you come?

STREPSIADES

Anxious to learn public speaking. You see, I'm being har-
ried and plundered by debts and cantankerous creditors,
and having my property foreclosed.

SOCRATES

And how did you become indebted without noticing it?

STREPSIADES

A galloping consumption has destroyed me with its terrible
voracity. Now: teach me one of your two Arguments, the
one that repays no debts. Whatever fee you may charge,
I'll swear to you by the gods to pay in cash.

SOCRATES

What do you mean, you'll swear by the gods? First of all, ✓
gods aren't legal tender here.

STREPSIADES

So, what do you swear by? Iron coins, as in Byzantium?

SOCRATES

Would you like to know the truth about matters divine,
what they really are?

STREPSIADES

I certainly would, if it's actually possible.

ARISTOPHANES

ΣΩΚΡΑΤΗΣ

καὶ συγγενέσθαι ταῖς Νεφέλαισι εἰς λόγους,
ταῖς ἡμετέραισι δαίμοσιν;

ΣΤΡΕΨΙΑΔΗΣ

μάλιστα γέ.

ΣΩΚΡΑΤΗΣ

κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤΡΕΨΙΑΔΗΣ

ἰδοῦ, κάθημαι.

ΣΩΚΡΑΤΗΣ

255

τοῦτονι τοῖνυν λαβὲ

τὸν στέφανον.

ΣΤΡΕΨΙΑΔΗΣ

ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,

ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
ἡμεῖς ποιούμεν.

ΣΤΡΕΨΙΑΔΗΣ

εἶτα δὴ τί κερδανῶ;

ΣΩΚΡΑΤΗΣ

260 λέγειν γενήσῃ τριῦμμα, κρόταλον, παιπάλῃ.
ἀλλ' ἔχ' ἀτρεμέι.

²⁵⁸ ταῦτα πάντα RVNΘ: πάντα ταῦτα EK: πάντας ταῦτα
Reiske

CLOUDS

SOCRATES

And to have converse with the Clouds, our own deities?²⁰

STREPSIADES

Yes, very much.

SOCRATES

Then sit down upon the sacred sofa.

STREPSIADES

All right, I'm sitting.

SOCRATES

Now take hold of this, the wreath.

STREPSIADES

What's the wreath for? Dear me, Socrates, mind you don't
sacrifice me, like Athamas!²¹

SOCRATES

I won't. All this is our procedure for initiands.

STREPSIADES

And what's in it for me?

SOCRATES

At speaking you'll become a smoothie, a castanet, the
flower of orators. Now don't move. (*Socrates sprinkles
flour on StrepsiaDES*)

²⁰ Lines 252-274 parody the initiation rites and prayers characteristic of private mystery cults, e.g. those of the Orphics and Pythagoreans.

²¹ In Sophocles' lost play *Athamas* the hero sits, wreathed, on Zeus' altar, about to be sacrificed for wronging his wife Nephele ("cloud").

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

μὰ τὸν Δί' οὐ ψεύσει γέ με·
καταπαττόμενος γὰρ παιπάλῃ γενήσομαι;

ΣΟΚΡΑΤΗΣ

εὐφημείν χρὴ τὸν πρεσβύτην καὶ τῆς εὐχῆς ἐπακού-
ειν.

ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀθήρ, ὃς ἔχεις τὴν γῆν
μετέωρον,
265 λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βροντη-
σικέραννοι,
ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ μετέωροι.

ΣΤΡΕΨΙΑΔΗΣ

μήπω, μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ κατα-
βρεχθῶ.
τὸ δὲ μηδὲ κινῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαί-
μον' ἔχοντα.

ΣΟΚΡΑΤΗΣ

ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδει-
ξιν
270 εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι
κάθησθε,
εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε
Νύμφαις,
εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύ-
τεσθε πρόχοισιν,
ἢ Μαιῶτιν λίμνην ἔχειτ' ἢ σκόπελον νιφόεντα
Μίμαντος·

CLOUDS

STREPSIADES

By Zeus, you won't trick me! You mean getting dredged is
how I'll become flour?

SOCRATES

The old man must keep silence and listen to the prayer. O
Lord and Master, measureless Air, who hold the earth aloft, (47)
and you, shining Empyrean, and ye Clouds, awesome god-
desses of thunder and lightning, arise, appear aloft, o Mis-
tresses, to the thinker!

STREPSIADES

(covering himself with his cloak) Not yet, not until I get
this over me, so I don't get soaked. To think I left home,
poor fool, without even a cap!

SOCRATES

Come then, illustrious Clouds, in an exhibition for this
man, whether you now sit on Olympus' holy snow-struck
peaks, or start up a holy dance for the Nymphs in father
Ocean's gardens, or whether again at the Nile's mouths you
scoop its waters in golden pitchers, or inhabit Lake
Maeotis or the snowy steeps of Mimas: hear my prayer,

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι
χαρεῖσαι.

ΧΟΡΟΣ

- (στρ) ἀέναοι Νεφέλαι,
ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον
πατὴρ ἀπ' Ὀκεανοῦ βαρναχέος
ὑψηλῶν ὀρέων κορυφὰς ἔπι
280 δενδροκόμοις, ἵνα
τηλεφανεῖς σκοπιὰς ἀφορώμεθα
καρπούς τ' ἀρδομένην ἱερὰν χθόνα
καὶ ποταμῶν ζαθέων κελαδήματα
καὶ πόντον κελάδοντα βαρῦβρομον.
285 ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται
μαρμαρέαισιν αὐγαῖς.
ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον
ἀθανάτας ιδέας ἐπιδώμεθα
290 τηλεσκόπῳ ὄμματι γαίαν.

ΣΩΚΡΑΤΗΣ

ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου
καλέσαντος.
ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης
θεοσέπτου;

ΣΤΡΕΨΙΑΔΗΣ

καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι ἀντ-
αποπαρδεῖν
πρὸς τὰς βροντάς· οὕτως αὐτὰς τετραμαίνω καὶ πε-
φόβημαι.

accept my sacrifice and enjoy these holy rites.

CHORUS

(from afar)

Clouds everlasting,
let us arise, revealing our dewy bright form,
from deep roaring father Ocean
onto high mountain peaks
with tresses of trees, whence
to behold heights of distant vantage,
and holy earth whose crops we water,
and divine rivers' rushing,
and the sea crashing with deep thunder.
For heaven's tireless eye is ablaze
with gleaming rays.
So let us shake off the rainy haze
from our deathless shape and survey
the land, with telescopic eye.

SOCRATES

Most stately Clouds, you have clearly heard my summons.
(to Strepsiades) Did you mark their voice and, in concert,
the bellowing thunder that prompts holy reverence?

STREPSIADES

I do revere you, illustrious ones, and I'm ready to answer
those thunderclaps with a fart; that's how much I fear and

295 κεί θέμις ἐστίν, νυνί γ' ἤδη, κεί μὴ θέμις ἐστί, χε-
σεύω.

ΣΩΚΡΑΤΗΣ

οὐ μὴ σκώψει μηδὲ ποιήσεις ἄπερ οἱ τρυγο-
δαίμονες οἶδοι,
ἀλλ' εὐφήμει μέγα γάρ τι θεῶν κινεῖται σμήνος
ἁοιδαῖς.

ΧΟΡΟΣ

(ἀντ) παρθένοι ὀμβροφόροι,
300 ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν
Κέκροπος ὀψόμεναι πολυήρατον
οὐ σέβας ἀρρήτων ἱερῶν, ἵνα
μυστοδόκος δόμος
ἐν τελεταῖς ἀγίαις ἀναδείκνυται
305 οὐρανίοις τε θεοῖς δωρήματα,
ναοὶ θ' ὑπερεφεῖς καὶ ἀγάλματα,
καὶ πρόσοδοι μακάρων ἱερώταται
εὐστέφανοί τε θεῶν θυσίαι θαλίαι τε
310 παντοδαπαῖσιν ὥραις,
ἦρί τ' ἐπερχομένῳ Βρομία χάρις
εὐκελάδων τε χορῶν ἐρεθίσματα
καὶ μούσα βαρύβρομος αὐλῶν.

ΣΤΡΕΨΙΑΔΗΣ

πρὸς τοῦ Διός, ἀντιβολῶ σε, φράσον, τίνες εἶσ', ᾧ
Σώκρατες, αὐταί
315 αἱ φθεγξάμεναι τούτο τὸ σεμνόν; μῶν ἠρῶναί τινες
εἰσιν;

tremble at them. And right now, if it's sanctioned, and even
if it isn't, I need to shit!

SOCRATES

Don't be scurrilous and act like those hapless comedians!
Now keep silence, for a great swarm of gods is on the move,
in song.

CHORUS

(*closer*)

Rainbearing maidens,
let us visit the gleaming land of Pallas, to see the
ravishing country
of Cecrops with its fine men,
where ineffable rites are celebrated, where
the temple that receives initiates
is thrown open during the pure mystic festival;²²
and where there are offerings to the heavenly host,
temples with lofty roofs and statues,
most holy processions for the Blessed Ones,
well-garlanded victims for the gods, and feasts
in all seasons;
and with spring comes the grace of Bromius,²³
the rivalry of melodious choruses
and the deep toned music of pipes.

STREPSIADES

By Zeus, I beg you, tell me who they are, Socrates, these
females who intoned that awesome song? They're not lady
heroes of some sort, are they?

²² The Eleusinian Mysteries.

²³ "The Noisy," a poetic title for Dionysus; the festival envi-
sioned here is the City Dionysia with its dramas.

ARISTOPHANES

ΣΩΚΡΑΤΗΣ

ἤκιστ', ἀλλ' οὐράναι Νεφέλαι, μεγάλαι θεαὶ ἀνδρά-
 σιν ἀργοῖς,
 αἴπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχου-
 σιν
 καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατὰ-
 ληψιν.

ΣΤΡΕΨΙΑΔΗΣ

320 ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγγμ' ἢ ψυχὴ μου
 πεπότῃται
 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενω-
 λεσχεῖν
 καὶ γνωμιδίῳ γνώμην νύξασ' ἐτέρῳ λόγῳ ἀντι-
 λογήσαι
 ὥστ' εἴ πως ἐστίν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπι-
 θυμῶ.

ΣΩΚΡΑΤΗΣ

βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'. ἤδη γὰρ ὄρῳ
 κατιούσας
 ἡσυχῇ αὐτάς.

ΣΤΡΕΨΙΑΔΗΣ

φέρε ποῦ; δείξον.

ΣΩΚΡΑΤΗΣ

χωροῦσ' αὐταὶ πάνν πολλαὶ
 διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγαι.

CLOUDS

SOCRATES

Not at all; they're heavenly Clouds, great goddesses for idle gentlemen, who provide us with judgment and dialectic and intelligence, fantasy and circumlocution and verbal thrust and parry.

STREPSIADES

So that's why my soul has taken flight at the sound of their voice, and now seeks to split hairs, prattle narrowly about smoke, and meet argument with counterargument, puncturing a point with a pointlet. So if at all possible, I want to see them now in person.

SOCRATES

Then look over here, toward Mount Parnes, because now I see them quietly descending.

STREPSIADES

Where? Come on, show me!

The CHORUS files along the wings toward the orchestra.

SOCRATES

They're on the march, quite a lot of them, through the hollows and thickets—there, to the side.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

325

ὡς οὐ καθορῶ.

τί τὸ χρῆμα;

ΣΩΚΡΑΤΗΣ

παρὰ τὴν εἴσοδον.

ΣΤΡΕΨΙΑΔΗΣ

ἤδη νυνὶ μόλις οὕτως.

ΣΩΚΡΑΤΗΣ

νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς
κολοκύνταις.

ΣΤΡΕΨΙΑΔΗΣ

νῆ Δί' ἔγωγ'. ὦ πολυτίμητοι πάντα γὰρ ἤδη
κατέχουσιν.

ΣΩΚΡΑΤΗΣ

ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδησθ' οὐδ'
ἐνόμιζες;

ΣΤΡΕΨΙΑΔΗΣ

330 μὰ Δί', ἀλλ' ὀμίχλην καὶ δρόσον αὐτὰς ἠγοῦμην
καὶ καπνὸν εἶναι.

ΣΩΚΡΑΤΗΣ

οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αἰται βόσκουσι
σοφιστάς,
Θουριομάντεις, ἰατροτέχναις, σφραγιδονχαργοκο-
μήτας·
κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωρο-
φένακας,

52

CLOUDS

STREPSIADES

What's going on? I don't see them.

SOCRATES

In the wings!

STREPSIADES

Yes, now I can almost see them.

SOCRATES

By now you must see them, unless you've got styes like pumpkins!

STREPSIADES

Yes, now I see them. Heaven be praised, they're permeating everything!

SOCRATES

And you didn't realize that they're goddesses, or believe it?

STREPSIADES

God no; I thought they were mist and dew and smoke.

SOCRATES

You didn't because you're unaware that they nourish a great many sophists, diviners from Thurii,²⁴ medical experts, long-haired idlers with onyx signet rings, and tune bending composers of dithyrambic choruses, men of highflown pretension, whom they maintain as do-nothings,

²⁴ The Athenian colony in southern Italy founded in 444/3. Aristophanes probably alludes to the seer Lampon, appointed by Pericles to conduct the official foundation ceremonies and still a prominent figure at Athens (Thucydides 5.19, 24).

³²⁶ παρὰ] πρὸς VE^{pc}N

³²⁹ ἤδησθ' Hirschig: ἤδεις a

53

οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας μουσο-
ποιούσιν.

ΣΤΡΕΨΙΑΔΗΣ

335 ταῦτ' ἄρ' ἐποίουν "ὑγρᾶν Νεφελᾶν στρεπταίγλαν
δαίιον ὀρμάν",
"πλοκάμους θ' ἑκατογκεφάλα Τυφῶ", "πρημαινού-
σας τε θυέλλας",
εἴτ' "ἀερίας διεράς", "γαμψούς τ' οἰωνοὺς ἀερονηχέϊς",
"ὄμβρους θ' ὑδάτων δροσερᾶν νεφελᾶν". εἴτ' αὐτ'
αὐτῶν κατέπινον
κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν κρέα τ' ὀρνίθεια
κιχηλᾶν.

ΣΩΚΡΑΤΗΣ

διὰ μέντοι τάσδ'. οὐχὶ δικαίως;

ΣΤΡΕΨΙΑΔΗΣ

340 λέξον δὴ μοι, τί παθοῦσαι,
εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυ-
ναιξίν;
οὐ γὰρ ἐκείναι γ' εἰσὶ τοιαῦται.

ΣΩΚΡΑΤΗΣ

φέρε, ποῖαι γὰρ τινές εἰσιν;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οἶδα σαφῶς· εἴξασι δ' οὖν ἐρίοισιν πεπταμέ-
νοισιν,
κοῦχὶ γυναιξίν, μὰ Δί', οὐδ' ὅτιοῦν αὐται δὲ ῥίνας
ἔχουσιν.

because they compose music about these Clouds.²⁵

STREPSIADES

So that's why they compose verses like "dire downdraft of humid clouds zigzaggedly braceleted," and "locks of hundred-headed Typhus," and "blasting squalls," and then "airy scudders crooked of talon, birds swimming on high," and "rain of waters from dewy clouds." Then, as their reward, they get to gulp down nice big mullet fillets and avian thrush cutlets!²⁶

SOCRATES

Certainly, thanks to these Clouds. Isn't that fair?

STREPSIADES

So tell me, if these really are Clouds, how is it that they look like mortal women? (*pointing skyward*) Because those clouds aren't like that.

SOCRATES

Well, what do they look like?

STREPSIADES

I don't know exactly, but they look like fleeces spread out, not like women, no, surely not in any way. And these Clouds have noses!

²⁵ Comic poets ridiculed dithyrambists for verbosity and for overworking metaphors from flight; cf. *Peace* 828 ff., *Birds* 1372 ff.

²⁶ I.e., at the banquet provided by the producer of a dithyrambic chorus.

ARISTOPHANES

ΣΩΚΡΑΤΗΣ

ἀπόκριναί νυν ἄτ' ἂν ἔρωμαι.

ΣΤΡΕΨΙΑΔΗΣ

345

λέγε νυν ταχέως ὅτι βούλει.

ΣΩΚΡΑΤΗΣ

ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην κενταύρω ὁμοίαν
ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ;

ΣΤΡΕΨΙΑΔΗΣ

νῆ Δί' ἔγωγ'. εἶτα τί τοῦτο;

ΣΩΚΡΑΤΗΣ

γίνονται πάνθ' ὅτι βούλονται κᾶτ' ἢν μὲν ἴδωσι
κομήτην
ἄγριόν τινα τῶν λασίων τούτων, οἰόνπερ τὸν Ξενο-
φάντου,
350 σκώπτουσαι τὴν μαίαν αὐτοῦ κενταύροις ἤκασαν
αὐτάς.

ΣΤΡΕΨΙΑΔΗΣ

τί γὰρ ἦν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα,
τί δρώσιν;

ΣΩΚΡΑΤΗΣ

ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης
ἐγένοντο.

ΣΤΡΕΨΙΑΔΗΣ

ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ῥύψασπιν
χθὲς ἰδοῦσαι,

CLOUDS

SOCRATES

Now answer some questions for me.

STREPSIADES

Ask away, whatever you like.

SOCRATES

Have you ever looked up and seen a cloud resembling a centaur, or a leopard, or a wolf, or a bull?

STREPSIADES

Certainly I have. So what?

SOCRATES

Clouds turn into anything they want. Thus, if they see a savage with long hair, one of these furry types, like the son of Xenophantus,²⁷ they mock his obsession by making themselves look like centaurs.

STREPSIADES

And what if they look down and see a predator of public funds like Simon,²⁸ what do they do?

SOCRATES

To expose his nature they immediately turn into wolves.

STREPSIADES

That must be why, when the other day they caught sight of

²⁷ Identified in the scholia as Hieronymus, a tragic and dithyrambic poet. His "obsession" would be pederasty.²⁸ Called an embezzler also by Eupolis (fr. 235), and a perjurer at 399 below.

ARISTOPHANES

ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ'
ἐγένοντο.

ΣΩΚΡΑΤΗΣ

355 καὶ νῦν γ' ὅτι Κλεισθένην εἶδον, ὄρας, διὰ τοῦτ'
ἐγένοντο γυναῖκες.

ΣΤΡΕΨΙΑΔΗΣ

χαίρετε τοῖνυν, ὦ δέσποιναί· καὶ νῦν, εἴπερ τινὶ κάλλω,
οὐρανομήκη ῥήξατε κάμοι φωνήν, ὦ παμβασιλειαί.

ΔΚΟΡΤΦΑΙΑ

χαῖρ', ὦ πρεσβῦτα παλαιογενές, θηρατὰ λόγων
φιλομούσων.

σὺ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς
ὅτι χρήζεις·

360 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσασαμεν τῶν νῦν μετεωρο-
σοφιστῶν

πλήν ἢ Προδικῶ, τῷ μὲν σοφίας καὶ γνώμης
οὐνεκα, σοὶ δὲ

ὅτι βρενθῦει τ' ἐν ταῖσιν ὁδοῖς καὶ τῶφθαλμῶ
παραβάλλεις

κάννηπόδητος κακὰ πόλλ' ἀνέχει κάφ' ἡμῖν σεμνο-
προσωπεύς.

ΣΤΡΕΨΙΑΔΗΣ

ὦ Γῆ, τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ
τερατῶδες.

ΣΩΚΡΑΤΗΣ

365 αὐταὶ γάρ τοι μόναί εἰσι θεαί, τᾶλλα δὲ πάντ' ἐστὶ
φλύαρος.

CLOUDS

Cleonymus the shield thrower, they knew him for a great
coward, and turned into deer!

SOCRATES

And today, because they've seen Cleisthenes—see
him?—that's why they've turned into women!²⁹

STREPSIADES

Then hail, Mistresses! And now, almighty Queens, if you've
ever so favored another man, break forth for me too a
sound that spans the sky!

CHORUS LEADER

Hail, oldster born long ago, stalker of erudite arguments,
and you too, priest of subtlest hogwash, tell us what you
desire; for we would pay no attention to any other contem-
porary sophist of celestial studies except for Prodicus,³⁰ for
his wisdom and intelligence, and you, because you strut
like a popinjay through the streets and cast your eyes side-
ways and, unshod, endure many woes and wear a haughty
expression for our sake.

STREPSIADES

Mother Earth, what a voice! How holy and august and
marvelous!

SOCRATES

That's because they are the only true goddesses; all the rest
are rubbish. (insert Socrates
heretics)

²⁹ Cleonymus was an obese politician who probably lost his
shield in the Athenian retreat at Delium the previous year (Thucy-
dides 4.96). Cleisthenes was a beardless man frequently ridiculed
for effeminacy.

³⁰ Prodicus of Ceos, a contemporary of Socrates, pursued in-
terests ranging from natural science to semantics and ethics, and
enjoyed a reputation comparable to Einstein's today.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, Οὐλύμπιος οὐ
θεὸς ἔστιν;

ΣΩΚΡΑΤΗΣ

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

ΣΤΡΕΨΙΑΔΗΣ

τί λέγεις σύ;

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

ΣΩΚΡΑΤΗΣ

αὐται δῆπου μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ
διδάξω.

370 φέρε, ποῦ γὰρ πάποτ' ἄνευ νεφελῶν ὕοντ' ἤδη τε-
θείασαι;

καίτοι χρῆν αἰθρίας ἕναι αὐτόν, ταύτας δ'
ἀποδημεῖν.

ΣΤΡΕΨΙΑΔΗΣ

νῆ τὸν Ἀπόλλω, τουτό γε τοι τῷ νυνὶ λόγῳ εἶ
προσέφυσας.

καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου
οὐρεῖν.

ἀλλ' ὅστις ὁ βροντῶν ἔστι φράσον, τοῦθ' ὃ με
ποιεῖ τετραμαίνειν.

ΣΩΚΡΑΤΗΣ

αὐται βροντῶσι κυλινδόμεναι.

CLOUDS

STREPSIADES

Come now, by Earth, doesn't Olympian Zeus count as a
god with you people?

SOCRATES

What do you mean, Zeus? Do stop driveling. Zeus doesn't
even exist!

STREPSIADES

What are you talking about? Then who makes it rain? An-
swer me that one, first of all.

SOCRATES

These do, of course! And I'll teach you how, with grand
proofs. Now then: where have you ever yet seen rain with-
out Clouds? Though according to you, Zeus should make
rain himself on a clear day, when the Clouds are out of
town.

STREPSIADES

By Apollo, you've nicely spliced that point with what you
were saying a moment ago. And imagine, before now I
thought that rain is Zeus pissing through a sieve! But tell
me who does the thundering that makes me tremble.

SOCRATES

These do the thundering, by rolling around.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

375

τῷ τρόπῳ, ᾧ πάντα σὺ τολμῶν;

ΣΩΚΡΑΤΗΣ

ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι
 φέρεσθαι
 κατακριμνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἴτα
 βαρεῖαι
 εἰς ἀλλήλας ἐμπίπτουσαι ῥήγγυνται καὶ
 παταγοῦσιν.

ΣΤΡΕΨΙΑΔΗΣ

ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς—οὐχ ὁ Ζεὺς;
 —ὥστε φέρεσθαι;

ΣΩΚΡΑΤΗΣ

ἤκιστ', ἀλλ' αἰθέριος δίνος.

ΣΤΡΕΨΙΑΔΗΣ

380

Δίνος; τουτί μ' ἐλελήθει,
 ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δίνος ἠνὶ βασι-
 λεύων.
 ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς
 μ' ἐδίδαξας.

ΣΩΚΡΑΤΗΣ

οὐκ ἤκουσάς μου τὰς νεφέλας ὕδατος μεστὰς ὅτι
 φημί
 ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνό-
 τητα;

CLOUDS

STREPSIADES

In what way, you daredevil?

SOCRATES

When they fill up with lots of water and are forced to drift,
 by natural compulsion sagging down with rain, then run
 into one other, and become sodden, they explode and
 crash.

STREPSIADES

But who is it that forces them to drift? Doesn't Zeus?

SOCRATES

Not at all; it's cosmic whirl.³¹

STREPSIADES

Whirl? That's a new one on me, that Zeus is gone and Whirl
 now rules in his place. But you still haven't taught me
 anything about the thunder's crash.

SOCRATES

Didn't you hear me? I repeat: when the clouds are full of
 water and run into one another, they crash because of their
 density.

³¹The rotation of the universe was widely recognized in the fifth century, and *dinos* "whirl" was a fundamental element of atomic theory, e.g. Democritus B167. In everyday usage *dinos* meant a kind of cup; the joke at 1473 suggests that such a cup stood outside the Thinkery instead of the usual statue of Hermes (1478 n.).

pseudo-science

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

φέρε, τουτὶ τῷ χρῆ πιστεύειν;

ΣΩΚΡΑΤΗΣ

385 ἀπὸ σαντοῦ ἴγώ σε διδάξω.
ἤδη ζωμοῦ Παναθηναίους ἐμπλησθεὶς εἶτ' ἐταράχθης
τὴν γαστέρα καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκο-
ρύγησεν;

ΣΤΡΕΨΙΑΔΗΣ

νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι καὶ
τετάρακται,
χῶσπερ βροντῆ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ
κέκραγεν,

390 ἀτρέμας πρῶτον, παππᾶξ παππᾶξ, κᾶπειτ' ἐπάγει
παπαπαππᾶξ·
χῶταν χέζω, κομιδῆ βροντᾶ, παπαπαππᾶξ, ὥσπερ
ἐκεῖναι.

ΣΩΚΡΑΤΗΣ

σκέψαι τοῖνυν ἀπὸ γαστριδίου τυννουτοῦ οἶα
πέπορδας·
τὸν δ' ἀέρα τόνδ' ὄντ' ἀέραντον πῶς οὐκ εἰκὸς
μέγα βροντᾶν;

ΣΤΡΕΨΙΑΔΗΣ

ταῦτ' ἄρα καὶ τᾶνόματ' ἀλλήλων, "βροντῆ" καὶ
"πορδῆ", ὁμοίω.
395 ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρῆ,
τοῦτο δίδαξον,

CLOUDS

STREPSIADES

Come now, why should anyone believe that?

SOCRATES

I'll teach you from your own person. Have you ever gorged yourself with soup at the Panathenaea and then had an upset stomach, and a sudden turmoil sets it all arumble?

STREPSIADES

By Apollo I have! It does carry on terribly and shake me up, and like thunder that bit of soup crashes and roars terribly, gently at first, *rappax rappax*, and then stepping up the pace, *paraparappax*, and when I shit it absolutely thunders, *paraparappax*, just like those Clouds!

SOCRATES

Now then, consider what farts you let off from such a little tummy; isn't it natural that this sky, being limitless, should thunder mightily?

STREPSIADES

So that's why the words are similar, *bronte* "thunder" and *porde* "fart"! But now explain this: where does the lightning bolt come from, blazing with fire, that incinerates us

καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περι-
φλεῦει.
τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρ-
κους.

ΣΩΚΡΑΤΗΣ

καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκεσέ-
ληνε,
εἴπερ βάλλει τοὺς ἐπιόρκους, δῆτ' οὐχὶ Σίμων'
ἐνέπρησεν
400 οὐδὲ Κλεώνυμον οὐδὲ Θέωρον; καίτοι σφόδρα γ'
εἴσ' ἐπιόρκοι.
ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σούνιον, ἄκρον
Ἀθηνέων,
καὶ τὰς δρυὺς τὰς μεγάλας, τί μαθῶν; οὐ γὰρ δὴ
δρυὺς γ' ἐπιορκεῖ.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οἶδ'. ἀτὰρ εἶ σὺ λέγειν φαίνει. τί γὰρ ἐστὶν
δῆθ' ὁ κεραυνός;

ΣΩΚΡΑΤΗΣ

ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατα-
κλεισθῆ,
405 ἐνδοθεν αὐτὰς ὡσπερ κύστιν φυσᾷ, κάπειθ' ὑπ'
ἀνάγκης
ρήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνό-
τητα,
ὑπὸ τοῦ ροίβδου καὶ τῆς ρύμης αὐτὸς ἑαυτὸν κατα-
κάων.

on contact and badly burns the survivors? It's quite obvious
that Zeus hurls it against perjurers.

SOCRATES

How's that, you moron redolent of the Cronia,³² you moon-
calf! If he really strikes perjurers, then why hasn't he
burned up Simon or Cleonymus or Theorus, since they're
paramount perjurers? On the other hand, he strikes his
own temple, and Sunium headland of Athens, and the
great oaks.³³ What's his point? An oak tree certainly doesn't
perjure itself!

STREPSIADES

I don't know; but you seem to have a good argument. Very
well, what is the thunderbolt, then?

SOCRATES

When a dry wind rises skyward and gets locked up in these
Clouds, it blows them up from within like a bladder, and
then by natural compulsion it bursts them and is borne out
in a whoosh by dint of compression, burning itself up with
the friction and velocity.

³² A festival celebrating Zeus' father Cronus, who symbolized
a bygone age.

³³ Oak trees were considered sacred to Zeus.

⁴⁰¹ Ἀθηνέων Porson (cf. Hom. γ 278): Ἀθηναίων vel Ἀθη-
νῶν a

按其在希腊有雷电云

① 前译自然风

② 巨雷

行云种情况下反对译

③ 不译

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

νῆ Δί' ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε Δια-
σίοισιν.

ὅπῳ γαστέρα τοῖς συγγενέσιν κᾶτ' οὐκ ἔσχον
ἀμελήσας,

410 ἢ δ' ἄρ' ἐφυσᾶτ', εἴτ' ἐξαίφνης διαλακήσασα πρὸς
αὐτῶ
τῶφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ
πρόσωπον.

ΚΟΡΤΦΑΙΑ

ὦ τῆς μεγάλης ἐπιθυμίας σοφίας ἄνθρωπε παρ'
ἡμῶν,
ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι γενήσεται
εἰ μνήμων εἴ καὶ φροντιστῆς καὶ τὸ ταλαίπωρον
ἔνεστιν

415 ἐν τῇ ψυχῇ καὶ μὴ κάμνεις μῆθ' ἐστὼς μήτε
βαδίζων
μήτε ῥυγῶν ἄχθει λίαν μήτ' ἀριστῶν ἐπιθυμεῖς
οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων
ἀνοήτων
καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν
ἄνδρα,
νικᾶν πράττων καὶ βουλευῶν καὶ τῇ γλώττῃ πολε-
μίζων.

ΣΤΡΕΨΙΑΔΗΣ

420 ἀλλ' εἵνεκα γε ψυχῆς στερρᾶς δυσκολοκοίτου τε
μερίμνης

CLOUDS

STREPSIADES

By Zeus, exactly the same thing happened to me one time at the Diasia,³⁴ when I was cooking a haggis for my relatives and forgot to make a slit. So it bloated up, then suddenly it exploded, spattering gore in my eyes and burning my face.

CHORUS LEADER

Ah, creature who yearn for grand wisdom from us, how blessed you will become among the Athenians and all Greeks, if you're retentive and a cogitator, if endurance abides in your soul, if you don't tire out either standing or walking, if you're not too annoyed by the cold or too keen on having breakfast, if you stay away from wine and gymnasiums and all other follies, and if, as befits a clever man, you consider absolute excellence to be victory in action, in counsel, and in tongue warfare.

STREPSIADES

Well, if it has to do with a rigorous soul, and restless anxiety,

³⁴ An important festival of Zeus and an occasion for family banquets.

412-17 adaptavit Diogenes Laertius 2.27

417 οἴνου a: ὕπνου Et. Mag.

ARISTOPHANES

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπι-
 δείπνου,
 ἀμέλει, θαρρῶν εἵνεκα τούτων ἐπιχαλκεύειν παρ-
 έχοιμ' ἄν.

ΣΟΚΡΑΤΗΣ

ἄλλο τι δῆτ' οὐ νομεῖς ἤδη θεὸν οὐδένα πλὴν ἅπερ
 ἡμεῖς,
 τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν Γλῶτταν,
 τρία ταυτί;

ΣΤΡΕΨΙΑΔΗΣ

425 οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις οὐδ' ἂν
 ἅπαντῶν,
 οὐδ' ἂν θύσαιμ' οὐδ' ἂν σπείσαιμ' οὐδ' ἐπιθείην
 λιβανωτόν.

ΚΟΡΤΦΑΙΑ

λέγε νυν ἡμῖν ὅτι σοι δρῶμεν θαρρῶν, ὡς οὐκ
 ἀτυχήσεις
 ἡμᾶς τιμῶν καὶ θανμάζων καὶ ζητῶν δεξιὸς εἶναι.

ΣΤΡΕΨΙΑΔΗΣ

430 ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνν μικρόν,
 τῶν Ἑλλήνων εἶναι με λέγειν ἑκατὸν σταδίοισιν
 ἄριστον.

ΚΟΡΤΦΑΙΑ

ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν, ὥστε τὸ λοιπὸν γ'
 ἀπὸ τουδι
 ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

CLOUDS

and a belly that's stingy; poorly nourished, and able to make
 a meal out of herbs, never fear: on these counts I'd daunt-
 lessly present myself for hammering into shape.

SOCRATES

Then I take it you will now believe in no god but those we
 believe in: this Void, and the Clouds, and the Tongue, and
 only these three?

STREPSIADES

I wouldn't speak a word to the other gods even if I met
 them in the street; and I won't sacrifice to them, or pour
 them libations, or offer them incense.

CHORUS LEADER

Then tell us frankly what we can do for you, because noth-
 ing bad will happen to you if you honor and respect us and
 seek to be smart.

STREPSIADES

Well then, Mistresses, I ask of you this very small favor:
 that among the Greeks I be by a hundred miles the very
 best speaker.

CHORUS LEADER

Done! You will get that from us, so that from this moment
 on, no one will carry more motions in the assembly than
 you.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

μή μοι γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,
ἀλλ' ὅσ' ἑμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας
διολισθεῖν.

ΚΟΡΤΦΑΙΑ

435 τεύξει τοῖνυν ὦν ἰμείρεις· οὐ γὰρ μεγάλων ἐπιθυμείς.
ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προ-
πόλοισιν.

ΣΤΡΕΨΙΑΔΗΣ

δράσω ταῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πιέζει
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον ὅς
μ' ἐπέτραψεν.

440 νῦν οὖν ἀτεχνῶς ὅτι βούλονται
τουτὶ τό γ' ἔμὸν σῶμ' αὐτοῖσιν
παρέχω τύπτειν, πεινῆν, διψῆν,
αὐχμεῖν, ῥυγῶν, ἀσκὸν δείρειν,
εἴπερ τὰ χρέα διαφευξοῦμαι
τοῖς τ' ἀνθρώποις εἶναι δόξω
445 θρασύς, εὐγλωττος, τολμηρός, ἴτης,
βδελυρός, ψευδῶν συγκολλητής,
εὐρησιεπής, περίτριμμα δικῶν,
κύρβις, κρόταλον, κίναδος, τρύμη,
μάσθλης, εἴρων, γλοιός, ἀλαζών,
450 κέντρων, μιάρός, στρόφισ, ἀργαλέος,
ματιολοιχός.
ταῦτ' εἰ με καλοῦσ' ἀπαντῶντες,

CLOUDS

STREPSIADES

No speaking on important motions for me, please! That's
not what I desire, only twisting lawsuits to my own advan-
tage and giving my creditors the slip.

CHORUS LEADER

Then you shall get what you crave, for it is nothing grand
that you desire. Now be resolute and commit yourself to
our agents here.

STREPSIADES

That I will do, taking you at your word, for necessity bears
down on me on account of those branded horses and the
marriage that's screwed me.

So now I wholeheartedly turn this body of mine over
to them

to do with as they please, for beating, starving,
parching,

soiling, freezing, flaying into a wineskin,

if that's how I'll escape my debts

and win the world's admiration

as pushy, glib, neryv, reckless,

a disgusting fib-fabricator,

a coiner of legalese, a lawcourt smoothie,

a *corpus juris*, a castanet, a fox, a loophole,

a slicker, a double-talker, a slippery character, a fraud,

a cudgel magnet, a pariah, a twister, a pest,

a trifle licker.

If I'm called all this to my face,

they may do whatever they like with me

ARISTOPHANES

δρώντων ἀτεχνῶς ὅτι χρῆζουσιν
 κεί βούλονται,
 455 νῆ τὴν Δήμητρ' ἔκ μου χορδῆν
 τοῖς φροντισταῖς παραθέντων.

ΧΟΡΟΣ

λήμα μὲν πάρεστι τῷδέ γ'
 οὐκ ἄτολμον ἀλλ' ἔτοιμον.
 ἴσθι δ' ὡς
 460 ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες
 ἐν βροτοῖσιν ἔξεις.

ΣΤΡΕΨΙΑΔΗΣ

τί πείσομαι;

ΧΟΡΟΣ

τὸν πάντα χρόνον μετ' ἐμοῦ
 465 ζηλωτότατον βίον ἀνθρώπων διάξεις.

ΣΤΡΕΨΙΑΔΗΣ

ἀρά γε τοῦτ' ἂν ἐγὼ ποτ' ὄψομαι;

ΧΟΡΟΣ

ὥστε γέ σου
 πολλοὺς ἐπὶ ταῖσι θύραις αἰεὶ καθῆσθαι,
 470 βουλομένους ἀνακοινοῦσθαι τε καὶ εἰς λόγον ἐλθεῖν
 πράγματα κἀντιγραφᾶς πολλῶν ταλάντων,
 475 ἄξια σῆ φρενὶ συμβουλευσομένους μετὰ σοῦ.

ΚΟΡΤΦΑΙΑ

ἀλλ' ἐγχείρει τὸν πρεσβύτην ὅτιπερ μέλλεις
 προδιδάσκειν

CLOUDS

(unconditionally;)
 and if they want,
 by Demeter let them turn me into sausage
 and serve it to the thinkers!

CHORUS

This one's got a spirit
 that's not gutless but ready to go!
 Listen,
 when you've learned all this from me, sky-high glory
 you'll have among mortals.

STREPSIADES

What's in store for me?

CHORUS

With us, you will live for all the rest of your days
 the most enviable life in the world.

STREPSIADES

So I'm really likely to see that someday?

CHORUS

Really!
 Multitudes will constantly be camped at your door,
 wanting to meet with you and discuss
 legal problems and claims involving vast sums,
 aiming to consult about matters worth your
 intelligence.

CHORUS LEADER

Now try your hand at starting the old man on whatever

ARISTOPHANES

καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης
ἀποπειρῶ.

ΣΩΚΡΑΤΗΣ

ἄγε δὴ, κάτειπέ μοι σὺ τὸν σταντοῦ τρόπον,
ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς
480 ἤδη ἔπι τούτοις πρὸς σὲ καινὰς προσφέρω.

ΣΤΡΕΨΙΑΔΗΣ

τί δέ, τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν;

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,
εἰ μνημονικὸς εἶ.

ΣΤΡΕΨΙΑΔΗΣ

δύο τρόπων, νῆ τὸν Δία.

ἦν μὲν γ' ὀφείληται τι μοι, μνήμων πάνν,
485 ἔαν δ' ὀφείλω σχέτιλις, ἐπιλήσιμων πάνν.

ΣΩΚΡΑΤΗΣ

ἔνεστι δὴτά σοι λέγειν ἐν τῇ φύσει;

ΣΤΡΕΨΙΑΔΗΣ

λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.

ΣΩΚΡΑΤΗΣ

πῶς οὖν δυνήσει μαθάνειν;

ΣΤΡΕΨΙΑΔΗΣ

ἀμέλει, καλῶς.

ΣΩΚΡΑΤΗΣ

ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν
490 περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.

CLOUDS

lessons you intend to give him; agitate his mind and test his intelligence.

SOCRATES

Now then, describe for me your own characteristics; when I know what they are, on that basis I can apply to you the latest plans of attack.

STREPSIADES

How's that? Are you thinking of besieging me? Good heavens!

SOCRATES

No, I just want to ask you a few questions. For instance, do you have a good memory?

STREPSIADES

Yes and no, by Zeus: if I'm owed something, it's good, but if I'm the hapless debtor, it's bad.

SOCRATES

Well, is there eloquence in your nature?

STREPSIADES

Eloquence, no; fraudulence, yes.

SOCRATES

Then how will you manage to learn?

STREPSIADES

Don't worry, I'll do fine.

SOCRATES

Very well, whatever sage bit of cosmology I toss you, try to snap it up at once.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩΚΡΑΤΗΣ

ἄνθρωπος ἀμαθὴς οὐτοσὶ καὶ βάρβαρος.
δέδοικά σ', ὦ πρεσβύτα, μὴ πληγῶν δέει.
φέρ' ἴδω, τί δρᾶς ἢν τις σε τύπτῃ;

ΣΤΡΕΨΙΑΔΗΣ

τύπτομαι,

495 κάπει' ἐπισχῶν ὀλίγον ἐπιμαρτύρομαι
εἴτ' αὐθις ἀκαρῆ διαλιπὼν δικάζομαι.

ΣΩΚΡΑΤΗΣ

ἴθι νυν κατάθου θοϊμάτιον.

ΣΤΡΕΨΙΑΔΗΣ

ἠδίκηκά τι;

ΣΩΚΡΑΤΗΣ

οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩΚΡΑΤΗΣ

κατάθου. τί ληρεῖς;

ΣΤΡΕΨΙΑΔΗΣ

500 εἰπέ δὴ νυν μοι τοδί·
ἦν ἐπιμελής ὦ καὶ προθύμως μαθάνω,
τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι;

CLOUDS.

STREPSIADES

What? Will I be consuming my sagacity like a dog?

SOCRATES

This fellow's ignorant and barbaric! Old man, I fear you'll need a whipping. Let's see, what would you do if someone hit you?

STREPSIADES

I get hit; I wait a bit and summon witnesses; after another little while I go to court.

SOCRATES

Come on, lay down your cloak.

STREPSIADES

Have I done something wrong?

SOCRATES

No, it's our custom to go inside undressed.

STREPSIADES

But I'm not looking for stolen goods in there.

SOCRATES

Lay it down! What's this jabbering?

STREPSIADES

(disrobing) All right then, tell me this: if I'm attentive and study hard, which of your students will I come to resemble?

ARISTOPHANES

ΣΩΚΡΑΤΗΣ

οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.

ΣΤΡΕΨΙΑΔΗΣ

οἶμοι κακοδαίμων, ἡμιθνής γενήσομαι.

ΣΩΚΡΑΤΗΣ

505 οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ
ἀνύσας τι δευρὶ θᾶπτον.

ΣΤΡΕΨΙΑΔΗΣ

εἰς τῷ χεῖρέ νιν

δός μοι μελιτούτταν πρότερον, ὡς δέδοικ' ἐγὼ
εἶσω καταβαίνων ὥσπερ εἰς Τροφωνίου.

ΣΩΚΡΑΤΗΣ

χώραι. τί κυπτάζεις ἔχων περὶ τὴν θύραν;

ΚΟΡΤΦΑΙΑ

510 ἀλλ' ἴθι χαίρων τῆς ἀνδρείας
οὐνεκα ταύτης.

ΧΟΡΟΣ

εὐτυχία γένοιτο τὰν-
θρώπων, ὅτι προήκων
εἰς βαθὺ τῆς ἡλικίας

515 νεωτέροις τὴν φύσιν αὐ-
τοῦ πράγμασιν χρωτίζεται
καὶ σοφίαν ἐπασκεῖ.

CLOUDS

SOCRATES

In your nature you'll be indistinguishable from Chaere-
phon.

STREPSIADES

Heavens no, I'm going to be a zombie!

SOCRATES

Stop jabbering. Hurry up and follow me inside here, on
the double!

STREPSIADES

Put a honey cake into my hands first, because I'm scared
to go down inside there, as if into the cave of Trophonius.³⁵

SOCRATES

Get going! Why are you skulking around the doorway?

STREPSIADES and SOCRATES go into the Thinkery.

CHORUS LEADER

Go, and good luck to you, thanks
to this show of courage.

CHORUS

May good fortune befall
the fellow, for though advancing
to the twilight of his life,
he colors his nature
with newfangled notions
and cultivates sagacity.

³⁵ The subterranean oracular shrine of the hero Trophonius at Lebadeia (in Boeotia) contained sacred snakes, which visitors placated with honey cakes.

ΚΟΡΤΦΑΙΑ

- ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
 τᾶληθῆ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
 520 οὕτω νικῆσαιμὶ τ' ἐγὼ καὶ νομιζοίμην σοφὸς
 ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν
 πρώτους ἤξιωσ' ἀναγεῖσθ' ὑμᾶς, ἢ παρέσχε μοι
 ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 525 ἠττηθεῖς οὐκ ἄξιος ὢν. ταῦτ' οὖν ὑμῖν μέμφομαι
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς.
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οὓς ἠδὺ καὶ λέγειν,
 ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην,
 530 κἀγώ, παρθένος γὰρ ἔτ' ἢ κοῦκ ἐξῆν πῶ μοι τεκεῖν,
 ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,
 ὑμεῖς δ' ἐξεθρέψατε γενναίως κἀπαιδεύσατε,
 ἐκ τούτου μοι πιστὰ παρ' ὑμῶν γνώμης ἔσθ' ὄρκια.
 νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἠδ' ἢ κωμωδία
 535 ζητοῦσ' ἦλθ', ἣν που πῖτύχη θεαταῖς οὕτω σοφοῖς.
 γνώσεται γάρ, ἦνπερ ἴδη, τὰδελεφού τὸν βόστρυχον.
 ὡς δὲ σῶφρων ἐστὶ φύσει σκέψασθ', ἥτις πρώτα μὲν
 οὐδὲν ἦλθε ραψαμένη σκύτινον καθειμένον
 ἐρυθρὸν ἐξ ἄκρου, παχύ, τοῖς παιδίοις ἴν' ἢ γέλωσ·

527 ὑμῶν] ὑμᾶς A

528 οὓς Blaydes: οἷς a

CHORUS LEADER

Spectators, I will speak the truth to you frankly, so help me Dionysus, the god who reared me. So may I win the prize and be thought sage, I took you for intelligent theatergoers and this for the most sophisticated of my comedies; that is why I thought you deserved to be the first to savor it, a play that cost me very hard work. Then I lost the contest, defeated by vulgar men, though I didn't deserve to. For that I blame you sophisticated ones, for whose sake I was doing all that work. Even so, I will never deliberately betray the intelligent among you. For since the time when in this place my *Virtuous Boy* and my *Bugged Boy*³⁶ were very highly spoken of by certain gentlemen whom it is a pleasure even to mention; and when I, being a maiden still unmarried and not yet allowed to be a mother, exposed my child and another maiden took it up,³⁷ and you nobly raised and educated it—since that time I have held sworn pledges of a favorable verdict from you. So now this new comedy of mine, like the legendary *Electra*, has come on a quest, hoping somewhere to find similarly intelligent spectators: for she will recognize the lock of her brother's hair if she sees it.³⁸ Look how naturally decent she is: first of all, she hasn't come with any dangling leather stitched to her, red at the tip and thick, to make the children laugh; nor does

³⁶ Characters in Aristophanes' first play, *Banqueters*, which was produced by Callistratus in 427, probably at the Lenaea, and won second prize.

³⁷ I.e., another man produced the play.

³⁸ An allusion to the scene in Aeschylus' *Libation Bearers* (164-200) where Elektra comes to the tomb of her father Agamemnon and there recognizes a lock of her long lost brother's hair.

- 540 οὐδ' ἔσκωψεν τοὺς φαλακροὺς, οὐδὲ κόρδαχ'
 εἴλκυσεν
 οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρία
 τύπτει τὸν παρόντ', ἀφανίζων ποιηρὰ σκώμματα
 οὐδ' εἰσῆξε δᾶδας ἔχουσ' οὐδ' "ιοὺ ἰού" βοᾷ
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεισι πιστεύουσ' ἐλήλυθεν.
- 545 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ,
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρις ταῦτ' εἰσάγων,
 ἀλλ' αἰ καινὰς ἰδέας εἰσφέρων σοφίζομαι
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς
 ὃς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα
- 550 κοῦκ ἐτόλμησ' αὔθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.
 οὔτοι δ', ὡς ἅπαξ παρέδωκεν λαβὴν Ἰπέρβολος,
 τοῦτον δείλαιον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.
 Εὐπόλις μὲν τὸν Μαρικᾶν πρῶτιστον παρέλκυσεν
 ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς,
- 555 προσθεὶς αὐτῷ γραυὴν μεθύσην τοῦ κόρδακος
 οὔνεχ', ἦν
 Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἦσθιεν.
 εἶθ' Ἑρμιππος αὔθις ἐποίησεν εἰς Ἰπέρβολον,
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἰπέρβολον,
 τὰς εἰκὸνς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
- 560 ὅστις οὖν τοῦτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω.

³⁹ A lewd dance associated with drunks and comedians.

⁴⁰ I.e. in *Knights* of 424; cf. 581 ff.

⁴¹ Cleon's successor as the leading politician in Athens; ostracized probably in 416.

she mock bald men, nor dance a *kordax*;³⁹ nor does an old man, while speaking his lines, cover up bad jokes by beating the interlocutor with his stick; nor does she dash onstage brandishing torches, nor yell "ow ow." On the contrary, she has come relying only on herself and her script. And I myself, being a poet of the same kind, do not act like a bigwig, nor try to fool you by presenting the same material two or three times; rather I have the skill to present novel forms of comedy every time out, none of them like the others and all of them ingenious. I'm the one who hit Cleon in the belly when he was at the height of his power,⁴⁰ but I wasn't so brazen as to jump on him again when he was down. Not so these others: from the moment Hyperbolus⁴¹ lowered his guard, they have been stomping the wretch without letup, and his mother too.⁴² First of all Eupolis⁴³ dragged his *Maricas* before you, hacking over our *Knights*, hack that he is, and tacking onto it a drunken crone for the sake of the *kordax*, the same crone that Phrynichus⁴⁴ long ago put onstage, the one the sea monster wanted to eat. Then Hermippus⁴⁵ again attacked Hyperbolus in a play, and now all the others⁴⁶ are launching into Hyperbolus, copying my own similes about the eels.⁴⁷ And so whoever finds their plays funny, may he not enjoy mine;

⁴² As would Aristophanes himself: *Thesm.* 839 ff.

⁴³ Eupolis, a close contemporary of Aristophanes and regarded in antiquity as his chief rival, produced his first play in 429 and died c. 411. His *Maricas* was produced at the Lenaea of 421.

⁴⁴ Phrynichus made his debut in 429 and was still competing in 405.

⁴⁵ Hermippus, who had been competing since the 430's, attacked Hyperbolus in *Breadsellers*, produced in 420 or 419.

⁴⁶ E.g. Plato in *Hyperbolus*. ⁴⁷ Cf. *Knights* 864-867.

ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,
εἰς τὰς ἄρας τὰς ἐτέρας εὖ φρονεῖν δοκῆσθε.

ΧΟΡΟΣ

- (στρ) ὑψιμέδοντα μὲν θεῶν
Ζῆνα τύραννον εἰς χορὸν
565 πρῶτα μέγαν κικλήσκω
τόν τε μεγασθενῆ τριαίνης ταμῖαν,
γῆς τε καὶ ἄλμυρᾶς θαλάσ-
σης ἄγριον μοχλευτήν
καὶ μεγαλάνυμον ἡμέτερον πατέρ'
570 Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων
τόν θ' ἵππωνάμαν, ὃς ὑπερ-
λάμπροις ἀκτίσιν κατέχει
γῆς πέδον, μέγας ἐν θεοῖς
ἐν θνητοῖσιν τε δαίμων.

ΚΟΡΤΦΑΙΑ

- 575 ᾧ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν προσέχετε
ἠδικημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον.
πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν
δαμῶν ἡμῖν μόναις οὐ θύει' οὐδὲ σπένδετε,
αἴτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἕξοδος
580 μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν.
εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγῶνα
ἠνίχ' ἠρείσθε στρατηγόν, τὰς ὄφρῦς ξυνήγομεν
κάποιούμεν δεινά, βροντῆ δ' ἐρράγη δι' ἀστραπῆς.
ἢ σελήνη δ' ἐξέλειπεν τὰς ὁδοὺς, ὃ δ' ἥλιος
585 τὴν θρυαλλίδ' εἰς αὐτὸν εὐθέως ξυνελκύσας

but if you take pleasure in me and my creations, you will
be respected in ages to come for your good sense.

CHORUS

High guardian of the gods,
Zeus the great chieftain,
I invite first to my dance;
and the hugely strong Keeper of the Trident,
wild upheaver
of land and salty sea;⁴⁸
and our own father of glorious name,
most august Empyrean,⁴⁹ nourisher of all life;
and the Charioteer, who
covers the plain of earth
with dazzling rays, a mighty deity
among gods and mortals.

CHORUS LEADER

Most sage spectators, give us your attention, for we are
going to reproach you with the wrong you have done us.
Of all the gods we do the most good for your city, but we
are the only deities to whom you make no offerings or
libations, the very ones who watch over you! Whenever
there is a senseless expedition, we thunder and rain.⁵⁰ Fur-
thermore, when you were about to elect as general the
godforsaken tanner Paphlagon,⁵¹ we furrowed our brows
and carried on dreadfully: thunder crashed amid lightning
bolts, the moon deserted her orbit, and the sun forthwith

⁴⁸ I.e. Poseidon.

⁴⁹ *Aether*, a scientific entity; cf. 265.

⁵⁰ Signs of ill omen. ⁵¹ I.e. Cleon (cf. *Knights*); the elec-
tion was held in March of 424/3.

οὐ φανεῖν ἔφασκεν ὑμῖν εἰ στρατηγῆσοι Κλέων.
 ἀλλ' ὅμως εἰλέσθε τούτου· φασὶ γὰρ δυσβουλίαν
 τῆδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοῦς,
 ἄττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.
 590 ὡς δὲ καὶ τοῦτο ξυνοῖσει, ῥαδίως διδάξομεν.
 ἦν Κλέωνα τὸν λάρων δῶρων ἐλόντες καὶ κλοπῆς
 εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν ἀνχένα,
 αὐθις εἰς τάρχαϊον ὑμῖν, εἴ τι κάξημάρτετε,
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει ξυνοῖσεται.

ΧΟΡΟΣ

(ἀντ) ἀμφί μοι αὐτε Φοῖβ' ἀναξ
 596 Δῆλιε, Κυνηθίαν ἔχων
 ὑψικέρατα πέτραν
 ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις
 οἶκον, ἐν ᾧ κόραι σε Λυ-
 600 δῶν μεγάλας σέβουσιν
 ἦ τ' ἐπιχώριος ἡμετέρα θεὸς
 αἰγίδος ἠνίοχος, πολιούχος Ἀθάνα·
 Παρνασσίαν θ' ὅς κατέχων
 πέτραν σὺν πεύκαις σελαγεῖ
 605 Βάκχαις Δελφίσιν ἐμπρέπων
 κωμαστῆς Διόνυσος.

ΚΟΡΤΦΑΙΑ

ἦνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
 ἦ Σελήμη ξυντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι·
 πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις·

withdrew his wick and refused to shine for you if Cleon became general.⁵² But you elected him anyway! They say that bad policymaking afflicts this city, but also that whatever mistakes you make the gods convert into successes. And we will easily teach you how even this mistake can benefit you. If you convict that vulture Cleon of bribery and theft, then clamp his neck in the pillory, your situation will be as it was before, and everything will turn out better for the city, in spite of your mistake.

CHORUS

Join me as well, Phoebus, Lord
 of Delos, who dwell on Cynthus'
 sheer escarpment of rock;⁵³
 and you, blest Maiden, who dwell at Ephesus
 in the golden house, where Lydian maidens
 greatly revere you,⁵⁴
 and our own native goddess,
 wielder of the aegis, guardian of the city;
 and he who haunts Parnassus' rock
 and glows in the light of pine torches,
 eminent among Delphic bacchants,
 the reveller Dionysus.

CHORUS LEADER

When we were ready to set forth on our trip here, the Moon happened to run into us and told us first to say hello⁵⁵ to the Athenians and their allies, but then she ex-

⁵² In 424/3 there was a lunar eclipse on 29 October and a solar eclipse on 21 March. ⁵³ I.e. Apollo.

⁵⁴ I.e. Artemis. ⁵⁵ Perhaps a jab at Cleon, whom Eupolis mocked for using the epistolary greeting *chairein* in an official dispatch to the Athenians after his victory at Pylos in 424 (fr. 331).

- 610 εἶτα θυμαίνειν ἔφασκε. δεινὰ γὰρ πεποιθῆναι
 ὠφελούσ' ὑμᾶς ἅπαντας οὐ λόγοις ἀλλ' ἐμφανῶς·
 πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ' οὐκ ἔλαττον ἢ
 δραχμῆν,
 ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας
 "μὴ πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληναίης καλόν."
 615 ἄλλα τ' εὖ δρᾶν φησίν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας
 οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν,
 ὥστ' ἀπειλείν φησὶν αὐτῇ τοὺς θεοὺς ἐκάστοτε,
 ἡνίκ' ἂν ψευσθῶσι δείπνου κἀπίωσιν οἴκαδε
 τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.
 620 κῆθ' ὅταν θύειω δέη, στρεβλοῦτε καὶ δικάζετε,
 πολλακίς δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
 ἡνίκ' ἂν πευθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,
 σπένδεθ' ὑμεῖς καὶ γελᾶτ'· ἀνθ' ὧν λαχὼν Ἵπέρβολος
 τῆτες ἱερομνημονεῖν κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν
 625 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται
 κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.

ΣΩΚΡΑΤΗΣ

- μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἄερα,
 οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδαμοῦ
 οὐδ' ἄπορον οὐδὲ σκαιδὸν οὐδ' ἐπιλήσιμονα,
 630 ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων
 ταῦτ' ἐπιέλησται πρὶν μαθεῖν. ὅμως γε μὴν
 αὐτὸν καλῶ θύραζε δεῦρο πρὸς τὸ φῶς.

pressed her annoyance at the awful way she has been treated, after helping you all not with mere talk but with plain action. First of all, she saves you at least a drachma per month in torches, so that when you go out in the evening you all say, "Don't buy a torch, boy; the Moon's shining nicely." She says that though she does you other favors too, you don't keep track of your dates correctly, but scramble them topsy-turvy, so that the gods scold her, she says, every time they're misled about a dinner and go home having missed the festival that was specified in the calendar. Furthermore, when a sacrifice is scheduled, you're busy arm-twisting witnesses and rendering verdicts; and time and again, when we gods are holding a fast in mourning for Memnon or Sarpedon,⁵⁶ you're pouring libations and laughing. As a result Hyperbolus, allotted this year to be Holy Recorder, was stripped of his chaplet by us gods.⁵⁷ That way he will better understand that the days of his life should be reckoned by the Moon.

Enter SOCRATES from the Thinkery.

SOCRATES

By Respiration, by Void, by Air, I've never seen a man so rustic anywhere, so inept, brainless, and forgetful, the sort who tries to learn a few dinky snippets and then forgets them before he's learned them. All the same I'll call him

⁵⁶ Memnon, son of Dawn, and Sarpedon, son of Zeus, were killed at Troy.

⁵⁷ Holders of this office represented Athens at the Amphictyonic Council at Delphi; perhaps the wind had blown off Hyperbolus' chaplet during an official ceremony.

ARISTOPHANES

ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών;

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐκ ἔωσί μ' ἐξενεγκεῖν οἱ κόρεις.

ΣΩΚΡΑΤΗΣ

ἀνύσας τι κατάθου καὶ πρόσεχε τὸν νοῦν.

ΣΤΡΕΨΙΑΔΗΣ

635

ιδού.

ΣΩΚΡΑΤΗΣ

ἄγε δὴ, τί βούλει πρῶτα νυνὶ μαθάνειν
ὧν οὐκ ἐδιδάχθης πάποτ' οὐδέν; εἶπέ μοι.
πότερον περὶ μέτρων ἢ ῥυθμῶν ἢ περὶ ἐπῶν;

ΣΤΡΕΨΙΑΔΗΣ

640 περὶ τῶν μέτρων ἔγωγ' ἔναγχος γάρ ποτε
ὑπ' ἀλφίταμοιβοῦ παρεκόπην διχομίκω.

ΣΩΚΡΑΤΗΣ

οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὃ τι κάλλιστον μέτρον
ἡγεί, πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;

ΣΤΡΕΨΙΑΔΗΣ

ἐγὼ μὲν οὐδέν πρότερον ἡμιέκτεω.

ΣΩΚΡΑΤΗΣ

οὐδέν λέγεις, ἄνθρωπε.

ΣΤΡΕΨΙΑΔΗΣ

περίδου νυν ἔμοι

645 εἰ μὴ τετράμετρον ἔστιν ἡμιέκτεων.

⁶³⁸ ἢ ῥυθμῶν ἢ περὶ ἐπῶν Hermann: ἢ περὶ ἐπῶν ἢ
ῥυθμῶν a

CLOUDS

outside here into the light. Where's Strepsiades? Will you
pick up your bed and come out?

STREPSIADES

I can't; the bedbugs won't let me bring it out!

Enter STREPSIADES.

SOCRATES

Hurry up and put it down, and pay attention.

STREPSIADES

There you are.

SOCRATES

Very well then, what would you begin learning now, of the
subjects you were never taught anything about? Tell me,
would it be measures, or rhythms, or words?

STREPSIADES

I'll take the measures: the other day a corn dealer shorted
me two quarts.

SOCRATES

That's not what I'm asking you; I'm asking what you con-
sider to be the most beautiful measure, the three-measure
or the four-measure?

STREPSIADES

I say nothing beats the gallon.

SOCRATES

You're making no sense, man!

STREPSIADES

Bet me then, that a gallon isn't a four-measure.

ARISTOPHANES

ΣΩΚΡΑΤΗΣ

εἰς κόρακας. ὡς ἄγροικος εἶ καὶ δυσμαθής.
ταχύ γ' ἂν δύναιο μαυθάνειν περὶ ῥυθμῶν.

ΣΤΡΕΨΙΑΔΗΣ

τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τᾶλφίτα;

ΣΩΚΡΑΤΗΣ

650 πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
ἐπαθεῖν θ' ὁποῖός ἐστι τῶν ῥυθμῶν
κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.

ΣΤΡΕΨΙΑΔΗΣ

κατὰ δάκτυλον; νῆ τὸν Δί', ἀλλ' οἶδ'.

ΣΩΚΡΑΤΗΣ

εἰπέ δή.

ΣΤΡΕΨΙΑΔΗΣ

τίς ἄλλος ἀντὶ τουτοῦ τοῦ δακτύλου;
πρὸ τοῦ μέν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὔτοσί.

ΣΩΚΡΑΤΗΣ

ἀγρέιος εἶ καὶ σκαιός.

ΣΤΡΕΨΙΑΔΗΣ

655 οὐ γὰρ ῥῆξυρὲ
τούτων ἐπιθυμῶ μαυθάνειν οὐδέν.

ΣΩΚΡΑΤΗΣ

τί δαί;

ΣΤΡΕΨΙΑΔΗΣ

ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.

CLOUDS

SOCRATES

To hell with you! You're a stupid clod. No doubt you'd soon learn about rhythms!

STREPSIADES

But how will these rhythms help me get my daily bread?

SOCRATES

To begin with, by making you smart in society, and enabling you to recognize which rhythms are shaped for marches, say, and which by the finger.⁵⁸

STREPSIADES

By the finger? That one I know, by Zeus.

SOCRATES

Well, tell me then.

STREPSIADES

What could it be but this finger here? (*raising his middle finger to Socrates*) In the old days, when I was a boy, it was this one.

SOCRATES

You're a brainless lout!

STREPSIADES

The fact is, poor fellow, I don't care to learn any of this stuff.

SOCRATES

What *do* you want then?

STREPSIADES

That one, that, that Very Worst Argument!

⁵⁸ I.e. the dactylic meter.

ARISTOPHANES

ΣΩΚΡΑΤΗΣ

ἀλλ' ἕτερα δέ σε πρότερα τούτου μανθάνειν,
τῶν τετραπόδων ἅττ' ἔστιν ὀρθῶς ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ

660 ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι
κριός, τράγος, ταῦρος, κύν, ἀλεκτρυνών.

ΣΩΚΡΑΤΗΣ

ὀρᾶς ἂ πάσχεις; τήν τε θήλειαν καλεῖς
ἀλεκτρυνόνα κατὰ ταῦτὸ καὶ τὸν ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δὴ, φέρε;

ΣΩΚΡΑΤΗΣ

πῶς; ἀλεκτρυνὸν ἀλεκτρυνών.

ΣΤΡΕΨΙΑΔΗΣ

665 νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρῆ καλεῖν;

ΣΩΚΡΑΤΗΣ

ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.

ΣΤΡΕΨΙΑΔΗΣ

ἀλεκτρύαιναν; εὖ γε νῆ τὸν Ἄερα·
ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
διαλφιδάσω σου κύκλω τὴν κάρδοπον.

ΣΩΚΡΑΤΗΣ

670 ἰδοὺ μάλ' αὖθις, τοῦθ' ἕτερον. τὴν κάρδοπον
ἄρρενα καλεῖς θήλειαν οὔσαν.

CLOUDS

SOCRATES

But there are other things you must learn before that; say,
which of the quadrupeds are strictly speaking masculine.⁵⁹

STREPSIADES

I certainly know the masculine ones, if I'm not daft: ram,
billy goat, bull, dog, fowl.

SOCRATES

Do you see your mistake? You use the same word to refer
both to the female fowl and the male.

STREPSIADES

How's that, I'd like to know?

SOCRATES

How? Fowl and fowl.

STREPSIADES

That's right, by Poseidon. Now just how am I supposed to
refer to them?

SOCRATES

"Fowless," and the other is "fowl."

STREPSIADES

Fowless? By Air, that's good. So good that for this lesson
alone I'll fill up your mortar all around with groats.

SOCRATES

There, you did it again; this is another example. You refer
to a masculine mortar, though it's a feminine noun.

⁵⁹ The following passage parodies sophistic (e.g. Prodicus')
prescriptions for grammatically more precise usage, in this case,
more consistent marking of the gender of nouns.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

τῷ τρόπῳ;

ἄρρενα καλῶ γὰρ κάρδοπον;

ΣΩΚΡΑΤΗΣ

μάλιστα γε,

ὥσπερ γε καὶ Κλεώνυμον.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δῆ; φράσον.

ΣΩΚΡΑΤΗΣ

ταῦτόν δύναταί σοι κάρδοπος Κλεωνύμῳ.

ΣΤΡΕΨΙΑΔΗΣ

675 ἀλλ' ὦ γάθ', οὐδ' ἦν κάρδοπος Κλεωνύμῳ,
ἀλλ' ἐν θυνείῃ στρογγύλῃ γ' ἀνεμάττετο.
ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν;

ΣΩΚΡΑΤΗΣ

ὅπως;

τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.

ΣΤΡΕΨΙΑΔΗΣ

τὴν καρδόπην θήλειαν;

ΣΩΚΡΑΤΗΣ

ὀρθῶς γὰρ λέγεις.

ΣΤΡΕΨΙΑΔΗΣ

680 ἐκείνο δύναμαι καρδόπη, Κλεωνύμη.

ΣΩΚΡΑΤΗΣ

ἔτι δέ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.

CLOUDS

STREPSIADES

How so? Do I refer to "mortar" as masculine?

SOCRATES

Absolutely, just like "Cleonymus."

STREPSIADES

How's that? Tell me.

SOCRATES

For you, "mortar" and "Cleonymus" are formally equivalent.

STREPSIADES

But dear fellow, Cleonymus never had a mortar; a round can was where *his* kneading was done! Anyway, how should I say it from now on?

SOCRATES

How? "Morté," just as you say Sostraté.

STREPSIADES

"Morté" is feminine?

SOCRATES

That's correct.

STREPSIADES

I can handle that: morté, Cleonymé.

SOCRATES

But you still must learn about names, which of them are masculine and which feminine.

680 δύναμαι West: δ' ἦν ἄν α

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οἶδ' ἔγωγ' ἃ θήλε' ἐστίν.

ΣΟΚΡΑΤΗΣ

εἰπέ δή.

ΣΤΡΕΨΙΑΔΗΣ

Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία.

ΣΟΚΡΑΤΗΣ

ἄρρενα δὲ ποῖα τῶν ὀνομάτων;

ΣΤΡΕΨΙΑΔΗΣ

685

μυρία.

Φιλόξενος, Μελησίας, Ἀμυνίας.

ΣΟΚΡΑΤΗΣ

ἀλλ' ὦ πόνηρε, ταῦτά γ' ἐστ' οὐκ ἄρρενα.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἄρρεν' ὑμῖν ἐστίν;

ΣΟΚΡΑΤΗΣ

οὐδαμῶς γ', ἐπεὶ

πῶς γ' ἂν καλέσειας ἐντυχῶν Ἀμυνία;

ΣΤΡΕΨΙΑΔΗΣ

690 ὅπως ἂν; ὠδὶ δεῦρο δεῦρ', Ἀμυνία.

ΣΟΚΡΑΤΗΣ

ὄρᾳς; γυναῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ οὐν δικαίως, ἥτις οὐ στρατεύεται;

CLOUDS

STREPSIADES

But I know which are feminine.

SOCRATES

Tell me then.

STREPSIADES

Lysilla, Philinna, Cleitagora, Demetria.

SOCRATES

And which are masculine?

STREPSIADES

Zillions: Philoxenus, Melesias, Amynias.

SOCRATES

But those aren't masculine, you nitwit!

STREPSIADES

You people don't think they're masculine?

SOCRATES

Not at all. Look, how would you address Amynias if you happened to see him?

STREPSIADES

How? This way: "Over here, over here, Amynia!"⁶⁰

SOCRATES

See? You're calling Amynias a woman.

STREPSIADES

Isn't that appropriate, since she doesn't go out to battle?

⁶⁰ -ia, the vocative ending of Greek masculine names in -ias, is formally like a feminine.

686 Ἀμυνίας] Ἀμεινίας V fort. recte

ARISTOPHANES

ἀτὰρ τί ταῦθ' ἂ πάντες ἴσμεν μαθήανω;

ΣΩΚΡΑΤΗΣ

οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρί—

ΣΤΡΕΨΙΑΔΗΣ

τί δρῶ;

ΣΩΚΡΑΤΗΣ

695 ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

ΣΤΡΕΨΙΑΔΗΣ

μὴ δῆθ', ἱκετεύω, ἴταῦθά γ', ἀλλ' εἴπερ γε χρή,
χαμαί μ' ἔασον ἀνὰ ταῦτ' ἐκφροντίσαι.

ΣΩΚΡΑΤΗΣ

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΣΤΡΕΨΙΑΔΗΣ

κακοδαίμων ἐγώ.

οἶαν δίκην τοῖς κόρεσι δώσω τήμερον.

ΧΟΡΟΣ

(στρ) φρόντιζε δὴ καὶ διάθρει

701 πάντα τρόπον τε σαυτὸν

στρόβει πυκνώσας. ταχὺς δ', ὅταν εἰς ἄπορον

πέσης, ἐπ' ἄλλο πῆδα

705 νόημα φρενός· ὕπνος δ' ἀπέ-

στω γλυκύθυμος ὀμμάτων.

ΣΤΡΕΨΙΑΔΗΣ

ἀτταταῖ ἀτταταῖ.

706 post hunc versum lacunam suspicatur Σ^E ad 700 et 804

CLOUDS

But what's the point of my learning these things? We all know them.

SOCRATES

No point at all, by god. (*indicating the bed*) Just lie down here.

STREPSIADES

And do what?

SOCRATES

Think out one of your own problems.

STREPSIADES

Oh please, I beg you, not there! If I really must, let me do my thinking on the ground instead.

SOCRATES

There's only one way to do this.

STREPSIADES

Heavens me, I'm going to pay the bedbugs dearly today!

Exit SOCRATES.

CHORUS

Now think and contemplate,

twirl yourself every way

and concentrate; and whenever you hit a dead end,

quickly jump to another

line of thought; and let sweet-spirited sleep

be remote from your eyes.

STREPSIADES

Ouch! Ouch!

ARISTOPHANES

ΧΟΡΟΣ

τί πάσχεις; τί κάμνεις;

ΣΤΡΕΨΙΑΔΗΣ

710 ἀπόλλυμαι δέιλαιος. ἐκ τοῦ σκίμποδος
δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι,
καὶ τὰς πλευρὰς δαρδάπτουσι
καὶ τὴν ψυχὴν ἐκπίνουσι
καὶ τοὺς ὄρχεις ἐξέλκουσι
καὶ τὸν πρωκτὸν διορύττουσι,
715 καὶ μ' ἀπολοῦσι.

ΧΟΡΟΣ

μὴ νυν βαρέως ἄλγει λίαν.

ΣΤΡΕΨΙΑΔΗΣ

καὶ πῶς; ὅτε μου
φρούδα τὰ χρήματα, φρούδη χροιά,
φρούδη ψυχὴ, φρούδη δ' ἐμβάσ,
720 καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς
φρουρὰς ἄδων
ὀλίγου φρούδος γεγέννημαι.

ΣΩΚΡΑΤΗΣ

οὗτος τί ποιεῖς; οὐχὶ φροντίζεις;

ΣΤΡΕΨΙΑΔΗΣ

ἐγώ;

νῆ τὸν Ποσειδῶ.

ΣΩΚΡΑΤΗΣ

καὶ τί δῆτ' ἐφρόντισας;

CLOUDS

CHORUS

What's the matter? What's the trouble?

STREPSIADES

Calamity! I'm undone! Some Cootie-rinthians are crawling
out of this pallet and biting me!
They're chomping my flanks,
draining my lifeblood,
yanking my balls,
poking my arsehole
and altogether killing me!

CHORUS

Well, don't make such a fuss about it.

STREPSIADES

Just what do you suggest?
Gone is my money, gone my suntan,
gone my lifeblood, gone my shoes;⁶¹
and to top off these misfortunes,
I whistle in the dark,
and I'm all but gone myself!

Enter SOCRATES.

SOCRATES

Hey, what are you up to? Aren't you thinking?

STREPSIADES

Me? Yes I am, by Poseidon.

SOCRATES

And what have you thought of?

⁶¹ In tragic style, reminiscent of Euripides' *Hecuba* 159-61.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

725 ὑπὸ τῶν κόρεων εἶ μου τι περιλειφθήσεται.

ΣΩΚΡΑΤΗΣ

ἀπολεῖ κάκιστ'.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ὦ 'γάθ' ἀπόλωλ' ἀρτίως.

ΚΟΡΥΘΑΙΑ

οὐ μαλθακιστέ' ἀλλὰ περικαλυπτέα.
ἐξευρετέος γὰρ νοῦς ἀποσπτερητικὸς
κάπαιόλημ'.

ΣΤΡΕΨΙΑΔΗΣ

οἴμοι τίς ἂν δῆτ' ἐπιβάλου

730 ἐξ ἀρνακίδων γνώμην ἀποσπτερητρίδα;

ΣΩΚΡΑΤΗΣ

φέρε νυν ἀθρήσω πρῶτον, ὅτι δρῶ, τουτονί.
οὗτος, καθεύδεις;

ΣΤΡΕΨΙΑΔΗΣ

μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ.

ΣΩΚΡΑΤΗΣ

ἔχεις τι;

ΣΤΡΕΨΙΑΔΗΣ

μὰ Δί' οὐ δῆτ' ἔγωγ'.

ΣΩΚΡΑΤΗΣ

οὐδὲν πάνυ;

CLOUDS

STREPSIADES

Whether the bedbugs will leave anything of me behind.

SOCRATES

(Oh go to hell!

STREPSIADES

But I'm already there, dear fellow!)

Exit SOCRATES.

CHORUS LEADER

You mustn't soften; cover your head, for you have to discover a fraudulent scheme and a swindle.

STREPSIADES

Damn, if only someone would lay a fraudulent plan on me, to go with these coverlets!

Enter SOCRATES.

SOCRATES

Now then, I'll begin by observing what this one's up to. You there, are you asleep?

STREPSIADES

By Apollo, I'm *not*.

SOCRATES

Have you come up with anything?

STREPSIADES

I certainly haven't.

SOCRATES

Nothing at all?

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.

ΣΩΚΡΑΤΗΣ

735 οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς;

ΣΤΡΕΨΙΑΔΗΣ

περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ

αὐτὸς ὅτι βούλει πρῶτος ἐξευρὼν λέγε.

ΣΤΡΕΨΙΑΔΗΣ

ἀκήκοας μυριάκις ἀγῶ βούλομαι,
περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.

ΣΩΚΡΑΤΗΣ

740 ἴθι νυν καλύπτου, καὶ σχάσας τὴν φροντίδα
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα
ὀρθῶς διαιρῶν καὶ σκοπῶν.

ΣΤΡΕΨΙΑΔΗΣ

οἴμοι τάλας.

ΣΩΚΡΑΤΗΣ

745 ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοημάτων,
ἀφείς ἀπελθε, κἄτα τῇ γνώμῃ πάλιν
κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον.

ΣΤΡΕΨΙΑΔΗΣ

ὦ Σωκρατίδιον φίλτατον.

ΣΩΚΡΑΤΗΣ

τί, ὦ γέρον;

CLOUDS

STREPSIADES

Not a thing, except my cock in my right hand.

SOCRATES

Please cover up and think of something, quick.

STREPSIADES

But what? You tell me that, Socrates.

SOCRATES

First tell me in your own words what you want to discover.

STREPSIADES

You've heard a million times what I want: my interest payments, a way to avoid paying them to anyone.

SOCRATES

Go on then, cover up; now cut loose your thinking and refine it; examine the problem piece by piece, correctly sorting and investigating.

STREPSIADES

Ouch, oh my!

SOCRATES

Hold still; and if you hit a dead end with one of your ideas, toss it aside and abandon it, then later try putting it in play again with your mind and weigh it up.

STREPSIADES

Socratikins, my darling!

SOCRATES

What, old man?

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ἔχω τόκου γνώμην ἀποστερητικήν.

ΣΩΚΡΑΤΗΣ

ἐπίδειξον αὐτήν.

ΣΤΡΕΨΙΑΔΗΣ

εἰπέ δὴ νυν μοι—

ΣΩΚΡΑΤΗΣ

τὸ τί;

ΣΤΡΕΨΙΑΔΗΣ

750 γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλήν
καθέλοιμι νύκτωρ τὴν σελήνην, εἴτα δὴ
αὐτὴν καθείρξαιμ' εἰς λοφεῖον στρογγύλον
ὡσπερ κάτροπτον, κᾶτα τηροίην ἔχων.

ΣΩΚΡΑΤΗΣ

τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ';

ΣΤΡΕΨΙΑΔΗΣ

ὅτι

εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
οὐκ ἂν ἀποδοίην τοὺς τόκους.

ΣΩΚΡΑΤΗΣ

755

ὅτινὰ τί δῆ;

ΣΤΡΕΨΙΑΔΗΣ

ὅτινὰ κατὰ μῆνα τὰργύριον δανείζεται.

ΣΩΚΡΑΤΗΣ

εὖ γ'. ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν.

CLOUDS

STREPSIADES

I've got a fraudacious scheme for dodging interest!

SOCRATES

Present it.

STREPSIADES

Now then, tell me...

SOCRATES

What?

STREPSIADES

Suppose I bought a Thessalian witch and had her pull
down the moon at night, and then locked it up in a round
case, like a mirror, and then stood guard over it.

SOCRATES

And how would that help you?

STREPSIADES

How? If the moon never again rose anywhere, I'd never
pay my interest.

SOCRATES

And why not?

STREPSIADES

Because money is loaned out by the month!

SOCRATES

That's good! Now let me toss you something else that's

εἰ σοι γράφοιτο πεντετάλαντός τις δίκη,
ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.

ΣΤΡΕΨΙΑΔΗΣ

760 ὅπως; ὅπως; οὐκ οἶδ'. ἀτὰρ ζητητέον.

ΣΩΚΡΑΤΗΣ

μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεί,
ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα
λινόδετον ὥσπερ μηλολόουθην τοῦ ποδός.

ΣΤΡΕΨΙΑΔΗΣ

ἡῦρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,
ὥστ' αὐτὸν ὁμολογεῖν σέ μοι.

ΣΩΚΡΑΤΗΣ

765 ποῖαν τινά;

ΣΤΡΕΨΙΑΔΗΣ

ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον
ταύτην ἐόρακας, τὴν καλήν, τὴν διαφανή,
ἀφ' ἧς τὸ πῦρ ἄπτουσι;

ΣΩΚΡΑΤΗΣ

τὴν ὕαλον λέγεις;

ΣΤΡΕΨΙΑΔΗΣ

770 ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβών,
ὅποτε γράφοιτο τὴν δίκην ὁ γραμματεὺς,
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;

ΣΩΚΡΑΤΗΣ

σοφῶς γε νῆ τὰς Χάριτας.

challenging. If a lawsuit were filed against you for five talents, how would you get it dismissed? Tell me.

STREPSIADES

How? How? Don't know. I've got to think.

SOCRATES

Now don't keep winding yourself up in your thoughts; rather, unreel your mind into the air, like a beetle leashed by its leg with a thread.

STREPSIADES

I've found a brilliant dismissal of that lawsuit; even you'll have to agree.

SOCRATES

What sort of dismissal?

STREPSIADES

Have you ever seen that stone at pharmacies, the nice transparent one, that they light fires with?

SOCRATES

You mean glass?

STREPSIADES

That's it. OK, what if I got that, and when the clerk was entering the lawsuit, if I stood away a bit, like this, with my back to the sun, couldn't I melt away the record of my case?

SOCRATES

By the Graces, that's ingenious!

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

οἴμ', ὡς ἤδομαι

ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.

ΣΩΚΡΑΤΗΣ

ἄγε δὴ ταχέως τουτὶ ξυνάρπασον.

ΣΤΡΕΨΙΑΔΗΣ

τὸ τί;

775

ΣΩΚΡΑΤΗΣ

ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην,
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.

ΣΤΡΕΨΙΑΔΗΣ

φανλότατα καὶ ῥᾶστ'.

ΣΩΚΡΑΤΗΣ

εἰπέ δὴ.

ΣΤΡΕΨΙΑΔΗΣ

καὶ δὴ λέγω.

εἰ πρόσθεν ἔτι μίᾳ ἐνεστῶσης δίκης

780

πρὶν τὴν ἐμὴν καλεῖσθ' ἀπαγξαίμην τρέχων.

ΣΩΚΡΑΤΗΣ

οὐδὲν λέγεις.

ΣΤΡΕΨΙΑΔΗΣ

νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ

οὐδεὶς κατ' ἐμοῦ τεθνεῶτος εἰσάξει δίκην.

ΣΩΚΡΑΤΗΣ

ὕθλεις. ἄπερρ', οὐκ ἂν διδαξαίμην σ' ἔτι.

CLOUDS

STREPSIADES

Gosh, how good I feel! I've had a five-talent lawsuit expunged!

SOCRATES

Come on then, quickly snap up this one.

STREPSIADES

What is it?

SOCRATES

See if you can present a counterargument that rebuts a lawsuit you were about to lose for lack of witnesses.

STREPSIADES

That's very simple and very easy.

SOCRATES

Tell me.

STREPSIADES

Here goes then. When only one case was left on the docket before mine was called, I could run off and hang myself!

SOCRATES

You're making no sense.

STREPSIADES

Heavens above, I am too making sense: nobody's about to bring a lawsuit against me if I'm dead!

SOCRATES

You're blathering. Get lost! I'm not going to be your teacher any longer.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ὅτιν' τί; ναί, πρὸς τῶν θεῶν, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ

785 ἀλλ' εὐθὺς ἐπιλήθει σύ γ' ἅπ' ἂν καὶ μάθης.
ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.

ΣΤΡΕΨΙΑΔΗΣ

φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
τίς ἦν ἐν ἧ ματτόμεθα μέντοι τάλφιστα;
οἴμοι, τίς ἦν;

ΣΩΚΡΑΤΗΣ

οὐκ εἰς κόρακας ἀποφθερεῖ,
790 ἐπιλησμότατον καὶ σκαϊότατον γερόντιον;

ΣΤΡΕΨΙΑΔΗΣ

οἴμοι. τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι;
ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
ἀλλ' ὦ Νεφέλαι, χρηστόν τι συμβουλευέσαστε.

ΚΟΡΤΦΑΙΑ

ἡμεῖς μὲν, ὦ πρεσβύτα, συμβουλευόμεν,
795 εἴ σοι τις υἱὸς ἐστὶν ἐκτεθραμμένος,
πέμπειν ἐκείνον ἀντὶ σαυτοῦ μαθάνειν.

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καγαθός·
ἀλλ' οὐκ ἐθέλει γὰρ μαθάνειν, τί ἐγὼ πάθω;

ΚΟΡΤΦΑΙΑ

σὺ δ' ἐπιτρέπεις;

CLOUDS

STREPSIADES

Why not? In heaven's name, please, Socrates!

SOCRATES

But you immediately forget anything you've learned. Look, what was your first lesson just now? Speak up.

STREPSIADES

Let me see, whatever was first? What was first? What was it that we knead groats in? Damn me, what was it?

SOCRATES

To hell and be damned with you, you oblivious, moronic old coot! (*he turns his back on StrepsiaDES*)

STREPSIADES

Dear me, I'm out of luck; what's going to happen to me now? I'm a goner if I don't learn tongue twisting. You Clouds, please give me some good advice.

CHORUS LEADER

What we advise, old man, is that if you have a grown-up son, send him to school in your place.

STREPSIADES

Why, I do have a son, a fine gentleman, but he refuses to go to school, so what can I do?

CHORUS LEADER

And you give in to him?

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

εὐσωματεῖ γὰρ καὶ σφριγᾶ,

- 800 κάστ' ἐκ γυναικῶν εὐπτέρων καὶ Κοισύρας.
 ἀτὰρ μέτειμί γ' αὐτόν ἦν δὲ μὴ θέλη,
 οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

ΧΟΡΟΣ

- (ἀντ) ἀρ' αἰσθάνει πλείστα δι' ἡ-
 805 μᾶς ἀγάθ' αὐτίχ' ἔξω
 μόνας θεῶν; ὡς ἔτοιμος ὄδ' ἐστὶν ἅπαν-
 τα δρᾶν ὅσ' ἂν κελεύης.
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου
 καὶ φανερώς ἐπηρμένου
 810 γνοὺς ἀπολάψεις ὅτι πλείστον δύνασαι
 ταχέως φιλεῖ γὰρ πως τὰ τοι-
 αῦθ' ἑτέρα τρέπεσθαι.

ΣΤΡΕΨΙΑΔΗΣ

- οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθοῖ μενεῖς,
 815 ἀλλ' ἔσθι' ἔλθων τοὺς Μεγακλέους κίονας.

ΦΕΙΔΙΠΠΙΔΗΣ

ὦ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ;
 οὐκ εὖ φρονεῖς, μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤΡΕΨΙΑΔΗΣ

ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον. τῆς μωρίας
 τὸν Δία νομίζειν ὄντα τηλικοντονί.

810 ἀπολάψεις α: ἀπολέψεις v.l. Σ^E S

CLOUDS

STREPSIADES

Look, he's well built and hard bodied, and the scion of Coesyra and her high flown line. But I'll go fetch him; and if he refuses, I'll throw him out of the house for sure. (to Socrates) Go inside and wait for me a little while.

CHORUS

(to Strepsiades as he enters his house)

Are you aware that soon

you will get a great many rewards

from us of the gods alone? For this man is ready

to do whatever you command.

(to Socrates as he enters the Thinkery)

And you, recognizing a man infatuated

and visibly keyed up,

will doubtless lap up as much as you can—

but quickly, for this sort of business has a way
of taking unexpected turns.

Enter STREPSIADES and PHIDIPPIDES.

STREPSIADES

By Fog, you're not going to stay in this house a moment longer! Go and feed off Megacles' colonnade!

PHIDIPPIDES

Good heavens, father, what's gotten into you? By Olympian Zeus, you're mentally ill.

STREPSIADES

Get a load of that! Olympian Zeus. What stupidity, believ-
ing in Zeus at your age!

ARISTOPHANES

ΦΕΙΔΙΠΠΙΔΗΣ

τί δὲ τοῦτ' ἐγέλασας ἐτέόν;

ΣΤΡΕΨΙΑΔΗΣ

820

ἐνθυμούμενος

ὄτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκῶς.
ὅμως γε μὴν πρόσελθ', ἵν' εἰδῆς πλείονα,
καὶ σοι φράσω τι πρᾶγμα ὃ μαθὼν ἀνὴρ ἔσει.
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕΙΔΙΠΠΙΔΗΣ

ἰδού. τί ἐστίν;

ΣΤΡΕΨΙΑΔΗΣ

825

ᾠμοσας νυνὶ Δία.

ΦΕΙΔΙΠΠΙΔΗΣ

ἔγωγ'.

ΣΤΡΕΨΙΑΔΗΣ

ὄρας οὖν ὡς ἀγαθὸν τὸ μαθάνειν;
οὐκ ἔστιν, ᾧ Φειδιππίδη, Ζεὺς.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλὰ τίς;

ΣΤΡΕΨΙΑΔΗΣ

Δίνος βασιλεύει τὸν Δι' ἐξεληλακῶς.

ΦΕΙΔΙΠΠΙΔΗΣ

αἰβοῖ. τί ληρεῖς;

ΣΤΡΕΨΙΑΔΗΣ

ἴσθι τοῦθ' οὕτως ἔχον.

CLOUDS

PHIDIPPIDES

And what's so funny about that?

STREPSIADES

Just marveling that a child like you has such old fashioned ideas. All the same, come over here if you want to broaden your knowledge, and I'll tell you a secret that'll make a man of you when you've learned it. But see that you don't share this lesson with anyone else.

PHIDIPPIDES

All right. What is it?

STREPSIADES

You swore just now by Zeus.

PHIDIPPIDES

I did.

STREPSIADES

Now do you see the high value of education? Phidippides, Zeus does not exist.

PHIDIPPIDES

Then who does?

STREPSIADES

Whirl is king, having kicked out Zeus.

PHIDIPPIDES

Psh, what's this drivell?

STREPSIADES

Believe me, that's how it is.

ARISTOPHANES

ΦΕΙΔΙΠΠΙΔΗΣ

τίς φησι ταῦτα;

ΣΤΡΕΨΙΑΔΗΣ

830

Σωκράτης ὁ Μήλιος

καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἵχνη.

ΦΕΙΔΙΠΠΙΔΗΣ

σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας
ὥστ' ἀνδράσιν πείθει χολῶσιν;

ΣΤΡΕΨΙΑΔΗΣ

εὐστόμει

835

καὶ μηδὲν εἴπης φλαῦρον ἀνδρας δεξιούς
καὶ νοῦν ἔχοντας, ὧν ὑπὸ τῆς φειδωλίας
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
ἀλλ' ὡς τάχιστα ἔλθων ὑπὲρ ἐμοῦ μάνθανε.

ΦΕΙΔΙΠΠΙΔΗΣ

840 τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν;

ΣΤΡΕΨΙΑΔΗΣ

ἄληθες; ὅσαπέρ ἐστιν ἀνθρώποις σοφά.
γνώσει δὲ σταντὸν ὡς ἀμαθῆς εἶ καὶ παχύς.
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον.

ΦΕΙΔΙΠΠΙΔΗΣ

οἴμοι· τί δρᾶσω παραφρονούντος τοῦ πατρός;

CLOUDS

PHIDIPPIDES

Who says so?

STREPSIADES

The Melian Socrates,⁶² and Chaerephon, connoisseur of
flea footsteps.

PHIDIPPIDES

Are you so far gone in your insanity that you trust those
bilious quacks?

STREPSIADES

Watch your mouth, and don't say anything disrespectful
about sage and intelligent men, men so frugal that not one
of them has ever cut his hair or anointed himself or gone
to the bath house to wash; whereas you have been washing
me out of house and home as if I were already dead! Now
get a move on and take my place at school.

PHIDIPPIDES

But what's even worth learning from people like that?

STREPSIADES

Are you serious? Whatever wisdom human beings have!
And you'll find out how ignorant and thick you really are.
Just wait right here a moment.*STREPSIADES enters the Thinkery.*

PHIDIPPIDES

Oh dear, what should I do? My father's off his rocker.

⁶²Strepsiadēs confuses Socrates with Diagoras of Melos, author of a sophistic proof of the nonexistence of the gods, who was outlawed by the Athenian Assembly around the time Aristophanes was revising *Clouds*.

ARISTOPHANES

845 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,
ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;

ΣΤΡΕΨΙΑΔΗΣ

φέρ' ἴδω, σὺ τοῦτον τίνα νομίζεις; εἰπέ μοι.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλεκτρούνα.

ΣΤΡΕΨΙΑΔΗΣ

καλῶς γε. ταυτηνὶ δὲ τί;

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλεκτρονόν'.

ΣΤΡΕΨΙΑΔΗΣ

ἄμφω ταυτό; καταγέλαστος εἶ.

850 μὴ νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν
ἀλεκτρούαιναν, τουτονὶ δ' ἀλέκτορα.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλεκτρούαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ

εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

ΣΤΡΕΨΙΑΔΗΣ

χᾶτερά γε πόλλ'. ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε

855 ἐπελανθανόμεν ἂν εὐθύς ὑπὸ πλήθους ἐτών.

ΦΕΙΔΙΠΠΙΔΗΣ

διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπόλεσας;

ΣΤΡΕΨΙΑΔΗΣ

ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.

CLOUDS

Should I take him to court and have him certified insane,
or report his madness to the coffin makers?

Reenter STREPSIADES with a Slave carrying a pair of fowls.

STREPSIADES

All right, look: what do you call this? Speak up.

PHIDIPIDES

A fowl.

STREPSIADES

Good. And this?

PHIDIPIDES

A fowl.

STREPSIADES

The same for both? You make me laugh! You'd better stop
doing that; call this one here a fowl, this one here a fowless.

PHIDIPIDES

Fowless? Is this the kind of ingenuity you've learned in
your recent sojourn with that scum of the earth?

STREPSIADES

That and lots more. But every lesson I learned I forgot
right away because I'm too old.

PHIDIPIDES

I guess that's also why you've lost your cloak.

STREPSIADES

It's not lost, merely sublimated.

ΦΕΙΔΙΠΠΙΔΗΣ

τὰς δ' ἐμβάδας ποῖ τέτροφας, ὦ νόητε σύ;

ΣΤΡΕΨΙΑΔΗΣ

860 ὥσπερ Περικλῆς, εἰς τὸ δέον ἀπάλεσα.
ἀλλ' ἴθι, βάδιζ', ἴωμεν. εἶτα τῷ πατρὶ
πιθόμενος ἐξάμαρτε. καγὼ τοι ποτὲ
οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος.
ὄν πρῶτον ὀβολὸν ἔλαβον ἡλιαστικόν,
τούτου ἑπριάμην σοι Διασίους ἀμαξίδα.

ΦΕΙΔΙΠΠΙΔΗΣ

865 ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

ΣΤΡΕΨΙΑΔΗΣ

εὖ γ' ὅτι ἐπέισθης. δεῦρο δεῦρ' ὦ Σώκρατες,
ἐξελθ' ἄγω γάρ σοι τὸν υἱὸν τουτονὶ
ἄκοντ' ἀναπέισας.

ΣΩΚΡΑΤΗΣ

νηπύτιος γάρ ἐστ' ἔτι
καὶ τῶν κρεμαστῶν οὐ τρίβων τῶν ἐνθάδε.

ΦΕΙΔΙΠΠΙΔΗΣ

870 αὐτὸς τρίβων εἴης ἄν, εἰ κρέμαιό γε.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ εἰς κόρακας; καταρᾶ σὺ τῷ διδασκάλῳ;

PHIDIPPIDES

And what have you done with your shoes, you idiot?

STREPSIADES

As Pericles put it, "I've expended them as required."⁶³ But come on, get moving, let's go. Be bad if only to humor your father. I know I've done the same for you, remember? When you were a lisping six-year-old, the very first obol of jury pay I earned I spent on a toy cart for you at the Diasia.⁶⁴

PHIDIPPIDES

You'll live to regret this, just mark my words!

STREPSIADES

Good for you, you listened to me! Come out here, come out, Socrates! I've brought this son of mine; I persuaded him against his wishes.

Enter SOCRATES.

SOCRATES

But this one's still a baby, and doesn't know the ropes in a place like this.

PHIDIPPIDES

You learn the ropes: go and hang yourself!

STREPSIADES

Damn you, how dare you curse your teacher?

⁶³ Pericles' public explanation of a suspicious expenditure of ten talents during the Euboean campaign of 445; cf. Plutarch, *Pericles* 23.

⁶⁴ See 408 n.

ΣΩΚΡΑΤΗΣ

ἰδοὺ κρέμαι· ὡς ἠλίθιον ἐφθέγγατο
καὶ τοῖσι χείλεσιν διερρηγκόσιν.
875 πῶς ἂν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης
ἢ κλήσιν ἢ χαύνωσιν ἀναπειστηρίαν;
καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

ΣΤΡΕΨΙΑΔΗΣ

ἀμέλει δίδασκει. θυμόσοφός ἐστιν φύσει.
εὐθύς γε τοι παιδάριον ὃν τυννοντοὺ
ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν
880 ἄμαξιδας τε συκίνας ἠργάζετο
κάκ τῶν σιδίων βατράχους ἐποίει, πῶς δοκεῖς;
ὅπως δ' ἐκείνω τῷ λόγῳ μαθήσεται,
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα,
ὃς τᾶδिका λέγων ἀνατρέπει τὸν κρείττονα.
885 ἔαν δὲ μή, τὸν γοῦν ἀδικὸν πάσῃ τέχνῃ.

ΣΩΚΡΑΤΗΣ

αὐτὸς μαθήσεται παρ' αὐτοῦν τοῖν λόγων
ἐγὼ δ' ἀπέσομαι.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτό νυν μέμνησ', ὅπως
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

890 χῶρει δευρί· δείξον σαυτὸν
τοῖσι θεαταῖς καίπερ θρασύς ὢν.

⁸⁸⁰ συκίνας Naber: σκυτίνας α

SOCRATES

You hear how he said "wopes"? How babyish, with his lips all slack! How could this one ever learn courtroom defence, or summoning, or effective bamboozling? But then again, Hyperbolus managed to learn them, for a very high fee.

STREPSIADES

Never mind, just teach him. He's a born philosopher at heart. Why, when he was still a tyke this high, he could make clay houses at home, and carve boats, and fashion figwood carts, and he'd make frogs out of pomegranates as pretty as you please. Just see that he learns that pair of Arguments, the Better, whatever that may be, and the Worse, the one that pleads what's wrong and overturns the Better. And if not both, by all means teach him at least the Worse!

SOCRATES

He'll be taught by the Arguments themselves; I'll be elsewhere.

STREPSIADES

Just remember this: see that he's able to counter all just claims!

Exit SOCRATES; enter BETTER ARGUMENT.

BETTER ARGUMENT

Come out here, exhibit yourself to the spectators, though you need no encouragement to show off.

Enter WORSE ARGUMENT.

ARISTOPHANES

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἴθ' ὅποι χρῆζεις· πολὺ γὰρ μάλλον σ'
ἐν τοῖς πολλοῖσι λέγων ἀπολώ.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἀπολείς σύ; τίς ὦν;

Ο ΗΤΤΩΝ ΛΟΓΟΣ

λόγος.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἤττων γ' ὦν.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἀλλά σε νικῶ τὸν ἐμοῦ κρείττω
φάσκοντ' εἶναι.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

τί σοφὸν ποιῶν;

895

Ο ΗΤΤΩΝ ΛΟΓΟΣ

γνώμας καινὰς ἐξευρίσκων.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ταῦτα γὰρ ἀνθεί δια τουτουσι
τοὺς ἀνοήτους.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

οὔκ, ἀλλὰ σοφούς.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἀπολώ σε κακῶς.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

εἰπέ, τί ποιῶν;

CLOUDS

WORSE ARGUMENT

You go wherever you like: speaking before a crowd I'll
destroy you much more effectively.

BETTER ARGUMENT

You destroy me? Who do you think you are?

WORSE ARGUMENT

An Argument.

BETTER ARGUMENT

Yes, but a Worse one.

WORSE ARGUMENT

But I'll defeat you despite your claim to be Better than me.

BETTER ARGUMENT

With what smart maneuver?

WORSE ARGUMENT

By inventing novel ideas.

BETTER ARGUMENT

That's certainly in vogue, thanks to these idiots (*indicating
the spectators*).

WORSE ARGUMENT

Not idiots; they're smart.

BETTER ARGUMENT

I'll utterly destroy you.

WORSE ARGUMENT

How will you do that, pray tell?

ARISTOPHANES

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

900 τὰ δίκαια λέγων.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἀλλ' ἀνατρέψω ταῦτ' ἀντιλέγων
οὐδὲ γὰρ εἶναι πάνυ φημί Δίκην.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

οὐκ εἶναι φῆς;

Ο ΗΤΤΩΝ ΛΟΓΟΣ

φέρε γάρ, ποῦ ἴστί;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

παρὰ τοῖσι θεοῖς.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

905 πῶς δῆτα Δίκης οὔσης ὁ Ζεὺς
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ
δήσας;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

αἰβοῖ, τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν. δότε μοι λεκάνην.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

τυφογέρων εἰ κανάρμοστος.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

καταπύγων εἰ καναίσχυντος.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ρόδα μ' εἶρηκας.

CLOUDS

BETTER ARGUMENT

By pleading a just case.

WORSE ARGUMENT

But I'll upend it in rebuttal, for I flatly deny the existence
of justice.

BETTER ARGUMENT

You deny its existence?

WORSE ARGUMENT

Well then, where is it?

BETTER ARGUMENT

With the gods.

WORSE ARGUMENT

If that's where justice is, then how come Zeus hasn't been
destroyed for chaining up his own father?

BETTER ARGUMENT

Yuk, this vileness is going too far. Give me a puke pan!

WORSE ARGUMENT

You're an outmoded old blowhard.

BETTER ARGUMENT

You're a shameless faggot!

WORSE ARGUMENT

A rosy compliment!

ARISTOPHANES

910

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
καὶ βωμολόχος.

Ο ΗΤΤΩΝ ΛΟΓΟΣ
κρίνεσι στεφανοῖς.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
καὶ πατραλοίας.

Ο ΗΤΤΩΝ ΛΟΓΟΣ
χρυσῶ πάττων μ' οὐ γιγνώσκεις.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδω.

Ο ΗΤΤΩΝ ΛΟΓΟΣ
νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
θρασύς εἰ πολλοῦ.

915

Ο ΗΤΤΩΝ ΛΟΓΟΣ
σὺ δέ γ' ἀρχαῖος.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
διὰ σέ δὲ φοιτᾶν
οὐδεὶς ἐθέλει τῶν μειρακίων.
καὶ γνωσθήσει ποτ' Ἀθηναίοις
οἷα διδάσκεις τοὺς ἀνοήτους.

Ο ΗΤΤΩΝ ΛΟΓΟΣ
ἀνχμείς αἰσχρῶς.

920

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ
σὺ δέ γ' εὖ πράττεις.

CLOUDS

BETTER ARGUMENT

And a clown!

WORSE ARGUMENT

A lily crown!

BETTER ARGUMENT

And a parricide!

WORSE ARGUMENT

You don't realize that you're sprinkling me with gold.

BETTER ARGUMENT

In the old days these words weren't gold but lead.

WORSE ARGUMENT

Nowadays I regard them as a badge of honor.

BETTER ARGUMENT

You're pretty brazen.

WORSE ARGUMENT

And you're pretty antique.

BETTER ARGUMENT

It's your fault that none of the younger generation wants to go to school, and one day the Athenians will realize what sort of education you've been giving the idiots!

WORSE ARGUMENT

You're disgustingly seedy.

BETTER ARGUMENT

And you're prospering, though you used to go begging,

ARISTOPHANES

καίτοι πρότερόν γ' ἐπτώχευες,
 Τήλεφος εἶναι Μυσοῦς φάσκων
 ἐκ πηριδίου
 γυνάμας τρώγων Πανδελετείους.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ὄμοι σοφίας—

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

925 ὄμοι μανίας—

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἦς ἐμνήσθης.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

τῆς σῆς πόλεως θ'
 ἥτις σε τρέφει
 λυμαινόμενον τοῖς μειρακίοις.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

οὐχὶ διδάξεις τοῦτον Κρόνου ὄν.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

930 εἴπερ γ' αὐτὸν σωθῆναι χρῆ
 καὶ μὴ λαλιὰν μόνον ἀσκήσαι.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

δεῦρ' ἴθι, τοῦτον δ' ἔα μαινέσθαι.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλης.

ΚΟΡΤΦΑΙΑ

παύσασθε μάχης καὶ λοιδορίας.

CLOUDS

claiming to be the Mysian Telephus and living on Pendeletean *bon mots* from a little bag.⁶⁵

WORSE ARGUMENT

My, the cleverness—

BETTER ARGUMENT

My, the craziness—

WORSE ARGUMENT

—of your allusion!

BETTER ARGUMENT

—of you, and of the polis that supports you while you defile its younger generation!

WORSE ARGUMENT

You won't be this boy's teacher, Cronus⁶⁶ that you are!

BETTER ARGUMENT

Oh yes I will, if he's to be kept safe and not coached exclusively in drivell.

WORSE ARGUMENT

(to *Phidippides*) Come this way and let him rave on.

BETTER ARGUMENT

You'll be sorry if you lay a hand on him!

CHORUS LEADER

Stop your scrapping and name calling. Rather make a pres-

⁶⁵ The hero of Euripides' *Telephus* (extensively parodied in *Acharnians*) disguised himself as a beggar to plead his own case. Pendeletus, mentioned elsewhere only in Cratinus' *Cheirons* (fr. 260, *ante* 429), is said by the scholiast to have been a politician and a predatory prosecutor.

⁶⁶ See 398 n.

935 ἀλλ' ἐπίδειξαι σύ τε τοὺς προτέρους
 ἅπτ' ἐδίδασκες, σύ τε τὴν καινὴν
 παιδευσιν, ὅπως ἂν ἀκούσας σφῶν
 ἀντιλεγόντων κρίνας φοιτῆ.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

δρᾶν ταῦτ' ἐθέλω.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

κἀγὼγ' ἐθέλω.

ΚΟΡΤΦΑΙΑ

940 φέρε δὴ, πότερος λέξει πρότερος;

Ο ΗΤΤΩΝ ΛΟΓΟΣ

τούτῳ δώσω

κἀτ' ἐκ τούτων ὧν ἂν λέξῃ

ῥηματίοισιν καινοῖς αὐτὸν

καὶ διανοίαις κατατοξεύσω,

945 τὸ τελευταῖον δ', ἣν ἀναγρύζῃ,

τὸ πρόσωπον ἅπαν καὶ τῶφθαλμῶ

κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν

ὑπὸ τῶν γνωμῶν ἀπολείται.

ΧΟΡΟΣ

(στρ) νῦν δείξετον τῷ πισίνῳ

950 τοῖς περιδεξίοισιν

λόγοισι καὶ φροντίσι καὶ

γνωμοτύποις μερίμναις

ἰσώτερος αὐτοῖν ἀμεί-

νων λέγων φανήσεται.

entation: you describe how you used to teach our forebears, and you, the new education. That way the boy will hear both sides of the case and go to the school of his choice.

BETTER ARGUMENT

I'm willing to do that.

WORSE ARGUMENT

So am I.

CHORUS LEADER

Excellent. Who will speak first?

WORSE ARGUMENT

I'll give him openers; and then, whatever arguments he's made, I'll shoot him down with novel phraselets and conceptions; and in the end, if he so much as mutters, he'll get his whole face and both eyes stung by debating points like hornets, and so perish.

CHORUS

Now these two will demonstrate—
 relying on superior dexterity
 in argument, and intellectuality,
 and maxim-minting ingenuity,
 —which of them, by what he says,
 will reveal himself the better man.

954 φανήσεται} γενήσεται V

955 ἄλλ' ἅπας ἐνθάδε κίν-
δυνος ἀνείται σοφίας,
ἧς πέρι τοῖς ἐμοῖς φίλοις
ἔστιν ἀγὼν μέγιστος.

ΚΟΡΤΦΑΙΑ

ἄλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς
στεφανώσας,
960 ῥῆξον φωνῆν ἧτιν χαίρεις καὶ τὴν σαντοῦ φύσιν
εἰπέ.

Ο ΚΡΕΙΤΤΩΝ ΔΟΓΟΣ

λέξω τοίνυν τὴν ἀρχαίαν παιδείαν ὡς διέκειτο,
ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθου καὶ σωφροσύνη
'νερόμιστο.
πρῶτον μὲν ἔδει παιδὸς φωνῆν γρύξαντος μηδέν'
ἀκούσαι
εἶτα βαδίσειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθαρισ-
τοῦ
965 τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη
κατανείφοι.
εἰτ' αὖ προμαθεῖν ἄσμ' ἐδίδασκεν τῷ μηρῷ μὴ
ξινέχοντας,
ἢ "Παλλάδα περσέπολιν δεινάν" ἢ "τηλέπορόν τι
βόαμα",
ἐντειαμένους τὴν ἀρμονίαν ἣν οἱ πατέρες παρέδω-
καν.
969 εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμφειέν τινα
καμπῆν

For here and now
wisdom is wagered on one roll of the dice;
to control it is for my friends
the supreme showdown.

CHORUS LEADER

You crowned the older generation with many good traits
of character; now break out whatever speech is dear to your
heart and tell us your own nature.

BETTER ARGUMENT

Very well, I shall describe how the old education used to
operate in the days when I flourished by propounding
what's right, and when decency was accepted custom. The
first rule was that not a sound, not even a mutter, should
be heard from a boy. Furthermore, the boys of each neigh-
borhood had to walk through the streets to the music mas-
ter's all together and in good order, without coats even if
the snow was coming down like chaff. Then he would teach
them to memorize a song—while keeping their thighs
apart!—"Pallas, Dire City Sacker," or "A Cry Sounds From
Afar," and to tune their voices to the mode their fathers
handed down. And if any of them clowned around or
jazzed up the song with the sort of riff today's singers put

- 971 οἷας οἱ νῦν, τὰς κατὰ Φρύνιν ταύτας τὰς δυσκολο-
κάμπτους,
ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας
ἀφανίζων.
ἐν παιδοτρίβου δὲ καθίζοντας τὸν μηρὸν ἔδει προ-
βαλέσθαι
τοὺς παῖδας, ὅπως τοῖς ἕξωθεν μηδὲν δείξειαν
ἀπηγές·
- 975 εἴτ' αὖ πάλιν αὖθις ἀνιστάμενον συμψῆσαι καὶ προ-
νοεῖσθαι
εἶδωλον τοῖσιν ἐρασταῖσιν τῆς ἡβης μὴ
καταλείπειν.
ἠλείφατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπένερθεν
τότ' ἂν, ὥστε
τοῖς αἰδοίοισι δρόσος καὶ χροῦς ὥσπερ μήλοισιν
ἐπήνηται.
οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν
ἐραστήν
- 980 αὐτὸς ἑαυτὸν προαγωγέων τοῖν ὀφθαλμοῖν ἐβάδιζεν.
οὐδ' ἀνελέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς
ῥαφανίδος,
οὐδ' ἀννηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλι-
νον,
οὐδ' ὀψοφαγεῖν οὐδὲ κιχλίζειν οὐδ' ἴσχειν τὸ πόδ'
ἐναλλάξ.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἀρχαία γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα

in, these irritating ruffles in the style of Phrynus,⁶⁷ he'd get a hiding, with plenty of lashes laid on for effacing the Muses. At the trainer's the boys had to cross their thighs when sitting, so they wouldn't reveal anything that would torment the onlookers; and when they stood up again, they had to smooth the sand and take care not to leave behind an image of their pubescence for their lovers to find. And in those days, no boy would oil himself below the navel, and so his privates bloomed with dewy down like apricots. Nor would he liquefy his voice to a simper for his lover and walk around pimping for himself with his eyes. At dinner he wasn't allowed to help himself to a head of radish, or to snatch his elders' dill or celery, or to eat the tasty tidbits, or giggle, or sit with his legs crossed.

WORSE ARGUMENT

How antiquated, how like the Dipolieia, how chock full of

⁶⁷ This citharode from Mantinea won the Panathenaic prize in 456/5 and was an important figure in the development of the new music of Aristophanes' day; cf. Pherecrates fr. 155.14 ff.

970 versum e S χ 296 intulit Brunck

καὶ Κηδείου καὶ Βουφονίων.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

- 985 ἄλλ' οὖν ταῦτ' ἐστὶν ἐκείνα
 ἐξ ὧν ἄνδρας Μαραθωνομάχας ἤμῃ παιδείους
 ἔθρεψεν.
 σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοισι διδάσκεις ἐντετυ-
 λίχθαι,
 ὥστε μ' ἀπάγχεσθ' ὅταν ὀρχεῖσθαι Παναθηναίους
 δέον αὐτοὺς
 τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῆ τις Τριτο-
 γενεΐης.
 990 πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω
 λόγον αἰροῦ.
 κάπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι,
 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι κὰν σκώπη τις σε
 φλέγεσθαι,
 καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι
 προσιοῦσιν,
 καὶ μὴ περὶ τοὺς σαντοῦ γονέας σκαιουργεῖν, ἄλλο
 τε μῆδέν
 995 αἰσχρὸν ποιεῖν οὐ τῆς Αἰδοῦς μέλλεις τάγαλμ' ἀνα-
 πλῆσειν,
 μῆδ' εἰς ὀρχηστρίδος εἰσάπτειν, ἵνα μὴ πρὸς ταῦτα
 κεχηγῶς
 μῆλω βληθεῖς ὑπὸ πορνιδίου τῆς εὐκλείας ἀπο-
 θραυσθῆς,

cicadas and Cedides and the slaughter of the ox!⁶⁸

BETTER ARGUMENT

But on precisely those foundations my education bred the men who fought at Marathon, whereas you teach the men of today to spend their lives muffled in cloaks; and so I choke with rage when they're supposed to be dancing at the Panathenaea⁶⁹ and one of them's holding his shield in front of his haunch with no regard for Tritogeneia!⁷⁰ Accordingly, my boy, boldly opt for me, the Better Argument, and you will learn how to hate the agora and steer clear of bath houses; to feel shame at what is shameful and flare at anyone who mocks you; to offer your seats to your elders when they approach; not to behave rudely towards your own parents, or do anything else disgraceful that might infect the image of Modesty; not to burst into a dancing girl's house, lest while you're gaping after that sort of thing you're struck by a little whore's apple and get your fair name fractured; and never to talk back to your father, or

⁶⁸ The Dipolieia, with its ox sacrifice, honored Zeus Polieus; Cedides (var. Cecides; cf. Cratinus fr. 168) was an early dithyrambist; for the cicadas see *Knights* 1331.

⁶⁹ In this martial dance (*pyrriche*), performed naked, the shield was supposed to be held high and moved vigorously.

⁷⁰ A formal epithet of Athena.

985 Κηδ- Π2 SV cf. IG I² 770: Κηκ- a

995 οὐ Henderson: ὅ τι a

μηδ' ἀντειπεῖν τῷ πατρὶ μηδὲν μηδ' Ἴαπετόν
καλέσαντα
μνησικακῆσαι τὴν ἡλικίαν ἐξ ἧς ἐνεοττοτροφήθης.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

1000 εἰ ταῦτ', ᾧ μειράκιον, πείσει τούτῳ, νῆ τὸν Διόνυσον
τοῖς Ἴπποκράτους νιέσιν εἴξεις καὶ σε καλοῦσι βλι-
τομάμμαν.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίοις δια-
τρίψεις,
οὐ σταμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ',
οἰάπερ οἱ νῦν,
οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλο-
γεξεπιτρίπτου,
1005 ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαῖς ἀπο-
θρέξει
στεφανωσάμενος καλάμῳ λευκῷ μετὰ σῶφρονος
ἡλικιώτου,
σμύλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλ-
λοβολούσης,
ἦρος ἐν ὥρᾳ, χαίρων ὀπότεν πλάτανος πετελέα ψιθυ-
ρίζῃ.
ἦν ταῦτα ποιῆς ἀγὼ φράζω
1010 καὶ πρὸς τούτοις προσέχης τὸν νοῦν
εἴξεις αἰεὶ
στήθος λιπαρόν, χροιάν λαμπράν,
ᾧμους μεγάλους, γλῶτταν βαιάν,

by calling him Iapetus⁷¹ speak scornfully of his years, many
of which he spent on your fledgling.

WORSE ARGUMENT

My boy, if you listen to his advice, by Dionysus you'll be
just like Hippocrates' sons,⁷² and people will call you a
clodhopper.

BETTER ARGUMENT

No, you'll be hale and glistening and pass your days in
gymnasia, not in the agora chattering about the thorny
subjects currently in vogue, or being dragged into court
about some trifling, obstinacious, disputatious, ruinatious
case. No, down to the Academy⁷³ you shall go, and under
the sacred olive trees you shall crown yourself with white
reed and have a race with a decent boy your own age,
fragrant with woodbine and carefree content, and the cat-
kins flung by the poplar tree, luxuriating in spring's hour,
when the plane tree whispers to the elm.

If you follow my recommendations,
and keep them ever in mind,
you will always have a rippling chest, radiant skin,
broad shoulders, a wee tongue,

⁷¹ The brother of Cronus, cf. 398 n.

⁷² Hippocrates, nephew of Pericles, was killed at Delium in
424; his three sons (Demophon, Pericles, and Telesippus) are
ridiculed elsewhere in comedy as being swinish and uneducated.

⁷³ A public park with sporting facilities, and later the site of
Plato's school.

- 1015 πυγὴν μεγάλην, πόσθην μικράν
 ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύεις,
 πρῶτα μὲν ἕξεις
 στῆθος λεπτόν, χροιάν ὠχράν,
 ὦμους μικρούς, γλώτταν μεγάλην,
 1020 πυγὴν μικράν, ψήφισμα μακρόν
 καὶ σ' ἀναπέσει τὸ μὲν αἰσχρὸν ἅπαν
 καλὸν ἡγέισθαι, τὸ καλὸν δ' αἰσχρὸν,
 καὶ πρὸς τούτοις τῆς Ἀντιμάχου
 καταπυγοσύνης ἀναπλήσει.

ΧΟΡΟΣ

- (ἀντ) ὦ καλλίπυργον σοφίαν
 1025 κλεινοτάτην ἐπασκῶν,
 ὡς ἡδύ σου τοῖσι λόγοις
 σῶφρον ἔπεστιν ἄνθος.
 εὐδαίμονές γ' ἦσαν ἀρ' οἱ
 ζῶντες ἐπὶ Κρόνου τότε.
 1030 πρὸς τὰδε σ', ὦ κομψοπρεπῆ μούσαν ἔχων,
 δεῖ σε λέγειν τι καινόν, ὡς
 ἠὺδοκίμηκεν ἀνήρ.

ΚΟΡΤΦΑΙΑ

- 1035 δεινῶν δέ σοι βουλευμάτων ζοικε δεῖν πρὸς αὐτόν,
 εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις.

1017-18 στῆθος . . . χροιάν . . . ὦμους Bücheler: χροιάν
 . . . ὦμους . . . στῆθος a

1019 κωλὴν μεγάλην post μικράν del. Austin

1029 ἐπὶ Κρόνου τότε Zimmermann: τότε ἐπὶ τῶν προ-
 τέρων a

a grand rump and a petite dick.
 But if you adopt current practices,
 you'll start by having
 a puny chest, pasty skin,
 narrow shoulders, a grand tongue,
 a wee rump and a lengthy edict. And he will
 persuade you
 to consider all that's foul fair,
 and fair foul,
 and furthermore he'll infect you
 with Antimachus' faggotry.⁷⁴

CHORUS

Ah, you who practice wisdom
 towering and preeminent,
 how sweet upon your words
 is decency's flower!
 The people living
 in that age of Cronus⁷⁵ really were fortunate.
 (to Worse Argument)
 To rebut this, you with your speciously stylish muse
 will have to make a truly original speech,
 since your opponent has distinguished himself.

CHORUS LEADER

Apparently you'll need some impressive schemes to
 counter him, if you mean to overthrow your man and avoid
 humiliation.

⁷⁴ According to the scholiast, not the Antimachus of *Acharni-ans* 1150 ff.; correctly, if this is a man of Phidippides' generation.

⁷⁵ See 398 n.

ARISTOPHANES

Ο ΗΤΤΩΝ ΛΟΓΟΣ

καὶ μὴν πάλαι ἴγῳ πνιγόμενην τὰ σπλάγχχνα κάπεθύ-
μωνν

ἅπαντα ταῦτ' ἐναντίαις γνώμαισι συνταράξαι.
ἐγὼ γὰρ ἤττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην
ἐν τοῖσι φροντιστάσι, ὅτι πρόωτος ἐπενόησα

1040 τοῖσιν νόμοις καὶ ταῖς δίκαις τὰναντί' ἀντιλέξαι.
καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
αἰρούμενον τοὺς ἤττονας λόγους ἔπειτα νικᾶν.
σκέψαι δὲ τὴν παιδευσιν ἢ πέποιθεν, ὡς ἐλέγξω,
ὅστις σε θερμῶ φησὶ λουσθαι πρῶτον οὐκ ἔασειν.
1045 καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ὅτι ἡ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἐπίσχος· εὐθύς γάρ σε μέσον ἔχω λαβῶν ἄφυκτον.
καί μοι φράσον· τῶν τοῦ Διὸς παίδων τίν' ἄνδρ'
ἄριστον

ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνους πονῆσαι;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

1050 ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ποῦ ψυχρὰ δῆτα πάποτ' εἶδες Ἡράκλεια λουτρά;
καίτοι τίς ἀνδρείότερος ἦν;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ταῦτ' ἐστὶ, ταῦτ', ἐκεῖνα

CLOUDS

WORSE ARGUMENT

Actually, I've had a cramp in my guts for quite a while now, longing to trash all of his arguments with considered refutations. For this very reason I've earned the name Worse Argument in intellectual circles, because I pioneered the idea of arguing what's contrary to established principles of justice. (to *Phidippides*) And it'll repay you more money than you can count, this ability to adopt the worse arguments and yet win. Observe how I cross examine the education he believes in. First, he forbids you to bathe in hot water. (to *Better Argument*) Now what's your reason for scorning hot baths?

BETTER ARGUMENT

Because they're utterly bad and turn a man into a coward.

WORSE ARGUMENT

Stop right there! I've already got you in an unbreakable hammerlock. Pray tell me which of Zeus' sons you consider the heartiest he-man and the doer of the doughtiest deeds? Speak up.

BETTER ARGUMENT

In my opinion, no hero outclasses Heracles.

WORSE ARGUMENT

But where have you ever seen Heracleian *cold* baths?⁷⁶ And yet who was ever manlier?

BETTER ARGUMENT

That there, that's just the sort of thing the teenagers spend

⁷⁶ Hot springs were associated with Heracles.

ἂ τῶν νεανίσκων αἰεὶ δι' ἡμέρας λαλούντων
πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς
παλαιόστρας.

Ο ΗΤΩΝ ΔΟΓΟΣ

1055 εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν φέγεις, ἐγὼ δ' ἐπαίνῳ.
εἰ γὰρ πονηρὸν ἦν, "Ὀμηρος οὐδέποτε" ἂν ἐποίει
τὸν Νέστορ' ἀγορητὴν ἂν, οὐδὲ τοὺς σοφοὺς ἅπαντας.
ἄνεμι δῆτ' ἐντεῦθεν εἰς τὴν γλώτταν, ἦν ὁδὶ μὲν
οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημι.
1060 καὶ σωφρονεῖν αὐτὸ φησι χρῆναι, δύο κακὰ μεγίστω.
ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ' εἶδες ἤδη
ἀγαθὸν τι γενόμενον; φράσον, καὶ μ' ἐξέλεγξον εἰπών.

Ο ΚΡΕΙΤΤΩΝ ΔΟΓΟΣ

πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαι-
ραν.

Ο ΗΤΩΝ ΔΟΓΟΣ

1065 μάχαιραν; ἀστείον γε κέρδος ἔλαβεν ὁ κακοδαίμων.
Ἵπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα
πολλὰ
εἰληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δεῖ οὐ μάχαιραν.

Ο ΚΡΕΙΤΤΩΝ ΔΟΓΟΣ

καὶ τὴν Θέτιν γ' ἔγχευε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς.

Ο ΗΤΩΝ ΔΟΓΟΣ

κᾶτ' ἀπολιπούσά γ' αὐτὸν ᾤχετ'· οὐ γὰρ ἦν
ὑβριστής
οὐδ' ἠδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζων

day after day chattering about, that fills up the bath house
and empties the wrestling schools!

WORSE ARGUMENT

Then you scorn time spent in the agora, while I encourage
it. If it were something bad, Homer would never have
called Nestor, and every other sagacious person, "man of
the agora."⁷⁷ That brings me to the question of the tongue,
which according to my opponent young men should not
exercise. I say they should. And again, he says they should
be decent. That makes two very bad principles. Have you
ever seen anyone get anything good by being decent?

BETTER ARGUMENT

Lots of people. Peleus, for one, got his knife that way.⁷⁸

WORSE ARGUMENT

A knife? What a civilized reward the poor sucker got! Now
Hyperbolus, the man from the lamp market, has made a
vast amount of money by being a rascal, but never a knife,
no indeed!

BETTER ARGUMENT

And Peleus got to marry Thetis by being decent.

WORSE ARGUMENT

And then she up and deserted him because he wasn't a
roughneck, and no fun to spend the night with between

⁷⁷ In the Homeric poems agora meant not "market" or "down-
town" (as in Aristophanes' day) but "place of assembly."

⁷⁸ Acastus' wife propositioned Achilles' father Peleus; when he
refused her she accused him of attempted rape. Acastus aban-
doned him to the animals in the forest, but the gods gave him a
knife to defend himself.

1070 γυνὴ δὲ συναμωρουμένη χαίρει. σὺ δ' εἰ Κρόνιππος.
σκέψαι γάρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα
ἄνεστιν, ἡδονῶν θ' ὄσων μέλλεις ἀποστερεῖσθαι
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, καχασ-
μῶν.

καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;
1075 εἶέν. πάρεμι' ἐντεῦθεν εἰς τὰς τῆς φύσεως ἀνάγκας.
ἡμαρτες, ἡράσθης, ἐμοίχεσάς τι, κἄτ' ἐλήφθης.
ἀπόλλωλας· ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὁμιλῶν
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρῶν.
μοιχὸς γὰρ ἦν τύχης ἀλόους, τὰδ' ἀντερεῖς πρὸς
αὐτόν,

1080 ὡς οὐδὲν ἡδίκηκας· εἰπ' εἰς τὸν Δί' ἐπανευγκεῖν,
κἀκέινος ὡς ἦττων ἔρωτός ἐστι καὶ γυναικῶν
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

τί δ' ἦν ῥαφανιδωθῆ πιθόμενός σοι τέφρα τε τιλθῆ;
ἔξει τινα γνώμην λέγειν τὸ μὴ εὐρύπρωκτος εἶναι;

Ο ΗΤΤΩΝ ΛΟΓΟΣ

1085 ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ;

Ο ΗΤΤΩΝ ΛΟΓΟΣ

τί δητ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

σιγήσομαι. τί δ' ἄλλο;

the sheets. A woman enjoys being lewdly used. But you're just a king-sized Cronus.⁷⁹ My boy, do consider everything that decency entails, and all the pleasures you stand to lose: boys, women, dice, fine food and drink, laughs. If you're deprived of all this, what's the point of living? Now then, I'll proceed to the necessities of nature. Say you slip up, fall in love, engage in a little adultery, and then get caught. You're done for because you're unable to argue. But if you follow me, go ahead and indulge your nature, romp, laugh, think nothing shameful. If you happen to get caught *in flagrante*, tell him this: that you've done nothing wrong. Then pass the buck to Zeus, on the grounds that even he is worsted by lust for women, so how can you, a mere mortal, be stronger than a god?

BETTER ARGUMENT

But say he listens to you and then gets violated with a radish and depilated with hot ash?⁸⁰ What line of argument will he have on hand to avoid becoming wide-arsed?

WORSE ARGUMENT

And if he does become wide-arsed, what's the harm in that?

BETTER ARGUMENT

You mean, what harm could ever be worse than that?

WORSE ARGUMENT

All right, what will you say if I defeat you on this point?

BETTER ARGUMENT

I'll shut up; what else could I do?

⁷⁹ See 398 n.

⁸⁰ A form of vengeance legally available to cuckolded men.

ARISTOPHANES

Ο ΗΤΤΩΝ ΛΟΓΟΣ

φέρε δὴ μοι φράσον,

συνηγοροῦσιν ἐκ τίνων;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἐξ εὐρυπράκτων.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

πείθομαι.

1090

τί δαί; τραγωδοῦσ' ἐκ τίνων;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἐξ εὐρυπράκτων.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

εὖ λέγεις.

δημηγοροῦσι δ' ἐκ τίνων;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἐξ εὐρυπράκτων.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἄρα δῆτ'

1095

ἔγνωκας ὡς οὐδὲν λέγεις;
καὶ τῶν θεατῶν ὀπότεροι
πλείους σκόπει.

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

καὶ δὴ σκοπῶ.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

τί δῆθ' ὀρᾷς;

CLOUDS

WORSE ARGUMENT

Very well, tell me: what group do prosecutors come from?

BETTER ARGUMENT

From the wide-arsed.

WORSE ARGUMENT

I agree. And what about tragedians?

BETTER ARGUMENT

From the wide-arsed.

WORSE ARGUMENT

Correct. And politicians?

BETTER ARGUMENT

From the wide-arsed.

WORSE ARGUMENT

Now do you see that you have no case? Just look and see which make up the majority of the spectators.

BETTER ARGUMENT

I certainly will.

WORSE ARGUMENT

Well, what do you see?

ARISTOPHANES

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

πολὺ πλείονας, νῆ τοὺς θεοὺς,
τοὺς εὐρυνπρώκτους. τουτονὶ
γούν οἶδ' ἐγὼ κάκεινονὶ
καὶ τὸν κομήτην τουτονί.

1100

Ο ΗΤΤΩΝ ΛΟΓΟΣ

τί δῆτ' ἐρεῖς;

Ο ΚΡΕΙΤΤΩΝ ΛΟΓΟΣ

ἤττήμεθ'. ὦ κινούμενοι,
πρὸς τῶν θεῶν δέξασθέ μου
θοιμάτιον, ὡς
ἐξαυτομολῶ πρὸς ὑμᾶς.

Ο ΗΤΤΩΝ ΛΟΓΟΣ

1105 τί δῆτα; πότερα τούτον ἀπάγεσθαι λαβῶν
βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;

ΣΤΡΕΨΙΑΔΗΣ

δίδασκε καὶ κόλαζε καὶ μέμνησ' ὅπως
εὖ μοι στομῶσεις αὐτόν, ἐπὶ μὲν θάτερα
οἶον δικιδίους, τὴν δ' ἐτέραν αὐτοῦ γνάθου
στόμωσον οἶαν εἰς τὰ μείζω πράγματα.

1110

Ο ΗΤΤΩΝ ΛΟΓΟΣ

ἀμέλει, κομιεὶ τούτον σοφιστὴν δεξιόν.

ΦΕΙΔΙΠΠΙΔΗΣ

ὠχρὸν μὲν οὖν οἶμαί γε καὶ κακοδαίμονα.

ΧΟΡΟΣ

χωρεῖτέ νυν. οἶμαι δὲ σοὶ

CLOUDS

BETTER ARGUMENT

Gods above, the great majority are wide-arsed! I can vouch
for this one here, anyway, and that one there, and this one
here, with the long hair.

WORSE ARGUMENT

Better 不 Worse 不好

Well, what have you got to say?

BETTER ARGUMENT

Uncle! You buggers, for heaven's sake take my cloak; I'm
deserting to your side!

BETTER ARGUMENT dashes into the Thinkery.

WORSE ARGUMENT

Your move: do you want to take this son of yours home, or
shall I teach him oratory for you?

STREPSIADES

Teach him and discipline him, and remember to give him
a sharp edge for me; whet one side of his mug for small-fry
lawsuits, and the other side for meatier business.

WORSE ARGUMENT

Don't worry, you'll take home a handy sophist.

PHIDIPPIDES

Not to say pasty and ill-starred, if you ask me.

CHORUS

Off with you, then.

WORSE ARGUMENT takes PHIDIPPIDES into the Thinkery.

ταῦτα μεταμελήσειν.

ΚΟΡΤΦΑΙΑ

- 1115 τοὺς κριτὰς ἃ κερδανούσιν, ἣν τι τόνδε τὸν χορὸν
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.
πρῶτα μὲν γάρ, ἣν νεᾶν βούλησθ' ἐν ὥρᾳ τοὺς
ἄγρους,
ὑσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.
εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,
1120 ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν.
ἣν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὢν οὐσας θεάς,
προσεχέτω τὸν νοῦν πρὸς ἡμῶν οἷα πείσεται κακά,
λαμβάνων οὐτ' οἶνον οὐτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.
ἥνικ' ἂν γὰρ αἶ τ' ἐλαίαι βλαστάνωσ' αἶ τ'
ἄμπελοι,
1125 ἀποκεκόφονται τοιαύταις σφενδόναϊς παιήσομεν.
ἣν δὲ πλωθεύοντ' ἴδωμεν, ὑσομεν καὶ τοῦ τέγουσ
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συν-
τράφομεν.
κὰν γαμῆ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
ὑσομεν τὴν νύκτα πᾶσαν, ὥστ' ἴσως βουλήσεται
1130 κὰν ἐν Αἰγύπτῳ τυχεῖν ὢν μᾶλλον ἢ κρίναι κακῶς.

ΣΤΡΕΨΙΑΔΗΣ

πέμπτη, τετράς, τρίτη· μετὰ ταύτην δευτέρα·
εἶθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,

1116 ἡμεῖς RV: ὑμεῖς K: ὑμῖν EΘ: ἡμῖν N

1119 τε καὶ τὰς Coraes: τεκούσας τὰς N: τεκούσας cett.

(to *Strepsiades*)

As for you, I think you'll come to regret this.

STREPSIADES enters his own house.

CHORUS LEADER

We want to announce what the judges stand to gain if they do the right thing and give this Chorus their support. One, if you want to plow your fields in season, we'll rain on you first and everyone else later. Two, we'll guard your crops and vines against attack either by drought or too much drenching. But any mortal who would slight our honor as goddesses should bear in mind what punishments he'll suffer from us: he'll get no wine or anything else from his land, for when his olives and vines start to sprout, we'll let fly at them so hard that they'll be sheared off. And if we spot him making bricks, we'll start raining and pulverize his roof tiles with a salvo of hailstones. And when he or any of his relatives or friends has a wedding, we'll rain all night long, so that maybe he'll wish he'd wound up in Egypt instead of miscasting his vote.

Enter STREPSIADES.

STREPSIADES

Day five, day four, day three, after that day two, then the day that above all days intimidates me, that gives me the shivers and scares the crap out of me, because the next day

- 1135 εὐθὺς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα.
 πᾶς γάρ τις ὀμνύς, οἷς ὀφείλων τυγχάνω,
 θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κἀξολεῖν.
 κάμου μέτριά τε καὶ δίκαι' αἰτουμένου,
 "ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβης,
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες", οὐ φασὶν ποτε
 1140 οὕτως ἀπολήψουσθ', ἀλλὰ λοιδοροῦσί με
 ὡς ἄδικός εἰμι, καὶ δικάσεσθαι φασὶ μοι.
 νῦν οὖν δικαζέσθων. ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.
 τάχα δ' εἴσομαι κόψιας τὸ φροντιστήριον.
 παῖ, ἡμί, παῖ, παῖ.

ΣΩΚΡΑΤΗΣ

- 1145 Στρεψιάδην ἀσπάζομαι.

ΣΤΡΕΨΙΑΔΗΣ

κἄγωγέ σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ.
 χρῆ γὰρ ἐπιθαιμάζειν τι τὸν διδάσκαλον.
 καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον
 ἐκεῖνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩΚΡΑΤΗΣ

μεμάθηκεν.

ΣΤΡΕΨΙΑΔΗΣ

- 1150 εὖ γ', ὦ παμβασιλεῖ' Ἀπαιόλη.

ΣΩΚΡΑΤΗΣ

ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην.

is the Old and New Day,⁸¹ when every single one of my creditors has vowed to file a lawsuit against me, ruin me, and wipe me out. I've requested fair and reasonable terms: "Look, don't be unreasonable and insist on getting this one right now; please postpone that one; forgive that one." But they say they'll never be paid on those terms, and instead they yell at me for being dishonest and promise to sue me. All right, now let them sue! I couldn't care less, if Phidippides has really learned effective oratory. I'll soon find out if I knock at the Thinkery. Boy! I say, boy!

SOCRATES answers the door.

SOCRATES

Hello, Strepsiades.

STREPSIADES

The same to you. (*giving him a purse*) But first, take this here, since one should show the teacher some appreciation. And about my son, tell me, has he learned the Argument that you brought on stage just now?

SOCRATES

He has.

STREPSIADES

Well done, Omnipotent Boondoggle!

SOCRATES

So you can beat whatever lawsuit you like.

⁸¹ The last day of the month, felt to bridge the old and the new month.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

κεί μάρτυρες παρήσαν ὄτ' ἔδανειζόμεν;

ΣΩΚΡΑΤΗΣ

πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.

ΣΤΡΕΨΙΑΔΗΣ

- 1155 βοάσομαι τᾶρα τὰν ὑπέρτονον
 βοάν. ἰώ, κλάετ' ὦ 'βολοστάται,
 αὐτοί τε καὶ τάρχαλα καὶ τόκοι τόκων.
 οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι,
 οἶος ἐμοὶ τρέφεται
 τοῖσδ' ἐνὶ δώμασι παῖς
 1160 ἀμφήκει γλώττη λάμπων,
 πρόβολος ἐμός, σωτήρ δόμοις, ἐχθροῖς βλάβη,
 λυσανίας πατρώων μεγάλων κακῶν
 ὃν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.
 1165 ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,
 ἄϊε σοῦ πατρός.

ΣΩΚΡΑΤΗΣ

ὄδ' ἐκέϊνος ἀνήρ.

ΣΤΡΕΨΙΑΔΗΣ

ὦ φίλος, ὦ φίλος.

ΣΩΚΡΑΤΗΣ

ἄπιθι λαβών.

CLOUDS

STREPSIADES

Even if witnesses were present when I borrowed the money?

SOCRATES

Even if a thousand show up; the more the merrier.

STREPSIADES

Then I'll shout a fortissimo shout!
 Hah! Mourn, you moneylenders,
 you and your principal and the interest on your
 interest!
 No longer can you do me any harm,
 with a boy like mine
 being reared in these halls,
 his double-edged tongue gleaming,
 my fortress, savior of my domicile, bane of my
 enemies,
 his father's rescuer from heavy woes!
 Run inside and tell him to come out to me.

SOCRATES enters the Thinkery.

My child, my boy, come out of the house;
 to your father lend an ear!

Enter SOCRATES with PHIDIPIDES.

SOCRATES

Here is the very man.

STREPSIADES

Dear, dear boy!

SOCRATES

Take him and go.

ΣΤΡΕΨΙΑΔΗΣ

1170 *ἰὼ ἰὼ, τέκνον.**ἰὸν ἰού.**ὡς ἤδομαί σου πρῶτα τὴν χροιάν ἰδών.**νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικὸς**κάντιλογικός, καὶ τοῦτο τοῦπιχώριον**ἀτεχνῶς ἐπανθεί, τὸ "τί λέγεις σύ;" καὶ δοκεῖν*1175 *ἀδικοῦντ' ἀδικεῖσθαι, καὶ κακουροῦντ', οἶδ' ὅτι.**ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.**νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κάπῳλεσας.*

ΦΕΙΔΙΠΠΙΔΗΣ

φοβεῖ δὲ δὴ τί;

ΣΤΡΕΨΙΑΔΗΣ

τὴν ἔνῃν τε καὶ νέαν.

ΦΕΙΔΙΠΠΙΔΗΣ

ἔνῃ γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤΡΕΨΙΑΔΗΣ

1180 *εἰς ἣν γε θήσειν τὰ πρυτανεῖα φασί μοι.*

ΦΕΙΔΙΠΠΙΔΗΣ

*ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες. οὐ γάρ ἐσθ' ὅπως
μὴ ἡμέρα γένοιτ' ἂν ἡμέραι δύο.*

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἂν γένοιτο;

ΦΕΙΔΙΠΠΙΔΗΣ

*πῶς γάρ, εἰ μὴ περ γ' ἅμα
αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.**SOCRATES goes in.*

STREPSIADES

Oho, son! Ta da! Good gracious, how it tickles me right away to see your color! Now it's clear at first glance that you're repudiative and contradictive, and that national trait of ours simply blooms on your face, that "What are you talking about?" look, that innocent look when you're guilty, even of a serious crime, oh don't I know it! Yes, you've got that Athenian expression all over you! Now then, it's up to you to save me, since you ruined me.

PHIDIPPIDES

And just what are you afraid of?

STREPSIADES

The Old and New Day.

PHIDIPPIDES

You mean there's a day that's old and also new?

STREPSIADES

The very day they promise to file their suits against me!

PHIDIPPIDES

Then the filers will lose, because there's no way a single day can become two days.

STREPSIADES

It can't?

PHIDIPPIDES

How could it? Unless it's possible that the same woman can simultaneously be a crone and a girl.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

καὶ μὴν νενόμισται γ'.

ΦΕΙΔΙΠΠΙΔΗΣ

1185

οὐ γὰρ οἶμαι τὸν νόμον
ἴσασιw ὀρθῶς ὅτι νοεῖ.

ΣΤΡΕΨΙΑΔΗΣ

νοεῖ δὲ τί;

ΦΕΙΔΙΠΠΙΔΗΣ

ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤΡΕΨΙΑΔΗΣ

τουτὶ μὲν οὐδέν πω πρὸς ἔνην τε καὶ νέαν.

ΦΕΙΔΙΠΠΙΔΗΣ

1190

ἐκεῖνος οὖν τὴν κλήσιν εἰς δὺ ἡμέρας
ἔθηκεν, εἰς γε τὴν ἔνην τε καὶ νέαν,
ἵν' αἱ θέσεις γίγνουτο τῇ νομηνίᾳ.

ΣΤΡΕΨΙΑΔΗΣ

ἵνα δὴ τί τὴν ἔνην προσέθηκεν;

ΦΕΙΔΙΠΠΙΔΗΣ

ἵν', ὦ μέλε,

παρόντες οἱ φεύγοντες ἡμέρα μιᾷ
πρότερον ἀπαλλάττουθ' ἐκόντες· εἰ δὲ μή,

1195

ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ.

ΣΤΡΕΨΙΑΔΗΣ

πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ
ἀρχαὶ τὰ πρυτανεῖ, ἀλλ' ἔνη τε καὶ νέα;

CLOUDS

STREPSIADES

But that's the custom.

PHIDIPPIDES

I think it's because they don't correctly understand the point of the law.

STREPSIADES

And what is the point?

PHIDIPPIDES

Our venerable Solon⁸² was by nature a lover of the people.

STREPSIADES

So far this has nothing to do with Old and New Day.

PHIDIPPIDES

Well, Solon established the summons on two days, the Old Day and the New Day, so that filings would occur on the day of the new moon.

STREPSIADES

And why did he establish Old Day as well?

PHIDIPPIDES

Well sir, that way defendants could appear a day early and settle out of court, and if they didn't, they'd be in for it on New Moon Morning.

STREPSIADES

Then why don't the magistrates accept the sureties on New Moon Day, but only on Old and New Day?

⁸² Archon in 594/3 and credited with inventing the traditional Athenian law code.

ΦΙΔΙΠΠΙΔΗΣ

ὄπερ οἱ προτένθαι γὰρ δοκοῦσί μοι παθεῖν
ὅπως τάχιστα τὰ πρυτανεῖ ὑφελοίατο,
1200 διὰ τοῦτο πρυτανέθυσαν ἡμέρα μιᾷ.

ΣΤΡΕΨΙΑΔΗΣ

εὖ γ' ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,
ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι,
ὥστ' εἰς ἑμαντὸν καὶ τὸν υἱὸν τουτοῦ
1205 ἐπ' εὐτυχίασιν ἄστειον μοῦγκάμιον.

“μάκαρ ὦ Στρεψιάδες
αὐτός τ' ἔφυς, ὡς σοφός,
χοῖον τὸν υἱὸν τρέφεις,”
φήσουσι δὴ μ' οἱ φίλοι
χοῖ δημόται
1210 ζηλοῦντες ἡνίκ' ἂν σὺ νι-
κᾶς λέγων τὰς δίκας.
ἀλλ' εἰσάγων σε βούλομαι
πρῶτον ἐστιᾶσαι.

ΧΡΗΣΤΗΣ Α'

εἶτ' ἄνδρα τῶν αὐτοῦ τι χρῆ προίεναί,
1215 οὐδέποτε γ', ἀλλὰ κρεῖττον εὐθύς ἦν τότε
ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,
ὅτε τῶν ἑμαντοῦ γ' ἕνεκα νυνὶ χρημάτων
ἔλκω σε κλητεύουσα, καὶ γενήσομαι
ἐχθρὸς ἔτι πρὸς τουτοῖσιν ἀνδρὶ δημότῃ.

PHIDIPPIDES

I think they're under the same compulsion as the food inspectors before a festival: to embezzle the sureties as soon as possible, they start tasting a day early.

STREPSIADES

Well done! (*to the spectators*) You pitiful saps, why are you sitting there brainless, pure money in the bank for us intellectuals? You're stones, ciphers, mere sheep, a bunch of empty jars! I've simply got to sing an encomium for me and this son of mine to celebrate our success.

“Happy StrepsiaDES,
you yourself were born sage,
and what a son you're rearing!”
That's what my friends will say to me,
and my neighbors too,
in envy, when you win my lawsuits
with your oratory.
But first I want to take you home
and throw you a dinner party.

STREPSIADES and PHIDIPPIDES go into their house. Enter FIRST CREDITOR with Witness.

FIRST CREDITOR

So is a man supposed to throw away a piece of his own estate? No, never! An unblushing refusal right at the start would have been better than this hassle. Here I am dragging you along to witness a summons over my money, and on top of that I'll be making an enemy of a man from my

ARISTOPHANES

1220 ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχνῶ
ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην—

ΣΤΡΕΨΙΑΔΗΣ

τίς οὐτοσί;

ΧΡΗΣΤΗΣ Α΄

—εἰς τὴν ἔννην τε καὶ νέαν.

ΣΤΡΕΨΙΑΔΗΣ

μαρτύρομαι

ὅτι εἰς δὺ εἶπεν ἡμέρας. τοῦ χρήματος;

ΧΡΗΣΤΗΣ Α΄

τῶν δώδεκα μνῶν, ἃς ἔλαβες ἀνούμενος
τὸν ψαρὸν ἵππον.

ΣΤΡΕΨΙΑΔΗΣ

ἵππον; οὐκ ἀκούετε;

1225

ὄν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικὴν.

ΧΡΗΣΤΗΣ Α΄

καὶ νῆ Δί' ἀποδώσειν γ' ἐπόμενος τοὺς θεούς.

ΣΤΡΕΨΙΑΔΗΣ

μὰ τὸν Δί' οὐ γάρ πω τότ' ἐξηπίστατο
Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

ΧΡΗΣΤΗΣ Α΄

1230 νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ;

ΣΤΡΕΨΙΑΔΗΣ

τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;

CLOUDS

own neighborhood. But as long as I live I'll never disgrace
my country! I hereby summon Strepsiades—

STREPSIADES

(coming outside) Who's that?

FIRST CREDITOR

—to appear on Old and New Day.

STREPSIADES

(to the spectators) I call you to witness that he specified
two days. (to First Creditor) What's the problem?

FIRST CREDITOR

The twelve minas that you borrowed to buy the charcoal
stallion.

STREPSIADES

Horse? Listen to that! You all know that I can't stand any-
thing to do with horses!

FIRST CREDITOR

By Zeus, you also swore by the gods that you'd repay me.

STREPSIADES

I won't, by Zeus; back then, my Phidippides hadn't yet
learned the irrefutable Argument.

FIRST CREDITOR

And for that reason you now intend to deny the debt?

STREPSIADES

Well, what other return will I get on his tuition?

ARISTOPHANES

ΧΡΗΣΤΗΣ Α΄

καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεοὺς
ἵν' ἂν κελεύσω γ' ὡς σε;

ΣΤΡΕΨΙΑΔΗΣ

τοὺς ποίους θεούς;

ΧΡΗΣΤΗΣ Α΄

τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ.

ΣΤΡΕΨΙΑΔΗΣ

νῆ Δία,

1235 κὰν προσκαταθείην γ', ὥστ' ὁμόσαι, τριῶβολον.

ΧΡΗΣΤΗΣ Α΄

ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.

ΣΤΡΕΨΙΑΔΗΣ

ἄλσιν διασμηχθεὶς ὄναιτ' ἂν οὐτοσί.

ΧΡΗΣΤΗΣ Α΄

οἴμ' ὡς καταγελάς.

ΣΤΡΕΨΙΑΔΗΣ

ἔξ χοᾶς χωρήσεται.

ΧΡΗΣΤΗΣ Α΄

οὔτοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
ἐμοῦ καταπρόϊξει.

ΣΤΡΕΨΙΑΔΗΣ

θαυμασίως ἦσθην θεοὺς,

1240

καὶ Ζεὺς γελοῖος ὁμνύμενος τοῖς εἰδόσιν.

CLOUDS

FIRST CREDITOR

And you'll be willing to forswear it by the gods, wherever
I prescribe?

STREPSIADES

What sort of gods?

FIRST CREDITOR

Zeus, Hermes, Poseidon.

STREPSIADES

Certainly Zeus! I'd even put down an extra three obols to
swear by him!

FIRST CREDITOR

Then I hope your shamelessness ruins you yet!

STREPSIADES

(*patting the First Creditor's belly*) This here would do
nicely with a brine treatment.⁸³

FIRST CREDITOR

Good god, you're making fun of me!

STREPSIADES

It'll hold ten liters.

FIRST CREDITOR

So help me mighty Zeus, so help me all the gods, you won't
get away with treating me this way!

STREPSIADES

"Gods!" That's wonderfully amusing. Swearing by Zeus is
a joke among the cognoscenti.

⁸³ I.e. as a preliminary to tanning, to make a wineskin.

ARISTOPHANES

ΧΡΗΣΤΗΣ Α΄

ἢ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,
ἀπόπεμψον ἀποκρινάμενος.

ΣΤΡΕΨΙΑΔΗΣ

ἔχε νυν ἤσυχος·

1245 ἐγὼ γὰρ αὐτίκ' ἀποκρινούμαι σοι σαφῶς.

ΧΡΗΣΤΗΣ Α΄

τί σοι δοκεῖ δράσειν; ἀποδώσειν σοι δοκεῖ;

ΣΤΡΕΨΙΑΔΗΣ

ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε,
τουτὶ τί ἐστί;

ΧΡΗΣΤΗΣ Α΄

τουῦθ' ὃ τι ἐστί; κάρδοπος.

ΣΤΡΕΨΙΑΔΗΣ

1250 ἔπειτ' ἀπαιτεῖς ἀργύριον τοιοῦτος ὢν;
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί
ὅστις καλέσειε "κάρδοπον" τὴν καρδόπην.

ΧΡΗΣΤΗΣ Α΄

οὐκ ἄρ' ἀποδώσεις;

ΣΤΡΕΨΙΑΔΗΣ

οὐχ ὅσον γ' ἐμ' εἶδέναι.

οὐκουν ἀνύσας τι θᾶττον ἀπολιταργεῖς
ἀπὸ τῆς θύρας;

CLOUDS

FIRST CREDITOR

Mark my words, the time will come when you'll get your
just deserts for this. But for now, just tell me before I go
whether you intend to repay me or not.

STREPSIADES

Just hold still; I'll be right back with a straight answer for
you.

STREPSIADES goes into his house.

FIRST CREDITOR

(to the Witness) What do you think he'll do? Do you think
he'll pay?

STREPSIADES returns with a mortar.

STREPSIADES

Where's the guy who's demanding the money from me?
Tell me, what's this?

FIRST CREDITOR

That? A mortar.

STREPSIADES

And you're demanding money, after an answer like that? I
wouldn't repay a single penny to anyone who calls a morté
a mortar.

FIRST CREDITOR

I take it you won't pay.

STREPSIADES

Not as far as I know. Now take a hike, and make it snappy
too, away from my door.

ARISTOPHANES

ΧΡΗΣΤΗΣ Α΄

ἄπειμι καὶ τοῦτ' ἴσθ', ὅτι

1255 θήσω πρυτανεῖ, ἣ μηκέτι ζῶην ἐγώ.

ΣΤΡΕΨΙΑΔΗΣ

προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.
καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν
ὅτι ἡ κάλεσας εὐηθικῶς "τὴν κάρδοπον".

ΧΡΗΣΤΗΣ Β΄

ἰὼ μοι μοι.

ΣΤΡΕΨΙΑΔΗΣ

ἔα.

1260 τίς οὐτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὐ τι πού
τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο;

ΧΡΗΣΤΗΣ Β΄

τί δ', ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναί;
ἀνὴρ κακοδαίμων.

ΣΤΡΕΨΙΑΔΗΣ

κατὰ σεαυτὸν νυν τρέπου.

ΧΡΗΣΤΗΣ Β΄

1265 ὦ σκληρὲ δαῖμον ὦ τύχαι θραυσάντυγες
ἵππων ἐμῶν ὦ Παλλάς, ὡς μ' ἀπάλεσας.

ΣΤΡΕΨΙΑΔΗΣ

τί δαί σε Τλημπολέμος ποτ' εἴργασται κακόν;

⁸⁴ A tragic dramatist who won at least one first prize (Dionysia

CLOUDS

FIRST CREDITOR

I'm going. But be aware that I'll be depositing sureties if
it's the last thing I do!

STREPSIADES

Then you'll be throwing that away on top of the twelve
minas. Still, I don't want that to happen to you just because
you were simple enough to say "mortar."

*Exit FIRST CREDITOR with Witness. Enter SECOND CREDI-
TOR.*

SECOND CREDITOR

Oh me, oh my!

STREPSIADES

Eh? Who can this be, beating his breast? Could it possibly
be one of Carcinus' deities that made that sound?⁸⁴

SECOND CREDITOR

Who am I? Why do you want to know? A man ill-fated.

STREPSIADES

Then keep it to yourself.

SECOND CREDITOR

O cruel deity, o mischance that unhorsed my chariot rail!
O Pallas, how you have ruined me!⁸⁵

STREPSIADES

And what harm has Tlempolemus ever done you?

446), served as a general in 431, and had three sons who were
famous dancers; one of them, Xenocles, also wrote tragedies.

⁸⁵ These lines parody Alcmena's speech in the tragedy *Lycym-
nius* by Carcinus' son, Xenocles; Tlempolemus had killed her half-
brother.

ARISTOPHANES

ΧΡΗΣΤΗΣ Β'

μη σκώπτέ μ', ᾧ τᾶν, ἀλλά μοι τὰ χρήματα
τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤΡΕΨΙΑΔΗΣ

τὰ ποῖα ταῦτα χρήμαθ'?

ΧΡΗΣΤΗΣ Β'

ἀδανείσατο.

1270

ΣΤΡΕΨΙΑΔΗΣ

κακῶς ἄρ' ὄντως εἶχες, ὡς γ' ἐμοὶ δοκεῖς.

ΧΡΗΣΤΗΣ Β'

ἵππους γ' ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;

ΧΡΗΣΤΗΣ Β'

ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγαινεῖς.

ΧΡΗΣΤΗΣ Β'

τί δαί;

1275

ΣΤΡΕΨΙΑΔΗΣ

τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς.

ΧΡΗΣΤΗΣ Β'

σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλήσεσθαί γ' ἐμοί,
εἰ μὴ ᾧ ποδώσεις τὰργύριον.

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CLOUDS

SECOND CREDITOR

Don't mock me, sir; just tell your son to pay back the
money he borrowed, especially now that I'm in a bad way.

STREPSIADES

What money is that?

SECOND CREDITOR

What he borrowed!

STREPSIADES

Then you really are in a bad way, it seems to me.

SECOND CREDITOR

Yes, by heaven, I was driving a chariot and fell off.

STREPSIADES

The way you're jabbering, I'd say you fell off your rocker!

SECOND CREDITOR

Me jabber, just wanting to get my money back?

STREPSIADES

There's no way you'll ever regain your sanity.

SECOND CREDITOR

How so?

STREPSIADES

In my opinion, there's something wrong with your brain.

SECOND CREDITOR

And in my opinion, by Hermes, you're going to get a sum-
mons from me if you don't repay my money.

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ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

κάτειπέ νυν

1280 πότερα νομίζεις καινὸν αἰὲ τὸν Δία
 ὕειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον
 ἔλκειν κάτωθεν ταῦτ' οὗθ' ὕδωρ πάλιν;

ΧΡΗΣΤΗΣ Β'

οὐκ οἶδ' ἔγωγ' ὀπότερον, οὐδέ μοι μέλει.

ΣΤΡΕΨΙΑΔΗΣ

πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,
 εἰ μηδὲν οἴσθα τῶν μετεώρων πραγμάτων;

ΧΡΗΣΤΗΣ Β'

1285 ἀλλ' εἰ σπανίζεις τὰργυρίου μοι τὸν τόκον
 ἀπόδοτε.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτο δ' ἔσθ', ὁ τόκος, τί θηρίον;

ΧΡΗΣΤΗΣ Β'

τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 πλέον πλέον τὰργύριον αἰὲ γίγνεται
 ὑπορρέοντος τοῦ χρόνου;

ΣΤΡΕΨΙΑΔΗΣ

καλῶς λέγεις.

1290 τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα
 νυνὶ νομίζεις ἢ πρὸ τοῦ;

ΧΡΗΣΤΗΣ Β'

μὰ Δί', ἀλλ' ἴσῃν.

οὐ γὰρ δίκαιον πλείον' εἶναι.

CLOUDS

STREPSIADES

So tell me, do you think that Zeus rains new water every time, or that the sun draws up from below the very same water again?

SECOND CREDITOR

I don't know and I don't care!

STREPSIADES

Then how can you justifiably ask for your money back, knowing nothing of meteorology?

SECOND CREDITOR

Look, if you're short, at least pay me the interest on my money.

STREPSIADES

This "interest," what sort of beast is it?

SECOND CREDITOR

None other than the tendency of a given sum of money to grow ever bigger and bigger, day by day and month by month, as time flows by.

STREPSIADES

Well said. Now then, the sea: do you think it's any bigger now than it used to be?

SECOND CREDITOR

Certainly not; it's the same. It's against the rules for it to be bigger.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

κᾶτα πῶς

1295 αὐτῆ μέν, ᾧ κακόδαιμον, οὐδὲν γίγνεται
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
ζητεῖς ποιῆσαι τὰργύριον πλέον τὸ σόν;
οὐκ ἀποδιώξει σαντὸν ἀπὸ τῆς οἰκίας;
φέρε μοι τὸ κέντρον.

ΧΡΗΣΤΗΣ Β΄

ταῦτ' ἐγὼ μαρτύρομαι.

ΣΤΡΕΨΙΑΔΗΣ

ὑπαγε. τί μέλλεις; οὐκ ἔλθς, ᾧ σαμφόρα;

ΧΡΗΣΤΗΣ Β΄

ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν;

ΣΤΡΕΨΙΑΔΗΣ

ἄξεις; ἐπιαλῶ

1300 κεντῶν ὑπὸ τὸν προκτόν σε τὸν σειραφόρον.
φεύγεις; ἔμελλον σ' ἄρα κινήσειν ἐγὼ
αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

ΧΟΡΟΣ

(στρ) οἶον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ
γέρων ὄδ' ἐρασθεῖς

1305 ἀποστερηῆσαι βούλεται
τὰ χρήμαθ' ἀδανείσατο.
κούκ ἔσθ' ὅπως οὐ τήμερον
λήψεται τι πράγμ' ὁ τοῦ-
τον ποιήσει τὸν σοφι-

CLOUDS

STREPSIADES

Then what about this, you sadsack: if the sea grows no bigger even though rivers flow into it, where do you get off looking to make your money grow bigger? So prosecute yourself right off my property! Boy, fetch me my goad!

SECOND CREDITOR

(to the spectators) Be my witnesses to this!

STREPSIADES

Giddyup! Quit stalling! Get going, you branded nag!

SECOND CREDITOR

This is a clear case of assault!

STREPSIADES

Move out! I'm going to grab you and shove this goad up your thoroughbred arsehole! Running off, eh? I knew I'd get you to move, for all your wheels and teams of steeds.

SECOND CREDITOR runs off. STREPSIADES goes into house.

CHORUS

How momentous it is to lust for villainous business,
like this old man: in the grip of this lust,
he wants to avoid repaying
the money he borrowed.

And today for sure,
he'll lay hold of some business
that will make this sophist suddenly

1310 στήν <ἀπάντων> ὧν πανουργεῖν ἤρξατ' ἐξ-
αίφνης ἴτι κακὸν λαβεῖν†.

(ἀντ) οἶμαι γὰρ αὐτὸν ἀντίχ' εὐρήσειν ὅπερ
πάλαι ποτ' ἐπήτει,
εἶναι τὸν υἱὸν δευόν οἱ
γνώμας ἐναντίας λέγειν
1315 τοῖσιν δίκαιοις, ὥστε νι-
κᾶν ἅπαντας, οἷσπερ ἂν
ξυγγένηται, κᾶν λέγη
παμπόνηρ'. ἴσως δ' ἴσως βουλήσεται
1320 κᾶφωνον αὐτὸν εἶναι.

ΣΤΡΕΨΙΑΔΗΣ

ἰὸν ἰού.
ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
ἀμυνάθετέ μοι τυπτομένῃ πάσῃ τέχνῃ.
οἶμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
ὦ μαρέ, τύπτεις τὸν πατέρα;

ΦΕΙΔΙΠΠΙΔΗΣ

1325 φῆμ', ὦ πάτερ.

ΣΤΡΕΨΙΑΔΗΣ

ὀρᾶθ' ὁμολογοῦνθ' ὅτι με τύπτεις;

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ μάλα.

1309 <ἀπάντων> Austin 1310 ἴτι κακὸν λαβεῖν† e.g.
ἄποινα τεῖσαι Henderson, ἀποστραφῆναι Sommerstein

<pay dearly for>
all the wrongful activities he undertook.

For I think he'll soon find
what he's long been asking for,
a son grown formidable
at arguing views counter
to what's right, so that
he can beat anyone he may meet,
even if he argues what's totally bad.

But maybe, just maybe,
his father will wish
his son were mute.

*STREPSIADES runs from the house, pursued by PHIDIP-
PIDES.*

STREPSIADES

Help! Help! Neighbors, kinsmen, fellow demesmen, res-
cue me any way you can! I'm being beaten! Oh dear, my
unlucky head! My jaw! (*to Phidippides*) You scum, you'd
beat your father?

PHIDIPPIDES

That's right, father.

STREPSIADES

See, he admits beating me!

PHIDIPPIDES

Sure I do.

1312 ἐπήτει Hermann: ἐπεζήτει RV: ἐζήτει cett.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ὦ μιὰρὲ καὶ πατραλοῖα καὶ τοιχωρῦχε.

ΦΕΙΔΙΠΠΙΔΗΣ

αὐθὶς με ταῦτὰ ταῦτα καὶ πλείω λέγε.
 ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;

ΣΤΡΕΨΙΑΔΗΣ

ὦ λακκόπρωκτε.

ΦΕΙΔΙΠΠΙΔΗΣ

1330

πάπτε πολλοῖς τοῖς ῥόδοις.

ΣΤΡΕΨΙΑΔΗΣ

τὸν πατέρα τύπτεις;

ΦΕΙΔΙΠΠΙΔΗΣ

κάποφανῶ γε νῆ Δία

ὡς ἐν δίκῃ σ' ἔτυπον.

ΣΤΡΕΨΙΑΔΗΣ

ὦ μιὰρώτατε,

καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκῃ;

ΦΕΙΔΙΠΠΙΔΗΣ

ἔγωγ' ἀποδείξω καὶ σε νικήσω λέγων.

ΣΤΡΕΨΙΑΔΗΣ

τουτὶ σὺ νικήσεις;

ΦΕΙΔΙΠΠΙΔΗΣ

πολύ γε καὶ ῥαδίως.

1335

ἐλοῦ δ' ὁπότερον τοῖν λόγων βούλει λέγειν.

CLOUDS

STREPSIADES

You scum, you parricide, you criminal!

PHIDIPPIDES

Call me those very names again, and worse. Do you know I enjoy being called lots of bad names?

STREPSIADES

You giant arsehole!

PHIDIPPIDES

Strew me with lots of roses!

STREPSIADES

You're beating your father?

PHIDIPPIDES

God yes, and I'll prove that I was right to beat you.

STREPSIADES

Scum of the earth! Just how could it be right to beat a father?

PHIDIPPIDES

I'll demonstrate, and I'll win the argument too.

STREPSIADES

You'll win that argument?

PHIDIPPIDES

Completely, with no sweat. Just choose which of the two arguments you want to defend.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ποίουν λόγου;

ΦΕΙΔΙΠΠΙΑΔΗΣ

τὸν κρείττον' ἢ τὸν ἥττονα.

ΣΤΡΕΨΙΑΔΗΣ

ἔδιδασκέμεν μέντοι σε νῆ Δί', ὦ μέλε,
τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε
1340 μέλλεις ἀναπέσειν, ὡς δίκαιον καὶ καλὸν
τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱῶν.

ΦΕΙΔΙΠΠΙΑΔΗΣ

ἀλλ' οἶμαι μέντοι σ' ἀναπέσειν, ὥστε γε
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.

ΣΤΡΕΨΙΑΔΗΣ

καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.

ΧΟΡΟΣ

(στρ) σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπη
1346 τὸν ἄνδρα κρατήσεις,
ὡς οὗτος, εἰ μὴ τῷ πεποιθῆναι, οὐκ ἂν ἦν
οὕτως ἀκόλαστος.
1350 ἀλλ' ἔσθ' ὅτῳ θρασύνεται· δῆλόν <γε τοι>
τὸ λῆμα τὸ τάνδρός.

ΚΟΡΤΦΑΙΑ

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
ἤδη λέγειν χρὴ πρὸς χορόν· πάντως δὲ τοῦτο
δράσεις.

CLOUDS

STREPSIADES

What do you mean, two arguments?

PHIDIPPIDES

The Better or the Worse.

STREPSIADES

By god I truly have had you taught to speak against what's
right, my boy, if you can carry this proposal, that it's right
and good for a father to be beaten by his sons.

PHIDIPPIDES

But I think I can carry it. When you've heard me out, not
even you will have anything to say in rebuttal.

STREPSIADES

All right then, I'd like to hear your side of the argument.

CHORUS

Your task, old man, is to figure a way
to master your opponent,
for if he had nothing up his sleeve
he wouldn't have been so sassy.
Yes, there's something that feeds his mettle; certainly
the man's boldness is plain.

CHORUS LEADER

But now you're supposed to tell the Chorus how this quar-
rel originally started, though you'll do that anyway.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

καὶ μὴν ὄθεν γε πρῶτον ἤρξάμεσθα λουδορεῖσθαι
 ἐγὼ φράσω. 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,
 1355 πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
 ἄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη.
 ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
 ἄδειν τε πίνουθ', ὥσπερὶ κάχρυς γυναικ' ἀλούσαν.

ΦΕΙΔΙΠΠΙΔΗΣ

οὐ γὰρ τότε εὐθὺς χρῆν σ' ἀράττεσθαι τε καὶ
 πατέισθαι,
 1360 ἄδειν κελεύουθ', ὥσπερὶ τέττιγας ἐστιῶντα;

ΣΤΡΕΨΙΑΔΗΣ

τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷάπερ νῦν,
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
 καγὼ μόλις μὲν, ἀλλ' ὅμως, ἠνεσχόμην τὸ πρῶτον.
 ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
 1365 τῶν Δίσχυλου λέξαι τί μοι. καὶ οὗτος εὐθὺς εἶπεν
 "ἐγὼ γὰρ Δίσχυλον νομίζω πρῶτον ἐν ποιηταῖς—
 ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν."
 κἀνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν;
 ὅμως δὲ τὸν θυμὸν δακῶν ἔφην "σὺ δ' ἀλλὰ τούτων
 1370 λέξον τι τῶν νεωτέρων, ἅτ' ἐστὶ τὰ σοφὰ ταῦτα."
 ὁ δ' εὐθὺς ἠγ' Εὐριπίδου ῥήσιν τιν', ὡς ἐκίνει
 ἀδελφός, ὦ 'λεξίκακε, τὴν ὁμομητριᾶν ἀδελφήν.

1371 ἠγ' Borthwick: ἦσι(εν) a

⁸⁶ Simonides of Ceos (c. 556-468) composed this victory ode

CLOUDS

STREPSIADES

I will indeed tell you how our name-calling first started. You'll recall that we were having a feast. First of all I asked him to pick up his lyre and sing a song by Simonides, the one about how Ram got shorn,⁸⁶ and he right away said it was old fashioned to play the lyre and sing at a drinking party, like a woman hulling barley.

PHIDIPPIDES

Why, right then and there you should have been pounded and stomped—asking me sing, as if you were throwing a feast for cicadas!

STREPSIADES

That's just the kind of thing he kept saying there in the house, what he's saying now. And he said that Simonides was a bad poet! I only just put up with it, but I did put up with it, at first. Then I asked him if he would at least take a myrtle sprig⁸⁷ and sing me something from the works of Aeschylus. And he right away said, "In my opinion, Aeschylus is chief among poets—chiefly full of noise, incoherent, a windbag, a maker of lofty locutions." Can you imagine how that jolted my heart? But I bit back my anger and said, "All right then, recite something from these modern poets, that brainy stuff, whatever it is." And he right away tossed off some speech by Euripides about how a brother, god save me, was screwing his sister by the same mother!⁸⁸ I

(fr. 507 Campbell) around the turn of the fifth century for a wrestler who had defeated Crius of Aegina (the name means "Ram") at the Nemean games. ⁸⁷ The custom at symposia when a singer did not accompany himself on the lyre.

⁸⁸ An allusion probably to Macareus and Canace in the tragedy *Aeolus*.

1375 κάγω οὐκέτ' ἐξηνεσχόμεν, ἀλλ' εὐθέως ἀράττω
πολλοῖς κακοῖς καισχροῖσι. κἄτ' ἐντεύθεν, οἶον εἰκός,
ἔπος πρὸς ἔπος ἡρειδόμεσθ'. εἴθ' οὕτως ἐπαναπηδᾷ,
κἄπειτ' ἔφλα με κάσπόδει κἄπνυγε κἄπέτριβεν.

ΦΕΙΔΙΠΠΙΑΔΗΣ

οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
σοφώτατον;

ΣΤΡΕΨΙΑΔΗΣ

σοφώτατον γ' ἐκείνον, ᾧ—τί σ' εἶπω;
ἀλλ' αὐθις αὖ τυπτήσομαι.

ΦΕΙΔΙΠΠΙΑΔΗΣ

νῆ τὸν Δί', ἐν δίκη γ' ἄν.

ΣΤΡΕΨΙΑΔΗΣ

1380 καὶ πῶς δικαίως; ὅστις ᾧ ναίσχυντέ σ' ἐξέθρηφα
αἰσθανόμενός σου πάντα τραυλίζοντος, ὅτι νοοῖς.
εἰ μὲν γε βρῦν εἶποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον
μαμμᾶν δ' ἂν αἰτήσαντος, ἡκόν σοι φέρων ἂν ἄρτον
κακῶν δ' ἂν οὐκ ἔφθης φράσας, κάγω λαβὼν θύραζε
1385 ἐξέφερον ἂν καὶ προυσχόμεν σε. σὺ δέ με νῦν

ἀπάγχων,

βοᾶντα καὶ κεκραγόνθ' ὅτι

χεζητιώφην, οὐκ ἔτλης

ἔξω ἔνεγκεῖν, ᾧ μιარέ,

θύραζέ μ', ἀλλὰ πνιγόμενος

1390 αὐτοῦ ποίησα κακῶν.

1376 κἄπέτριβεν Π3 η δ: κἄπέθλιβεν RV

couldn't put up with it any longer, but right away started
pelting him with lots of nasty, dirty words. And from that
point on, as you might expect, we laid into each other word
for word. Then he jumps up at me, and starts to bash me
and thump me and throttle me and crush me!

PHIDIPPIDES

And didn't you have it coming, for refusing to praise
Euripides, a genius?

STREPSIADES

Oh, that one's certainly a genius, you, oh what'll I call you?
No, I'll only get beaten all over again.

PHIDIPPIDES

Zeus yes, and you'd deserve it!

STREPSIADES

Just how would I deserve it? I'm the one who raised you,
you brazen ingrate, the one who listened to all your baby
talk and knew what you meant. If you said "dwik," I would
know to get you a drink. When you asked for "babba," I'd
be there with bread. And before you even finished saying
"poopie," I'd pick you up, take you outside, and hold you
at arm's length. But when you were choking me just now,
and I was bellowing and screaming that I had to shit, you
balked at taking me outside, you scum, but you kept chok-
ing me until I made poopie right there!

ARISTOPHANES

ΧΟΡΟΣ

(ἀντ) οἶμαί γε τῶν νεωτέρων τὰς καρδίας
 πηδᾶν ὃ τι λέξει.
 εἰ γὰρ τοιαυτὰ γ' οὗτος ἐξευργασμένος
 λαλῶν ἀναπέσει,
 1395 τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν
 ἀλλ' οὐδ' ἐρεβίνθου.

ΚΟΡΤΦΑΙΑ

σὸν ἔργον, ᾧ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,
 πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙΔΙΠΠΙΔΗΣ

ὡς ἦδὺν καινοῖς πράγμασιν καὶ δεξιοῖς ὀμιλεῖν
 1400 καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι.
 ἐγὼ γὰρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνη προσείχον,
 οὐδ' ἂν τρεῖς εἰπέην ῥήμαθ' οἶός τ' ἦν πρὶν
 ἔξαμαρτεῖν
 νυνὶ δ', ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτός,
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνεμι καὶ μερίμ-
 ναις,
 1405 οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.

ΣΤΡΕΨΙΑΔΗΣ

ἵππευε τοῖνον νῆ Δί', ὡς ἔμοιγε κρεῖττόν ἐστιν
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.

ΦΕΙΔΙΠΠΙΔΗΣ

ἐκέισε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
 καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες;

CLOUDS

CHORUS

I'm sure the hearts of the young
 are throbbing to hear his reply.
 If he can practice that sort of behavior,
 and then win approval by glib talk,
 we'd value the oldsters' hides
 at nary a fig.

CHORUS LEADER

The floor is yours, you instigator and engineer of novel
 discourse. Find a way to talk us into thinking what you say
 is right.

PHIDIPPIDES

How agreeable is intimacy with novel and clever activities,
 and the power to scorn established customs! Back when I
 had a one-track mind for horse racing, I couldn't get three
 words out before I stumbled over them. But now that my
 adversary himself has made me give all that up, and I'm at
 home with subtle ideas, arguments, and contemplations,
 (I'm sure I can demonstrate that it's right to spank one's
 father.)

STREPSIADES

Back to the cavalry then, by Zeus! I'd much rather support
 a four-horse team than get beaten to a pulp.

PHIDIPPIDES

I'll pursue my argument from the point where you cut me
 off, and first ask you this: did you beat me when I was a
 boy?

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

ΦΕΙΔΙΠΠΙΔΗΣ

- 1410 οὐ καμὲ σοὶ δίκαιόν ἐστιν εὐνοεῖν ὁμοίως
 τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν;
 πῶς γὰρ τὸ μὲν σὸν σῶμα χρῆ πληγῶν ἀθῶον εἶναι,
 τοῦμόν δὲ μή; καὶ μὴν ἔφην ἐλευθερός γε καγῶ.
- 1415 "κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς;"
 φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι
 ἐγὼ δέ γ' ἀντείποιμι ἂν ὡς δις παῖδες οἱ γέροντες.
 εἰκός τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
 ὅσῳπερ ἔξαμαρτάνειν ἦττον δίκαιον αὐτούς.

ΣΤΡΕΨΙΑΔΗΣ

- 1420 ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.

ΦΕΙΔΙΠΠΙΔΗΣ

- οὐκουν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,
 ὥσπερ σὺ καγῶ, καὶ λέγων ἔπειθε τοὺς παλαιούς;
 ἦττόν τι δῆτ' ἔξεστι καμοὶ καινὸν αὐτὸ λοιπὸν
 θεῖναι νόμον τοῖς νιέσι, τοὺς πατέρας ἀντιτύπτειν;
- 1425 ὅσας δὲ πληγὰς εἶχομεν πρὶν τὸν νόμον τεθῆναι,
 ἀφιέμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.
 σκέψαι δὲ τοὺς ἀλεκτρύονας καὶ τᾶλλα τὰ βοτὰ ταυτί,
 ὡς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν
 ἡμῶν ἐκεῖνοι, πλὴν γ' ὅτι ψηφίσματ' οὐ γράφουσιν;

ΣΤΡΕΨΙΑΔΗΣ

- 1430 τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρύονας ἅπαντα μιμῶ,

CLOUDS

STREPSIADES

Yes indeed, out of good will and concern.

PHIDIPPIDES

Then tell me, if administering beatings is an expression of good will, isn't it right that I show you good will in the same way, with a beating? How is it fair that your body should be immune from blows, but not mine? "The children wail; you think the father shouldn't?"⁸⁹ You'll reply that this treatment of children is customary; but I'd counter that old men have become children again. And it makes better sense for old men to wail than young ones, in that their misbehavior is less appropriate.

STREPSIADES

But nowhere is it the law that a father be treated this way.

PHIDIPPIDES

Well, wasn't it a man like you and me who originally proposed this law and persuaded the ancients to adopt it? If so, am I any less free to establish in my turn a new law for the sons of tomorrow, that they should beat their fathers back? We award amnesty to fathers for all the blows we got before the law took effect, and we waive compensation for our beatings. Consider how roosters and other such creatures stand up to their fathers. After all, how do they differ from us, except that they don't legislate?

STREPSIADES

If you're going to ape roosters in every respect, then why

⁸⁹ Adapting Euripides, *Alcestis* 691 (Pheres to his son Admetus, who had asked him to die in his stead): "You like the daylight; you think your father doesn't?"

ARISTOPHANES

οὐκ ἐσθίεις καὶ τὴν κόπρον κάπῃ ξύλου καθεύδεις;

ΦΕΙΔΙΠΠΙΔΗΣ

οὐ ταῦτόν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤΡΕΨΙΑΔΗΣ

πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σταντόν ποτ' αἰτιάσει.

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ πῶς;

ΣΤΡΕΨΙΑΔΗΣ

ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,
σὺ δ', ἦν γένηται σοι, τὸν υἱόν.

ΦΕΙΔΙΠΠΙΔΗΣ

1435

ἦν δὲ μὴ γένηται,
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤΡΕΨΙΑΔΗΣ

ἐμοὶ μὲν, ὦνδρες ἤλικες, δοκεῖ λέγειν δίκαια,
κάμοιγε συγχωρεῖν δοκεῖ τούτοισι τἀπεικῆ·
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.

ΦΕΙΔΙΠΠΙΔΗΣ

σκεῖψαι δὲ χἀτέραν ἔτι γνώμην.

ΣΤΡΕΨΙΑΔΗΣ

1440

ἀπὸ γὰρ ὀλοῦμαι.

ΦΕΙΔΙΠΠΙΔΗΣ

καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθῶν ἃ νῦν πέπονθας.

ΣΤΡΕΨΙΑΔΗΣ

πῶς δῆ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.

CLOUDS

don't you peck dung too, and sleep on a perch?

PHIDIPPIDES

That's different, sir, as Socrates would agree.

STREPSIADES

In that case don't beat me; if you do, you'll kick yourself one day.

PHEDIPPIDES

Why is that?

STREPSIADES

Because I'm within my rights to spank you, and you to spank your son, if you have one.

PHIDIPPIDES

But if I don't have one, I'll have wailed for nothing and you'll go to your grave laughing at me!

STREPSIADES

In my opinion, you gentlemen of my own age out there, his argument is right, and we should concede that these youngsters have made a valid point. It's only fitting that we should wail if we misbehave.

PHIDIPPIDES

Now consider yet another proposition.

STREPSIADES

No, it'll be the death of me!

PHIDIPPIDES

Not at all; you may even be less annoyed about what just happened to you.

STREPSIADES

How so? Explain what further benefit you can bring me out of all this!

ARISTOPHANES

ΦΕΙΔΙΠΠΙΔΗΣ

τὴν μητέρ' ὥσπερ καὶ σέ τυπτήσω.

ΣΤΡΕΨΙΑΔΗΣ

τοῦθ' ἕτερον αὖ μείζον κακόν.

τί φῆς, τί φῆς σύ;

ΦΕΙΔΙΠΠΙΔΗΣ

τί δ' ἦν ἔχων τὸν ἤττω

1445 λόγον σε νικήσω λέγων

τὴν μητέρ' ὡς τύπτειν χρεών;

ΣΤΡΕΨΙΑΔΗΣ

τί δ' ἄλλο γ' ἦ, ταῦτ' ἦν ποιῆς,

οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν

εἰς τὸ βάραθρον

1450 μετὰ Σωκράτους

καὶ τὸν λόγον τὸν ἤττω;

ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπουθ' ἐγώ,
 ὑμῖν ἀναθεὶς ἅπαντα τὰμὰ πράγματα.

ΚΟΡΤΦΑΙΑ

αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,

1455 στρέψας σεαυτὸν εἰς πονηρὰ πράγματα.

ΣΤΡΕΨΙΑΔΗΣ

τί δῆτα ταῦτ' οὐ μοι τότε ἠγορεύετε,

ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρατε;

CLOUDS

PHIDIPPIDES

I'll beat mother as I beat you.

STREPSIADES

What's that? What did you say? That's different, a far greater crime!

PHIDIPPIDES

And what if I use the Worse Argument to defeat you on the resolution, it's right to beat one's mother?

STREPSIADES

Just this: if you do, nothing will save you from jumping into the Pit⁹⁰ along with Socrates and the Worse Argument. Clouds, it's your fault this has happened to me! I trusted you with all my affairs.

CHORUS LEADER

No, you've only yourself to blame, since you took the twisted path that leads to evil-doing.

STREPSIADES

Then why didn't you tell me that at the start, instead of leading an old bumpkin on?

⁹⁰ Where criminals were executed.

ARISTOPHANES

ΚΟΡΤΦΑΙΑ

1460 ἡμεῖς ποιούμεν ταύθ' ἐκάστοθ', ὄντιν' ἂν
 γνῶμεν πονηρῶν ὄντ' ἐραστήν πραγμάτων,
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν,
 ὅπως ἂν εἰδῆ τοὺς θεοὺς δεδοικέναι.

ΣΤΡΕΨΙΑΔΗΣ

1465 ὦμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δέ·
 οὐ γάρ με χρῆν τὰ χρήμαθ' ἀδανεισάμην
 ἀποστερεῖν. νῦν οὖν ὅπως, ὦ φίλτατε,
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη
 ἀπολείς μετ' ἐμοῦ ἰθὺν, οἱ σὲ κἄμ' ἐξηπάτων.

ΦΕΙΔΙΠΠΙΔΗΣ

ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤΡΕΨΙΑΔΗΣ

ναὶ ναί, καταιδέσθητι πατρῶν Δία.

ΦΕΙΔΙΠΠΙΔΗΣ

ἰδοῦ γε Δία πατρῶν, ὡς ἀρχαῖος εἶ.
 Ζεὺς γάρ τις ἐστίν;

ΣΤΡΕΨΙΑΔΗΣ

ἐστίν.

ΦΕΙΔΙΠΠΙΔΗΣ

1470 οὐκ ἔστ', οὐκ, ἐπεὶ
 Δίνος βασιλεύει, τὸν Δί' ἐξεληλακῶς.

ΣΤΡΕΨΙΑΔΗΣ

οὐκ ἐξελέλακ', ἀλλ' ἐγὼ τοῦτ' ὀρόμην
 διὰ τουτονὶ τὸν δῖνον. ὦμοι δεύλαιος,

CLOUDS

CHORUS LEADER

We do the same thing every time to anyone we catch lust-
 ing for shady dealings: we plunge him into calamity until
 he learns respect for the gods.

STREPSIADES

Ah, Clouds, a lesson hard but just! I shouldn't have tried
 to get out of repaying the money I borrowed. Now, dear
 son, what say you come with me and help me destroy that
 scum Chaerephon and Socrates for cheating you and me
 both?

PHIDIPPIDES

But I couldn't do my teachers any harm.

STREPSIADES

Oh yes you should: to Zeus of the Fathers tender your
 respect!

PHIDIPPIDES

Listen to him, "Zeus of the Fathers"! How antiquated! Do
 you think there's a Zeus?

STREPSIADES

I do. 反转

PHIDIPPIDES

There isn't, no, because Whirl is king, having kicked out
 Zeus. 与上文 形成对比

STREPSIADES

He hasn't kicked him out. I thought he had, because of this
 Whirligig.⁹¹ What a poor sap I was to treat you, a mere

⁹¹ See 380 n.

ARISTOPHANES

ὄτε καὶ σὲ χυτρεοῦν ὄντα θεοὺν ἡγησάμην.

ΦΕΙΔΙΠΠΙΔΗΣ

1475 ἐνταῦθα σαντῶ παραφρόνει καὶ φληνάφα.

ΣΤΡΕΨΙΑΔΗΣ

οἷμοι παρανοίας. ὡς ἐμαινόμην ἄρα
ὄτ' ἐξέβαλον καὶ τοὺς θεοὺς διὰ Σωκράτη.

1480 ἄλλ' ὦ φίλ' Ἑρμῆ, μηδαμῶς θύμαιέ μοι,
μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
ἐμοῦ παρανοήσαντος ἀδολεσχία.

καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
διωκάθω γραψάμενος, εἴθ' ὅτι σοι δοκεί.

1485 ὀρθῶς παραινείς οὐκ ἔων δικορραφεῖν
ἀλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,
κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,
κάπειτ' ἐπαναβάς ἐπὶ τὸ φροντιστήριον
τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
ἕως ἂν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν.

1490 ἐμοὶ δὲ δῶδ' ἐνεγκάτω τις ἡμμένην.
κἀγὼ τιν' αὐτῶν τήμερον δοῦναι δίκην
ἐμοὶ ποιήσω, κεῖ σφόδρ' εἶσ' ἀλαζόνες.

ΜΑΘΗΤΗΣ Α'

ιοὺν ἰού.

ΣΤΡΕΨΙΑΔΗΣ

σὸν ἔργον, ὦ δᾶς, ἰέναυ πολλὴν φλόγα.

CLOUDS

piece of pottery, like a god!

PHIDIPPIDES

Stay here and rant and rave to yourself.

PHIDIPPIDES goes inside.

STREPSIADES

Dear me, what lunacy! I must have been insane when I rejected the gods for Socrates. [Well, Hermes old friend,⁹² don't be angry with me or bring me some disaster, but forgive me for taking leave of my senses because of their idle talk.] You be my counsellor: should I slap them with an indictment and pursue them in court? Or whatever you think best. (*putting his ear closer to Hermes*) That's good advice: I shouldn't cobble up lawsuits but rather burn down the idle talkers' house as quick as I can. Xanthias, come out here; bring a ladder and a hatchet with you. Now if you love your master, climb up onto the Thinkery and demolish the roof, until you bring the house down on them. Now somebody fetch me a lighted torch; I'll make someone in there pay dearly for what they've done to me, even if they are big-time blowhards!

Xanthias, a Slave, and STREPSIADES climb on to the roof of the Thinkery.

FIRST PUPIL

(inside) Help! Help!

STREPSIADES

Go on, torch, launch lots of fire!

⁹² Images of Hermes stood in the street outside houses.

ARISTOPHANES

ΜΑΘΗΤΗΣ Α΄

ἄνθρωπε, τί ποιεῖς;

ΣΤΡΕΨΙΑΔΗΣ

1495

ὄτι ποιῶ; τί δ' ἄλλο γ' ἢ
διαλεπτολογεῖμαι ταῖς δοκοῖς τῆς οἰκίας;

ΜΑΘΗΤΗΣ Β΄

οἴμοι· τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;

ΣΤΡΕΨΙΑΔΗΣ

ἐκείνος οὐπερ θοιμάτιον εἰλήφατε.

ΜΑΘΗΤΗΣ Β΄

ἀπολεῖς, ἀπολεῖς.

ΣΤΡΕΨΙΑΔΗΣ

τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,

1500

ἢν ἡ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας
ἢ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσών.

ΣΩΚΡΑΤΗΣ

οὗτος, τί ποιεῖς ἐτέον, οὐπὶ τοῦ τέγους;

ΣΤΡΕΨΙΑΔΗΣ

ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

ΣΩΚΡΑΤΗΣ

οἴμοι τάλας δείλαιος, ἀποπνιγήσομαι.

ΜΑΘΗΤΗΣ Β΄

1505 ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

1504 Chaerephonti dant b

1505 Chaerephonti dant KN®

CLOUDS

PUPILS rush out.

FIRST PUPIL

What are you doing, man?

STREPSIADES

What am I doing? What do you think? I'm mincing words with the rafters of your house!

SECOND PUPIL

(at a window) Me oh my, who's torching our house?

STREPSIADES

It's me, whose cloak you stole!

SECOND PUPIL

You'll kill us, kill us!

STREPSIADES

That's precisely my intention, if this hatchet doesn't betray my hopes or I fall first and break my neck!

SOCRATES rushes outside.

SOCRATES

You there, you on the roof, what do you think you're doing?

STREPSIADES

I tread the air and scrutinize the sun!

SOCRATES

Ah, poor me, I'm going to choke to death!

SECOND PUPIL

And my wretched fate is to be burned up!

SECOND PUPIL jumps to the stage as STREPSIADES and
Xanthias descend from the roof.

ARISTOPHANES

ΣΤΡΕΨΙΑΔΗΣ

τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε
καὶ τῆς σελήνης ἐσκοπέισθε τὴν ἔδραν;
δίωκε, παῖε, βάλλε, πολλῶν οὐνεκα,
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν.

ΚΟΡΤΦΑΙΑ

1510 ἠγείσθ' ἔξω· κεχόρευται γὰρ
μετρίως τό γε τήμερον ἡμῖν.

CLOUDS

STREPSIADES

Then what was the idea of outraging the gods and peering
at the backside of the Moon? Chase them! Hit them! Stone
them! They've got it coming many times over, but most of
all for wronging the gods.

*SOCRATES and PUPILS flee, pursued by STREPSIADES and
Xanthias.*

CHORUS

Lead the dancers on their way:
we've done enough performing for today.

WASPS

INTRODUCTORY NOTE

Wasps was produced by Aristophanes himself¹ at the Lenæa of 422 and placed second; Philonides placed first with *The Preview* (*Proagon*) and Leucon third with *Ambassadors*. It is likely, however, that Aristophanes also wrote *The Preview*: ancient citations from it are ascribed to Aristophanes, never to Philonides, who produced at least two other plays for Aristophanes (*Amphiarus* in 414 and *Frogs* in 405). Perhaps Aristophanes' failure with *Clouds* at the previous year's Dionysia inclined him against producing there in 422, so that he entered two plays at the Lenæa; there may even have been a rule preventing last-place finishers at the Dionysia from producing there in the following year.²

Wasps satirizes Athenian jurors and criticizes their staunch devotion to demagogic politicians. As in *Knights*, the chief demagogue is Cleon, who is again harshly caricatured, this time as a malevolent watchdog. Cleon had recently recovered from a political eclipse: after the Athe-

¹ Cf. lines 1017-22.

² As has been argued from a statement by Eratosthenes about the comic poet Plato: "He was successful so long as he produced comedies for other poets, but when he first produced his own play *Staff Bearers* he placed fourth and was shunted back to the Lenæan contest" (*POxy.* 2737.44 = Plato test. 7 K-A).

nian defeat at Delium in late 424 and the subsequent loss of Amphipolis, public opinion had turned against his aggressive war policies, so that he was not reelected to the board of generals; and in spring 423 the Athenians voted, against his advice, in favor of a one-year truce with Sparta. But then Scione and Mende revolted from Athens, provoking a resurgence of anti-Spartan sentiment in Athens and reviving Cleon's political fortunes; in *Wasps* he is portrayed as planning judicial revenge against Laches, one of the proposers of the truce. But the focus in *Wasps* is not so much on Cleon personally as on how he and other demagogues could (allegedly) manipulate the jury courts, a central Athenian institution, for their own purposes: to attack political opponents, shake down the rich, and pocket the money that rightfully belonged to the people. As in *Clouds*, the play's satirical themes are exemplified by a conflict between an uncouth father and his sophisticated son, though this time the characterizations are more spacious and the son has a larger role.

Lovecleon (*Philocleon*), a fierce member of the generation that defeated the Persians and built the Athenian empire, has surrendered control of his estate to his elegant, well-to-do son, Loathecleon (*Bdelycleon*), and now spends his time sitting on juries. His fellow jurors, represented by the waspish Chorus, are members of the same generation, but they, unlike Lovecleon, must rely solely on their jury pay to support themselves and their families. Loathecleon regards his father's passion for the hard life of a juror as sheer madness. After fruitlessly trying several cures, Loathecleon and his slaves barricade Lovecleon in the house. But in the face of determined escape attempts and a battle with the Chorus, who regard Loathecleon as

an enemy of the people, Loathecleon offers to debate his father on the virtues of jury service, winner take all.

In his (quite rational) defence, Lovecleon stresses the juror's power and independence, the importance of the juror's pay to the older generation, and the pleasure taken by poor, elderly jurors in lording it over, and especially in convicting, rich young defendants. In his rebuttal, Loathecleon demonstrates that the jurors are actually slaves of men like Cleon, that the defendants they convict are the real benefactors of Athens, and that the jurors' pay is a mere pittance; Lovecleon and his friends, whose toil made Athens unprecedentedly prosperous, deserve to live a life of luxury, but as it is, the politicians, who contribute nothing to Athens, reap all the rewards. Loathecleon offers to provide just such a life of luxury for his father, if he will abandon the courts and stay at home; if he likes, he can even set up his own lawcourt in the courtyard. The Chorus is won over, and Lovecleon has no choice but to obey his son.

Aristophanes now exploits the parallelism between Lovecleon's position in the city (enthrallment by the vulgar Cleon) and his status in his own household (dependence on his cultivated son) in order to consider what might happen if men like Loathecleon were to win the allegiance of Cleon's followers and introduce them to the finer things of life. At first, the plan goes well. Lovecleon is allowed to judge a case involving two household dogs: Demadogue (Cleon) prosecutes Grabes (Laches) for the theft of some Sicilian cheese.³ Thanks to Loathecleon's intervention, Grabes is acquitted on the grounds that he is a good dog

³ See 240 n.

who works hard for the people and stole only for their good, while Demadogue is well fed for doing nothing. Then in the parabasis Aristophanes claims, much like Loathecleon, that his efforts to expose Cleon and his ilk have always aimed to help the people; and the Chorus recapitulates the contributions of the older generation and vows henceforth to reward only those who make similar contributions.

Now Loathecleon invites his father to an elegant banquet and coaches him in the appropriate etiquette. But the banquet is a disaster: Lovecleon becomes drunk and disorderly, insulting the guests, abducting the girl piper, and assaulting every ordinary citizen he meets on his way home. To make matters worse, he rudely rejects every attempt by his victims and his son to settle out of court. Loathecleon can only look on helplessly. Clearly the vulgarity, selfishness, and aggression that Lovecleon displayed as a juror have not been lost but only let loose on society at large. Apparently Loathecleon's suggestion—that the ordinary folk who fight for Athens should be allowed to enjoy the fruits of their valor, but leave the details of government to wiser heads—works better in theory than in practice, at least in the case of the incorrigible Lovecleon.

Text

One papyrus preserves fragments of *Wasps*.⁴ There are twelve medieval MSS that represent four independent witnesses: RVT and *j*, the archetype of the *recentiores*

⁴ POxy. 1374 (V), containing parts of some 150 lines from 443-878.

Vp2HLVv17B (which derive from Triclinian editions) and Vp3C (which do not). In *Wasps* any two of these witnesses may agree in error against the other two, showing that the medieval transmission of the play was open, though V preserves more true readings alone than any of the other three.

Sigla

R	Ravennas 429 (c. 950)
S	readings found in the Suda
V	Venetus Marcianus 474 (XI/XII)
Γ	Laurentianus 31.15 (c. 1325)
Vp3	Vaticanus Palatinus 128 (XV)
C	Parisinus gr. 2717 (XV/XVI)
Vp2	Vaticanus Palatinus 67 (XV)
H	Hauniensis 1980 (XV)
L	Holkhamensis 88 (XV ⁱⁿ)
Vv17	Vaticanus gr. 2181 (XIV ^{ex})
B	Parisinus Regius 2715 (XIV ^{ex})
a	the archetype of RVT _j
<i>j</i>	the hyparchetype of Vp3CVp2HLVv17B

Annotated Editions

- F. H. M. Blaydes (Halle 1893)
 W. J. M. Starkie (London 1897)
 J. van Leeuwen (Leiden 1909)
 B. B. Rogers (London 1915), with English translation.
 D. M. MacDowell (Oxford 1971)
 A. H. Sommerstein (Warminster 1983), with English translation.
 G. Mastromarco (Turin 1983), with Italian translation.
 G. Paduano (Milan 1990)

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΟΣΙΑΣ οἰκέτης	ΚΟΦΑ ΠΡΟΣΩΠΑ
Βδελυκλέωνος	ΟΝΟΣ Βδελυκλέωνος
ΧΑΝΘΙΑΣ οἰκέτης	ΠΑΙΔΕΣ υἱοὶ τοῦ χοροῦ
Βδελυκλέωνος	ΟΙΚΕΤΑΙ τοῦ
ΒΔΕΑΤΚΛΕΩΝ υἱός	Βδελυκλέωνος
ΦΙΛΟΚΛΕΩΝ πατήρ	ΛΑΒΗΣ Αἰζωνεύς, κύων
ΠΑΙΣ υἱὸς τοῦ	ΣΚΕΤΗ ἐκ τοῦ ἵπνου
κορυφαίου	ΚΤΝΙΔΙΑ τοῦ Δάβητος
ΚΤΩΝ Κυδαθηναίεύς	ΔΑΡΔΑΝΙΣ ἀγλήτρης
ΑΝΗΡ ὑπὸ Φιλοκλέωνος	ΑΝΔΡΕΣ ὑπὸ
ὑβριζόμενος	Φιλοκλέωνος
ΜΥΡΤΙΑ ἀρτόπωλις	ὑβριζόμενοι
ΚΑΤΗΓΟΡΟΣ Φιλοκλέωνος	ΧΑΙΡΕΠΗΘΟΝ
	ΚΛΗΤΗΡ τοῦ κατηγοροῦ
	ΤΙΟΙ ΚΑΡΚΙΝΟΙ
	ὄρχησταί, τρεῖς
	ΚΑΡΚΙΝΟΣ
ΧΟΡΟΣ γερόντων	
δικαστῶν	

DRAMATIS PERSONAE

SOSIAS, slave of	SILENT CHARACTERS
Loathecleon	DONKEY of Loathecleon
XANTHIAS, slave of	BOYS, sons of the Chorus
Loathecleon	members
LOATHECLEON, a wealthy	SLAVES of Loathecleon
young man	GRABES, a dog of Aexone
LOVECLEON, his father	KITCHEN UTENSILS
BOY, the Chorus Leader's	PUPPIES of Grabes
son	DARDANIS, a girl piper
DEMADOGUE, watchdog of	VICTIMS of Lovecleon
Cyathenaeum	CHAEREPHON
VICTIM of Lovecleon	WITNESS for the Accuser
MYRTIA, a breadwoman	SONS OF CARCINUS, three
ACCUSER of Lovecleon	dancers
	CARCINUS
CHORUS of old jurymen	
(imagined as wasps)	

NOTE. Loathecleon and Lovecleon translate the fictional Greek names Bdelycleon and Philocleon.

ΣΦΗΚΕΣ

ΣΩΣΙΑΣ

Οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία;

ΞΑΝΘΙΑΣ

φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

ΣΩΣΙΑΣ

κακὸν ἄρα ταῖς πλευραῖς τι προὔφεις μέγα.
ἄρ' οἴσθ' ἄ γ' οἶον κνώδαλον φυλάττομεν;

ΞΑΝΘΙΑΣ

5 οἶδ', ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι.

ΣΩΣΙΑΣ

σὺ δ' οὖν παρακινδύνει', ἐπεὶ καὶ τοῦ γ' ἐμοῦ
κατὰ τοῖν κόραιν ἤδη τι καταχέεται γλυκύ.

ΞΑΝΘΙΑΣ

ἀλλ' ἢ παραφρονεῖς ἐτεὸν ἢ κορυβαντιᾶς;

¹ The Corybants were Asiatic divinities whose worship featured frantic dancing.

WASPS

The stage building represents the house of LOVECLEON and LOATHECLEON, who is asleep on the roof. Netting covers the entire house, and the slaves SOSIAS and XANTHIAS guard the door.

SOSIAS

Hey Xanthias, you damned jinx, what's the matter with you?

XANTHIAS

(waking up) I'm learning how to relieve the night watch.

SOSIAS

Then your ribs will have a bad grudge against you. Don't you realize what a monster we've got in our custody?

XANTHIAS

Certainly; that's why I want to absent me from solicitude awhile.

SOSIAS

Take your own chances then. Why should I care? Something pleasant is beginning to drop over my eyeballs too. (he snoozes, then begins to thrash about)

XANTHIAS

Whoa there, are you losing your mind, or having a corybantic fit?¹

ARISTOPHANES

ΣΩΣΙΑΣ

οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.

ΞΑΝΘΙΑΣ

- 10 τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.
 κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο
 Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος.
 καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

ΣΩΣΙΑΣ

κἀγωγ' ἀληθῶς οἶον οὐδεπώποτε.

ἀτὰρ σὺ λέξον πρότερος.

ΞΑΝΘΙΑΣ

- 15 ἐδόκουν αἰετὸν
 καταπτάμενον εἰς τὴν ἀγορὰν μέγαν πάνυ
 ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα
 φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανόν,
 κἀπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΩΣΙΑΣ

- 20 οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

ΞΑΝΘΙΑΣ

πῶς δῆ;

ΣΩΣΙΑΣ

προερεῖ τις τοῖσι συμπόταις, λέγων
 ὅτι "ταὐτὸν ἐν γῆ τ' ἀπέβαλεν κἀν οὐρανῶ
 κἀν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα."

WASPS

SOSIAS

No, Sabazius² has put me under a sleepy spell.

XANTHIAS

So you're bowing your head to Sabazius just like me. A moment ago a snoozy slumber invaded my eyelids too, like a platoon of Persians. And I just had an amazing dream.

SOSIAS

Me too—no lie—like none I've ever had. But you tell yours first.

XANTHIAS

I saw a great big eagle swoop down into the market and snatch up a bronzed shield in its talons and take it right up to the sky, and then it became Cleonymus and lost its shield!

SOSIAS

Cleonymus does make a fine riddle at that.

XANTHIAS

How so?

SOSIAS

A man could challenge his fellow drinkers by asking, "what beast sheds its shield on land, in the air, and at sea?"

² A Phrygian god associated with Dionysus and popular with women and slaves.

¹⁰ Σαβάζιον a: σὺ δαίμονα Herwerden

ARISTOPHANES

ΞΑΝΘΙΑΣ

οἴμοι, τί δῆτά μοι κακὸν γενήσεται
ιδόντι τοιούτου ἐνύπνιον;

ΣΩΣΙΑΣ

25 μὴ φροντίσης·
οὐδὲν γὰρ ἔσται δεινόν, οὐ μὰ τοὺς θεούς.

ΞΑΝΘΙΑΣ

δεινόν γέ πού 'στ' ἄνθρωπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ σὸν αὖ λέξον.

ΣΩΣΙΑΣ

περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὄλου.
ἀλλ' ἔστιν μέγα.

ΞΑΝΘΙΑΣ

30 λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

ΣΩΣΙΑΣ

ἔδοξέ μοι περὶ πρώτου ὕπνου ἐν τῇ Πυκνί
ἐκκλησιάξειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβάνια.
35 κᾶπειτα τούτοις τοῖσι προβάτοις μούδοκει
δημηγορεῖν φάλλαινα παιδοκεύτρια,
ἔχουσα φωνὴν ἐμπεπρημένης ὑός.

ΞΑΝΘΙΑΣ

αἰβοῦ.

ΣΩΣΙΑΣ

τί ἐστι;

WASPS

XANTHIAS

Uh oh, what sort of bad luck is coming my way, having a
dream like that?

SOSIAS

Don't worry, nothing awful's going to happen, god forbid.

XANTHIAS

Still, there's something awful about a man shedding his
gear. But tell me your dream now.

SOSIAS

Oh, it's momentous, it's about the whole ship of state.

XANTHIAS

Hurry up then, tell me the hull story!

SOSIAS

Just as I was nodding off, I dreamed that sheep were meet-
ing in Assembly on the Pnyx,³ wearing cheap jackets and
carrying walking sticks; then a ravening dragon started ha-
ranguing these sheep with a voice like a scalded pig.

XANTHIAS

Yuk!

SOSIAS

What is it?

³ See *Knights* 42 n.

ARISTOPHANES

ΞΑΝΘΙΑΣ

παῦε παῦε, μὴ λέγε·

ὄζει κάκιστον τούνυπνιον βύρσης σαπρᾶς.

ΣΩΣΙΑΣ

εἶθ' ἢ μιὰρὰ φάλλαιν' ἔχουσα τρυτάνην
ἴστη βόειον δημόν.

ΞΑΝΘΙΑΣ

οἴμοι δέιλαιος·

40

τὸν δῆμον ἡμῶν βούλεται διστάναί.

ΣΩΣΙΑΣ

ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθῆσθαι τὴν κεφαλὴν κόρακος ἔχων.
εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·

45 "ὄλᾶς; Θέωλος τὴν κεφαλὴν κόρακος ἔχει."

ΞΑΝΘΙΑΣ

ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.

ΣΩΣΙΑΣ

οὐκουν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόραξ
γιγνόμενος;

ΞΑΝΘΙΑΣ

ἦκιστ', ἀλλ' ἄριστον.

ΣΩΣΙΑΣ

πῶς;

ΞΑΝΘΙΑΣ

ὅπως;

ἄνθρωπος ὦν εἶτ' ἐγένετ' ἐξαίφνης κόραξ·

WASPS

XANTHIAS

Stop talking, stop! Your dream reeks horribly of rotten
hides.⁴

SOSIAS

Then this sickening dragon was holding a pair of scales and
weighing *pea pulse*.

XANTHIAS

Good heavens, he means to divide our *people*!

SOSIAS

And I dreamed that Theorus was squatting on the ground
beside the dragon, with the head of a plover. Then Alci-
biades said to me in his baby lisp, "Wookit! Theowus has
the head of a gwoveller!"

XANTHIAS

Alcibiades was wight about that!

SOSIAS

Well, isn't it eerie, Theorus turning into a plover?

XANTHIAS

Not at all; it's a very good sign.

SOSIAS

How so?

XANTHIAS

Look: first a man, then suddenly a plover; isn't it plain as

⁴ Identifying the dragon as Cleon, portrayed as a tanner in *Knights*. Theorus is often mentioned as a crony of Cleon's. Alcibiades, nephew of Pericles, was now about 30 and just beginning his notorious political career.

50 οὐκουν ἐναργῆς τοῦτο συμβαλεῖν, ὅτι
ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχθήσεται;

ΣΩΣΙΑΣ

εἰτ' οὐκ ἐγὼ δοῦς δὴ ὀβολῶ μισθώσομαι
οὕτως ὑποκρινόμενον σοφῶς ὄνειράτα;

ΞΑΝΘΙΑΣ

55 φέρε νυν, κατέπω τοῖς θεαταῖς τὸν λόγον,
ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί,
μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,
μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.
ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος
δούλω διαρριπτοῦντε τοῖς θεωμένοις,
60 οὔθ' Ἡρακλῆς τὸ δείπνον ἐξαπατάμενος,
οὔδ' αὖθις ἀνασελγαινόμενος Εὐριπίδης·
οὔδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,
αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,
65 ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
κωμωδίας δὲ φορτικῆς σοφώτερον.
ἔστιν γὰρ ἡμῖν δεσπότης ἐκεινοσὶ
ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.
οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,
70 ἔνδον καθείρξας, ἵνα θύραζε μὴ ἔξῃ.
νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
ἦν οὐδ' ἂν εἰς γνώη ποτ' οὐδὲ ξυμβάλοι,
εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοπάξετε.
Ἄμυνίας μὲν ὁ Προνάπους φῆσ' οὔτοσιν

day that Theorus is up and leaving us and going to the vultures?

SOSIAS

Say, why don't I put you on a two obol salary, since you interpret dreams so cleverly?

XANTHIAS

All right then, it's time I let the audience in on the plot. But first I'll give them the following short preface. Don't expect anything terribly grand, or conversely, any jokes swiped from Megara. We've got no pair of slaves broadcasting basketfuls of nuts to the spectators, no Heracles cheated of his dinner, no Euripides once again taking outrageous abuse, and even if Cleon had the pure luck to shine,⁵ we won't make mincemeat out of the same man twice.⁶ No, ours is a simple plot with a point, no brainier than you are yourselves, but more artistic than lowbrow comedy. Very well then: that's our master up there, the big man asleep on the roof. He's put his father under house arrest and posted us as sentries to prevent his escape. His father, you see, suffers from a bizarre sickness, which no one here will be able to recognize or diagnose unless we tell you. Go ahead then, take a guess. Pronapes' son

⁵ Perhaps referring to the recent revolt of Scione, which occurred only days after the Athenians, on the advice of Laches (240 n.), had made a truce with Sparta against Cleon's advice; Cleon then passed a motion to besiege and punish Scione (Thucydides 4.118-22).

⁶ A reference to the attack on Cleon in *Knights*.

εἶναι φιλόκυβον αὐτόν.

ΣΩΣΙΑΣ

75 μὰ Δι', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

ΞΑΝΘΙΑΣ

οὐκ, ἀλλὰ "φιλο-" μὲν ἔστιν ἀρχὴ τοῦ κακοῦ.
ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον
εἶναι φιλοπότην αὐτόν.

ΣΩΣΙΑΣ

80 αὕτη γε χρηστῶν ἔστιν ἀνδρῶν ἢ νόσος.

ΞΑΝΘΙΑΣ

Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης
εἶναι φιλοθύτην αὐτὸν ἢ φιλόξενον.

ΣΩΣΙΑΣ

μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
ἐπεὶ καταπύγων ἔστιν ὃ γε Φιλόξενος.

ΞΑΝΘΙΑΣ

85 ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε.
εἰ δὴ 'πιθυμεῖτ' εἰδέναί, σιγατέ νυν
φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου.
φιληλιαστής ἔστιν ὡς οὐδεὶς ἀνὴρ
ἐρᾷ τε τούτου τοῦ δικάζειν, καὶ στένει
90 ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου.
ὑπνου δ' ὄρα τῆς νυκτὸς οὐδὲ πασπάλην
ἦν δ' οὖν καταμύση κἂν ἄχνην, ὅμως ἐκεῖ

Amyntias here says he's addicted to gambling.

SOSIAS

Wrong! He's using his own symptoms to guess the disease.

XANTHIAS

He's wrong, but the affliction does begin with "addicted to." Now Sosias here is telling Dercylus that he's addicted to drink.⁷

SOSIAS

Not at all; that disease afflicts only gentlemen.

XANTHIAS

Nicostratus of Scambonidae⁸ has a different guess, that he's addicted to holding sacrifices or entertaining guests.

SOSIAS

Doggonit no, Nicostratus, not a philoxenist; Philoxenus is a faggot.

XANTHIAS

You're getting nowhere with all this hot air; you'll never find the answer. If you really want to know, then be quiet. I'm going to tell you what the master's sickness is: addiction to jury service, and the world's worst case! That's his passion, judging, and he groans if he can't sit on the front bench. At night he gets no sleep, not a wink, and even if he does nod off for the merest instant, his mind's still over

⁷ Neither man is identifiable.

⁸ A perennially successful commander and an associate of Nicias.

- ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλειψύδραν.
 ὑπὸ τοῦ δὲ τὴν ψήφον γ' ἔχειν εἰωθῆναι
 95 τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία.
 καὶ νῆ Δί' ἦν ἴδῃ γέ που γεγραμμένου
 υἱὸν Πυριλάμπους ἐν θύρᾳ Δῆμον καλόν,
 ἰὼν παρέγραψε πλησίον "κημὸς καλός".
 100 τὸν ἀλεκτρύονα δ', ὃς ἦδ' ἀφ' ἑσπέρας, ἔφη
 ὄψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα·
 εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,
 κᾶπειτ' ἐκέισ' ἔλθων προκαθεύδει πρῶ πάννυ,
 105 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι.
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
 ὥσπερ μέλιττ' ἢ βομβυλιὸς εἰσέρχεται
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπασμένος.
 ψήφων δὲ δείσας μὴ δεηθεῖν ποτέ,
 110 ἔν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει.
 τοιαῦτ' ἀλύει νουθετούμενος δ' αἰεὶ
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
 μοχλοῖσιν ἐνδήσαντες, ὡς ἂν μὴ ἔξίῃ.
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.
 115 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβῶνιον
 μηδ' ἐξιέναι θύραζ'. ὁ δ' οὐκ ἐπέειθετο.
 εἶτ' αὐτὸν ἀπέλου κακάθαιρ'. ὁ δ' οὐ μάλα.
 μετὰ τοῦτ' ἔκορυβάντιζ'. ὁ δ' αὐτῷ τυμπάνῳ
 120 ἄξας ἐδίκασεν εἰς τὸ Καινὸν ἔμπεσῶν.

there fluttering around the water clock all night long.⁹ He's so used to holding a voting pebble that he gets out of bed with his first three fingers pressed together, like somebody offering incense at the new moon. By heaven, if he sees "Pyrilampes' son Demos is cute"¹⁰ written on a doorway, he goes and writes next to it "the ballot box is cute." When the cock started crowing just after bedtime, he claimed it had been bribed by the magistrates under audit to wake him up too late. Right after dinner he calls for his sandals and goes out to stand watch before the courthouse, clinging to the post like a barnacle. From sheer nastiness he scratches a long penalty line for all convicts, and comes home with his nails caked with wax like a honeybee or a bumblebee. He was so scared he'd run out of voting pebbles that he keeps a whole beach in the house. That's how crazy he is, and the more you reason with him, the more cases he hears. So we've shut him in behind bars, and we watch so he doesn't escape. That's because his son's taking his sickness very hard. At first he tried soothing words to persuade him not to wear a flimsy cloak and leave the house, but he wouldn't listen. Next he tried immersion and exorcism, but he didn't yield. Then he joined him up with the Corybants, but he burst into Common Court, tom-tom and all, and started hearing cases. Well, the son was getting

⁹ A device used to time courtroom speeches.

¹⁰ Pyrilampes was a friend of Pericles and the stepfather of Plato; for the formula see *Acharnians* 144 n.

ὄτε δῆτα ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
διέπλευσεν εἰς Αἴγινα· εἶτα ξυλλαβῶν
νύκτωρ κατέκλιεν αὐτὸν εἰς Ἀσκληπιοῦ·
ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κιγκλίδι.

- 125 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρίομεν·
ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδροροῶν
καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τετρημένα
ἐνεβύσαμεν ρακίοισι κάπακτώσαμεν·
ὁ δ' ὥσπερὶ κολοῖδς αὐτῷ παττάλους
130 ἐνέκρουεν εἰς τὸν τοίχον, εἶτ' ἐξήλλετο·
ἡμεῖς δὲ τὴν αὐλήν ἅπασαν δικτύους
καταπετάσαντες ἐν κύκλῳ φυλάττομεν.
ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,
ναὶ μὰ Δία, τῷ δ' υἱεῖ γε τωδὶ Βδελυκλέων,
135 ἔχων τρόπους φρναγμοσεμνάκουσ τινάς.

ΒΔΕΛΥΚΛΕΩΝ

ὦ Ξανθία καὶ Σωσία, καθεύθετε;

ΞΑΝΘΙΑΣ

οἴμοι.

ΣΩΣΙΑΣ

τί ἐστι;

ΞΑΝΘΙΑΣ

Βδελυκλέων ἀνίσταται.

ΒΔΕΛΥΚΛΕΩΝ

οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος;
ὁ γὰρ πατήρ εἰς τὸν ἵπνον ἐξελήλυθεν,

nowhere with these rituals, so he took his father by boat to Aegina and bedded him down for a night in Asclepius' temple.¹¹ But before daybreak next morning, there he was at the courtroom gate. After that we stopped letting him out altogether. But he kept escaping through the gutters and the chinks. We stuffed every single gap with plugs and sealed them up. But he hammered pegs into the wall and hopped up and away like a pet crow. We countered by draping the whole courtyard with netting and standing guard all around the house. The old man has a name, Lovecleon—I swear!—and his son's named Loathecleon, a chap with some high-horsical traits.

LOATHECLEON

Xanthias! Sosias! Are you asleep?

XANTHIAS

Uh oh.

SOSIAS

What?

XANTHIAS

Loathecleon's getting up.

LOATHECLEON.

One or the other of you two, run around here on the double! Father's got into the kitchen. He's on all fours,

¹¹ Asclepius was a healing god.

ARISTOPHANES

140 καὶ μυσπολεῖ τι καταδεδυκώς. ἀλλ' ἄθρει
κατὰ τῆς πυλῆου τὸ τρήμ' ὅπως μὴ 'κδύσεται.
σὺ δὲ τῇ θύρᾳ πρόσκεισο.

ΞΑΝΘΙΑΣ

ταῦτ', ὦ δέσποτα.

ΒΛΕΑΤΚΛΕΩΝ

ἀναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ;
οὗτος, τίς εἶ σύ;

ΦΙΛΟΚΛΕΩΝ

καπνὸς ἔγωγ' ἐξέρχομαι.

ΒΛΕΑΤΚΛΕΩΝ

καπνός; φέρ' ἴδω, ξύλον τίνος σύ;

ΦΙΛΟΚΛΕΩΝ

145 συκίνου.

ΒΛΕΑΤΚΛΕΩΝ

νῆ τὸν Δεῦ, ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.
ἀτὰρ οὐκέτ' ἐρρήσεις γε, ποῦ 'σθ' ἡ τηλία;
δύου πάλιν. φέρ', ἐπαναθῶ σοι καὶ ξύλον.
ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.

150 ἀτὰρ ἄθλιός γ' εἶμ' ὡς ἕτερος οὐδεὶς ἀνήρ,
ὅστις πατρὸς νυνὶ Καπνίου κεκλήσομαι.

ΦΙΛΟΚΛΕΩΝ

παῦ.

WASPS

scurrying about like a mouse. Keep an eye on the sink drain
so he doesn't slip out that way. And you cover the door!

Exit SOSIAS behind the house.

XANTHIAS

Right, sir.

LOATHECLEON

God almighty, what's all that racket in the chimney? You in
there! Who are you?

LOVECLEON appears.

LOVECLEON

Me? I'm smoke coming out.

LOATHECLEON

Smoke? All right then, smoke from what kind of wood?

LOVECLEON

Impeach wood.¹²

LOATHECLEON

Of course! That's the most irritating kind of smoke. But no
more evaporation for you. Where's the chimney cover? Get
back in there! Here, let me put a log on top for good
measure. There now, think up some other scheme. Really,
no one else has the trouble I have! I'm all set to be called
the son of Old Smoky!

LOVECLEON

Open up, boy!

¹² "Figwood" (*sykinos*) puns on "malicious prosecutor" (*syko-phantes*).

ARISTOPHANES

ΞΑΝΘΙΑΣ

τὴν θύραν ὠθεῖ.

ΒΛΕΑΤΚΛΕΩΝ

πίεζέ νιν σφόδρα,

εὖ κἀνδρικῶς· κἀγὼ γὰρ ἐνταῦθ' ἔρχομαι.

155 φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

ΦΙΛΟΚΛΕΩΝ

τί δράσει; οὐκ ἐκφρήσει, ὦ μιαιώτατοι,
δικάσουντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΞΑΝΘΙΑΣ

σὺ δὲ τοῦτο βαρέως ἂν φέροις;

ΦΙΛΟΚΛΕΩΝ

ὁ γὰρ θεὸς

160 μαντευομένῳ μούχρησεν ἐν Δελφοῖς ποτε,
ὅταν τις ἐκφύγη μ', ἀποσκληῖται τότε.

ΞΑΝΘΙΑΣ

Ἄπολλον ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙΛΟΚΛΕΩΝ

ἴθ', ἀντιβολῶ σ', ἔκφρες με, μὴ διαρραγῶ.

ΞΑΝΘΙΑΣ

μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙΛΟΚΛΕΩΝ

διατρώξομαι τοῖνυν ὁδᾶξ τὸ δίκτυον.

WASPS

ΧΑΝΘΙΑΣ

He's pushing on the door!

ΛΟΑΤΗΚΛΕΩΝ

Then lean into it good and hard! I'm coming down there too. And mind the lock and the bar; make sure he doesn't munch the nut right off the bolt!

ΛΟΥΚΛΕΩΝ

What are you doing? Let me out, you utter scum, I've got a case to hear! Do you want Dracontides¹³ to get off scot free?

ΧΑΝΘΙΑΣ

That would upset you?

ΛΟΥΚΛΕΩΝ

Yes! I once consulted the Delphic oracle, and the god foretold that the moment I ever acquitted anyone, I'd dry up and blow away!

ΧΑΝΘΙΑΣ

Apollo save us, what a prophecy!

ΛΟΥΚΛΕΩΝ

Come on, I beg you, let me out, or I'll explode!

ΧΑΝΘΙΑΣ

By god, Lovecleon, you'll never get out!

ΛΟΥΚΛΕΩΝ

Then I'll gnaw through this netting with my teeth!

¹³ Several men with this name ("Serpentine") are known in this period.

ARISTOPHANES

ΞΑΝΘΙΑΣ

ἀλλ' οὐκ ἔχεις ὀδόντας.

ΦΙΛΟΚΛΕΩΝ

οἴμοι δείλαιος.

165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος
ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

ΒΔΕΑΤΚΛΕΩΝ

ἄνθρωπος οὗτος μέγα τι δρασεῖε κακόν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι
170 τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις·
νουμηνία γάρ ἐστιν.

ΒΔΕΑΤΚΛΕΩΝ

οὔκουν κἂν ἐγὼ

αὐτὸν ἀποδοίμην δῆτ' ἄν;

ΦΙΛΟΚΛΕΩΝ

οὐχ ὡσπερ γ' ἐγώ.

ΒΔΕΑΤΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄμεινον.

ΦΙΛΟΚΛΕΩΝ

ἀλλὰ τὸν ὄνον ἔξαγε.

ΞΑΝΘΙΑΣ

οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,
ἵν' αὐτὸν ἐκπέμψῃαις.

WASPS

ΧΑΝΘΙΑΣ

You haven't any teeth!

LOVECLEON

Heaven save me, how can I kill you? How? Quick, give me
a sword, or better yet, a penalty tablet!

LOATHECLEON

The man's set to commit some awful crime!

LOVECLEON

Not at all, I swear to god! I just want to take the donkey
and its panniers out and sell them. It's market day.

LOATHECLEON

Surely I could do that, couldn't I?

LOVECLEON

Not the way I would.

LOATHECLEON

That's right, I'd do it better.

LOVECLEON

All right, let the donkey out.

ΧΑΝΘΙΑΣ

What an excuse he tried to hook you with to let him out.
Pretty sly.

ARISTOPHANES

ΒΑΕΑΤΚΛΕΩΝ

175

ἀλλ' οὐκ ἔσπασεν
ταύτη γ'. ἐγὼ γὰρ ἤσθόμην τεχνωμένον.
ἀλλ' εἰσιῶν μοι τὸν ὄνον ἐξάγειν δοκῶ,
ὅπως ἂν ὁ γέρων μηδὲ παρακύνῃ πάλιν.
κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;
180 βάδιζε θάπτον. τί στένεις, εἰ μὴ φέρεις
'Οδυσσέα τιν';

ΞΑΝΘΙΑΣ

ἀλλὰ ναι μὰ Δία φέρει
κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΑΕΑΤΚΛΕΩΝ

ποῖον; φέρ' ἴδωμαι.

ΞΑΝΘΙΑΣ

τουτονί.

ΒΑΕΑΤΚΛΕΩΝ

τουτὶ τί ἦν;

τίς εἶ ποτ', ὦνθρωπ', ἐτέον;

ΦΙΛΟΚΛΕΩΝ

Οὔτις, νῆ Δία.

ΒΑΕΑΤΚΛΕΩΝ

Οὔτις σύ; ποδαπός;

ΦΙΛΟΚΛΕΩΝ

Ἴθακος Ἀποδρασιππίδου.

ΒΑΕΑΤΚΛΕΩΝ

Οὔτις μὰ τὸν Δί' οὔτι χαιρήσων γε σύ.

185

244

WASPS

LOATHECLEON

But he didn't catch me with that one; I'm on to his tricks.
But I think I'll go in and get the donkey myself. I don't want
the old man so much as peeping out again. (*goes in and*
fetches the donkey) Why all the braying, Jenny? Don't want
to be sold today? Get along there. Why are you fussing?
Unless you've got Odysseus or somebody under there.¹⁴

XANTHIAS

Wait a minute. Good lord, somebody *is* curled up under
here, look!

LOATHECLEON

What? Let me have a look.

XANTHIAS

There he is.

LOATHECLEON

What's this? Who might you be, my good man? Well?

LOVECLEON

Noman. Honestly.

LOATHECLEON

You're Noman? From where?

LOVECLEON

Ithaca. Son of Escapides.

LOATHECLEON

Well, you're one Noman who'll be enjoying no manner of

¹⁴ For the parody that follows see Homer, *Odyssey* 9.424 ff.

ARISTOPHANES

ὑφελκε θάπτον αὐτόν. ὦ μαράτατος,
 ἴν' ὑποδέδυκεν ὥστ' ἔμουγ' ἰνδάλλεται
 ὁμοιώτατος κλητῆρος εἶναι παλίῳ.

ΦΙΛΟΚΛΕΩΝ

190 εἰ μή μ' εἴσεθ' ἤσυχον, μαχούμεθα.

ΒΔΕΑΤΚΛΕΩΝ

περὶ τοῦ μαχεῖ νῶν δῆτα;

ΦΙΛΟΚΛΕΩΝ

περὶ ὄνου σκιᾶς.

ΒΔΕΑΤΚΛΕΩΝ

πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ πονηρός; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ
 νῦν μ' ὄντ' ἄριστον; ἀλλ' ἴσως, ὅταν φάγῃς

195 ὑπογάστριον γέροντος ἡλιαστικοῦ.

ΒΔΕΑΤΚΛΕΩΝ

ᾧθει τὸν ὄνον καὶ σταντὸν εἰς τὴν οἰκίαν.

ΦΙΛΟΚΛΕΩΝ

ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνατε.

ΒΔΕΑΤΚΛΕΩΝ

ἔνδον κέκραχθι τῆς θύρας κεκλημένης.
 ᾧθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
 200 καὶ τὴν βάλανον ἔμβαλλε πάλιν εἰς τὸν μοχλόν,
 καὶ τὴν δόκον προσθεῖς τὸν ὄλμον τὸν μέγαν
 ἀνύσας τι προσκύλισον.

WASPS

success. Quick, drag him out from under there. The skunk,
 look what he's crawled under! If you ask me, he's just like
 a burro-crat's hack!

LOVECLEON

Leave me alone or we'll soon be fighting.

LOATHECLEON

Fighting about what?

LOVECLEON

The donkey's shadow!¹⁵

LOATHECLEON

You're a master crook and rotten to the core.

LOVECLEON

Me rotten? Certainly not! I'll have you know I'm perfectly
 fine. Maybe you'll find that out when you sink your teeth
 into a slab of tough old juryman.

LOATHECLEON

You and the donkey giddyup into the house.

LOVECLEON

(hustled into the house) Fellow jurors! Cleon! Help!

LOATHECLEON

Do your yelling inside; the door's locked. You there, pile
 up lots of stones against the door, and shoot that bolt back
 into its slot, and reinforce it with that plank, and roll the
 big millstone against it, and make it snappy!

¹⁵ Proverbial for something not worth fighting about.

ARISTOPHANES

ΞΑΝΘΙΑΣ

οἴμοι δείλαιος·

πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βωλίον;

ΒΔΕΑΤΚΛΕΩΝ

ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.

ΞΑΝΘΙΑΣ

205 μῦς; οὐ μὰ Δί', ἀλλ' ὑποδνόμενός τις οὔτοσι
ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας.

ΒΔΕΑΤΚΛΕΩΝ

οἴμοι κακοδαίμων· στρουθὸς ἀνὴρ γίγνεται·
ἐκπτήσεται. ποῦ ποῦ 'στί μοι τὸ δίκτυον;
σοῦ, σοῦ, πάλιν, σοῦ. νῆ Δί' ἧ μοι κρεῖττον ἦν

210 τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.

ΞΑΝΘΙΑΣ

ἄγε νῦν, ἐπειδὴ τουτοῦ σεσοβήκαμεν,
κοῦκ ἔσθ' ὅπως διαδὸς ἀν ἡμᾶς ἔτι λάθοι,
τί οὐκ ἀπεκοιμήθημεν ὄσον ὄσον στίλην;

ΒΔΕΑΤΚΛΕΩΝ

215 ἀλλ', ὦ πόνηρ', ἤξουσιν ὀλίγον ὕστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τουτοῦ
τὸν πατέρα.

ΞΑΝΘΙΑΣ

τί λέγεις; ἀλλὰ νῦν γ' ὄρθρος βαθύς.

ΒΔΕΑΤΚΛΕΩΝ

νῆ τὸν Δί', ὀψέ γ' ἄρ' ἀνεστήκασι νῦν.
ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεί,

WASPS

XANTHIAS

Dammit, where did that dirtball fall down on me from?

LOATHECLEON

Maybe a mouse knocked it loose on you from somewhere up above.

XANTHIAS

A mouse? Certainly not. What's scuttling up there under the tiles is a roof juror!

LOATHECLEON

Oh my god, the man's turning into a sparrow! He's going to fly his way out! Where's my net? Where is it? Shoo! Shoo! Go back, shoo! I swear, I'd be better off blockading Scione¹⁶ than this father of mine.

XANTHIAS

Well now, we've shooed him back and there's no way he can sneak past us, so why don't we take a break for just a teeny bit of shuteye?

LOATHECLEON

You sorry fool, the other jurors will be here to pick up my father any minute now!

XANTHIAS

What are you talking about? It's hardly dawn.

LOATHECLEON

Then they've got up late today. Just after midnight's when

¹⁶ See 62 n.

220 λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
ἀρχαιομελισιδωνοφρυννυχήρατα,
οἷς ἐκκαλοῦνται τούτου.

ΞΑΝΘΙΑΣ

οὐκοῦν, ἦν δέη,
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ', ὦ πόνηρε, τὸ γένος ἦν τις ὀργίση
τὸ τῶν γερόντων, ἔσθ' ὁμοιον σφηκιῶ.
225 ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος
ὀξύτατον, ᾧ κεντοῦσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὡσπερ φέψαλοι.

ΞΑΝΘΙΑΣ

μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιᾶν διασκεδῶ.

ΚΟΡΤΦΑΙΟΣ

230 χῶρει, πρόβαυ' ἐρρωμένως. ὦ Κομία, βραδύνεις.
μὰ τὸν Δί' οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἰμάς
κύνειος·
νυνὶ δὲ κρείττων ἐστί σου Χαρινάδης βαδίζων.
ὦ Στρυμόδωρε Κουθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ἀρ' ἐστί που ἄνταθ', ἢ Χάβης ὁ Φλυεύς;
235 πάρεσθ' ὃ δὴ λοιπόν γ' εἶ' ἐστίν, ἀππαπαῖ παπαιάξ,

234 Χάβης RV: Χάρης j

they usually pick him up, toting torches and warbling sweet old Sidon Songs by Phrynichus,¹⁷ that's how they call him out.

XANTHIAS

Well, if need be we'll pelt them with stones without further ado.

LOATHECLEON

You sorry fool, whoever riles that tribe of oldsters riles a wasps' nest. They've even got stingers, extremely sharp, sticking out from their rumps, that they stab with, and they leap and attack, crackling like sparks.

XANTHIAS

Don't you worry, if I've got stones I can scatter a big nestful of jurors.

XANTHIAS and LOATHECLEON sit down and are soon asleep. Enter the CHORUS, accompanied by BOYS.

CHORUS LEADER

Get along, press on hardy. Comias,¹⁸ you're lagging. By god, you didn't use to; you were sturdy as a dog leash, but now Charinades can outwalk you. You there, Strymodorus of Conthyle, my excellent brother juror, do you see Euergides anywhere, or Chabes of Phlya? I'm afraid what's here is—oh my!—all that's left of that youthful time, when we

¹⁷ A tragedian of the Persian War period famous for his lyrics; the "Sidon Songs" were from his *Phoenician Women* (produced between 478 and 473).

¹⁸ The names given to several members of the chorus seem to be generic.

ἤβης ἐκείνης, ἠνίκ' ἐν Βυζαντίῳ ξυνήμεν
 φρουροῦντ' ἐγώ τε καὶ σὺ κῆρα περιπατοῦντε νύκτωρ
 τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον
 κᾶθ' ἤψομεν τοῦ κορκόρου κατασχίσαντες αὐτόν.
 240 ἀλλ' ἐγκονῶμεν, ὦνδρες, ὡς ἔσται Δάχρητι νυνὶ
 σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.
 χθές οὖν Κλέων ὁ κηδεμῶν ἡμῖν ἐφέιτ' ἐν ὥρᾳ
 ἤκειν ἔχοντας ἡμερῶν ὄργην τριῶν πονηρᾶν
 ἐπ' αὐτόν, ὡς κολωμένους ὦν ἠδίκησεν. ἀλλὰ
 245 σπεύσωμεν, ὦνδρες ἤλικες, πρὶν ἡμέραν γενέσθαι.
 χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν,
 μή που λίθος τις ἐμποδῶν ἡμᾶς κακόν τι δράσῃ.

ΠΑΙΣ

ὦ.

τὸν πηλόν, ὦ πάτερ πάτερ, τουτονὶ φύλαξαι.

ΚΟΡΤΦΑΙΟΣ

κάρφος χαμᾶθῃν νυν λαβῶν τὸν λύχνον πρόβυσον.

ΠΑΙΣ

250 οὐκ, ἀλλὰ τωδὶ μοι δοκῶ τὸν λύχνον προβύσειν.

ΚΟΡΤΦΑΙΟΣ

τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρναλλίδ' ὠθέεις,
 καὶ ταῦτα τοῦ ἰλαίου σπανίζοντος, ὦ ἄνοητε;

¹⁹ Captured from the Persians 56 years earlier.

²⁰ Laches of Aexone was a successful general and political ally of Nicias (and the title character of Plato's dialogue), who the previous year had sponsored a one-year treaty with Sparta. Later

shared guard duty at Byzantium,¹⁹ you and I. Remember how we went rambling at night and pinched the bread-woman's kneading bowl, and how we split it up for firewood, and boiled some pimperlent porridge? Anyway, let's get a move on, lads; Laches is going to get it today!²⁰ Everybody says he's stuffed his hive with money. That's why yesterday our patron Cleon ordered us to report for duty in good time, with three days' rations of rotten rage against that bloke, to punish him for his crimes. Anyway, let's hurry up, old colleagues, before it gets to be daybreak. Let's move out, and take care to search in all directions with our lamps in case there's a stone underfoot somewhere waiting to hurt someone.

BOY

Whoa! Father, father, mind the mud there!

CHORUS LEADER

Then pick up a twig and trim the lamp.

BOY

(holding up a finger) No, I think I'll use this to trim the lamp.

CHORUS LEADER

Who taught you to shove the wick around with your finger, you idiot, especially when oil's scarce? Of course it's not

in this play (835-43, 891-1002) there is a mock prosecution of Laches by Cleon for misconduct in Laches' Sicilian campaign of 427-5: this may reprise an actual trial or deposition from the generalship (which would have occurred in 425), or else Aristophanes may be imagining a trial in response to recent threats by Cleon against Laches, in which the Sicilian business would have been brought up.

οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι.

ΠΑΙΣ

255 εἰ νῆ Δί' αἴθις κουδύλοις νουθετήσεθ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοί.
κάπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς
τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΚΟΡΤΦΑΙΟΣ

ἦ μὴν ἐγὼ σου χᾶτέρους μείζονας κολάζω.
ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι.
260 κοῦκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλείστον
ὔδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.
ἔπεισι γοῦν τοῖσιν λύχνους οὐτοῦ μύκητες·
φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.
265 δέεται δὲ καὶ τῶν καρπίμων ἅττα μὴ ἴστι πρῶα
ὔδωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς.
τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς
πέποιθεν, ὡς οὐ φαίνεται δεῦρο πρὸς τὸ πλήθος;
οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν
ἠγείτ' ἂν ἄδων Φρυνίχου· καὶ γὰρ ἔστω ἀνήρ
270 φιλωδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ἄνδρες,
ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας
τοῦ μου μέλους ὑφ' ἠδουῆς ἐρπύση θύραζε.

ΧΟΡΟΣ

(στρ) τί ποτ' οὐ πρὸ θυρῶν φαίνεται ἄρ' ἡμῖν
ὁ γέρων οὐδ' ὑπακούει;
μῶν ἀπολώλεκε τὰς
275 ἐμβάδας; ἦ προσέκοψ' ἐν

you that feels the bite when prices are high!

BOY

Use your fists to teach me that lesson one more time, and I promise you we'll put out the lamps and go home by ourselves! Maybe without this lamp you'll stumble around in the dark, churning up the mud like a marsh snipe!

CHORUS LEADER

I warn you, I dish out punishment to people bigger than you! Hold on, this looks like mud I'm stepping in. No question the god's bound to make water within four days at the outside. Anyway, there's mold on these lamps, and that's when he's most fond of making rain. Well, the crops that aren't up yet could certainly use a rainfall, and then the breath of the north wind. (*stopping before Lovecleon's house*) What's the matter with our brother juror from this house, not showing up to join the crew? He's never been tardy before. In fact he always leads us on our way with something from Phrynichus; the man's an avid singer. Well, gentlemen, I think we should pause here and sing him out of the house. Maybe when he hears my song he'll be happy to hobble outside.

CHORUS

Why does the old man not appear to us
at his door or answer our call?
Maybe he couldn't find his shoes?

τῷ σκότῳ τὸν δάκτυλόν που,
 εἴτ' ἐφλέγγμηεν αὐτοῦ
 τὸ σφυρὸν γέροντος ὄντος;
 καὶ τάχ' ἂν βουβωνίῃ.
 ἢ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
 καὶ μόνος οὐκ ἀνεπέιθετ',
 ἀλλ' ὀπότ' ἀντιβολοίη
 τις, κάτω κύπτων ἂν οὕτω
 280 "λίθον ἔψεις" ἔλεγεν.

(ἀντ) τάχα δ' ἂν διὰ τὸν χθιζινὸν ἀνθρω-
 πον, ὃς ἡμᾶς διέδου <πως>
 ἐξαπατῶν καὶ λέγων
 ὡς φιλαθήναιος ἦν καὶ
 τὰν Σάμῳ πρῶτος κατείποι,
 διὰ τοῦτ' ὀδυνηθεῖς
 εἴτ' ἴσως κείται πυρέττων.
 285 ἔστι γὰρ τοιοῦτος ἀνήρ.
 ἀλλ', ὦγάθ', ἀνίστασο, μηδ' οὕτω σεαυτὸν
 ἔσθιε, μηδ' ἀγανάκτει.
 καὶ γὰρ ἀνὴρ παχὺς ἦκει
 τῶν προδόντων τὰπὶ Θράκης·
 ὃν ὅπως ἐγχυτριεῖς.

ΚΟΡΤΦΑΙΟΣ

290 ὕπαγ', ὦ παῖ, ὕπαγε.

281 διέδου (Bentley) <πως> Dindorf: διεδύετ' a

Or stubbed his toe on something in the dark
 and got a swollen ankle, an oldster like him,
 and maybe even a lump in his groin?
 I tell you, he was by far the fiercest of us all,
 and the only one who couldn't be sweet-talked;
 no, when anyone begged for mercy
 he'd put his head down like this and say,
 "you're trying to cook a stone."

Maybe it was yesterday's case,
 the guy who somehow slipped through our fingers
 by fooling us into believing
 that he's a friend to Athens
 and the first to tell us what was going on at Samos;²¹
 maybe he got sore about that
 and took to his bed with a fever.
 That's the sort of man he is!
 But do get up, dear fellow! Don't
 eat your heart out and feed your vexation.
 There's a plump one on the docket today,
 one of those who betrayed the Thracian front.²²
 See that you pot him!

CHORUS LEADER

Move along, boy, move along.

²¹ The Samian revolt of 440; the scholia identify the informant as one Carystion, who was rewarded with citizenship.

²² Perhaps Laches; see 240 n.

ARISTOPHANES

ΠΑΙΣ

(στρ) ἐθελήσεις τί μοι οὖν, ὦ
πάτερ, ἦν σοῦ τι δεηθῶ;

ΚΟΡΤΦΑΙΟΣ

πάνν γ', ὦ παιδίον. ἀλλ' εἰ-
πέ, τί βούλει με πρίασθαι
295 καλόν; οἶμαι δέ σ' ἐρεῖν ἀσ-
τραγάλους δῆπουθεν, ὦ παῖ.

ΠΑΙΣ

μὰ Δί', ἀλλ' ἰσχάδας, ὦ πα-
πία· ἦδιον γάρ—

ΚΟΡΤΦΑΙΟΣ

οὐκ ἂν
μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑΙΣ

μὰ Δί' οὐ τᾶρα προπέμψω σε τὸ λοιπόν.

ΚΟΡΤΦΑΙΟΣ

300 ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἄλ-
φιτα δεῖ καὶ ξύλα κῶψον·
σὺ δὲ σὺκά μ' αἰτεῖς.

ΠΑΙΣ

(ἀντ) ἄγε νῦν, ὦ πάτερ, ἦν μὴ
τὸ δικαστήριον ἄρχων
305 καθίσῃ νῦν, πόθεν ὦνη-
σόμεθ' ἄριστον; ἔχεις ἐλ-

WASPS

BOY

Will you give me something then,
father, if I ask you for it?

CHORUS LEADER

Of course, my lad. Just tell me
what nice thing you want me to buy.
I'm pretty sure you're going to say
knucklebone dice, my boy.

BOY

God no. Figs, daddy!
It's nicer—

CHORUS LEADER

Absolutely not,
not even if you hang yourselves!

BOY

Then I'll stop guiding you altogether.

CHORUS LEADER

Look, out of this tiny pittance
I've got to get barley meal,
firewood, and dinner for the three of us,
and you ask me for figs!

BOY

Tell me then, father,
if the archon doesn't call the court
into session today, how
can we buy lunch?

πίδα χρηστήν τινα νῶν ἢ
πόρον Ἑλλάς ἱερόν;

ΚΟΡΤΦΑΙΟΣ

310 ἀπαπαί φεύ.
μὰ Δὶ οὐκ ἔγωγε νῶν οἶδ'
ὀπόθεν γε δείπνον ἔσται.

ΠΑΙΣ

τί με δῆτ', ὦ μελέα μήτηρ, ἔτικτες;

ΚΟΡΤΦΑΙΟΣ

ἴν' ἐμοὶ πράγματα βόσκειν παρέχης.

ΠΑΙΣ

315 ἀνόνητον ἄρ' ὦ θυ-
λάκιόν σ' εἶχον ἄγαλμα.
ἔέ.

πάρα νῶν στενάζειν.

ΦΙΛΟΚΛΕΩΝ

320 φίλοι, τήκομαι μὲν
πάλαι διὰ τῆς ὀπῆς
ὑμῶν ἐπακούων.
ἀλλ', οὐ γὰρ οἶός τ' εἶμ'
ἄδειν, τί ποιήσω;
τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ
βούλομαί γε πάλαι μεθ' ὑ-
μῶν ἔλθων ἐπὶ τοὺς καδίσι-
κους κακόν τι ποιήσαι.
ἀλλ', ὦ Ζεῦ μεγαβρόντα,

Do you have any firm hope for us,
any "holy way to Helle"?²³

CHORUS LEADER

Alas and ah me!
I surely don't know
where our dinner's coming from.

BOY

Why then, miserable mother, did you bear me?

CHORUS LEADER

So that I'd have the problem of feeding you!

BOY

Ah shopping bag, it seems you've been
a useless ornament to carry!
Boo hoo.
All we can do is bawl.

LOVECLEON

(from a window)

Friends, I've been pining
all this time, listening to you
through this chink.
But since I can't sing,
what am I to do?
These men are watching me because
I'm ever ready to go with you
to the voting urns and cause some pain.
Ah, great thundering Zeus,

²³ Pindar fr. 189.

ἢ με ποίησον καπνὸν ἐξαίφνης
 325 ἢ Προξενίδην ἢ τὸν Σέλλου
 τοῦτον τὸν ψευδαμάμαξιν.
 τόλμησον, ἀναξ, χαρίσασθαι μοι,
 πάθος οἰκτίρας· ἢ με κεραυνῶ
 διατινθαλέῳ σπόδισον ταχέως,
 330 κᾶπειτ' ἀνελών μ' ἀποφυσήσας
 εἰς ὀξάλμην ἔμβαλε θερμῆν·
 ἢ δῆτα λίθον με ποίησον, ἐφ' οὗ
 τὰς χοιρίνας ἀριθμοῦσιν.

ΧΟΡΟΣ

(στρ) τίς γάρ ἐσθ' ὁ ταῦτά σ' εἴργων
 κάποκλήων τῇ θύρᾳ, λέ-
 335 ξον· πρὸς εὐνοὺς γὰρ φράσεις.

ΦΙΛΟΚΛΕΩΝ

οὐμὸς υἱός. ἀλλὰ μὴ βοᾶτε· καὶ γὰρ τυγχάνει
 οὔτοσι πρόσθεν καθεύδων. ἀλλ' ὕψεισθε τοῦ τόνου.

ΧΟΡΟΣ

τοῦ δ' ἔφεξι, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;
 τίνα πρόφασιν ἔχων;

ΦΙΛΟΚΛΕΩΝ

340 οὐκ ἐγὼ μ', ἄνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακόν·
 ἀλλὰ μ' εὐωχεῖν ἔτοιμός ἐστ', ἐγὼ δ' οὐ βούλομαι.

turn me right now into hot air,
 like Proxenides²⁴ or the son of Bluster²⁵ here,
 that climbing vine.
 Deign, Lord, to do me a favor,
 in pity at my plight: either bake me
 with a boiling thunderbolt,
 then hoist me aloft, blow off the ashes
 and toss me into hot salsa;
 or else turn me to stone,
 the one they count the votes on!

CHORUS

Just who is it that shuts you in this way
 behind locked doors?
 You can tell us: we're on your side.

LOVECLEON

My son. No, don't shout: that's him there, sleeping in front
 of the house. So tone it down.

CHORUS

On what pretext does he want to treat you this way,
 you incompetent?
 What's his excuse?

LOVECLEON

Gentlemen, he won't let me hear cases or do any harm.
 Instead, he wants to wine and dine me, though that's not
 what I want.

²⁴ Ridiculed as a boaster also in *Birds* 1126.

²⁵ Both Aeschines (cf. 459, 1243) and Amyntas (cf. 74-6, 1267)
 are thus called.

ΧΟΡΟΣ

τοῦτ' ἐτόλμησ' ὁ μισαρὸς χα-
νεῖν, ὁ Δημολογοκλέων,
ὅτι λέγεις τι περὶ τῶν νε-
ῶν ἀληθές; οὐ γὰρ ἄν ποθ'
οὗτος ἀνὴρ τοῦτ' ἐτόλμη-
σεν λέγειν, εἰ
345 μὴ ξυνωμότης τις ἦν.

ΚΟΡΤΦΑΙΟΣ

ἀλλ' ἐκ τούτων ὦρα τινά σοι ζητεῖν καινὴν ἐπίνοιαν,
ἥτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο
ποιήσει.

ΦΙΛΟΚΛΕΩΝ

τίς ἂν οὖν εἶη; ζητεῖθ' ὑμεῖς, ὡς πᾶν ἂν ἔγωγε
ποιόην
οὕτω κιντῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελ-
θεῖν.

ΚΟΡΤΦΑΙΟΣ

350 ἔστιν ὁπῆ δῆθ' ἤντιν' ἂν ἐνδοθεν οἶός τ' εἶης
διορύξαι,
εἰτ' ἐκδῶναι ῥάκεσιν κρυφθεῖς ὥσπερ πολύμητις
᾽Οδυσσεύς;

ΦΙΛΟΚΛΕΩΝ

πάντα πέφρακται κοῦκ ἔστιν ὁπῆς οὐδ' εἰ σέρφω
διαδῶναι.
ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὅπῃαν δ' οὐκ ἔστι
γενέσθαι.

CHORUS

Has the slimy fellow the gall,
this Demagogocleon, to mouth off that way,
because you voiced an awkward truth
about the fleet?²⁶ This man
would never have dared
to say that unless
he were some sort of conspirator!

CHORUS LEADER

Well, under the circumstances it's time you came up with
a fresh idea for getting down here behind this man's back.

LOVECLEON

What could it be? You come up with one; I'm ready to do
anything. That's how much I crave to stroll among the
docket boards with my voting shell.

CHORUS LEADER

Then is there a chink that you could excavate from inside
and then slip out disguised in rags, like wily Odysseus?

LOVECLEON

Everything's sealed up; there isn't enough of a chink for
even a gnat to slip through. You've got to think of some-
thing else; I can't turn myself into runny whey.

²⁶ Or, with the alternative accentuation, "about the younger generation."

³⁴³ νέων Bentley

ARISTOPHANES

ΚΟΡΤΦΑΙΟΣ

μέμνησαι δῆθ' ὅτ' ἐπὶ στρατιάς κλέψας ποτὲ τοὺς
ὀβελίσκους

355 ἴεις σταντὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω;

ΦΙΛΟΚΛΕΩΝ

οἶδ'· ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἔστιν ἐκείνω
προσόμοιον.

ἦβων γάρ, κἀδυνάμην κλέπτειν, ἰσχυόν τ' αὐτὸς
ἔμαντοῦ,

κοῦδεῖς μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὄπλοις

360 ἄνδρες ὀπλίται διαταξάμενοι
κατὰ τὰς διόδους σκοπιωροῦνται,
τὰ δὲ δὺ' αὐτῶν ἐπὶ ταῖσι θύραις
ὥσπερ με γαλῆν κρέα κλέψασαν
τηροῦσιν ἔχοντ' ὀβελίσκους.

ΧΟΡΟΣ

(ἀντ) ἀλλὰ καὶ νῦν ἐκπόριζε

365 μηχανὴν ὅπως τάχισθ'· ἔ-
ως γάρ, ᾧ μελίττιον.

ΦΙΛΟΚΛΕΩΝ

διατραγεῖν τοῖνον κράτιστόν ἐστί μοι τὸ δίκτυον.
ἡ δέ μοι Δίκτυννα συγγνώμην ἔχει τοῦ δικτύου.

ΧΟΡΟΣ

ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοντος ἐς σωτηρίαν.

370 ἀλλ' ἔπαγε τῆν γνάθον.

WASPS

CHORUS LEADER

OK, do you remember when we were on campaign one time and you stole the skewers and launched yourself down from the battlement in a flash, when Naxos was taken?²⁷

LOVECLEON

Yes; but so what? This is an entirely different situation. I was young then, I could get away with things, I could count on my strength, and nobody was watching me, so I could escape carefree. But now soldiers in arms are drawn up for battle and patrol the passes, two of them at the door holding skewers and watching me like a cat who's stolen some meat.

CHORUS

Well, you'd better come up with a plan this time too, as quick as you can; it's daybreak, little honeybee.

LOVECLEON

Then my best course is to gnaw through the netting, and may Dictynna of the Nets forgive me if I've nettled her!

CHORUS

Now you're talking like a man headed for salvation! Get that jaw working!

²⁷ Around 470 (Thucydides 1.98.4).

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

διατέτρακται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,
ἀλλὰ τηρώμεσθ' ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟΡΟΣ

μηδέν, ᾧ τᾶν, δέδιθι, μηδέν
ὡς ἐγὼ τοῦτόν γ', εἴαν γρύ-
ξη τι, ποιήσω δακεῖν τὴν
375 καρδίαν καὶ τὸν περὶ ψυ-
χῆς δρόμον δραμεῖν, ἕν' εἰδῆ
μὴ πατεῖν τὰ
ταῖν θεᾶν ψηφίσματα.

ΚΟΡΤΦΑΙΟΣ

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῶδιον εἶτα καθίμα
380 δήσας σαντόν καὶ τὴν ψυχὴν ἐμπλησάμενος
Διοπείθους.

ΦΙΛΟΚΛΕΩΝ

ἄγε ἴνυ, ἣν αἰσθομένω τοῦτῳ ζητήτόν μ' ἐσκαλα-
μᾶσθαι
κᾶνασπαστόν ποιεῖν εἴσω, τί ποιήσετε; φράζετε ἴνυ.

ΚΟΡΤΦΑΙΟΣ

ἀμνουμέν σοι τὸν πρινώδη θυμὸν ἅπαντες καλέ-
σαντες
ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται τοιαῦτα ποιήσο-
μεν ἡμεῖς.

ΦΙΛΟΚΛΕΩΝ

385 δράσω τοῖνυν ἕμιν πίσυννος, καὶ μανθάνετ', ἣν τι
πάθω γώ,

WASPS

LOVECLEON

There, it's cut through. But absolutely no cheering; let's see
that we don't alert Loathecleon.

CHORUS

Never fear, old boy, never fear:
if he makes a peep I'll have him
eating his heart out
and running for dear life,
so he'll know better
than to wipe his feet
on the Two Goddesses'²⁸ legislation!

CHORUS LEADER

Now lash that cord to the window frame, tie it around you
and let yourself down, and fill your spirit with Diopeithes!

LOVECLEON

Say, what if these two catch on and try to get me reeled up
and hauled in, then what will you do? Tell me right now.

CHORUS LEADER

We'll all summon up our hardwood spirit and defend you.
The things we'll do, there will be no containing you!

LOVECLEON

All right, then I'll do it, on your say-so. And listen, if any-

²⁸ Demeter and Kore, the principal deities of the Eleusinian
Mysteries. Diopeithes was a fanatical harrier of atheists.

378 ταῖν θεᾶν] τῶν θεῶν R

ARISTOPHANES

ἀνελόντες καὶ κατακλαύσαντες θείναι μ' ὑπὸ τοῖσι
δρυφάκτοις.

ΚΟΡΤΦΑΙΟΣ

οὐδὲν πείσει μῆδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει
σαντὸν θαρρῶν κάπευξάμενος τοῖσι πατρώοισι
θεοῖσιν.

ΦΙΛΟΚΛΕΩΝ

ὦ Λύκε δέσποτα, γείτων ἤρωσ, σὺ γὰρ οἷσπερ ἐγὼ
κεχάρησαι,
390 τοῖς δακρύοισιν τῶν φευγόντων αἰεὶ καὶ τοῖς ὀλοφυρ-
μοῖς·
ῥῆκσας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ' ἵνα ταῦτ' ἀκροῶ,
κάβουλήθης μόνος ἠρώων παρὰ τὸν κλάοντα καθή-
σθαι,
ἐλέησον καὶ σώσον νυνὶ τὸν σαντοῦ πλησιόχωρον,
κοῦ μὴ ποτέ σου παρὰ τὰς κάννας οὐρήσω μῆδ'
ἀποπάρδω.

ΒΔΕΛΤΚΛΕΩΝ

οὗτος, ἐγείρου.

ΞΑΝΘΙΑΣ

τί τὸ πρᾶγμ';

ΒΔΕΛΤΚΛΕΩΝ

395 ὡσπερ φωνή μέ τις ἐγκεκύκλωται.
μῶν ὁ γέρων πῃ διαδύεται αὖ;

WASPS

thing happens to me, gather me up, give me a funeral, and
bury me under the court railings.

CHORUS LEADER

Never fear, nothing will happen to you. Now let yourself
down intrepidly, with a prayer to your ancestral gods,
there's a good fellow.

LOVECLEON

Lord Lycus,²⁹ my nextdoor hero—for you enjoy the same
things I do, the tears and wailings of each day's defendants,
and of course chose to live where you could best hear them,
the only hero eager to seat himself next to a weeper—now
pity and rescue your very own neighbor, and I vow never
to piss or fart on your fence!

LOATHECLEON

Hey! Wake up!

XANTHIAS

What's going on?

LOATHECLEON

A sound of voices seems to encircle me. The old man isn't
trying somehow to slip by us again, is he?

²⁹ An Athenian hero whose shrine was next to a lawcourt.

ARISTOPHANES

ΞΑΝΘΙΑΣ

μὰ Δί' οὐ δῆτ', ἀλλὰ καθιμῶ
αὐτὸν δῆσας.

ΒΔΕΑΤΚΛΕΩΝ

ὦ μαρώτατε, τί ποιεῖς; οὐ μὴ καταβήσει.
ἀνάβαιν' ἀνύσας κατὰ τὴν ἑτέραν καὶ ταῖσιν φυλ-
λάσι παῖε,
ἦν πως ἀνακρούσῃται πρύμναν πληγεῖς ταῖς εἰρε-
σιώναις.

ΦΙΛΟΚΛΕΩΝ

400 οὐ ξυλλήψεσθ', ὅποσοισι δίκαι τῆτες μέλλουσιν
ἔσεσθαι,
ὦ Σμικυθίων καὶ Τεισιάδη καὶ Χρήμων καὶ Φερέ-
δειπνε;
πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω
μᾶλλον ἄγεσθαι;

ΧΟΡΟΣ

(στρ) εἶπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,
ἦνπερ ἦνικ' ἄν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν;
405 νῦν ἐκείνο νῦν ἐκείνο
τοῦξύθυμον, ᾧ κολαζόμεσθα, κέντρον
ἐντατέον ὀξέως.
ἀλλὰ θαιμάτια λαβόντες ὡς τάχιστα, παιδία,
θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταυτ' ἀγγέλλετε,

407 ἐντατέον ὀξέως Jones: ἐντέτατ' ὀξύα

WASPS

ΧΑΝΘΙΑΣ

(*looking upward*) No indeed, but he's letting himself down
on a rope!

ΛΟΑΘΗΚΛΕΩΝ

What are you doing, you scum of the earth? Don't you
come down here! (*to Xanthias*) Go up the other way, quick,
and hit him with those branches. Maybe he'll back water
if he's swatted with the harvest wreath.³⁰

ΛΟΒΕΚΛΕΩΝ

All you prosecutors out there with cases coming up this
year, won't you lend me a hand? Smicythion! Teisiades!
Chremon! Pheredeipnus!³¹ Help me now or never, before
I'm dragged inside!

ΧΟΡΟΣ

Tell me, why are we waiting to launch the wrath
we feel when anyone vexes our nest?
Out now, out now
with that sharp-tempered stinger that we use to
punish,
and brace it sharply.
Now grab your cloaks as quick as you can, lads,
and run and shout, report this to Cleon,
and tell him to come

³⁰ Hung on house doors during the autumn Pyanopsia festival for Apollo and left there during the year.

³¹ The first two names are unidentifiable; the last two are comic distortions ("Needy" and "Dinner Getter").

410 καὶ κελεύετ' αὐτὸν ἦκειν
ὡς ἐπ' ἄνδρα μισόπολιν
ὄντα κάπολούμενον, ὅτι
τόνδε λόγον εἰσφέρει,
μὴ δικάζειν δίκας.

ΒΔΕΑΤΚΛΕΩΝ

415 ὠγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγατε.

ΚΟΡΤΦΑΙΟΣ

νῆ Δί', εἰς τὸν οὐρανὸν γ'.

ΒΔΕΑΤΚΛΕΩΝ

ὡς τόνδ' ἐγὼ οὐ μεθήσομαι.

ΧΟΡΟΣ

ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής;
ὦ πόλις καὶ Θεώρου θεοισεχθρία,
κεῖ τις ἄλλος προέστηκεν ἡμῶν κόλαξ.

ΞΑΝΘΙΑΣ

420 Ἡράκλεις, καὶ κέντρ' ἔχουσι. σὺχ ὄρας, ὦ δέσποτα;

ΒΔΕΑΤΚΛΕΩΝ

οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.

ΚΟΡΤΦΑΙΟΣ

καὶ σέ γ' αὐτοῖς ἐξολοῦμεν. ἀλλ' ἅπας ἐπίστρεφε
δεῦρο κάξείρας τὸ κέντρον εἶτ' ἐπ' αὐτὸν ἴεσο,
ξυσταλείς, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,
425 ὡς ἂν εὐ εἰδῆ τὸ λοιπὸν σμήνος οἶον ὄργισεν.

and confront a man who hates his country
and who'll be destroyed
for proposing the idea
that lawsuits be abolished!

LOATHECLEON

Gentlemen, consider the facts, but without screaming!

CHORUS LEADER

I'll scream, by god, and to high heaven!

LOATHECLEON

I assure you I won't release him.

CHORUS

Isn't this terrible? Isn't this bare-faced tyranny?
Oh my country, oh my god-forsaken Theorus,
oh any other bootlicker who stands up for us!

XANTHIAS

Holy Heracles, they've really got stingers! Look, master!

LOATHECLEON

The very ones they used to destroy Gorgias' son Philip-
pus,³² and rightly.

CHORUS LEADER

And we'll destroy you as well with them! Now every man
wheel this way, draw stingers and charge him, with ranks
closed, in good order, full of rage and spirit, so he'll never
forget what a swarm he's angered.

³² Philippus may be not literally the son but a disciple of Gorgias, the Sicilian rhetorician who visited Athens in 427; see *Birds* 1694-1705, fr. 118.

ARISTOPHANES

ΞΑΝΘΙΑΣ

τοῦτο μέντοι δεινὸν ἦδη, νῆ Δί, εἰ μαχοῦμεθα.
ὡς ἔγωγ' αὐτῶν ὄρων δέδοικα τὰς ἐγκεντρίδας.

ΧΟΡΟΣ

ἀλλ' ἀφίει τὸν ἄνδρ'· εἰ δὲ μή, φήμ' ἐγὼ
τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.

ΦΙΛΟΚΛΕΩΝ

430 εἶά νυν, ὦ ξυνδικασταί, σφῆκες ὀξυκάρδιοι,
οἱ μὲν εἰς τὸν προκτὸν αὐτῶν εἰσπέτεσθ' ἄργισ-
μένοι,
οἱ δὲ τῶφθαλμῶ κύκλω κεντέτε καὶ τοὺς δακτύλους.

ΒΑΒΑΤΚΛΕΩΝ

ὦ Μίδα καὶ Φρύξ, βοήθει δεῦρο, καὶ Μασυντία,
καὶ λάβεσθε τουτουὶ καὶ μὴ μεθήσθε μηδενί·
435 εἰ δὲ μή, ἴν' πέδαις παχείαις οὐδὲν ἀριστήσετε,
ὡς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.

ΚΟΡΤΦΑΙΟΣ

εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.

ΦΙΛΟΚΛΕΩΝ

ὦ Κέκροψ ἥρωσ ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδη,
περιορῆς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρού-
μενον,
440 οὐς ἐγὼ 'δίδαξα κλάειν τέτταρ' εἰ τὴν χοίניκα;

WASPS

XANTHIAS

My god, this is really terrible, if we're in for a fight. I'm
scared just looking at their stingers.

CHORUS LEADER

Now let the man go. If you don't, I do declare you'll envy
turtles their shells!

LOVECLEON

At 'em then, fellow jurors, sharp-hearted wasps! Division
One get riled up and dive-bomb his arsel. Division Two stab
all around his eyes, and his fingers too!

LOATHECLEON

(calling into the house) Midas! Phrygian! Help me here!
You too, Jaws!

Enter Slaves.

Hold on to him and don't turn him over to anybody. Oth-
erwise, it's thick leg irons for you and no lunch. I recognize
the rustle of fig leaves³³ when I hear it.

LOATHECLEON and XANTHIAS enter the house.

CHORUS LEADER

Let him go, or you'll get something stuck into you!

LOVECLEON

Lord Hero Cecrops, Dracontides below the waist, will you
simply look on when I'm being manhandled this way by
barbarians, the very ones I myself taught how to cry at four
tears to the quart?

³³ I.e. empty bluster.

ΚΟΡΤΦΑΙΟΣ

εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρα κακά;
 δηλαδή· καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην
 πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι
 διφθερῶν κάξωμίδων, ἃς οὗτος αὐτοῖς ἤμπόλα,
 445 καὶ κυνάς· καὶ τοὺς πόδας χειμῶνος ὄντος ᾤφέλει,
 ὥστε μὴ ριγῶν γ' ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι
 οὐδὲν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙΛΟΚΛΕΩΝ

οὐκ ἀφήσεις οὐδὲ νυνὶ μ', ὦ κάκιστον θηρίον,
 οὐδ' ἀναμνησθεῖς ὅθ' εὐρῶν τοὺς βότρυς κλέπτοντά σε
 450 προσαγαγῶν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κἀνδρικῶς,
 ὥστε σε ζηλωτὸν εἶναι; σὺ δ' ἀχάριστος ἦσθ' ἄρα.
 ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν νῖδον ἐκδραμεῖν.

ΚΟΡΤΦΑΙΟΣ

ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
 οὐκέτ' ἐς μακρὰν, ἵν' εἰδῆθ' οἶός ἐστ' ἀνδρῶν τρόπος
 455 ὀξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα.

ΒΑΕΛΤΚΛΕΩΝ

παῖε, παῖ', ὦ Ξανθία, τοὺς σφήκας ἀπὸ τῆς οἰκίας.

ΞΑΝΘΙΑΣ

ἀλλὰ δρῶ τοῦτ'. ἀλλὰ καὶ σὺ τῷφε πολλῶ τῷ καπνῷ.

ΒΑΕΛΤΚΛΕΩΝ

οὐχὶ σοῦσθ'; οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε τῷ
 ξύλῳ.

CHORUS LEADER

So doesn't old age truly hold evils in abundance? Obviously it does: these two forcibly manhandle their former master, completely forgetting all the jackets and tunics he used to buy them, and the caps, and how in wintertime he saw to their feet so they wouldn't always be frozen. But in their eyes there's no respect at all for their former footwear.

LOVECLEON

You still won't let me go, you vile animal? Even when you recall the time I caught you stealing grapes, marched you to the olive tree, and did a right manly job flaying you raw, so that everyone envied you? But you were apparently ungrateful. Come on you two, let me go, before my son darts out.

CHORUS LEADER

Ah, but this will soon cost you both dearly. It won't be long now before you know the character of men who are sharp-spirited and righteous, and look mustard at you.

The Chorus attacks. Enter LOATHECLEON with a smoke-pot and XANTHIAS with a stick.

LOATHECLEON

Xanthias, beat the wasps, beat them away from the house!

XANTHIAS

That's what I'm doing! But you help too: blow lots of smoke on them!

LOATHECLEON

Shoo! Get the hell away! Go! Lay on with your stick!

ARISTOPHANES

ΞΑΝΘΙΑΣ

καὶ σὺ προσθεὶς Αἰσχίνην ἐντυφε τὸν Σελλαρτίου.

ΒΔΕΑΤΚΛΕΩΝ

460 ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ.

ΦΙΛΟΚΛΕΩΝ

(ἀντ) ἀλλὰ μὰ Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,
εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟΡΟΣ

ἄρα δῆτ' οὐκ αὐτὰ δῆλα

τοῖς πένησιν, ἢ τυραννὶς ὡς λάθρα γ' ἐ-
465 λάμβαν' ὑπιοῦσά με,
εἰ σὺ γ', ὦ πόνω πόνηρε καὶ Κομηταμνία,
τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
οὔτε τιν' ἔχων πρόφασιν
οὔτε λόγον εὐτράπελον,
470 αὐτὸς ἄρχων μόνος;

ΒΔΕΑΤΚΛΕΩΝ

ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς
ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγάς;

ΧΟΡΟΣ

σοὶ λόγους, ὦ μισόδημε καὶ μοναρχίας ἐραστὰ
475 καὶ ξυνῶν Βρασίδα καὶ φορῶν κράσπεδα

³⁴ Nephew of Aeschylus and a tragic poet (victorious over Sophocles' *Oedipus the King*), nicknamed "son of Briny" for his harsh and bitter style.

WASPS

ΧΑΝΘΙΑΣ

And you, suffocate them with a billow of Aeschines, son of Hotair!

The Chorus retreats.

ΛΟΑΘΗΚΛΕΩΝ

I knew we'd eventually shoo you away.

ΛΟΥΚΛΕΩΝ

But you wouldn't have escaped them so easily if they'd been munching on Philocles' songs.³⁴

ΧΟΡΟΣ

Don't the poor folk see it plainly,
how tyranny has sneaked up on me
from behind and tried to jump me,
now that you, you troublesome troublemaker, you
long-haired Amynias,
debar us from our country's established legal rights,
without making any excuse
or dextrous argument,
but autocratically?

ΛΟΑΘΗΚΛΕΩΝ

Might we enter into discussion and compromise without
this fighting and shrill screaming?

ΧΟΡΟΣ

Discussion with you, you enemy of the people, you
lover of monarchy,
you buddy of Brasidas,³⁵ with the woollen fringes on

³⁵ The leading Spartan general of this period, currently active on the Thracian front (cf. 288).

στεμμάτων τήν θ' ὑπήγην ἄκουρον τρέφων;

ΒΔΕΑΤΚΛΕΩΝ

νῆ Δί ἦ μοι κρείττον ἐκστῆναι τὸ παράπαν τοῦ πα-
τρὸς
μᾶλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὀσημέραι.

ΚΟΡΤΦΑΙΟΣ

480 οὐδὲ μὴν οὐδ' ἐν σελίῳ σουστὶν οὐδ' ἐν πηγάνῳ
τοῦτο γὰρ παρεμβалоῦμεν τῶν τριχονίκων ἐπῶν.
ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ὅταν ξυνήγορος
ταῦτά ταῦτά σου καταντλήῃ καὶ ξυνωμότην καλῆ.

ΒΔΕΑΤΚΛΕΩΝ

485 ἄρ' ἂν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;
ἦ δέδοκται καὶ δέρεσθαι καὶ δέρευν δι' ἡμέρας;

ΧΟΡΟΣ

οὐδέποτε γ', οὔχ, ἔως ἂν τί μου λοιπὸν ἦ—
ὅστις ἡμῶν ἐπὶ τυραννίδ' ἐξεστάλης.

ΒΔΕΑΤΚΛΕΩΝ

490 ὡς ἅπανθ' ὑμῖν τυραννὶς ἐστί καὶ ξυνωμόται,
ἦν τε μείζον ἦν τ' ἔλαττον πράγμα τις κατηγορή.
ἦς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν
νῦν δὲ πολλῶ τοῦ ταρίχου ἐστὶν ἀξιοτέρα,
ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
ἦν μὲν ἀνήται τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,
εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας.

483 -την Cobet et Hirschig: -tas fere codd.

488 ὑμῖν] ἡμῖν R Vp3

your clothes and the untrimmed beard on your
face?

LOATHECLEON

I swear I'd do better to write my father off altogether,
instead of battling day after day in such a sea of troubles.

CHORUS LEADER

Hah! You haven't even got past the soup course yet, or the
salad either—we'll toss that in from our stock of ten gallon
metaphors. No, your present pain is nothing. Just wait till
a prosecutor dumps these very charges over your head and
calls you a conspirator!

LOATHECLEON

Heavens above, I do wish you'd get off my back! Or is it
now decreed that we're to spend the whole day skinning
each other alive?

CHORUS

No, never, not while there's any breath left in my
body,
with a man who plans to be our tyrant!

LOATHECLEON

How you see tyranny and conspirators everywhere, as soon
as anyone voices a criticism large or small! I hadn't even
heard of the word being used for at least fifty years,³⁶ but
nowadays it's cheaper than sardines. Look how it's bandied
about in the marketplace. If someone buys perch but
doesn't want sprats, the sprat seller next door pipes right

³⁶ Fifty-seven, to be exact, since Xerxes' attempt to install the
Pisistratids (Herodotus 7.6, 8.52). The last Athenian tyrant was
Hippas, exiled in 510.

495. "οὗτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι."
 ἦν δὲ γήτειον προσαιτῆ ταῖς ἀφύαις ἡδυσμά τι,
 ἢ λαχανόπωλις παραβλέμασά φησι θάτέρω
 "εἶπέ μου γήτειον αἰτέεις· πότερον ἐπὶ τυραννίδι;
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα;"

ΞΑΝΘΙΑΣ

- 500 κάμῃ γ' ἢ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας,
 ὅτι κελητίσαι ἔκελευον, ὄξυθυμηθεῖσά μοι
 ἦρετ' εἰ τὴν Ἴππίου καθίσταμαι τυραννίδα.

ΒΑΕΑΤΚΛΕΩΝ

- ταῦτα γὰρ τούτοις ἀκούειν ἡδέ', εἰ καὶ νῦν ἐγώ,
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν
 505 ὀρθροφουτοσουκοφαντοδοκοταλαιπώρων τρόπων
 ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
 ταῦτα δρᾶν ξυνωμότης ὧν καὶ φρονῶν τυραννικά.

ΦΙΑΟΚΛΕΩΝ

- νῆ Δί', ἐν δίκῃ γ'· ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
 ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς.
 510 οὐδὲ χαίρω βατίσω οὐδ' ἐγχέλεσι, ἀλλ' ἡδιδον ἂν
 δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνιγμένον.

ΒΑΕΑΤΚΛΕΩΝ

νῆ Δί', εἰθίσθης γὰρ ἡδέσθαι τοιούτοις πράγμασι.
 ἀλλ' ἔαν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,
 ἀναδιδάξεν οἷομαί σ' ὡς πάντα ταῦτ' ἀμαρτάνεις.

ΦΙΑΟΚΛΕΩΝ

ἔξαμαρτάνω δικάζων;

up and says, "This guy buys fish like a would-be tyrant."
 And if he asks for a free onion to spice his sardines a bit,
 the vegetable lady gives him the fish eye and says, "Say, are
 you asking for an onion because you want to be tyrant? Or
 maybe you think Athens grows spices as her tribute to
 you?"

XANTHIAS

My slut got sharp-tempered with me too, when I went to
 her place yesterday noon. I told her to ride me, and she
 asked if I was jockeying for a tyranny à la Hippias!

LOATHECLEON

Yes, these people enjoy hearing talk like that, if my present
 case is any indication. Just because I want my father to
 quit his dawn-wandering, nuisance-suing, jury-serving,
 trouble-seeking habits and live a genteel life like Mory-
 chus, for my efforts I get called a conspirator with tyranny
 in mind.

LOVECLEON

Yes, and rightly so! For pigeons' milk I wouldn't trade the
 living you'd take away from me now. Skate and eels don't
 tempt me either. I'd much rather sit down to a nice little
 lawsuit baked *en casserole*.

LOATHECLEON

Sure, because you're addicted to that kind of fun. But if
 you'll hold your tongue and open your mind to what I have
 to say, I think I'll enlighten you about the total error of your
 ways.

LOVECLEON

Jurying is an error?

ARISTOPHANES

ΒΔΕΑΤΚΛΕΩΝ

515

καταγελώμενος μὲν οὖν

οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ
προσκυνεῖς.

ἀλλὰ δουλεύων λέληθας.

ΦΙΛΟΚΛΕΩΝ

παῦε δουλείαν λέγων—

ὅστις ἄρχω τῶν ἀπάντων.

ΒΔΕΑΤΚΛΕΩΝ

οὐ σύ γ', ἀλλ' ὑπηρετεῖς

οἰόμενος ἄρχεω· ἐπεὶ διδάξον ἡμᾶς, ᾧ πάτερ,
520 ἥτις ἡ τιμὴ ἵστί σοι καρπουμένη τὴν Ἑλλάδα.

ΦΙΛΟΚΛΕΩΝ

πάνυ γε· καὶ τούτοισί γ' ἐπιτρέψαι θέλω.

ΒΔΕΑΤΚΛΕΩΝ

καὶ μὴν ἐγώ.

ἄφετέ νυν ἅπαντες αὐτόν.

ΦΙΛΟΚΛΕΩΝ

καὶ ξίφος γέ μοι δότε·

ἦν γὰρ ἠττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΔΕΑΤΚΛΕΩΝ

εἰπέ μοι, τί δ', ἦν—τὸ δεῖνα—τῇ διαίτη μὴ μμένης;

ΦΙΛΟΚΛΕΩΝ

525 μῆδέποτε πίοιμι ἄκρατον μισθὸν ἀγαθοῦ δαίμονος.

WASPS

LOATHECLEON

What's more, you don't realize that you're the laughing-
stock of men you all but grovel to. You're unaware that
you've been enslaved.

LOVECLEON

Stop talking about slavery. I'm master of everyone!

LOATHECLEON

Not you. You're just a slave who thinks he's a master. No?
Then describe for us, father, what profit you get from reap-
ing the fruits of Greece.

LOVECLEON

By all means, and I want these men to be our arbitrators.

LOATHECLEON

So do I. Let him go, everyone.

The Slaves go back into the house.

LOVECLEON

And give me a sword. If I lose the debate to you, I'm going
to fall on it!

LOATHECLEON

Tell me, what if you fail to—what's the term?—abide by
the arbitration?

LOVECLEON

Then never again will I toast the Good Spirit with unmixed
jury pay!

ΧΟΡΟΣ

(στρ) νῦν δὴ τὸν ἐκ θήμετέρου
 γυμνασίου λέγειν τι δεῖ
 καινόν, ὅπως φανήσῃ—

ΒΔΕΑΤΚΛΕΩΝ

ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.
 530 ἀτὰρ φανεί ποῖός τις ὢν, εἰ ταῦτα παρακελεύει;

ΧΟΡΟΣ

—μὴ κατὰ τὸν νεανίαν
 τόνδε λέγειν. ὄρῳ γὰρ ὧς
 σοι μέγας ἐστ' ἄγων <νῦν>
 535 καὶ περὶ τῶν ἀπάντων.
 εἰ γάρ, ὃ μὴ γένοιθ', οὐ-
 τος σε λέγων κρατήσῃ—

ΒΔΕΑΤΚΛΕΩΝ

καὶ μὴν ὅσ' ἂν λέξῃ γ' ἀπλῶς μνημόσυνα
 γράψομαι ἴω.

ΦΙΛΟΚΛΕΩΝ

τί γάρ φαθ' ὑμεῖς, ἦν ὀδί με τῷ λόγῳ κρατήσῃ;

ΧΟΡΟΣ

540 —οὐκέτι πρεσβυτῶν ὄχλος
 χρήσιμός ἐστ' οὐδ' ἀκαρῆ·
 σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς
 θαλλοφόροι καλούμεθ', ἀντ-

536-7 εἰ γάρ Sommerstein: εἴπερ α
 σε λέγων κρατήσῃ Blaydes: ἐθέλει κρατήσῃ α

CHORUS

Now the chap from *our* school
 must argue a novel case.
 See that you turn out—

LOATHECLEON

Someone bring me out my writing case right away. Now
 then, what kind of man will he show himself to be, if that's
 what you're telling him to do?

CHORUS

—to top this youngster in debate!
 For you can see that you face a great contest now,
 where everything's at stake.
 Because if, god forbid,
 this man does beat you in debate—

LOATHECLEON

That I shall, and I'm going to jot down every single point
 he makes.

LOVECLEON

What were you saying will happen if he beats me in debate?

CHORUS

—then the elderly crowd
 are no damn good anymore.
 They'll mock us
 all over town
 and call us olive bearers,³⁷

³⁷ A function performed by very old men in the Panathenaic
 parade.

545 ὁμοσιῶν κελύφη.

ΚΟΡΤΦΑΙΟΣ

ἀλλ', ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντι-
λογήσειν
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλώτταν βασιάνιζε.

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς
ἀποδείξω
τῆς ἡμετέρας ὡς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας.
550 τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ
δικαστοῦ,
ἢ τρυφερώτερον ἢ δεινότερον ζῶον, καὶ ταῦτα γέρον-
τος;
ὄν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι
δρυφάκτοις
ἄνδρες μεγάλοι καὶ τετραπήχεις· κᾶπειτ' εὐθύς
προσιόντι
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν τῶν δημοσιῶν
κεκλοφυῖαν.
555 ἰκετεύουσίν θ' ὑποκύντοντες τὴν φωνὴν οἰκτροχοοῦν-
τες·
"οἴκτιρόν μ', ὦ πάτερ, αἰτοῦμαι σ', εἰ καὶ τὸς
πῶποθ' ὑφέλιον
ἀρχὴν ἀρξᾶς ἢ πὶ στρατιᾶς τοῖς ξυσσίτοις ἀγο-
ράζων."
ὃς ἔμ' οὐδ' ἂν ζῶντ' ἦδειν, εἰ μὴ διὰ τὴν προτέραν
ἀπόφευξιν.

mere shells of affidavits!

CHORUS LEADER

So I call on you, who are to make the case for our whole
dominion, to take courage now and throw your whole
tongue into the task!

LOVECLEON

I will indeed, and right out of the gate I'll demonstrate that
our sovereignty is as strong as any king's. What living thing
is there today more fortunate and felicitated than a juror,
more coddled or commanding, oldster though he is? To
begin with, I crawl out of bed to find big men, six-footers,
watching for me at the court railings. As soon as I ap-
proach, one of them gives me his soft hand, fresh from
stealing public money. They beg and grovel, pitifully pour-
ing out their pleas: "Pity me, father, I beg you! Maybe one
time you too pocketed something when holding office or
procuring field rations for your messmates." He wouldn't
even have known I exist if I hadn't gone easy on him last
time.

ΒΛΕΑΤΚΛΕΩΝ

τοῦτ' ἐπεὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν
μοι.

ΦΙΛΟΚΛΕΩΝ

- 560 εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὄργην ἀπομορ-
χθεὶς
ἐνδον τούτων ὦν ἂν φάσκω πάντων οὐδὲν πεποίηκα,
ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφευξιν.
φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκούσαι θώπευμ' ἐν-
ταῦθα δικαστῆ;
οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν, καὶ προστιθέα-
σιν
- 565 κακὰ πρὸς τοῖς οὔσι, ἕως ἄν πως ἀνισώσῃ τοῖσιν
ἐμοῖσιν
οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιον·
οἱ δὲ σκώπτουσ', ἵν' ἐγὼ γελάσω καὶ τὸν θυμὸν
καταθῶμαι.
κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς
ἀνέλκει
τὰς θηλείας καὶ τοὺς υἱεὶς τῆς χειρός, ἐγὼ δ'
ἀκροῶμαι,
- 570 τὰ δὲ συγκύψανθ' ἅμα βληχᾶται, κᾶπειθ' ὁ πατήρ
ὑπὲρ αὐτῶν
ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπο-
λύσαι
"εἰ μὲν χαίρεις ἀρνὸς φωνῆ, παιδὸς φωνῆν
ἐλεήσαις"

ΛΟΑΤΗΚΛΕΩΝ

Let me make a note of that: *supplicants*.

ΛΟΒΕΚΛΕΩΝ

Then after I've been supplicated and had my anger wiped away, I go inside and act on none of those promises I made. I just listen to them spouting every sort of alibi. Tell me, is there any brand of wheedling I don't hear in court? Some of them bewail their poverty and go on exaggerating their troubles until they somehow seem as bad as my own. Others tell us stories, others something funny from Aesop.³⁸ Others crack jokes to make me laugh and put away my anger. And if none of this persuades us, he starts dragging his kids up there by the hand, daughters and sons, and I listen while they cringe and bleat in chorus, and then their father implores me for their sake, trembling as if I were a god, to let him off in his audit: "If you enjoy the bleat of the lamb, please pity the cry of the kid!" And if I enjoy a

³⁸ The foremost author of animal fables, who lived in the early sixth century.

⁵⁶⁵ ἄν πως Platnauer: ἀνῶν V: ἄν cett.
ἀνισώσῃ V: ἰσώσῃ cett.

εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με
πιθέσθαι.

χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ'
ἀνείμεν.

575 ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλοῦτου
καταχῆνη;

ΒΑΘΑΚΛΕΩΝ

δεύτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλοῦτου
καταχῆνην.

καὶ τὰγαθά μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλά-
δος ἄρχειν.

ΦΙΛΟΚΛΕΩΝ

παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι
θεᾶσθαι.

κἂν Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν
ἂν ἡμῖν

580 ἐκ τῆς Νιόβης εἶπη ῥῆσιν τὴν καλλίστην ἀπολέξας.

κἂν αὐλητῆς γε δίκην νικῶ, ταύτης ἡμῖν ἐπίχειρα
ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἠῦλῆσ' ἀπιούσιν.

κἂν ἀποθνήσκων ὁ πατὴρ τῷ δῶ καταλείπων παῖδ'
ἐπὶ κληρον,

κλαίειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ

585 καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν
ἐπούση,

ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπέισῃ.

καὶ ταῦτ' ἀννπεύθνοιο δρῶμεν τῶν δ' ἄλλων

οὐδεμί' ἀρχή.

bit of pork, I'm supposed to heed the cry of his daughter.
And then we wind down the pitch of our anger a little. Isn't
this high authority, and derision of wealth?

LOATHECLEON

I'll make a note of that too: *derision of wealth*. Now please
mention the benefits you get from your alleged rule over
Greece.

LOVECLEON

Well, when boys are being examined for deme registration,
we get to look at their privates. And if Oeagrus³⁹ comes to
court as a defendant, he won't get off till he chooses the
best speech from *Niobe*⁴⁰ and recites it for us. And if a
piper wins his case, the price he pays the jurors is to put
on his harness and pipe us an exit tune as we leave. And if
a dying father bequeaths his heiress daughter to someone,
we tell that last will and testament to go soak its head, and
the same to the clasp sitting so pretty over its seals, and we
award that girl to whoever talks us into it. And for doing
all this we can't be called to account, something no other
office holders can claim.

³⁹ Evidently a tragic actor, unattested elsewhere.

⁴⁰ Both Aeschylus and Sophocles wrote plays with this title.

ΒΑΕΛΤΚΛΕΩΝ

τουτι γάρ τοί σε μόνον τούτων ὦν εἶρηκας μακαρίζω.
τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυ-
λιάζων.

ΦΙΑΟΚΛΕΩΝ

- 590 ἔτι δ' ἡ βουλή χά δῆμος, ὅταν κρῖναι μέγα πράγμα
ἀπορήσῃ,
ἐπήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παρα-
δοῦναι.
εἴτ' Εὐαθλος χά μέγας οὔτος Κολακῶνυμος, ἀσπι-
δαποβλής,
οὐχὶ προδώσειν ἡμᾶς φασιν, περὶ τοῦ πλήθους δὲ
μαχεῖσθαι.
κάν τῷ δῆμῳ γνώμην οὐδεὶς πάποτ' ἐνίκησεν, ἐὰν μὴ
595 εἶπη τὰ δικαστήρι' ἀφεῖναι πρώτιστα μίαν δικάσαν-
τας.
αὐτὸς δὲ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ
περιτρώγει,
ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μυίας
ἀπαμύνει
σὺ δὲ τὸν πατέρ' οὐδ' ὀτιοῦν τούτων τὸν σαντοῦ
πάποτ' ἔδρασας.
ἀλλὰ Θέωρος—καίτουστὶν ἀνὴρ Εὐφήμιου οὐδὲν
ἐλάττων—
600 τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν
περικωνεῖ.

L OATHECLEON

Yes, that's the only thing you've said that I congratulate you on. But it's wrong of you to unclasp the heiress' endowments.

L OVECLEON

Furthermore, when the Council and People are stumped about how to decide an important case, they vote to hand over the wrongdoers to the jurors. Then Euathlus and Toadyonymus here, the weighty shield-shedder,⁴¹ swear that they'll never betray us, that they'll fight for the masses. And no one ever carries a motion before the People unless he's proposed to adjourn the courts after the very first case tried. And even Cleon, the scream champion, takes no bites out of us! No, he puts his arm around us and swats away the flies. You've never done anything of the kind for your own father! But Theorus—and he's every bit the big-shot Euphemius is⁴²—takes the sponge right from his pail

⁴¹ I.e. Cleonymus. Euathlus, son of Cephisodemus, was a zealous prosecutor (see *Acharnians* 703ff.).

⁴² Unknown.

588 σε μόνον Reiske: σεμνόν a

σκέψαι μ' ἀπὸ τῶν ἀγαθῶν οἴων ἀποκλήεις καὶ
κατερύκεις,
ἣν δουλείαν οὔσαν ἔφασκες καὶ ὑπηρεσίαν
ἀποδείξειν.

ΒΑΒΑΤΚΛΕΩΝ

ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτέ, κἀνα-
φανήσει
πρωκτὸς λουτροῦ περιγυγνόμενος, τῆς ἀρχῆς τῆς
περισέμου.

ΦΙΛΟΚΛΕΩΝ

605 ὁ δὲ γ' ἠδιστον τούτων ἐστὶν πάντων, οὐ γὰρ ἔπελε-
λήσμην,
ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἀπειθ' ἤκουθ'
ἅμα πάντες
ἀσπάζονται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ
θυγάτηρ με
ἀπονίξῃ καὶ τὸ πόδι ἀλείψῃ καὶ προσκύψασα φιλήσῃ
καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον ἐκ-
καλαμάται,
610 καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστήν μᾶζαν
προσενέγκῃ,
κἀπειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ·
"φάγε τουτί,
ἔντραγε τουτί." τούτοισιν ἐγὼ γάννυμαι· κοῦ μή με
δεήσῃ
εἰς σέ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον παρα-
θήσει

and starts shining my shoes. Look what kind of advantages
you're locking me out of and holding me back from, the
ones you said you'd demonstrate were really slavery and
drudgery!

LOATHECLEON

Have your fill of talking; you're bound to stop eventually,
and when you do you'll stand revealed as an arsehole that
can't be washed clean with that grand authority of yours.

LOVECLEON

But the nicest part of all, which slipped my mind, is when
I come home with my pay. That's when everyone gives me
a warm welcome at the door because of the money. First
my daughter washes me and oils my feet and bends down
to kiss me, calling me "daddy" while she tries to fish out
the three obol piece with her tongue. And the little woman
fusses over me and brings me a puff pastry, and then sits
by and coaxes me, "Eat this, eat this up!" I love all that, and
I don't have to look to you and your steward to see when
he'll get around to serving my lunch with his usual curses

- καταρασάμενος καὶ τονθορούσας· ἀλλ' ἦν μή μοι
 ταχὺ μάξῃ,
 615 τάδε κέκτημαι πρόβλημα κακῶν, "σκευὴν βελέων
 ἀλεωρήν".
 κἄν οἶνόν μοι μὴ ἴγχις σὺ πιεῖν, τὸν ὄνον τόνδ'
 ἔσκεκόμισμαι
 οἴνου μεστόν, κἄτ' ἐγχείομαι κλίνας· οὗτος δὲ κεχηνώς
 βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στρατίων
 κατέπαρδεν.
 ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν
 ἐλάττω,
 620 ὅστις ἀκούω ταῦθ' ἄπερ ὁ Ζεὺς;
 ἦν γοῦν ἡμεῖς θορυβήσωμεν,
 πᾶς τίς φησιν τῶν παριόντων·
 "οἶον βροντᾶ τὸ δικαστήριον,
 ὦ Ζεῦ βασιλεῦ."
 625 κἄν ἀστράψω, ποππύζουσιν·
 κάγκεχόδασίν μ' οἱ πλουτοῦντες
 καὶ πάνν σεμνοί.
 καὶ σὺν δέδοικάς με μάλιστ' αὐτός·
 νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'
 630 ἀπολοίμην εἰ σὲ δέδοικα.

ΧΟΡΟΣ

- (ἀντ) οὐπώποθ' οὔτω καθαρώς
 οὐδενὸς ἠκούσαμεν οὐ-
 δὲ ξυνετώς λέγοντος.

and grumbles. And if he isn't quick about kneading my pastry, I've got this pay to shield me from troubles, a "bulwark against missiles." And if you won't pour me a drink of wine, I fill this donkey-eared flask with wine on my way home, tip it up, and pour myself a drink. It opens wide and brays a great big soldierly fart at that goblet of yours. So don't I wield great authority, as great as Zeus'? I'm even spoken of in the same way as Zeus. For instance, if we're in an uproar, every passerby says, "Zeus Almighty, the jury's really thundering!" And if I look lightning, the fat cats and the VIPs say a prayer and shit in their pants. And you're very much afraid of me yourself. Oh yes, by Demeter, you're afraid. But I'll be damned if I'm afraid of you!

CHORUS

Never have we heard anyone
 speak with such clarity
 and intelligence!

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐρήμας φέθ' οὐτω ῥαδίως τρυγήσειν
635 καλῶς γὰρ ἦδεν ὡς ἐγὼ ταύτη κράτιστός εἰμι.

ΧΟΡΟΣ

ὡς δ' ἐπὶ πάντ' ἐλήλυθεν
κούδεν παρήλθεν, ὥστ' ἔγωγ'
ἠϋξάνομην ἀκούων,
κὰν μακάρων δικάζειν
640 αὐτὸς ἔδοξα νήσοις,
ἠδόμενος λέγοντι.

ΦΙΛΟΚΛΕΩΝ

ὥστ' οὗτος ἤδη σκορδιῶται κάστιν οὐκ ἐν αὐτοῦ.
ἦ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.

ΧΟΡΟΣ

δεῖ δέ σε παντοίας πλέκειν
645 εἰς ἀπόφενξιν παλάμας·
τὴν γὰρ ἐμὴν ὄργην πεπᾶ-
ναι χαλεπὸν <νεανία>
μὴ πρὸς ἐμοῦ λέγοντι.

ΚΟΡΤΦΑΙΟΣ

πρὸς ταῦτα μύλην ἀγαθὴν ὥρα ζητεῖν σοι καὶ νεό-
κοπτον,
ἦν μὴ τι λέγῃς, ἥτις δυνατὴ τὸν ἐμὸν θυμὸν
κατερεῖζαι.

ΒΑΒΑΤΚΛΕΩΝ

650 χαλεπὸν μὲν καὶ δευρῆς γνώμης καὶ μείζονος ἢ πὶ
τρυγωδοῖς

WASPS

LOVECLEON

No you haven't; he just thought he'd be picking unwatched
vines and getting off easy that way. He knew very well that
I'm the boss in this business!

CHORUS

And how he's explored every avenue,
and left nothing out! I for one
swelled with pride as I listened,
and I saw myself judging
in the Islands of the Blessed,
basking in the sound of his voice.

LOVECLEON

Yes, he's fidgeting now! Now he's off his stride! Yes indeed,
I'll have you looking whipped today!

CHORUS

You'll have to weave
every wile in the book
to win acquittal,
because it's hard <for a youth>
to soften my anger
if I don't like what I hear.

CHORUS LEADER

So unless you've got something sensible to say, it's time you
went looking for a good millstone with new treads that's
hard enough to grind down my temper.

LOATHECLEON

It's a hard task, and one requiring formidable intellect be-

636 δ' ἐπὶ πάντ' ἐλ- Bentley; δὲ πάντ' ἐπελ- a

646 <νεανία> Porson

ιάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκίαν.
 ἀτάρ, ὦ πάτερ ἡμέτερε Κρονίδη—

ΦΙΛΟΚΛΕΩΝ

παῦσαι καὶ μὴ πατέριζε.
 εἰ μὴ γάρ, ὅπως δουλεύω 'γώ, τουτὶ ταχέως με
 διδάξεις,
 οὐκ ἔστιν ὅπως οὐχὶ τεθνήσκει, κἂν χρῆ σπλάγγχων
 μ' ἀπέχεσθαι.

ΒΑΕΛΤΚΛΕΩΝ

655 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,
 κἄξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς,
 πρυτανεῖα, μέταλλ', ἀγοράς, λιμένας, μισθώσεις,
 δημιόπρατα.
 660 τούτων πλήρωμα τάλαντ' ἐγγὺς δισχίλια γίγνεται
 ἡμῖν.
 ἀπὸ τούτου νυν κατάθες μισθὸν τοῖσι δικασταῖς ἐν-
 αυτοῦ,
 ἕξ χιλιάσιν—"κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθαι".
 γίγνεται ἡμῖν ἑκατὸν δῆπου καὶ πεντήκοντα τάλαντα.

ΦΙΛΟΚΛΕΩΝ

οὐδ' ἢ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐρίγνεθ' ὁ
 μισθός.

yond the scope of comedians, to heal an inveterate sickness
 endemic to the city. But here goes. Our father, son of
 Cronus—

LOVECLEON

Stop that; don't be "fathering" me! The topic was how I'm
 a slave, and if you don't explain that to me right now, you'll
 surely meet your death, even if I'd be barred from
 sacrificial meat!⁴³

LOATHECLEON

Then listen, pop, and relax your frown a bit. First of all,
 calculate roughly, not with counters but on your fingers,
 how much tribute we receive altogether from the allied
 cities. Then make a separate count of the taxes and the
 many one percents, court dues, mines, markets, harbors,
 rents, proceeds from confiscations. Our total income from
 all this is nearly 2000 talents. Now set aside the annual
 payment to the jurors, all six thousand of them, "for never
 yet have more dwelt in this land." We get, I reckon, a sum
 of 150 talents.

LOVECLEON

So the pay we've been getting doesn't even amount to a
 tenth of the revenue!

⁴³ I.e. polluted as a homicide.

ARISTOPHANES

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δὲ οὐ μέντοι.

ΦΙΛΟΚΛΕΩΝ

665 καὶ ποῦ τρέπεται δὴ ἴπειτα τὰ χρήματα τᾶλλα;

ΒΔΕΛΤΚΛΕΩΝ

ἔς τούτους τοὺς “οὐχὶ προδώσω τὸν Ἀθηναίων κολο-
συρτόν,

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεὶ”. σὺ γάρ, ὦ
πάτερ, αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ τούτοις τοῖς ῥηματίοις περι-
πεφθεῖς.

κᾶθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πενήκοντα
τάλαντα

670 ἀπὸ τῶν πόλεων ἐπαπειλοῦντες τοιαυτὶ κᾶναφοβοῦν-
τες·

“δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν
ἀνατρέψω.”

σὺ δὲ τῆς ἀρχῆς ἀγαπᾶς τῆς σῆς τοὺς ἀργελόφους
περιτρώγων.

οἱ δὲ ξύμμαχοι, ὡς ἥσθηται τὸν μὲν σύρφακα τὸν
ἄλλον

ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ
μηδέν,

675 σὲ μὲν ἡγοῦνται Κόννου ψήφον, τούτοισι δὲ δωρο-
φοροῦσιν

ἕρχας, οἶνον, δάπιδας, τυρόν, μέλι, σήσαμα,
προσκεφάλαια,

WASPS

LOATHECLEON

It certainly doesn't.

LOVECLEON

In that case, where is the rest of the money routed?

LOATHECLEON

To the “I won't betray the Athenian rabble and I'll fight for the masses” bunch! You choose them to rule you, father, because you've been buttered up by these slogans. And then they extort fifty talent bribes from the allied cities by terrifying them with threats like this: “You'll hand over the tribute, or I'll upend your city with my thundering!” While you're content to gnaw the rinds of your own empire. The allies have caught on that you and the rest of the riffraff are starving on what you get from the ballot funnel and splurging on nothing, so they figure you for the Simple Simon vote, while they bring presents for these guys: juggled fish, wine, coverlets, cheese, honey, sesame, lounge

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.

ΦΙΛΟΚΛΕΩΝ

680 μὰ Δί, ἀλλὰ παρ' Εὐχαρίδου καὶ τὸς τρεῖς ἄγλιθας
 μετέπεμψα.
 ἀλλ' αὐτῆν μοι τὴν δουλείαν οὐκ ἀποφαίνων
 ἀποκναίεις.

ΒΔΕΛΤΚΛΕΩΝ

οὐ γὰρ μεγάλη δουλεία ὅστιν τούτους μὲν ἅπαντας
 ἐν ἀρχαῖς
 αὐτούς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων
 μισθοφοροῦντας;
 σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολούς, ἀγαπᾶς, οὐς
 αὐτὸς ἐλαύνων
 685 καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω πολλὰ
 πονήσας.
 καὶ πρὸς τούτοις ἐπιταπτόμενος φοιτᾶς, ὃ μάλιστα
 μ' ἀπάγχει,
 ὅταν εἰσελθὼν μειράκιόν σοι κατάπνυγον, Χαιρέου
 υἱός,
 ὠδὶ διαβάς, διακινηθεὶς τῷ σώματι καὶ τρυφερανθεὶς,
 ἤκειν εἶπη πρὶν κἄν ὥρα δικάσονθ'. "ὡς ὅστις ἀν ὑμῶν
 690 ὕστερος ἔλθῃ τοῦ σημείου, τὸ τριῶβολον οὐ
 κομιεῖται."

pillows, chalices, capes, crowns, necklaces, tumblers,
 healthy wealthiness! And for you? You rule them, having
 "tirelessly tramped the land and rowed the waves," but not
 one of them gives you a head of garlic for your chowder.

LOVECLEON

They certainly don't! I had to send for three cloves from
 Eucharides'⁴⁴ grocery myself. But you're rubbing me the
 wrong way by not spelling out my alleged slavery.

LOATHECLEON

How's this for sheer slavery? All these guys, along with
 their flunkies, hold office and draw salaries, while you're
 content if someone gives you those three obols, the ones
 you earned by your own hard work, rowing and soldiering
 and laying siege. What's more, you march to their tune. It
 really lifts my gorge when in comes some young faggot,
 Chaereas' son,⁴⁵ spreading his legs like this, all dandied up
 and wagging his arse, and he tells you to show up bright
 and early for jury duty and don't be late, "because any of
 you who misses the signal won't get his three obols." But

⁴⁴ Unknown.

⁴⁵ Both father and son are unknown.

αὐτὸς δὲ φέρει τὸ συνηγορικὸν δραχμὴν, κὰν
 ὕστερος ἔλθῃ·
 καὶ κοινῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μετ'
 ἑαυτοῦ,
 ἢν τίς τι διδῶ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα
 δὴ ὄντε
 ἐσπουδάκατον, κἄθ' ὡς πρίονθ' ὁ μὲν ἔλκει, ὁ δ'
 ἀντεδέωκεν·
 695 σὺ δὲ χασκάζεις τὸν κωλακρέτην, τὸ δὲ πραττόμε-
 νόν σε λέληθεν.

ΦΙΛΟΚΛΕΩΝ

ταυτί με ποιούσ'; οἴμοι, τί λέγεις; ὡς μου τὸν θίνα
 ταράττεις,
 καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι
 χρήμα με ποιεῖς.

ΒΔΕΛΤΚΛΕΩΝ

σκέψαι τοίνυν ὡς ἐξόν σοι πλουτεῖν καὶ τοῖσιν
 ἅπασιν
 ὑπὸ τῶν αἰεὶ δημιζόντων οὐκ οἶδ' ὅπῃ ἐγκεκύκλησαι,
 700 ὅστις πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου
 μέχρι Σαρδοῦς
 οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις ἀκαρῆ· καὶ τοῦτ'
 ἐρίψῃ σοι
 ἐνστάξουσιν κατὰ μικρὸν αἰεὶ τοῦ ζῆν ἔνεχ' ὥσπερ
 ἔλαιον.
 βούλονται γάρ σε πένητ' εἶναι, καὶ τοῦθ' ἂν εἶνεκ'
 ἐρῶ σοι

he gets his prosecutor's pay, six obols, even if he does come late. And any bribe a defendant might offer he splits with one of his fellow office holders, the two of them teaming up on the case and keeping a straight face, then going to work like a couple of sawyers, one pulling while the other pushes. But you're so busy panting after the paymaster that you don't see what's going on.

LOVECLEON

Is that how they treat me? Heavens me, what are you saying? You're shaking me to my very depths, pulling me closer to your viewpoint, doing I don't know what to me!

LOATHECLEON

Then consider this: you could be rich, and everyone else too, but somehow or other these populists have got you boxed in. You, master of a multitude of cities from the Black Sea to Sardinia, enjoy absolutely no reward, except for this jury pay, and they drip that into you like droplets of oil from a tuft of wool, always a little at a time, just enough to keep you alive. Because they want to keep you poor, and I'll tell you the reason: so you'll recognize your

- ἵνα γιγνώσκῃς τὸν τιθασευτήν, κᾶθ' ὅταν οὗτός γ'
 ἐπισιῖξῃ
 705 ἐπὶ τῶν ἐχθρῶν τιῦ ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπι-
 πηδᾷς.
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν
 ἂν.
 εἰσὶν γε πόλεις χίλιαι αἱ νῦν τὸν φόρον ἡμῶν ἀπά-
 γουσι
 τούτων εἴκοσι ἀνδρας βόσκειν εἰ τις προσέταξεν
 ἐκάστη,
 δύο μυριάδ' ἂν τῶν δημοτικῶν ἕζων ἐν πᾶσι λαγῶσι
 710 καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῶ καὶ πυριάτῃ,
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ ἵν Μαραθῶν
 τροπαίου.
 νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν μισθὸν
 ἔχοντι.

ΦΙΛΟΚΛΕΩΝ

οἴμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς
 καταχέεται;
 καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη μαλθα-
 κός εἰμι.

ΒΑΕΑΤΚΛΕΩΝ

- 715 ἀλλ' ὁπόταν μὲν δείσωσ' αὐτοί, τὴν Εὐβοίαν διδόασιν
 ὑμῖν, καὶ σῖτον ὑφίστανται κατὰ πενήκοντα μεδί-
 μνους
 ποριεῖν. ἔδοσαν δ' οὐπόποτε σοι πλὴν πρώην
 πέντε μεδίμνους,

trainer, and whenever he whistles at you to attack one of
 his enemies, you'll leap on that man like a savage. If they
 wanted to provide a living for the people, it would be easy.
 A thousand cities there are that now pay us tribute. If
 someone ordered each one to support twenty men, then
 twenty thousand loyal proles would be rolling in hare meat,
 every kind of garland, beestings and eggnog, living it up as
 befits their country and their trophy at Marathon. As it is,
 you traipse around for your employer like olive pickers!

LOVECLEON

Heavens me, what can it be that's creeping over my hand
 like a paralysis? I can't even hold my sword; I've gone limp.

LOATHECLEON

But whenever they're scared themselves, they promise you
 Euboea and get set to supply you with fifty-bushel rations
 of grain. But they never give it to you, not counting yester-
 day when you got five bushels, but only after narrowly

καὶ ταῦτα μόλις ξενίας φεύγων, ἔλαβες κατὰ χοί-
νικα κριθῶν.

- 720 ὦν εἶνεκ' ἐγὼ σ' ἀπέκληρον αἰεὶ
βόσκειν ἐθέλων καὶ μὴ τούτους
ἐγχάσκειν σοι στομφάζοντας.
καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
ὅ τι βούλει σοι,
πλήν κωλακρέτου γάλα πίνειν.

ΚΟΡΤΦΑΙΟΣ

- 725 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 ὀργὴν χαλάσας τοὺς σκίπανας κατα-
βάλλω.
ἀλλ', ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,

ΧΟΡΟΣ

- (στρ) πιθοῦ πιθοῦ λόγοισι, μηδ' ἄφρων γένη
730 μηδ' ἀτενῆς ἄγαν ἀτεράμων τ' ἀνήρ.
εἴθ' ὠφελὲν μοι κηδεμῶν ἢ ξυγγενῆς
εἶναί τις ὅστις τοιαύτ' ἐνουθέτει.
σοὶ δὲ νῦν τις θεῶν
παρὼν ἐμφανῆς
ξυλλαμβάνει τοῦ πράγματος, καὶ δηλὸς ἔστιν εὖ
ποιῶν·
735 σὺ δὲ παρὼν δέχου.

escaping a challenge to your citizenship, and then it was barley in one quart installments. Which is why I kept you locked up: I wanted to feed you and I didn't want these blowhards to make a chump of you. And now I want to provide you with absolutely anything you want, except paymaster's milk to drink.

CHORUS LEADER

"Don't judge till you've heard both sides of the story": whoever said that was pretty wise. Because in this case you've won my vote hands down. I've slackened my anger and now throw in the towel. Wherefore, brother of our age and order,

CHORUS

listen, listen to his words, and don't be stupid, or too unyielding and tough a man. I wish I had some kinsman or relative to give me that kind of criticism. Now some god has shown up before your very eyes to help with your problem, and he's clearly doing you good. You show up too, and accept his help.

ARISTOPHANES

ΒΑΕΑΤΚΛΕΩΝ

καὶ μὴν θρέψω γ' αὐτὸν παρέχων
 ὅσα πρεσβύτη ξύμφορα, χόνδρον
 λείχειν, χλαῖναν μαλακὴν, σισύραν,
 πόρνην, ἥτις τὸ πέος τρίψει
 740 καὶ τὴν ὀσφύν.
 ἀλλ' ὅτι σιγᾶ κοῦδὲν γρύζει,
 τοῦτ' οὐ δύναται με προσέσθαι.

ΧΟΡΟΣ

(ἀντ) νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς
 τότ' ἐπεμαίνετ'. ἔγνωκε γὰρ ἀρτίως,
 745 λογιζεταί τ' ἐκεῖνα πάνθ' ἀμαρτίας
 ἃ σοῦ κελεύοντος οὐκ ἐπέιθετο.
 νῦν δ' ἴσως τοῖσι σοῖς
 λόγοις πείθεται,
 καὶ σωφρονεῖ μέντοι μεθιστὰς ἐς τὸ λοιπὸν τὸν τρόπον
 πειθόμενός τέ σοι.

ΦΙΛΟΚΛΕΩΝ

750 ἰὼ μοί μοι.

ΒΑΕΑΤΚΛΕΩΝ

οὗτος, τί βοᾷς;

ΦΙΛΟΚΛΕΩΝ

μή μοι τούτων μηδὲν ὑπισχνοῦ.
 κείνων ἔραμαι, κέῖθι γενοίμαν,
 ἔν' ὁ κῆρύξ φησι· "τίς ἀψήφι-
 στος; ἀνιστάσθω."
 κάπιστάιην ἐπὶ τοῖς κημοῖς

WASPS

LOATHECLEON

That's right, and I'll support him by providing
 whatever a senior citizen needs: gruel to lick up,
 a cozy cloak, an overcoat,
 a whore to massage his cock
 and his tailbone.
 But I can't help being displeased
 that he's silent and won't so much as grunt.

CHORUS

He's been criticizing himself for the activities
 he was crazy about before. For he's just now seen the
 light,
 and understands that he was wrong
 not to listen to your past warnings.
 Maybe now he's listening
 to your arguments
 and really being sensible, changing his ways from
 now on,
 and listening to you.

LOVECLEON

What misery!

LOATHECLEON

Here, why are you bellowing?

LOVECLEON

Don't promise me any of your promises!
 What I yearn for is over there. There is where I want
 to be,
 where the herald says,
 "Whoever hasn't voted please stand!"
 Yes, I long to stand at the ballot box,

755 ψηφιζομένων ὁ τελευταῖος.
 “σπεῦδ’, ὦ ψυχή.” — ποῦ μοι ψυχή;—
 “πάρες, ὦ σκιερά.—” μὰ τὸν Ἡρακλέα,
 μή νυν ἔτ’ ἐγὼ ’ν τοῖσι δικασταῖς
 κλέπτοντα Κλέωνα λάβοιμι.

ΒΑΕΑΤΚΛΕΩΝ

760 ἴθ’, ὦ πάτερ, πρὸς τῶν θεῶν ἐμοὶ πιθοῦ.

ΦΙΛΟΚΛΕΩΝ

τί σοι πίθωμαι; λέγ’ ὅ τι βούλει πλὴν ἐνός.

ΒΑΕΑΤΚΛΕΩΝ

ποίου; φέρ’ ἴδω.

ΦΙΛΟΚΛΕΩΝ

τοῦ μὴ δικάζειν. τοῦτο δὲ
 Ἄιδης διακρινεῖ πρότερον ἢ ’γὼ πείσομαι.

ΒΑΕΑΤΚΛΕΩΝ

765 σὺ δ’ οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
 ἐκέισε μὲν μηκέτι βάδιζ’, ἀλλ’ ἐνθάδε
 αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις.

ΦΙΛΟΚΛΕΩΝ

περὶ τοῦ; τί ληρεῖς;

ΒΑΕΑΤΚΛΕΩΝ

770 ταῦθ’ ἄπερ ἐκεῖ πράττεται.
 ὅτι τὴν θύραν ἀνέφωξεν ἡ σηκὶς λάθρα,
 ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην·
 πάντως δὲ κακέῖ ταῦτ’ ἔδρας ἐκάστοτε.
 καὶ ταῦτα μὲν νῦν εὐλόγως, ἣν ἐξέχῃ

the last of the voters!
 Onward, my soul! Where are you, soul?
 Let me pass, you shadowy—!⁴⁶ Great Heracles,
 if you’re telling the truth, I’d better not be on a jury
 that convicts Cleon of theft!

ΛΟΑΤΗΕΚΛΕΩΝ

Please, father, for gods’ sake listen to me.

ΛΟΥΕΚΛΕΩΝ

What would you have me do? Just name it, except for one
 thing.

ΛΟΑΤΗΕΚΛΕΩΝ

What thing, tell me?

ΛΟΥΕΚΛΕΩΝ

To stop being a juror. Before I do that for you, death will
 decide between us!

ΛΟΑΤΗΕΚΛΕΩΝ

All right, since that’s what you enjoy doing, just stop going
 to court. Stay here instead, and judge the household slaves.

ΛΟΥΕΚΛΕΩΝ

On what charge? What’s this nonsense?

ΛΟΑΤΗΕΚΛΕΩΝ

You’ll be doing exactly what’s done at court. Say the maid
 opens the door without permission. Vote her a single stiff
 penalty—anyway, it’s what you used to do regularly at
 court. And now you’ll do this judging in a reasonable way,

⁴⁶ From Euripides’ *Bellerophon*; the full line (fr. 308) is, “Let me pass, you shadowy foliage, let me cross the watery dells; I am eager to see the heaven above.”

ARISTOPHANES

εἶλη κατ' ὄρθρον, ἠλιάσει πρὸς ἥλιον·
 ἔαν δὲ νείφη, πρὸς τὸ πῦρ καθήμενος·
 ὕπνος εἴσει· κἂν ἔγρη μεσημβρινός,
 775 οὐδέεις σ' ἀποκλήσει θεσμοθέτης τῇ κυκλίδι.

ΦΙΛΟΚΛΕΩΝ

τουτί μ' ἀρέσκει.

ΒΑΕΑΤΚΛΕΩΝ

πρὸς δὲ τούτους γ', ἦν δίκην
 λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενείς
 δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
 780 ὥσπερ πρότερον τὰ πράγματ' ἔτι μασώμενος;

ΒΑΕΑΤΚΛΕΩΝ

πολλῷ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογί,
 ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
 μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.

ΦΙΛΟΚΛΕΩΝ

ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,
 τὸν μισθὸν ὁπόθεν λήψομαι.

ΒΑΕΑΤΚΛΕΩΝ

παρ' ἐμοῦ.

ΦΙΛΟΚΛΕΩΝ

785

καλῶς,
 οἷτι κατ' ἔμαντὸν κοῦ μεθ' ἑτέρου λήψομαι.

WASPS

out in the sun if it's warm at dawn; if it's snowing, then
 sitting by the fire; if it starts to rain, going indoors. And if
 you sleep till noon, no magistrate will close the gate on you.

LOVECLEON

That I like.

LOATHECLEON

And that's not all. If someone's making a long speech, you
 needn't sit there hungry, gnashing your teeth and the de-
 fendant too.

LOVECLEON

But then how will I decide cases with my usual compe-
 tence if I'm still chewing my food?

LOATHECLEON

A lot more competently! People do say that when witnesses
 lie, the jurors get to the meat of the matter by chewing it
 over.

LOVECLEON

You know, you're winning me over. But there's one issue
 you still haven't addressed: where will I get my pay?

LOATHECLEON

From me.

LOVECLEON

Good! Then I'll be getting paid individually and not with

⁷⁷² κατ' ὄρθρον v.l. ΣΓ Callistratus

αἰσχιστα γάρ τοί μ' ἤργασατο Λυσίστρατος
 ὁ σκαπτόλης. δραχμὴν μετ' ἐμοῦ πρώην λαβὼν
 ἔλθων διεκερματίζειτ' ἐν τοῖς ἰχθύσι,
 790 κᾶπειτ' ἐνέθηκε τρεῖς λοπίδας μοι κεστρέων,
 κἀγὼ 'νέκαψ'. ὀβολοὺς γὰρ ῥόμην λαβεῖν.
 κᾶτα βδελυχθεὶς ὀσφρόμενος ἐξέπτυσσα·
 κᾶθ' εἶλκον αὐτόν.

ΒΑΕΑΤΚΛΕΩΝ

ὁ δὲ τί πρὸς ταῦτ' εἶψ';

ΦΙΛΟΚΛΕΩΝ

ὁ τι;

ἀλεκτρύονος μ' ἔφασκε κοιλίαν ἔχειν.
 795 "ταχὺ γοῦν καθέψει τὰργύριον," ἢ δ' ὅς λέγων.

ΒΑΕΑΤΚΛΕΩΝ

ὄρᾳς ὅσον καὶ τοῦτο δῆτα κερδανεῖς.

ΦΙΛΟΚΛΕΩΝ

οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποιεῖ.

ΒΑΕΑΤΚΛΕΩΝ

ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙΛΟΚΛΕΩΝ

ὄρα τὸ χρῆμα, τὰ λόγι' ὡς περαίνεται.
 800 ἡκηκόειν γὰρ ὡς Ἀθηναῖοί ποτε
 δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
 κὰν τοῖς προθύροις ἐνοικοδομήσει πᾶς ἀνὴρ
 αὐτῷ δικαστηρίδιον μικρὸν πάνυ,

a partner.⁴⁷ You know, that joker Lysistratus played a very dirty trick on me the other day. We got our drachma and he went to get it changed in the fish market. Then he handed me three mullet scales, which I popped into my mouth, thinking they were obols. Then I smelled them and retched and spat them out. Then I grabbed hold of him.

LOATHECLEON

And what did he have to say for himself?

LOVECLEON

Get this: he said I had the guts of a rooster. "Anyway," says he, "you decoct your money pretty fast!"

LOATHECLEON

You see what a great advantage you'll have there, too.

LOVECLEON

Not too bad! Very well, proceed with your plan.

LOATHECLEON

Then wait here. I'll be right back with the things we need.

LOATHECLEON goes inside.

LOVECLEON

Lo and behold, the prophecies come true. I'd heard that some day the Athenians would judge cases in their very houses, and that every man would build himself an itty bitty lawcourt in his yard; they'd be on doorsteps every-

⁴⁷ Jury pay was distributed in drachmas, which each pair of jurors would have to change into obols on their own. Lysistratus of Cholargus is often mentioned as a penurious wit and jokester.

ὡσπερ Ἑκατέλου παντάχου πρὸ τῶν θυρῶν.

ΒΔΕΑΤΚΛΕΩΝ

805 ἰδοῦ. τί ἔτ' ἐρείς; ὡς ἅπαντ' ἐγὼ φέρω,
ὄσαπέρ γ' ἔφασκον κάτι πολλῷ πλείονα.
ἀμὲς μὲν, ἦν οὐρητιάσης, αὐτῆ
παρὰ σοὶ κρεμήσεται ἔγγυς ἐπὶ τοῦ παττάλου.

ΦΙΛΟΚΛΕΩΝ

810 σοφόν γε τουτὶ καὶ γέροντι πρόσφορον
ἐξηῆρες ἀτεχνῶς φάρμακον στραγγουρίας.

ΒΔΕΑΤΚΛΕΩΝ

καὶ πῦρ γε τουτί· καὶ προσέστηκεν φακῆ
ρόφειν, εἴαν δέη τι.

ΦΙΛΟΚΛΕΩΝ

τουτ' αὖ δεξιόν.

815 κἂν γὰρ πυρέττω, τόν γε μισθὸν λήψομαι
αὐτοῦ μένων γὰρ τὴν φακῆν ροφήσομαι.
ἀπὰρ τί τὸν ὄρνιν ὡς ἔμ' ἐξηνέγκατε;

ΒΔΕΑΤΚΛΕΩΝ

ἵνα γ', ἦν καθεύδης ἀπολογουμένου τινός,
ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.

ΦΙΛΟΚΛΕΩΝ

ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι.

ΒΔΕΑΤΚΛΕΩΝ

τὸ τί;

⁴⁸ A deity of roads and traveling, whose image, like that of

where, like shrines for Hecate.⁴⁸

LOATHECLEON and slaves enter with courtroom paraphernalia.

LOATHECLEON

Just look! Now what have you got to say? I've brought everything I said I would, and lots more. For one thing, this chamberpot here will be hanging by that peg, right beside you in case you need to piss.

LOVECLEON

That's ingenious of you; you've really thought of the perfect antidote to an old man's incontinence.

LOATHECLEON

And here's some fire, and right next to it some lentil soup to slurp, any time you want.

LOVECLEON

That's handy too. Even if I have a cold, I'll still get my pay, because I'll stay right here and slurp the soup. But why have you brought me out the rooster?

LOATHECLEON

Why, if you fall asleep while a defendant is speaking, this rooster up here will crow you awake.

LOVECLEON

Everything's to my liking, except one thing I'm still missing.

LOATHECLEON

Namely?

Apollo Agyieus (875), was placed before many an Athenian doorway.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

θήρῳον εἴ πως ἐκομίσασαι τὸ τοῦ Λύκου.

ΒΔΕΑΤΚΛΕΩΝ

820 πάρεστι τουτί, καὐτὸς ἀναξ οὔτοσί.

ΦΙΛΟΚΛΕΩΝ

ὦ δέσποθ' ἥρωσ, ὡς χαλεπὸν ἄρ' ἦν σ' ιδεῖν.

ΒΔΕΑΤΚΛΕΩΝ

οἷόσπερ ἡμῖν φαίνεται Κλεώνυμος.

ΦΙΛΟΚΛΕΩΝ

οὔκουν ἔχει γ' οὐδ' αὐτὸς ἥρωσ ὧν ὄπλα.

ΒΔΕΑΤΚΛΕΩΝ

εἰ θᾶπτον ἐκαθίζου σύ, θᾶπτον ἂν δίκην
ἐκάλουν.

ΦΙΛΟΚΛΕΩΝ

825 κάλει νυν, ὡς κάθημ' ἐγὼ πάλαι.

ΒΔΕΑΤΚΛΕΩΝ

φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην;
τί τις κακὸν δέδρακε τῶν ἐν τῇ οἰκίᾳ;
ἢ Θρᾶττα προσκαύσασα πρῶην τὴν χύτραν—

ΦΙΛΟΚΛΕΩΝ

830 ἐπίσχεις, οὔτος ὡς ὀλίγου μ' ἀπώλεσας.
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο;

ΒΔΕΑΤΚΛΕΩΝ

μὰ τὸν Δί' οὐ πάρεστιν.

WASPS

LOVECLEON

Is there any way you could supply the shrine of Lycus?

LOATHECLEON

(pointing to the stage altar) There's this. (motioning one of the slaves on to the altar) And here's the hero himself!

LOVECLEON

(getting up to look closer) Lord Hero, I couldn't see you there.

LOATHECLEON

He's about as hard to see as Cleonymus!

LOVECLEON

Well, I admit that even though he's a hero, he's got no equipment either.⁴⁹

LOATHECLEON

The sooner you take your seat, the sooner I can call a case.

LOVECLEON

(taking his seat) Call away; I've been sitting here patiently.

LOATHECLEON

Let me see now, what case will I bring him first? Has any of the household staff misbehaved? The Thracian girl, who scorched the pot yesterday—

LOVECLEON

Hold on there, you just about killed me! Do you mean to call the case without court railings, the first of the holy objects to meet our eyes?

LOATHECLEON

Oh god, there aren't any!

⁴⁹ I.e., the slave wears no phallus, as Cleonymus had lost his weapons.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

ἀλλ' ἐγὼ δραμῶν
αὐτὸς κομιούμαι τό γε παραντίκ' ἔνδοθεν.

ΒΑΕΑΤΚΛΕΩΝ

τί ποτε τὸ χρῆμ'; ὡς δεινὸν ἢ φιλοχωρία.

ΞΑΝΘΙΑΣ

835 βάλλ' ἐς κόρακας. τοιουτονὶ τρέφειν κύνα.

ΒΑΕΑΤΚΛΕΩΝ

τί δ' ἐστὶν ἐτέον;

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ Λάβης ἀρτίως,
ὁ κύων, παρῆξας εἰς τὸν ἵπνον ἀρπάσας
τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν;

ΒΑΕΑΤΚΛΕΩΝ

840 τοῦτ' ἄρα πρῶτον τὰδίκημα τῷ πατρὶ
εἰσακτέον μοι. σὺ δὲ κατηγορεῖ παρών.

ΞΑΝΘΙΑΣ

μὰ Δί' οὐκ ἔγωγ', ἀλλ' ἄτερός φησιν κύων
κατηγορήσειν, ἣν τις εἰσάγη γραφήν.

ΒΑΕΑΤΚΛΕΩΝ

ἴθι νυν, ἄγ' αὐτὰ δεῦρο.

ΞΑΝΘΙΑΣ

ταῦτα χρῆ ποιεῖν.

⁵⁰ The name "Lables" (*labein* "snatch") puns on the name of Laches; see 24 n.

WASPS

LOVECLEON

Well, I'll run into the house myself and get something that'll serve.

LOVECLEON goes into the house.

LOATHECLEON

What's the big problem? Love of place is such a powerful thing!

XANTHIAS runs out of the house, shouting over his shoulder.

XANTHIAS

To hell with him! Imagine keeping a dog like that!

LOATHECLEON

What's the matter here?

XANTHIAS

As if that dog Grabes⁵⁰ didn't dart into the kitchen just now and gobble up a wheel of Sicilian cheese!

LOATHECLEON

All right then, this should be the first crime brought before my father. You stay and prosecute.

XANTHIAS

No sir, not me. The other dog says he'll be the prosecutor if any case is brought.

LOATHECLEON

Very well, go bring the two of them out here.

XANTHIAS

Consider it done.

ARISTOPHANES

ΒΔΕΑΤΚΛΕΩΝ

τουτί τί ἐστὶ;

ΦΙΛΟΚΛΕΩΝ

χοιροκομείον Ἑστίας.

ΒΔΕΑΤΚΛΕΩΝ

εἶθ' ἱεροσυλήσας φέρεις;

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἵνα

845

ἀφ' Ἑστίας ἀρχόμενος ἐπιτρίψω τινά.
ἀλλ' εἴσαγ' ἀνύσας, ὡς ἐγὼ τιμᾶν βλέπω.

ΒΔΕΑΤΚΛΕΩΝ

φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.

ΦΙΛΟΚΛΕΩΝ

οἴμοι, διατρίβεις κάπολεῖς τρυφημερῶν.

850 ἐγὼ δ' ἀλοκίζω ἐδεόμην τὸ χωρίον.

ΒΔΕΑΤΚΛΕΩΝ

ἰδοῦ.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν.

ΒΔΕΑΤΚΛΕΩΝ

ταῦτα δῆ.

WASPS

XANTHIAS goes inside as LOVECLEON comes out with part
of a fence.

LOATHECLEON

What's that?

LOVECLEON

Hestia's pigpen.⁵¹

LOATHECLEON

So you've committed sacrilege to get that?

LOVECLEON

Not at all. I'm beginning with Hestia, since I'm about to
slaughter someone. So hurry up and call the case: I'm in a
punitive mood.

LOATHECLEON

All right then, let me fetch the dockets and indictments.

LOVECLEON

Good grief, you'll be the death of me, procrastinating and
wasting the whole day! (*holding up a penalty tablet*) I've
been itching to plow up this plot.

LOATHECLEON

Here you are.

LOVECLEON

Then call the case!

LOATHECLEON

All right.

⁵¹ The goddess to whom domestic sacrifice was offered, and
with whose name all sacrifices, prayers, and oaths began.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ
τίς οὔτος;

ὁ πρῶτός ἐστιν;

ΒΔΕΛΤΚΛΕΩΝ
ἐς κόρακας. ὡς ἄχθομαι,
ὅτι ἡ πελαθόμην τοὺς καδίσκους ἐκφέρειν.

ΦΙΛΟΚΛΕΩΝ
οὔτος σύ, ποῖ θεῖς;

ΒΔΕΛΤΚΛΕΩΝ
ἐπὶ καδίσκους.

ΦΙΛΟΚΛΕΩΝ
μηδαμῶς.
855 ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους.

ΒΔΕΛΤΚΛΕΩΝ
κάλλιστα τοῖνον. πάντα γὰρ πάρεστι νῶν
ὄσων δεόμεθα—πλήν γε δὴ τῆς κλεψύδρας.

ΦΙΛΟΚΛΕΩΝ
ἦ δι δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα;

ΒΔΕΛΤΚΛΕΩΝ
860 εἶ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.
ἀλλ' ὡς τάχιστα πῦρ τις ἐξενεγκάτω
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,
ὅπως ἂν εὐξώμεσθα πρῶτα τοῖς θεοῖς.

ΧΟΡΟΣ
καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
καὶ ταῖς εὐχαῖς

WASPS

LOVECLEON
Who's this first one here?

LOATHECLEON
Oh hell! How annoying, I've forgotten to bring out the
voting urns.

LOVECLEON
Hey you, where are you running off to?

LOATHECLEON
To get the urns.

LOVECLEON
Don't bother, I've already got these soup ladles.

LOATHECLEON
They'll do just fine. So now we've got everything we
need—everything except a water clock!

LOVECLEON
(pointing to the chamberpot) And what's this here if it isn't
a water clock?

LOATHECLEON
You've truly got the native Athenian's resourcefulness. On
the double now, somebody fetch fire and myrtle wreaths
and the incense from the house, so that we can begin by
praying to the gods.

CHORUS
And to celebrate your truce
and your prayers

865 φήμην ἀγαθὴν ἔξομεν ὑμῖν,
ὅτι γενναίως ἐκ τοῦ πολέμου
καὶ τοῦ νείκους ξυνέβητον.

ΒΑΕΑΤΚΛΕΩΝ

εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

ΚΟΡΤΦΑΙΟΣ

ὦ Φοῖβ' Ἀπολλων Πύθι', ἐπ' ἀγαθῇ τύχῃ

ΧΟΡΟΣ

(στρ) τὸ πρᾶγμ', ὃ μηχανάται

871 ἔμπροσθεν οὗτος τῶν θυρῶν,
ἅπασιν ἡμῖν ἀρμόσαι
πανσαμένους πλάνων.
ἰήε Παιάν.

ΒΑΕΑΤΚΛΕΩΝ

875 ὦ δέσποτ' ἀναξ γείτον Ἀγνιεύ, τοῦ ἰμοῦ προθύρου
προπύλαιε,
δέξαι τελετὴν καινὴν, ὦναξ, ἣν τῷ πατρὶ καινοτο-
μοῦμεν.
παῦσόν τ' αὐτοῦ τουτὶ τὸ λίαν στρυφνὸν καὶ πρίνι-
νον ἦθος,
ἀντὶ σιραίου μέλιτος σμικρὸν τῷ θυμιδίω παραμείξας.
ἦδη δ' εἶναι τοῖς ἀνθρώποις
880 ἥπιον αὐτόν, τοὺς φεύγοντάς τ'
ἐλεεῖν μᾶλλον τῶν γραφισμένων,
κάπιδακρύειν ἀντιβολουμένων,

865 ἔξομεν R^{cc} V: λέξομεν R^{cc} Γ j

we shall sing you a propitious song,
because like gentlemen
you've settled your warfare and strife.

LOATHECLEON

First let there be respectful silence now.

CHORUS LEADER

Pythian Phoebus Apollo, bless with fair fortune

CHORUS

the experiment this man has devised
right on his doorstep,
and may it work for us too,
when our roving is over.
Hail, Paean!

LOATHECLEON

Sidewalk Apollo,⁵² Lord, Master, and Neighbor,
Forefront of My Forecourt,
accept a new rite, Lord, which we're launching for
my father.
Purge him of this excessively harsh and hardhearted
disposition,
infusing his dear little heart, like syrup, with a bit of
honey.
Let him now treat people
gently, and have more pity
for the defendants than the prosecutors,
and shed a tear when people beseech him,

⁵² See 804 n.

⁸⁷⁵ προπύλαιε Bentley: πρὸς πύλας a

ARISTOPHANES

καὶ παυσάμενον τῆς δυσκολίας
ἀπὸ τῆς ὀργῆς
τὴν ἀκαλήφην ἀφελέσθαι.

ΚΟΡΤΦΑΙΟΣ

885 ξυνευχόμεσθα <ταυτά> σοι καπάδομεν
νέαισιν ἀρχαῖς εἵνεκα τῶν προλελεγμένων.

ΚΟΡΤΦΑΙΟΣ

(ἀντ) εἴνοι γάρ ἐσμεν ἐξ οὗ
τὸν δῆμον ἡσθόμεσθά σου
φιλοῦντος ὡς οὐδεὶς ἀνὴρ

890 τῶν γε νεωτέρων.

ΒΔΕΛΤΚΛΕΩΝ

εἴ τις θύρασιν ἠλιαστής, εἰσίτω
ὡς ἠνίκ' ἂν λέγωσιν, οὐκ εἰσφρήσομεν.

ΦΙΑΟΚΛΕΩΝ

τίς ἄρ' ὁ φεύγων οἴτος; ὅσον ἀλώσεται.

ΒΔΕΛΤΚΛΕΩΝ

895 ἀκούετ' ἤδη τῆς γραφῆς. "ἐγράψατο
Κύων Κυδαθηναίεὺς Λάβητ' Αἰξωνέα
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
τὸν Σικελικόν. τίμημα κλωὸς σύκινος."

ΦΙΑΟΚΛΕΩΝ

θάνατος μὲν οὖν κύνειος, ἦν ἅπαξ ἀλώ.

885 <ταυτά> Dindorf: om. a

890 γε νεωτέρων Reisig cl. νεωτέρων vl. Σ^{VI}; γενναιοτέρων a:
συνεπωτέρων vl. Σ^I

WASPS

and put away his bad temper,
from his anger
drawing the sting.

CHORUS LEADER

We join you in these prayers and chime in with a song for
your new regime, on the strength of your pronouncements.

CHORUS

Yes, we have been on your side
since we sensed that you cherish the people
more than anyone else,
at least among the younger generation.

LOATHECLEON

If any juror is at the door, let him enter. We'll admit no one
once speeches have begun.

LOVECLEON

So who's this defendant? He's really going to get it!

LOATHECLEON

Now all hear the charge: "Demagogue, the watchdog of
Cydathenaeum,⁵³ indicts Grabes of Aexone of malefaction,
in that he devoured a Sicilian cheese all by himself. Pro-
posed penalty: a collar of impeach wood."⁵⁴

LOVECLEON

No, he'll get death, a dog's death, if he takes this fall!

⁵³ Cleon's deme.

⁵⁴ See 145 n.

ARISTOPHANES

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν ὁ φεύγων οὐτοσὶ Λάβης πάρα.

ΦΙΛΟΚΛΕΩΝ

900 ὦ μιάρως οὔτος. ὡς δὲ καὶ κλέπτον βλέπει.
οἶον σεσηρῶς ἔξαπατήσειν μ' οἶεται.
ποῦ δ' ὁ γε διώκων, ὁ Κυδαθηναίεὺς κύων;

ΚΤΩΝ

αὐ̄ αὐ̄.

ΒΔΕΛΤΚΛΕΩΝ

πάρεστιν.

ΞΑΝΘΙΑΣ

ἕτερος οὔτος αὐ̄ Λάβης,
ἀγαθός γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.

ΒΔΕΛΤΚΛΕΩΝ

905 σίγα, κάθιζε. σὺ δ' ἀναβὰς κατηγορεῖ.

ΦΙΛΟΚΛΕΩΝ

φέρε νυν, ἄμα τήνδ' ἐγχεάμενος καὶ γὰρ ῥοφῶ.

ΚΤΩΝ

τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραιψάμην,
ἄνδρες δικασταί, τοντονί. δεινότατα γὰρ
ἔργων δέδρακε καμὲ καὶ τὸ ῥυππαπαί.
910 ἀποδρὰς γὰρ ἐς τὴν γωνίαν τυρὸν πολὺν
κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ.

WASPS

LOATHECLEON

The aforesaid defendant is here present.

LOVECLEON

The dirty scum! He's got thief written all over him, too!
Look at him grin, thinking he'll fox me. But where's the
prosecutor, Demadogue of Cydathenaeum?

DEMADOGUE

Bow wow wow!

LOATHECLEON

He's present.

XANTHIAS

This one's just another Grabes, good at barking and licking
the bowls clean!

LOATHECLEON

Sit down and be quiet. You, take the stand and begin the
prosecution.

LOVECLEON

Well now, while that's going on I'll pour myself some soup
to slurp.

DEMADOGUE

Men of the jury, you have heard the indictment that I have
filed against this defendant. He has indeed perpetrated the
most shocking deeds both against me and against the
whole yo ho ho.⁵⁵ Sneaked off to a corner he did, siclized
a big cheese, and bolted it down under cover of darkness.

⁵⁵ Athenian sailors, drawn mostly from the poorest classes,
strongly supported Cleon.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

νῆ τὸν Δε', ἀλλὰ δηλὸς ἐστ'· ἔμοιγέ τοι
τυροῦ κάκιστον ἀρτίως ἐνήρυγεν
ὁ βδελυρὸς οὗτος.

ΚΤΩΝ

κοῦ μετέδωκ' αἰτοῦντί μοι.

915 καίτοι τίς ὑμᾶς εὔ ποιεῖν δυνήσεται,
ἦν μὴ τι κάμοί τις προβάλλη, τῷ κυνί;

ΦΙΛΟΚΛΕΩΝ

οὐδὲν μετέδωκεν οὐδὲ τῷ κοινῷ γ', ἐμοί.
θερμὸς γὰρ ἀνήρ οὐδὲν ἤττον τῆς φακῆς.

ΒΑΕΑΤΚΛΕΩΝ

πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,
πρὶν ἂν γ' ἀκούσης ἀμφοτέρων.

ΦΙΛΟΚΛΕΩΝ

920 ἄλλ', ὦγαθέ,
τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.

ΚΤΩΝ

μὴ νυν ἀφῆτέ γ' αὐτόν, ὡς ὄντ' αὖ πολὺ
κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,
ὅστις περιπλεύσας τὴν θυεῖαν ἐν κύκλῳ

925 ἐκ τῶν πόλεων τὸ σκίρον ἐξεδήδοκεν.

ΦΙΛΟΚΛΕΩΝ

ἐμοὶ δέ γ' οὐκ ἐστ' οὐδὲ τὴν ὑδρίαν πλάσαι.

ΚΤΩΝ

πρὸς ταῦτα τοῦτον κολάσατ' (οὐ γὰρ ἂν ποτε

WASPS

LOVECLEON

By god, he obviously did it! Just now he blew a horrible
cheesy belch at me, the disgusting curl!

DEMADOGUE

And he didn't share any with me when I asked for some.
Tell me, who will be able to give you a square deal unless
a scrap or two gets thrown to me, your watchdog?

LOVECLEON

He didn't even share it with the public, that's me! The
man's as hot as this soup.

LOATHECLEON

Good heavens, father, don't prejudice his guilt before you
hear both sides.

LOVECLEON

But dear boy, it's an open and shut case. The facts bark for
themselves!

DEMADOGUE

Just don't you let him off, because of all dogs he's far and
away the most hoggish man. Sailed right around the platter
he did, and ate the rind off the cities!

LOVECLEON

And me without enough plaster to patch my water pot!

DEMADOGUE

Under the circumstances you must punish him—as they

τρέφειν δύναιτ' ἂν μία λόχημη κλέπτα δύο),
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·
 930 ἔὰν δὲ μή, τὸ λοιπὸν οὐ κεκλάγγομαι.

ΦΙΛΟΚΛΕΩΝ

ἰὸν ἰού.

ὄσας κατηγορήσε τὰς πανουργίας.
 κλέπτον τὸ χρῆμα τάνδρός. οὐ καὶ σοὶ δοκεῖ,
 ὦλεκτρῶν; νῆ τὸν Δί' ἐπιμύει γέ τοι.

935 ὁ θεσμοθέτης· ποῦ 'σθ' οὗτος; ἀμίδα μοι δότω.

ΒΑΕΑΤΚΛΕΩΝ

αὐτὸς καθελού· τοὺς μάρτυρας γὰρ εἰσκαλῶ.
 Λάβητι μάρτυρας παρῆναι τρύβλιον,
 δοῖδουκα, τυρόκηστιν, ἐσχάραν, χύτραν,
 καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.

940 ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω;

ΦΙΛΟΚΛΕΩΝ

τοῦτον δέ γ' οἶμ' ἐγὼ χεσεῖσθαι τήμερον.

ΒΑΕΑΤΚΛΕΩΝ

οὐκ αὖ σὺ παύσει χαλεπὸς ὢν καὶ δύσκολος,
 καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὀδαξ ἔχει;
 ἀνάβαιν', ἀπολογού. τί σεσιώπηκας; λέγε.

ΦΙΛΟΚΛΕΩΝ

945 ἀλλ' οὐκ ἔχειν οὗτός γ' εἴκειν ὃ τι λέγῃ.

ΒΑΕΑΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεποινθέναι,
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·

say, one copse can't support two robbers—so all my barking won't have been for nothing. Otherwise, I won't bark next time.

LOVECLEON

Wowee! What a mass of misdeeds he's denounced! What a thieving piece of work the man is! Don't you agree, Mr. Rooster? By god he does, to judge by his wink. Mr. Chairman? Where is he? Chamberpot please!

LOATHECLEON

Get it yourself, I'm summoning the witnesses. (*calling into the house*) Witnesses for Grabes please be present: Bowl, Pestle, Cheesegrater, Brazier, Pot, and all other utensils summoned to testi-fry.

Enter Utensils from the house.

Are you still pissing? Haven't you sat down yet?

LOVECLEON

No, but I think this one'll be shitting himself pretty soon!

LOATHECLEON

Won't you stop being hardhearted and ill tempered, and toward defendants to boot? Must you chew on them? (*to Grabes*) Take the stand and present your defence. Why don't you say something? Speak up!

LOVECLEON

This one seems to have nothing to say for himself.

LOATHECLEON

No, I think the same thing's happened to him that once happened to Thucydides when he was on trial: his jaws

ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.
 πάρεχ' ἐκποδῶν· ἐγὼ γὰρ ἀπολογήσομαι.
 950 χαλεπὸν μὲν, ἄνδρες, ἐστὶ διαβεβλημένου
 ὑπεραποκρίνεσθαι κυνός, λέξω δ' ὁμῶς.
 ἀγαθὸς γὰρ ἐστὶ καὶ διώκει τοὺς λύκους.

ΦΙΛΟΚΛΕΩΝ

κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνομότης.

ΒΔΕΑΤΚΛΕΩΝ

μὰ Δῖ, ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
 955 οἶός τε πολλοῖς προβατίοις ἐφειστάται.

ΦΙΛΟΚΛΕΩΝ

τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;

ΒΔΕΑΤΚΛΕΩΝ

ὄ τι; σοῦ προμάχεται καὶ φυλάττει τὴν θύραν,
 καὶ τᾶλλ' ἄριστός ἐστιν. εἰ δ' ὑφέιλετο,
 σύγγνωθι· κιθαρίζων γὰρ οὐκ ἐπίσταται.

ΦΙΛΟΚΛΕΩΝ

960 ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα,
 ἵνα μὴ κακουργῶν ἐνέγραψ' ἡμῖν τὸν λόγον.

ΒΔΕΑΤΚΛΕΩΝ

ἄκουσον, ὦ δαιμόνιε, μου τῶν μαρτύρων.
 ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα·
 σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀποκρίναι σαφῶς,
 965 εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες.
 φησὶ κατακνήσαι.

suddenly got paralyzed.⁵⁶ Move over for me; I'll present your defence. It is difficult, gentlemen of the jury, to speak on behalf of a slandered dog, but speak I shall. For he's a good dog, and he chases away the wolves.

LOVECLEON

No, he's a thief and a conspirator!

LOATHECLEON

On the contrary, he's top dog of his generation, able to control a multitude of sheep.

LOVECLEON

What good is that, if he eats the cheese?

LOATHECLEON

Why, he fights for you and guards your door, and he's an all-around top dog. If he did steal, pardon him. You see, he never learned how to play the lyre.

LOVECLEON

I wish he'd never learned reading and writing either; then he couldn't have submitted dishonest accounts to us.

LOATHECLEON

My dear sir, please listen to my witnesses. Take the stand, Cheesegrater, and speak up. Your position was Steward? Answer clearly about your consignment. Didn't you grate it out to the troops? He says he did.

⁵⁶ Thucydides, son of Melesias, had been Pericles' chief rival until he became tongue-tied at a trial; cf. *Acharnians* 703–12.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

νῆ Δεῖ, ἀλλὰ ψεύδεται.

ΒΔΕΛΤΚΛΕΩΝ

ὦ δαιμόνι', ἐλέει τοὺς ταλαιπωρουμένους.
οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει
καὶ τὰς ἀκάνθας, κούδέποτ' ἐν ταύτῳ μένει.
970 ὁ δ' ἕτερος οἶός ἐστιν. οἰκουρὸς μόνον
αὐτοῦ μένων γάρ, ἅτ' ἂν εἴσω τις φέρῃ,
τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

ΦΙΛΟΚΛΕΩΝ

αἰβοῖ, τί τόδε ποτ' ἔσθ' ὄτω μαλάττομαι;
κακόν τι περιβαίνει με, κάναπέιθομαι.

ΒΔΕΛΤΚΛΕΩΝ

975 ἴθ', ἀντιβολῶ σ', οἰκτίρατ' αὐτόν, ὦ πάτερ,
καὶ μὴ διαφθείρητε. ποῦ τὰ παιδιά;
ἀναβαίνετ', ὦ πόνηρα, καὶ κνιζόμενα
αἰτεῖτε κἀντιβολεῖτε καὶ δακρῦετε.

ΦΙΛΟΚΛΕΩΝ

κατάβα, κατάβα, κατάβα, κατάβα.

ΒΔΕΛΤΚΛΕΩΝ

980 καίτοι τὸ "κατάβα" τοῦτο πολλοὺς δὴ πάνυ
ἐξηπάτηκεν. ἀτὰρ ὁμως καταβήσομαι.
καταβήσομαι.

ΦΙΛΟΚΛΕΩΝ

ἐς κόρακας. ὡς οὐκ ἀγαθόν ἐστι τὸ ροφεῖν.
ἐγὼ γὰρ ἀπεδάκρυσσα νῦν γνώμην ἐμὴν

WASPS

LOVECLEON

Sure, but he's lying.

LOATHECLEON

My dear sir, take pity on the careworn. Grabes here lives on a diet of giblets and bones, and he's never in the same place for long. And the other one—look what he is: a mere watchdog. He stays right here, and whatever's brought home he demands a share of, and if he doesn't get it, he bites.

LOVECLEON

Oh no! What can it be that's softening me? Something bad is closing in on me and changing my mind!

LOATHECLEON

Come on, father, I beg you, be merciful to him, don't destroy him! Where are his puppies?

Enter Grabes' Puppies.

Take the stand, you poor things. Whimper, beg, grovel, and weep!

LOVECLEON

Step down, step down, step down, step down!

LOATHECLEON

I'll step down, even though that outcry "step down" has fooled a great many people. Still, I'll step down.

LOVECLEON

Ah hell! It's not good, this slurping. I cried away my better

ARISTOPHANES

οὐδέν ποτέ γ' ἄλλ' ἢ τῆς φακῆς ἐμπλήμενος.

ΒΔΕΑΤΚΛΕΩΝ

οὐκουν ἀποφεύγει δῆτα;

ΦΙΛΟΚΛΕΩΝ

985

χαλεπὸν εἶδέναι.

ΒΔΕΑΤΚΛΕΩΝ

ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
τηνδὶ λαβὼν τὴν ψήφον ἐπὶ τὸν ὕστερον
μύσας παραῖξον κάπολυσον, ὦ πάτερ.

ΦΙΛΟΚΛΕΩΝ

οὐ δῆτα· καθαρίζεις γὰρ οὐκ ἐπίσταμαι.

ΒΔΕΑΤΚΛΕΩΝ

990 φέρε νῦν σε τηρὶ τὴν ταχίστην περιάγω.

ΦΙΛΟΚΛΕΩΝ

ὄδ' ἔσθ' ὁ πρότερος;

ΒΔΕΑΤΚΛΕΩΝ

οὗτος.

ΦΙΛΟΚΛΕΩΝ

αὕτη ἔντευθενί.

ΒΔΕΑΤΚΛΕΩΝ

ἐξηπάτηται κάπολέλυκεν οὐχ ἑκῶν.
φέρ' ἐξεράσω.

ΦΙΛΟΚΛΕΩΝ

πῶς ἄρ' ἠγωνίσμεθα;

WASPS

judgment, and all because I filled up on hot soup!

LOATHECLEON

He's not getting off, then?

LOVECLEON

It's hard to say.

LOATHECLEON

Come on, daddy, turn over a new leaf. Take this pebble, shut your eyes, rush over to the second urn, and acquit him, father.

LOVECLEON

Absolutely not! I never learned to play the lyre either.

LOATHECLEON

Come on then, let me usher you around this way, it's quickest.

LOVECLEON

This is the first urn?

LOATHECLEON

It is.

LOVECLEON

There she goes!

LOATHECLEON

(to the audience) He's fooled; he voted for acquittal un-
awares. (to Lovecleon) Let's do the count.

LOVECLEON

What's our verdict?

ARISTOPHANES

ΒΔΕΑΤΚΛΕΩΝ

δείξειν ἔοικεν. ἐκπέφηνγας, ὦ Δάβης.

995 πάτερ πάτερ, τί πέπουθας; οἴμοι. ποῦ 'σθ' ὕδωρ;
ἔπαιρε σαυτόν.

ΦΙΛΟΚΛΕΩΝ

εἰπέ νυν ἐκεῖνό μου.

ὄντως ἀπέφυγε;

ΒΔΕΑΤΚΛΕΩΝ

νῆ Δε'.

ΦΙΛΟΚΛΕΩΝ

οὐδέν εἰμ' ἄρα.

ΒΔΕΑΤΚΛΕΩΝ

μὴ φροντίσης, ὦ δαιμόνι, ἀλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαντῶ τοῦτ' ἐγὼ ξυνείσομαι,

1000 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι;
ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μου
ἄκων γὰρ αὐτ' ἔδρασα κού τοῦ 'μοῦ τρόπου.

ΒΔΕΑΤΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γὰρ σ', ὦ πάτερ,

θρέψω καλῶς, ἄγων μετ' ἐμαντοῦ πανταχοῖ,

1005 ἐπὶ δειπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν,
ὥσθ' ἠδέως διάγειν σε τὸν λοιπὸν χρόνον
κούκ ἐγχανεῖται σ' ἐξαπατῶν Ἵπέρβολος.
ἀλλ' εἰσώμεν.

WASPS

LOATHECLEON

I think it will soon be clear. Grabes, you're acquitted! (*as the courtroom parties depart*) Father, father, what's the matter? Dear me! Where's some water? Raise up!

LOVECLEON

Tell me one thing: did he really get off?

LOATHECLEON

He did indeed.

LOVECLEON

Then I'm done for!

LOATHECLEON

My dear father, don't think about it. Just stand up.

LOVECLEON

How am I going to live with this on my conscience, now that I've let a defendant off? Gods almighty, forgive me. I did it unintentionally, it was unlike me!

LOATHECLEON

Don't take it so hard. I'm going to take care of you in fine fashion, father, and take you with me everywhere, to dinner, to parties, to spectacles, so that you'll spend the rest of your days pleasantly; and no longer will Hyperbolus make a fool of you with his lies. Now let's go inside.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

ταῦτά νυν, εἶπερ δοκεῖ.

ΧΟΡΟΣ

ἀλλ' ἴτε χαίροντες ὅποι βούλεσθ'.

ὑμεῖς δὲ τέως,

1010 ὦ μυριάδες ἀναρίθμητοι,
 νῦν τὰ μέλλοντ' εὖ λέγεσθαι
 μὴ πέσῃ φαύλως χαμᾶζ',
 εὐλαβεῖσθε.

τοῦτο γὰρ σκαιῶν θεατῶν
 ἔστι πάσχειν, κοῦ πρὸς ὑμῶν.

ΚΟΡΤΦΑΙΟΣ

1015 νῦν αὖτε, λεῶ, προσέχετε τὸν νοῦν, εἶπερ καθαρὸν
 τι φιλεῖτε.
 μέμφασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν ἐπι-
 θυμεί.
 ἀδικεῖσθαι γάρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πε-
 ποιηκῶς·
 τὰ μὲν οὐ φανερώς ἀλλ' ἐπικουρῶν κρύβδην
 ἑτέροισι ποιηταῖς,
 μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,
 1020 εἰς ἄλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ
 χέασθαι,
 μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ'
 ἑαυτόν,
 οὐκ ἄλλοτριῶν ἀλλ' οἰκείων μουσῶν στόμαθ' ἠνιο-
 χήσας.

WASPS

LOVECLEON

All right then, if you like.

LOATHECLEON and LOVECLEON go into the house.

CHORUS

Bon voyage, wherever you're going.
 And you meanwhile,
 you countless thousands,
 take care that the good words to follow
 don't simply fall to the ground;
 that's what happens to stupid spectators,
 and is hardly expected from you.

CHORUS LEADER

Now then, people, give me your attention, if you like frank talk. Our poet wants to chastise the audience today. He claims they've wronged him without provocation, even though he's treated them abundantly well, at first not openly but secretly, by helping other poets, taking his cue from the prophetic device of Eurycles:⁵⁷ slipping into other men's bellies and making lots of comic material pour out. After that, he took his chances openly on his own, holding the reins not of someone else's team of muses, but

⁵⁷ A seer-ventriloquist, cf. Plato, *Sophist* 252c, Plutarch, *Moralia* 414c.

ἄρθοις δὲ μέγας καὶ τιμηθεὶς ὡς οὐδεὶς πάποτ' ἐν
 ὑμῖν,
 οὐκ ἐκτελέσαι φησὶν ἐπαρθείς, οὐδ' ὀγκῶσαι τὸ
 φρόνημα,
 1025 οὐδὲ παλαιστρας περικωμάζειν πειρῶν οὐδ', εἴ τις
 ἐραστής
 κωμωδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπενσε πρὸς
 αὐτόν,
 οὐδενὶ πάποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων
 ἐπιεικῆ,
 ἵνα τὰς μούσας αἰσιν χρήται μὴ προαγωγὸς
 ἀποφήνη
 οὐδ', ὅτε πρῶτόν γ' ἤρξε διδάσκειν, ἀνθρώποις
 φήσ' ἐπιθέσθαι,
 1030 ἀλλ' Ἡρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις
 ἐπιχειρεῖν,
 θρασέως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχα-
 ρόδοντι,
 οὐ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες
 ἔλαμπον,
 ἑκατὸν δὲ κύκλω κεφαλαὶ κολάκων οἰμωξομένων
 ἐλιχμῶντο
 περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὄλε-
 θρον τετοκυίας,
 1035 φώκης δ' ὀσμὴν, Λαμίας δ' ὄρχεις ἀπλύτους,
 πρωκτὸν δὲ καμήλου.
 τοιοῦτον ἰδὼν τέρας οὐ φησιν δείσας καταδωρο-
 δοκῆσαι,

his own. And when he was raised to greatness and honored among you as no one has ever been, he says he didn't end up getting above himself, his head didn't swell, and he didn't start cruising the wrestling schools looking for a pickup. And if a man in love pressed him to satirize a favorite of his, with whom he was angry, he says he never went along with any such request, on the highminded principle that he shouldn't turn the muses he employs into pimps. And when he first began to produce,⁵⁸ he says, he didn't attack ordinary people, but in the very spirit of Hercules he came to grips with the greatest monsters, boldly standing up right from the start to old Jagged Teeth himself,⁵⁹ whose eyes like the bitch Cynna's flashed terrible beams, and all around his pate licked a hundred heads of damned flatterers; he had the voice of a death dealing torrent, the smell of a seal, the unwashed balls of a Lamia,⁶⁰ and the arsehole of a camel. On seeing such an apparition, he says, he didn't get cold feet and take bribes

⁵⁸ With *Knights* at the Lenaea of 424.

⁵⁹ Cleon. Cynna was a notorious prostitute.

⁶⁰ An ogress, evidently hermaphroditic, who ate children; she appeared in plays by Crates and Euripides.

- ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ. φησὶν τε μετ'
 αὐτοῦ
 τοὺς ἠπιάλους ἐπιχειρήσαι πέρυσιν καὶ τοῖς πυρε-
 τοῖσιν,
 οἳ τοὺς πατέρας τ' ἤγχον νύκτωρ καὶ τοὺς πάππους
 ἀπέπνιγον,
 1040 κατακλινόμενοι τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν
 ἀπράγμοσιν ὑμῶν
 ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας
 συνεκόλλων,
 ὥστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέ-
 μαρχον.
 τοῖόνδ' εὐρόντες ἀλεξίκακον τῆς χώρας τῆσδε κα-
 θαρτῆν
 πέρυσιν καταπροῦδοτε καινοτάτας σπείραντ' αὐτὸν
 διανοίας,
 1045 ἄς ὑπὸ τοῦ μὴ γινῶναι καθαρῶς ὑμεῖς ἐποιήσατ'
 ἀναλδεῖς.
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν
 Διόνυσον
 μὴ πάποτ' ἀμείνον' ἔπη τούτων κωμωδικὰ μηδέν'
 ἀκούσαι.
 τοῦτο μὲν οὖν ἐστ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν
 παραχρήμα·
 ὁ δὲ ποιητῆς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς
 νενόμισται,
 1050 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν
 ξυνέτρυφεν.

to betray you, but fought then as he fights now on your behalf. And he says that along with the monster he came to grips last year⁶¹ with the shivers and fevers that by night choked fathers and strangled grandfathers, that climbed into the very beds of the peaceable citizens among you, constructing affidavits, summonses, and depositions, so that many people jumped up in terror and ran to the polemarch.⁶² Such a bulwark against evil, such a purifier of the land had you found, when last year you double-crossed him,⁶³ when he sowed a crop of brand-new ideas that you made fruitless by your failure to understand them clearly. And yet over and over again he swears solemnly by Dionysus that no one ever heard any comic poetry better than that. So you're all disgraced for failing to appreciate it right away, though our poet is no worse off in the eyes of the sagacious if while overtaking his rivals with a novel conception he took a spill.

⁶¹ I.e., at the Lenaia of 423, but the play has not been identified; *Merchant Ships* and *Farmers* are possible candidates.

⁶² The archon in charge of resident aliens; the implication is that professional informers ("sycophants") were typically non-Athenian.

⁶³ By awarding third prize to *Clouds*.

¹⁰³⁷ αὐτοῦ] αὐτὸν Bentley

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,
 ὦ δαιμόνιοι, τοὺς ζητοῦντας
 καινόν τι λέγειν κάξερύσκειν
 στέργετε μᾶλλον καὶ θεραπεύετε,
 1055 καὶ τὰ νοήματα σφίξεσθ' αὐτῶν,
 ἐσβάλλετέ τ' εἰς τὰς κιβωτοὺς
 μετὰ τῶν μήλων.
 κὰν ταῦτα ποιῆθ', ὑμῖν δι' ἔτους
 τῶν ἱματίων
 ὀζήσει δεξιότητος.

ΧΟΡΟΣ

(στρ) ὦ πάλοι ποτ' ὄντες ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς,
 1061 ἄλκιμοι δ' ἐν μάχαις,
 καὶ κατ' αὐτὸ τοῦτο μόνον
 ἄνδρες ἄλκιμώτατοι.
 πρὶν ποτ' ἦν πρὶν ταῦτα, νῦν δ'
 οἴχεται, κύκνου τε πολι-
 1065 ὄτεραι δὴ αἰδ' ἐπανθοῦσιν τρίχες.
 ἀλλὰ κάκ τῶν λευφάνων δεῖ τῶνδε ῥώμην
 νεανικὴν σχεῖν ὡς ἐγὼ τοῦμόν νομίζω
 γῆρας εἶναι κρεῖττον ἢ πολλῶν κικίννουσ
 1070 νεανίων καὶ σχῆμα κεύρνωπρωκτίαν.

ΚΟΡΤΦΑΙΟΣ

εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν
 εἶτα θαυμάζει μ' ὄρων μέσον διεσφηκωμένον,
 ἥτις ἡμῶν ἐστὶν ἢ πίνοια τῆς ἐγκεντρίδος,
 ῥαδίως ἐγὼ διδάξω "κὰν ἄμουσος ἦ τὸ πρὶν".

But from now on, dear people,
 cherish and foster more
 the poets who seek to find something fresh to say;
 save up their ideas
 and put them in your hampers
 with the potpourri.
 If you do that, next year
 your clothes will be fragrant
 with the sweet scent of wit.

CHORUS

Ah, once upon a time we were valiant in choruses,
 and valiant in battle,
 and above all most valiant where *this* is concerned.⁶⁴
 But that's long, long ago,
 all gone now, and these locks of mine
 bloom whiter than a swan.
 But even from these ruins we must
 summon up youthful strength,
 for I think that my
 old age outdoes
 the ringlets, the getups, and the wide-arsedness
 of today's young men.

CHORUS LEADER

Spectators, if any of you has noticed our appearance and
 sees our wasp waists, and wonders what's the point of our
 stingers, I can easily edify him, "be he ever so unversed

⁶⁴ Indicating their phalli.

- 1075 ἔσμεν ἡμεῖς, οἷς πρόσσεστι τοῦτο τοῦρροπούγιον,
Ἄττικοὶ μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,
ἀνδρικότατον γένος καὶ πλείστα τήνδε τὴν πόλιν
ὠφελήσαν ἐν μάχαισιν, ἠνίκ' ἦλθ' ὁ βάρβαρος,
τῷ καπνῷ τύφων ἄπασαν τὴν πόλιν καὶ πυρπολῶν,
1080 ἐξελεῖν ἡμῶν μενουῶν πρὸς βίαν τὰνθρήνια.
εὐθέως γὰρ ἐκδραμόντες "ξὺν δορὶ ξὺν ἀσπίδι"
ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξίνην πεπωκότες,
στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων.
ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.
1085 ἀλλ' ὅμως ἐωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέραν
γλαυξὲ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν
διέπτατο.
εἶτα δ' εἰπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους,
οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρῦς κεντού-
μενοι,
ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
1090 μηδὲν Ἄττικοῦ καλεῖσθαι σφηκὸς ἀνδρικότερον.

ΧΟΡΟΣ

- (ἀντ) ἄρα δεινὸς ἦ τόθ', ὥστε πάντας ἐμέ δεδοικέναι,
καὶ κατεστρεψάμην
τοὺς ἐναντίους, πλέων ἐ-
κέισε ταῖς τριήρεσιν.
οὐ γὰρ ἦν ἡμῖν ὅπως
ῥῆσιν εὖ λέξειν ἐμέλλο-
1095 μεν τότε οὐδὲ συγκοφανθήσειν τινα

before."⁶⁵ We who sport this kind of rump are the only truly indigenous native Athenians, a most virile breed and one that very substantially aided this city in battle, that time the barbarian came spewing smoke over all the city and incinerating it,⁶⁶ intent upon forcibly eradicating our hives. Right away we charged forth with spear, with shield, and we fought them, steeped in bitter spirits, each man standing beside the next, biting his lip with fury.⁶⁷ We couldn't see the sky for all the arrows overhead,⁶⁸ but still, with the gods' help, towards evening we pushed them back; for before the battle an owl had flown over our troops.⁶⁹ Then we pursued them, harpooning their baggy pants, and they kept running, stung in the jaws and the eyebrows. That's why to this day barbarians everywhere insist that there's nothing manlier than an Attic wasp.

CHORUS

Yes, I was awesome then, so everybody feared me,
and I upended
my opponents when I sailed against them on my
triremes.
No, in those days we didn't care
about getting ready to make a good speech
or to trump up a charge against someone,
but only about who would be

⁶⁵ From Euripides' *Stheneboea* (fr. 663).

⁶⁶ The Persians burned Athens in 480/79.

⁶⁷ This action refers to the battle of Marathon in 490.

⁶⁸ So Herodotus 7.226, of the battle of Thermopylae in 480.

⁶⁹ Athena's bird and so a good omen, especially for Athenians; Plutarch, *Themistocles* 12.1 assigns this omen to the battle of Salamis in 480.

φροντίς, ἀλλ' ὅστις ἐρέτης ἔσοιτ' ἄριστος.
 τοιγαροῦν πολλὰς πόλεις Μήδων ἐλόντες
 αἰτιώτατοι φέρεσθαι τὸν φόρον δεῦρ'
 1100 ἔσμεν, ὃν κλέπτουσιν οἱ νεώτεροι.

ΚΟΡΤΦΑΙΟΣ

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε
 τοὺς τρόπους καὶ τὴν δίαιταν σφήξιν ἐμφερ-
 εστάτους.

1105 πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἠρεθισμένον
 μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον.
 εἶτα τᾶλλ' ὅμοια πάντα σφήξι μηχανώμεθα.
 συλλεγέντες γὰρ καθ' ἔσμους ὥσπερ εἰς ἀνθρήνια
 οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἕνδεκα,
 1110 οἱ δ' ἐν ᾿Ωιδείῳ δικάζουσ', ὧδε πρὸς τοῖς τειχίοις
 ξυμβεβυσμένοι πυκνόν, νεύοντες εἰς τὴν γῆν, μόλις
 ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάρους κινούμενοι.
 ἔς τε τὴν ἄλλην δίαιτάν ἐσμεν εὐπορώτατοι
 πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.
 ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσιν ἐγκαθήμενοι
 1115 οὐκ ἔχοντες κέντρον, οἱ μένοντες ἡμῶν τοῦ φόρου
 τὸν γόνον κατεσθίουσιν οὐ ταλαιπωρούμενοι.
 τοῦτο δ' ἔστ' ἀλγιστὸν ἡμῖν, ἣν τις ἀστράτευτος ὧν
 ἐκροφῆ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὕπερ
 μήτε κόπην μήτε λόγχην μήτε φλύκταιναν λαβῶν.
 1120 ἀλλὰ μοι δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἔμβραχυν
 ὅστις ἂν μὴ ᾿χη τὸ κέντρον μὴ φέρειν τριώβολον.

the best oarsman. That's why
 we took many cities from the Medes
 and are chiefly responsible
 for the tribute's being brought to Athens,
 for the younger generation to steal.

CHORUS LEADER

Looking at us from all sides, you'll find that in our character
 and lifestyle we're in all respects most like wasps. First, no
 creature is more sharp-tempered than we are when irri-
 tated, or more cantankerous. Then again, we engineer
 everything else just like wasps: we gather in swarms as if
 into nests, some of us judging in the archon's court, some
 before the Eleven, and some in the Odeum, packed in tight
 against the walls like this, hunched toward the ground and
 hardly moving, like grubs in their cells. We're very re-
 sourceful at making a living, too: we sting everybody and
 so provide our daily bread. But the problem is, there are
 drones sitting among us who have no stingers, who stay at
 home and feed off the fruits of the tribute without toiling
 for it. And we're very nettled if some draft dodger gulps
 down our pay, when in defence of this country he's never
 raised an oar, a lance, or a blister. No, I think that from now
 on any citizen, bar none, who doesn't have a stinger should
 not be paid three obols.⁷⁰

Enter LOVECLEON, LOATHECLEON, and a Slave, who carries a fine cloak and boots.

⁷⁰ See 684 ff.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

οὔτοι ποτὲ ζῶν ταῦτον ἀποδυσθήσομαι,
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
ᾧθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.

ΒΔΕΛΤΚΛΕΩΝ

1125 ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμῆν παθεῖν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δεῦ, οὐ γὰρ οὐδαμῶς μοι ξύμφορον.
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
ἀπέδωκ' ὀφείλων τῷ γραφεῖ τριώβολον.

ΒΔΕΛΤΚΛΕΩΝ

1130 ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ
ἐμοὶ σεαυτὸν παραδέδωκας εἰ ποιεῖν.

ΦΙΛΟΚΛΕΩΝ

τί οὖν κελεύεις δρᾶν με;

ΒΔΕΛΤΚΛΕΩΝ

τὸν τρίβων' ἄφες,
τηγδι δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙΛΟΚΛΕΩΝ

ἔπειτα παῖδας χρῆ φυτεύειν καὶ τρέφειν,
ᾧθ' οὔτοσί με νῦν ἀποπνίξαι βούλεται;

ΒΔΕΛΤΚΛΕΩΝ

1135 ἔχ', ἀναβαλοῦ τηγδι λαβῶν, καὶ μὴ λάλει.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τὸ κακὸν τί ἐστὶ, πρὸς πάντων θεῶν;

WASPS

LOVECLEON

No, I'll never take this off, not while I'm alive! It was my sole salvation when I was in the ranks, when the great north wind⁷¹ made war on us.

LOATHECLEON

You don't seem to want anything nice done for you.

LOVECLEON

God no! It's never done me any good. Once before, when I'd gorged on sprats, I had to pay the cleaner three obols.

LOATHECLEON

Anyway, at least try it on. After all, you *have* put yourself in my hands for good treatment.

LOVECLEON

So, what do you want me to do?

LOATHECLEON

Take off this ratty jacket and nattily put on that cloak.

LOVECLEON

Why should we bear and rear children anyway, when now this one wants to smother me?

LOATHECLEON

Here, take this and put it on, and stop babbling.

LOVECLEON

What the hell is this, for heaven's sake?

⁷¹ "North wind" is a surprise for "the great king" (of Persia); Lovecleon has been wearing his cloak for over 50 years.

ARISTOPHANES

ΒΔΕΑΤΚΛΕΩΝ

οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ σισύραν φόρμην Θυμαετίδα.

ΒΔΕΑΤΚΛΕΩΝ

κοῦ θαυμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
 ἔγνωσ γὰρ ἂν νῦν δ' οὐχὶ γιγνώσκεις.

ΦΙΛΟΚΛΕΩΝ

1140

ἐγὼ

μὰ τὸν Δί' οὐ τοῖνυν, ἀτὰρ δοκεῖ γέ μοι
 εὐκείναι μάλιστα Μορύχου σάγματι.

ΒΔΕΑΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙΛΟΚΛΕΩΝ

ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;

ΒΔΕΑΤΚΛΕΩΝ

1145

πόθεν, ὦγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις
 ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
 ἐρίων τάλαντον καταπέπωκε ραδίως.

ΦΙΛΟΚΛΕΩΝ

οὐκ οὐν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν
 δικαιότερόν γ' ἢ καυνάκην;

ΒΔΕΑΤΚΛΕΩΝ

ἐχ', ὦγαθέ,

καὶ στῆθ' ἀναμπισχόμενος.

WASPS

LOATHECLEON

Some call it a Persian cloak, others a tasseled astrakhan.

LOVECLEON

I thought it was an overcoat from Thymaetidae.⁷²

LOATHECLEON

No wonder; you've never been to Sardis.⁷³ Otherwise you'd have recognized it; as it is, you don't.

LOVECLEON

I admit I certainly don't. But it looks to me exactly like Morychus' knapsack.

LOATHECLEON

No it doesn't; these are woven in Ecbatana.⁷⁴

LOVECLEON

In Ecbatana they make woollen sausages?

LOATHECLEON

Where do you get that notion, good sir? No, the natives weave these, at great expense. You know, this one easily sucked down a talent's worth of wool.

LOVECLEON

Then instead of an *astrakhan*, wouldn't it be better to call it a *woolpool*?

LOATHECLEON

Take it, good sir. And stand still while getting a change of clothes.

⁷² A coastal deme not far north of Piraeus; *Etymologicum Magnum* 288.15 calls the inhabitants "most juridical," but the joke here is unclear. ⁷³ Former capital of Lydia.

⁷⁴ See *Acharnians* 64 n. Morychus was a noted gourmand.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

1150

οἴμοι δείλαιος.

ὡς θερμὸν ἢ μαρὰ τί μου κατήρυγεν.

ΒΑΕΑΤΚΛΕΩΝ

οὐκ ἀναβαλεῖ;

ΦΙΛΟΚΛΕΩΝ

μὰ Δί' οὐκ ἔγωγ'.

ΒΑΕΑΤΚΛΕΩΝ

ἀλλ', ὦγαθέ—

ΦΙΛΟΚΛΕΩΝ

εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.

ΒΑΕΑΤΚΛΕΩΝ

φέρ', ἀλλ' ἐγὼ σε περιβάλω. σὺ δ' οὖν ἴθι.

ΦΙΛΟΚΛΕΩΝ

παράθου γε μέντοι καὶ κρεάγραν.

ΒΑΕΑΤΚΛΕΩΝ

1155

τιῆ τί δή;

ΦΙΛΟΚΛΕΩΝ

ἴν' ἐξέλης με πρὶν διερρηκεναί.

ΒΑΕΑΤΚΛΕΩΝ

ἄγε νυν, ὑπολύνου τὰς καταράτους ἐμβάδας,
τασδι δ' ἀνύσας ὑπόδουθι τὰς Λακωνικὰς.

ΦΙΛΟΚΛΕΩΝ

1160

ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαί ποτε
ἐχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα;

WASPS

LOVECLEON

Good grief, what a hot belch the rotten thing blew at me!

LOATHECLEON

Please put it on.

LOVECLEON

I absolutely refuse.

LOATHECLEON

But good sir—

LOVECLEON

If this is compulsory, dress me in an oven instead.

LOATHECLEON

Very well, I'll dress you myself. (*to Slave*) You may go.

LOVECLEON

But at least put a meathook nearby.

LOATHECLEON

Why is that?

LOVECLEON

So you can pull me out before I fall apart.

LOATHECLEON

All right, please take off those accursed sandals. Hurry up
and get into these spartans.⁷⁵

LOVECLEON

How in the world could I bear to put on "hateful leathers
from enemy lands"?⁷⁵ Red boots with straps, worn only by men.

ARISTOPHANES

ΒΔΕΛΤΚΛΕΩΝ

ἔνθες ποτ', ὦ τᾶν, κάποβαν' ἔρρωμένως
 ἐς τὴν Λακωνικὴν ἀνύσας.

ΦΙΛΟΚΛΕΩΝ

ἀδικεῖς γέ με
 εἰς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.

ΒΔΕΛΤΚΛΕΩΝ

φέρε, καὶ τὸν ἕτερον.

ΦΙΛΟΚΛΕΩΝ

1165 πάνυ μισολάκων αὐτοῦ 'στὶν εἰς τῶν δακτύλων.

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΦΙΛΟΚΛΕΩΝ

κακοδαίμων ἐγώ,
 ὅστις ἐπὶ γήρα χίμετλον οὐδὲν λήψομαι.

ΒΔΕΛΤΚΛΕΩΝ

ἄνυσόν ποθ' ὑποδυσάμενος. εἶτα πλουσίως
 ὠδὶ προβὰς τρυφερόν τι διασαλακῶνισον.

ΦΙΛΟΚΛΕΩΝ

1170 ἰδοῦ. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὄψω
 μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.

ΒΔΕΛΤΚΛΕΩΝ

ὄψω; δοθῆνι σκόροδον ἡμφιεσμένω.

WASPS

LOATHECLEON

Put it in here any time now, sir. Push down firmly into that
 spartan, and hurry up.

LOVECLEON

It's a crime to make me set foot on enemy sole!

LOATHECLEON

There. Now the other.

LOVECLEON

Please, not this foot! One of its toes is very anti-Spartan.

LOATHECLEON

You have no choice.

LOVECLEON

Then I'm a goner, with not a single corn to look forward to
 in my old age!

LOATHECLEON

At least hurry up with the boots. Now step out as the
 wealthy do, like this, with a sort of voluptuous swagger.

LOVECLEON

All right. Watch my gait, and tell me which rich man walks
 most like it.

LOATHECLEON

Which one? Someone who's dressed a boil with garlic.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν προθυμοῦμαί γε στυλοπρωκτιῶν.

ΒΔΕΑΤΚΛΕΩΝ

1175 ἄγε νυν, ἐπιστήσει λόγους σεμνοῦς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν;

ΦΙΛΟΚΛΕΩΝ

ἔγωγε.

ΒΔΕΑΤΚΛΕΩΝ

τίνα δῆτ' ἂν λέγοις;

ΦΙΛΟΚΛΕΩΝ

πολλοὺς πάνυ.

πρώτον μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,
ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα—

ΒΔΕΑΤΚΛΕΩΝ

1180 μὴ μοιγε μύθους, ἀλλὰ τῶν ἀνθρωπίνων,
οἴους λέγομεν μάλιστα, τοὺς κατ' οἰκίαν.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ τοῖνυν τῶν γε πάνυ κατ' οἰκίαν
ἐκείνους ὡς "οὐτῶ ποτ' ἦν μὺς καὶ γαλῆ—"

ΒΔΕΑΤΚΛΕΩΝ

1185 ὦ σκαιὲ κάπαιδευτε—Θεογένης ἔφη
τῷ κοπρολόγῳ, καὶ ταῦτα λοιδορούμενος·
μὺς καὶ γαλαῖς μέλλεις λέγειν ἐν ἀνδράσι;

ΦΙΛΟΚΛΕΩΝ

ποίους τιναὶς δὲ χρὴ λέγειν;

WASPS

LOVECLEON

I'm actually trying to do the hoochie-koochie.

LOATHECLEON

Now then, will you know how to recount impressive stories in the presence of very knowledgeable and intelligent gentlemen?

LOVECLEON

Sure I will.

LOATHECLEON

What story would you tell, then?

LOVECLEON

I've got lots of stories. First of all, how Lamia farted when captured. Then how Cardopion⁷⁶ got hold of his mother and—

LOATHECLEON

I don't want fairytales, I want stories with human interest, the sort we most often tell, the ones we tell at home.

LOVECLEON

Well, I know one that's very much about home, the one that goes, "Once there was a mouse and a cat"—

LOATHECLEON

You ignorant oaf—as Theogenes⁷⁷ said to the dung collector, and only while quarrelling. Do you intend to talk about mice and cats in the company of gentlemen?

LOVECLEON

What sort of stories *should* I tell?

⁷⁶ Unknown. ⁷⁷ A shipowner and politician much satirized in comedy as greedy, boastful, dirty, and boorish.

ARISTOPHANES

ΒΔΕΑΤΚΛΕΩΝ

μεγαλοπρεπείς·

ὡς ξυνθεώρεις Ἀνδροκλεί καὶ Κλεισθένει.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ τεθεώρηκα πάποτ' οὐδαμοῦ,
πλὴν εἰς Πάρον, καὶ ταῦτα δὴ ὀβολῶ φέρων.

ΒΔΕΑΤΚΛΕΩΝ

1190 ἀλλ' οὖν λέγειν χρή σ' ὡς ἐμάχετό γ' αὐτίκα
Ἐφουδίῳ παγκράτιον Ἀσκώνδα καλῶς,
ἤδη γέρων ἂν καὶ πολιός, ἔχων δέ τοι
πλευρὰν βαθυτάτην καὶ χέρας καὶ λαγόνα καὶ
θώρακ' ἄριστον.

ΦΙΛΟΚΛΕΩΝ

παῦε παῦ', οὐδὲν λέγεις.

1195 πῶς ἂν μαχέσαιτο παγκράτιον θώρακ' ἔχων;

ΒΔΕΑΤΚΛΕΩΝ

οὕτως διηγείσθαι νομίζουσ' οἱ σοφοί.
ἀλλ' ἕτερον εἶπέ μοι παρ' ἀνδράσι ξένοις
πίνων σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς
ἐπὶ νεότητος ἔργον ἀνδρικώτατον;

ΦΙΛΟΚΛΕΩΝ

1200 ἐκεῖν' ἐκεῖν' ἀνδριεώτατόν γε τῶν ἐμῶν,
ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην.

ΒΔΕΑΤΚΛΕΩΝ

ἀπολείς με. ποίας χάρακας; ἀλλ' ὡς ἦ κάπρον

WASPS

LOATHECLEON

Impressive ones, such as how you went on an official embassy with Androcles⁷⁸ and Cleisthenes.

LOVECLEON

I've never been on an embassy anywhere, except to Paros, and then I was paid only two obols.

LOATHECLEON

Well, in that case, you should at least tell about Ephudion's fine battle with Ascondas in the pancration,⁷⁹ when he was old and grey but had that deep chest, those hands and flanks, those magnificent arms.

LOVECLEON

Hold on now, that's nonsense! How could he have fought in a pancration armed?

LOATHECLEON

That's how sophisticated people typically tell stories. Now tell me something else: if you were drinking with unfamiliar people, what do you think you'd recount as the bravest exploit of your youth?

LOVECLEON

I know, I know! The bravest of my exploits: the time I swiped Ergasion's vine poles.

LOATHECLEON

You'll be the death of me! Vine poles? No, tell how you

⁷⁸ A demagogic politician who would be assassinated by oligarchs in 411. ⁷⁹ The Arcadian athlete Ephudion won the Olympic pancration (free-style wrestling) in 464 while in his prime; nothing is known about Ascondas.

ARISTOPHANES

ἔδιώκαθές ποτ' ἢ λαγών, ἢ λαμπάδα
ἔδραμες, ἀνευρών ὃ τι νεανικώτατον.

ΦΙΛΟΚΛΕΩΝ

1205 ἐγῶδα τοίνυν τό γε νεανικώτατον
ὄτε τὸν δρομέα Φάυλλον ὦν βούπαις ἔτι
εἶλον διώκων λοιδορίας ψήφουιν δυοῖν.

ΒΔΕΑΤΚΛΕΩΝ

παῦ· ἀλλὰ δευρὶ κατακλιεῖς προσημάνθανε
ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν κατακλιῶ; φράζ' ἀνύσας.

ΒΔΕΑΤΚΛΕΩΝ

1210 εὐσχημόνως.

ΦΙΛΟΚΛΕΩΝ

ὡδὶ κελεύεις κατακλιῆναι;

ΒΔΕΑΤΚΛΕΩΝ

μηδαμῶς.

ΦΙΛΟΚΛΕΩΝ

πῶς δαί;

ΒΔΕΑΤΚΛΕΩΝ

1215 τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς
ἕγρον χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων,
ὄροφῆν θέασαι, κρεκάδι' αἰλῆς θαύμασον.
ὔδωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν·
δειπνοῦμεν ἀπονεύιμμεθ'· ἤδη σπένδομεν.

WASPS

once hunted boar or hare, or ran a torch race. Recall something very lusty.

LOVECLEON

Well, I know what was the lustiest: when I was still a young bull and went after the runner Phayllus and beat him—in a lawsuit for defamation, by two votes.⁸⁰

LOATHECLEON

Stop! Now come over here and recline, and learn how to be symposiastic and convivialistic.

LOVECLEON

How do I recline, then? Hurry up and tell me.

LOATHECLEON

Gracefully.

LOVECLEON

You're telling me to recline like this?

LOATHECLEON

Not at all.

LOVECLEON

Then how?

LOATHECLEON

Extend your legs and pour yourself out on the coverlets in a fluid, athletic way. Then praise one of the bronzes, gaze at the ceiling, admire the room's curtains. Water for our hands; serve the tables; now we're dining; now we've cleaned up; now it's time to pour the wine.

⁸⁰ A famous athlete from Croton in Sicily, who commanded a ship in the battle of Salamis in 480.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

πρὸς τῶν θεῶν, ἐνύπνιον ἐστῶμεθα;

ΒΔΕΑΤΚΛΕΩΝ

1220 αὐλητρὶς ἐνεφύσησεν οἱ δὲ συμπόται
εἰσὶν Θέωρος, Αἰσχίνης, Φᾶνος, Κλέων,
ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
τούτοις ξυνὼν τὰ σκόλι' ὅπως δέξει καλῶς.

ΦΙΛΟΚΛΕΩΝ

ἄληθες; ὡς οὐδεὶς γε Διακρίων ἐγώ.

ΒΔΕΑΤΚΛΕΩΝ

1225 ἐγὼ εἶσομαι. καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,
ᾄδω δὲ πρῶτος Ἄρμοδιου, δέξει δὲ σύ.
“οὐδεὶς πάποτ' ἀνήρ ἔγεντ' Ἀθήναις—”

ΦΙΛΟΚΛΕΩΝ

“—οὐχ οὕτω γε πανούργος οὐδὲ κλέπτῃς.”

ΒΔΕΑΤΚΛΕΩΝ

τουτὶ σὺ δράσεις; παραπολεῖ βοώμενος·
φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν
καὶ τῆσδε τῆς γῆς ἐξελάν.

ΦΙΛΟΚΛΕΩΝ

1230 ἐγὼ δέ γε,
ἐὰν ἀπειλῆ, νῆ Δί' ἑτέραν ᾄσομαι.
1235 “ὦνθραφ', οὗτος ὁ μαιώμενος τὸ μέγα κράτος,
ἀντρέψεις ἔτι τὰν πόλιν ἃ δ' ἔχεται ῥοπᾶς.”

1221 Ἀκέστορος legit Σ

WASPS

LOVECLEON

Good heavens, are we dining on dream food?

LOATHECLEON

The girl piper has started to play. Your drinking companions are Theorus, Aeschines, Phanus, Cleon, and a second foreigner next to Acestor.⁸¹ When in the company of men like these, be sure you take up the songs in fine fashion.

LOVECLEON

Oh really? I'll do it better than any Diacrian.⁸²

LOATHECLEON

I'll find out. Suppose I'm Cleon, and I start singing the Harmodius Song, and you're going to take it up.
“Never was a man in Athens born . . .”

LOVECLEON

. . . so great a scoundrel, and such a thief!

LOATHECLEON

Is that what you're going to do? You'll be shouted to death! He'll vow to destroy you and annihilate you and hound you out of the country.

LOVECLEON

If he threatens me, by god I'll sing another one:
“You there, the fellow who seeks the high authority,
you shall upend the city yet; it's poised to tilt.”⁸³

⁸¹ A tragic dramatist ridiculed in comedy as a parasite with the nickname “Sacās” (implying Asian ancestry). With the variant read “and another foreigner next to you, Acestor's son” (not mentioned elsewhere), implying that Cleon is a foreigner, as in *Knights*.

⁸² Diacris was a district in the foothills of Mt. Parnes in northern Attica. ⁸³ Adapted from Alcaeus' poem warning of the rise of the sixth-century tyrant Pittacus (fr. 141).

ARISTOPHANES

ΒΑΕΛΤΚΛΕΩΝ

τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
ᾄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς·
"Ἀδμήτου λόγον, ὠταίρε, μαθῶν τοὺς ἀγαθοὺς
φίλει—"
τούτῳ τί λέξεις σκόλιον;

ΦΙΛΟΚΛΕΩΝ

1240 ᾄδικῶς ἐγώ.
"οὐκ ἔστιν ἀλωπεκίζειν,
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον."

ΒΑΕΛΤΚΛΕΩΝ

μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,
ἀνὴρ σοφὸς καὶ μουσικός, κᾶτ' ἄσεται·
1245 "χρήματα καὶ βίον
Κλειταγόρα τε καὶ
μοὶ μετὰ Θετταλῶν—"

ΦΙΛΟΚΛΕΩΝ

"—πολλὰ δὴ διεκόμψασας σὺ κἀγώ."

ΒΑΕΛΤΚΛΕΩΝ

1250 τουτὶ μὲν ἐπιεικῶς σὺ γ' ἐξέπίστασαι.
ὅπως δ' ἐπὶ δεῖπνον εἰς Φιλοκτῆμονος ἴμεν.
παῖ παῖ· τὸ δεῖπνον, Χρυσέ, συσκέυαζε νῶν·
—ἵνα καὶ μεθυσθῶμεν διὰ χρόνου.

1245 βίον Tyrwhitt: βίαν a

WASPS

LOATHECLEON

But what happens when Theorus, reclining at your feet,
grasps Cleon's right hand and sings:
"Remember, friend, the story of Admetus,
and cherish the good people."⁸⁴
What song will you cap that with?

LOVECLEON

I'll be lyrical:
"You cannot be foxy
or befriend both sides."⁸⁵

LOATHECLEON

After him, Aeschines the son of Hotair will take it up, a
sophisticated and cultured gentleman, and he'll sing:
"Money and substance
for Clitagora and me
midst the Thessalians . . ."⁸⁶

LOVECLEON

. . . Yes, we did a lot of boasting, you and I!

LOATHECLEON

This part you seem to understand reasonably well. It's time
we were off to Philoctemon's⁸⁷ for dinner. (*calling into the
house*) Boy, boy! Pack dinner for the two of us, Chrysus, so
we can have a real booze-up at long last!

⁸⁴ The first line of a poem by Praxilla of Sicyon (fr. 3); Admetus' story was dramatized by Euripides in *Alcestis*.

⁸⁵ Source unknown.

⁸⁶ *Clitagora* was a popular drinking song, but nothing certain is known about it or its author.

⁸⁷ An attested name, but probably chosen here because it means "fond of possessions."

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

κακὸν τὸ πίνειν. ἀπὸ γὰρ οἴνου γίγνεται
καὶ θυροκοπήσῃαι καὶ πατάξῃαι καὶ βαλεῖν,
1255 κάπειτ' ἀποτίνειν ἀργύριον ἐκ κραπέδου.

ΒΔΕΑΤΚΛΕΩΝ

οὐκ, ἦν ξυνηῆς γ' ἀνδράσι καλοῖς τε κάγαθοῖς.
ἦ γὰρ παρητήσαντο τὸν πεπονθότα,
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα,
1260 Αἰσωπικὸν γέλοιον ἢ Συβαριτικόν,
ὧν ἔμαθες ἐν τῷ συμποσίῳ κᾶτ' ἐς γέλων
τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.

ΦΙΛΟΚΛΕΩΝ

μαθητέον γ' ἄρ' ἐστὶ πολλοὺς τῶν λόγων,
εἴπερ γ' ἀποτείσω μηδέν, ἦν τι δρῶ κακόν.
ἄγε νυν, ἴωμεν μηδὲν ἡμᾶς ἰσχύετω.

ΧΟΡΟΣ

(στρ) πολλάκις δὴ ἴδοξ' ἔμαντῶ
1265 δεξιὸς πεφυκέναι καὶ
σκαῖος οὐδεπώποτε,
ἀλλ' Ἀμυνίας ὁ Σέλλου
μᾶλλον, οὐκ τῶν Κρωβύλου,
οὗτος ὃν γ' ἐγὼ ποτ' εἶδον
ἀντὶ μήλου καὶ ροῶς δευ-
ροῦντα μετὰ Λεωγόρου πει-

WASPS

LOVECLEON

Oh no! Drinking's bad. Wine gets you doors broken in,
assault and battery, then paying money for the damage
while you're hung over.

LOATHECLEON

No, not if you're in the company of fine gentlemen. They'll
beg the victim off, or else you yourself can tell him some
witty story, something funny by Aesop or about Sybaris,⁸⁸
one of the stories you learned at the party, and then you've
turned the whole thing into a joke, so he lets you off and
goes on his merry way.

LOVECLEON

Sure, I'd better learn lots of those stories, if I'm to owe no
damages when I do something bad.

Enter a Slave with two dinner baskets.

Come on now, let's go; let nothing stop us now!

Exit LOVECLEON, LOATHECLEON, and Slave.

CHORUS

I've very often thought that I
am naturally intelligent
and never ever stupid,
but Amynias son of Hotair,
he of the Hairbun family, is even more so.
He's the one I once saw
dining with Leogoras

⁸⁸ The destruction of this luxurious south Italian city by the neighboring Crotonians c. 510 inspired many tales about the ineptitude of its pampered inhabitants.

- 1270 νῆ γὰρ ἤπερ Ἀντιφῶν.
ἀλλὰ πρεσβεύων γὰρ ἐς Φάρσαλον ὄχετ'.
εἶτ' ἐκεῖ μόνος μόνους
τοῖς Πενέσταισι ξυνην τοῖς
Θετταλῶν, αὐτὸς πενέστης
ὦν ἐλάττων οὐδενός.

ΚΟΡΤΦΑΙΟΣ

- 1275 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·
1280 εἶτ' Ἀριφράδην πολὺ τι θυμοσοφικώτατον,
ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός
[ἀλλ' ἀπὸ σοφῆς φύσεως αὐτόματον ἐκμαθεῖν]
γλωττοποιεῖν εἰς τὰ πορνεῖ εἰσιόνθ' ἐκάστοτε.

[ἀντ']

- 1285 εἰσὶ τινες οἳ μ' ἔλεγον ὡς καταδηλλάγην,
ἠνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος
καί με κακίσας ἔκνισε, κῆθ', ὅτ' ἀπεδειρόμην,
οἱ ἔκτος ἐγέλων μέγα κεκραγότα θεώμενοι,
οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναί

1282 del. Bothe

1283 post hunc versum lacunam indicavit Σ^{RVT}

⁸⁹ The best candidates are the famous sophist and later oligarch, known for high living (cf. Xenophon, *Memorabilia* 1.6), or

instead of eating apple and pomegranate,
for he's as hungry as Antiphon.⁸⁹
And he even went along on an embassy to Pharsalus,⁹⁰
then spent his time there one on one
with the Thessalian Paupers,⁹¹
being himself a pauper
second to none.

CHORUS LEADER

Lucky Automenes,⁹² we think you're so lucky! You've begotten children as skillful as can be. First there's a man universally loved and very talented, the outstanding lyre player,⁹³ whom Charm herself attends. Then there's the actor,⁹⁴ so awfully talented. And then there's Ariphradēs,⁹⁵ by far the most intrinsically talented, who, his father once swore, needed no teacher to learn how to use his tongue creatively whenever he enters a whorehouse.

<CHORUS>

CHORUS LEADER

There are some who said that I'd made peace, that time⁹⁶ when Cleon laid into me and tried to shake me up some, and did sting me with abuse. Furthermore, while I was being skinned alive, the crowd outside kept laughing as they watched him shouting hard, with no concern at all for

(more likely) Antiphon son of Lysonides, a wealthy man ridiculed also in Cratinus' *Flask* of 423 (fr. 212).

⁸⁹ A city in Thessaly.⁹⁰ As the serfs in that region were called. ⁹² Unknown.⁹³ Arignotus, cf. *Knights* 1278. ⁹⁴ His name is unknown.⁹⁵ Brother of Arignotus; for his vice cf. *Knights* 1278ff.⁹⁶ After the performance of *Knights*.

1290 σκωμμάτιον εἶ ποτέ τι θλιβόμενος ἐκβαλῶ.
ταῦτα κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα·
εἶτα νῦν ἐξηπάτησεν ἢ χάραξ τὴν ἄμπελον.

ΞΑΝΘΙΑΣ

ἰὼ χελῶναι μακάριαι τοῦ δέρματος
[καὶ τρισμακάριαι τοῦ ἔπι ταῖς πλευραῖς]·
ὡς εὖ κατηρέψασθε καὶ νουβυστικῶς
1295 κεράμῳ τὸ νῶτον, ὥστε τὰς πλευρὰς στέγειν.
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.

ΚΟΡΤΦΑΙΟΣ

τί δ' ἐστίν, ὦ παῖ, παῖδα γάρ, κἂν ἦ γέρων,
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
1300 καὶ τῶν ξυνόντων πολὺ παροιnikώτατος;
καίτοι παρῆν Ἴππυλλος, Ἀντιφῶν, Λύκων,
Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.
εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν κάγαθῶν,
1305 ἀνήλατ', ἐσκίρτα, πέπορδει, κατεγέλα,
ὥσπερ καχρῶν ὀνίδιον εὐωχημένον·

1293 del. Dindorf

⁹⁷ I.e., the attack in *Wasps* shows that Aristophanes has broken his promise to mitigate his attacks on Cleon. ⁹⁸ Unknown.

⁹⁹ A socially prominent man frequently satirized in comedy for high living, as were his wife and son, the handsome athlete Autoly-

me, save only to see if I would toss up some little joke when squeezed. I saw all this and pulled a little monkey business; and today the stake's played the vine for a fool.⁹⁷

XANTHIAS runs in.

XANTHIAS

Ah tortoises, I envy you your shells! It was good and brainy of you to roof your backs with tile and so cover your sides. Me, I've been bruised within an inch of my life by a walking stick!

CHORUS LEADER

What is it, boy? Yes, it's fair to call anyone "boy" who takes a beating, even if he is an old man.

XANTHIAS

Why, see if the old man hasn't turned out to be an utter calamity, and far the most drunk and disorderly man at the party, even though Hippyllus⁹⁸ was there, and Antiphon, Lycon,⁹⁹ Lysistratus, Thuphrastus,¹⁰⁰ the Phrynichus¹⁰¹ group. He was far and away the most outrageous of them all. As soon as he'd satiated himself with lots of good food, he jumped up and started to prance about, fart, and make fun of people, like a little donkey living it up on barley. And he

cus (portrayed in Xenophon's *Symposium*). ¹⁰⁰ Unknown.

¹⁰¹ Among several candidates are (1) the comic poet (cf. *Clouds* 566); (2) the oligarch of 411 (cf. *Frogs* 689); (3) the man implicated in the mutilation of the herms in 415, called "the ex-dancer" by Andocides (1.47); and, if this is not the same man, (4) a tragic actor or dancer mentioned in the scholia here, at *Clouds* 1091, and (as "son of Chorocles") *Birds* 750. (3) and/or (4) may be the tragic dancer mentioned in 1490, if this is not a reminiscence of the dead tragic poet (220 n.).

- κάτυπτε δὴ με νεανικῶς "παῖ παῖ" καλῶν.
 εἶπ' αὐτόν, ὡς εἶδ', ἤκασεν Λυσίστρατος·
 "ἔοικας, ᾧ πρεσβυτά, νεοπλούτῳ τρυγί
 1310 κλητήρῳ τ' εἰς ἀχυρὸν ἀποδεδρακότι."
 ὁ δ' ἀνακραγῶν ἀντήκασ' αὐτὸν πάροπι
 τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,
 Σθενέλω τε τὰ σκευάρια διακεκαρμένῳ.
 οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου·
 1315 οὗτος δὲ διεμύλλαινε, ὡς δὴ δεξιός.
 ὁ γέρων δὲ τὸν Θούφραστον ἤρετ'· "εἰπέ μοι,
 ἐπὶ τῷ κομῆς καὶ κομψὸς εἶναι προσποιεῖ,
 κωμωδοποιχῶν περὶ τὸν εὖ πράττοντ' αἰεῖ;"
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
 1320 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
 ἀμαθέστατ' οὐδὲν εἰκότας τῷ πράγματι.
 ἔπειτ', ἐπειδὴ ἔμεθνε, οἴκαδ' ἔρχεται
 τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.
 ὁδὶ δὲ καὶ δὴ σφαλλόμενος προσέρχεται.
 1325 ἀλλ' ἐκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν.

ΦΙΛΟΚΛΕΩΝ

- ἀνεχε, πάρεχε.
 κλαύσεται τις τῶν ὀπισθεν
 ἐπακολουθούτων ἐμοί.
 οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
 1330 ᾧ πόνηροι, ταυτηὶ τῇ
 δαδὶ φρυκτοὺς σκευάσω.

1309 τρυγί] Φρυγὶ Κοκκ

gave me a right lusty beating, all the while yelling "boy, boy." Lysistratus took one look at him and made a comparison: "Old fellow, you're like a *nouveau riche* teenager, or an ass that's slipped away to a bran pile!" And he bellowed back with his own comparison of Lysistratus to a locust that's lost the wings off its cloak, or Sthenelus¹⁰² shorn of his stage props. Everyone applauded, with the sole exception of Thuphrastus, who pursed his lips, as being intelligent. Then the old man asked Thuphrastus, "Say, why do you act the bigwig and pretend to be stylish, when you're only a clown sucking up to anyone who's doing well at the moment?" That's the way he insulted them, one after the other, mocking them like a yokel and also telling stories that were completely inappropriate to the situation. And after he gets drunk, he starts for home, hitting everyone who meets him. Look, here he comes, staggering drunk. I'm going to get out of his way before I start catching punches!

XANTHIAS runs into the house. LOVECLEON staggers in, one hand holding a torch and the other Dardanis. Lovecleon's VICTIMS follow.

LOVECLEON

Give way! Make way!
 Some of those people back there following me
 are going to be very sorry!
 You scoundrels, if you don't scatter off,
 oh how I'll make fried fish of you
 with this torch!

¹⁰² A tragic dramatist whose writing Aristotle considered un-inspired, *Poetics* 1458a18-21.

ANHP

ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην
 ἡμῖν ἅπασιν, κεῖ σφόδρ' εἰ νεανίας.
 ἀθρόοι γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙΛΟΚΛΕΩΝ

- 1335 ἰὴ ἰηῦ, "καλούμενοι".
 ἀρχαῖά γ' ὑμῶν. ἀρά γ' ἴσθ'
 ὡς οὐδ' ἀκούων ἀνέχομαι
 δικῶν; ἰαιβοὶ αἰβοὶ.
 τάδε μ' ἀρέσκει· βάλλε κημούς.
 1340 οὐκ ἄπει; ποῦ 'στ'
 ἠλιαστής; ἐκποδῶν.

- ἀνάβαινε δεῦρο, χρυσομηλολόνηθιον,
 τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.
 ἔχον φυλάττου δ', ὡς σαπρὸν τὸ σχοινίου.
 ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.
 1345 ὄρῳς ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην
 μέλλουσαν ἤδη λεισβιεῖν τοὺς ξυμπότας·
 ὦν εἶνεκ' ἀπόδος τῷ πέει τωδὶ χάριν.
 ἀλλ' οὐκ ἀποδώσεις οὐδ' ἐφιαλεῖς, οἶδ' ὅτι,
 ἀλλ' ἐξαπατήσεις κάγχανει τούτῳ μέγα.
 1350 πολλοῖς γὰρ ἤδη χιτέροις αὐτ' ἠργάσω.
 εἰάν γένῃ δέ μὴ κακὴ νυνὶ γυνή,
 ἐγὼ σ', ἐπειδὴν οὐμός υἱὸς ἀποθάνῃ,
 λυσάμενος ἔξω παλλακὴν, ᾧ χοιρίον.
 νῦν δ' οὐ κρατῶ γὰρ τῶν ἐμαντοῦ χρημάτων.

VICTIM

You'll certainly have to answer for this tomorrow, to all of us, even if you *are* a young blade. We'll all be here together, with summonses.

LOVECLEON

Goodness me! Summonses!
 How old-fashioned of you. Don't you know
 that I can't even stand to hear
 about lawsuits? Yuk, yuk!
 This is what I like! Down with voting urns!
 Get along! Where's
 a juror, eh? Get out of here!

VICTIMS run away.

(*ascending the steps to his door*) Come up this way, my little blonde cockchafer. (*offering his phallus*) Grab hold of this rope here with your hand. Hang on, but be careful, the rope's worn out; all the same, it doesn't mind being rubbed. Did you see how handily I sneaked you away just when you were supposed to start sucking the guests? For that you owe my cock here a favor. But no, you won't pay up, you won't come through, I know it. You'll trick me and stick your tongue way out at it; you've done the same to lots of other men. But if you don't act like a mean woman to me now, I promise that, as soon as my son dies, I'll buy your freedom and keep you as a concubine, my little pussy. As it is, I don't control my own property. I'm young, and I'm

1335 ἰηῦ West, cf. *Pacem* 195: *ieῦ* a

- 1355 νέος γάρ εἰμι. καὶ φυλάττομαι σφόδρα·
τὸ γὰρ ἴδιον τηρεῖ με, κᾶστι δύσκολον
κᾶλλως κυμινοπριστοκαρδαμογλύφον.
ταῦτ' οὖν περί μου δέδοικε μὴ διαφθαρή·
πατήρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.
1360 ὁδὶ δὲ καὐτός, ἐπὶ σὲ κᾶμ' ἔοικε θείν.
ἀλλ' ὡς τάχιστα στήθι τάσδε τὰς δετὰς
λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
οἷοις ποθ' οὔτος ἐμὲ πρὸ τῶν μυστηρίων.

ΒΑΕΑΤΚΛΕΩΝ

- ὦ οὔτος οὔτος, τυφεδανὲ καὶ χοιρόθλιψ,
1365 ποθεῖν ἔραν τ' ἔοικας ὠραίας σοροῦ.
οὔτοι καταπροίξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.

ΦΙΛΟΚΛΕΩΝ

ὡς ἠδέως φάγοις ἂν ἐξ ὄξους δίκην.

ΒΑΕΑΤΚΛΕΩΝ

οὐ δεινὰ τωθάζειν σε τὴν αὐλητρίδα
τῶν ξυμποτῶν κλέψαντα;

ΦΙΛΟΚΛΕΩΝ

ποίαν αὐλητρίδα;

- 1370 τί ταῦτα ληρεῖς ὥσπερ ἀπὸ τύμβου πεσῶν;

ΒΑΕΑΤΚΛΕΩΝ

νὴ τὸν Δι', αὐτὴ πού 'στί σοί γ' ἡ Δαρδανίς.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται.

carefully guarded: my little son watches me. He's grouchy, and on top of that he's a cress- and cumin-peeling skinflint. You see, he's worried that I'll be spoiled; I'm the only father he's got. But here he comes! He seems to be chasing after you and me. Quick now, take this torch and stand still, so I can play teenage tricks on him, the same tricks he played on me when I stood for initiation.¹⁰³

Enter LOATHECLEON.

LOATHECLEON

You there! Yes you, you psychotic pussy squeezer! You seem to be fondly infatuated with a fresh—coffin! You won't get away with this behavior, by Apollo you won't.

LOVECLEON

I can see you'd enjoy the taste of a good sour lawsuit!

LOATHECLEON

How dare you pull my leg, after stealing the girl piper from the guests!

LOVECLEON

What girl piper? What's this you're raving about, like a man who's taken leave of his—tomb?

LOATHECLEON

By god, this has got to be Dardanis you've got here!

LOVECLEON

No, it's a torch in the marketplace burning for the gods.

¹⁰³ Into the Eleusinian Mysteries, which featured ritual mockery of initiates.

ARISTOPHANES

ΒΑΕΑΤΚΛΑΕΩΝ

δαῖς ἦδε;

ΦΙΛΟΚΛΑΕΩΝ

δαῖς δῆτ' οὐχ ὄραῖς ἐσχισμένην;

ΒΑΕΑΤΚΛΑΕΩΝ

τί δαὶ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ;

ΦΙΛΟΚΛΑΕΩΝ

1375 ἡ πίττα δῆπου καομένης ἐξέρχεται.

ΒΑΕΑΤΚΛΑΕΩΝ

ὁ δ' ὄπισθεν οὐχὶ προκτός ἐστιν οὐτοσί;

ΦΙΛΟΚΛΑΕΩΝ

ὄζος μὲν οὖν τῆς δαδὸς οὗτος ἐξέχει.

ΒΑΕΑΤΚΛΑΕΩΝ

τί λέγεις σύ; ποῖος ὄζος; οὐκ εἶ δεῦρο σύ;

ΦΙΛΟΚΛΑΕΩΝ

ᾶ ᾶ, τί μέλλεις δρᾶν;

ΒΑΕΑΤΚΛΑΕΩΝ

ἄγειν ταύτην λαβῶν

1380 ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν
κούδεν δύνασθαι δρᾶν.

ΦΙΛΟΚΛΑΕΩΝ

ἄκουσόν νυν ἐμοῦ.

ἽΟλυμπίασιν, ἠνίκ' ἐθεάρων ἐγώ,

ἽΕφουδίων ἐμαχέσατ' ἸΑσκώνδα καλῶς

ἦδη γέρων ᾧν εἶτα τῆ πυγμῇ θεωνῶν

WASPS

LOATHECLEON

This is a torch?

LOVECLEON

Yes, a torch. Don't you see its cleavage?

LOATHECLEON

And what's this dark patch in the middle?

LOVECLEON

That's easy: pitch coming out when it's hot.

LOATHECLEON

And behind here, isn't this an arsehole?

LOVECLEON

No, that's a knothole sticking out of the torch.

LOATHECLEON

What do you mean? Knothole! (*to Dardanis*) You get over here!

LOVECLEON

Hey, hey, what do you think you're doing?

LOATHECLEON

Grabbing her and taking her away from you, because I'm convinced that you're worn out and utterly unable to perform.

LOVECLEON

Listen to me now. When I was at Olympia on an embassy, Ephudion put up a fine fight against Ascondas, even as an old man. Then the older man hit the younger with his fist

ARISTOPHANES

1385 ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον.
πρὸς ταῦτα τηροῦ μὴ λάβῃς ὑπώπια.

ΒΔΕΑΤΚΛΕΩΝ

νῆ τὸν Δί', ἐξέμαθές γε τὴν Ὀλυμπίαν.

ΑΡΤΟΠΩΛΙΣ

ἴθι μοι, παράστηθ', ἀντιβολῶ, πρὸς τῶν θεῶν.

ὁδὶ γὰρ ἀνὴρ ἔστιν ὃς μ' ἀπόλεσεν

1390 τῇ δαδὶ παίων, κἀξέβαλεν ἐντευθενὶ
ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.

ΒΔΕΑΤΚΛΕΩΝ

ὄρῳς ἂ δέδρακας; πράγματ' αὐ δεῖ καὶ δίκας
ἔχειν διὰ τὸν σὸν οἶνον.

ΦΙΛΟΚΛΕΩΝ

οὐδαμῶς γ', ἐπεὶ

λόγοι διαλλάξουσιν αὐτὰ δεξιοί.

1395 ὥστ' οἶδ' ὅτι τὴ ταύτῃ διαλλαχθήσομαι.

ΑΡΤΟΠΩΛΙΣ

οὔτοι μὰ τῷ θεῷ καταπροίξει Μυρτίας

τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης

οὔτω διαφθείρας ἐμοῦ τὰ φορτία.

ΦΙΛΟΚΛΕΩΝ

ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι
λέξαι χαρίεντα.

WASPS

and knocked him down. (*he knocks Loathecleon down*)
The moral: you should beware of getting a pair of black
eyes.

Dardanis runs off.

LOATHECLEON

By god, you've certainly learned the lesson about Olympia!

Enter MYRTIA with an empty tray, and Chaerephon.

MYRTIA

(*to Chaerephon*) Come here and stand by me; in the name
of the gods, please. That's the man who beat me with his
torch and demolished me, and who knocked ten obols'
worth of bread off here, plus four loaves more.

LOATHECLEON

See what you've done? Now we're sure to have trouble and
lawsuits, because of your drinking.

LOVECLEON

Not at all! Some adroit storytelling will settle things. I
know just how I'll settle things with this woman.

MYRTIA

No, by the Twin Gods,¹⁰⁴ you'll not sweet-talk Myrtia,
daughter of Ancyliion and Sostrate,¹⁰⁵ after my stock's been
ruined like this!

LOVECLEON

Listen, madam; I'd like to tell you a charming story.

¹⁰⁴ Demeter and Kore, a women's oath.

¹⁰⁵ Myrtia insists on her citizen status; the names are ordinary.

ARISTOPHANES

ΑΡΤΟΠΩΛΙΣ

1400

μὰ Δία μὴ 'μονύ', ὦ μέλε.

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἑσπέρας
θρασεῖα καὶ μεθύση τις ὑλάκει κύων.
κᾶπειτ' ἐκείνος εἶπεν "ὦ κύον κύον,
εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
1405 πυρούς πρίαυ, σωφρονεῖν ἄν μοι δοκεῖς."

ΑΡΤΟΠΩΛΙΣ

καὶ καταγελᾶς μου; προσκαλοῦμαι σ', ὅστις εἶ,
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.

ΦΙΛΟΚΛΕΩΝ

1410

μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δόξω λέγειν.
Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
ἔπειθ' ὁ Λᾶσος εἶπεν "ὀλίγον μοι μέλει."

ΑΡΤΟΠΩΛΙΣ

ἄληθες, οὗτος;

ΦΙΛΟΚΛΕΩΝ

καὶ σὺ δὴ μοι, Χαιρεφῶν,
γυναικὶ κλητεύεις ἐοικῶς θαψίνῃ

¹⁰⁶ Lasus of Hermione was invited to Athens by the tyrant Hipparchus between 527 and 514, where he may have helped to establish the contests in dithyramb, his poetic specialty. Collec-

WASPS

MYRTIA

Don't you tell it to *me*, sir.

LOVECLEON

When Aesop was walking home from dinner one evening, a bold and tipsy bitch started barking at him. And he said, "Bitch, bitch, if you'd trade that nasty tongue of yours for some flour, I think you'd be showing sense."

MYRTIA

Laughing at me too; are you? I'm summoning you, whatever your name is, to appear before the commissioners of the marketplace for ruining my stock, with Chaerephon here as my witness.

LOVECLEON

No! Just listen and see if you think I'm making sense. Once Lasus¹⁰⁶ and Simonides¹⁰⁷ were training rival choruses, and Lasus said, "I couldn't care less."

MYRTIA

So that's your attitude?

MYRTIA and Chaerephon walk off.

LOVECLEON

(*shouting after them*) Tell me Chaerephon, are you really acting as a summons witness for a woman? You look like a

tions of his witty sayings were still read in Roman times (cf. Athenaeus 8.338).

¹⁰⁷ Simonides of Ceus, one of the greatest Greek lyric poets, was, like Lasus, invited to Athens by Hipparchus; he boasted of 56 first prizes in dithyramb (*Epiigrams* 27 Campbell), and his wise sayings were collected.

Ἴνοι κρεμαμένη πρὸς ποδῶν Εὐριπίδου;

ΒΑΕΑΤΚΛΕΩΝ

1415 ὀδί τις ἕτερος, ὡς ἔοικεν, ἔρχεται
καλούμενός σε τόν γέ τοι κλητῆρ' ἔχει.

ΚΑΤΗΓΟΡΟΣ

οἴμοι κακοδαίμων. προσκαλοῦμαί σ', ὦ γέρον,
ὑβρεως.

ΒΑΕΑΤΚΛΕΩΝ

ὑβρεως; μὴ μὴ καλέσης, πρὸς τῶν θεῶν.

1420 ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,
ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι.

ΦΙΛΟΚΛΕΩΝ

1425 ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
ἐκῶν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.
ἀλλ' ἐλθὲ δευρί. πότερον ἐπιτρέπεις ἐμοὶ
ὅ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος
εἶναι φίλον τὸ λοιπόν, ἢ σὺ μοι φράσεις;

ΚΑΤΗΓΟΡΟΣ

σὺ λέγε. δικῶν γὰρ οὐδέ μοι οὐδὲ πραγμάτων.

ΦΙΛΟΚΛΕΩΝ

1430 ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·
ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.
κάπειτ' ἐπιστάς εἶπ' ἀνὴρ αὐτῷ φίλος·
"ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην."

sallow Ino clutching the feet of Euripides!¹⁰⁸

LOATHECLEON

Here's someone else on his way to summon you; look, he's got a witness with him.

Enter ACCUSER with Witness.

ACCUSER

(clutching his head) Oh, what a calamity! I summon you, old man, for assault!

LOATHECLEON

Assault? Please, don't summon him for that; good heavens! I'll compensate you on his behalf, whatever amount you propose, and you will also have my gratitude.

LOVECLEON

No, I volunteer to settle with him. I admit I punched him and pelted him. (to Accuser) Come over here. Will you let me decide how much money I'll pay in this matter, and then we'll be friends from now on, or will you make a proposal?

ACCUSER

You say. I don't need any lawsuits and trouble.

LOVECLEON

A man from Sybaris¹⁰⁹ fell out of a chariot, and somehow he got his head seriously injured. It happens he wasn't an experienced driver. And then a friend of his stood over him and said, "Let each practice the craft he knows." So why

¹⁰⁸ Substituting the tragedian for one of his characters, probably Ino's husband Athamas, whose second wife Ino had tricked into killing her own children instead of Ino's. The point of Lovecleon's allusion is elusive. ¹⁰⁹ See 1259 n.

ARISTOPHANES

οὕτω δὲ καὶ σὺ παράτρεχ' εἰς τὰ Πιττάλου.

ΒΔΕΛΤΚΛΕΩΝ

ὁμοιά σοι καὶ τὰντα τοῖς ἄλλοις τρόποις.

ΚΑΤΗΓΟΡΟΣ

ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.

ΦΙΛΟΚΛΕΩΝ

1435 ἄκουε, μὴ φεύγ'. ἐν Συβάρει γυνή ποτε
κατέαξ' ἐχίνον.

ΚΑΤΗΓΟΡΟΣ

ταὐτ' ἐγὼ μαρτύρομαι.

ΦΙΛΟΚΛΕΩΝ

οὐχίνος οὖν ἔχων τιν' ἐπεμαρτύρατο.
εἶθ' ἡ Συβαρίτις εἶπεν "εἰ ναὶ τὰν Κόραν
τὴν μαρτυρίαν ταύτην ἐάσας ἐν τάχει
1440 ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα."

ΚΑΤΗΓΟΡΟΣ

ὑβριζ', ἕως ἂν τὴν δίκην ἄρχων καλῆ.

ΒΔΕΛΤΚΛΕΩΝ

οὔτοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθοῖ μενεῖς,
ἀλλ' ἀράμενος οἴσω σε—

ΦΙΛΟΚΛΕΩΝ

τί ποιεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ὄ τι ποιῶ;

εἴσω φέρω σ' ἐντεῦθεν· εἰ δὲ μή, τάχα
κλητῆρες ἐπιλεύσουσι τοὺς καλονμένους.

WASPS

don't you do the same and run off to Pittalus' clinic!

LOATHECLEON

You know, this is just like the rest of your behavior.

ACCUSER

In that case, see that you remember his reply.

LOVECLEON

Listen, don't run away! Once upon a time in Sybaris, a
woman broke her pot.

ACCUSER

Witness, take note!

LOVECLEON

So this pot told its companion to be a witness. Then the
Sybarite woman said, "By Kore, if you'd let this witness
business go and bought a bandage right away, you'd have
been smarter!"

ACCUSER

Go on, be outrageous—until the magistrate calls your case!

LOATHECLEON

By Demeter, you'll not stay out here any longer; I'm going
to pick you up and carry you—

LOVECLEON

What are you doing?

LOATHECLEON

What am I doing? I'm carrying you into the house. If I
don't, the people who want to summon you will run out of
witnesses!

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

1445 Αἴσωπον οἱ Δελφοί ποτ'—

ΒΔΕΛΤΚΛΕΩΝ

ὀλίγον μοι μέλει.

ΦΙΛΟΚΛΕΩΝ

—φιάλην ἐπηγιῶντο κλέψαι τοῦ θεοῦ.

ὁ δ' ἔλεξεν αὐτοῖς ὡς ὁ κάρθαρος ποτε—

ΒΔΕΛΤΚΛΕΩΝ

οἴμ', ὡς ἀπολείς με τοῖσι σοῖσι καρθάρους.

ΧΟΡΟΣ

(στρ) ζηλῶ γε τῆς εὐτυχίας

τὸν πρέσβυν, οἱ μετέστη

1451 ξηρῶν τρόπων καὶ βιοτῆς.

ἕτερα δὲ νῦν ἀντιμαθῶν

ἢ μέγα τι μεταπεσεῖται

ἐπὶ τὸ τρυφῶν καὶ μαλακόν.

1455 τάχα δ' ἂν ἴσως οὐκ ἐθέλοι·

τὸ γὰρ ἀποστηναὶ χαλεπὸν

φύσεως, ἣν ἔχει τις αἰεί.

καίτοι πολλοὶ ταῦτ' ἔπαθον·

ξυνόντες γνώμας ἐτέρων

1460 μετεβάλλοντο τοὺς τρόπους.

(ἀντ) πολλοῦ δ' ἐπαίνου παρ' ἐμοί

110 A well-known Aesopic fable (3 Perry, Schol. *Peace* 130)

WASPS

LOVECLEON

One time the Delphians accused Aesop—

LOATHECLEON

I'm not interested!

LOVECLEON

—of stealing a bowl from the god. He told them how once upon a time the beetle—¹¹⁰

LOATHECLEON

Damn it, you'll be the death of me with these beetles of yours!

LOVECLEON and LOATHECLEON go into the house.

CHORUS

I do envy the old man

his luck; what a turn-around

from his arid habits and lifestyle!

Now he's learned different ways,
and he'll make a really great change
to a life of delicate luxury.But maybe he'll not want that;
it's hard for anyone to depart
from his normal and natural character.Yet many have had this experience;
when exposed to others' ideas,
they have changed their habits.

With high praise from me

whose moral was that a determined victim, no matter how powerless, can have his revenge; for the legend of Aesop's death at Delphi see the *Life of Aesop* 124-42 Perry.

- καὶ τοῖσιν εὖ φρονοῦσιν
 τυχῶν ἄπεισιν διὰ τὴν
 1465 φιλοπατρίαν καὶ σοφίαν
 ὁ παῖς ὁ Φιλοκλέωνος.
 οὐδενὶ γὰρ οὕτως ἀγανῶ
 ξυνεγενόμην, οὐδὲ τρόποις
 ἐπεμάνην οὐδ' ἐξεχύθην.
 1470 τί γὰρ ἐκεῖνος ἀντιλέγων
 οὐ κρείττων ἦν, βουλόμενος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμήσαι πράγμασιν;

ΞΑΝΘΙΑΣ

- νῆ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα
 1475 δαίμων τις εἰσκεκύκληκεν εἰς τὴν οἰκίαν.
 ὁ γὰρ γέρων, ὡς ἔπιδιὰ πολλοῦ χρόνου
 ἤκουσέ τ' ἀλλοῦ, περιχαρῆς τῶ πράγματι
 ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται
 τὰρχαί' ἐκεῖν' οἷς Θεσπὶς ἠγωνίζετο
 1480 καὶ τοὺς τραγωδοὺς φησὶν ἀποδείξειν Κρόνουσ
 τοὺς νῦν διορχησάμενος ὀλίγον ὕστερον.

ΦΙΛΟΚΛΕΩΝ

τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑΝΘΙΑΣ

τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

and from others with good sense,
 he'll go his way, thanks to
 filial love and understanding,
 this son of Lovecleon.
 So kind a man I've never
 met, nor with anyone's behavior
 have I been so ecstatic and melted away.
 For where in his rebuttals
 was he not superior, in his wish
 to adorn his begetter
 with more dignified pursuits?

XANTHIAS comes out of the house.

XANTHIAS

By Dionysus, some god has set our house awhirl with some
 baffling business! Since the old man hadn't had a drink or
 heard the pipes for so long, he's overjoyed with the whole
 business, and all night he hasn't stopped dancing those old
 dances that Thespis used in his competitions.¹¹¹ And he
 says that pretty soon he'll take on the modern tragic danc-
 ers and show them up as old Cronuses.

LOVECLEON appears at the door.

LOVECLEON

Who couches at the outer gates?

XANTHIAS

There he is, here comes the trouble!

¹¹¹ The earliest known tragic poet, for whom a victory is at-
 tested in 534.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

1485 κληῖθρα χαλάσθω τάδε. καὶ δὴ γὰρ
σχήματος ἀρχή—

ΞΑΝΘΙΑΣ

μᾶλλον δέ γ' ἴσως μανίας ἀρχή.

ΦΙΛΟΚΛΕΩΝ

—πλευρὰν λυγίσαντος ὑπὸ ῥώμης.
οἶον μυκτῆρ μυκᾶται καὶ
σφόνδυλος ἀχέει.

ΞΑΝΘΙΑΣ

πῖθ' ἑλλέβορον.

ΦΙΛΟΚΛΕΩΝ

1490 πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ—

ΞΑΝΘΙΑΣ

τάχα βαλλήσει.

ΦΙΛΟΚΛΕΩΝ

—σκέλος οὐρανίαν ἐκλακτίζων.
πρωκτὸς χᾶσκει —

ΞΑΝΘΙΑΣ

κατὰ σαντὸν ὄρα.

ΦΙΛΟΚΛΕΩΝ

1495 —νῦν γὰρ ἐν ἄρθροις τοῖς ἡμετέροις
στρέφεται χαλαρὰ κοτυληδῶν.
οὐκ εὔ;

1487 ῥώμης] ῥύμης Lobbeck

WASPS

LOVECLEON

Let these gates be unbolted! Look here,
the opening steps—

ΧΑΝΘΙΑΣ

Maybe more like the onset of madness!

LOVECLEON

—where you bend the torso vigorously.
How the snout snorts, and
the spine cracks!

ΧΑΝΘΙΑΣ

Drink hellebore!¹¹²

LOVECLEON

Phrynichus crouches like a rooster—

ΧΑΝΘΙΑΣ

Soon you'll be pelted!¹¹³

LOVECLEON

—kicking his legs sky high!
The arsehole splits—

ΧΑΝΘΙΑΣ

Watch yourself there!

LOVECLEON

—because now my hip joints
roll smoothly in their sockets!
Wasn't that good?

¹¹² A plant used to make a purgative thought to relieve some mental disorders.

¹¹³ I.e. with stones by passersby, a common way to treat madmen.

ARISTOPHANES

ΞΑΝΘΙΑΣ

μὰ Δε' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.

ΦΙΛΟΚΛΕΩΝ

φέρε νυν, ἀνείπω κἀνταγωνιστὰς καλῶ.
εἴ τις τραγωδὸς φησὶν ὀρχεῖσθαι καλῶς,
ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.
φησὶν τις, ἧ οὐδέεις;

ΞΑΝΘΙΑΣ

1500

εἷς γ' ἐκεινοσὶ μόνος.

ΦΙΛΟΚΛΕΩΝ

τίς ὁ κακοδαίμων ἐστίν;

ΞΑΝΘΙΑΣ

υἱὸς Καρκίνου

ὁ μέσατος.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὗτός γε καταποθήσεται.
ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.
ἐν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'.

ΞΑΝΘΙΑΣ

ἀλλ', ὦζυρέ,

1505 ἕτερος τραγωδὸς Καρκινίτης ἔρχεται,
ἀδελφὸς αὐτοῦ.

114 The name Carcinus (for whom see *Clouds* 1220 n.) means "crab." It is not clear whether the actual sons of Carcinus (Xenotimus, Xenarchus, and Xenocles) performed in this scene, but in

WASPS

XANTHIAS

It certainly was not; it's crazy business!

LOVECLEON

Come now, let me make an announcement: I challenge all comers! Any tragic performer who claims to be a good dancer, come right up here and dance against me! Anyone out there care to try? No one?

XANTHIAS

Only that one over there.

*A Son of Carcinus, costumed as a crab, enters the orchestra.*¹¹⁴

LOVECLEON

Who is the unfortunate person?

XANTHIAS

A son of Carcinus, the midmost one.¹¹⁵

LOVECLEON

Him? He'll be eaten alive! I'll demolish him with a *pas de fist!* Rhythmically, he's nothing at all.

XANTHIAS

You sorry fool, here's another Carcinite tragedian coming, this one's brother!¹¹⁶

Enter a second Son of Carcinus.

the following year Aristophanes' chorus does warn the spectators never to dance with Carcinus' sons (*Peace* 781-86), perhaps an allusion to trouble with their performance in *Wasps*.

¹¹⁵ The middle son, Xenarchus.

¹¹⁶ The eldest son, Xenotimus.

ARISTOPHANES

ΦΙΛΟΚΛΕΩΝ

νῆ Δί' ὠψώνηκ' ἄρα.

ΞΑΝΘΙΑΣ

μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν τρεῖς καρκίνους.
προσέρχεται γὰρ ἕτερος αὐτῶν Καρκίνου.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἦν τὸ προσέρπον; ὄξις ἢ φάλαγξ;

ΞΑΝΘΙΑΣ

1510 ὁ πινοτήρης οὐτός ἐστι τοῦ γένους,
ὁ σμικρότατος, ὃς τὴν τραγωδίαν ποιεῖ.

ΦΙΛΟΚΛΕΩΝ

ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας,
ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.
ἀτὰρ καταβατέον γ' ἐπ' αὐτούς μοι σὺ δὲ
1515 ἄλμην κύκα τούτοισιν, ἦν ἐγὼ κρατῶ.

ΚΟΡΤΦΑΙΟΣ

φέρε νυν, ἡμεῖς αὐτοῖς ὀλίγον ξυγχαρήσωμεν ἅπαν-
τες,
ἴν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἐ-
αυτούς.

1507 τρεῖς Badham: γε α

1514 μοι σὺ δὲ Hermann: μ' ὠζυρέ α

117 *Oxis* (properly "vinegar cruet") referred to some venomous, and evidently crablike, creature, cf. Iamblichus, *Protrepticus* 21θ.

WASPS

LOVECLEON

Then by god, I've got myself a tasty meal!

XANTHIAS

No you haven't; you've got nothing but three crabs, because here comes yet another son of Carcinus!

Enter a third Son of Carcinus.

LOVECLEON

What's this thing crawling towards us? A scorpion¹¹⁷ or a spider?

XANTHIAS

He's the pea crab of the family, the tiniest one, who writes tragedy.¹¹⁸

LOVECLEON

Ah Carcinus, congratulations on your fine offspring! What a flock of wagtails has alighted! Well, I must go down to compete with them; you be stirring up the broth for them, in case I win.

LOVECLEON descends into the orchestra; XANTHIAS goes into the house.

CHORUS LEADER

Come then, let's all give them a bit of room, so that they can spin themselves around before us without interference.

¹¹⁸ The youngest son, Xenocles, who defeated Euripides' *Trojan Women* in 415 and also had a political career (cf. *Women at the Thesmophoria* 440-42).

ΧΟΡΟΣ

- ἄγ', ὦ μεγαλῶνυμα τέκνα
 τοῦ θαλασσίοιο,
 1520 πηδάτε παρὰ ψάμαθον
 καὶ θίν' ἀλὸς ἀτρυγέτιοι,
 καρίδων ἀδελφοί·
 ταχὺν πόδα κυκλοσοβεῖτε,
 καὶ τὸ Φρυνίχειον
 1525 ἐκλακτισάτω τις, ὅπως
 ἰδόντες ἄνω σκέλος ἄ-
 ζωσιν οἱ θεαταί.
- 1530 στρόβει παράβαινε κύκλω καὶ γάστρισον σεαυτόν
 ῥίπτει σκέλος οὐράνιον· βέμβικες ἐγγενέσθων.
 καὐτὸς γὰρ ὁ ποντομέδων ἄναξ πατὴρ προσέρπει
 ἡσθεὶς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.
 1535 ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ', ὀρχούμενοι θύραζε
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν,
 ὀρχούμενος ὅστις ἀπήλλαξεν χορὸν τρυγῶδῶν.

CHORUS

Up, you renowned children
 of Sir Salty,¹¹⁹
 jump along the sand
 and the shore of the barren sea,
 brethren of shrimps;
 whirl a swift foot all around,
 and someone kick out
 the Phrynichus caper,
 so that seeing the foot in the air
 the audience will cry ooh!

Whirl! Sidle around and slap your belly;
 throw a leg sky high; pirouettes included please!

CARCINUS enters the orchestra.

Because the Lord and Master of the Deep scuttles
 hither himself,
 delighted with his very own children, the triple
 duckers!
 Now lead us out of here dancing, if you please,
 and quickly; for no one has ever done this before,
 to take a comic chorus off in dance.

¹¹⁹ Carcinus had shared command of an Athenian fleet in 431.

PEACE

INTRODUCTORY NOTE

Peace was produced by Aristophanes at the Dionysia of 421 and won the second prize; Eupolis was first with *Flatterers* and Leucon third with *The Phratry*. In *Peace*, as in *Acharnians*, a farmer-hero renounces the war and reaps the blessings of peace, but this time the hero does not face an outraged majority, for the end of the war was actually in sight: less than a fortnight after the production the Athenians and the Peloponnesians would ratify the Peace of Nicias.¹

Negotiations had begun the previous summer after the battle of Amphipolis, where an Athenian expeditionary force commanded by Cleon was defeated by the Spartan Brasidas, and both commanders were killed. Thus were removed, as Aristophanes puts it in *Peace*, the two pestles with which War had been pounding the Greeks. Cleon had persuaded the Athenians to reject Spartan offers of peace after their success at Pylos in 425, and to abandon the truce that followed their defeat at Delium in 424; and Brasidas' energetic campaigning during the past two years had weakened the Athenians' strategically vital position in northern Greece. Now the Athenians inclined toward Nicias' view that negotiation of favorable terms was more

¹ For the process and terms see Thucydides 5.14-24.

prudent than further attempts to win the war outright, and that there was real danger of general allied revolt. The Spartans, for their part, were still hobbled by the Athenians' retention of the 292 hostages from Pylos, and they faced dangers close to home: a potential helot revolt, and a possible alliance between Athens and Argos, whose 30-year treaty with Sparta would soon expire.

But even at the time of the Dionysia peace was hardly a foregone conclusion. The negotiations had dragged on all winter; Sparta's two most powerful allies, Corinth and Thebes, were uncooperative, and in the end refused to sign; and there was still opposition in Athens from Cleon-style politicians like Hyperbolus—so much so that as spring approached the Spartans asked their allies to prepare for an invasion of Attica, "so that the Athenians would take their proposals more seriously" (Thucydides 5.17.2). In the event, the fifty-year Peace of Nicias would last barely six.

The obstacles faced by the hero of *Peace* reflect the difficulty of the negotiations, and despite the play's generally confident and celebratory mood, there is clear apprehension that the peace effort could yet fail: the danger came not only from obstructionists at home and abroad, but also from supporters inclined to celebrate prematurely (like the Chorus, 301-39). The play's import is that peace is attainable, but only if all Greeks make a final, concerted effort to secure it.

The hero Trygaeus ("Vintager"), sick of war and determined to ask Zeus in person why he wants to destroy Greece, flies to heaven on a dung beetle, parodying Bellerophon's ride on the winged horse Pegasus in Euripides' tragedy. There Trygaeus learns from Hermes that the gods have moved away, leaving humanity at the mercy of the

cruel ogre War, who has hidden Peace in a deep cave. War intends to pound the Greeks in a great mortar, but since Cleon and Brasidas are now in the underworld, his minion Hubbub cannot find a pestle. When War goes inside to make a new pestle, Trygaeus seizes this opportunity to excavate Peace, who is represented by a statue. He wins the allegiance of Hermes and calls on all Greeks to assist him. But when not everyone pulls properly or in the right direction, all are ordered to stop pulling except the country folk, who complete the job on their own.

When Trygaeus asks why Peace has been away so long, Hermes on her behalf gives an account of the war's origins and subsequent course, fixing blame on all the combatants (including the allies) but identifying Pericles and Cleon as the principal culprits, and stressing that the country folk alone are innocent, though they have suffered the most harm. Hermes' account invites comparison with Dicaeopolis' in *Acharnians*, but differs greatly in its emphases, its panhellenic scope, and its more abundant detail, some of which seems to have been unfamiliar to many of the spectators (cf. 615-16).

After the parabasis (739-818), in which Aristophanes again boasts of his courage in attacking Cleon, it remains to establish a permanent abode for Peace, and to illustrate the rewards enjoyed by Trygaeus and his helpers. Trygaeus performs a sacrificial ritual and prays to Peace as a goddess, suggesting the establishment of a new cult.² Peace's two attendants, the attractive girls Opora ("Cornucopia") and Theoria ("Holiday"), represent the blessings that have re-

² An actual cult of Peace was not established at Athens until 374, to celebrate a treaty with Sparta.

turned with Peace: sexual enjoyment, agricultural fertility, and a carefree life in the country. Theoria is given to the Council, while Opora will become Trygaeus' bride.

Not everyone welcomes the advent of Peace. While conducting the sacrifice and preparing his wedding feast, Trygaeus is interrupted by the seer Hierocles, whose oracles warn against any pact with Sparta, and an assortment of arms dealers. But these are mocked and sent away hungry, while newly prosperous makers of farm equipment are invited to the wedding. The joyous finale is reminiscent of the end of *Acharnians*, but with greater emphasis on the return to the countryside and the panhellenic benefits of peace.

Peace, in tune with the mood of its time, is tamer and less biting than Aristophanes' previous plays: its visionary and rather genial hero does not face a hostile chorus or a dangerous opponent, and its satire lacks the usual cynicism and pugnacity. But in other respects the play is vintage Aristophanes. Trygaeus' ride on the dung beetle is spectacular, and the statue of Peace a striking novelty, though perhaps not an entirely successful idea: rival comic poets ridiculed it, and Aristophanes did not repeat the experiment.³ *Peace* contains much impressive choral writing and virtuoso adaptations of other poetic genres, and its imagery is especially rich: a contrapuntal association of war and urban politics with excrement and urine, dishonesty, poor food, sterile discipline, confinement and deprivation; and peace with the sights and smells of bounteous fields, good food and wine, productive labor, wholesome sexuality, and

³ Eupolis 62, Plato Com. 86; in *Wealth* 1191 ff. the god Wealth is installed off stage.

the honest freedoms of country life. There is a high degree of spectator participation: the audience partakes of Trygaeus' feast, Theoria is handed over to the actual Councilmen, and there is frequent allusion to all the various categories of spectators, including the Ionian allies. The identity of the Chorus is remarkably fluid: collectively it is the generic comic chorus or a chorus of country folk, but during the excavation scenes it breaks up into the various groups engaged in the work, choreographically mirroring a Greek world at cross purposes. Finally, *Peace* is especially notable for a panhellenic ideology quite at odds with contemporary Greek practice.

Text

Four papyri preserve fragments of some 160 lines of *Peace*. There are nine independent medieval MSS, only two of which (RV) preserve the complete text. The others, which descend from a lost MS lacking lines 948-1011 (y), divide into two families: the first (x) comprises Γ (containing only about half the play), p (the hyparchetype of Vp2CH), and a lost MS which furnished some corrections in V; and the second the Triclinian recension(s) represented by LVv17 and B (which also contains readings from lost MSS related to Γ). The Florentine scholar Piero Vettori (Petrus Victorius, 1499-1585) inserted lines 948-1011 into his copy of the Aldine *editio princeps* (Venice, 1498) from a lost MS related to R.

ARISTOPHANES

Sigla

Π1	<i>PBerol.</i> 21223 (VI), lines 141–52, 175, 178–87, 194–200 ⁴
Π2	<i>PSI</i> 720 (III), lines 721–827
Π3	<i>PVindob.G.</i> 29354 (V), lines 609–19, 655–67 ⁵
Π4	<i>POxy.</i> 1373 (V), lines 1326–34
R	Ravennas 429 (c. 950)
V	Venetus Marcianus 474 (c. 1300)
S	readings found in the Suda
	<i>all the following MSS omit lines 948–1011</i>
Γ	Laurentianus 31.15 (c. 1325), omits lines 1–377, 491–547, 838–892, 1127–89, 1301–end
Vp2	Vaticanus Palatinus gr. 67 (XV)
C	Parisinus Regius 2717 (XV/XVI)
H	Hauniensis 1980 (XV)
L	Holkhamensis 1980 (1400–1430), originally lacked lines 1228–end
Vv17	Vaticanus Graecus 2181 (XIVex), omits lines 1228–end
B	Parisinus Regius 2715 (XV), omits lines 1301–end
z	the archetype of RVy
y	the consensus of xt
x	the consensus of Γp
p	the hyparchetype of Vp2CH
t	the hyparchetype of LVv17B

⁴ See H. Maehler, *ArchPF* 30 (1984) 17–18.

⁵ See A. Carlini, ed., *Papiri letterari greci* (Pisa, 1978) 135–39 (#17).

PEACE

Annotated Editions

- F. H. M. Blydes (Halle 1883)
 H. van Herwerden (Leiden 1897)
 P. Mazon (Paris 1904)
 H. Sharpley (London 1905)
 J. van Leeuwen (Leiden 1906)
 B. B. Rogers (London 1913), with English translation.
 M. Platnauer (Oxford 1964)
 A. H. Sommerstein (Warminster 1985), with English translation.

ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΟΙΚΕΤΗΣ Α Τρυγαίου	κῶφα προσῶπα
ΟΙΚΕΤΗΣ Β Τρυγαίου	ΘΥΓΑΤΕΡΕΣ Τρυγαίου
ΤΡΥΓΑΙΟΣ Ἀθμονεύς	ΕΙΡΗΝΗ, ἄγαλμα
ΘΥΓΑΤΗΡ Τρυγαίου	ΟΠΩΡΑ, ἀκόλουθος
	Εἰρήνης
ΕΡΜΗΣ	ΘΕΩΡΙΑ, ἀκόλουθος
	Εἰρήνης
ΠΟΛΕΜΟΣ	ΟΙΚΕΤΑΙ Τρυγαίου
ΚΥΔΟΙΜΟΣ, <i>θεράπων</i>	ΚΕΡΑΜΕΥΣ
Πολέμου	ΚΡΑΝΟΠΟΙΟΣ
ΙΕΡΟΚΛΗΣ	ΔΟΥΤΕΟΣ
ΔΡΕΠΑΝΟΤΡΓΟΣ	
ΚΑΠΗΛΟΣ ΟΠΛΩΝ	
ΠΑΙΔΙΟΝ Α, υἱός	
Δαμάχου	
ΠΑΙΔΙΟΝ Β, υἱός	
Κλεωνύμου	
ΧΟΡΟΣ	

DRAMATIS PERSONAE

FIRST SLAVE of Trygaeus	SILENT CHARACTERS
SECOND SLAVE of Trygaeus	DAUGHTERS of Trygaeus
TRYGAEUS of Athmonum	PEACE, a statue
DAUGHTER of Trygaeus	CORNUCOPIA, attendant of Peace
HERMES	HOLIDAY, attendant of Peace
WAR	SLAVES of Trygaeus
HUBBUB, servant of War	POTTER
HIEROCLES	HELMET MAKER
SICKLE MAKER	SPEAR MAKER
ARMS DEALER	
FIRST BOY, son of Lamachus	
SECOND BOY, son of Cleonymus	
CHORUS	

EIPHNH

ΟΙΚΕΤΗΣ Α΄

αἶρ' αἶρε μᾶζαν ὡς τάχιστα κανθάρῳ.

ΟΙΚΕΤΗΣ Β΄

ἰδοῦ. δὸς αὐτῷ, τῷ κάκιστ' ἀπολουμένῳ·
καὶ μήποτ' αὐτῆς μᾶζαν ἠδίω φάγοι.

ΟΙΚΕΤΗΣ Α΄

δὸς μᾶζαν ἑτέραν, ἐξ ὀνίδων πεπλασμένην.

ΟΙΚΕΤΗΣ Β΄

5 ἰδοῦ μάλ' αἰθίς. ποῦ γὰρ ἦν νυνδὴ 'φeres;
οὐ κατέφαγεν;

ΟΙΚΕΤΗΣ Α΄

μὰ τὸν Δί', ἀλλ' ἐξαρπάσας
ἄλλην ἐνέκαψε περικυλίσας τοῖν ποδοῖν.
ἀλλ' ὡς τάχιστα τρῖβε πολλὰς καὶ πικνάς.

¹ "Beetle" (*kantharos*) could initially be taken to refer to the comic poet Cantharus, the probable victor at the previous year's Dionysia.

PEACE

The central door of the stage building represents a cavern, and two flanking doors represent respectively the house of TRYGAEUS and the palace of Zeus. SECOND SLAVE is kneading cakes from a tub of dung as FIRST SLAVE hurries out of the house.

FIRST SLAVE

Hand me a cake for beetle, quick quick!¹

SECOND SLAVE

Here. (*First Slave rushes back inside*) Give it to the god-damned thing! And I hope it never eats a tastier cake than that one.

FIRST SLAVE

(*returning*) Give me another cake, shaped from donkey dung.

SECOND SLAVE

Here, have another. But what happened to the one you served just now? It can't have eaten it!

FIRST SLAVE

Oh no; it only grabbed it, trundled it with its feet, and scoffed it whole! So knead lots of them as fast as you can, and keep them coming! (*goes inside*)

ΟΙΚΕΤΗΣ Β΄

10 ἄνδρες κοπρολόγοι, προσλάβεσθε πρὸς θεῶν,
εἰ μή με βούλεσθ' ἀποπνιγέντα περιδεῖν.

ΟΙΚΕΤΗΣ Α΄

ἐτέραν ἐτέραν δός, παιδὸς ἡταιρηκότος
τετριμμένης γὰρ φησιν ἐπιθυμῆιν.

ΟΙΚΕΤΗΣ Β΄

ἰδοῦ.

ἐνὸς μὲν, ἄνδρες, ἀπολελύσθαι μοι δοκῶ
οὐδεὶς γὰρ ἂν φαίη με μάττοντ' ἐσθίειν.

ΟΙΚΕΤΗΣ Α΄

15 αἰβοῦ· φέρ' ἄλλην χᾶτέραν μοι χᾶτέραν,
καὶ τριβ' <ἔθ' > ἐτέρας.

ΟΙΚΕΤΗΣ Β΄

μὰ τὸν Ἀπόλλω γῶ μὲν οὐ·

οὐ γὰρ ἔθ' οἶός τ' εἰμ' ὑπερέχειν τῆς ἀντλίας.

ΟΙΚΕΤΗΣ Α΄

αὐτὴν ἄρ' οἶσω συλλαβῶν τὴν ἀντλίαν.

ΟΙΚΕΤΗΣ Β΄

νῆ τὸν Δί' ἐς κόρακας γε, καὶ σαυτὸν γε πρὸς.

20 ὑμῶν δέ γ' εἴ τις οἶδέ μοι κατειπάτω
πόθεν ἂν πριαίμην ρίνα μὴ τετριμμένην.
οὐδὲν γὰρ ἔργον ἦν ἄρ' ἀθλιώτερον
ἢ καυθάρω μάττοντα παρέχειν ἐσθίειν.

25 ὅς μὲν γάρ, ὥσπερ ἂν χέση τις, ἢ κύων
φαύλως ἐρείδει τοῦθ'· ὁ δ' ὑπὸ φρονήματος

SECOND SLAVE

(to the spectators) You dung collectors, for god's sake lend a hand, unless you want to watch me suffocate!

FIRST SLAVE

(returning) Another one, give me another one, from a boy whore; it says it hankers for a well pounded one.

SECOND SLAVE

Here. (to the spectators, as First Slave goes inside) There's one charge, gentlemen, that I think I'm clear of: no one will accuse me of tasting what I'm kneading.

FIRST SLAVE

(returning) Yuk! Give me another, and another, and another, and keep kneading still more!

SECOND SLAVE

No, by Apollo, I won't! I can't keep up with the bilge any longer!

FIRST SLAVE

Very well, I'll pick up the whole bilge hold and take it inside. (takes the tub inside)

SECOND SLAVE

By heaven, you can take it to hell, and yourself with it! (to the spectators) If any of you knows where I can buy an unperforated nose, please tell me! Because there's no job more wretched than kneading food to serve to a beetle. A pig or a dog will simply gobble up any shit that falls, but

βρενθύεται τε καὶ φαγεῖν οὐκ ἀξιότ',
 ἦν μὴ παραθῶ τρίψας δι' ἡμέρας ὅλης
 ὥσπερ γυναικὶ γογγύλην μεμαγμένην.
 ἀλλ' εἰ πέπανται τῆς ἐδωδῆς σκέψομαι
 30 τῆδὶ παροίξας τῆς θύρας, ἵνα μὴ μ' ἴδῃ.
 ἔρειδε, μὴ παύσαιο μηδέποτ' ἐσθίειν
 τέως ἕως σταντὸν λάθης διαρραγείς.
 οἶον δὲ κύψας ὁ κατάρατος ἐσθίει,
 ὥσπερ παλαιστής, παραβαλὼν τοὺς γομφίους,
 35 καὶ ταῦτα τὴν κεφαλὴν τε καὶ τὰ χεῖρέ πωσ
 ᾠδὴ περιάγων, ὥσπερ οἱ τὰ σχοινία
 τὰ παχέα συμβάλλοντες εἰς τὰς ὀλκάδας.

ΟΙΚΕΤΗΣ Α'

μιαρὸν τὸ χρῆμα καὶ κάκοσμον καὶ βορόν,
 χῶτον ποτ' ἐστὶ δαιμόνων ἢ προσβολῆ
 40 οὐκ οἶδ'. Ἀφροδίτης μὲν γὰρ οὐ μοι φαίνεται,
 οὐ μὴν Χαρίτων γε.

ΟΙΚΕΤΗΣ Β'

τοῦ γὰρ ἐστ';

ΟΙΚΕΤΗΣ Α'

οὐκ ἔσθ' ὅπως

τοῦτ' ἔστι τὸ τέρας οὐ Διὸς καταϊβάτου.

ΟΙΚΕΤΗΣ Β'

οὐκοῦν ἂν ἤδη τῶν θεατῶν τις λέγοι
 νεανίας δοκησίσοφος· "τόδε πρᾶγμα τί;
 45 ὁ κἀνθαρος δὲ πρὸς τί;"

this conceited thing puts on airs and won't deign to eat anything that I don't spend the whole day mashing and serve kneaded into a ball, as for a lady. I'll look and see if it's done with its dinner, opening the door just this far, so it won't spot me. (*looking in*) Go on, gobble away! Don't ever stop eating, not till you surprise yourself by bursting apart! (*closing the door*) The way that devil eats! Crouching like a wrestler, moving its grinders back and forth, and all the while going like this, swivelling its head and hands like the men who plait thick ropes for barges.

FIRST SLAVE

(*coming from the house*) That thing is filthy, smelly, and voracious, a visitation from I don't know what divinity. Apparently not from Aphrodite, or the Graces either.

SECOND SLAVE

Then who's it from?

FIRST SLAVE

I can't but think this prodigy's from Zeus of the Thunder Crap.

SECOND SLAVE

Well, by now some young smart aleck in the audience may be saying, "What's going on? What's the point of the beetle?"

ΟΙΚΕΤΗΣ Α'

κἄτ' αὐτῷ γ' ἀνὴρ

Ἰωνικός τίς φησι παρακαθήμενος·
 “δοκέω μὲν, ἐς Κλέωνα τοῦτ' αἰνίσσεται,
 ὡς κείνος ἀναιδέως τὴν σπατίλην ἐσθίει.”
 ἀλλ' εἰσιῶν τῷ καθάρῳ δώσω πιεῖν.

ΟΙΚΕΤΗΣ Β'

50 ἐγὼ δὲ τὸν λόγον γε τοῖσι παιδίοις
 καὶ τοῖσιν ἀνδρίοισι καὶ τοῖς ἀνδράσι
 καὶ τοῖς ὑπερτάτοισιν ἀνδράσι φράσω
 καὶ τοῖς ὑπερηνόροισιν ἔτι τούτοις μάλα.
 ὁ δεσπότης μου μαίνεται καινὸν τρόπον,
 55 οὐχ ὄνπερ ὑμεῖς, ἀλλ' ἕτερον καινὸν πάνν.
 δι' ἡμέρας γὰρ εἰς τὸν οὐρανὸν βλέπων
 ὠδὶ κεχηνῶς λοιδορεῖται τῷ Διὶ
 καὶ φησιν· “ὦ Ζεῦ, τί ποτε βουλεύει ποιεῖν;
 κατάθου τὸ κόρημα· μὴ ἴκκορει τὴν Ἑλλάδα.”
 60 ἔα ἔα·
 συγῆσαθ', ὡς φωνῆς ἀκούειν μοι δοκῶ.

ΤΡΥΓΑΙΟΣ

ὦ Ζεῦ, τί δρασεῖεις ποθ' ἡμῶν τὸν λέων;
 λήσεις σεαυτὸν τὰς πόλεις ἐκκοκκίσας.

ΟΙΚΕΤΗΣ Β'

τοῦτ' ἔστι τουτὶ τὸ κακὸν αὐθ' οὐγὰρ ἔλεγον·

⁴⁸ ἀναιδέως τὴν] ἐν Ἄιδεω van Leeuwen

⁵² ὑπερτάτοισιν Β: ὑπὲρ τούτοισιν cett. S

FIRST SLAVE

Yes, and then the guy sitting next to him, some Ionian, says, “In my view it’s an allusion to Cleon, because he shamelessly eats loose shit.”² But I’m going inside to give the beetle a drink.

Exit FIRST SLAVE.

SECOND SLAVE

And I’m going to explain the plot to the children, to the teenagers, to the men, to the high and mighty gentlemen, and above all to these supermen here. My master’s mad in a novel way; not the way you all are, but another, quite novel way. All day long he gazes at the sky, with his mouth open like this, railing at Zeus. “Zeus,” he says, “what on earth do you plan to do? Lay down your broom; don’t sweep Greece away!” What’s that? Be quiet; I think I hear a voice.

TRYGAEUS³

(*within*) Zeus! What on earth are you trying to do to our people? Before you know it you’ll have pitted and pulped our cities!

SECOND SLAVE

There, that’s exactly the business I was talking about;

² Cleon, though killed the previous summer in the battle at Amphipolis (Thucydides 5.6-11), earns continued abuse as having been the principal advocate of the war now ending.

³ A fictive name meaning “vintager” and suggesting *trygoidia* (wine song), a word for comedy.

- 65 τὸ γὰρ παράδειγμα τῶν μαινῶν ἀκούετε·
 ἂ δ' εἶπε πρῶτον ἠνίκ' ἤρχεθ' ἢ χολῆ
 πεύσεσθ'. ἔφασκε γὰρ πρὸς αὐτὸν ἂν ταδί·
 "πῶς ἂν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός;"
 ἔπειτα λεπτὰ κλιμάκια ποιούμενος,
 70 πρὸς ταῦτ' ἀνηρηχάτ' ἂν εἰς τὸν οὐρανόν,
 ἕως ξυνετρίβη τῆς κεφαλῆς καταρρνεῖς.
 ἐχθρὸς δὲ μετὰ ταῦτ' ἐκφθαρεῖς οὐκ οἶδ' ὅποι
 εἰσήγαγ' Αἰτναῖον μέγιστον κἀνθαρὸν,
 κἀπειτα τοῦτον ἵπποκομῆν μ' ἠνάγκασεν,
 75 καὐτὸς καταψῶν αὐτὸν ὥσπερ πωλίον
 "ὦ Πηγάσιόν μοι," φησί, "γενναῖον πτερόν,
 ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβῶν."
 ἀλλ' ὅ τι ποιεῖ τηδὶ διακύβας ὄψομαι.
 οἴμοι τάλας· ἴτε δεῦρο δεῦρ', ὦ γείτονες·
 80 ὁ δεσπότης γὰρ μου μετέωρος αἵρεται
 ἵππηδὸν εἰς τὸν ἀέρ' ἐπὶ τοῦ κανθάρου.

ΤΡΥΓΑΙΟΣ

- ἦσυχος ἦσυχος, ἠρέμα, κἀνθων
 μή μοι σοβαρὸς χῶρει λίαν
 εὐθὺς ἀπ' ἀρχῆς, ῥώμη πίσυνος,
 85 πρὶν ἂν ἰδίης καὶ διαλύσης
 ἄρθρων ἵνας πτερύγων ῥύμη.
 καὶ μὴ πνεῖ μοι κακόν, ἀντιβολῶ σ'
 εἰ δὲ ποιήσεις τοῦτο, κατ' οἴκους
 αὐτοῦ μείνον τοὺς ἡμετέρους.

you're hearing the typical symptom of his delusions. I'll tell you what he said when the bile first came over him; this is what he kept muttering to himself: "How on earth can I get right to Zeus?" Then he'd have light scaling ladders made and try to scramble up to heaven that way, till he tumbled off and bashed his head. Then yesterday he went out, the devil only knows where, and brought home a huge Etna beetle,⁴ and then he forced me to be its groom, while he gentles it like a young colt and says, "My little Pegasus, my thoroughbred wings,⁵ you must pick me up and fly me straight to Zeus." Now I'll peek inside here and see what he's doing. Oh my god! Come here, neighbors, come here! My master's up off the ground, soaring into the air on beetle-back!

TRYGAEUS flies above the stage on the mechane.

TRYGAEUS

Whoa, whoa, easy does it, dobbin,
 don't get too frisky on me
 in pride of your power, right out of the gate,
 not till you raise a sweat and loosen up
 your leg muscles by dint of wingpower.
 And don't blow bad breath at me, I beg you;
 if that's your intention, you can stay
 right here in our house.

⁴ Reputedly man-sized (Plato com. fr. 36), Etna beetles had pulled the Pygmies' chariot in a play by Epicharmus (fr. 76 Kaibel).

⁵ Euripides, *Bellerophon* fr. 306, signalling the parody to come (see Introduction).

ARISTOPHANES

ΟΙΚΕΤΗΣ Β΄

90 ὦ δέσποτ' ἀναξ, ὡς παραπαίεις.

ΤΡΥΓΑΙΟΣ

σίγα σίγα.

ΟΙΚΕΤΗΣ Β΄

ποῖ δῆτ' ἄλλως μετεωροκοπέεις;

ΤΡΥΓΑΙΟΣ

ὑπὲρ Ἑλλήνων πάντων πέτομαι
τόλμημα νέον παλαμησάμενος.

ΟΙΚΕΤΗΣ Β΄

95 τί πέτει; τί μάτην οὐχ ὑγιαίνεις;

ΤΡΥΓΑΙΟΣ

εὐφημεῖν χρῆ καὶ μὴ φλαῦρον
μηδὲν γρύζειν, ἀλλ' ὀλολύζειν
τοῖς τ' ἀνθρώποισι φράσου σιγᾶν,
τούς τε κοπρώνας καὶ τὰς λαύρας
100 καιναῖς πλίνθοισιν ἀποικοδομεῖν
καὶ τοὺς πρακτοὺς ἐπικλήειν.

ΟΙΚΕΤΗΣ Β΄

οὐκ ἔσθ' ὅπως σιγήσομ', ἦν μὴ μοι φράσης
ἅποι πέτεσθαι διανοεῖ.

ΤΡΥΓΑΙΟΣ

τί δ' ἄλλο γ' ἦ

ὡς τὸν Δί' εἰς τὸν οὐρανόν;

ΟΙΚΕΤΗΣ Β΄

τίνα νοῦν ἔχων;

PEACE

SECOND SLAVE

Ah master, lord, you're so deranged!

TRYGAEUS

Be quiet, be quiet!

SECOND SLAVE

Well why are you vainly beating the air?

TRYGAEUS

I'm flying for the sake of all Greeks,
trying my hand at a novel adventure.

SECOND SLAVE

Why do you fly? Why act crazy for nothing?

TRYGAEUS

You must speak auspiciously and make
no foolish noise, but raise a cheer;
and bid mankind be quiet,
and wall off with fresh bricks
the privies and alleyways,
and lock up their arseholes!

SECOND SLAVE

There's no way I'll be quiet unless you tell me where you
mean to fly.

TRYGAEUS

Where else but to Zeus in heaven?

SECOND SLAVE

The point being?

ARISTOPHANES

ΤΡΤΓΑΙΟΣ

105 ἐρησόμενος ἐκείνον Ἑλλήνων περί
ἀπαξάπαντων ὃ τι ποιεῖν βουλευεται.

ΟΙΚΕΤΗΣ Β΄

εἰδὼν δὲ μή σοι καταγορεύσῃ;

ΤΡΤΓΑΙΟΣ

γράφομαι

Μήδοισιν αὐτὸν προδιδόναι τὴν Ἑλλάδα.

ΟΙΚΕΤΗΣ Β΄

μὰ τὸν Διόνυσον οὐδέποτε ζῶντος γ' ἐμοῦ.

ΤΡΤΓΑΙΟΣ

110 οὐκ ἔστι παρὰ ταῦτ' ἄλλ'.

ΟΙΚΕΤΗΣ Β΄

ἰὸν ἰὸν ἰού·

ὦ παιδί, ὁ πατήρ ἀπολιπὼν ἀπέρχεται

ὑμᾶς ἐρήμους εἰς τὸν οὐρανὸν λάθρα.

ἀλλ' ἀντιβολεῖτε τὸν πατέρ', ὦ κακοδαίμονα.

ΠΑΙΔΙΟΝ

ὦ πάτερ, ὦ πάτερ, ἄρ' ἔτυμός γε

115 δώμασιν ἡμετέροις φάτις ἤκει,

ὡς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ

ἐς κόρακας βαδιεῖ μεταμώνιος;

ἔστι τι τῶνδ' ἐτύμως; εἶπ', ὦ πάτερ, εἴ τι φιλεῖς με.

PEACE

TRYGAEUS

To ask him about the Greeks, all of them, what he's trying to do with them.

SECOND SLAVE

And if he doesn't tell you?

TRYGAEUS

I'll indict him for betraying Greece to the Medes!⁶

SECOND SLAVE

So help me Dionysus, not while I'm alive!

TRYGAEUS

There's no other way.

SECOND SLAVE

My oh my oh my! (*calling into the house*) Children, your father's gone to heaven on the sly and left you all alone!

Trygaeus' DAUGHTERS come out of the house.

Come plead with your father, you poor things!

DAUGHTER⁷

Ah father, father, is it really true,

the tale that has come to our house,

that to be with the birds you have left me,

and, riding the wind, mean to go to the buzzards?

Is any of this true? Tell me, father, if you love me at all.

⁶ Panhellenic war, by weakening all Greeks, invites a new invasion by the Persians (colloquial "Medes" recalls the earlier invasions).

⁷ The duet parodies Euripides' *Aeolus*, whose hero married his children to one another, and the following dialogue the *Bellerophon*.

ΤΡΥΓΑΙΟΣ

120 δοξάσαι ἔστι, κόραι· τὸ δ' ἐτήτυμον, ἄχθομαι ὑμῖν,
 ἥνικ' ἂν αἰτίζητ' ἄρτον πάππαν με καλοῦσαι,
 ἔνδον δ' ἀργυρίου μηδὲ ψακὰς ἢ πάνν πάμπαν.
 ἦν δ' ἐγὼ εὖ πράξας ἔλθω πάλλω, ἕξετ' ἐν ὥρᾳ
 κολλύραν μεγάλην καὶ κόνδυλον ὄψον ἐπ' αὐτῇ.

ΠΑΙΔΙΟΝ

καὶ τίς πόρος σοι τῆς ὁδοῦ γενήσεται;
 125 ναὺς μὲν γὰρ οὐκ ἄξει σε ταύτην τὴν ὁδόν.

ΤΡΥΓΑΙΟΣ

πτηνὸς πορεύσει πῶλως· οὐ ναυσθλώσομαι.

ΠΑΙΔΙΟΝ

τίς δ' ἠπίνοιά σουστὶν ὥστε κάρθαρων
 ζεύξαντ' ἐλαύνειν εἰς θεούς, ᾧ παππία;

ΤΡΥΓΑΙΟΣ

130 ἐν τοῖσιω Αἰσώπου λόγοις ἐξηνρέθη
 μόνος πετηνῶν εἰς θεοὺς ἀφυγμένος.

ΠΑΙΔΙΟΝ

ἄπιστον εἶπας μῦθον, ᾧ πάτερ πάτερ,
 ὅπως κάκοσμον ζῶων ἦλθεν εἰς θεούς.

ΤΡΥΓΑΙΟΣ

ἦλθεν κατ' ἔχθραν αἰετοῦ πάλλαι ποτέ,
 ᾧ ἔκκυλίνδων κἀντιτιμωρούμενος.

ΠΑΙΔΙΟΝ

135 οὐκοῦν ἐχρῆν σε Πηγάσου ζεύξαι πτερόν,
 ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος.

TRYGAEUS

You may guess, girls, but if truth be told, you annoy me whenever you ask me for bread and call me dear daddy when in our house there's nary a droplet of silver at all. But if I return with success, you'll very soon be enjoying a great big bun, topped off with a nice knuckle sandwich.

DAUGHTER

And what's to be your way of getting there? A ship certainly won't take you on this voyage.

TRYGAEUS

A winged colt will take me; I don't intend to ply the sea.

DAUGHTER

But what's your point in harnessing a beetle and riding it to heaven, daddy?

TRYGAEUS

In Aesop's fables⁸ it's the only winged thing I could find that ever reached the gods.

DAUGHTER

Ah father, father, incredible is your story, that a noisome creature could ever have reached the gods!

TRYGAEUS

It went there, once upon a time, bearing a grudge against the eagle, and got revenge by rolling eggs from its nest.

DAUGHTER

Well, you should have harnessed the wings of Pegasus, to make a more tragic impression on the gods!

⁸ See *Wasps* 1448.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

ἀλλ', ὦ μέλ', ἂν μοι σιτίων διπλῶν ἔδει
 νῦν δ' ἄττ' ἂν αὐτὸς καταφάγω τὰ σιτία,
 τούτοισι τοῖς αὐτοῖσι τούτου χορτάσω.

ΠΑΙΔΙΟΝ

140 τί δ', ἦν ἐς ὑγρὸν πόντιον πέση βάθος;
 πῶς ἐξολισθεῖν πτηνὸς ὦν δυνήσεται;

ΤΡΥΓΑΙΟΣ

ἐπίτηδες εἶχον πηδάλιον, ᾧ χρῆσομαι
 τὸ δὲ πλοῖον ἔσται Ναξιουργῆς κάνθαρος.

ΠΑΙΔΙΟΝ

λιμὴν δὲ τίς σε δέξεται φορούμενον;

ΤΡΥΓΑΙΟΣ

145 ἐν Πειραιεῖ δήπου 'στὶ Κανθάρου λιμῆν.

ΠΑΙΔΙΟΝ

ἐκείνο τήρει, μὴ σφαλεῖς καταρρυῆς
 ἐντεῦθεν, εἶτα χωλὸς ὦν Εὐριπίδη
 λόγον παράσχῃς καὶ τραγῳδία γένη.

ΤΡΥΓΑΙΟΣ

150 ἐμοὶ μελήσει ταῦτά γ'. ἀλλὰ χαίρετε.
 ὑμεῖς δὲ γ', ὑπὲρ ὧν τοὺς πόνους ἐγὼ πονῶ,
 μὴ βδέετε μηδὲ χέζεθ' ἡμερῶν τριῶν
 ὡς εἰ μετέωρος οἶτος ὧν ὀσφρήσεται,
 κατακάρα ρύψας με βουκολήσεται.

PEACE

TRYGAEUS

But then, my girl, I'd have needed feed for two; this way,
 whatever the food I eat myself, I'll reuse to fodder *him*.

DAUGHTER

But what if he falls into the damp depths of the deep? How
 could he wriggle out, winged though he is?

TRYGAEUS

(*indicating his phallus*) I brought along an oar for use in
 that event; and my vessel shall be a Naxian-built beetle-
 ship!

DAUGHTER

But what harbor will receive you when you're adrift?

TRYGAEUS

There's Beetle Bay at Piraeus, of course!

DAUGHTER

Watch out that you don't slip and fall off that thing,⁹ and
 then be lamed and furnish Euripides with a plot, and be-
 come a tragedy.

TRYGAEUS

That I'll bear in mind. Now farewell!

DAUGHTERS and SECOND SLAVE go inside.

(*to the spectators*) As for all of you, for whose sake I'm
 performing these labors, stop farting and shitting for a
 period of three days; because if this thing picks up the scent
 while airborne, he'll toss me off head first, and go off to
 pasture.

⁹ Like Bellerophon in Euripides' play.

155 ἄλλ' ἄγε, Πήγασε, χῶρει χαίρων,
 χρυσοχάλινον πάταγον ψαλίῳ
 διακινήσας φαιδροῖς ὤσιν.
 τί ποιείς, τί ποιείς; ποῖ παρακλίνεις
 τοὺς μυκτῆρας; πρὸς τὰς λαύρας;
 160 ἔει σαντὸν θαρρῶν ἀπὸ γῆς,
 κᾶτα δρομαίαν πτέρυγ' ἐκτείνων
 ὀρθὸς χῶρει Διὸς εἰς αὐλάς,
 ἀπὸ μὲν κάκκης τὴν ῥίψ' ἀπέχων,
 ἀπὸ θ' ἡμερίων σίτων πάντων.
 ἄνθρωπε, τί δρᾷς, οὗτος ὁ χέζων
 165 ἐν Πειραιεῖ παρὰ ταῖς πόρνας;
 ἀπολείς μ', ἀπολείς. οὐ κατορύξεις
 κάπιφορήσεις τῆς γῆς πολλήν,
 κάπιφυτεύσεις ἔρπυλλον ἄνω
 καὶ μύρον ἐπιχέεις; ὡς ἦν τι πεσὼν
 170 ἐνθένδε πάθω, τοῦμοῦ θανάτου
 πέντε τάλανθ' ἢ πόλις ἢ Χίων
 διὰ τὸν σὸν πρωκτὸν ὀφλήσει.

οἴμ' ὡς δέδοικα, κοῦκέτι σκόπτων λέγω.
 ὦ μηχανοποιέ, πρόσσεχε τὸν νοῦν, ὡς ἐμέ
 175 ἤδη στρέφει τι πνεῦμα περὶ τὸν ὀμφαλόν,
 κεί μὴ φυλάξεις, χορτάσω τὸν κάνθαρον.
 ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ.
 καὶ δὴ καθορῶ τὴν οἰκίαν τὴν τοῦ Διός.
 τίς ἐν Διὸς θύραισιν; οὐκ ἀνοίξετε;

Now giddyup, Pegasus, and bon voyage;
 strike up the rattle of curb chains
 on your golden bit, with ears laid back.
 What are you doing, what are you doing? Where
 are you pointing those nostrils? Toward the alleyways?
 Hurl yourself bravely away from the ground,
 then spread your racing pinions
 and head straight to the halls of Zeus,
 averting your nose from poop
 and from all mortal feeds.
 Man! Man in Piraeus, the one shitting
 in the whores' quarter: what are you doing?
 You'll get me killed, killed! Do cover it up,
 pile plenty of dirt on top,
 and plant thyme over it,
 and pour on perfume! Because if I fall
 from here and suffer any harm, for my death
 the Chian state will be fined five talents,¹⁰
 all because of your arsehole!

Uh oh, I'm really scared, and I'm not joking now! Stage
 mechanic, pay attention, because some wind's already
 churning around my navel, and if you aren't careful I'll be
 foddering the beetle. (*the beetle descends*) But I think I'm
 near the gods now. And yes, I see the house of Zeus down
 there. (*lands at Zeus' door, dismounts, and knocks*) Who is
 Zeus' doorman? Please open up.

¹⁰ This fine, levied on any allied city in which an Athenian citizen was killed, had perhaps been recently exacted from the Chians in questionable circumstances.

ARISTOPHANES

ΕΡΜΗΣ

180 πόθεν βροτοῦ με προσέβαλ'— ὦναξ Ἡράκλεις,
τουτὶ τί ἐστὶ τὸ κακόν;

ΤΡΥΓΑΙΟΣ

ἵπποκάνθαρος.

ΕΡΜΗΣ

ὦ βδελυρὲ καὶ τόλμηρε κἀναίσχυντε σὺ
καὶ μιαρὲ καὶ παμμίαρε καὶ μιαρῶτατε,
πῶς δεῦρ' ἀνήλθες, ὦ μιαρῶν μιαρῶτατε;

185 τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς;

ΤΡΥΓΑΙΟΣ

Μιαρῶτατος.

ΕΡΜΗΣ

ποδαπὸς τὸ γένος δ' εἶ; φράζε μοι.

ΤΡΥΓΑΙΟΣ

Μιαρῶτατος.

ΕΡΜΗΣ

πατὴρ δέ σοι τίς ἐστίν;

ΤΡΥΓΑΙΟΣ

ἐμοί; Μιαρῶτατος.

ΕΡΜΗΣ

οὔτοι μὰ τὴν Γῆν ἔσθ' ὅπως οὐκ ἀποθανεῖ,
εἰ μὴ κατερεῖς μοι τοῦνομ' ὃ τι ποτ' ἐστὶ σοι.

ΤΡΥΓΑΙΟΣ

190 Τρυγαῖος Ἀθμονεύς, ἀμπελουργὸς δεξιός,
οὐ συκοφάντης οὐδ' ἐραστής πραγμάτων.

PEACE

HERMES

(*appearing in the doorway*) Whence impinges on me a mortal's—Lord Heracles, what the hell is this?

TRYGAEUS

A horsefly.

HERMES

You loathsome insolent shameless scum, you utter scum, you scum of the earth! How did you get up here, you arch-scum? Have you got a name? Well, speak up!

TRYGAEUS

Arch Scum.

HERMES

What's your race of origin? Tell me.

TRYGAEUS

Arch Scum.

HERMES

And who's your father?

TRYGAEUS

Mine? Arch Scum.

HERMES

So help me Earth, you're as good as dead if you don't declare to me just what your name is.

TRYGAEUS

Trygaeus of Athmonum, an accomplished vintager, no in-former and no lover of litigation.

ARISTOPHANES

ΕΡΜΗΣ

ἤκεις δὲ κατὰ τί;

ΤΡΥΓΑΙΟΣ

τὰ κρέα ταυτί σοι φέρων.

ΕΡΜΗΣ

ὦ δειλακρίων, πῶς ἦλθες;

ΤΡΥΓΑΙΟΣ

ὦ γλίσχρων, ὄρᾳς

ὡς οὐκέτ' εἶναί σοι δοκῶ μιαρῶτατος;

195 ἴθι νυν κάλεσόν μοι τὸν Δῖ.

ΕΡΜΗΣ

ἰηὺ ἰηὺ ἰηὺ,

ὅτ' οὐδὲ μέλλεις ἐγγὺς εἶναι τῶν θεῶν
φρουδοὶ γάρ· ἐχθές εἰσιν ἐξωκισμένοι.

ΤΡΥΓΑΙΟΣ

ποιί γῆς;

ΕΡΜΗΣ

ἰδοὺ γῆς.

ΤΡΥΓΑΙΟΣ

ἀλλὰ ποιί;

ΕΡΜΗΣ

πόρρω πάνν,

ὑπ' αὐτὸν ἀτεχνῶς τοῦρανοῦ τὸν κύτταρον.

ΤΡΥΓΑΙΟΣ

200 πῶς οὖν σὺ δῆτ' ἐνταῦθα κατελείφθης μόνος;

PEACE

HERMES

And here on what errand?

TRYGAEUS

To offer you this meat.

HERMES

Welcome, my poor fellow!

TRYGAEUS

See, old sticky fingers, you don't think I'm arch-scum after
all. Now go and call Zeus for me.

HERMES

Haw haw haw! You aren't even going to get near the gods.
They're gone; they moved out yesterday.

TRYGAEUS

Where on earth to?

HERMES

"Earth"?

TRYGAEUS

All right, where?

HERMES

Far, far away, right under the very verge of heaven.

TRYGAEUS

Then how come you were left alone here?

195 ἰηὺ ἰηὺ ἰηὺ III: ἰῆ ἰῆ ἰῆ z

ΕΡΜΗΣ

τὰ λοιπὰ τηρῶ σκευάρια τὰ τῶν θεῶν,
 χυτρίδια καὶ σανίδια κάμφορέϊδια.

ΤΡΥΓΑΙΟΣ

ἔξωκίσαντο δ' οἱ θεοὶ τίνος οὐνεκα;

ΕΡΜΗΣ

205 Ἐλλησιν ὀργισθέντες, εἰτ' ἐνταῦθα μὲν
 ἔν' ἦσαν αὐτοὶ τὸν Πόλεμον κατόκισαν,
 ὑμᾶς παραδόντες δρᾶν ἀτεχνῶς ὃ τι βούλεται·
 αὐτοὶ δ' ἀνωκίσανθ' ὅπως ἀνωτάτω,
 ἵνα μὴ βλέποιν μαχομένους ὑμᾶς ἔτι
 μηδ' ἀντιβολούντων μηδὲν αἰσθανοῖατο.

ΤΡΥΓΑΙΟΣ

210 τοῦ δ' οὐνεχ' ἡμᾶς ταῦτ' ἔδρασαν; εἰπέ μοι.

ΕΡΜΗΣ

ὀτιῆ πολεμεῖν ἠρέισθ' ἐκείνων πολλάκις
 σπονδὰς ποιούντων· κεί μὲν οἱ Λακωνικοὶ
 ὑπερβάλοιντο μικρόν, ἔλεγον ἂν ταδί·
 "ναὶ τὼ σιῶ, νῦν ἀπτικίων δωσει δίκαν."
 215 εἰ δ' αὖ τι πράξαιτ' ἀγαθὸν ἀπτικωνικοὶ
 κἄλθοιεν οἱ Λάκωνες εἰρήνης πέρι,
 ἐλέγετ' ἂν ὑμεῖς εὐθύς· ἔξαπατώμεθα,
 νῆ τὴν Ἀθηναῦν. — νῆ Δε', οὐχὶ πειστέον. —
 ἤξουσι καθῆτις, ἦν ἔχωμεν τὴν Πύλον."

219 Πύλον pt: πόλιν RV, cf. ΣRV

HERMES

I'm looking after the stuff the gods left—utensils, furniture, containers.

ΤΡΥΓΑΕΥΣ

And what was their reason for moving out?

HERMES

They grew angry with the Greeks. That's why they've enscenced War here, where they used to live, turning you over to him to treat exactly as he pleases, while they themselves have set up house as far above it all as they could get; that way they won't see any more of your fighting or hear any more of your prayers.

ΤΡΥΓΑΕΥΣ

But what was their reason for treating us that way? Do tell.

HERMES

Because you all kept choosing war, though they often tried to arrange a truce. If the Laconians achieved a small advantage, they'd say, "By the Twain Gods,¹¹ now Johnny Attic is going to pay the piper!" And if you Atticonians¹² achieved some success of your own and the Laconians came asking for peace, at once you'd say, "It's a trick, by Athena!" "Yes, by Zeus! We mustn't listen to them." "They'll be back, if we hold on to Pylos."¹³

¹¹ The Dioscuri ("sons of Zeus"), Castor and Pollux, were Sparta's special protectors.

¹² A name coined to emphasize that the Athenians were just as culpable as the Spartans.

¹³ See *Clouds* 186 n.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

220 ὁ γοῦν χαρακτήρ ἡμεδαπὸς τῶν ῥημάτων.

ΕΡΜΗΣ

ὦν οὐνεκ' οὐκ οἶδ' εἴ ποτ' Εἰρήνην ἔτι
τὸ λοιπὸν ὄψεσθ'.

ΤΡΥΓΑΙΟΣ

ἀλλὰ ποῖ γὰρ οἴχεται;

ΕΡΜΗΣ

ὁ Πόλεμος αὐτὴν ἐνέβαλ' εἰς ἄντρον βαθύ.

ΤΡΥΓΑΙΟΣ

εἰς ποῖον;

ΕΡΜΗΣ

εἰς τουτὶ τὸ κάτω. κάπειθ' ὄρας

225 ὅσους ἄνωθεν ἐπεφόρησε τῶν λίθων,
ἵνα μὴ λάβητε μηδέποτε αὐτήν.

ΤΡΥΓΑΙΟΣ

εἰπέ μοι,

ἡμᾶς δὲ δὴ τί δρᾶν παρασκευάζεται;

ΕΡΜΗΣ

οὐκ οἶδα πλὴν ἓν, ὅτι θυνίαν ἐσπέρας
ὑπερφυᾶ τὸ μέγεθος εἰσηνέγκατο.

ΤΡΥΓΑΙΟΣ

230 τί δῆτα ταύτῃ τῇ θυνίᾳ χρήσεται;

ΕΡΜΗΣ

τρίβειν ἐν αὐτῇ τὰς πόλεις βουλευέται.

PEACE

TRYGAEUS

That's certainly our trademark way of talking.

HERMES

That's why I don't know whether in the future you'll ever see Peace again.

TRYGAEUS

Why? Where has she gone, then?

HERMES

War has thrown her into a deep cavern.

TRYGAEUS

What cavern?

HERMES

Into that one down there. And do you see how many stones
he's piled on top, so that you'll never ever get your hands
on her?

TRYGAEUS

Tell me, what's he getting ready to do to us?

HERMES

All I know is, he brought a kingsized mortar home last
night.

TRYGAEUS

So what's he going to do with this mortar?

HERMES

He wants to pound up the cities in it. Well, I'm going. And

ἀλλ' εἶμι καὶ γὰρ ἐξιέναι, γνώμην ἐμήν,
μέλλει· θορυβεῖ γοῦν ἔνδον.

ΤΡΥΓΑΙΟΣ

οἴμοι δείλαιος.

235 φέρ' αὐτὸν ἀποδρῶ καὶ γὰρ ὡσπερ ἠσθόμην
καὐτὸς θυείας φθέγμα πολεμιστηρίας.

ΠΟΛΕΜΟΣ

ἰὼ βροτοὶ βροτοὶ βροτοὶ πολυτλήμονες,
ὡς αὐτίκα μάλα τὰς γνάθους ἀλγήσετε.

ΤΡΥΓΑΙΟΣ

240 ἄναξ Ἄπολλον, τῆς θυείας τοῦ πλάτους·
ὅσον κακὸν καὶ τοῦ Πολέμου τοῦ βλέμματος.
ἄρ' οὐτός ἐστ' ἐκείνος ὃν καὶ φεύγομεν,
ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν;

ΠΟΛΕΜΟΣ

ἰὼ Πρασιαὶ τρισάθλια καὶ πεντάκις
καὶ πολλοδεκάκις, ὡς ἀπολείσθε τήμερον.

ΤΡΥΓΑΙΟΣ

245 τουτὶ μὲν, ἄνδρες, οὐδὲν ἡμῖν πρᾶγμά πο·
τὸ γὰρ κακὸν τοῦτ' ἐστὶ τῆς Λακωνικῆς.

ΠΟΛΕΜΟΣ

ἰὼ Μέγαρ', ὡς ξυνεπιτετρώψεσθ' αὐτίκα
ἅπαξάπαντα καταμεμντωτευμένα.

²⁴⁶ ἰὼ pt: ᾧ cett. Μέγαρ', ὡς ξυνεπι- Sommerstein,
CQ 36 (1986) 353-58: Μέγαρα, Μέγαρ' ὡς ἐπι- z
-τετρώψεσθ' Elmsley: -τρίψεσθ' z

in my opinion, *he's* on his way out here, to judge from the
racket *he's* making in there.

HERMES goes inside.

ΤΡΥΓΑΕΥΣ

Oh my, what a fix! I've got to run out of his way; I myself
sort of caught the sound of a martial mortar. (*conceals
himself*)

Enter WAR, with mortar and food basket.

WAR

Oho, mortals, mortals, much-suffering mortals, what sore
chops you're going to have, and very soon!

ΤΡΥΓΑΕΥΣ

Lord Apollo, the size of that mortar! How nasty is the mere
look of War! Is this the actual god that we flee, the awful
one, the tough as leather, the one that runs down our legs?

WAR

(*throwing leeks into the mortar*) Oho, Prasiae,¹⁴ thrice
wretched, five times wretched, tens of times wretched,
how you'll be smashed today!

ΤΡΥΓΑΕΥΣ

(*aside to the spectators*) This, gentlemen, isn't *our* problem
yet; this trouble is Laconia's.

WAR

(*adding garlic*) Oho, Megara, how you'll be crushed up
soon, every last bit, and tumbled into tossed salad!

¹⁴ A Laconian town whose name puns on leeks (*prasa*); War
makes a salad containing ingredients associated with the cities he
names.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

βαβαὶ βαβαιάξ, ὡς μεγάλη καὶ δριμέα
τοῖσι Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα.

ΠΟΛΕΜΟΣ

250 ἰὼ Σικελία, καὶ σὺ δ' ὡς ἀπόλλυσαι.

ΤΡΥΓΑΙΟΣ

οἶα πόλις τάλαινα διακναισθήσεται.

ΠΟΛΕΜΟΣ

φέρ' ἐπιχέω καὶ τὸ μέλι τουτὶ τὰττικόν.

ΤΡΥΓΑΙΟΣ

οὔτος, παραινῶ σοι μέλιτι χρῆσθαι ἑτέρῳ.
τετρώβολον τουτ' ἐστὶ φείδου τὰττικοῦ.

ΠΟΛΕΜΟΣ

255 παῖ παῖ Κυδοιμέ.

ΚΤΑΟΙΜΟΣ

τί με καλεῖς;

ΠΟΛΕΜΟΣ

κλαύσει μακρά.
ἔστηκας ἀργός; οὔτοςί σοι κόνδυλος.

ΚΤΑΟΙΜΟΣ

ὡς δριμύς. οἴμοι μοι τάλας, ᾧ δέσποτα.

ΤΡΥΓΑΙΟΣ

μῶν τῶν σκοροδῶν ἐνέβαλεν εἰς τὸν κόνδυλον;

ΠΟΛΕΜΟΣ

οὔσεις ἀλετριβανον τρέχων;

PEACE

TRYGAEUS

(*aside*) Good gracious, what loud and pungent sobbing he's
thrown in for the Megarians!

WAR

(*adding cheese*) Oho, Sicily, how you're to be ruined too!

TRYGAEUS

(*aside*) What a fine state will be haplessly grated up!

WAR

(*adding honey*) Here, let's pour in this Attic honey too.

TRYGAEUS

(*aside*) Hey, I suggest you use another kind of honey; go
easy on the Attic, it costs four obols!

WAR

Boy! Boy! Hubbub!

HUBBUB comes out of the house.

HUBBUB

You called?

WAR

You'll really catch it, standing there idle! Have some of
these knuckles! (*beats Hubbub*)

HUBBUB

That one stung! Ouch, oh my! Master!

TRYGAEUS

(*aside*) Are you sure you didn't throw some of the garlic
into that punch?

WAR

Run and fetch a pestle, will you?

ARISTOPHANES

ΚΤΑΟΙΜΟΣ

ἀλλ', ὦ μέλε,

260 οὐκ ἔστιν ἡμῖν ἐχθρὸς εἰσφκίσμεθα.

ΠΟΛΕΜΟΣ

οὐκουν παρ' Ἀθηναίων μεταθρέξει ταχὺ <πάνυ>;

ΚΤΑΟΙΜΟΣ

ἔγωγε νῆ Δί· εἰ δὲ μή γε, κλαύσομαι.

ΤΡΥΓΑΙΟΣ

ἄγε δὴ, τί δρῶμεν, ὦ πόνηρ' ἀνθρώπια;

ὀράτε τὸν κίνδυνον ἡμῖν ὡς μέγας·

265 εἴπερ γὰρ ἤξει τὸν ἀλετριβανον φέρων,

τούτῳ ταραξεί τὰς πόλεις καθήμενος.

ἀλλ' ὦ Διόνυσ', ἀπόλοιτο καὶ μὴ ἴθιοι φέρων.

ΚΤΑΟΙΜΟΣ

οὗτος.

ΠΟΛΕΜΟΣ

τί ἔστιν; οὐ φέρεις;

ΚΤΑΟΙΜΟΣ

τὸ δεῖνα γάρ,

ἀπόλωλ' Ἀθηναίοισιν ἀλετριβανος,

270 ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἑλλάδα.

ΤΡΥΓΑΙΟΣ

εὖ γ', ὦ πότνια δέσποινα Ἀθηναία, ποιῶν

ἀπόλωλ' ἐκείνος κὰν δέοντι τῇ πόλει,

PEACE

HUBBUB

But sir, we haven't got one; we only moved in yesterday.

WAR

So why not run and get one from Athens, and quickly?

HUBBUB

I sure will, (*aside*) If I don't, I'll catch it.*HUBBUB runs off.*

TRYGAEUS

(to the spectators) All right, you sorry little people, what do we do now? You see what serious danger we face: if Hubbub does come back with that pestle, War's going to sit down and mash the cities with it! Please, Dionysus, may he perish before he brings it back!¹⁵*HUBBUB returns.*

HUBBUB

Ahem.

WAR

Well? Don't you have it?

HUBBUB

Well, the thing is, the Athenians have lost their pestle: the leather seller who used to churn up Greece.¹⁶

TRYGAEUS

Lady Mistress Athena, it's a good thing he's lost, and just

¹⁵ Addressed to Dionysus' cult image, which sat in the first row of the theater.¹⁶ I.e. Cleon; cf. 47-8 n.

ARISTOPHANES

εἰ πρὶν γε τὸν μυττωτὸν ἡμῖν ἐγχείαι.

ΠΟΛΕΜΟΣ

οὐκ οὖν ἕτερον δῆτ' ἐκ Λακεδαιμόνος μέτει

275 ἀνύσας τι;

ΚΤΑΟΙΜΟΣ

ταῦτ', ὦ δέσποθ'.

ΠΟΛΕΜΟΣ

ἤκέ νυν ταχύ.

ΤΡΥΓΑΙΟΣ

ἄνδρες, τι πεισόμεσθα; νῦν ἄγων μέγας.
ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκη τυγχάνει
μεμνημένος, νῦν ἔστιν εὔξασθαι καλὸν
ἀποστραφῆναι τοῦ μετιόντος τῷ πόδε.

ΚΤΑΟΙΜΟΣ

280 οἴμοι τάλας, οἴμοι γε κάτ' οἴμοι μάλα.

ΠΟΛΕΜΟΣ

τί ἔστι; μῶν οὐκ ἀδ' φέρεις;

ΚΤΑΟΙΜΟΣ

ἀπόλωλε γὰρ

καὶ τοῖς Λακεδαιμονίοισιν ἀλετρίβανος.

ΠΟΛΕΜΟΣ

πῶς, ὦ πανούργ';

273 del. Dindorf

PEACE

in the nick of time for the city, if he was about to pour the pesto on us.

WAR

Then why don't you go fetch one from Sparta, and hurry!

HUBBUB

Yes sir.

HUBBUB runs off.

WAR

Come back quickly, now!

TRYGAEUS

(to the spectators) Gentlemen, what's to become of us? Now is our great test. And if by chance there's anyone out there who's been initiated at Samothrace,¹⁷ now's a good time to pray that our fetcher sprains both ankles!

HUBBUB returns.

HUBBUB

Oh me oh my! Oh me oh my again!

WAR

What is it? Don't tell me you still don't have it!

HUBBUB

I don't, because the Spartans have lost their pestle too!

WAR

What do you mean, you rascal?

¹⁷ Initiates of the mysteries there were guaranteed a favorable response to their prayers, especially when traveling.

ARISTOPHANES

ΚΤΑΟΙΜΟΣ

εἰς τὰ πὶ Θράκης χωρία
 χρήσαντες ἑτέροις αὐτὸν εἶτ' ἀπόλεσαν.

ΤΡΤΓΑΙΟΣ

285 εὐ γ', εὐ γε ποιήσαντες, ᾧ Διοσκόρω.
 ἴσως ἂν εὐ γένοιτο· θαρρεῖτ', ᾧ βροτοί.

ΠΟΛΕΜΟΣ

ἀπόφερε τὰ σκεύη λαβὼν ταυτὶ πάλιν·
 ἐγὼ δὲ δοῖδυκ' εἰσιὼν ποιήσομαι.

ΤΡΤΓΑΙΟΣ

νῦν, τοῦτ' ἐκεῖν', ἤκει τὸ Δάτιδος μέλος.
 290 ὃ δεφόμενός ποτ' ἦδε τῆς μεσημβρίας·
 "ὡς ἦδομαι καὶ χαίρομαι κενφραίνομαι."
 νῦν ἔστιν ἡμῖν, ὄνδρες Ἕλληνες, καλὸν
 ἀπαλλαγέισι πραγμάτων τε καὶ μαχῶν
 ἐξελκύσαι τὴν πᾶσιν Εἰρήνην φίλην,
 295 πρὶν ἕτερον αὖ δοῖδυκα κωλύσαι τινα.
 ἀλλ', ᾧ γεωργοὶ κάμποροι καὶ τέκτονες
 καὶ δημιουργοὶ καὶ μέτοικοι καὶ ξένοι
 καὶ νησιῶται, δεῦρ' ἴτ', ᾧ πάντες λεῶ,
 ὡς τάχιστ' ἄμας λαβόντες καὶ μοχλοὺς καὶ σχοινία.

292 ἡμῖν t: ὑμῖν cett.

¹⁸ Brasidas, sent north at the request of King Perdiccas of Macedon (Thucydides 4.79), like Cleon died the previous summer at Amphipolis (5.16).

PEACE

HUBBUB

They lent it to some people to use at the Thracian front, and lost it.¹⁸

TRYGAEUS

(*aside*) Good! Good for them, you Dioscuri!¹⁹ Things just may turn out all right. Take heart, mortals!

WAR

Pick up this equipment and carry it back inside. I'll go in and make a pestle myself.

WAR and HUBBUB go inside.

TRYGAEUS

(*emerging from concealment*) That's that, now! Here comes the song of Datis, which once upon a time he used to sing while masturbating of an afternoon: "How happy, how pleased, how bubbly I feel!"²⁰ Now is a good time, men of Greece, to rid ourselves of troubles and battles by excavating Peace, the friend of us all, before some other pestle foils us again. You farmers and merchants and carpenters and craftsmen and immigrants and foreigners and islanders, come here, all you people, as quick as you can; bring shovels and crowbars and ropes;²¹ now is our chance

¹⁹ See 214 n.

²⁰ Datis the Mede jointly commanded the force that the Athenians defeated at Marathon in 490. The origin of the song is unknown; the scholia refer it to one of Carcinus' sons (see *Wasps* 1500 n.), who they say was nicknamed Datis.

²¹ This summons recalls the scene in Aeschylus' satyr drama *Netfishers* (fr. 46a Radt) where the chest containing Danae and Perseus is hauled from the sea.

300 νῦν γὰρ ἡμῖν ἐλκύσαι πάρεστιν ἀγαθοῦ δαίμονος.

ΚΟΡΤΦΑΙΟΣ

δεῦρο πᾶς χώρει προθύμως εὐθὺ τῆς σωτηρίας.

ὦ Πανέλληνες, βοηθήσωμεν, εἴπερ πώποτε,
τάξεων ἀπαλλαγέντες καὶ καλῶν φοινικίδων
ἡμέρα γὰρ ἐξέλαμψεν ἥδε μισολάμαχος.

305 πρὸς τὰδ' ἡμῖν, εἰ τι χρῆ δρᾶν, φράζε κάρχιτεκ-
τόνει.

οὐ γὰρ ἔσθ' ὅπως ἀπειπεῖν ἂν δοκῶ μοι τήμερον,
πρὶν μοχλοῖς καὶ μηχαναῖσιν εἰς τὸ φῶς ἀνελκύσαι
τὴν θεῶν πασῶν μεγίστην καὶ φιλαμπελωτάτην.

ΤΡΥΓΑΙΟΣ

οὐ σιωπήσεσθ', ὅπως μὴ περιχαρεῖς τῷ πράγματι
310 τὸν Πόλεμον ἐκζωπυρήσῃτ' ἔνδοθεν κεκραγότες;

ΚΟΡΤΦΑΙΟΣ

ἀλλ' ἀκούσαντες τοιοῦτου χαίρομεν κηρύγματος·
οὐ γὰρ ἦν ἔχοντας ἦκειν σιτί' ἡμερῶν τριῶν.

ΤΡΥΓΑΙΟΣ

εὐλαβεῖσθέ νυν ἐκείνον τὸν κάτωθεν Κέρβερρον,
μὴ παφλάζων καὶ κεκραγῶς ὥσπερ ἠνίκ' ἐνθάδ' ἦν,
315 ἐμποδῶν ἡμῖν γένηται τὴν θεὸν μὴ ἔξελκύσαι.

300 ἐλκύσαι Blaydes: ἀρπάσαι z

303 καλῶν Sommerstein: κακῶν z

²² The spirit embodying sympotic fellowship, to whom the first libation after a meal was poured neat.

²³ Such as officers both Athenian and Spartan wore.

to hoist one for the Good Spirit!²²

Enter the CHORUS, carrying excavating tools.

CHORUS LEADER

Everyone come this way in high spirits, straight for salvation! All you Greeks, let's lend a hand, now if ever before, and rid ourselves of musters and fine red uniforms,²³ for this is the shining dawn of a Lamachus-loathing day!²⁴ (to Trygaeus) So tell us what needs doing here, and be our foreman; I can't imagine myself calling it quits today, till with crowbars and cranes we've hoisted up to the light the greatest of all goddesses, and the one most friendly to vines.

TRYGAEUS

Won't you be quiet? Don't be so overjoyful about our business that you fire up War in there with your shouting.

CHORUS LEADER

But this is the kind of proclamation we're overjoyed to hear; it wasn't "Come with three days' rations."

TRYGAEUS

Now beware of that Cerberus²⁵ below ground; he might start spluttering and bellowing, as he did when he was up here, and become an obstacle to our excavating the god-
dess.

²⁴ The general who had typified bellicosity in *Acharnians* (his name means "Great Battler"), but who would be a signatory to the peace of 421 (Thucydides 5.19).

²⁵ Aristophanes had compared Cleon, self-styled "watchdog" of the people (*Wasps* 894-994), with Cerberus (Hound of Hades) even before his death (*Knights* 1030).

ΚΟΡΤΦΑΙΟΣ

οὐδ' ἐκείνων ἔστιν αὐτὴν ὅστις ἐξαιρήσεται,
ἦν ἄπαξ εἰς χεῖρας ἔλθη τὰς ἐμάς. ἰοὺ ἰοὺ.

ΤΡΥΓΑΙΟΣ

ἐξολεῖτέ μ', ὦνδρες, εἰ μὴ τῆς βοῆς ἀνήσετε
ἐκδραμῶν γὰρ πάντα ταυτὶ συνταράξει τοῖν ποδοῖν.

ΚΟΡΤΦΑΙΟΣ

320 ὡς κυκάτω καὶ πατείω πάντα καὶ ταραπτέτω
οὐ γὰρ ἂν χαίροντες ἡμεῖς τήμερον παυσαίμεθ' ἄν.

ΤΡΥΓΑΙΟΣ

τί τὸ κακόν; τί πάσχετ', ὦνδρες; μηδαμῶς, πρὸς
τῶν θεῶν,
πρᾶγμα κάλλιστον διαφθείρητε διὰ τὰ σχήματα.

ΚΟΡΤΦΑΙΟΣ

ἀλλ' ἔγωγ' οὐ σχηματίζεω βούλομ', ἀλλ' ὑφ'
ἡδονῆς

325 οὐκ ἐμοῦ κινουόντος αὐτὰ τὰ σκέλει χορεύετον.

ΤΡΥΓΑΙΟΣ

μὴ τί μοι νυνὶ γ' ἔτ', ἀλλὰ παύε παύ' ὀρχούμενος.

ΚΟΡΤΦΑΙΟΣ

ἦν ἰδοῦ, καὶ δὴ πέπανμαι.

ΤΡΥΓΑΙΟΣ

φῆς γε, παύει δ' οὐδέπω.

ΚΟΡΤΦΑΙΟΣ

ἐν μὲν οὖν τουτί μ' ἔασον ἐλκύσαι, καὶ μηκέτι.

CHORUS LEADER

Not even one of *them* will be able to snatch her away if
once she comes into our hands.²⁶ Hurrah, hurrah!

TRYGAEUS

You'll be my undoing, men, if you don't abate your shout-
ing. He'll rush out and trample everything underfoot.

CHORUS LEADER

I say let him confound and trample everything and mess it
all up; today we're not about to stop rejoicing! (*the Chorus
begin to dance*)

TRYGAEUS

Damn it, men, what's the matter with you? Stop it, in
heaven's name, don't spoil a marvelous opportunity by cut-
ting capers!

CHORUS LEADER

It's not that I want to cut capers, and I'm not moving my
legs, but from sheer joy they're dancing on their own.

TRYGAEUS

Well, no more for now, please. Stop, stop dancing!

CHORUS LEADER

There, then; look, I *have* stopped.

TRYGAEUS

That's what you say, but still you haven't stopped.

CHORUS LEADER

Just let me take one more spin, then that's it.

²⁶ Adapted from Euripides, *Children of Heracles* 976-7.

³¹⁶ οὐδ' ἐκείνων Sharpley: οὐτι καὶ νῦν z

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

τοῦτό νυν, καὶ μηκέτ' ἄλλο· μηδὲν ὀρχήσεσθέ τι.

ΚΟΡΤΦΑΙΟΣ

330 οὐκ ἂν ὀρχησαίμεθ', εἴπερ ὠφελήσαιμὲν τί σε.

ΤΡΥΓΑΙΟΣ

ἀλλ', ὀρᾶτ', οὐπω πέπανοσθε.

ΚΟΡΤΦΑΙΟΣ

τουτογὶ νῆ τὸν Δία·

τὸ σκέλος ῥύψαντες ἤδη λήγομεν τὸ δεξιόν.

ΤΡΥΓΑΙΟΣ

ἐπιδίδωμι τοῦτό γ' ὑμῖν, ὥστε μὴ λυπεῖν ἔτι.

ΚΟΡΤΦΑΙΟΣ

335 ἀλλὰ καὶ τὰριστερόν τοί μ' ἔστ' ἀναγκαίως ἔχον.
ἤδομαι γὰρ καὶ γέγηθα καὶ πέπορδα καὶ γελῶ
μᾶλλον ἢ τὸ γῆρας ἐκδύς ἐκφυγῶν τὴν ἀσπίδα.

ΤΡΥΓΑΙΟΣ

μή τί μοι νυνὶ γε χαίρειτ'· οὐ γὰρ ἴστε πω σαφῶς·
ἀλλ' ὅταν λάβωμεν αὐτήν, τηρῆκαῦτα χαίρετε
καὶ βοᾶτε καὶ γελᾶτ'· ἢ-

340 δη γὰρ ἐξέσται τόθ' ὑμῖν
πλεῖν, μένειν, κινεῖν, καθεύδειν,
εἰς πανηγύρεις θεωρεῖν,
ἐστιᾶσθαι, κοτταβίζειν,
συβαριάζειν,

345 ἰὸν ἰὸν κεκραγέναι.

PEACE

TRYGAEUS

That's it then, and no more. I said no more dancing!

CHORUS LEADER

Then we won't dance, if it'll do you any good.

TRYGAEUS

But look, you still haven't stopped!

CHORUS LEADER

We'll flip this right leg here, then I swear we're done.

TRYGAEUS

Have that one on me, so you'll stop being a pain.

CHORUS LEADER

But you know what, the left leg can't help doing it too! Oh I'm glad, I'm happy, I fart and I laugh about getting free of my shield, more than if I'd shed my old age!

TRYGAEUS

Please don't rejoice just now; you can't be certain yet. But when we've got her, then you may rejoice and yell and laugh, for then at last you'll be free to travel, stay home, screw, sleep in, attend big festivals, feast, roll dice, live it up, and yell "hey heyl!"

ARISTOPHANES

ΧΟΡΟΣ

- (στρ) εἴθε μοι γένοιτ' ἰδεῖν τὴν ἡμέραν ταύτην ποτέ.
 πολλὰ γὰρ ἀνεσχόμεν
 πράγματά τε καὶ στιβάδας
 ἃς ἔλαχε Φορμίων
 κούκέτ' ἂν μ' εὔροις δικαστὴν δριμῦν οὐδὲ δύσκολον
 350 οὐδὲ τοὺς τρόπους γε δήπου σκληρὸν ὥσπερ καὶ
 πρὸ τοῦ,
 ἀλλ' ἀπαλὸν ἂν μ' ἴδοις
 καὶ πολὺ νεώτερον ἀπ-
 αλλαγέμεθα πραγμάτων.
 καὶ γὰρ ἰκανὸν χρόνον ἀπ-
 ολλύμεθα καὶ κατατε-
 355 τρίμμεθα πλανώμενοι
 εἰς Λύκειον κακ Λυκείου σὺν δορὶ ξὺν ἀσπίδι.
 ἀλλ' ὅ τι μάλιστα χαρι-
 ούμεθα ποιῶντες, ἄγε,
 φράζε· σὲ γὰρ αὐτοκράτορ'
 360 εἶλετ' ἀγαθὴ τις ἡμῖν τύχη.

ΤΡΥΓΑΙΟΣ

φέρε δὴ κατίδω πῆ τοὺς λίθους ἀφέλωμεν.

ΕΡΜΗΣ

ὦ μιαρὲ καὶ τόλμηρε, τί ποιεῖν διανοεῖ;

²⁷ A famously hardy commander, who probably died in 429/8 (Thucydides 3.7).

PEACE

CHORUS

I hope I've the chance to see that day!
 For I've put up with many troubles
 and many of those sleeping bags
 that Phormio gets issued.²⁷
 And you'll no longer find me a severe and colicky
 juror,
 nor such a hard case as I guess I was before;
 no, a gentle me you'll see
 and far more youthful,
 with trouble off my back.
 For long enough we've been
 destroying ourselves, and we're
 worn out with trudging
 to the Lyceum and from the Lyceum²⁸ "with spear
 and shield."
 But whatever we can do
 to please you, come
 tell us; for a stroke of good luck
 has chosen you as our commander.

TRYGAEUS

Very well then, let's see how we're going to clear away these
 stones.

HERMES approaches.

HERMES

You brazen skunk! What do you think you're doing?

²⁸ A military drill and mustering ground just east of the city walls.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

οὐδὲν ποιηρόν, ἀλλ' ὅπερ καὶ Κιλλικῶν.

ΕΡΜΗΣ

ἀπόλωλας, ὦ κακόδαιμον.

ΤΡΥΓΑΙΟΣ

οὐκοῦν, ἦν λάχω·

365 Ἑρμῆς γὰρ ὦν κλήρω ποιήσεις οἶδ' ὅτι.

ΕΡΜΗΣ

ἀπόλωλας, ἐξόλωλας.

ΤΡΥΓΑΙΟΣ

εἰς τίν' ἡμέραν;

ΕΡΜΗΣ

εἰς αὐτίκα μάλ'.

ΤΡΥΓΑΙΟΣ

ἀλλ' οὐδὲν ἠμπόληκά πω,

οὔτ' ἄλφιτ' οὔτε τυρόν, ὡς ἀπολούμενος.

ΕΡΜΗΣ

καὶ μὴν ἐπιτέτριφαί γε.

ΤΡΥΓΑΙΟΣ

κᾶτα τῷ τρόπῳ

370 οὐκ ἦσθόμην ἀγαθὸν τοσουτονὶ λαβῶν;

ΕΡΜΗΣ

ἄρ' οἴσθα θάνατον ὅτι προεῖψ' ὁ Ζεὺς ὅς ἂν
ταύτην ἀνορύττων εὐρεθῆ;

PEACE

TRYGAEUS

Nothing wrong, the same as Cillicon.²⁹

HERMES

You're done for, you miserable loser!

TRYGAEUS

I guess so, if my number comes up. Being Hermes, I know you'll do it by lots.

HERMES

You're doomed! Utterly doomed!

TRYGAEUS

When is my doom scheduled?

HERMES

This very minute!

TRYGAEUS

But I haven't done the shopping for my last meal yet, no goats or cheese.

HERMES

I mean you're obliterated!

TRYGAEUS

Then how come I didn't notice I'd got such good luck?

HERMES

You do realize that Zeus has ordained death for anyone caught digging her up?

²⁹ A legendary traitor, who when caught claimed to be doing "only good."

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

νῦν ἄρά με

ἅπασ' ἀνάγκη 'στ' ἀποθανεῖν;

ΕΡΜΗΣ

εὐ ἴσθ' ὅτι.

ΤΡΥΓΑΙΟΣ

εἰς χοιρίδιόν μοί νυν δάνεισον τρεῖς δραχμάς·

375 δεῖ γὰρ μνηθῆναί με πρὶν τεθνηκέναί.

ΕΡΜΗΣ

ὦ Ζεῦ κεραυνοβρόντα—

ΤΡΥΓΑΙΟΣ

μή, πρὸς τῶν θεῶν,

ἡμῶν κατείπησ, ἀντιβολῶ σ', ὦ δέσποτα.

ΕΡΜΗΣ

οὐκ ἂν σιωπήσαιμι.

ΤΡΥΓΑΙΟΣ

ναί, πρὸς τῶν κρεῶν,

ἀγὼ προθύμως σοι φέρων ἀφικόμην.

ΕΡΜΗΣ

380 ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι,
εἰ μὴ τετορήσω τὰτα καὶ λακήσομαι.

ΤΡΥΓΑΙΟΣ

μή νυν λακήσης, λίσσομαί σ', ὄρμηδιον.

εἰπέ μοι, τί πάσχεις, ἄνδρες; ἔστατ' ἐκπεπληγμένοι.

ὦ πόνηροι, μὴ σιωπᾶτ'· εἰ δὲ μή, λακήσεται.

PEACE

TRYGAEUS

Then it's absolutely necessary that I die now?

HERMES

That's right.

TRYGAEUS

Then lend me three drachmas for a piglet; I've got to get initiated before I die.³⁰

HERMES

(looking skyward) O Zeus, Thundercrasher—

TRYGAEUS

Please don't turn us in, by the gods I beg you, my lord!

HERMES

I'll not cover this up!

TRYGAEUS

Please do, by the meat that I eagerly came here to bring you!

HERMES

But my good man, Zeus will demolish me if I don't screech and boom this news abroad!

TRYGAEUS

Don't boom, I pray you, my darling Hermes! *(to the Chorus)* Say there, what's the matter with you, men? You stand there dumbfounded. You rascals, don't hold your tongues; or else he'll start booming!³⁰ Into the Eleusinian Mysteries, which promised initiates happiness after death.

ARISTOPHANES

ΧΟΡΟΣ

(ἀντ α') μηδαμῶς, ὦ δέσποθ' Ἑρμῆ, μηδαμῶς, μή, μηδαμῶς,
 386 εἴ τι κεχαρισμένον
 χοιρίδιον οἴσθα παρ' ἐ-
 μου γε κατεδηδοκῶς,
 τοῦτο μὴ φαῦλον νόμιζ' ἐν τῷδε τῷ πράγματι.

ΤΡΥΓΑΙΟΣ

οὐκ ἀκούεις οἷα θωπεύουσί σ', ἀναξ δέσποτα;

ΧΟΡΟΣ

390 μὴ γένη παλίγκοτος
 σ' ἀντιάζουσιν ἡμῶν,
 ὥστε τήνδε μὴ λαβεῖν
 ἀλλὰ χάρισ', ὦ φιλαν-
 θρωπότατε καὶ μεγαλο-
 δωρότατε δαιμόνων,
 395 εἴ τι Πεισάνδρου βδελύττει τοὺς λόφους καὶ τὰς
 ὀφρῦς.
 καὶ σε θυσίαισιν ἱε-
 ραῖσι προσόδοις τε μεγά-
 λαισι διὰ παντός, ὦ
 δέσποτ', ἀγαλοῦμεν ἡμεῖς ἀεί.

ΤΡΥΓΑΙΟΣ

400 ἴθ', ἀντιβολῶ σ', ἐλέησον αὐτῶν τὴν ὄπα,
 ἐπεὶ σε καὶ τιμῶσι μᾶλλον ἢ πρὸ τοῦ.

391 σ' ἀντιάζουσιν White: ἀντιβολοῦσιν z

PEACE

CHORUS

Don't, Lord Hermes, don't, no don't!
 If you remember ever receiving,
 with my compliments, a piglet
 for your delectation,
 don't despise that gesture at a time like this!

TRYGAEUS

Don't you hear how they flatter you, sovereign lord?

CHORUS

Don't be so hostile
 to our entreaties
 as to prevent our getting her;
 but be gracious, most
 philanthropic of divinities
 and most bountiful,
 if you feel any loathing for Pisander's crests and
 brows,³¹
 and we will always, Lord,
 pay you homage continually
 with holy sacrifices
 and great processions.

TRYGAEUS

Come, I beg you, take pity on their cry, since they honor
 you even more than ever.

³¹ A pro-war politician criticized elsewhere in comedy as a glutton and a coward.

ARISTOPHANES

ΕΡΜΗΣ

κλέπται γάρ εἰσι νῦν γε μᾶλλον ἢ πρὸ τοῦ.

ΤΡΤΓΑΙΟΣ

καὶ σοι φράσω τι πρᾶγμα δευρὸν καὶ μέγα,
ὃ τοῖς θεοῖς ἅπασιν ἐπιβουλεύεται.

ΕΡΜΗΣ

405 ἴθι δὴ, κάτειπ'· ἴσως γὰρ ἂν πείσαις ἐμέ.

ΤΡΤΓΑΙΟΣ

ἢ γὰρ Σελήνην χῶ πανούργος Ἥλιος
ὑμῖν ἐπιβουλεύοντε πολλὸν ἤδη χρόνον
τοῖς βαρβάροισι προδίδοτον τὴν Ἑλλάδα.

ΕΡΜΗΣ

ἵνα δὴ τί τοῦτο δρᾶτον;

ΤΡΤΓΑΙΟΣ

ὅτι νῆ Δία

410 ἡμεῖς μὲν ὑμῖν θύομεν, τούτοισι δὲ
οἱ βάρβαροι θύουσι, διὰ τοῦτ' εἰκότως
βούλουτ' ἂν ἡμᾶς πάντας ἐξολωλέναι,
ἵνα τὰς τελετὰς λάβοιεν αὐτοὶ τῶν θεῶν.

ΕΡΜΗΣ

415 ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλέπτετον
καὶ τοῦ κύκλου παρέτρωγον ὑφ' ἁμαρτωλίας.

ΤΡΤΓΑΙΟΣ

ναὶ μὰ Δία. πρὸς ταῦτ', ὦ φίλ' Ἐρμῆ, ξύλλαβε
ἡμῖν προθύμως τήνδε τε ξυνανέλκυσον.
καὶ σοὶ τὰ μεγάλ' ἡμεῖς Παναθήναι ἄξομεν

PEACE

HERMES

Because now they're bigger thieves than ever!

TRYGAEUS

And I'm going to tell you something terribly important,
something that's being plotted against all the gods.

HERMES

By all means, speak up; perhaps you'll convince me.

TRYGAEUS

Well, the Moon and that nefarious Sun have been plotting
against you for some time now and mean to betray Greece
to the barbarians.

HERMES

What do they hope to accomplish by that?

TRYGAEUS

Simple: we sacrifice to you and the barbarians sacrifice to
them; so naturally they'd want us all annihilated, so they
could take over the rites of the gods themselves.

HERMES

So that's why they've long been clipping days and taking
bites out of the year: pure chicanery.³²

TRYGAEUS

Absolutely. And so, my dear Hermes, lend us an eager
hand, and help us pull her out, and in your honor we'll
celebrate the Great Panathenaea and all the other rites of

³² In *Clouds* 615-26 the moon blames such calendar tampering on the Athenians.

420 *πάσας τε τὰς ἄλλας τελετὰς τὰς τῶν θεῶν,
Μυστήρι' Ἑρμῆ, Διπολίου', Ἀδώνια·
ἄλλαι τέ σοι πόλεις πεπαυμέναι κακῶν
Ἄλεξικάκῳ θύσουσιν Ἑρμῆ πανταχοῦ.
χᾶτερ' ἔτι πόλλ' ἔξεις ἀγαθὰ. πρῶτον δέ σοι
δώρον δίδωμι τήνδ', ἵνα σπένδεις ἔχῃς.*

ΕΡΜΗΣ

425 *οἴμ' ὡς ἐλεήμων εἴμ' αἰεὶ τῶν χρυσίδων.*

ΤΡΤΓΑΙΟΣ

*ὑμέτερον ἐντεύθεν ἔργον, ἄνδρες. ἀλλὰ ταῖς ἅμαις
εἰσιόντες ὡς τάχιστα τοὺς λίθους ἀφέλλετε.*

ΚΟΡΤΦΑΙΟΣ

430 *ταῦτα δράσομεν σὺ δ' ἡμῖν, ὦ θεῶν σοφώτατε,
ἅττα χρῆ ποιεῖν ἐφεστῶς φράζε δημιουργικῶς·
τάλλα δ' εὐρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακοῦς.*

ΤΡΤΓΑΙΟΣ

*ἄγε δῆ, σὺ ταχέως ὑπεχε τὴν φιάλην, ὅπως
ἔργῳ φιαλοῦμεν εὐξάμενοι τοῖσιν θεοῖς.*

ΕΡΜΗΣ

*σπονδὴ σπονδὴ·
εὐφημείτε εὐφημείτε.
435 σπένδοντες εὐχόμεσθα τὴν νῦν ἡμέραν
Ἑλληνισιν ἄρξαι πᾶσι πολλῶν κάγαθῶν,
χᾶστίς προθύμως ξυλλάβοι τῶν σχοινίων,
τούτων τὸν ἄνδρα μὴ λαβεῖν ποτ' ἀσπίδα.*

the gods—the Mysteries, the Dipolieia, the Adonia, all for Hermes; and when the other cities are rid of their troubles, they'll sacrifice to you everywhere as Hermes Averter of Trouble. And you'll get other benefits too; to begin with, I'm giving you this as a gift (*gives him a golden bowl*), to use for libations.

HERMES

Uh oh, I've always had such a soft spot for gold plate!

TRYGAEUS

(*to the Chorus*) From here on it's up to you, men. Now get inside there with your shovels and clear away those stones as quick as you can.

CHORUS LEADER

That we'll do. And you, smartest of gods, take charge, and in craftsmanly fashion tell us what needs doing; you'll find us no mean hands at doing the rest of the job.

TRYGAEUS

(*to Hermes*) All right then, hurry up and present that pitcher, so we can pray to the gods and pitch in on the job.

HERMES

Libation, libation! Auspicious tongues, everyone. With this libation let us pray that today is the harbinger of rich blessings for all the Greeks,³³ and that every man who heartily helps with the ropes need never again lift a shield.

³³ Reversing the Spartan Melesippus' prediction, made at the war's outset, of "great evils for the Greeks" (Thucydides 2.12).

ΤΡΥΓΑΙΟΣ

440 μὰ Δῦ', ἀλλ' ἐν εἰρήνῃ διαπλέκειν τὸν βίον,
ἔχονθ' ἑταίραν καὶ σκαλεύοντ' ἄνθρακας.

ΕΡΜΗΣ

ὅστις δὲ πόλεμον μάλλον εἶναι βούλεται—

ΤΡΥΓΑΙΟΣ

μηδέποτε παύσασθ' αὐτόν, ᾧ Διόνυσ' ἄναξ,
ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.

ΕΡΜΗΣ

445 κεί τις ἐπιθυμῶν ταξιαρχεῖν σοὶ φθονεῖ
εἰς φῶς ἀνελθεῖν, ᾧ πότνι', ἐν ταῖσι μάχαις—

ΤΡΥΓΑΙΟΣ

πάσχοι γε τοιαύθ' ὁλίπερ Κλεώνυμος.

ΕΡΜΗΣ

κεί τις δορυξὸς ἢ κάπηλος ἀσπίδων,
ἴν' ἐμπολᾶ βέλτιον, ἐπιθυμεῖ μαχῶν,—

ΤΡΥΓΑΙΟΣ

ληφθείς <γ'> ὑπὸ ληστῶν ἐσθίοι κριθὰς μόνας.

ΕΡΜΗΣ

450 κεί τις στρατηγεῖν βουλόμενος μὴ ξυλλάβῃ
ἢ δούλος αὐτομολεῖν παρεσκευασμένος,—

ΤΡΥΓΑΙΟΣ

ἐπὶ τοῦ τροχοῦ γ' ἔλκοιτο μαστιγούμενος.

ΕΡΜΗΣ

ἡμῖν δ' ἀγαθὰ γένοιτ'. ἰὴ παιῶν, ἰή.

ΤΡΥΓΑΕΥΣ

God, no; rather may he spend his life in peace, holding a
girl and poking her coals!

ΕΡΜΗΣ

And whoever would rather have war—

ΤΡΥΓΑΕΥΣ

—Lord Dionysus, may he never stop pulling arrowheads
from his funny-bones!

ΕΡΜΗΣ

And if anyone ambitious for a command hates to see you
come to light again, my Lady, in his battles—

ΤΡΥΓΑΕΥΣ

—let him suffer the same fate as Cleonymus!

ΕΡΜΗΣ

And if any spear maker or shield monger wants battles, to
better his business—

ΤΡΥΓΑΕΥΣ

—let him be captured by bandits and eat only barley!

ΕΡΜΗΣ

And if anyone refuses to help because he wants to be a
general, or is a slave getting ready to run away—

ΤΡΥΓΑΕΥΣ

—let him be stretched on the rack and flogged!

ΕΡΜΗΣ

And on us let blessings flow. Strike up the Paeon: hip hip—

439 διαπλέκειν Carey: διάγειν z

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

ἄφελε τὸ παίειν, ἀλλ' ἰὴ μόνου λέγε.

ΕΡΜΗΣ

455 ἰὴ ἰὴ τοῖνον, ἰὴ μόνου λέγω.

ΤΡΥΓΑΙΟΣ

Ἐρμῆ, Χάρισιν, Ὠραισιν, Ἀφροδίτῃ, Πόθῳ.

ΕΡΜΗΣ

Ἄρει δὲ μῆ.

ΤΡΥΓΑΙΟΣ

μῆ.

ΕΡΜΗΣ

μηδ' Ἐνυαλίῳ γε.

ΤΡΥΓΑΙΟΣ

μῆ.

ΕΡΜΗΣ

ὑπότεινε δὴ πᾶς καὶ κάταγε τοῖσιν κάλψς.

ΚΟΡΤΦΑΙΟΣ

ὦ εἶα.

ΧΟΡΟΣ

460 εἶα μάλα.

ΚΟΡΤΦΑΙΟΣ

ὦ εἶα.

ΧΟΡΟΣ

εἶα ἔτι μάλα.

486

PEACE

TRYGAEUS

Omit the striking; just say hooray!

HERMES

Hooray, hooray then, I'll only cry hooray!

TRYGAEUS

(toasting) Here's to Hermes; to the Graces; to the Seasons; to Aphrodite; to Desire.

HERMES

But not to Ares!

TRYGAEUS

No!

HERMES

Nor to Enyalios!³⁴

TRYGAEUS

No!

HERMES

(to the Chorus) Now at my signal, everyone, start hauling, and pull on those ropes!

CHORUS LEADER

Heave ho!

CHORUS

Heave!

CHORUS LEADER

Heave ho!

CHORUS

Heave again!

³⁴ A war god sometimes identified with Ares.

487

ARISTOPHANES

ΚΟΡΤΦΑΙΟΣ

(στρ) ὦ εἶα, ὦ εἶα.

ΤΡΥΓΑΙΟΣ

ἀλλ' οὐχ ἔλκουσ' ἄνδρες ὁμοίως.
465 οὐ ξυλλήψεσθ'; οἶ' ὀγκύλλεσθ'.
οἰμώξεσθ', οἱ Βοιωτοί.

ΚΟΡΤΦΑΙΟΣ

εἶά νυν.

ΧΟΡΟΣ

εἶα ὦ.

ΚΟΡΤΦΑΙΟΣ

ἄγετε ξυνανέλκετε καὶ σφώ.

ΤΡΥΓΑΙΟΣ

470 οὐκουν ἔλκω κἀξαρτῶμαι
κἀπεμπίπτω καὶ σπουδάζω;

ΚΟΡΤΦΑΙΟΣ

πῶς οὖν οὐ χωρεῖ τοῦργον;

ΤΡΥΓΑΙΟΣ

ὦ Λάμαχ', ἀδικεῖς ἐμποδῶν καθήμενος.
οὐδὲν δεόμεθ', ἄνθρωπε, τῆς σῆς μορμόνος.
475 οὐδ' οἶδε γ' εἶλκον οὐδὲν Ἀργεῖοι πάλαι
ἀλλ' ἦ κατεγέλων τῶν τάλαιπωρουμένων,
καὶ ταῦτα διχόθεν μισθοφοροῦντες ἄλφιστα.

³⁵ The Boeotians disliked the terms of the Peace of Nicias

PEACE

CHORUS LEADER

Heave ho! Heave ho!

TRYGAEUS

Hey, these men aren't pulling equally! Pitch in, there!
How puffed up can you get? You'll be sorry for this, you
Boeotians!³⁵

CHORUS LEADER

Heave ho!

CHORUS

Heave!

CHORUS LEADER

(to *Hermes and Trygaeus*) Come on you two, help us pull!

TRYGAEUS

(taking hold of a rope) Aren't I pulling then, and hanging
on, and falling to, and doing my best?

CHORUS LEADER

Then why is our work going nowhere?

TRYGAEUS

Lamachus, you've no right to stand in our way! We want
none of your bogy-blazon, sir!³⁶ And these Argives have
been no help either for quite some time; they just laugh at
the hardships of others, while they get their daily bread by
taking pay from both sides.³⁷

(Thucydides 5.17-18) and in the end did not subscribe to it, instead arranging a more limited truce with Athens (5.26, 32).

³⁶ For Lamachus' Gorgon blazon see *Acharnians* 572 ff.

³⁷ The Argives had profited by their neutrality (Thucydides 5.28), and the imminent expiration of their own 30-year treaty with Sparta made a general peace unattractive to them.

ARISTOPHANES

ΕΡΜΗΣ

ἀλλ' οἱ Λάκωνες, ὠγάθ', ἔλκουσ' ἀνδρικῶς.

ΤΡΥΓΑΙΟΣ

ἀρ' οἶσθ'; ὅσοι γ' αὐτῶν ἐνέχονται τῷ ξύλῳ
480 μόνου προθυμούντ' ἀλλ' ὁ χαλκεὺς οὐκ ἐῖ.

ΕΡΜΗΣ

οὐδ' οἱ Μεγαρήϊς δρῶσ' οὐδέν· ἔλκουσιν δ' ὅμως
γλισχροτάτα σαρκάζοντες ὥσπερ κυνίδια—

ΤΡΥΓΑΙΟΣ

ὑπὸ τοῦ γε λιμοῦ νῆ Δί' ἐξολωλότες.

ΚΟΡΤΦΑΙΟΣ

οὐδέν ποιούμεν, ὦνδρες. ἀλλ' ὀμοθυμαδὸν
485 ἅπασι νῆμιν αὐθις ἀντιληπτέον.
ὦ εἶα.

ΧΟΡΟΣ

εἶα μάλα.

ΚΟΡΤΦΑΙΟΣ

ὦ εἶα.

ΧΟΡΟΣ

εἶα, νῆ Δία.

ΚΟΡΤΦΑΙΟΣ

(ἀντ) μικρόν γε κινούμεν.

ΤΡΥΓΑΙΟΣ

491 οὐκ οὐκ δεινὸν <κάτοπον, ὑμῶν>

PEACE

HERMES

But the Spartans, friend, are pulling manfully.

TRYGAEUS

Do you know what? It's only the ones held in the stocks³⁸
who are eager to help, but the fetterer won't let them.

HERMES

And the Megarians aren't accomplishing anything either,³⁹
still, they're pulling hard, gnawing like puppies—

TRYGAEUS

on the point of sheer starvation, that is!

CHORUS LEADER

We're getting nowhere, men. Come on, we've got to take
hold and all pull together. Heave ho!

CHORUS

Heave!

CHORUS LEADER

Heave ho!

CHORUS

Yes, heave!

CHORUS LEADER

We're moving it only a little.

TRYGAEUS

Well, isn't it awfully absurd that some of you are going all

³⁸ See *Clouds* 186 n.

³⁹ The Megarians, like the Boeotians, rejected the peace
(Thucydides 5.17).

491 <κάτοπον, ὑμῶν> Merry, cf. SV

ARISTOPHANES

τοὺς μὲν τείνειν, τοὺς δ' ἀντισπᾶν;
πληγὰς λήψουσθ', ἀργεῖοι.

ΚΟΡΤΦΑΙΟΣ

εἶά νυν.

ΧΟΡΟΣ

495 εἶα ᾧ.

ΚΟΡΤΦΑΙΟΣ

κακόνοι τινές εἰσιν ἐν ἡμῖν.

ΤΡΥΓΑΙΟΣ

ὕμεῖς μὲν γοῦν οἱ κιττῶντες
τῆς εἰρήνης σπᾶτ' ἀνδρείως.

ΚΟΡΤΦΑΙΟΣ

ἀλλ' εἶσ' οἱ κωλύουσιν.

ΕΡΜΗΣ

500 ἄνδρες Μεγαρήης, οὐκ ἐς κόρακας ἐρρήσετε;
μισεῖ γὰρ ὑμᾶς ἡ θεὸς μεμνημένη
πρῶτοι γὰρ αὐτὴν τοῖς σκοροδοῖς ἠλείψατε.
καὶ τοῖς Ἀθηναίοισι παύσασθαι λέγω
ἐντεῦθεν ἔχομένοις ὅθεν νῦν ἔλκετε
505 οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε.
ἀλλ' εἴπερ ἐπιθυμεῖτε τῆνδ' ἐξελκύσαι,
πρὸς τὴν θάλατταν ὀλίγον ὑποχωρήσατε.

ΤΡΥΓΑΙΟΣ

ἄγ', ὦνδρες, αὐτοὶ δὴ μόνου λαβώμεθ' οἱ γεωργοί.

496 ἡμῖν Σ: ὑμῖν Ζ

PEACE

out, while others are pulling the opposite way? You're looking to get whacked, you Argives!

CHORUS LEADER

Heave ho!

CHORUS

Heave!

CHORUS LEADER

We've got some malcontents here.

TRYGAEUS

Those of you who itch for peace, at least you're hauling bravely.

CHORUS LEADER

There still are some who hinder us.

HERMES

Men of Megara, why don't you go to hell? The goddess remembers you with hatred, for you were the first to daub her with your garlic. And to the Athenians I say: stop hanging on to where you're now pulling from; you're accomplishing nothing but litigation. If you really want to pull this goddess free, retreat a little seaward.⁴⁰

TRYGAEUS

Come on, men, let us farmers take hold, all by ourselves.

⁴⁰ I.e. give up your ambition for a land empire.

ARISTOPHANES

ΕΡΜΗΣ

χωρεῖ γέ τοι τὸ πρᾶγμα πολλῶ μᾶλλον, ὦνδρες,
ὑμῖν.

ΤΡΥΓΑΙΟΣ

510 χωρεῖν τὸ πρᾶγμά φησιν· ἀλλὰ πᾶς ἀνὴρ προθυμοῦ.

ΕΡΜΗΣ

οἱ τοι γεωργοὶ τοῦργον ἐξέλκουσι, κάλλος οὐδεῖς.

ΚΟΡΤΦΑΙΟΣ

ἄγε νυν, ἄγε πᾶς.

ΕΡΜΗΣ

καὶ μὴν ὁμοῦ ἴστυ ἦδη.

ΚΟΡΤΦΑΙΟΣ

515 μὴ νυν ἀνώμεν, ἀλλ' ἔπεν-
τείνωμεν ἀνδρικότερον.

ΕΡΜΗΣ

ἦδη ἴστυ τοῦτ' ἐκείνο.

ΧΟΡΟΣ

ὦ εἶα νυν, ὦ εἶα πᾶς.

ὦ εἶα εἶα εἶα νυν.

ὦ εἶα εἶα εἶα πᾶς.

ΤΡΥΓΑΙΟΣ

520 ὦ πότνια βοτρυνόδωρε, τί προσείπω σ' ἔπος;
πόθεν ἂν λάβοιμι ῥήμα μυριάμφορον
ὄτω προσείπω σ'; οὐ γὰρ εἶχον οἴκοθεν.
ὦ χαῖρ', Ὀπώρα, καὶ σὺ δ', ὦ Θεωρία.

PEACE

HERMES

Look, men, you've got the job moving along much better.

TRYGAEUS

He says the job's moving along! Now everyone put your heart into it!

HERMES

Look, the farmers are pulling it off, and nobody else.

CHORUS LEADER

Come on now, come on, everyone!

HERMES

Yes, we're nearly there now!

CHORUS LEADER

Now let's not slacken, let's instead exert ourselves more manfully still!

HERMES

There she comes!

The eccyclema gradually emerges through the central door, bearing the statue of Peace and her attendants, Cornucopia and Holiday.

CHORUS

Heave now, heave, all!

Heave, heave, heave now!

Heave, heave, heave all!

TRYGAEUS

My Lady, Bestower of Grapes, how shall I express my greeting? Where can I get a ten-thousand-liter word to greet you with? I've got nothing that large of my own. Greetings, Holiday, and you too, Cornucopia. What a

ARISTOPHANES

525 οἶον δ' ἔχεις τὸ πρόσωπον, ὦ φίλη θεός·
οἶον δὲ πνεῖς, ὡς ἠδὺν κατὰ τῆς καρδίας,
γλυκύτατον, ὥσπερ ἀστρατείας καὶ μύρου.

ΕΡΜΗΣ

μῶν οὖν ὁμοιον καὶ γυλιοῦ στρατιωτικοῦ;

ΤΡΥΓΑΙΟΣ

ἀπέπτυσ' ἐχθροῦ φωτὸς ἐχθιστον πλέκος.
τοῦ μὲν γὰρ ὄζει κρομμυοξυρεγμίας,
530 ταύτης δ' ὀπώρας, ὑποδοχῆς, Διονυσίων,
αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κιχλῶν,
ἐπυλλίων Εὐριπίδου—

ΕΡΜΗΣ

κλαύσ' ἄρα σὺ

ταύτης καταψευδόμενος· οὐ γὰρ ἦδεται
αὕτη ποιητῆ ῥηματίων δικανικῶν.

ΤΡΥΓΑΙΟΣ

535 κιττοῦ, τρυγοίπου, προβατίων βληχωμένων,
κόλπου γυναικῶν διατρεχουσῶν εἰς ἀγρῶν,
δούλης μεθυούσης, ἀνατετραμμένον χοῶς,
ἄλλων τε πολλῶν κάγαθῶν.

ΕΡΜΗΣ

ἴθι νυν, ἄθρει

οἶον πρὸς ἀλλήλας λαλοῦσιν αἱ πόλεις
540 διαλλαγείσαι καὶ γελῶσιν ἄσμεναι—

ΤΡΥΓΑΙΟΣ

καὶ ταῦτα δαιμονίως ὑπωπιασμένα
ἀπαξάπασαι καὶ κυάθους προσκείμεναι.

PEACE

countenance you've got, dear goddess! And what an aroma,
how delightful to my heart, utterly luscious, with its hints
of demobilization and perfume!

HERMES

Not the same as you get from a soldier's knapsack, I take it?

TRYGAEUS

"I spit away an odious man's most odious bag!"⁴¹ It smells
of oniony vinegar belches, while she smells of harvest time,
parties, festivals for Dionysus, pipes, tragedians, songs by
Sophocles, thrush meat, Euripides' *bons mots*—

HERMES

You'll regret telling that lie about her: she doesn't enjoy a
composer of forensic phraselets.

TRYGAEUS

—ivy, a wine strainer, bleating flocks, the bosoms of
women scampering to the fields, a drunken slave girl, an
upturned jug, and a host of other fine things!

HERMES

Look there, how the reconciled cities chat with one an-
other and laugh happily—

TRYGAEUS

Even though they've all of them got ungodly black eyes,
with eye cups attached.

41 Euripides, *Telephus* fr. 727, substituting "bag" for "child."

524 ὦ φίλη θεός Blaydes: ὦ Θεωρία z

ARISTOPHANES

ΕΡΜΗΣ

καὶ τῶνδε τοίνυν τῶν θεωμένων σκόπει
τὰ πρόσωφ', ἵνα γνῶς τὰς τέχνας.

ΤΡΥΓΑΙΟΣ

αἰβοῖ τάλας.

ΕΡΜΗΣ

545 ἐκεινοὶ γοῦν τὸν λοφοποιὸν οὐχ ὄρῃς
τίλλονθ' ἑαυτόν;

ΤΡΥΓΑΙΟΣ

ὁ δέ γε τὰς σμυνῆς ποιῶν
κατέπαρδεν ἄρτι τοῦ ξίφουργοῦ κεινοῖ.

ΕΡΜΗΣ

ὁ δὲ δρεπανουργὸς οὐχ ὄρῃς ὡς ἤδεται;

ΤΡΥΓΑΙΟΣ

καὶ τὸν δορυξόν <γ'> οἶον ἐσκιμάλισεν.

ΕΡΜΗΣ

550 ἴθι νυν, ἀνεῖπε τοὺς γεωργοὺς ἀπιέναι.

ΤΡΥΓΑΙΟΣ

ἀκούετε λεῶ· τοὺς γεωργοὺς ἀπιέναι
τὰ γεωργικὰ σκευή λαβόντας εἰς ἀγρὸν
ὡς τάχιστ' ἀνευ δορατίου καὶ ξίφους κάκοντίου
ὡς ἅπαντ' ἤδη 'στὶ μεστὰ τὰνθάδ' εἰρήνης σαπρᾶς.
555 ἀλλὰ πᾶς χάρει πρὸς ἔργον εἰς ἀγρὸν παιωνίσας.

ΚΟΡΤΦΑΙΟΣ

ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα,
ἄσμενός σ' ἰδὼν προσειπεῖν βούλομαι τὰς ἀμπέλους,

PEACE

HERMES

—and then survey the faces of the spectators here; see if
you can recognize their occupations.

TRYGAEUS

Ugh, spare me!

HERMES

Don't you at least see that crest maker, tearing his hair?

TRYGAEUS

Ah yes. And the hoe maker just farted at that swordsmith!

HERMES

And don't you see the sickle maker's happiness?

TRYGAEUS

And how he gave the spear maker the finger?

HERMES

Now then, give notice that the farmers may go home.

TRYGAEUS

Attention, people: the farmers may take their farm tools
and go home to the country as soon as they like, without
spear, sword, and javelin, since our whole world now brims
with late-vintage peace. Now everyone raise the paeon,
and be off to your work in the fields!

CHORUS LEADER

Ah, day long craved by farmers and righteous people, I'm
glad to see you, and ready to greet my vines; and it is my

τάς τε συκάς ἄς ἐγὼ 'φύτευον ὦν νεώτερος
ἀσπάσασθαι θυμὸς ἡμῖν ἔστι πολλοστῶ χρόνῳ.

ΤΡΤΓΑΙΟΣ

560 νῦν μὲν οὖν, ὦνδρες, προσευξώμεσθα πρῶτον τῇ θεῷ,
ἥπερ ἡμῶν τοὺς λόφους ἀφέιλε καὶ τὰς Γοργόνας
εἶθ' ὅπως λιταργοῦμεν οἴκαδ' εἰς τὰ χωρία,
ἐμπολήσαντές τι χρηστὸν εἰς ἀγρὸν ταρίχιον.

ΕΡΜΗΣ

ὦ Πόσειδον, ὡς καλὸν τὸ στίφος αὐτῶν φαίνεται
565 καὶ πυκνὸν καὶ γοργόν, ὥσπερ μᾶζα καὶ πανδαισία.

ΤΡΤΓΑΙΟΣ

νῆ Δί', ἡ γοῦν σφύρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη,
αἶ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον.
ἡ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.
ὥστ' ἔγωγ' ἤδη 'πιθυμῶ καὶ τὸς ἐλθεῖν εἰς ἀγρὸν
570 καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γῆδιον.
ἀλλ' ἀναμνησθέντες, ὦνδρες,
τῆς διαίτης τῆς παλαιᾶς,
ἣν παρέιχ' αὐτῇ ποθ' ἡμῖν,
τῶν τε παλασίων ἐκείνων
575 τῶν τε σύκων, τῶν τε μύρτων,
τῆς τρυγός τε τῆς γλυκείας
τῆς ἰωνιάς τε τῆς πρὸς
τῷ φρέατι, τῶν τ' ἐλαῶν,
ὧν ποθοῦμεν,
580 ἀντὶ τούτων τήνδε νυνὶ
τὴν θεὸν προσείπατε.

heart's desire, after many a long season, to embrace the fig
trees that I planted myself when I was young.

TRYGAEUS

(*as farm equipment is distributed to the Chorus*) Now then,
gentlemen, let's address our first prayers to the goddess
who has rid us of crests and Gorgon blazons; then let's dash
off home to our lands, after we've bought a bit of good salt
fish for the farm. (*the Chorus form ranks like soldiers*)

HERMES

Poseidon, what a good-looking troop they make, compact
and lustrous, like cakes at a full-scale feast!

TRYGAEUS

Yes indeed, that clod-buster really is a splendid thing when
it's ready for action, and the pitchforks glitter in the sun.
They'll certainly leave a vineyard row in fine shape. So now
I'm anxious to get back to the country myself, and at long
last to start hoeing my own spot of earth. (*to the Chorus*)
Now, gentlemen, recall the old way of life this goddess
once afforded us—those pressed figs and fresh figs, the
myrtle berries, the sweet new wine, the bed of violets by
the well, the olive trees that we long for—and for these
now voice your thanks to this goddess.

ΧΟΡΟΣ

(ἀντ β') χαῖρε, χαῖρ', ὡς ἦλλθες ἡμῖν ἀσμένους, ᾧ φιλιτάτη
σῶ γὰρ ἐδάμην πόθῳ,
585 δαιμόνια βουλόμενος
εἰς ἀγρὸν ἀνερπύσαι.

<
ἦσθα γὰρ μέγιστον ἡμῖν κέρδος, ᾧ ποθουμένη,
πᾶσιν ὁπόσοι γεωρ-
590 γὸν βίον ἐτρίβομεν
καὶ μόνη γὰρ ὠφέλεις.
πολλὰ γὰρ ἐπάσχομεν
πρὶν ποτ' ἐπὶ σοῦ γλυκέα
κάδάπανα καὶ φίλα.
595 τοῖς ἀγροίκοισιν γὰρ ἦσθα χίδρα καὶ σωτηρία.
ὥστε σὲ τὰ τ' ἀμπέλια
καὶ τὰ νέα συγκίδια
τᾶλλα θ' ὁπόσ' ἐστὶ φυτὰ
600 προσγελάσεται λαβόντ' ἄσμενα.

ΚΟΡΤΦΑΙΟΣ

ἀλλὰ ποῦ ποτ' ἦν ἀφ' ἡμῶν τὸν πολὺν τοῦτον χρόνον
ἦδε; τοῦθ' ἡμᾶς δίδαξον, ᾧ θεῶν εὐνούστατε.

ΕΡΜΗΣ

ὦ λιπερνήτες γεωργοί, τὰμὰ δὴ ξυνίετε
ρήματ', εἰ βούλεσθ' ἀκούσαι τήνδ' ὅπως ἀπώλετο.

591 καὶ μόνη γὰρ Dover: μόνη γὰρ ἡμᾶς z

603 λιπερνήτες Diod. Sic. 12.40.6, Aristodem. FGrH 104 F 16:

σοφώτατοι z

CHORUS

Welcome, welcome! We're so happy, most beloved,
that you've come home to us.
I'm overcome with longing for you
in my amazing desire
to head back to the country.

<
For you were the greatest boon, desired one,
for all of us who led
life on the land, for
you alone would help us.
Yes, our benefits were many
in your day long ago—sweet,
freely given, and precious—
for you were the country folk's chowder and shelter.
And so the vines
and the young fig trees
and all the other plants together
will receive you with joyful smiles.

CHORUS LEADER

But wherever can this goddess have been, away from us all
this time? Tell us that, most benevolent of gods.

HERMES

"Ye forlorn farmers, hearken to my words,"⁴² if you would
hear how she disappeared.⁴³ First of all Phidias had at her,

⁴² Archilochus fr. 109, substituting "farmers" for "citizens."

⁴³ The hero Dicaeopolis' account of the war's origins in
Acharnians 509-39 is different, save for the assertion that Pericles
proposed the Megarian decree from personal motives.

- 605 πρῶτα μὲν γὰρ ἦψατ' αὐτῆς Φειδίας πράξας κακῶς.
εἶτα Περικλέης φοβηθεὶς μὴ μετάσχοι τῆς τύχης,
τὰς φύσεις ὑμῶν δεδουκῶς καὶ τὸν αὐτοδάξ τρόπον,
πρὶν παθεῖν τι δειῶν αὐτός, ἐξέφλεξε τὴν πόλιν
ἐμβαλὼν σπιυθήρα μικρὸν Μεγαρικοῦ ψηφίσματος·
610 κάξεφύσησεν τοσοῦτον πόλεμον ὥστε τῷ καπνῷ
πάντας Ἑλλήνας δακρῦσαι, τοὺς τ' ἐκεῖ τοὺς τ'
ἐνθάδε.
ὡς δ' ἄπαξ τὸ πρῶτον ἄκουσ' ἐφόφησεν ἄμπελος
καὶ πίθος πληγεὶς ὑπ' ὀργῆς ἀντελάκτισεν πίθῳ,
οὐκέτ' ἦν οὐδεὶς ὁ παύσων, ἦδε δ' ἠφανίζετο.

ΤΡΥΓΑΙΟΣ

- 615 ταῦτα τοίνυν μὰ τὸν Ἀπόλλω γὰρ ἑπέπυσμην
οὐδενός,
οὐδ' ὅπως αὐτῇ προσήκοι Φειδίας ἠκηκόη.

ΚΟΡΤΦΑΙΟΣ

οὐδ' ἔγωγε, πλήν γε νυνί. ταῦτ' ἄρ' εὐπρόσωπος ἦν,
οὐσα συγγενῆς ἐκείνου. πολλά γ' ἡμᾶς λανθάνει.

ΕΡΜΗΣ

- 620 κἄτ' ἐπειδὴ ἔγνωσαν ὑμᾶς αἱ πόλεις ὧν ἤρχεσθε
ἠγρωμένους ἐπ' ἀλλήλοισι καὶ σεσηρότας,
πάντ' ἐμηχανῶντ' ἐφ' ὑμῖν τοὺς φόρους φοβούμεναι,

605 ἦψατ' αὐτῆς Herington: αὐτῆς ἠρξε: αὐτῆς ἠρχε Diod.
Sic.: ἠρξατ' αὐτῆς Aristodem.

when he'd gotten into trouble.⁴⁴ Then Pericles got frightened that he'd share Phidias' bad luck, dreading your inherently mordant behavior, so before he had to face anything terrible himself, he torched the city by tossing in a small spark of a Megarian decree,⁴⁵ and blew up so great a war that the smoke brought tears to the eyes of all Greeks, here and elsewhere; and as soon as the first unwilling vine began to crackle, and the first smitten jug kicked back in anger at another jug, there was no one left to call a halt, and this goddess began to disappear.

TRYGAEUS

Well, by Apollo, no one ever told me that, nor had I heard how Phidias was related to the goddess.

CHORUS LEADER

Nor I, until just now. So that's why her face is so lovely, being related to him! There's lots we don't know about.

HERMES

And then the cities subject to your rule, seeing you enraged and snarling at one another, started to form plots against you in anxiety about their tribute, and tried to win over the

⁴⁴ Phidias, the sculptor and friend of Pericles, was accused of embezzling funds for the building of Athena's chryselephantine statue in the Parthenon and fled before trial; cf. Ephorus in Diodorus Siculus 12.39.1-2, Plutarch, *Pericles* 31.2-5, and Philochorus *FGrH* 328 F 121. These sources do not give us a reliable date, but the sale of surplus gold and ivory listed in the Parthenon accounts of 434 (*IG* i³ 449.389-94) may give a *terminus post quem*, if the sale indicates that the statue was completed in that year.

⁴⁵ For this decree of 432 see Thucydides 1.39, 67, 144.

κάνπευθον τῶν Λακωνῶν τοὺς μεγίστους χρήμασιν.
οἱ δ' ἅτ' ὄντες αἰσχροκερδεῖς καὶ διειρωνόζονοι
τῆνδ' ἀπορρώψαντες αἰσχροῦς τὸν Πόλεμον ἀνήρ-
πασαν

625 κῆτα τάκείνων γε κέρδη τοῖς γεωργοῖς ἦν κακά·
αἱ γὰρ ἐνθένδ' αὖ τριήρεις ἀντιτιμωρούμεναι
οὐδὲν αἰτίων ἂν ἀνδρῶν τὰς κράδας κατήσθιον.

ΤΡΤΓΑΙΟΣ

ἐν δίκη μὲν οὖν, ἐπεὶ τοι τὴν κορώνεών γε μου
ἔξέκοψαν, ἦν ἐγὼ ῥύψουσα κάζεθρεψάμην.

ΚΟΡΤΦΑΙΟΣ

630 νῆ Δί, ὦ μέλ', ἐν δίκη <γε> δῆτ', ἐπεὶ κάμου λίθον
ἐμβαλόντες ἐξμέδιμνον κυψέλην ἀπόλεσαν.

ΕΡΜΗΣ

κάνθάδ' ὡς ἐκ τῶν ἀγρῶν ξυνήλθεν οὐργάτης λεώς,
τὸν τρόπον πωλούμενος τὸν αὐτὸν οὐκ ἐμάνθανεν,
ἀλλ' ἅτ' ὦν ἄνευ γιγάρτων καὶ φιλῶν τὰς ἰσχάδας
635 ἔβλεπεν πρὸς τοὺς λέγοντας· οἱ δὲ γιγνώσκοντες εὖ
τοὺς πένητας ἀσθενοῦντας κάποροῦντας ἀλφίταν,
τῆνδε μὲν δικροῖς ἐώθουν τὴν θεὸν κεκράγμασιν,
πολλάκις φανείσαν αὐτὴν τῆσδε τῆς χώρας πόθῳ,
τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους,
640 αἰτίας ἂν προστιθέντες ὡς "φρονεῖ τὰ Βρασίδου."

632 *κάνθάδ'* Dobree: *κᾶτα δ' z*

46 I.e., an attack on Athens would facilitate a revolt; but in the

most powerful of the Spartans with money.⁴⁶ And they, being greedy for gain and quite unreliable in dealing with outsiders, tossed this goddess out disgracefully and seized on War.⁴⁷ And their gain became the farmers' loss, for the warships despatched from here to retaliate would consume the figs on trees belonging to wholly blameless men.

TRYGÆUS

No, they deserved it! You see, they cut down that black fig tree of mine, which I'd planted and nurtured.⁴⁸

CHORUS LEADER

Quite right, sir, they did deserve it, for they ruined my six-bushel grain bin as well, by staving it in with a stone.

HERMES

And as for this place, when the working folk arrived from the countryside, they didn't understand that they were being sold out in the very same way, but because they lacked raisins and were fond of their figs, they looked to the orators for help. The orators, fully aware that the poor were weak and needed bread, took to driving this goddess away with double-pronged bellowings, though many times she appeared of her own accord out of longing for this land, and they started to harass the rich and substantial among the allies, pinning on them charges of "siding with Brasi-

period at issue only Potidaea is recorded as having made such a request (Thucydides 1.58).

⁴⁷ For the Spartans' avarice cf. Euripides, *Andromache* 451, and for their periodic expulsion of foreigners see *Birds* 1012-13, Thucydides 1.144.

⁴⁸ Euripides, *Medea* 1349 (Jason, of his children), substituting "planted" for "begot."

εἶτ' ἂν ὑμεῖς τοῦτον ὥσπερ κυνίδι' ἐσπαράττετε·
 ἢ πόλις γὰρ ὠχρῶσα κὰν φόβῳ καθημένη,
 ἅπτα διαβάλοι τις αὐτῇ, ταῦτ' ἂν ἤδιστ' ἦσθιεν.
 οἱ δὲ τὰς πληγὰς ὀρώντες ἄς ἐτύπουθ', οἱ ξένου,
 645 χρυσίῳ τῶν ταῦτα ποιούντων ἐβύνουν τὸ στόμα,
 ὥστ' ἐκείνους μὲν ποιῆσαι πλουσίους, ἢ δ' Ἑλλὰς ἂν
 ἐξερημαθῆισ' ἂν ὑμᾶς ἔλαθε. ταῦτα δ' ἦν ὁ δρῶν
 βυρσοπώλης—

ΤΡΤΓΑΙΟΣ

παῦε παῦ, ᾧ δέσποθ' Ἑρμῆ, μὴ λέγε,
 ἀλλ' ἔα τὸν ἄνδρ' ἐκείνον οὐπὲρ ἔστ' εἶναι κάτω·
 650 οὐ γὰρ ἡμέτερος ἔτ' ἔστ' ἐκείνος ἀνήρ, ἀλλὰ σός.
 ἅπτ' ἂν οὖν λέγῃς ἐκείνον,
 κεῖ πανούργος ἦν, ὅτ' ἔζη,
 καὶ λάλος καὶ συκοφάντης
 καὶ κύκηθρον καὶ τάρακτρον,
 655 ταυθ' ἀπαξάπαντα νυνὶ
 τοὺς σεαυτοῦ λουδορεῖς.
 ἀλλ' ὅ τι σιωπᾶς, ᾧ πότνια, κάτειπέ μοι.

ΕΡΜΗΣ

ἀλλ' οὐκ ἂν εἶποι πρὸς γε τοὺς θεωμένους·
 ὀργὴν γὰρ αὐτοῖς ὦν ἔπαθε πολλὴν ἔχει.

ΤΡΤΓΑΙΟΣ

660 ἢ δ' ἀλλὰ πρὸς σέ μικρὸν εἰπάτω μόνον.

ΕΡΜΗΣ

εἴφ' ὅ τι νοεῖς αὐτοῖσι πρὸς ἔμ', ᾧ φιλότατη.
 ἴθ' ᾧ γυναικῶν μισοπορπακιστάτη.

das." Then you'd mangle the man like a pack of puppies, because the city, pale and crouching in fear, was quite happy to swallow whatever slanders anyone tossed its way. And when the allies saw the blows being struck at them, they began to stuff gold into the mouths of those who were doing it, making them rich, while you wouldn't have noticed if Greece had been left destitute. And the one who did this was a leather seller⁴⁹—

TRYGAEUS

Stop, stop, Lord Hermes, say no more! Just let that man stay right where he is, down below. That man's no longer ours, he's yours.⁵⁰ So whatever you say about him—even if he was a scoundrel while he lived, and a bigmouth and a frame-up artist and an agitator and a troublemaker—all these names you'll now be calling one of your own. (*to Peace*) But tell me, Lady, why do you keep silent?

HERMES

Ah, she won't say anything in front of *this* audience; she's still very angry with them about the treatment she got.

TRYGAEUS

Then let her whisper to you privately.

HERMES

(*moves close to Peace*) Tell *me* what you think about them, my dear. Go ahead, most shield-averse of females. Ah. I

⁴⁹ I.e. Cleon; cf. 47–8n.

⁵⁰ Hermes conducted souls to the underworld.

εἰέν' ἀκούω. ταῦτ' ἐπικαλείς; μανθάνω.
ἀκούσαθ' ὑμεῖς ὧν ἔνεκα μομφὴν ἔχει.
665 ἔλθουσά φησιν αὐτομάτη μετὰ τῶν Πύλω
σπονδῶν φέρουσα τῇ πόλει κίστην πλέαν
ἀποχειροτονηθῆναι τρὶς ἐν τῆκκλησίᾳ.

ΤΡΥΓΑΙΟΣ

ἡμάρτομεν ταῦτ'· ἀλλὰ συγγνώμην ἔχε
ὁ νοῦς γὰρ ἡμῶν ἦν τότε ἐν τοῖς σκύτεσιν.

ΕΡΜΗΣ

670 ἴθι νυν, ἀκουσον οἶον ἄρτι μ' ἤρετο·
ὅστις κακόνους αὐτῇ μάλιστ' ἦν ἐνθάδε,
χῶστίς φίλος κάσπευδεν εἶναι μὴ μάχας.

ΤΡΥΓΑΙΟΣ

εὐνούστατος μὲν ἦν μακρῶ Κλεώνυμος.

ΕΡΜΗΣ

675 ποῖός τις οὖν εἶναι ἴδοκε τὰ πολεμικὰ
ὁ Κλεώνυμος;

ΤΡΥΓΑΙΟΣ

ψυχὴν γ' ἄριστος, πλήν γ' ὅτι
οὐκ ἦν ἄρ' οὐπὲρ φησιν εἶναι τοῦ πατρός.
εἰ γάρ ποτ' ἐξέλθοι στρατιώτης, εὐθέως
ἀποβολιμαῖος τῶν ὄπλων ἐγίγνετο.

ΕΡΜΗΣ

680 ἔτι νυν ἀκουσον οἶον ἄρτι μ' ἤρετο·
ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ ἔν τῇ πυκνί.

hear you. That's your complaint? I understand. (*to the spectators*) Listen, all of you, to her grounds for blame. She says that after the events at Pylos she came here of her own accord, offering the city a basketful of treaties, and was voted down three times in the Assembly.⁵¹

ΤΡΥΓΑΕΥΣ

Our mistake, but do pardon us: at that time our brains were in our shoe leather.

ΗΡΜΗΣ

Now then, here's a question she just asked me: who was her principal detractor here, and who was her friend and worked hard to keep battles from happening?

ΤΡΥΓΑΕΥΣ

Well, her principal partisan by far was Cleonymus.

ΗΡΜΗΣ

So what was this Cleonymus like as regards warfare?

ΤΡΥΓΑΕΥΣ

Outstanding in spirit, except that he wasn't after all the son of the father he claimed was his. You see, whenever he went out with the troops, he'd treat his weapons like a castaway!

ΗΡΜΗΣ

Now here's another question she just asked me: who's the current master of the rock on Pnyx Hill?⁵²

⁵¹ For Pylos see 219 n.; for the Spartan offers of peace see Thucydides 4.41.

⁵² The speakers' platform in meetings of the Athenian Assembly.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

Ἵπέρβολος νῦν τοῦτ' ἔχει τὸ χωρίον.
αὕτη, τί ποιεῖς; τὴν κεφαλὴν ποῖ περιάγεις;

ΕΡΜΗΣ

ἀποστρέφεται τὸν δῆμον ἀχθεσθεῖς' ὅτι
οὔτω πονηρὸν προστάτην ἐπεγράψατο.

ΤΡΥΓΑΙΟΣ

685 ἀλλ' οὐκέτ' αὐτῷ χρησόμεθ' οὐδέν, ἀλλὰ νῦν
ἀπορῶν ὁ δῆμος ἐπιτρόπου καὶ γυμνὸς ὦν
τοῦτον τέως τὸν ἄνδρα περιεζώσατο.

ΕΡΜΗΣ

πῶς οὖν ξυνοίσει ταῦτ' ἐρωτῆ τῇ πόλει.

ΤΡΥΓΑΙΟΣ

εὐβουλότεροι γενησόμεθα.

ΕΡΜΗΣ

τρόπῳ τίνι;

ΤΡΥΓΑΙΟΣ

690 ὅτι τυγχάνει λυχροποιδὸς ὦν. πρὸ τοῦ μὲν οὖν
ἐψηλαφῶμεν ἐν σκοτῶι τὰ πράγματα,
νυνὶ δ' ἅπαντα πρὸς λύχρον βουλευόμεν.

ΕΡΜΗΣ

ὦ ὦ,

οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου.

ΤΡΥΓΑΙΟΣ

τὸ τί;

PEACE

TRYGAEUS

Hyperbolus currently holds that position. (*to Peace*) Here now, what are you doing? Why do you turn your head away?

HERMES

She's turning away from the people because she's cross at them for choosing such a sleazy champion.

TRYGAEUS

Actually, we're not going to rely on him any more, but at present the people need a guardian and are unclothed, so he's the man they're wearing for the moment.

HERMES

She wants to know how this will benefit the city.

TRYGAEUS

We'll become better deliberators.

HERMES

How so?

TRYGAEUS

Because he happens to be a lamp maker. So, whereas previously we groped in the dark at our problems, now we'll be planning everything by lamplight!

HERMES

Uh oh, the things she's told me to find out from you!

TRYGAEUS

What things?

ARISTOPHANES

ΕΡΜΗΣ

695 πάμπολλα, καὶ τὰρχαί' ἃ κατέλιπεν τότε
πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀνήρετο.

ΤΡΥΓΑΙΟΣ

εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν.

ΕΡΜΗΣ

τὸ τί;

ΤΡΥΓΑΙΟΣ

ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.

ΕΡΜΗΣ

Σιμωνίδης; πῶς;

ΤΡΥΓΑΙΟΣ

ὅτι γέρων ὦν καὶ σαπρὸς
κέρδους ἑκαπὶ κἄν ἐπὶ ῥιπὸς πλέοι.

ΕΡΜΗΣ

700 τί δαὶ Κρατῖνος ὁ σοφός; ἔστιν;

ΤΡΥΓΑΙΟΣ

ἀπέθανεν,

ὅθ' οἱ Λάκωνες ἐνέβαλον.

ΕΡΜΗΣ

τί παθῶν;

⁵³ The point of the following joke is quite obscure.

⁵⁴ Simonides, reputedly the first poet to compose for a fee, had an ancient reputation for avarice; see testimonia 22-3 Campbell.

PEACE

HERMES

All kinds, especially the old-time things she left behind when she left. First she asked how Sophocles is doing.⁵³

TRYGAEUS

He's thriving, but something amazing is happening to him.

HERMES

Namely?

TRYGAEUS

He's turning from Sophocles into Simonides.⁵⁴

HERMES

Simonides? How so?

TRYGAEUS

Because even though he's a decrepit old man, "to make a profit he would go to sea on a wicker mat."⁵⁵

HERMES

And what about the masterly Cratinus?⁵⁶ Is he alive?

TRYGAEUS

He died when the Spartans invaded.⁵⁷

HERMES

Died of what?

⁵⁵ The two halves of this line are found separately in Euripides (frs. 397 and 566.2), but the verse may have been proverbial.

⁵⁶ The leading comic poet of the generation before Aristophanes, and thus suitably paired with Sophocles (cf. *Frogs* 357, where he is aligned with Aeschylus); his last known competition was at the Dionysia of 423, when his *Wine Flask* won first prize. Aristophanes had ridiculed him as a washed-up drunk in *Acharnians* (848-53, 1173) and *Knights* (400, 526-36).
⁵⁷ Not literally true, since the last Spartan invasion had been in 425.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

ὁ τι;

ἠρακιάσας· οὐ γὰρ ἐξηνέσχετο
 ἰδῶν πίθον καταγνύμενον οἴνου πλέων.
 χᾶτερα πόσ' ἄπτ' οἶε γεγενῆσθ' ἐν τῇ πόλει;
 705 ὥστ' οὐδέποτ', ᾧ δέσποω', ἀφησόμεσθά σου.

ΕΡΜΗΣ

ἴθι νυν, ἐπὶ τούτοις τὴν Ὀπώραν λάμβανε
 γυναῖκα σαντῶ τήνδε κᾶτ' ἐν τοῖς ἀγροῖς
 ταύτη ξυνοικῶν ἐκποιοῦ σαντῶ βότρυς.

ΤΡΥΓΑΙΟΣ

ὦ φιλότατη, δεῦρ' ἔλθε καὶ δός μοι κύσαι.
 710 ἄρ' ἂν βλαβῆναι διὰ χρόνου τί σοι δοκῶ,
 ᾧ δέσποθ' Ἑρμῆ, τῆς Ὀπώρας κατελάσας;

ΕΡΜΗΣ

οὐκ, εἴ γε κυκεῶν' ἐπιπίοις βληχωνίαν.
 ἀλλ' ὡς τάχιστα τήνδε τὴν Θεωρίαν
 ἀπάγαγε τῇ βουλῇ λαβῶν, ἥσπερ ποτ' ἦν.

ΤΡΥΓΑΙΟΣ

ὦ μακαρία βουλῆ σὺ τῆς Θεωρίας,
 715 ὅσον ροφήσει ζωμὸν ἡμερῶν τριῶν,
 ὅσας δὲ κατέδει χόλικας ἐφθᾶς καὶ κρέα.
 ἀλλ', ᾧ φίλ' Ἑρμῆ, χαίρει πολλά.

ΕΡΜΗΣ

καὶ σὺ γε,

ὄνθρωπε, χαίρων ἄπιθι καὶ μέμνησό μου.

PEACE

ΤΡΥΓΑΕΥΣ

Actually, he just keeled over; he couldn't abide the sight of a full wine jar being smashed. And you can't imagine how many other such things have happened in the city. That's why, my Lady, we'll never let go of you again.

ΕΡΜΗΣ

Very well then, on these terms you may take Cornucopia here for your own wife; then set up house with her in the countryside and beget yourself a brood of grapes.

ΤΡΥΓΑΕΥΣ

Dear girl, come here and let me kiss you! Lord Hermes, after such a long abstinence do you think it would do me any harm to tuck into this Cornucopia?

ΕΡΜΗΣ

Not if you washed it down with pennyroyal.⁵⁸ But now take Holiday here, and give her to the Council right away;⁵⁹ she used to belong to them.

ΤΡΥΓΑΕΥΣ

Lucky Council, to get this Holiday! You'll be slurping quite a lot of broth in the next three days, and bolting quite a lot of hot links and tenderloin. And now, Hermes my friend, a warm farewell to you!

ΕΡΜΗΣ

And to you, dear mortal! Go in peace, and remember me.

⁵⁸ A remedy for indigestion.

⁵⁹ The 500 members of the Council enjoyed reserved seating in the theater.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

720 ὦ κάνθαρ', οἴκαδ' οἴκαδ' ἀποπετώμεθα.

ΕΡΜΗΣ

οὐκ ἐνθάδ', ὦ τᾶν, ἐστί.

ΤΡΥΓΑΙΟΣ

ποῖ γὰρ οἴχεται;

ΕΡΜΗΣ

ὑφ' ἄρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ.

ΤΡΥΓΑΙΟΣ

πόθεν οὖν ὁ τλήμων ἐνθάδ' ἔξει σιτία;

ΕΡΜΗΣ

τὴν τοῦ Γανυμήδους ἀμβροσίαν σιτήσεται.

ΤΡΥΓΑΙΟΣ

725 πῶς δῆτ' ἐγὼ καταβήσομαι;

ΕΡΜΗΣ

θάρρει, καλῶς·

τηδὶ παρ' αὐτὴν τὴν θεόν.

ΤΡΥΓΑΙΟΣ

δεῦρ', ὦ κόραι,

ἔπεσθον ἅμ' ἐμοὶ θάπτον, ὡς πολλοὶ πάντων
ποθοῦντες ὑμᾶς ἀναμένουσ' ἐστυκότες.

PEACE

TRYGAEUS

Beetle! Let's fly home now, home!

HERMES

Your beetle's not here, my friend.

TRYGAEUS

Why, where's he gone?

HERMES

"Yoked to Zeus' car, he bears the lightning."⁶⁰

TRYGAEUS

But where's the poor thing going to get his feed up here?

HERMES

He'll feed on Ganymede's ambrosia!⁶¹

TRYGAEUS

Then how will I get back down?

HERMES

Don't worry, you'll be fine; this way, right past the goddess.

TRYGAEUS

(following Hermes to the central door) This way, girls, follow me, and quickly: a great many horny men await you with hard-ons.*HERMES, TRYGAEUS, Holiday, and Cornucopia exit into the stage building.*⁶⁰ Euripides, *Bellerophon* fr. 312 (of Pegasus).⁶¹ The handsome Trojan prince Ganymede was seized by Zeus to be his cupbearer and "catamite" (a word derived from his name).

ΚΟΡΤΦΑΙΟΣ

- ἀλλ' ἴθι χαίρων ἡμεῖς δὲ τῶς τάδε τὰ σκευή παρα-
δόντες
730 τοῖς ἀκολουθοῖσι δώμεν σφίξειν, ὡς εἰώθασι μάλιστα
περὶ τὰς σκηναὶς πλείστοι κλέπται κυπτάζωεν καὶ
κακοποιεῖν.
ἀλλὰ φυλάττετε ταῦτ' ἀνδρείως· ἡμεῖς δ' αὖ τοῖσι
θεαταῖς
ἦν ἔχομεν ὁδὸν λόγων εἴπωμεν ὅσα τε νοῦς ἔχει.
χρῆν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμωδο-
ποιητῆς
735 αὐτὸν ἐπήγει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀνα-
παίστοις.
εἰ δ' οὖν εἰκός τινα τιμῆσαι, θύγατερ Διός, ὅστις
ἄριστος
κωμωδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος
γεγένηται,
ἄξιός ἐναὶ φησ' εὐλογίας μεγάλης ὁ διδάσκαλος
ἡμῶν.
πρῶτον μὲν γὰρ τοὺς ἀντιπάλους μόνος ἀνθρώπων
κατέπαυσεν
740 εἰς τὰ ῥάκια σκώπτοντας αἰεὶ καὶ τοῖς φθειροσὶν
πολεμοῦντας·
741 τοὺς θ' Ἡρακλέας τοὺς μάττοντας καὶ τοὺς πεινώων-
τας ἐκείνους
743 ἐξήλασ' ἀτιμώσας πρῶτος, καὶ τοὺς δούλους
παρέλυσεν

CHORUS LEADER

Go, and good luck to you. Meanwhile, let's surrender this equipment to our attendants for safekeeping, because a great many thieves routinely lurk around stage buildings and make mischief. Now guard these bravely, and we'll tell the spectators the path our words are taking and what's on our mind. The ushers should beat any comic poet who praises himself before the audience in the anapests of a parabasis, but if after all it's fitting, daughter of Zeus,⁶² to honor one who has been and still is the world's best and most renowned comic producer, then our producer says that he's worthy of high praise. In the first place, he was the only man on earth to stop his rivals from making jokes about rags and waging war on lice; and he was the first to outlaw and banish from the stage those Heracleses who knead bread and go hungry, and to cashier those slaves who

⁶² I.e. the Muse.

⁷⁴²⁻³ transp. Bergk

- 742 τοὺς φεύγοντας κάξαπατῶντας καὶ τυπτομένους
ἐπίτηδες,
744 [οὓς ἐξῆγον κλάοντας αἰεὶ, καὶ τούτους οὐνεκα τουδί,]
745 ἴν' ὁ σύνδουλος σκώψας αὐτοῦ τὰς πληγὰς εἶτ'
ἀνέροιτο·
"ὦ κακὸδαίμων, τί τὸ δέρμ' ἔπαθες; μῶν ὑστριχίς
εἰσέβαλέν σοι
εἰς τὰς πλευρὰς πολλῇ στρατιᾷ κάδενδροτόμησε τὸ
νώτον;"
τοιαυτ' ἀφελὼν κακὰ καὶ φόρτον καὶ
βωμολοχεύματ' ἀγεννή
ἐποίησε τέχνην μεγάλην ἡμῖν κάπύργωσ' οἰκοδο-
μήσας
750 ἔπεσιν μεγάλους καὶ διανοίαις καὶ σκώμμασιν οὐκ
ἀγοραίοις,
οὐκ ἰδιώτας ἀνθρωπίσκους κωμῶδων οὐδὲ γυναῖκας,
ἀλλ' Ἑρακλέους ὀργὴν τῷ ἔχων τοῖσι μεγίστοις
ἐπεχείρει,
διαβὰς βυρσῶν ὄσμὰς δεινὰς κάπειλὰς βορβοροθύ-
μους.
καὶ πρῶτον μὲν μάχομαι πάντων αὐτῷ τῷ καρχα-
ρόδοντι,
755 οὐ δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες
ἐλαμπον,
ἐκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων
ἐλιχμῶντο
περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχευ χαράδρας ὄλε-
θρον τετοκυίας,

run away or pull hoaxes or get a beating, just so a fellow slave can jeer at his partner's injuries and ask, "Hey, sad sack, what happened to your hide? Could it be that the lash has stormed your flanks in great strength and defoliated your rear?" By getting rid of such poor, lowbrow buffoonery, he's made our art great and built it up to towering size with impressive verses, conceptions, and uncommon jokes. He didn't satirize ordinary little men and women,⁶³ but in the very spirit of Heracles he came to grips with the greatest monsters, braving terrible smells of raw leather and mudslinging threats. First of all I battled old Jagged Teeth himself, whose eyes like the bitch Cynna's flashed terrible beams, and all around his pate licked a hundred heads of damned flatterers, and he had the voice of a death-dealing

⁶³ The following boasts refer to the poet's attacks on Cleon, and incorporates almost verbatim *Wasps* 1030-37.

⁷⁴⁴ auctoris fort. versum cum v. 742 variantem del. Bergk

φώκης δ' ὀσμῆν, Λαμίας δ' ὄρχεις ἀπλύτους,
 πρωκτὸν δὲ καμήλου.

τοιούτου ἰδὼν τέρας οὐ κατέδεισ', ἀλλ' ὑπὲρ ὑμῶν
 πολεμίζων

760 ἀντίειχον αἰεὶ καὶ τῶν ἄλλων νήσων. ὧν εἴνεκα νυνὶ
 ἀποδοῦναι μοι τὴν χάριν ὑμᾶς εἰκὸς καὶ μνήμονας
 εἶναι.

καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαι-
 στρας περινοστῶν
 παῖδας ἐπέιρων, ἀλλ' ἀράμενος τὴν σκευὴν εὐθύς
 ἐχώρουν.

παῦρ' ἀνιάσας, πόλλ' εὐφράνας, πάντα παρασχῶν
 τὰ δέοντα.

765 πρὸς ταῦτα χρεῶν εἶναι μετ' ἐμοῦ
 καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας.
 καὶ τοῖς φαλακροῖσι παραινῶμεν
 ξυσπυδάζειν περὶ τῆς νίκης·

770 καπὶ τραπέζῃ καὶ ξυμποσίοις·
 “φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ
 τῶν τρωγαλίων, καὶ μὴ φαίρει
 γενναιοτάτου τῶν ποιητῶν

774 ἀνδρὸς τὸ μέτωπον ἔχοντος”.

ΧΟΡΟΣ

(στρ) μούσα, σὺ μὲν πολέμους ἀψωσαμένη μετ' ἐμοῦ
 τοῦ φίλου χόρευσον,

torrent, the smell of a seal, the unwashed balls of a Lamia, and the arsehole of a camel. On seeing this dreadful apparition, I didn't get cold feet, but always stood my ground and fought for you and for the islands. It's therefore fitting that you should here and now return the favor and remember it. For even after my earlier successes, I didn't tour the wrestling schools and make passes at boys, but immediately packed up my traps and departed, after giving little pain and much pleasure, and providing all that was wanted.

And so the men and the boys alike
 should be on my side.

And we advise all bald men
 to join me in vying for victory,
 for if I win, at every
 feast and party they'll say,

“Here's to the baldy,” “Give the baldy
 some dessert,” and “Don't hold out
 on a man with the brow
 of the noblest of poets.”

CHORUS⁶⁴

Muse, reject the theme of war and join me,
 your friend, in the dance,

⁶⁴ The scholiast identifies the openings of this song's strophe and antistrophe as adaptations of Stesichorus' *Oresteia* (cf. frs. 210-12 Campbell).

κλείουσα θεῶν τε γάμους
 ἀνδρῶν τε δαίτας καὶ θαλίας μακάρων
 780 σοὶ γὰρ τάδ' ἐξ ἀρχῆς μέλει.
 ἦν δέ σε Καρκίνος ἐλθὼν
 ἀντιβολῆ μετὰ τῶν παίδων χορεύσαι,
 785 μῆθ' ὑπάκουε μῆτ' ἔλ-
 θης συνέριθος αὐτοῖς,
 ἀλλὰ νόμιζε πάντας
 ὄρνυγας οἰκογενεῖς, γυλιαύχενας ὄρχηστὰς
 790 νανοφνεῖς, σφυράδων ἀποκνίσματα, μηχανοδίφας.
 καὶ γὰρ ἔφασχ' ὁ πατήρ ὁ παρ' ἐλπίδας
 795 εἶχε τὸ δράμα γαλῆν τῆς
 ἐσπέρας ἀπάγξαι.

(ἀντ)

τοιάδε χρῆ Χαρίτων δαμώματα καλλικόμων
 τὸν σοφὸν ποιητὴν
 ὑμνεῖν, ὅταν ἦρινά μὲν
 800 φωνῆ χελιδῶν ἠδομένη κελαδῆ,
 χορὸν δὲ μὴ ἔχη Μόρσιμος
 μηδὲ Μελάνθιος, οὐδὲ
 805 πικροτάτην ὅπα γηρύσαντος ἤκουσ',
 ἠνίκα τῶν τραγωδῶν
 τὸν χορὸν εἶχον ἀδελ-
 φός τε καὶ αὐτός, ἄμφω
 810 Γοργόνες ὀψοφάγοι, βατιδοσκόποι Ἄρπυιαι,
 γρασσόβαι μιαροί, τραγομάσχαλοι ἰχθυολῦμαι

801 ἠδομένη Bergk: ἐζομένη z

celebrating the weddings of gods,
 the banquets of men, and the festivities of the blest,
 for these are your original themes.
 And should Carcinus come
 and beg you to dance with his sons,
 don't listen, don't go
 as their hired hand,
 but consider them all
 home-bred quails, hump-necked dancers
 of dwarfish build, demi-dungballs, caper-chasers.
 For their father once insisted that the play
 he'd unexpectedly got booked
 was throttled one night by the cat.

Such public songs of the Graces with lovely hair
 must the masterly poet
 sing, when the swallow sounds
 spring songs with her tuneful voice,
 and when Morsimus⁶⁵ gets no chorus,
 nor does Melanthius,⁶⁶ the one whose
 very shrill voice I heard vocalizing
 when for the tragedies
 he and his brother
 were granted a chorus, a pair of
 gourmet Gorgons, skate-ogling Harpies,
 foul crone-swatters, fish-molesters with rank armpits.

⁶⁵ Son of the tragic poet Philocles and great-nephew of Aeschylus.

⁶⁶ Another tragic poet, frequently criticized in comedy both as a bad artist and as a dissolute person.

815 ὦν καταχρεμψαμένη μέγα καὶ πλατύ,
μοῦσα θεά, μετ' ἐμοῦ ξύμ-
παιζε τὴν ἑορτήν.

ΤΡΥΓΑΙΟΣ

ὡς χαλεπὸν ἔλθειν ἦν ἄρ' εὐθὺ τῶν θεῶν.
820 ἔγαγέ τοι πεπόνηκα κομιδῇ τὸ σκέλει.
μικροὶ δ' ὄραν ἄνωθεν ἦστί. ἔμοιγέ τοι
ἀπὸ τοῦρανοῦ φαίνεσθε κακοήθεις πάνυ,
ἐντευθενὶ δὲ πολὺ τι κακοηθέστεροι.

ΟΙΚΕΤΗΣ

ὦ δέσποθ', ἦκεις;

ΤΡΥΓΑΙΟΣ

ὡς γ' ἐγὼ 'πυθόμην τινός.

ΟΙΚΕΤΗΣ

825 τί δ' ἔπαθες;

ΤΡΥΓΑΙΟΣ

ἦλγον τὸ σκέλει μακρὰν ὁδὸν
διεληλυθώς.

ΟΙΚΕΤΗΣ

ἴθι νυν, κάτειπέ μοι—

ΤΡΥΓΑΙΟΣ

τὸ τί;

ΟΙΚΕΤΗΣ

ἄλλον τιν' εἶδες ἄνδρα κατὰ τὸν αἴρα
πλανώμενον πλὴν σαυτὸν;

On them spit a big fat one,
Muse divine, and come play with me
in this festival.

Enter TRYGAEUS with Cornucopia and Holiday.

ΤΡΥΓΑΕΥΣ

(to the spectators) It really was quite a job, going all the way to the gods. I know I've got a pair of very sore legs. You looked small from up there. From my heavenly vantage you seemed a very bad lot, but from down here you seem a far sight worse!

A SLAVE comes out of TRYGAEUS' house.

SLAVE

Master, you're really back?

ΤΡΥΓΑΕΥΣ

Well, that's what I hear!

SLAVE

What happened to you?

ΤΡΥΓΑΕΥΣ

I got sore legs on the long trip back.

SLAVE

Well now, tell me—

ΤΡΥΓΑΕΥΣ

Yes?

SLAVE

—did you see anyone else wandering through the air, other than yourself?

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

οὐκ, εἰ μὴ γέ που
ψυχὰς δὺ ἢ τρεῖς διθυραμβοδιδασκάλων.

ΟΙΚΕΤΗΣ

830 τί δ' ἔδρων;

ΤΡΥΓΑΙΟΣ

ξυνελέγοντ' ἀναβολὰς ποτώμεναι
τὰς ἐνδιαεριαυρονηχέτους τινάς.

ΟΙΚΕΤΗΣ

οὐκ ἦν ἄρ' οὐδ' ἂ λέγουσι, κατὰ τὸν ἀέρα
ὡς ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάῃ;

ΤΡΥΓΑΙΟΣ

μάλιστα.

ΟΙΚΕΤΗΣ

καὶ τίς ἐστὶν ἀστὴρ νῦν ἐκεῖ;

ΤΡΥΓΑΙΟΣ

835 Ἴων ὁ Χίος, ὅσπερ ἐποίησεν πάλαι
ἐνθάδε τὸν Ἀοῖον ποθ' ὡς δ' ἦλθ', εὐθέως
Ἀοῖον αὐτὸν πάντες ἐκάλουν ἀστέρα.

ΟΙΚΕΤΗΣ

τίνες γάρ εἰς' οἱ διατρέχοντες ἀστέρες,
οἱ καόμενοι θέουσιν;

ΤΡΥΓΑΙΟΣ

840 τῶν πλουσίων οὗτοι βαδίζουσ' ἀστέρων
ἱπνοὺς ἔχοντες, ἐν δὲ τοῖς ἱπνοῖσι πῦρ.

530

PEACE

TRYGAEUS

No, unless you'd include two or three souls of dithyrambic
composers.⁶⁷

SLAVE

What were they doing?

TRYGAEUS

Winging about, collecting overtures of the aerial breeze-
cruising sort.

SLAVE

That also means the legend isn't true, that when we die we
turn into stars in the sky.

TRYGAEUS

Oh yes it is!

SLAVE

So who's a star there now?

TRYGAEUS

Ion of Chios,⁶⁸ who some years ago on earth composed
The Dawn Star.⁶⁹ When he arrived up there, everybody
dubbed him Dawn Star right away!

SLAVE

And who are the shooting stars that blaze on their course?

TRYGAEUS

They're some of the rich stars walking home from dinner
with lanterns in hand, and fire in the lanterns. (*presenting*

⁶⁷ See *Clouds* 333-39.

⁶⁸ Born c. 480, a prolific writer of poetry, drama, and prose,
and for many years a frequent visitor to Athens.

⁶⁹ A dithyramb; cf. fr. 745 Campbell.

531

ARISTOPHANES

ἀλλ' εἴσαγ' ὡς τάχιστα ταυτηνὴ λαβών,
καὶ τὴν πύελον κατάκλυζε καὶ θέρμαν' ὕδωρ,
στόρνυ τ' ἐμοὶ καὶ τῆδε κουρίδιον λέχος.
845 καὶ ταῦτα δράσας ἦκε δεῦρ' αἰθῆς πάλιν
ἐγὼ δ' ἀποδώσω τῆνδε τῇ βουλή τῆως.

ΟΙΚΕΤΗΣ

πόθεν δ' ἔλαβες ταύτας σύ;

ΤΡΥΓΑΙΟΣ

πόθεν; ἐκ τοῦρανοῦ.

ΟΙΚΕΤΗΣ

οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον,
εἰ πορνοβοσκοῦσ' ὥσπερ ἡμεῖς οἱ βροτοί.

ΤΡΥΓΑΙΟΣ

850 οὐκ, ἀλλὰ κάκεῖ ζῶσιν ἀπὸ τούτων τινές.

ΟΙΚΕΤΗΣ

ἄγε νυν ἴωμεν. εἰπέ μοι, δῶ καταφαγεῖν
ταύτη τι;

ΤΡΥΓΑΙΟΣ

μηδέν· οὐ γὰρ ἐβελήσει φαγεῖν
οὔτ' ἄρτον οὔτε μᾶζαν, εἰωθὴν' αἰεὶ
παρὰ τοῖς θεοῖσιν ἀμβροσίαν λείχειν ἄνω.

ΟΙΚΕΤΗΣ

855 λείχειν ἄρ' αὐτῇ κἀνθάδε σκευαστέον.

ΧΟΡΟΣ

(στρ) εὐδαιμονικῶς γ' ὁ πρε-
σβύτης, ὅσα γ' ᾧδ' ἰδεῖν,

PEACE

Cornucopia) But right now, take this girl inside, rinse the bathtub, heat water, and make up a marriage bed for her and me. When that's done, come back here again. Meanwhile I'll give this other girl back to the Council.

SLAVE

Where did you get these girls?

TRYGAEUS

Why, from heaven.

SLAVE

I wouldn't give two bits for the gods if they pimp girls as we mortals do!

TRYGAEUS

You've got it wrong, though even up there some live off girls like her.

SLAVE

(*to Cornucopia*) Come on then, in we go. (*to Trygaeus*) Say, should I give her something to eat?

TRYGAEUS

Nothing. She'll not want to eat bread or cake, when up there with the gods her tongue's been used to ambrosia.

SLAVE

Then we'll have to get something ready for her to put her tongue on down here too!

SLAVE takes Cornucopia inside.

CHORUS

Lucky indeed,
to judge from what I see,

τὰ νῦν τάδε πράττει.

ΤΡΥΓΑΙΟΣ

τί δῆτ', ἐπειδὴν νυμφίον μ' ὀράτε λαμπρὸν ὄντα;

ΧΟΡΟΣ

860 ζηλωτὸς ἔσει, γέρον
αὐθις νέος ὦν πάλιν,
μύρω κατάλειπτος.

ΤΡΥΓΑΙΟΣ

οἶμαι. τί δῆθ', ὅταν ξυνὼν τῶν τιθίων ἔχωμαι;

ΚΟΡΥΦΑΙΟΣ

εὐδαιμονέστερος φανεί τῶν Καρκίνου στροβίλων.

ΤΡΥΓΑΙΟΣ

865 οὐκουν δικαίως; ὅστις εἶς
ὄχημα κανθάρον ἰπιβάς
ἔσωσα τοὺς Ἑλληνας, ὥστ'
ἐν τοῖς ἀγροῦσιν αὐτοὺς
ἅπαντας ὄντας ἀσφαλῶς
κινεῖν τε καὶ καθεῦδειν.

ΟΙΚΕΤΗΣ

ἡ παῖς λέλονται καὶ τὰ τῆς πυγῆς καλά·
ὁ πλακοῦς πέπεπται, σησαμηὴ ξυμπλάττεται,
870 καὶ τᾶλλ' ἀπαξάπαντα τοῦ πέους δὲ δέι.

⁸⁶⁰ γέρων B: γέρον cett.

⁸⁶⁶ ἀγροῦσιν αὐτοὺς t: ἀγροῖς cett.

is the old man's situation now.

TRYGAEUS

Just wait till you see me as a splendid bridegroom!

CHORUS

You'll be enviable, a codger
become a young man once again,
anointed with scent.

TRYGAEUS

I imagine so. Just wait till we're together and I've got those
tits in my hands!

CHORUS

You'll seem luckier than Carcinus' whirligigs!

TRYGAEUS

And rightly, no? For I alone
rode on beetle-back
and saved the Greeks, who now
can all live safely
in the countryside,
screwing and snoozing.

SLAVE comes out of the house.

SLAVE

The girl's had a bath, and all's well with her bottom. The
cake's baked, the sesame rolls are being shaped, and every-
thing else is done. All we need is the prick!

ΤΡΥΓΑΙΟΣ

ἴθι νυν ἀποδώμεν τήνδε τήν Θεωρίαν
ἀνύσαντε τῇ βουλῇ.

ΟΙΚΕΤΗΣ

τίς αὐτή; τί φής;

αὐτὴ Θεωρία ἴσθι, ἣν ἡμεῖς ποτε
ἐπαίομεν Βραυρωνάδ' ὑποπεπωκότες;

ΤΡΥΓΑΙΟΣ

875 σάφ' ἴσθι, καλήφθη γε μόλις.

ΟΙΚΕΤΗΣ

ὦ δέσποτα,

ὅσῃν ἔχει τὴν πρωκτοπεντετηρίδα.

ΤΡΥΓΑΙΟΣ

εἰέν· τίς ἐσθ' ὑμῶν δίκαιος; τίς ποτε;
τίς διαφυλάξει τήνδε τῇ βουλῇ λαβών;
οὗτος, τί περιγράφεις;

ΟΙΚΕΤΗΣ

τὸ δεῖν, εἰς Ἴσθμια

880 σκηνὴν ἔμαντοῦ τῷ πέει καταλαμβάνω.

ΤΡΥΓΑΙΟΣ

οὐπω λέγεθ' ὑμεῖς τίς ὁ φυλάξων; δεῦρο σύ
καταθήσομαι γὰρ αὐτὸς εἰς μέσους <σ' > ἄγων.

TRYGAEUS

Then come on, let's hurry up and give Holiday here to the Council.

SLAVE

What, this girl here? Do you mean to say this is the Holiday we used to have when we'd had a few drinks and banged our way to Brauron?⁷⁰

TRYGAEUS

That's right, and it was quite a job getting hold of her.

SLAVE

Oh Master, look at her arse: it's positively quadrennial!

TRYGAEUS

(*presenting Holiday to the spectators*) Well now, who among you is honest? Anyone at all? Who will take this girl and safeguard her for the Council? (*to the Slave*) Hey there, why are you tracing her outlines?

SLAVE

Er, well, it's for the Isthmian Games:⁷¹ I'm reserving accommodations for my prick!

TRYGAEUS

(*to the spectators*) You still won't nominate a guardian? (*leading Holiday to the Councillors' seats*) Come this way; I'm going to escort you personally and put you down right in their midst.

⁷⁰ A sanctuary in east Attica where an initiation festival for maidens was held every four years.

⁷¹ An international contest held biennially at the Isthmus of Corinth; "isthmus" was sexual slang ("the place connecting two legs").

ARISTOPHANES

ΟΙΚΕΤΗΣ

ἐκεινοσὶ νεύει.

ΤΡΥΓΑΙΟΣ

τίς;

ΟΙΚΕΤΗΣ

ὄστις; Ἀριφράδης,

ἄγειν παρ' αὐτὸν ἀντιβολῶν.

ΤΡΥΓΑΙΟΣ

ἀλλ', ὦ μέλε,

- 885 τὸν ζῶμον αὐτῆς προσπεσῶν ἐκλάψεται.
 ἄγε δὴ σὺ κατάθου πρῶτα τὴν σκευὴν χαμαί.
 βουλή, πρυτάνεις, ὁράτε τὴν Θεωρίαν.
 σκέψασθ' ὅσ' ὑμῖν ἀγαθὰ παραδώσω φέρων,
 ὥστ' εὐθέως ἄραντας ὑμᾶς τὸ σκέλει
 890 ταύτης μετεώρω κᾶτ' ἀγαγεῖν ἀνάρρυσιν.
 τουτὶ δ' ὁράτε τοῦπτάριον.

ΟΙΚΕΤΗΣ

οἴμ' ὡς καλόν.

διὰ ταῦτα καὶ κεκάπνικεν ἄρ' ἐνταῦθα γὰρ
 πρὸ τοῦ πολέμου τὰ λάσανα τῇ βουλῇ ποτ' ἦν.

ΤΡΥΓΑΙΟΣ

ἔπειτ' ἀγωνά γ' εὐθύς ἐξέσται ποιεῖν

- 895 ταύτην ἔχουσιν αὔριον καλὸν πᾶν,
 896a ἐπὶ γῆς παλαίειν, τετραποδηδὸν ἰσθάναι,
 896b [πλαγίαν καταβάλλειν, εἰς γόνατα κῦβδ' ἰσθάναι,]
 897 καὶ παγκράτιόν γ' ὑπαλευψαμένοις νεανικῶς

PEACE

SLAVE

There's someone signalling!

TRYGAEUS

Who?

SLAVE

Why, it's Aripgrades, begging you to take her to him.

TRYGAEUS

But my boy, he'll kneel down and lap up her broth! (*to Holiday*) Come on, first lay your things on the ground. (*Holiday disrobes*) Councillors, Chairmen, behold Holiday! Look what good times I've brought to give you; you can lift her legs in the air right away and have a Liberation Feast!⁷² Just look at this cooker of hers!

SLAVE

My, she's a fine thing! Now I see why she's scorched: before the war she used to be the Council's trivet!

TRYGAEUS

Now that you have her, you're free to hold a fine sporting competition first thing tomorrow. You can wrestle her to the ground, stand her on all fours, oil up for the pancration, and like young lads bang and gouge with fist and prick

⁷² *Anarrhysts*, the second day of the Apaturia festival.

⁸⁸⁶ τὴν σκευὴν Meineke: τὰ σκευή z

^{896b} auctoris fort. versum cum 896a variantem exhibet R: om. Vy: del. Rogers

- παίειν, ὀρύττειν, πῦξ ὀμοῦ καὶ τῷ πέει
 τρίτῃ δὲ μετὰ ταῦθ' ἵπποδρομίαν ἄξετε,
 900 ἵνα δὴ κέλης κέλητα παρακελητιεῖ,
 ἄρματα δ' ἐπ' ἀλλήλοισιν ἀνατετραμμένα
 φυσῶντα καὶ πνέοντα προσκινήσεται
 ἕτεροι δὲ κείσονται γ' ἀπεψωλημένοι
 περὶ ταῖσι καμπαῖς ἡνίοχοι πεπτωκότες.
 905 ἀλλ', ὦ πρυτάνεις, δέχεσθε τὴν Θεωρίαν.
 θέασ' ὡς προθύμως ὁ πρύτανις παρεδέξατο.
 ἀλλ' οὐκ ἄν, εἴ τι προῖκα προσαγαγεῖν σ' ἔδει,
 ἀλλ' ἠῆρον ἄν σ' ὑπέχοντα τὴν ἐκεχειρίαν.

ΧΟΡΟΣ

- (ἀντ) ἦ χρηστὸς ἀνὴρ πολί-
 910 ταις ἐστὶν ἅπασιν ὅσ-
 τις γ' ἐστὶ τοιοῦτος.

ΤΡΥΓΑΙΟΣ

ὅταν τρυγᾶτ', εἴσεσθε πολλῶ μᾶλλον οἶός εἰμι.

ΧΟΡΟΣ

- καὶ νῦν σύ γε δῆλος εἶ·
 σωτήρ γὰρ ἅπασιν ἀν-
 915 θρώποις γεγένησαι.

ΤΡΥΓΑΙΟΣ

φήσεις <γ'>, ἐπειδὰν ἐκπίης οἴνου νέου λεπαστήν.

ΚΟΡΥΦΑΙΟΣ

καὶ πλὴν γε τῶν θεῶν ἀεὶ σ' ἡγησόμεσθα πρῶτον.

alike! Then on the second day you'll hold the equestrian events, where jockey will outjockey jockey, and chariots will tumble over each other and match thrusts, puffing and panting, and other drivers will lie with cocks unfurled, collapsed at the goal line. Now, Chairmen, you're welcome to Holiday! (*giving Holiday to the Councillors*) Look how heartily this Chairman took her from me! You wouldn't have been so hearty if you'd had to move some business gratis; no, I'd have found you offering to "take ten."

CHORUS

Yes, a man
 like this one is good
 for all the citizenry.

TRYGAEUS

When you gather in your vintage, you'll realize much better what a man I am.

CHORUS

Even now we plainly see,
 for you've become a savior
 for all mankind.

TRYGAEUS

That's what you'll say when you drink off a cup of new wine!

CHORUS LEADER

Yes, and that, next to the gods, we'll always consider you the best.

910 πολίταις Hermann: πολίτης z

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

πολλῶν γὰρ ὑμῖν ἄξιος
 Τρυγαῖος ἀθμονεὺς ἐγώ,
 δεινῶν ἀπαλλάξας πόνον
 920 τὸν δημότην ὄμιλον
 καὶ τὸν γεωργικὸν λεῶν
 Ἐπέρβολόν τε παύσας.

ΟΙΚΕΤΗΣ

ἄγε δὴ, τί νῶν ἐντευθενὶ ποιητέον;

ΤΡΥΓΑΙΟΣ

τί δ' ἄλλο γ' ἢ ταύτην χύτραϊς ἰδρυτέον;

ΟΙΚΕΤΗΣ

χύτραισιν, ὥσπερ μεμφόμενον Ἐρμῆδιον;

ΤΡΥΓΑΙΟΣ

925 τί δαὶ δοκεῖ; βούλεσθε λαρινῶ βοῦ;

ΟΙΚΕΤΗΣ

βοῦ; μηδαμῶς, ἵνα μὴ βοηθεῖν ποι δέη.

ΤΡΥΓΑΙΟΣ

ἀλλ' ὑὲ παχείᾳ καὶ μεγάλῃ;

ΟΙΚΕΤΗΣ

μὴ μῆ;

ΤΡΥΓΑΙΟΣ

τιγῆ;

925 Θεο- Dindorf: Θεα- z

PEACE

TRYGAEUS

You do owe me a lot,
 Trygaeus of Athmonum,
 for freeing the commons
 and the country folk
 from terrible hardships,
 and putting a stop to Hyperbolus.

SLAVE

Well now, what's next on our agenda?

TRYGAEUS

To install this goddess with pots, what else?⁷³

SLAVE

With pots, like a contemptible little herm?⁷⁴

TRYGAEUS

Then what's your suggestion? Do you prefer a fatted bull?

SLAVE

A bull? Absolutely not, or we might have to man the bulwarks somewhere!

TRYGAEUS

Then how about a big fat pig?

SLAVE

No, no!

TRYGAEUS

Why not?

⁷³ I.e. pots of bloodless offerings, as would be appropriate for Peace.

⁷⁴ See *Clouds* 1478 n.

ARISTOPHANES

ΟΙΚΕΤΗΣ

ἵνα μὴ γένηται Θεογένους ὑηρία.

ΤΡΥΓΑΙΟΣ

τῷ δαὶ δοκεῖ σοι δῆτα τῶν λοιπῶν;

ΟΙΚΕΤΗΣ

οἶ.

ΤΡΥΓΑΙΟΣ

930 οἶ;

ΟΙΚΕΤΗΣ

ναὶ μὰ Δί'.

ΤΡΥΓΑΙΟΣ

ἀλλὰ τοῦτό γ' ἔστ' Ἴωνικὸν

τὸ ῥῆμ'.

ΟΙΚΕΤΗΣ

ἐπίτηδές γ', ἵν' <ὄταν> ἐν τῆκκλησίᾳ
ὡς χρὴ πολεμεῖν λέγη τις, οἱ καθήμενοι
ὑπὸ τοῦ δέους λέγωσ' Ἴωνικῶς οἶ—

ΤΡΥΓΑΙΟΣ

εὔ τοι λέγεις.

ΟΙΚΕΤΗΣ

καὶ τᾶλλα γ' ὧσιν ἦπιοι.

935 ὅστ' ἐσόμεθ' ἀλλήλοισιν ἄμνοι τοὺς τρόπους
καὶ τοῖσι συμμαχοῖσι πραότεροι πολὺ.

ΤΡΥΓΑΙΟΣ

ἴθι νυν, ἄγ' ὡς τάχιστα τὸ πρόβατον λαβῶν
ἐγὼ δὲ ποριῶ βωμὸν ἐφ' ὅτου θύσομεν.

PEACE

SLAVE

So we don't turn piggish like Theogenes!

TRYGAEUS

Then which of the remaining options appeals to you?

SLAVE

A boo lamb.

TRYGAEUS

Boo lamb?

SLAVE

That's right.

TRYGAEUS

But that's an Ionic pronunciation.

SLAVE

I used it on purpose, so that whenever anyone in Assembly says we've got to go to war, the assemblymen will be frightened and say in Ionic, "Boo!"—

TRYGAEUS

Good idea!

SLAVE

—and be gentle otherwise, so that we'll be like lambs in the way we treat one another, and much milder toward our allies.

TRYGAEUS

Then go fetch the victim as quick as you can, and I'll provide us an altar for the sacrifice.

SLAVE goes into the house.

ARISTOPHANES

ΧΟΡΟΣ

(στρ) ὡς πάνθ' ὅσ' ἂν θεὸς θέλῃ χῆ' τύχη κατορθοῖ
 940 χωρεῖ κατὰ νοῦν, ἕτερον δ' ἐτέρω
 τούτων κατὰ καιρὸν ἀπαντᾷ.

ΤΡΥΓΑΙΟΣ

ὡς ταῦτα δηλὰ γ' ἔσθ'. ὁ γὰρ βωμὸς θύρασι καὶ
 δῆ.

ΧΟΡΟΣ

<ἄγ' > ἐπείγετέ νιν ἐν ὄσῳ σοβαρὰ
 θεόθεν κατέχει πολέμου μετὰτροπος
 945 αὔρα· νῦν γὰρ δαίμων φανερώς
 εἰς ἀγαθὰ μεταβιβάζει.

ΟΙΚΕΤΗΣ

τὸ κανοῦν πάρεστ' ὀλὰς ἔχον καὶ στέμμα καὶ
 μάχαιραν,
 καὶ πῦρ γε τουτί, κούδεν ἴσχει πλὴν τὸ πρόβατον
 ὑμᾶς.

ΧΟΡΟΣ

950 οὐκουν ἀμιλλήσεσθον; ὡς
 ἦν Χαίρις ὑμᾶς ἴδη,
 πρόσσεισω ἀυλήσων ἄκκλη-
 τος, κᾶτα τουτ' εἰδ' οἶδ' ὅτι
 φνσῶντι καὶ πονομένω
 955 προσδώσετε δήπου.

PEACE

CHORUS

Surely all that God wills and fortune favors
 goes forward according to plan, with one success
 leading to another at just the right time.

TRYGAEUS

How evident that is (*pointing to the stage altar*), because
 here's an altar right in front of the door.

CHORUS

Come then, make haste while the blustery breeze
 with God's help holds its course
 away from war; yes, the divinity clearly
 is changing our course to the good.

SLAVE returns with sacrificial paraphernalia.

SLAVE

Here's the basket, with barley meal, a garland, and a knife,
 and here's kindling, and nothing's holding us up except the
 victim!

SLAVE fetches the lamb while TRYGAEUS lights the fire.

CHORUS

Hadn't you better race each other? For
 if Chaeris⁷⁵ spots you,
 he'll show up uninvited to play
 his pipes, until—mark my words—
 for his tooting and toiling
 you'll end up tipping him.

⁷⁵ A piper and lyre player frequently ridiculed in comedy for ineptitude.

ΤΡΥΓΑΙΟΣ

ἄγε δὴ, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα
περίθι τὸν βωμὸν ταχέως ἐπιδέξια.

ΟΙΚΕΤΗΣ

ἰδοῦ. λέγοις ἂν ἄλλο: περιελήλυθα.

ΤΡΥΓΑΙΟΣ

960 φέρε δὴ, τὸ δαλίον τόδ' ἐμβάψω λαβὼν.
σείου σὺ ταχέως: σὺ δὲ πρότεινε τῶν ὀλῶν,
καὶ τὸς γε χερνίπτου παραδοὺς ταύτην ἐμοί,
καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν.

ΟΙΚΕΤΗΣ

ἰδοῦ.

ΤΡΥΓΑΙΟΣ

ἔδωκας ἤδη;

ΟΙΚΕΤΗΣ

965 νῆ τὸν Ἑρμῆν, ὥστε γε
τούτων ὅσοιπέρ εἰσι τῶν θεωμένων
οὐκ ἔστιν οὐδεὶς ὅστις οὐ κριθὴν ἔχει.

ΤΡΥΓΑΙΟΣ

οὐχ αἱ γυναικῆς γ' ἔλαβον.

ΟΙΚΕΤΗΣ

ἀλλ' εἰς ἑσπέραν.

δάσουσιν αὐταῖς ἄνδρες.

ΤΡΥΓΑΙΟΣ

ἀλλ' εὐχόμεθα.

τίς τῆδε; ποῦ ποτ' εἰσι πολλοὶ κάγαθοί;

SLAVE returns with the lamb.

TRYGAEUS

Now then, you take the basket and the lustral water, and make a quick circuit of the altar, left to right.

SLAVE

There you are. I've done the circuit, what now?

TRYGAEUS

Here, I'll take this brand and dip it. (*to the lamb, as he sprinkles its head*) Hurry up, move your head! (*to the Slave*) Hand me some barley meal; give me the basin after you dip your own hands; and throw the spectators some of the barley pips.

SLAVE

(*tossing pips*) There.

TRYGAEUS

You've tossed them already?

SLAVE

By Hermes I have; there isn't a one of these spectators who hasn't got a pip.

TRYGAEUS

The women haven't got any.

SLAVE

Well, their husbands will give it to them tonight!

TRYGAEUS

Now let us pray. Who is here?⁷⁶ (*silence from the spectators*) Where might the good men aplenty be?

⁷⁶ A ritual question to which a sacrificial congregation was expected to reply, "good men aplenty."

ARISTOPHANES

ΟΙΚΕΤΗΣ

τοισδι φέρε δῶ πολλοὶ γάρ εἰσι κάγαθοί.

ΤΡΥΓΑΙΟΣ

970 τούτους ἀγαθοὺς ἐνόμισας;

ΟΙΚΕΤΗΣ

οὐ γάρ, οἴτινες

ἡμῶν καταχεόντων ὕδωρ τοσοντοὺν
εἰς ταὐτὸ τοῦθ' ἐστάσ' ἰόντες χωρίον;

ΤΡΥΓΑΙΟΣ

ἀλλ' ὡς τάχιστ' εὐχώμεθ'.

ΟΙΚΕΤΗΣ

εὐχώμεσθα δῆ.

ΤΡΥΓΑΙΟΣ

ὦ σεμνοτάτη βασίλεια θεά,

975 πότνι' Εἰρήνη,
δέσποινα χορῶν, δέσποινα γάμων,
δέξαι θυσίαν τὴν ἡμετέραν.

ΟΙΚΕΤΗΣ

δέξαι δῆτ', ὦ πολυτιμήτη,
νῆ Δία, καὶ μὴ ποίει γ' ἄπερ αἱ

980 μοιχευόμεναι δρῶσι γυναῖκες.
καὶ γὰρ ἐκεῖναι παρακλίνασαι
τῆς ἀυλείας παρακύπτουσι
κἄν τις προσέχη τὸν νοῦν αὐταῖς
ἀναχωροῦσιν

985 κἄτ' ἦν ἀπίη, παρακύπτουσ' ἀυ.
τούτων σὺ ποίει μηδὲν ἔθ' ἡμᾶς.

PEACE

SLAVE

(*sprinkling lustral water at the Chorus*) Here, let me give it to these here: they're good men aplenty. (*the Chorus dodges the water*)

TRYGAEUS

You considered them good men?

SLAVE

Why not? After I sprinkled them with all that water they came right back to the same place they were standing before.

TRYGAEUS

Now let's get right to the prayer.

SLAVE

Yes, let us pray.

TRYGAEUS

Most august sovereign goddess,
Lady Peace,
mistress of choruses, mistress of weddings,
accept this our sacrifice.

SLAVE

Yes, do accept it, greatly revered one,
in Zeus' name, and don't act as
adulterous wives do.
They open the door
a crack, and peep out,
and if anyone heads them,
they draw back inside,
and when he's gone, they peep out again.
Don't treat us like that any more!

ΤΡΥΓΑΙΟΣ

- μὰ Δί', ἀλλ' ἀπόφηνον ὄλην σαυτὴν
 γενναιοπρεπῶς τοῖσιν ἐρασταῖς
 ἡμῖν, οἳ σου τρυχόμεθ' ἤδη
 990 τρία καὶ δέκ' ἔτη
 λῦσον δὲ μάχας καὶ κορκορυγὰς,
 ἵνα Δυσιμάχην σε καλῶμεν
 παῦσον δ' ἡμῶν τὰς ὑπονοίας
 τὰς περικόμψους,
 995 αἷς σταμυλλόμεθ' εἰς ἀλλήλους·
 μείξον δ' ἡμᾶς τοὺς Ἑλληνας πάλιν ἐξ ἀρχῆς
 φιλίας χυλῶ καὶ συγγνώμῃ
 τιμὴν πραοτέρᾳ κέρασον τὸν νοῦν
 καὶ τὴν ἀγορὰν ἡμῖν ἀγαθῶν
 1000 ἐμπλησθῆναι, ἕκ Μεγάρων σκοροδῶν,
 σικύων πρῶων, μήλων, ροιῶν,
 δούλοισι χλανισκιδίων μικρῶν
 καὶ Βοιωτῶν γε φέροντας ἰδεῖν
 χήνας, νήττας, φάπτας, τροχίλους·
 1005 καὶ Κωπάδων ἐλθεῖν σπυρίδας,
 καὶ περὶ ταύτας ἡμᾶς ἀθρόους
 ὀψωνοῦντας τυρβάζεσθαι
 Μορύχῳ, Τελέᾳ, Γλαυκέτῃ, ἄλλοις
 τένθαις πολλοῖς· κᾶτα Μελάνθιον

1000 ἕκ Μεγάρων Hamaker cl. ΣV: μεγάλων RV

⁷⁷ "Thirteen years" (instead of the actual ten since the out-

ΤΡΥΓΑΕΥΣ

- God no! Rather show all of yourself
 steadfastly to us your lovers,
 who have been pining for you now
 these thirteen years.⁷⁷
 Release us from battles and tumults,
 so we may call you Lysimache.⁷⁸
 Rid us of those suspicions,
 oh so savvy,
 that make claptrap of our parleys;
 and blend us Greeks, starting afresh,
 with the juice of friendship, and imbue
 our thinking with a more obliging fellowship.
 Have our market fill up
 with bounties: from Megara garlic,
 early cucumbers, apples, pomegranates,
 little wool jackets for our slaves;
 and from Boeotia men seen bearing
 geese, ducks, pigeons, wrens,
 and Copaic eels coming by the basketful;
 and amid this may all of us together
 go shopping, jostling
 Morychus, Teleas,⁷⁹ Glaucetes,⁸⁰ and
 many another glutton; and may Melanthius

break of the war) is used as an indefinite round number with unlucky connotations.

⁷⁸ The name, which means "Releaser from Battles," was in fact borne by the incumbent priestess of Athena Polias, who may have inspired Aristophanes in creating the heroine of *Lysistrata*.

⁷⁹ A minor politician.

⁸⁰ Possibly the father of the prominent politician Pisander.

- 1010 ἤκειν ὕστερον εἰς τὴν ἀγοράν,
τὰς δὲ πεπράσθαι, τὸν δ' ὀτοτύζειν,
εἶτα μονωδεῖν ἐκ Μηδείας·
"ὀλόμαν, ὀλόμαν ἀποχηρωθεῖς
τὰς ἐν τεύτλοισι λοχνομένας"
1015 τοὺς δ' ἀνθρώπους ἐπιχαίρειν.

ταῦτ', ὦ πολυτίμητ', εὐχομένοις ἡμῖν δίδου.
λαβὲ τὴν μάχαιραν· εἶθ' ὅπως μαγειρικῶς
σφάζεις τὸν οἶν.

ΟΙΚΕΤΗΣ

ἀλλ' οὐ θέμις.

ΤΡΥΓΑΙΟΣ

τιῆ τί δή;

ΟΙΚΕΤΗΣ

- οὐχ ἤδεται δήπουθεν Εἰρήνην σφαγαῖς,
1020 οὐδ' αἵματοῦται βωμός.

ΤΡΥΓΑΙΟΣ

ἀλλ' εἴσω φέρων

θύσας τὰ μηρί' ἐξελὼν δεῦρ' ἐκφερε,
χοῦτω τὸ πρόβατον τῷ χορηγῷ σφάζεται.

ΧΟΡΟΣ

- (ἀντ) σέ τοι θύρασι τυχρὴ μένοντα τοῖνυντ
σχίζας δευρὶ τυθέναι ταχέως
1025 τὰ τε πρόσφορα πάντ' ἐπὶ τούτοις.

get to the market late,
when everything's sold, and shriek in despair,
then sing an ode from *Medea*.⁸¹
"I'm done for, done for, and bereft
of her that lay in amid beets!"⁸²
and may the people rejoice at his grief.

All this, greatly revered goddess, give us in answer to our
prayers. (*to the Slave*) Take the knife, and be sure to
slaughter the lamb like a master chef.

SLAVE

But that's not proper.

TRYGAEUS

And why not?

SLAVE

Surely Peace takes no pleasure in slaughter, nor is her altar
bloodied.

TRYGAEUS

All right, take it inside and sacrifice it, then remove the
thigh pieces and bring them out here; that way our pro-
ducer gets to keep his lamb!

SLAVE goes inside.

CHORUS

Meanwhile you've got to stay outdoors
and quickly arrange the kindling here
and everything that properly goes atop it.

⁸¹ Not the play by Euripides, but probably one of Melanthius'
own plays; cf. 804 n. ⁸² I.e., a Copaic eel.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

οὐκ οὖν δοκῶ σοι μαντικῶς τὸ φρύγανον τίθεσθαι;

ΧΟΡΟΣ

πῶς δ' οὐχί; τί γάρ σε πέφενγ' ὅσα χρῆ
σοφὸν ἄνδρα; τί δ' οὐ σὺ φρονεῖς ὅποσα χρε-
ῶν ἔστιν τόν γε σοφῆ δόκιμον

1030 φρενὶ πορίμῳ τε τόλμῃ;

ΤΡΥΓΑΙΟΣ

ἢ σχίζα γοῦν ἐνημμένη τὸν Στιλβίδην πιέζει.
καὶ τὴν τράπεζαν οἴσομαι, καὶ παιδὸς οὐ δεήσει.

ΧΟΡΟΣ

τίς οὖν ἂν οὐκ ἐπαινέσει-
εν ἄνδρα τοιοῦτον, ὅσ-

1035 τις πόλλ' ἀνατλὰς ἔσω-
σε τὴν ἱερὰν πόλιν;

ᾧστ' οὐχὶ μὴ παύσει ποτ' ὦν
ζηλωτὸς ἅπασιν.

ΟΙΚΕΤΗΣ

ταντὶ δέδραται. τίθεσο τὰ μηρῶ λαβῶν

1040 ἐγὼ δ' ἐπὶ σπλάγχν' εἶμι καὶ θυλήματα.

ΤΡΥΓΑΙΟΣ

ἔμοι μελήσει ταῦτά γ'. ἄλλ' ἤκειν ἐχρήν.

⁸³ The renowned seer who would accompany Nicias to Sicily in 415 (Plutarch, *Nicias* 23.7).

PEACE

TRYGAEUS

Wouldn't you say that I'm arranging the firewood in seerly style?

CHORUS

How could I not? What have you missed that makes for a wise man? What don't you know that makes a man notable for a wise mind and resourceful daring?

TRYGAEUS

In any case, the kindling's alight, and it's putting pressure on Stilbides!⁸³ I'll fetch the table myself; a slave's not needed.

TRYGAEUS goes inside.

CHORUS

Now who wouldn't extol such a man as this, who by braving many hardships has rescued our sacred city? And so you'll never stop being the envy of everyone.

Enter TRYGAEUS with a table, SLAVE with the thighs.

SLAVE

That job is done. Take the thighs and put them on; I'll go for the innards and offerings.

SLAVE goes inside.

TRYGAEUS

I'll see to this. (*calling into the house*) You should have been back by now!

ARISTOPHANES

ΟΙΚΕΤΗΣ

ἰδοῦ, πάρεμι. μῶν ἐπισχέιν σοι δοκῶ;

ΤΡΥΓΑΙΟΣ

ὄπτα καλῶς νυν αὐτά· καὶ γὰρ οὔτοσὶ
προσέρχεται δάφνη τις ἐστεφανωμένος.

ΟΙΚΕΤΗΣ

1045 τίς ἄρα ποτ' ἐστίν; ὡς ἀλαζῶν φαίνεται.
μάντις τίς ἐστίν;

ΤΡΥΓΑΙΟΣ

οὐ μὰ Δῖ', ἀλλ' Ἱεροκλῆς
οὗτός γέ πού 'σθ' ὁ χρησμολόγος οὐξ Ὀρεοῦ.

ΟΙΚΕΤΗΣ

τί ποτ' ἄρα λέξει;

ΤΡΥΓΑΙΟΣ

δηλὸς ἐσθ' οὗτός γ' ὅτι
ἐναντιώσεταιί τι ταῖς διαλλαγαῖς.

ΟΙΚΕΤΗΣ

1050 οὐκ, ἀλλὰ κατὰ τὴν κῆρσαν εἰσελήλυθεν.

ΤΡΥΓΑΙΟΣ

μή νυν ὁρᾶν δοκῶμεν αὐτόν.

ΟΙΚΕΤΗΣ

εὖ λέγεις.

⁸⁴ An oracular expert who had served the Athenians in an official capacity in 446 (IG I³ 40.64-7) and had been granted a

PEACE

SLAVE comes out with spitted innards and offerings.

SLAVE

Look, here I am. You don't think I was taking my time, do you?

TRYGAEUS

Now roast these nicely, because here comes somebody wearing a laurel crown.

SLAVE

Now who in the world is that? Looks like a charlatan. Is he a seer?

TRYGAEUS

Certainly no seer, but evidently Hierocles, the oracle monger from Oreus.⁸⁴

SLAVE

What's he got to tell us?

TRYGAEUS

Obviously, he means to make some objection to the treaty.

SLAVE

No, he's drawn by this aroma.

TRYGAEUS

Well, let's pretend we don't see him.

SLAVE

Good idea.

Enter HIEROCLES.

settlement in Oreus, on land confiscated in 445 (Thucydides 1.114).

ARISTOPHANES

ΙΕΡΟΚΛΗΣ

τίς ἢ θυσία ποθ' αὐτῇ καὶ τῷ θεῶν;

ΤΡΥΓΑΙΟΣ

ὄπτα σὺ σιγῇ κάπαγ' ἀπὸ τῆς ὀσφύος.

ΙΕΡΟΚΛΗΣ

ὄπω δὲ θέετ' οὐ φράσεθ';

ΤΡΥΓΑΙΟΣ

ἢ κέρκος ποιεῖ

1055 καλῶς.

ΟΙΚΕΤΗΣ

καλῶς δῆτ', ὦ πότνι' Εἰρήνη φίλη.

ΙΕΡΟΚΛΗΣ

ἄγε νυν ἀπάρχον κᾶτα δὸς τὰπάργματα.

ΤΡΥΓΑΙΟΣ

ὄπταν ἄμεινον πρῶτον.

ΙΕΡΟΚΛΗΣ

ἀλλὰ ταυταγὶ

ἤδη ὅστιν ὄπτά.

ΤΡΥΓΑΙΟΣ

πολλὰ πράττεις, ὅστις εἶ.

κατάτεμνε.

ΟΙΚΕΤΗΣ

ποῦ τράπεζα;

ΤΡΥΓΑΙΟΣ

τὴν σπονδὴν φέρε.

PEACE

HIEROCLES

What sacrifice might this be, and to which god?

TRYGAEUS

(to the Slave) Be quiet while you roast, and steer clear of the rump.

HIEROCLES

Won't you tell me who you're sacrificing to?

TRYGAEUS

The tail is doing nicely.

SLAVE

Nicely indeed. Dear Lady Peace!

HIEROCLES

Come on then, cut the firstlings and give them to me.

TRYGAEUS

It's better to do the roasting first.

HIEROCLES

But these here are already done.

TRYGAEUS

You're pretty nosy, whoever you are. *(to the Slave)* Start carving.

SLAVE

Where's a table?

TRYGAEUS

Bring the libation.

ARISTOPHANES

ΙΕΡΟΚΛΗΣ

1060 ἡ γλῶττα χωρὶς τέμνεται.

ΤΡΥΓΑΙΟΣ

μεμνήμεθα.

ἀλλ' οἴσθ' ὃ δρᾶσον;

ΙΕΡΟΚΛΗΣ

ἦν φράσης.

ΤΡΥΓΑΙΟΣ

μὴ διαλέγου

νῶν μηδέν· Εἰρήνην γὰρ ἱερὰ θύομεν.

ΙΕΡΟΚΛΗΣ

ὦ μέλειοι θνητοὶ καὶ νήπιοι—

ΤΡΥΓΑΙΟΣ

εἰς κεφαλὴν σοί.

ΙΕΡΟΚΛΗΣ

οἷτινες ἀφραδίῃσι θεῶν νόον οὐκ αἰοντες

1065 συνθήκας πεποιήσθ' ἄνδρες χαροποῖσι πιθήκοις—

ΤΡΥΓΑΙΟΣ

αἰβοῖβοί.

ΙΕΡΟΚΛΗΣ

τί γελᾷς;

ΤΡΥΓΑΙΟΣ

ἦσθην χαροποῖσι πιθήκοις.

ΙΕΡΟΚΛΗΣ

καὶ κέφιοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε,

PEACE

HIEROCLES

The tongue gets cut separately.

TRYGAEUS

We know. But do you know what you should do?

HIEROCLES

Please say.

TRYGAEUS

Don't talk to us at all. You see, this is a sacrifice to Peace.⁸⁵

HIEROCLES

"O mortals pitiful and foolish—"

TRYGAEUS

The same to you!

HIEROCLES

"—men who in senselessness know not the mind of
the gods,
you have struck a pact with glaring-eyed monkeys—"

TRYGAEUS

Ha ha ha!

HIEROCLES

What's so funny?

TRYGAEUS

"Glaring-eyed monkeys" is a good one!

HIEROCLES

"—and like tremulous pigeons give credence to fox
cubs,

⁸⁵ The following dialogue (to line 1114) is conducted in vatic hexameters.

ARISTOPHANES

ἄν δόλιαι ψυχαί, δόλιαι φρένες.

ΤΡΥΓΑΙΟΣ

εἴθε σου εἶναι
ᾧφελεν, ᾧλαζών, οὐτωςὶ θερμὸς ὁ πλεύμων.

ΙΕΡΟΚΛΗΣ

1070 εἰ γὰρ μὴ νύμφαι γε θεαὶ Βάκιν ἔξαπάτασκον,
μηδὲ Βάκις θνητούς, μηδ' αὖ νύμφαι Βάκιν αὐτὸν—

ΤΡΥΓΑΙΟΣ

ἔξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων.

ΙΕΡΟΚΛΗΣ

οὐπω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι,
ἀλλὰ τόδε πρότερον—

ΤΡΥΓΑΙΟΣ

τοῖς ἀλσί γε παστέα τάντι.

ΙΕΡΟΚΛΗΣ

1075 οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν,
1076a φυλόπιδος λῆξαι, πρὶν κεν λύκος οἶν ὑμεναιοῖ.

ΤΡΥΓΑΙΟΣ

1076b καὶ πῶς, ᾧ κατάρατε, λύκος ποτ' ἂν οἶν ὑμεναιοῖ;

ΙΕΡΟΚΛΗΣ

1077 ἔως ἢ σφονδύλη φεύγουσα πονηρότατον βδεῖ,

⁸⁶ A Boeotian prophet credited with success in predicting events of the Persian wars (Herodotus 8.20, 77, 96, 9.43); oracles

PEACE

whose hearts are wily, and wily their minds."

TRYGAEUS

You charlatan, I hope your lungs are as hot as this meat!

HIEROCLES

"If the Nymphs divine did not play Bacis⁸⁶ false, nor Bacis mortals, nor yet the Nymphs Bacis himself—"

TRYGAEUS

Damn and blast you, if you don't stop Bacizing!

HIEROCLES

"—'twere yet not ordained that the fetters of Peace be loosened, for this must first happen—"

TRYGAEUS

(to the Slave) First we must season these pieces.

HIEROCLES

"—for this is not yet agreeable to the blessed gods, to leave off the din of battle ere the wolf beds down with the lamb."

TRYGAEUS

You pariah, how could a wolf ever bed down with a lamb?

HIEROCLES

"So long as the bombardier beetle in flight farts most foully,

attributed to him were widely read and discussed during the Peloponnesian War; cf. *Knights* 123-4, 1003-4.

ARISTOPHANES

κώδινων ἀκαλανθίς ἐπειγομένη τυφλά τίκει,
τουτάκις οὐπω χρῆν τὴν εἰρήνην πεποιήσθαι.

ΤΡΥΓΑΙΟΣ

1080 ἀλλὰ τί χρῆν ἡμᾶς; οὐ παύσασθαι πολεμοῦντας;
ἢ διακαυνιάσαι πότεροι κλαυσούμεθα μείζον,
ἔξῳν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν;

ΙΕΡΟΚΛΗΣ

οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.

ΤΡΥΓΑΙΟΣ

1085 οὐποτε δευπνήσεις ἔτι τοῦ λοιποῦ ἔν πρυτανείῳ,
οὐδ' ἐπὶ τῷ πραχθέντι ποιήσεις ὕστερον οὐδέν.

ΙΕΡΟΚΛΗΣ

οὐδέποτ' ἂν θείης λείον τὸν τρηχὺν ἐχίνον.

ΤΡΥΓΑΙΟΣ

ἄρα φενακίζων ποτ' Ἀθηναίους ἔτι παύσει;

ΙΕΡΟΚΛΗΣ

ποῖον γὰρ κατὰ χρησμὸν ἐκαύσατε μῆρα θεοῖσιν;

ΤΡΥΓΑΙΟΣ

ὄνπερ κάλλιστον δήπου πεποίηκεν Ὀμηρος:

1078 κώδινων Agar: χῆ κώδων z

87 In the Prytaneum, which housed the sacred hearth of Athens, foreign dignitaries and Athenian officials were entertained at public expense; extraordinary benefactors (like Cleon after Pylos) could be awarded privileges there for life.

PEACE

and the bitch too eager for labor brings forth blind
pups,
so long were it not yet meet for peace to be
sanctioned."

TRYGAEUS

What should we have done instead? Ceaselessly wage
war?

Or draw lots for which side would suffer more,
when we could make a treaty and rule Greece
together?

HIEROCLES

"Never shall you manage to make the crab walk
straight."

TRYGAEUS

Nevermore shall you be dining in the Prytaneum⁸⁷ in
future,
nor fashion any more prophecies after the event.

HIEROCLES

"Never shall you manage to smooth the spines of the
hedgehog."

TRYGAEUS

And will *you* ever stop bamboozling the people of
Athens?

HIEROCLES

Say, what oracle authorized you to burn thighs for the
gods?

TRYGAEUS

The very fine one that Homer composed, of course.⁸⁸

⁸⁸ Trygaeus' oracle is a pastiche of Homeric phrases.

ARISTOPHANES

1090 "ὡς οἱ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο
 Εἰρήνην εἴλουτο καὶ ἰδρύσανθ' ἱερείῳ.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 ἔσπενδον δεπέεσσιν, ἐγὼ δ' ὀδὸν ἡγεμόνευον."
 χρησμολόγῳ δ' οὐδεὶς ἐδίδου κώθωνα φαεινόν.

ΙΕΡΟΚΛΗΣ

1095 οὐ μετέχω τούτων· οὐ γὰρ ταῦτ' εἶπε Σίβυλλα.

ΤΡΥΓΑΙΟΣ

ἀλλ' ὁ σοφὸς τοι νῆ Δί' "Ὀμηρος δεξιὸν εἶπεν
 "ἀφρήτωρ, ἀθέμιτος, ἀνέστιός ἐστιν ἐκείνος,
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος."

ΙΕΡΟΚΛΗΣ

φράζεο δῆ, μὴ πῶς σε δόλω φρένας ἐξαπατήσας
 1100 ἰκτίνος μάρψῃ—

ΤΡΥΓΑΙΟΣ

τουτὶ μέντοι σὺ φυλάττου,
 ὡς οὗτος φοβερὸς τοῖς σπλάγχχουσι ἐστὶν ὁ
 χρησμός.
 ἔγχει δὴ σπονδὴν καὶ τῶν σπλάγχχων φέρε δευρί.

ΙΕΡΟΚΛΗΣ

ἀλλ' εἰ ταῦτα δοκεῖ, κἀγὼ μαντῶ βαλανεύσω.

ΤΡΥΓΑΙΟΣ

σπονδὴ σπονδὴ.

⁸⁹ An early ecstatic prophetess; oracles attributed to her were popular in this period (cf. *Knights* 61).

PEACE

"Thus casting away the detestable vapor of warfare,
 they opted for Peace and with a victim established her.
 And when the thighs were burnt and the innards
 devoured,
 they poured libation from cups, and I led the way"—
 but to the oracle monger no one passed a gleaming
 goblet!

HIEROCLES

That's nothing to me; Sibyl⁸⁹ did not say it.

TRYGAEUS

But here's something the sage Homer said that, by
 god, is well put:⁹⁰

"Clanless, lawless, hearthless is that man
 who lusts for the horror of warfare among his own
 people."

HIEROCLES

"Take heed, lest a kite somehow beguile your wits by
 deception
 and snatch up—"

TRYGAEUS

(to the Slave) Do keep an eye out for just that;
 for this oracle means menace to the innards.
 Now pour in the libation, and bring me here some
 innards.

HIEROCLES

If that is your plan, I too will be my own bathman.⁹¹

TRYGAEUS

Libation! Libation!

⁹⁰ See *Iliad* 9.63-4.

⁹¹ I.e., not wait to be served.

ARISTOPHANES

ΙΕΡΟΚΛΗΣ

1105 ἔγχει δὴ κάμοι καὶ σπλάγχχνων μοῖραν ὄρεξον.

ΤΡΥΓΑΙΟΣ

ἀλλ' οὐπω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν
ἀλλὰ τόδε πρότερον, σπένδειν ἡμᾶς, σὲ δ' ἀπελθεῖν.
ὦ πότνι' Εἰρήνη, παράμεινον τὸν βίον ἡμῖν.

ΙΕΡΟΚΛΗΣ

πρόσφερε τὴν γλῶτταν.

ΤΡΥΓΑΙΟΣ

1110 σπουδῆ. καὶ ταυτὶ μετὰ τῆς σπονδῆς λαβὲ θάττον.
οὐδεὶς προσδώσει μοι σπλάγχχνων;

ΙΕΡΟΚΛΗΣ

οὐδεὶς προσδώσει μοι σπλάγχχνων;

ΤΡΥΓΑΙΟΣ

ἡμῖν προσδιδόναι, πρὶν κεν λύκος οἶν ὑμεναιοῖ.
οὐ γὰρ οἶόν τε

ΙΕΡΟΚΛΗΣ

ναὶ, πρὸς τῶν γονάτων.

ΤΡΥΓΑΙΟΣ

1115 ἄγε δὴ, θεαταί, δεῦρο συσπλαγχχνέετε
μετὰ νῶν.
οὐ γὰρ ποιήσεις λείον τὸν τρηχὺν ἐχίνον.

ΙΕΡΟΚΛΗΣ

τί δαὶ γῶ;

PEACE

HIEROCLES

Pour me some too, and pass me a portion of innards.

TRYGAEUS

But this is not yet agreeable to the blessed gods,
for this must first happen: we make libation, you hit
the road.

Lady Peace, remain with us throughout our lives.

HIEROCLES

Please give me the tongue.

TRYGAEUS

And you take yours away!
Libation! (*to the Slave*) And take these with the
libation, quickly.

HIEROCLES

Will no one give me some innards?

TRYGAEUS

No, it's impossible
for us to give any, ere the wolf beds down with the
lamb.

HIEROCLES

Do, I implore you!

TRYGAEUS

In vain, sir, do you beseech me,
for never shall you manage to smooth the spines of
the hedgehog.
Here now, spectators, come and share the innards with us!

HIEROCLES

And what about me?

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

τὴν Σίβυλλαν ἔσθιε.

ΙΕΡΟΚΛΗΣ

οὐτοὶ μὰ τὴν Γῆν ταῦτα κατέδεσθον μόνω,
ἀλλ' ἀρπάσομαι σφῶν αὐτά· κείται δ' ἐν μέσῳ.

ΤΡΥΓΑΙΟΣ

ὦ παῖε παῖε τὸν Βάκιν.

ΙΕΡΟΚΛΗΣ

μαρτύρομαι.

ΤΡΥΓΑΙΟΣ

1120 κᾶγωγ', ὅτι τένθης εἶ σὺ κάλαζων ἀνήρ.
παῖ' αὐτὸν ἐπέχων τῷ ξύλῳ, τὸν ἀλαζόνα.

ΙΕΡΟΚΛΗΣ

σὺ μὲν οὖν ἐγὼ δὲ τουτοῦ τῶν κωδίων,
ἀλάμβαν' αὐτὸς ἐξαπατῶν, ἐκβολβιδῶ.
οὐ καταβαλεῖς τὰ κώδι', ὦ θνηπόλε;

ΤΡΥΓΑΙΟΣ

1125 ἤκουσας; ὁ κόραξ οἶος ἦλθ' ἐξ Ὀρεοῦ.
οὐκ ἀποπετήσει θᾶπτον εἰς Ἐλύμνιον;

ΧΟΡΟΣ

(στρ) ἦδομαί γ' ἦδομαι
κράνους ἀπηλλαγμένους
τυροῦ τε καὶ κρομμύων.

PEACE

TRYGAEUS

Go eat your Sibyl!

HIEROCLES

No, by Earth, you two shan't eat all this by yourselves; I'll snatch it away from you; it's all up for grabs!

TRYGAEUS

(striking Hierocles) Here, beat him! Beat this Bacis!

HIEROCLES

I summon witnesses!

TRYGAEUS

So do I: that you're a glutton and a charlatan. (to the Slave)
Keep beating him with that stick, the charlatan!

SLAVE

No, you do the beating; I'm going to peel these sheepskins off him, that he's been getting by bamboozlement. Off with those sheepskins, sacrificer!

TRYGAEUS

Did you hear?

HIEROCLES drops the skins and runs away.

There goes the buzzard, just as he came from Oreus.⁹²
(calling after him) Fly off now, and quick, to Elymnum!⁹³

CHORUS

I'm delighted, yes delighted,
to be rid of helmets
and cheese and onions.

⁹² I.e. without the skins.⁹³ A Euboean sanctuary near Oreus.

- 1130 οὐ γὰρ φιληδῶ μάχαις,
ἀλλὰ πρὸς πῦρ διέλ-
κων μετ' ἀνδρῶν ἐταί-
ρων φίλων ἐκκέας
τῶν ξύλων ἄττ' ἂν ἦ
δανότατα τοῦ θέρους
- 1135 ἐκπεπρεμισμένα,
κάνθρακίζων τούρεβίνθου
τὴν τε φηγὸν ἐμπυρεύων,
χᾶμα τὴν Θραῖτταν κυνῶν
τῆς γυναικὸς λουμένης.

ΚΟΡΤΦΑΙΟΣ

- 1140 οὐ γὰρ ἔσθ' ἥδιον ἢ τυχεῖν μὲν ἤδη ὄσπαρμένα,
τὸν θεὸν δ' ἐπιμακάζειν, καὶ τιν' εἰπεῖν γείτονα
"εἰπέ μοι, τί τηνικαῦτα δρώμεν, ὦ Κωμαρχίδη;"
"ἐμπιεῖν ἔμοιγ' ἀρέσκει τοῦ θεοῦ δρώντος καλῶς.
ἀλλ' ἄφανε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας,
1145 τῶν τε πυρῶν μείζον αὐτοῖς, τῶν τε σύκων ἕξελε,
τόν τε Μανῆν ἢ Σύρα βωστρησάτω 'κ τοῦ χωρίου.
οὐ γὰρ οἶόν τ' ἐστὶ πάντως οἰναρίζειν τήμερον
οὐδὲ τυντλάζειν, ἐπεὶ παρδακὸν τὸ χωρίον."
"κάξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὸ σπίνω·
1150 ἦν δὲ καὶ πνός τις ἔνδον καὶ λαγῶα τέτταρα,
εἴ τι μὴ ἕξηγκεν αὐτῶν ἢ γαλή τῆς ἐσπέρας·
ἐφόφει γοῦν ἔνδον οὐκ οἶδ' ἄττα κάκδυοιδόπα·

1135 ἐκπεπρεμισμένα Bergk: ἐκπεπρισμένα RV: ἐκπεπρισ-
μένα t: om. p

For I take no pleasure in battles,
but in bending an elbow
by the fire with good
friends, setting ablaze
the logs that were
stubbed up last summer
and are nice and dry,
and toasting the pease,
and roasting some acorn,
and kissing the Thracian maid
while the wife's in the bath.

CHORUS LEADER

Yes, nothing's more delightful than having the seed in the
ground, the god pattering it with rain, and a neighbor say-
ing, "Say, Comarchides,⁹⁴ how shall we pass the time?"
"I fancy heavy drinking, since the god's so well disposed.
Wife, start parching three quarts of the kidney beans, and
mix in some of the barley, and break out some of the figs;
and have Syra call Manes in from the vineyard."⁹⁵ It's no use
at all trying to prune vines today, or turn the soil; the
ground's muddy." "And someone from my house fetch the
thrush and the two chaffinches; there should be some
beestings there too, and four rabbit fillets, unless the cat
took some of them off last night; it sure was making an
astonishing racket and hubbub in there. Bring us three of

⁹⁴ "Master of Revels" or "Village Chief."

⁹⁵ Typical slave names.

- ὦν ἔνεγκ', ὦ παῖ, τρί' ἡμῖν, ἐν δὲ δοῦναι τῷ πατρί·
 1155 μυρρίνας τ' αἴτησον ἐξ παρ' Αἰσχίνου τῶν καρπίμων·
 χάμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω,
 ὡς ἂν ἐμπίη μεθ' ἡμῶν,
 εὖ ποιούντος κῶφελούντος
 τοῦ θεοῦ τάρώματα."

ΧΟΡΟΣ

- (ἀντ) ἡνίκ' ἂν δ' ἀχέτας
 1160 ἄδῃ τὸν ἠδὺν νόμον,
 διασκοπῶν ἠδομαι
 τὰς Δημνίας ἀμπέλους,
 εἰ πεπαίνουσιν ἡ-
 δη—τὸ γὰρ φῖτυ πρῶ-
 1165 ον φύσει—τόν τε φή-
 ληχ' ὀρώων οἰδάνοντ'
 εἶθ' ὀπόταν ἦ πέπων,
 ἐσθίω κἀπέχω
 χάμα φήμ'· "Ἔρραι φίλαι;" καὶ
 τοῦ θύμου τρίβων κυκῶμαι
 1170 κᾶτα γίγνομαι παχὺς
 τηρικαῦτα τοῦ θέρου—

ΚΟΡΤΦΑΙΟΣ

μᾶλλον ἢ θεοῖσιν ἐχθρὸν ταξίαρχον προσβλέπων
 τρεῖς λόφους ἔχοντα καὶ φοινικίδ' ὀξείαν πάνυ,
 ἦν ἐκεῖνός φησιν εἶναι βάμμα Σαρδιανικόν·

¹¹⁵⁴ ἐξ παρ' Αἰσχίνου van Leeuwen: ἐξ Αἰσχινάδου z

them, boy, and give one to my father. And ask at Aeschines' house for six myrtle branches with berries on them;⁹⁶ and as you're going that way, someone give Charinades a shout, so he can drink with us, since the god's tending and helping the crops."

CHORUS

And when the cicada sings his sweet tune, I enjoy inspecting my Lemnian vines, to see if they're ripening yet (they're naturally early ones), and to see the wild fig swelling; and when it's ready, I eat and keep eating, saying the while "dear Seasons!" and pounding thyme for a cordial; and then I grow plump in the high summer—

CHORUS LEADER

—more so than by standing at attention before a godforsaken commander, with his triple plumes and very glittery crimson uniform, whose dye according to him is genuine

⁹⁶ Aeschines (for the MSS' unmetrical Aeschinades) was a typical name; myrtle branches were used at banquets to make wreaths and to hold while singing drinking songs.

- 1175 ἦν δέ που δέη μάχεσθ' ἔχοντα τὴν φοινικίδα,
 τημικαῦτ' αὐτὸς βέβαπται βάμμα Κυζικηνικόν
 κῆτα φεύγει πρῶτος ὥσπερ ξουθὸς ἱππαλεκτρῶν
 τοὺς λόφους σείων· ἐγὼ δ' ἔστηκα λινοπτῶμενος.
 ἦνικ' ἂν δ' οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά,
 1180 τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἄνω τε καὶ κάτω
 ἐξαλείφοντες δις ἢ τρίς. αὐριον δ' ἔσθ' ἡξοδος,
 τῷ δέ σιτὶ οὐκ ἐώητ'. οὐ γὰρ ἦδειν ἐξιών·
 εἶτα προσστὰς πρὸς τὸν ἀνδριάντα τὸν Πανδίωνος
 εἶδεν αὐτόν, κάπορῶν θεὶ τῷ κακῷ βλέπων ὄπον.
 1185 ταῦτα δ' ἡμᾶς τοὺς ἀγροίκους δρῶσι, τοὺς δ' ἐξ
 ἄστειως
 ἦπτον, οἱ θεοῖσιν οὗτοι κἀνδράσιν ῥυψάσπιδες.
 ὦν ἔτ' εὐθύνας ἐμοὶ δάσουςιν, ἦν θεὸς θέλη.
 πολλὰ γὰρ δὴ μ' ἠδίκησαν,
 ὄντες οἴκοι μὲν λέοντες,
 1190 ἐν μάχῃ δ' ἀλώπεκες.

ΤΡΥΓΑΙΟΣ

- ἰοὺ ἰοῦ.
 ὄσον τὸ χρῆμ' ἐπὶ δείπνον ἦλθ' εἰς τοὺς γάμους.
 ἔχ', ἀποκάθαιρε τὰς τραπέζας ταυτηί·
 πάντως γὰρ οὐδὲν ὄφελός ἐστ' αὐτῆς ἔτι.
 1195 ἔπειτ' ἐπιφόρει τοὺς ἀμύλους καὶ τὰς κίχλας
 καὶ τῶν λαγῶν πολλὰ καὶ τοὺς κολλάβους.

Sardian; though I think if he ever has to fight in that uniform, that's when he dyes it himself—a genuine Brownsville! Then he's the first to take to his heels, fluttering his plumes like a zooming horsecock, while I hold my position like the snare-guard in a rabbit hunt. And when they get stationed at home, their behavior's intolerable: they enter some of us on the roster and strike others, haphazardly, two or three times. We move out tomorrow, but he's bought no provisions, being unaware that he was going; then he stops at Pandion's statue⁹⁷ and sees his name, and rushes off in a tizzy, his expression curdled by this misfortune. That's how they treat the country folk, less so the city folk, casting in the face of gods and men their—shields! For all this, god willing, they'll settle accounts with me yet, for they've done me much wrong, acting like lions on the home front, like foxes in the fight!

TRYGAEUS and SLAVE come out of the house.

TRYGAEUS

My, my! What a lot of people have come for the wedding feast! (*handing him a helmet crest*) Here, use this to wipe the table; there's no further use for it anyway. Then pile on the cookies and thrushes, and lots of the rabbit, and the rolls.

SLAVE goes inside; enter a SICKLE MAKER and a Potter with wares and wedding gifts.

⁹⁷ One of the ten eponymous tribal heroes whose statues stood in the Agora; notices relevant to a tribe's members were posted there. Aristophanes belonged to the tribe Pandionis.

ARISTOPHANES

ΔΡΕΠΑΝΟΤΡΓΟΣ

πού πού Τρυγαῖός ἐστιν;

ΤΡΥΓΑΙΟΣ

ἀναβράττω κίχλας.

ΔΡΕΠΑΝΟΤΡΓΟΣ

- ὦ φίλτατ', ὦ Τρυγαῖ', ὅσ' ἡμᾶς τάγαθὰ
 δέδρακας εἰρήνην ποιήσας· ὡς πρὸ τοῦ
 1200 οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου,
 νυνὶ δὲ πενήτηκοντα δραχμῶν ἐμπολῶ,
 ὀδὶ δὲ τριδράχμους τοὺς κάδους εἰς τοὺς ἀγρούς.
 ἀλλ', ὦ Τρυγαῖε, τῶν δρεπάνων τε λάμβανε
 καὶ τῶνδ' ὅ τι βούλει προίκα· καὶ ταυτὶ δέχον·
 1205 ἀφ' ὧν γὰρ ἀπεδόμεσθα κάκερδάναμεν
 τὰ δῶρα ταυτὶ σοὶ φέρομεν εἰς τοὺς γάμους.

ΤΡΥΓΑΙΟΣ

ἴθι νυν, καταθέμενοι παρ' ἐμοὶ ταῦτ' εἴσιτε
 ἐπὶ δεῖπνον ὡς τάχιστα· καὶ γὰρ οὐτοσὶ
 ὄπλων κάπηλος ἀχθόμενος προσέρχεται.

ΟΠΛΩΝ ΚΑΠΗΛΟΣ

- 1210 οἴμ' ὡς προθέλυνμόν μ', ὦ Τρυγαῖ', ἀπώλεσας.

ΤΡΥΓΑΙΟΣ

τί δ' ἐστίν, ὦ κακόδαιμον; οὐ τί πον λοφῆς;

ΟΠΛΩΝ ΚΑΠΗΛΟΣ

ἀπώλεσάς μου τὴν τέχνην καὶ τὸν βίον,
 καὶ τουτουὶ καὶ τοῦ δορυξοῦ 'κεινονί.

PEACE

SICKLE MAKER

Where's Trygaeus, where's Trygaeus?

TRYGAEUS

I'm stewing thrushes.

SICKLE MAKER

My dear friend Trygaeus, what great blessings you've brought us by making peace! Until today no one would pay a penny for a sickle, but now I'm selling them for fifty drachmas, and this man gets three drachmas for his country crocks. So, Trygaeus, take any of these sickles and crocks that you like, at no charge. (*offering wedding gifts*) And accept these too; out of our sales and profits we're bringing you these wedding gifts.

TRYGAEUS

Well now, put them down next to me, and hurry on inside for dinner. Because here comes an arms dealer, looking irritated.

Enter an ARMS DEALER, a Helmet Maker, and a Spear Maker with their wares.

ARMS DEALER

Damn it, Trygaeus, you've destroyed me root and branch!

TRYGAEUS

What's the matter, poor fellow? Come down with a touch of plume-onia?

ARMS DEALER

You've destroyed my business and my livelihood, and this man's, and this spear maker's too.

ARISTOPHANES

ΤΡΤΓΑΙΟΣ

τί δῆτα τουτοιὺ καταθῶ σοι τοῖν λόφου;

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

1215 αὐτὸς σὺ τί δίδως;

ΤΡΤΓΑΙΟΣ

ὄ τι δίδωμ'; αἰσχύνομαι.

ἕμωσ δ' ὅτι τὸ σφήκωμ' ἔχει πόνον πολύν,
δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας.
[ἴν' ἀποκαθαίρω τὴν τράπεζαν τουτωί.]

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

ἔνεγκε τοίνυν εἰσιὼν τὰς ἰσχάδας·

1220 κρεῖττον γάρ, ᾧ τᾶν, ἔστιν ἢ μηδὲν λαβεῖν.

ΤΡΤΓΑΙΟΣ

ἀπόφερ' ἀπόφερ' ἔς κόρακας ἀπὸ τῆς οἰκίας.
τριχορρευέτον, οὐδὲν ἔστιν τῷ λόφῳ.
οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μίᾱς.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

τί δαὶ δεκάμνω τῷδε θῶρακος κύτει
1225 ἐνημμένῳ κάλλιστα χρήσομαι τάλας;

ΤΡΤΓΑΙΟΣ

οὗτος μὲν οὐ μὴ σοι ποιήσει ζημίαν.
ἀλλ' αἰρέ μοι τοῦτόν γε τῆς ἰσωνίας·
ἐναποπατεῖν γάρ ἐστ' ἐπιτήδειος πάνν—

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

παῦσαι νυβρίζων τοῖς ἐμοῖσι χρήμασιν.

1218 del. Hamaker

PEACE

TRYGAEUS

All right, what will you take for this pair of crests?

ARMS DEALER

What's your offer?

TRYGAEUS

My offer? I'm embarrassed to say, but considering the
workmanship of the fastening, I'd offer three quarts of
dried figs for the pair.

ARMS DEALER

Done; go in and fetch the figs.

*TRYGAEUS goes inside.**(to a companion)* It's better than nothing, my friend.*TRYGAEUS comes out.*

TRYGAEUS

Get these the hell out of here, get them away from my
house! They're losing their hair, they're worthless. I
wouldn't even pay a single fig for them.

ARMS DEALER

And what am I to do with this "corslet round," a beautiful
fit and worth ten minas, damn it?

TRYGAEUS

Well, that one won't be a loss for you; give it to me at cost.
(taking the corslet) Look, this will make a handy crapper—

ARMS DEALER

Stop outraging my wares!

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

1230 ὦδὶ, παραθέντι τρεῖς λίθους. οὐ δεξιῶς;

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

ποία δ' ἀποψήσει ποτ', ὦμαθέστατε;

ΤΡΥΓΑΙΟΣ

τηδί, διεῖς τὴν χεῖρα διὰ τῆς θαλαμιᾶς
καὶ τῆδ'.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

ἄμ' ἀμφοῖν δῆτ';

ΤΡΥΓΑΙΟΣ

ἔγωγε νῆ Δία,

ἵνα μή γ' ἄλω τρύπημα κλέπτων τῆς νεώς.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

1235 ἔπειτ' ἐπὶ δεκάμνω χεσεῖ καθήμενος;

ΤΡΥΓΑΙΟΣ

ἔγωγε νῆ Δί, ὠπίτριπτ'. οἶε γὰρ ἂν
τὸν πρωκτὸν ἀποδόσθαι με χιλίων δραχμῶν;

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

ἴθι δῆ, ἔξενεγκε τὰργύριον.

ΤΡΥΓΑΙΟΣ

ἀλλ', ὦγαθέ,

θλίβει τὸν ὄρρον. ἀπόφερ', οὐκ ὠνήσομαι.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

1240 τί δ' ἄρα τῆ σάλπιγγι τῆδε χρήσομαι,
ἦν ἐπριάμην δραχμῶν ποθ' ἐξήκοντ' ἐγώ;

PEACE

TRYGAEUS

—this way, if I prop it up with three stones. Neat, eh?

ARMS DEALER

But how will you ever wipe yourself, you utter ignoramus?

TRYGAEUS

This way, with my hand through the oarport, and this way
with the other hand.

ARMS DEALER

You use both hands?

TRYGAEUS

I certainly do: I don't want to be caught padding my bottom
line with an unmanned oarport!

ARMS DEALER

So you intend to sit on a ten-mina corslet and shit?

TRYGAEUS

I certainly do, you damned scoundrel! Do you think I'd sell
my arsehole for a thousand drachmas?

ARMS DEALER

All right then, fetch the money.

TRYGAEUS

On second thought, dear fellow, it irritates my bottom.
Take it away; I won't buy it.

ARMS DEALER

And what will I do with this bugle, then, that one time I
bought for sixty drachmas?

ΤΡΥΓΑΙΟΣ

μόλυβδον εἰς τουτὶ τὸ κοῖλον ἐγγέας
ἔπειτ' ἄνωθεν ῥάβδον ἐνθεῖς ὑπόμακρον,
γενήσεται σοι τῶν κατακτῶν κοττάβων.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

1245 οἴμοι καταγελάς.

ΤΡΥΓΑΙΟΣ

ἀλλ' ἕτερον παραιέσω·
τὸν μὲν μόλυβδον, ὥσπερ εἶπον, ἔγχεον,
ἐντευθενὶ δὲ σπαρτίοις ἡρτημένην
πλάστιγγα πρόσθες, καυτὸ σοι γενήσεται
τὰ σὺκ' ἐν ἀγρῷ τοῖς οἰκέταισιν ἰστάναι.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

1250 ὦ δυσκάθαρτε δαίμον, ὡς μ' ἀπώλεσας,
ὄτ' ἀντέδωκα κἀντὶ τῶνδε μνᾶν ποτέ.
καὶ νῦν τί δράσω; τίς γὰρ αὐτ' ὀνήσεται;

ΤΡΥΓΑΙΟΣ

πῶλει βαδίζων αὐτὰ τοῖς Αἰγυπτίοις·
ἔστιν γὰρ ἐπιτήδεια συρμαίαν μετρεῖν.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

1255 οἴμ', ὦ κρανοποῖ', ὡς ἀθλίως πεπράγαμεν.

ΤΡΥΓΑΙΟΣ

οὗτος μὲν οὐ πέπονθεν οὐδέν.

ΟΠΑΩΝ ΚΑΠΗΛΟΣ

ἀλλὰ τί

ἔτ' ἐστὶ τοῖσι κράνεσιν ὃ τι τις χρήσεται;

TRYGAEUS

Pour lead into its bell here, then into the mouthpiece stick
a longish rod, and you'll have yourself a target for cottabus
tosses.⁹⁸

ARMS DEALER

Damn it, you're making fun of me!

TRYGAEUS

Then here's another idea: pour in the lead, as I said, and
from this end attach a scale pan hung with cords, and you'll
have just the thing for weighing out figs for your farm-
hands.

ARMS DEALER

O unappeasable spirit, how thou hast ruined me! (*holding
up two helmets*) Because these too once cost me a mina.
And now what am I going to do? Who'll buy them?

TRYGAEUS

Go sell them to the Egyptians; they'll do for measuring out
laxative.

ARMS DEALER

Damn it, helmet maker, we've really fallen on hard times.

TRYGAEUS

Nothing bad has happened to *him*.

ARMS DEALER

But what use will anyone have for helmets any more?

⁹⁸ Cottabus was a drinking game whose object was to hit vari-
ous targets with wine dregs tossed from the cups.

ARISTOPHANES

ΤΡΥΓΑΙΟΣ

ἐὰν τοιαυτασὶ μάθῃ λαβὰς ποιεῖν,
ἄμεινον ἢ νῦν αὐτ' ἀποδώσεται πολύ.

ΟΠΛΩΝ ΚΑΠΗΛΟΣ

1260 ἀπίωμεν, ὦ δορυξέ.

ΤΡΥΓΑΙΟΣ

μηδαμῶς γ', ἐπεὶ
τούτῃ γ' ἐγὼ τὰ δόρατα ταῦτ' ὠνήσομαι.

ΟΠΛΩΝ ΚΑΠΗΛΟΣ

πόσον δίδως δῆτ';

ΤΡΥΓΑΙΟΣ

εἰ διαπρισθεῖη δίχα,
λάβοιμ' ἂν αὐτ' εἰς χάρακας ἑκατὸν τῆς δραχμῆς.

ΟΠΛΩΝ ΚΑΠΗΛΟΣ

ὑβριζόμεθα. χωρῶμεν, ὦ τᾶν, ἐκποδῶν.

ΤΡΥΓΑΙΟΣ

1265 νῆ τὸν Δί, ὡς τὰ παιδί' ἤδη ἔξέρχεται
οὐρησόμενα τὰ τῶν ἐπικλήτων δεῦρ', ἵνα
ἄττ' ἔσεται προαναβάλῃτ', ἐμοὶ δοκεῖ.
ἀλλ' ὅ τι περ ἔδειν ἐπινοεῖς, ὦ παιδίον,
αὐτοῦ παρ' ἐμέ στὰν πρότερον ἀναβαλοῦ ἵθαδί.

ΠΑΙΔΙΟΝ Α'

1270 νῦν ἀδθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα—

PEACE

TRYGÆUS

(*pointing to the helmet maker's ears*) If he learns to make handles like these, he'll make a much higher profit on them than he does now.

ARMS DEALER

Let's be off, spear maker.

TRYGÆUS

No, don't go; I'm going to buy those spears from him.

ARMS DEALER

All right, for how much?

TRYGÆUS

If they're sawn in two, I'll take them for vine poles, a hundred for a drachma.

ARMS DEALER

That's an insult! Let's get out of here, my friend.

ARMS DEALER and his associates depart.

TRYGÆUS

(*calling after them*) A very good idea, because the guests' children are already coming out here to piss—so they can rehearse the preludes they're going to sing, is my guess.

Two BOYS come out of the house.

Whatever you've got in mind to sing, my boy, stand right here beside me and preview the prelude.

FIRST BOY

"Now let us begin a song of younger blood—"⁹⁹

with Hierocles earlier, Trygaeus responds in kind to the boys' hexameters.

⁹⁹ The opening of the cyclic epic *Epigoni*, which told of the attack on Thebes by the sons of the original Seven. As in the scene

ΤΡΥΓΑΙΟΣ

παῦσαι

ὀπλοτέρους ἄδων, καὶ ταῦτ', ᾧ τρισκακόδαιμον,
εἰρήνης οὔσης· ἀμαθές γ' εἶ καὶ κατάρατον.

ΠΑΙΔΙΟΝ Α΄

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
σὺν ῥ' ἔβαλον ῥινούς τε καὶ ἀσπίδας ὀμφαλοέσσας.

ΤΡΥΓΑΙΟΣ

1275 ἀσπίδας; οὐ παύσει μεμνημένος ἀσπίδος ἡμῖν;

ΠΑΙΔΙΟΝ Α΄

ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν.

ΤΡΥΓΑΙΟΣ

ἀνδρῶν οἰμωγὴ; κλαύσει, νῆ τὸν Διόνυσον,
οἰμωγὰς ἄδων, καὶ ταύτας ὀμφαλοέσσας.

ΠΑΙΔΙΟΝ Α΄

ἀλλὰ τί δῆτ' ἄδω; σὺ γὰρ εἶπέ μοι οἴστισι χαίρεις.

ΤΡΥΓΑΙΟΣ

1280 “ὧς οἱ μὲν δαίνυντο βοῶν κρέα,” καὶ τὰ τοιαντὶ
“ἄριστον προτίθεντο καὶ ἄσσ' ἤδιστα πάσασθαι.”

ΠΑΙΔΙΟΝ Α΄

“ὧς οἱ μὲν δαίνυντο βοῶν κρέα, καυχένας ἵππων

¹⁰⁰ Lines 1273-74, 1276, and 1286-87 are Iliadic centos.

TRYGAEUS

Stop

singing about blood, you triple jinx, and in peacetime
to boot! You're a dunce and a damned brat!

FIRST BOY

“And when in their advance they had come together
at close quarters,
they dashed their bucklers together and their shields
massive in the middle.”¹⁰⁰

TRYGAEUS

Shields? Do stop reminding us of shields!

FIRST BOY

“Then arose together the groans and the cheers of
warriors.”

TRYGAEUS

The groans of warriors? You'll be the one wailing, by
Dionysus,
if you sing about groans, and groans massive in the
middle at that!

FIRST BOY

But what should I sing of instead? You tell me the
subjects that please you.

TRYGAEUS

“Thus did they feast on the flesh of beeves,” and this
sort of thing:
“Their breakfast was laid out before them, and
whatever was good to eat.”

FIRST BOY

“Thus did they feast on the flesh of beeves, and from
the harness

ARISTOPHANES

ἔκλυον ἰδρώνοντας, ἐπεὶ πολέμου ἐκόρεσθην.”

ΤΡΥΓΑΙΟΣ

εἶέν ἐκόρεσθην τοῦ πολέμου κᾶτ' ἥσθιον.

1285 ταῦτ' ᾗδε, ταῦθ', ὡς ἥσθιον κεκορημένοι.

ΠΑΙΔΙΟΝ Α΄

θωρήσονται ἄρ' ἔπειτα πεπαυμένοι—

ΤΡΥΓΑΙΟΣ

ἄσμενοι, οἶμαι.

ΠΑΙΔΙΟΝ Α΄

πύργων δ' ἐξεχέοντο, βοῆ δ' ἄσβεστος ὀρώρει.

ΤΡΥΓΑΙΟΣ

κάκιστ' ἀπόλοιω, παιδάριον, αὐταῖς μάχαις·

οὐδὲν γὰρ ἄδεις πλὴν πολέμου. τοῦ καί ποτ' εἶ;

ΠΑΙΔΙΟΝ Α΄

1290 ἐγώ;

ΤΡΥΓΑΙΟΣ

σὺ μέντοι νῆ Δί'.

ΠΑΙΔΙΟΝ Α΄

υἱὸς Λαμάχου.

ΤΡΥΓΑΙΟΣ

αἰβοῖ.

ἦ γὰρ ἐγὼ θαύμαζον ἀκούων, εἰ σὺ μὴ εἴης

ἄνδρὸς βουλομάχου καὶ κλαυσιμάχου τινὸς υἱός.

¹⁰¹ Adapted from the *Contest of Homer and Hesiod*, 107-8.

PEACE

loosed the reeking necks of their steeds, since they were sated with warfare.”¹⁰¹

TRYGAEUS

Good: they were sated with warfare, then they fell to eating.

That's what to sing, right there, that they fell to eating when sated!

FIRST BOY

“And when they had finished, they started to pour—”

TRYGAEUS

Happily, I wager!

FIRST BOY

“—forth from the battlements, and a clamor unquenchable rose up.”

TRYGAEUS

Damn and blast you, little boy, and your battles too! You sing of nothing but wars. Whose son are you, anyway?

FIRST BOY

Me?

TRYGAEUS

Of course you!

FIRST BOY

I'm the son of Lamachus.

TRYGAEUS

Yuk!

Truly amazed had I been as I listened, were you not the scion of some champion spoiling for battles and tearful thereafter.

- ἄπερρε καὶ τοῖς λογχοφόροισιν ᾄδ' ἰών.
 1295 ποῦ μοι τὸ τοῦ Κλεωνύμου ὅτι παιδίον;
 ᾄσον πρὶν εἰσιέναι τι· σὺ γὰρ εὖ οἶδ' ὅτι
 οὐ πράγματ' ἄσει· σώφρονος γὰρ εἰ πατρός.
- ΠΑΙΔΙΟΝ Β΄
 ἀσπίδι μὲν Σαίων τις ἀγάλλεται, ἣν παρὰ θάμνω
 ἔντος ἀμώμητον κάλλιπον οὐκ ἐθέλων—
- ΤΡΥΓΑΙΟΣ
 1300 εἰπέ μοι, ὦ πόσθων, εἰς τὸν σαντοῦ πατέρ' ἄδεις;
 ΠΑΙΔΙΟΝ Β΄
 ψυχὴν δ' ἐξεσάωσα—
- ΤΡΥΓΑΙΟΣ
 κατήσχυνας δὲ τοκῆας.
 ἀλλ' εἰσίωνμεν· εὖ γὰρ οἶδ' ἐγὼ σαφῶς
 ὅτι ταῦθ' ὅσ' ἦσας ἄρτι περὶ τῆς ἀσπίδος
 1304 οὐ μὴ πιλᾶθη ποτ' ὦν ἐκείνου τοῦ πατρός.
- (στρ) ὑμῶν τὸ λοιπὸν ἔργον ἤδη ἔνταῦθα τῶν μενόντων
 φλᾶν ταῦτα πάντα καὶ σποδεῖν, καὶ μὴ κενὰς
 παρέλκειν
 ἀλλ' ἀνδρικῶς ἐμβάλλετε
 καὶ σμώχετ' ἀμφοῖν τοῖν γνάθωιν· οὐδὲν γάρ, ὦ
 πόνηροι,
 1310 λευκῶν ὀδόντων ἔργον ἔστ', ἣν μή τι καὶ μασῶνται.

102 Archilochus fr. 5.

Get lost, go sing for the spearsmen.

FIRST BOY goes off.

Now where's the son of Cleonymus got to? (*Second Boy comes forward*) Sing me something before you go in. I'm sure that you won't sing about conflicts; you've got a prudent father.

SECOND BOY

"Some Saeon now vaunts my shield, a splendid
 weapon
 that all unwilling I abandoned by a bush—"102

TRYGAEUS

Tell me, little weenie, are you singing about your own
 father?

SECOND BOY

"—but I saved my life—"

TRYGAEUS

and disgraced your begetters!
 But let's go in. I'm quite sure that you'll never forget what
 you were singing about that shield, with a father like yours!

For you who are staying outside here it now remains
 to munch and crunch all this food, and not drag your
 oars.

Yes, tuck into it like real men,
 and mash it with both jaws, for there's no point, you
 rascals,
 in having white teeth, if they don't do any real
 chewing.

ARISTOPHANES

ΚΟΡΤΦΑΙΟΣ

- (ἀντ) ἡμῖν μελήσει ταῦτά γ'· εὖ ποιεῖς δὲ καὶ σὺ φράζων.
 ἀλλ', ὦ πρὸ τοῦ πεινῶντες, ἐμβάλλεσθε τῶν λαγῶν
 ὡς οὐχὶ πᾶσαν ἡμέραν
 πλακοῦσιν ἔστιν ἐντυχεῖν πλανωμένους ἐρήμοις.
 1315 πρὸς ταῦτα βρῦκετ' ἢ τάχ' ὑμῖν φήμι μεταμελήσειν.

ΤΡΥΓΑΙΟΣ

- εὐφημεῖν χρῆ καὶ τὴν νύμφην ἔξω τινὰ δεῦρο κομί-
 ζειν
 δαδάς τε φέρειν, καὶ πάντα λεῶν συγχαίρειν
 κάπικελεύειν.
 καὶ τὰ σκευὴ πάλιν εἰς τὸν ἀγρὸν νυνὶ χρῆ πάντα
 κομίζειν
 ὀρχησαμένους καὶ σπείσαντας καὶ Ἵπέρβολον
 ἐξέλασαντας,
 1320 κάπενξαμένους τοῖσι θεοῖσιν
 διδόναι πλοῦτον τοῖς Ἑλλησιν,
 κριθάς τε ποιεῖν ἡμᾶς πολλὰς
 πάντας ὁμοίως οἶνόν τε πολύν,
 σὺκά τε τρώγειν,
 1325 τὰς τε γυναικὰς τίκτειν ἡμῖν,
 καὶ τὰγαθὰ πάνθ' ὅσ' ἀπωλέσαμεν
 συλλέξασθαι πάλιν ἐξ ἀρχῆς,
 λῆξαι τ' αἰθωνα σίδηρον.

¹³¹⁷ κάπικελεύειν] κάπιχορεύειν V²

PEACE

CHORUS LEADER

That we'll take care of, and thank you too for
 reminding us.

TRYGAEUS and SECOND BOY go inside.

You've all been hungry hitherto, so now tuck into the
 rabbit,
 for it's not every day
 that you run into cakes wandering about unclaimed!
 So start gobbling it up, or you'll soon be sorry you
 didn't.

TRYGAEUS comes out of the house dressed as a bridegroom.

TRYGAEUS

Let us speak auspiciously, and escort the bride
 outside here,
 and fetch torches, and all the people rejoice with us
 and cheer us on,
 and move all our equipment back to the country
 right now,
 dancing and pouring libations and driving
 Hyperbolus away,
 and making prayers to the gods
 that they grant prosperity to the Greeks
 and help us produce lots of barley,
 all of us alike, and lots of wine,
 and figs to nibble,
 and that our wives bear us children,
 and together we recover all that we lost
 just as it was to begin with,
 and have done with the shining blade.

1330 δεῦρ', ὦ γυναί, εἰς ἀγρόν,
 χῶπῳ μετ' ἐμοῦ καλῇ
 καλῶς κατακείσει.

ΧΟΡΟΣ

Ἵμῆν, Ἵμέναι' ὦ.
 Ἵμῆν, Ἵμέναι' ὦ.

ΚΟΡΤΦΑΙΟΣ

ὦ τρισμάκαρ, ὡς δικαί-
 ῳς τὰγαθὰ νῦν ἔχεις.

ΧΟΡΟΣ

1335 Ἵμῆν, Ἵμέναι' ὦ.
 Ἵμῆν, Ἵμέναι' ὦ.

ΚΟΡΤΦΑΙΟΣ

τί δράσομεν αὐτήν;

ΧΟΡΟΣ

τί δράσομεν αὐτήν;

ΚΟΡΤΦΑΙΟΣ

τρυγήσομεν αὐτήν.

ΧΟΡΟΣ

1340 τρυγήσομεν αὐτήν.

ΚΟΡΤΦΑΙΟΣ

ἀλλ' ἀράμενοι φέρω-

Cornucopia, dressed as a bride, is escorted from the house.

Come along, wife, to the countryside,¹⁰³
 and with me, my beauty,
 lie down beautifully.

CHORUS

Hymen, Hymeneus O!
 Hymen, Hymeneus O!

CHORUS LEADER

Happy, happy, happy man,
 right worthy of your blessings!

CHORUS

Hymen, Hymeneus O!
 Hymen, Hymeneus O!

CHORUS LEADER

What shall we do with the bride?

CHORUS

What shall we do with the bride?

CHORUS LEADER

We'll gather her fruit!

CHORUS

We'll gather her fruit!

CHORUS LEADER

Let's those of us up front

¹⁰³ The text of the concluding hymeneal song (lines 1329-end) is uncertainly transmitted, and its structure is variously arranged by editors.

μεν οἱ προτεταγμένοι
τὸν νυμφίον, ὦνδρες.

ΧΟΡΟΣ

1345 Ἕμῆν, Ἕμέναι, ὦ.
Ἕμῆν, Ἕμέναι, ὦ.

ΚΟΡΤΦΑΙΟΣ

οἰκήσετε γοῦν καλῶς
οὐ πράγματ' ἔχοντες, ἀλ-
λὰ συκολογοῦντες.

ΧΟΡΟΣ

1350 Ἕμῆν, Ἕμέναι, ὦ.
Ἕμῆν, Ἕμέναι, ὦ.

ΚΟΡΤΦΑΙΟΣ

τοῦ μὲν μέγα καὶ παχύ,
τῆς δ' ἡδὺ τὸ σύκον.

ΤΡΥΓΑΙΟΣ

φήσεις γ' ὅταν ἐσθίῃς
οἶνόν τε πῆς πολύν.

ΧΟΡΟΣ

1355 Ἕμῆν, Ἕμέναι, ὦ.
Ἕμῆν, Ἕμέναι, ὦ.

ΤΡΥΓΑΙΟΣ

ὦ χαίρετε χαίρει' ἄν-
δρες· κἂν ξυνέπησθέ μοι,
πλακοῦντας ἔδεσθε.

hoist the bridegroom aloft
and carry him, lads!

CHORUS

Hymen, Hymeneus O!
Hymen, Hymeneus O!

CHORUS LEADER

You will live happily,
and free of troubles
gather in your figs.

CHORUS

Hymen, Hymeneus O!
Hymen, Hymeneus O!

CHORUS LEADER

His fig is big and ripe,
hers is nice and sweet!

TRYGAEUS

So you'll say when you're feasting
and drinking plenty of wine!

CHORUS

Hymen, Hymeneus O!
Hymen, Hymeneus O!

TRYGAEUS

Good luck and fare ye well,
gentlemen; and if you follow me,
you'll all have cakes to eat!

The CHORUS follows TRYGAEUS and Cornucopia off.

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