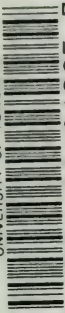


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## ARISTOPHANES

III



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# ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF  
BENJAMIN BICKLEY ROGERS

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

IN THREE VOLUMES

III

THE LYSISTRATA  
THE THESMOPHORIAZUSAE  
THE ECCLESIAZUSAE      THE PLUTUS



515254  
14.12.50

LONDON  
WILLIAM HEINEMANN LTD  
CAMBRIDGE, MASSACHUSETTS  
HARVARD UNIVERSITY PRESS  
MCMXLVI

PA  
3875  
A2  
1924  
v. 3

*First printed 1924*  
*Reprinted 1927, 1931, 1946*

*Printed in Great Britain*



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THE LYSISTRATA

## INTRODUCTION

“IN the autumn of 413 B.C. the news of the overwhelming catastrophe in Sicily reached Athens, and the *Lysistrata* was written in the year 412, at the very darkest period of the Peloponnesian War, the darkest, that is to say, before the ultimate disaster of Aegospotami, and the consequent fall of Athens. It was produced at the commencement of the year 411 B.C., but whether at the Lenaea or at the Great Dionysia, and with what success, the scanty record which has come down to us contains nothing to show.”<sup>a</sup>

In spite, however, of their difficulties, the Athenians determined that they would not give in; they would build a new navy in place of the fleets they had lost. The sum of 1000 talents, held in reserve, was voted to build the new fleet, timber and oar-spars being amongst the articles most sorely needed, and amongst other measures, “they appointed a Board of Ten Probuli, a sort of Committee of Public Safety.”<sup>b</sup> (In the play the Probulus commands the Scythian archers, whom elsewhere we find attending upon the *βουλή*; he comes to the Acropolis to obtain the means of rebuilding the fleet; he directs the *βουλή* to send plenipotentiaries to treat with the Spartans.) “It was in a period of hopeless despondency that *Lysistrata* developed her own original scheme for a general pacification of the warring Hellenic states.”<sup>c</sup>

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

<sup>b</sup> *Ib.* p. xi.

<sup>c</sup> *Ib.* p. xviii.

## INTRODUCTION

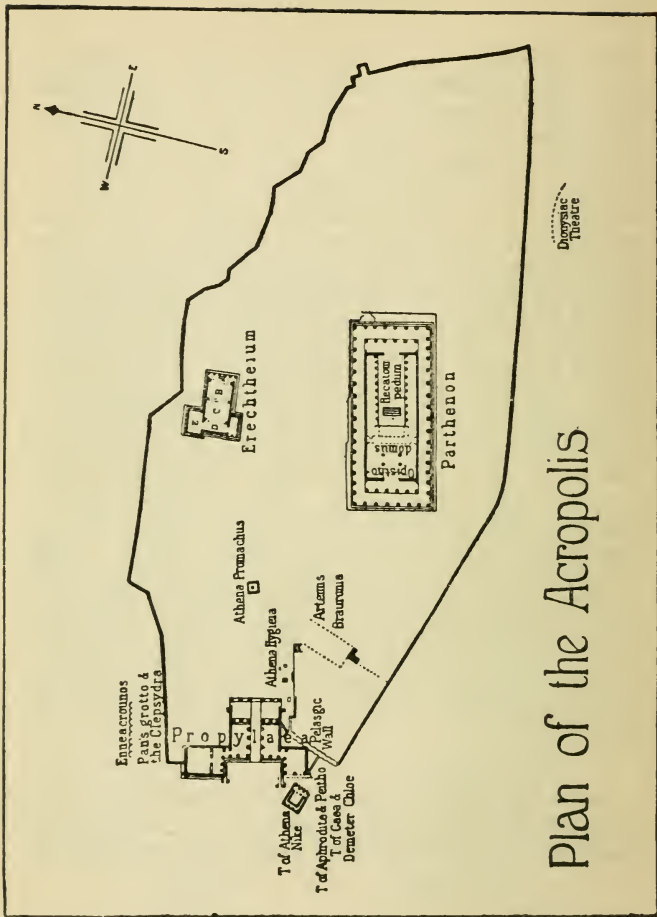
The Acropolis is an isolated rock, rising to a height of about 500 feet above the level of the sea ; the levelled top measures some 1000 feet by 450 at the widest part. This plateau the Pelasgians "surrounded by a wall (τὸ Πελασγικόν), which lasted, apparently unaltered, till the time of the Persian invasion." <sup>a</sup> Then the wall was thrown down, and it was rebuilt by Cimon ; the southern part is called Cimonian, the rest Pelasgian. "The entire Acropolis was holy ground ; and the numerous temples which crowded it were all dominated by the triple presentment of Athens as the Πολιάς, the Παρθένος, and the Πρόμαχος." <sup>b</sup> The Erechtheum was the most ancient temple in Athens, and it contained the sacred serpent and the ancient wooden statue of Athene, to which the Peplus used to be offered at the Great Panathenaea. The Parthenon contained the famous gold-ivory statue of Athena, by Pheidias. In the hinder cell of this temple was the Athenian treasury. The Promachus was a colossal image of bronze, which stood in the open air, representing Athene armed and holding a spear. There were many other temples and shrines in the precinct.

The Acropolis was approached by a sloping road, which led to the Propylaea, or entry, of five gates. Near this, outside the wall, was an intermittent spring known as the Clepsydra and the grotto of Pan. The statues of Harmodius and Aristogeiton stood near the foot of the slope.

In this play Mr. Rogers prints text and translation not side by side but separately, the translation for obvious reasons being in many places only a paraphrase.

<sup>a</sup> *Ib.* p. xix.

<sup>b</sup> *Ib.* p. xx.



# Plan of the Acropolis

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΛΤΣΙΣΤΡΑΤΗ

ΚΑΛΟΝΙΚΗ

ΜΥΡΡΙΝΗ

ΛΑΜΠΙΤΩ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ

ΧΟΡΟΣ ΠΡΕΣΒΥΤΑΤΩΝ ΓΥΝΑΙΚΩΝ

ΠΡΟΒΟΥΛΟΣ

ΣΤΡΑΤΤΑΛΙΣ

ΓΥΝΑΙΚΕΣ ΤΙΝΕΣ

ΚΙΝΗΣΙΑΣ

ΠΑΙΣ

ΚΗΡΤΞ ΛΑΚΕΔΑΙΜΟΝΙΩΝ

ΠΡΕΣΒΕΙΣ ΛΑΚΕΔΑΙΜΟΝΙΩΝ

ΠΡΕΣΒΕΙΣ ΑΘΗΝΑΙΩΝ

ΑΓΟΡΑΙΟΙ ΤΙΝΕΣ

ΘΥΡΩΡΟΣ

ΑΘΗΝΑΙΟΙ ΤΙΝΕΣ

ΛΑΚΩΝ

ΤΟΞΟΤΑΙ

## ΛΥΣΙΣΤΡΑΤΗ

ΛΥΣΙΣΤΡΑΤΗ. Ἄλλ' εἴ τις εἰς Βακχεῖον αὐτὰς ἐκάλεσεν,  
 ἢ ἴσ' Πανός, ἢ ἴπ' Κωλιάδ', ἢ ἴσ' Γενετυλλίδος,  
 οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων.  
 νῦν δ' οὐδεμία πάρεστιν ἐνταυθοῖ γυνή,  
 πλὴν ἢ γ' ἐμὴ κωμῆτις ἧδ' ἐξέρχεται. 5  
 χαῖρ', ὦ Καλονίκη.

ΚΑΛΟΝΙΚΗ. καὶ σύ γ', ὦ Λυσιστράτη.  
 τί συντετάρραξαι; μὴ σκυθρώπαζ', ὦ τέκνον.  
 οὐ γὰρ πρέπει σοι τοξοποιεῖν τὰς ὀφρῦς.

ΛΥ. ἀλλ', ὦ Καλονίκη, κάομαι τὴν καρδίαν,  
 καὶ πόλλ' ὑπὲρ ἡμῶν τῶν γυναικῶν ἄχθομαι, 10  
 ὅτι ἡ παρὰ μὲν τοῖς ἀνδράσιν νενομίσμεθα  
 εἶναι πανοῦργοι,

ΚΑ. καὶ γὰρ ἐσμεν νῆ Δία.

ΛΥ. εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε  
 βουλευσομέναισιν οὐ περὶ φαύλου πράγματος,  
 εὔδουσι κούχ ἤκουσιν.

ΚΑ. ἀλλ', ὦ φιλτάτη, 15  
 ἤξουσι· χαλεπή τοι γυναικῶν ἕξοδος.

<sup>a</sup> It is daybreak at Athens; and *Lysistrata*, a young and beautiful woman, is standing alone, with marks of evident anxiety in her countenance and demeanour. The scene represents the sloping hill which rises from the Lower to the Upper City. In the background are the Propylaea, the splendid portals of the Athenian



## THE LYSISTRATA <sup>a</sup>

LYSISTRATA. Now were they summoned to some shrine of  
Bacchus,  
Pan, Colias, Genetyllis,<sup>b</sup> there had been  
No room to stir, so thick the crowd of timbrels.  
And now!—there's not one woman to be seen.  
Stay, here comes one, my neighbour Calonice.  
Good morning, friend.

CALONICE. Good morn, Lysistrata.  
Why, what's the matter? don't look gloomy, child.  
It don't become you to knit-knot<sup>c</sup> your eyebrows.

LY. My heart is hot within me, Calonice,  
And sore I grieve for sake of womankind,  
Because the men account us all to be  
Sly, shifty rogues,

CA. And so, by Zeus, we are.

LY. Yet though I told them to be here betimes,  
To talk on weighty business, they don't come,  
They're fast asleep.

CA. They'll come, dear heart, they'll come.  
'Tis hard, you know, for women to get out.

*Acropolis.* Lysistrata is on the look-out for persons who do not come, and after exhibiting various symptoms of impatience, she suddenly begins to speak with abrupt and indignant emphasis.

<sup>b</sup> "All Gods of Wine and Love, the chief pleasures, according to Aristophanes, of the Athenian women": R.

<sup>c</sup> The knit brows, two curves with a line between, are compared to the double-curved bow with a hand-piece connecting them.

ARISTOPHANES

ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρ' ἐκύπτασεν,  
ἡ δ' οἰκέτην ἤγειρεν, ἡ δὲ παιδίον  
κατέκλινεν, ἡ δ' ἔλουσεν, ἡ δ' ἐψώμισεν.

ΛΥ. ἀλλ' ἦν γὰρ ἕτερα τῶνδε προὔργιαίτερα 20  
αὐταῖς.

ΚΑ. τί δ' ἐστίν, ὦ φίλη Λυσιστράτη,  
ἐφ' ὃ τι ποθ' ἡμᾶς τὰς γυναῖκας συγκαλεῖς;  
τί τὸ πρᾶγμα; πηλίκον τι;

ΛΥ. μέγα.

ΚΑ. μῶν καὶ παχύ;

ΛΥ. καὶ νῆ Δία παχύ.

ΚΑ. κᾶτα πῶς οὐχ ἦκομεν;

ΛΥ. οὐχ οὗτος ὁ τρόπος· ταχύ γὰρ ἂν ξυνήλθομεν. 25  
ἀλλ' ἔστιν ὑπ' ἐμοῦ πρᾶγμ' ἀνεζητημένον,  
πολλαῖσὶ τ' ἀγρυπνίαισιν ἐρριπτασμένον.

ΚΑ. ἦ πού τι λεπτόν ἐστι τοῦρριπτασμένον.

ΛΥ. οὕτω γε λεπτόν ὥσθ' ὅλης τῆς Ἑλλάδος  
ἐν ταῖς γυναῖξιν ἐστὶν ἡ σωτηρία. 30

ΚΑ. ἐν ταῖς γυναῖξιν; ἐπ' ὀλίγου γ' ὠχεῖτ' ἄρα.

ΛΥ. ὡς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα,  
ἦ μηκέτ' εἶναι μήτε Πελοποννησίους,

ΚΑ. βέλτιστα τοίνυν μηκέτ' εἶναι νῆ Δία.

ΛΥ. Βοιωτίους τε πάντας ἐξολωλέναι. 35

ΚΑ. μὴ δῆτα πάντας, ἀλλ' ἄφελε τὰς ἐγχείλεις.

ΛΥ. περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι  
τοιούτου οὐδέν· ἀλλ' ὑπονόησον σύ μοι.  
ἦν δὲ ξυνέλθωσ' αἱ γυναῖκες ἐνθάδε,  
αἶ τ' ἐκ Βοιωτῶν αἶ τε Πελοποννησίων 40  
ἡμεῖς τε, κοινῇ σώσομεν τὴν Ἑλλάδα.

ΚΑ. τί δ' ἂν γυναῖκες φρόνιμον ἐργασαίαιτο  
ἢ λαμπρόν, αἶ καθήμεθ' ἐξηνθισμένοι,

<sup>a</sup> The terms μέγα and παχύ are used πρὸς τὸ αἰδοῖον: Schol.

THE LYSISTRATA, 17-43

One has to mind her husband : one, to rouse  
Her servant : one, to put the child to sleep :  
One, has to wash him : one, to give him pap.

LY. Ah ! but they've other duties still more pressing  
Than such as these.

CA. Well but, Lysistrata,  
Why have you, dear, convoked us ? Is the matter  
A weighty subject ?

LY. Weighty ? yes.

CA. And pregnant ?<sup>a</sup>

LY. Pregnant, by Zeus.

CA. Why ever don't we come, then ?

LY. No, it's not that : we'd have come fast enough  
For such-like nonsense. 'Tis a scheme I've hit on,  
Tossing it over many a sleepless night.

CA. Tossing it over ? then 'tis light, I fancy.

LY. Light ? ay, so light, my dear, that all the hopes  
Of all the States are anchored on us women.

CA. Anchored on us ! a slender stay to lean on.

LY. Ay, all depends on us : whether as well the  
Peloponnesians all shall cease to be—

CA. Sure and 'tis better they should cease to be.

LY. And all the dwellers in Boeotia perish—

CA. Except the eels ; do pray except the eels.<sup>b</sup>

LY. But about Athens, mark you, I won't utter  
Such words as these : you must supply my meaning.  
But if the women will but meet here now,  
Boeotian girls, Peloponnesian girls,  
And we ourselves, we'll save the States between us.

CA. What can we women do ? What brilliant scheme  
Can we, poor souls, accomplish ? we who sit

λεπτὸν (28) is the natural opposite to παχύ. The allusion in 29 is to the proverbial saying ἐπὶ λεπτῆς ἐλπιδος ὀχεῖσθαι ; K. 1244.

<sup>b</sup> The eels of Lake Copais.

## ARISTOPHANES

- κροκωτὰ φοροῦσαι καὶ κεκαλλωπισμέναι  
 καὶ Κιμβερικ' ὀρθοστάδια καὶ περιβαρίδας; 45
- ΛΥ. ταῦτ' αὐτὰ γάρ τοι κάσθ' ἃ σώσειν προσδοκῶ,  
 τὰ κροκωτίδια καὶ τὰ μύρα χαὶ περιβαρίδες  
 χῆ' ἄγχουσα καὶ τὰ διαφανῆ χιτώνια.
- ΚΑ. τίνα δὴ τρόπον ποθ';
- ΛΥ. ὥστε τῶν νῦν μηδένα  
 ἀνδρῶν ἐπ' ἀλλήλοισιν αἵρεσθαι δόρυ, 50
- ΚΑ. κροκωτὸν ἄρα νῆ τῶ θεῶ ἄ γὼ βάψομαι.
- ΛΥ. μήτ' ἀσπίδα λαβεῖν
- ΚΑ. Κιμβερικὸν ἐνδύσομαι.
- ΛΥ. μήτε ξιφίδιον.
- ΚΑ. κτήσομαι περιβαρίδας.
- ΛΥ. ἄρ' οὐ παρεῖναι τὰς γυναῖκας δῆτ' ἐχρῆν;
- ΚΑ. οὐ γὰρ μὰ Δί' ἀλλὰ πετομένας ἤκειν πάλαι. 55
- ΛΥ. ἀλλ', ὦ μέλ', ὅψει τοι σφόδρ' αὐτὰς Ἀττικὰς,  
 ἅπαντα δρώσας τοῦ δέοντος ὕστερον.  
 ἀλλ' οὐδὲ Παράλων οὐδεμία γυνὴ πάρα,  
 οὐδ' ἐκ Σαλαμῖνος.
- ΚΑ. ἀλλ' ἐκεῖναί γ' οἶδ' ὅτι  
 ἐπὶ τῶν κελήτων διαβεβήκασ' ὄρθρῃαι. 60
- ΛΥ. οὐδ' ἄς προσεδόκων κάλογιζόμεν ἔγῳ  
 πρώτας παρέσεσθαι δεῦρο, τὰς Ἀχαρνέων  
 γυναῖκας, οὐχ ἤκουσιν.
- ΚΑ. ἡ γοῦν Θεαγένους  
 ὡς δεῦρ' ἰοῦσα θοῦκάτειον ἤρετο.  
 ἀτὰρ αἶδε καὶ δὴ σοι προσέρχονται τινες· 65  
 αἱ δ' αὖθ' ἕτεραι χωροῦσί τινες. ἰοῦ ἰοῦ,

<sup>a</sup> The *ἀνθη* referred to in *ἐξηγηθισμέναι* are cosmetics. *ἀγχουσα* (48) is rouge.

<sup>b</sup> Demeter and Persephone.

<sup>c</sup> An obscene jest on another sense of *κῆλης*, *σχῆμα συνουσίας*.

Trimmed and bedizened <sup>a</sup> in our saffron silks,  
Our cambric robes, and little finical shoes.

LY. Why, they're the very things I hope will save us,  
Your saffron dresses, and your finical shoes,  
Your paints, and perfumes, and your robes of gauze.

CA. How mean you, save us ?

LY. So that nevermore  
Men in our day shall lift the hostile spear—

CA. O, by the Twain,<sup>b</sup> I'll use the saffron dye.

LY. Or grasp the shield—

CA. I'll don the cambric robe.

LY. Or draw the sword.

CA. I'll wear the finical shoes.

LY. Should not the women, then, have come betimes ?

CA. Come? no, by Zeus; they should have flown with wings.

LY. Ah, friend, you'll find them Attic to the core :

Always too late in everything they do.

Not even one woman from the coast has come,  
Not one from Salamis.

CA. O they, no doubt,

Will cross this morning, early, in their boats.<sup>c</sup>

LY. And those I counted sure to come the first,  
My staunch Acharnian damsels, they're not here—  
Not they.

CA. And yet Theagenes's wife

Consulted Hecate,<sup>d</sup> as if to come.<sup>e</sup>

Hi ! but they're coming now : here they all are :

First one, and then another. Hoity toity !

Such jests seem to have had some special connexion with Salamis ;  
*cf.* 411, *E.* 38.

<sup>a</sup> T. used never to leave home without consulting the shrine of Hecate at his house door. Here his superstition is transferred to his wife ; see *W.* 804.

<sup>e</sup> *Several women enter, headed by Myrrhina, from the village of Anagyrus. Others soon follow.*

ARISTOPHANES

πόθεν εἰσίν;

ΛΥ. Ἄναγυρουντόθεν.

ΚΑ. νῆ τὸν Δία

ὁ γοῦν ἀνάγυρός μοι κεκινήσθαι δοκεῖ.

ΜΥΡΡΙΝΗ. μῶν ὕστεραι πάρεσμεν, ὦ Λυσιστράτη;  
τί φῆς; τί σιγᾶς;

ΛΥ. οὐκ ἐπαινῶ, Μυρρίνη, 70  
ἤκουσαν ἄρτι περὶ τοιούτου πράγματος.

ΜΥ. μόλις γὰρ εὔρον ἐν σκοτῶ τὸ ζῶνιον.  
ἄλλ' εἴ τι πάνυ δεῖ, ταῖς παρούσαισιν λέγε.

ΛΥ. μὰ Δί', ἀλλ' ἐπαναμείνωμεν ὀλίγου γ' εἵνεκα 75  
τάς τ' ἐκ Βοιωτῶν τάς τε Πελοποννησίων  
γυναῖκας ἐλθεῖν.

ΜΥ. πολὺ σὺ κάλλιον λέγεις.  
ἦδὲ δὲ καὶ δὴ Λαμπιτῶ προσέρχεται.

ΛΥ. ὦ φιλότατη Λάκαινα, χαῖρε, Λαμπιτοῖ.  
οἶον τὸ κάλλος, γλυκυτάτη, σου φαίνεται. 80  
ὡς δ' εὐχροεῖς, ὡς δὲ σφριγᾶ τὸ σῶμά σου.  
κἂν ταῦρον ἄγχοις.

ΛΑΜΠΙΤΩ. μάλα γὰρ οἶῶ ναὶ σιῶ·  
γυμνάδδομαί γε καὶ ποτὶ πυγὰν ἄλλομαι.

ΛΥ. ὡς δὴ καλὸν τὸ χρῆμα τιθῆτων ἔχεις.

ΛΑ. ἄπερ ἱερεῖόν τοί μ' ὑποψαλάσσετε.

ΛΥ. ἦδὲ δὲ ποδαπή 'σθ' ἡ νεᾶνις ἡτέρα; 85

ΛΑ. πρέσβειρά τοι ναὶ τῶ σιῶ Βοιωτία  
ἵκει ποθ' ἡμέ.

ΛΥ. νῆ Δί', ὦ Βοιωτία,  
καλὸν γ' ἔχουσα τὸ πεδῖον.

<sup>a</sup> "To stir up Anagyre (meaning the nauseous smelling shrub *Anagyris foetida*) was a proverb, used of persons who brought some unpleasantness on themselves. Calonic applies the proverb

THE LYSISTRATA, 67-88

Whence come all these ?

LY. From Anagyre.  
CA. Aha !

We've stirred up Anagyre<sup>a</sup> at all events.

MYRRHINA. Are we too late, Lysistrata ? Well ? What ?  
Why don't you speak ?

LY. I'm sorry, Myrrhina,  
That you should come so late on such a business.

MY. I scarce could find my girdle in the dark.  
But if the thing's so pressing, tell us now.

LY. No, no, let's wait a little, till the women  
Of Peloponnesus and Boeotia come  
To join our congress.

MY. O yes, better so.  
And here, good chance, is Lampito approaching.<sup>b</sup>

LY. O welcome, welcome, Lampito, my love.  
O the sweet girl ! how hale and bright she looks !  
Here's nerve ! here's muscle ! here's an arm could  
fairly  
Throttle a bull !

LAMPITO. Weel, by the Twa,<sup>c</sup> I think sae.  
An' I can loup an' fling an' kick my hurdies.<sup>d</sup>

LY. See here's a neck and breast ; how firm and lusty !

LA. Wow, but ye pradd me like a fatted calf.

LY. And who's this other damsel ? whence comes she ?

LA. Ane deputation frae Boeoty, comin'  
To sit amang you.

LY. Ah, from fair Boeotia,  
The land of plains !

to the deme, meaning that the influx of Anagyrian women proved that the deme Anagyre was thoroughly stirred up": R.

<sup>b</sup> *Lampito, a Spartan woman, enters, accompanied by her friends.*

<sup>c</sup> Castor and Pollux, the Dioscuri. σιώ=θεώ.

<sup>d</sup> *πηδᾶν εἰώθασι, καὶ οἱ πόδες ἄπτονται τῆς πυγῆς τοῦ πηδῶντος:*  
Schol.

## ARISTOPHANES

- ΚΑ. καὶ νῆ Δία  
 κομψότατα τὴν βληχῶ γε παρατετιλμένη.
- ΛΥ. τίς δ' ἡτέρα παῖς;
- ΛΑ. χαῖα ναὶ τῷ σιῷ, 90  
 Κορινθία δ' αὖ.
- ΛΥ. χαῖα νῆ τὸν Δία  
 δῆλη ὅστιν οὔσα ταῦταγι τάντευθενί.
- ΛΑ. τίς δ' αὖ συναλίαξε τόνδε τὸν στόλον  
 τὸν τᾶν γυναικῶν;
- ΛΥ. ἦδ' ἐγώ.
- ΛΑ. μύσιδδέ τοι  
 ὅ τι λῆς ποθ' ἀμέ.
- ΜΥ. νῆ Δί', ὦ φίλη γύναι, 95  
 λέγε δῆτα τὸ σπουδαῖον ὅ τι τοῦτ' ἐστί σοι.
- ΛΥ. λέγοιμ' ἂν ἦδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ  
 ἐπερήσομαί τι μικρόν.
- ΜΥ. ὅ τι βούλει γε σύ.
- ΛΥ. τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων  
 ἐπὶ στρατιᾶς ἀπόντας; εὖ γὰρ οἶδ' ὅτι 10  
 πάσαισιν ὑμῖν ἐστὶν ἀποδημῶν ἀνῆρ.
- ΚΑ. ὁ γοῦν ἐμὸς ἀνῆρ πέντε μῆνας, ὦ τάλαν,  
 ἄπεστιν ἐπὶ Θράκης, φυλάττων Εὐκράτην.
- ΜΥ. ὁ δ' ἐμός γε τελέους ἑπτὰ μῆνας ἐν Πύλῳ.
- ΛΑ. ὁ δ' ἐμός γα, κὰν ἐκ τᾶς ταγᾶς ἔλση ποκά, 10  
 πορπακισάμενος φροῦδος ἀμπτάμενος ἔβα.
- ΛΥ. ἀλλ' οὐδὲ μοιχοῦ καταλέλειπται φεψάλυξ.  
 ἐξ οὗ γὰρ ἡμᾶς προὔδοσαν Μιλήσιοι,  
 οὐκ εἶδον οὐδ' ὄλισβον ὀκτωδάκτυλον,

<sup>a</sup> The words apply in a secondary sense to a woman; *πεδίον* = the groin, *βληχῶ* = *τὴν τρίχα*, the hair being plucked out. *βληχῶ* or *βλήχων* also means pennyroyal, a common product of the Boeotian plain.

<sup>b</sup> *χαῖα* = *ἀγαθή*: Schol.

<sup>c</sup> The last two words in the Greek are accompanied by touches.



THE LYSISTRATA, 88-109

- CA. A very lovely land,  
Well cropped, and trimmed, and spruce with penny  
royal.<sup>a</sup>
- LY. And who's the next ?
- LA. A bonnie burdie <sup>b</sup> she,  
She's a Corinthian lassie.
- LY. Ay, by Zeus,  
And so she is. A bonnie lass, indeed.<sup>c</sup>
- LA. But wha ha' ca'ed thegither <sup>d</sup> a' thae thrangs  
O' wenches ?
- LY. I did.
- LA. Did ye noo ? then tell <sup>e</sup> us  
What 'tis a' for.
- LY. O yes, my dear, I will.
- MY. Ay, surely : tell us all this urgent business.
- LY. O yes, I'll tell you now ; but first I'd ask you  
One simple question.
- MY. Ask it, dear, and welcome.
- LY. Do ye not miss the fathers of your babes,  
Always on service ? well I wot ye all  
Have got a husband absent at the wars.
- CA. Ay, mine, worse luck, has been five months away  
In Thracian quarters, watching Eucrates.<sup>f</sup>
- MY. And mine's been stationed seven whole months at Pylus.
- LA. An' my gude mon nae suner comes <sup>g</sup> frae war  
Than he straps targe an' gangs awa' again.
- LY. No husbands now, no sparks, no anything.  
For ever <sup>h</sup> since Miletus played us false,<sup>h</sup>  
We've had no joy, no solace, none at all.<sup>i</sup>

<sup>a</sup> συναλλαξε = συνηλίσσε.

<sup>e</sup> μύσιδδε = μύθιζε : δδ = ζ.

<sup>f</sup> Circumstances unknown.

<sup>g</sup> ἔλση = ἔλθη.

<sup>h</sup> "Miletus had fallen away from Athens in the preceding summer (Thuc. viii. 17)": R.

<sup>i</sup> A play on *σικίνη ἐπικουρία*, a useless support, and the *αἰδοῦα δερμάτινα*.

ARISTOPHANES

- ὄς ἦν ἂν ἡμῖν σκυτίνη ῥπικουρία. 110  
 ἐθέλοιτ' ἂν οὖν, εἰ μηχανὴν εὖροιμι' ἐγώ,  
 μετ' ἐμοῦ καταλῦσαι τὸν πόλεμον;
- ΜΥ. νῆ τὼ θεώ·  
 ἐγὼ μὲν ἂν κἂν εἴ με χρεῖη τοῦγκυκλον  
 τουτὶ καταθεῖσαν ἐκπιεῖν αὐθημερόν.
- ΚΑ. ἐγὼ δέ γ' ἂν κἂν ὡσπερεὶ ψῆτταν δοκῶ 115  
 δοῦνᾶν ἐμαυτῆς παρταμοῦσα θῆμισυ.
- ΛΑ. ἐγὼ δὲ καὶ κα ποττὸ Ταῦγετόν γ' ἂνω  
 ἔλσοιμι', ὅπα μέλλοιμί γ' εἰράναν ἰδεῖν.
- ΛΥ. λέγοιμ' ἂν· οὐ δεῖ γὰρ κεκρύφθαι τὸν λόγον.  
 ἡμῖν γάρ, ὦ γυναῖκες, εἴπερ μέλλομεν 120  
 ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν,  
 ἀφεκτέ' ἐστὶ—
- ΚΑ. τοῦ; φράσον.
- ΛΥ. ποιήσεται οὖν;
- ΚΑ. ποιήσομεν, κἂν ἀποθανεῖν ἡμᾶς δέη.
- ΛΥ. ἀφεκτέα τοίνυν ἐστὶν ἡμῖν τοῦ πέους.  
 τί μοι μεταστρέφεσθε; ποῖ βαδίζετε; 125  
 αὐται, τί μοι μυᾶτε κἂνανεύετε;  
 τί χρῶς τέτραπται; τί δάκρυον κατεῖβεται;  
 ποιήσεται, ἢ οὐ ποιήσεται; ἢ τί μέλλετε;
- ΜΥ. οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἐρπέτω.
- ΚΑ. μὰ Δί' οὐδ' ἐγὼ γάρ, ἀλλ' ὁ πόλεμος ἐρπέτω. 130
- ΛΥ. ταυτὶ σὺ λέγεις, ὦ ψῆττα; καὶ μὴν ἄρτι γε  
 ἔφησθα σαυτῆς κἂν παρατεμεῖν θῆμισυ.
- ΚΑ. ἀλλ' ἀλλ' ὅ τι βούλει· κἂν με χρῆ, διὰ τοῦ πυρὸς  
 ἐθέλω βαδίσειν· τοῦτο μᾶλλον τοῦ πέους.  
 οὐδὲν γὰρ οἶον, ὦ φίλη Λυσιστράτη. 135
- ΛΥ. τί δαὶ σύ;

THE LYSISTRATA, 110-136

So will you, will you, if I find a way,  
Help me to end the war ?

- MY. Ay, that we will.  
I will, be sure, though I'd to fling me down  
This mantling shawl, and have a bout of—drinking.<sup>a</sup>
- CA. And I would cleave my very self in twain  
Like a cleft turbot,<sup>b</sup> and give half for Peace.
- LA. An' I, to glint at Peace again, wad speel  
Up to the tap rig o' Taygety.
- LY. I'll tell you now : 'tis meet ye all should know.  
O ladies ! sisters ! if we really mean  
To make the men make Peace, there's but one way,  
We must abstain—
- MY. Well ! tell us.
- LY. Will ye do it ?
- MY. Do it ? ay, surely, though it cost our lives.
- LY. We must abstain—each—from the joys of Love.  
How ! what ! why turn away ? where are ye going ?  
What makes you pout your lips, and shake your heads ?  
What brings this falling tear, that changing colour ?  
Will ye, or will ye not ? What mean ye, eh ?
- MY. I'll never do it. Let the war go on.
- CA. Zeus ! nor I either. Let the war go on.
- LY. You, too, Miss Turbot ? you who said just now  
You'd cleave, for Peace, your very self in twain ?
- CA. Ask anything but this. Why, if needs be,  
I'd walk through fire : only, not give up Love.  
There's nothing like it, dear Lysistrata.
- LY. And what say you ?

<sup>a</sup> “ ‘ Fighting ’ was the word expected ; but Aristophanes is, throughout this scene, playing upon the alleged bibulous propensities of Athenian women ” : R.

<sup>b</sup> Alluding to the belief that two flat fishes were really but one, cut in halves.

## ARISTOPHANES

- ΜΤ. καγὼ βούλομαι διὰ τοῦ πυρός.
- ΛΤ. ὦ παγκατάπυγον θῆμέτερον ἅπαν γένος.  
οὐκ ἔτος ἀφ' ἡμῶν εἰσιν αἱ τραγωδίαί.  
οὐδὲν γὰρ ἔσμεν πλὴν Ποσειδῶν καὶ σκάφη. 140  
ἀλλ', ὦ φίλη Λάκαινα, σὺ γὰρ εἴαν γένῃ  
μόνη μετ' ἐμοῦ, τὸ πρᾶγμ' ἀνασσωσαίμεσθ' ἔτ' ἄν,  
ξυμφήφισαί μοι.
- ΛΑ. χαλεπὰ μὲν ναὶ τὼ σιῶ  
γυναῖκας ὑπνῶν ἔστ' ἄνευ ψωλᾶς, μόνας.  
ὄμως γὰρ μάν· δεῖ τᾶς γὰρ εἰράνας μάλ' αὔ.
- ΛΤ. ὦ φιλτάτη σὺ καὶ μόνη τούτων γυνή. 145
- ΚΑ. εἰ δ' ὡς μάλιστ' ἀπεχοίμεθ' οὐ σὺ δὴ λέγεις,  
ὃ μὴ γένοιτο, μᾶλλον ἄν διὰ τουτογι  
γένοιτ' ἄν εἰρήνη;
- ΛΤ. πολὺ γε νῆ τὼ θεῷ.  
εἰ γὰρ καθοίμεθ' ἔνδον ἐντετριμμένα  
κᾶν τοῖς χιτωνίοισι τοῖς ἀμοργίνοις 150  
γυμναὶ παρίοιμεν, δέλτα παρατετιλμένα,  
στύοινο δ' ἄνδρες κἀπιθυμοῖεν πλεκοῦν,  
ἡμεῖς δὲ μὴ προσίοιμεν, ἀλλ' ἀπεχοίμεθα,  
σπονδὰς ποιήσαιντ' ἄν ταχέως, εὐ οἶδ' ὅτι.
- ΛΑ. ὃ γῶν Μενέλαος τᾶς Ἑλένας τὰ μᾶλά πα 155  
γυμνᾶς παρενιδῶν ἐξέβαλ', οἰῶ, τὸ ξίφος.
- ΚΑ. τί δ', ἦν ἀφίωσ' ἄνδρες ἡμᾶς, ὦ μέλε;
- ΛΤ. τὸ τοῦ Φερεκράτους, κύνα δέρειν δεδαρμένην.
- ΚΑ. φλυαρία ταῦτ' ἐστὶ τὰ μεμιμημένα.  
εἴαν λαβόντες δ' ἐς τὸ δωμάτιον βία 160  
ἔλκωσιν ἡμᾶς;
- ΛΤ. ἀντέχου σὺ τῶν θυρῶν.

<sup>a</sup> Alluding to the *Tyro* of Sophocles, lately acted: Tyro, daughter of Salmoneus, bore twin sons to Poseidon, and then exposed them in a σκάφη.

THE LYSISTRATA, 136-161

MY. I'd liefer walk through fire.  
 LY. O women ! women ! O our frail, frail sex !  
 No wonder tragedies are made from us.  
 Always the same : nothing but loves and cradles.<sup>a</sup>  
 O friend ! O Lampito ! if you and I  
 Are of one mind, we yet may pull things through ;  
 Won't *you* vote with me, dear ?

LA. Haith, by the Twa',  
 'Tis sair to bide your lane, withouten men.  
 Still it maun be : we maun hae Peace, at a' risks.

LY. O dearest friend ; my one true friend of all.

CA. Well, but suppose we do the things you say,  
 Pray Heaven avert it, but put case we do,  
 Shall we be nearer Peace ?

LY. Much, much, much nearer.

For if we women will but sit at home,  
 Powdered and trimmed, clad in our daintiest lawn,  
 Employing all our charms, and all our arts  
 To win men's love, and when we've won it, then  
 Repel them, firmly, till they end the war,  
 We'll soon get Peace again, be sure of that.

LA. Sae Menelaus, when he glowered, I ween,  
 At Helen's breastie, coost his glaive awa'.<sup>b</sup>

CA. Eh, but suppose they leave us altogether ?

LY. O, faddle ! then we'll find some substitute.<sup>c</sup>

<sup>b</sup> After the fall of Troy, Menelaus, about to slay Helen, was softened by the sight of her beauty. See Tennyson's *Lucretius*.

<sup>c</sup> Lines 158-163 are: "Then, as P. said, canem excoriatum excoriare." "Those imitations are rubbish. But what if they drag us into the room by force?" "Cling to the door." "What if they beat us?" "Yield with a bad grace, for there is no pleasure in what is taken by force."—Pherecrates is unknown. The words κύνα δ. δ. were used as a proverb ἐπι τῶν μάτην πονούτων, but there is a reference to the *penis coriaceus* of 109.

## ARISTOPHANES

ΚΑ. ἔὰν δὲ τύπτωσιν, τί;

ΛΥ. παρέχειν χρή κακῶς.  
οὐ γὰρ ἔνι τούτοις ἡδονὴ τοῖς πρὸς βίαν.  
καῖλλως ὀδυνᾶν χρή· καμέλει ταχέως πάνυ  
ἀπεροῦσιν. οὐ γὰρ οὐδέποτ' εὐφρανθήσεται  
ἀνὴρ, ἔὰν μὴ τῇ γυναικὶ συμφέρῃ.

ΚΑ. εἴ τοι δοκεῖ σφῶν ταῦτα, χῆμῖν ξυνδοκεῖ.

ΛΑ. καὶ τῶς μὲν ἀμῶν ἄνδρας ἀμέσ πείσομεσ  
παντᾶ δικαίως ἄδολον εἰράναν ἄγειν·  
τὸν τῶν Ἀσαναίων γὰ μὰν ῥυάχετον  
πᾶ καὶ τις ἂν πείσειεν αὐτὸν μὴ πλάδδίην;

ΛΥ. ἡμεῖς ἀμέλει σοι τά γε παρ' ἡμῖν πείσομεν.

ΛΑ. οὐχ ἄσ πόδας κ' ἔχωντι ταὶ τριήρεις  
καὶ τὰργύριον τῶβυσσον ἢ παρὰ τᾶ σιῶ.

ΛΥ. ἀλλ' ἔστι καὶ τοῦτ' εὖ παρεσκευασμένον·  
καταληψόμεθα γὰρ τὴν ἀκρόπολιν τήμερον.  
ταῖς πρεσβυτάταις γὰρ προστέτακται τοῦτο δρᾶν,  
ἕως ἂν ἡμεῖς ταῦτα συντιθώμεθα,  
θύειν δοκούσαις καταλαβεῖν τὴν ἀκρόπολιν.

ΛΑ. πάντ' εὖ κ' ἔχοι, καὶ τᾶδε γὰρ λέγεις καλῶς.

ΛΥ. τί δῆτα ταῦτ' οὐχ ὡς τάχιστα, Λαμπιτοῖ,  
ξυνωμόσαμεν, ὅπως ἂν ἀρρήκτως ἔχη;

ΛΑ. πάρφαινε μὰν τὸν ὄρκον, ὡς ὀμιώμεθα.

ΛΥ. καλῶς λέγεις. ποῦ 'σθ' ἡ Σκύθαινα; ποῖ βλέπεις;  
θεὸς ἐς τὸ πρόσθεν ὑπτίαν τὴν ἀσπίδα,  
καὶ μοι δότω τὰ τόμιά τις.

ΚΑ. Λυσιστράτη,

τίν' ὄρκον ὀρκώσεις ποθ' ἡμᾶς;

ΛΥ. ὄντινα;

THE LYSISTRATA, 162-187

CA. If they try force ?

LY. They'll soon get tired of that  
If we keep firm. Scant joy a husband gets  
Who finds himself at discord with his wife.

CA. Well, then, if so you wish it, so we'll have it.

LA. An' our gude folk we'se easily persuade  
To keep the Peace wi' never a thocht o' guile :  
But your Athanian hairumscairum callants  
Wha sall persuade *them* no to play the fule ?

LY. O we'll persuade our people, never fear.

LA. Not while ye've gat thae gallies rigged sae trim,  
An' a' that rowth o' siller nigh the Goddess.<sup>a</sup>

LY. O but, my dear, we've taken thought for that :  
This very morn we seize the Acropolis.  
Now, whilst we're planning and conspiring here,  
The elder women have the task assigned them.  
Under pretence of sacrifice, to seize it.

LA. A' will gae finely, an' ye talk like that.

LY. Then why not, Lampito, at once combine  
All in one oath, and clench the plot securely ?

LA. Weel, you propound the aith, an' we'se a' tak' it.

LY. Good ; now then, Scythianess,<sup>b</sup> don't stand there  
gaping.

Quick, set a great black shield here, hollow  
upwards,

And bring the sacrificial bits.

CA. And how

Are we to swear, Lysistrata ?

LY. We'll slay

<sup>a</sup> A reserve of 1000 talents set aside for pressing emergency (Thuc. ii. 24). It was now proposed (Thuc. viii. 15) to use this in building a fleet to replace the ships lost at Syracuse.

<sup>b</sup> Scythian archers were employed in Athens as police ; the women have therefore a Scythianess.

## ARISTOPHANES

- εἰς ἀσπίδ', ὥσπερ, φάσ', ἐν Αἰσχύλῳ ποτέ,  
μηλοσφαγούσας.
- ΚΑ. μὴ σύ γ', ὦ Λυσιστράτη,  
εἰς ἀσπίδ' ὁμόσης μηδέν εἰρήνης πέρι. 19
- ΛΥ. τίς ἂν οὖν γένοιτ' ἂν ὄρκος;
- ΚΑ. εἰ λευκὸν ποθεν  
ἵππον λαβοῦσαι τόμιον ἐκτεμοίμεθα.
- ΛΥ. ποῖ λευκὸν ἵππον;
- ΚΑ. ἀλλὰ πῶς ὁμούμεθα  
ἡμεῖς;
- ΜΥ. ἐγὼ σοι νῆ Δί', ἣν βούλη, φράσω.  
θεῖσαι μέλαιναν κύλικα μεγάλην ὑπτίαν,  
μηλοσφαγοῦσαι Θάσιον οἴνου σταμνίον, 19  
ὁμόσωμεν ἐς τὴν κύλικα μὴ 'πιχεῖν ὕδωρ.
- ΛΑ. φεῦ δᾶ, τὸν ὄρκον ἄφατον ὡς ἐπαινίω.
- ΛΥ. φερέτω κύλικά τις ἔνδοθεν καὶ σταμνίον.
- ΚΑ. ὦ φίλταται γυναῖκες, ὁ κεραμῶν ὄσος. 20  
ταύτην μὲν ἂν τις εὐθύς ἤσθειή λαβών.
- ΛΥ. καταθεῖσα ταύτην προσλαβοῦ μοι τοῦ κάπρου.  
δέσποινα Πειθοῖ καὶ κύλιξ φιλοτησία,  
τὰ σφάγια δέξαι ταῖς γυναιξὶν ἐυμενῆς.
- ΚΑ. εὐχρων γε θαῖμα κάποπυτίζει καλῶς. 20
- ΛΑ. καὶ μὰν ποτόδδει γ' ἀδὺ ναὶ τὸν Κάστορα.
- ΜΥ. ἔατε πρώτην μ', ὦ γυναῖκες, ὁμνύναι.
- ΚΑ. μὰ τὴν Ἀφροδίτην οὐκ, ἐάν γε μὴ λάχης.

<sup>a</sup> Aesch. *Septem* 42 ταυροσφαγοῦντες ἐς μελάνδετον σάκος. "The substitution of *μηλοσφαγοῦντες* for *ταυροσφαγοῦντες*, if not a mere inadvertence, is probably due to the double meaning of *ταῦρος* (217) and *μῆλον* (155)." <sup>b</sup> See note on 59.

<sup>c</sup> The Scythians used a large cup, mingling wine and blood: Herod. iv. 70. The end of the oath is a surprise for their especial purpose ἀπέχεσθαι, etc.

<sup>d</sup> *A maiden brings out a jar of wine and an immense cup.*



THE LYSISTRATA, 188-218

(Like those Seven Chiefs in Aeschylus)<sup>a</sup> a lamb  
Over a shield.

CA. Nay, when our object's Peace,  
Don't use a shield, Lysistrata, my dear.

LY. Then what shall be the oath?

CA. Could we not somehow  
Get a grey mare,<sup>b</sup> and cut her up to bits?

LY. Grey mare, indeed!

CA. Well, what's the oath will suit  
Us women best?

MY. I'll tell you what I think.

Let's set a great black CUP here, hollow upwards:<sup>c</sup>  
Then for a lamb we'll slay a Thasian wine-jar,  
And firmly swear to—pour no water in.

LA. Hech, the braw aith! my certie, hoo I like it.

LY. O yes, bring out the wine-jar and the cup.<sup>d</sup>

CA. La! here's a splendid piece of ware, my dears.

Now that's a cup 'twill cheer one's heart to take.

LY. (*to the servant*) Set down the cup, and take the victim  
boar.<sup>e</sup>

O Queen Persuasion, and O Loving Cup,  
Accept our offerings, and maintain our cause!<sup>f</sup>

CA. 'Tis jolly coloured blood, and spirits out bravely<sup>g</sup>

LA. Ay, an' by Castor, vera fragrant too!

MY. Let *me* swear first, my sisters?

CA. Yes, if *you*

Draw the first lot; not else, by Aphrodite.<sup>h</sup>

<sup>e</sup> "She means the Wine-jar, but she speaks of it as a victim whose blood is about to be shed": R.

<sup>f</sup> *The servant pours the wine into the cup, the women all pressing round to see.*

<sup>g</sup> She uses a sacrificial formula: Schol. *ποτόδδει = προσόζει.*

<sup>h</sup> "Since the first to swear would have the first drink": Schol. At a symposium, the president was determined by lot, and sometimes the order of drinking.

ARISTOPHANES

ΛΥ. λάζυσθε πάσαι τῆς κύλικος, ὦ Λαμπιτοῖ·  
 λεγέτω δ' ὑπὲρ ὑμῶν μί' ἄπερ ἂν κἀγὼ λέγω· 21  
 ὑμεῖς δ' ἐπομείσθε ταῦτὰ κάμπεδώσετε.

Οὐκ ἔστιν οὐδείς οὐδὲ μοιχὸς οὐδ' ἀνὴρ  
 ΚΑ. οὐκ ἔστιν οὐδείς οὐδὲ μοιχὸς οὐδ' ἀνὴρ  
 ΛΥ. ὅστις πρὸς ἐμὲ πρόσεισιν ἔστυκῶς. λέγε.  
 ΚΑ. ὅστις πρὸς ἐμὲ πρόσεισιν ἔστυκῶς. παπαῖ,  
 ὑπολύεταιί μου τὰ γόνατ', ὦ Λυσιστράτη.  
 ΛΥ. οἴκοι δ' ἀταυρώτη διάξω τὸν βίον  
 ΚΑ. οἴκοι δ' ἀταυρώτη διάξω τὸν βίον  
 ΛΥ. κροκωτοφοροῦσα καὶ κεκαλλωπισμένη,  
 ΚΑ. κροκωτοφοροῦσα καὶ κεκαλλωπισμένη,  
 ΛΥ. ὅπως ἂν ἀνὴρ ἐπιτυφῇ μάλιστά μου·  
 ΚΑ. ὅπως ἂν ἀνὴρ ἐπιτυφῇ μάλιστά μου·  
 ΛΥ. κούδέποθ' ἐκοῦσα τάνδρῖ τῶμῶ πείσομαι.  
 ΚΑ. κούδέποθ' ἐκοῦσα τάνδρῖ τῶμῶ πείσομαι.  
 ΛΥ. εἰ δέ μ' ἄκουσαν βιάζηται βία,  
 ΚΑ. εἰ δέ μ' ἄκουσαν βιάζηται βία,  
 ΛΥ. κακῶς παρέξω κούχῃ προσκινήσομαι.  
 ΚΑ. κακῶς παρέξω κούχῃ προσκινήσομαι.  
 ΛΥ. οὐ πρὸς τὸν ὄροφον ἀνατενῶ τὰ Περσικά.  
 ΚΑ. οὐ πρὸς τὸν ὄροφον ἀνατενῶ τὰ Περσικά.  
 ΛΥ. οὐ στήσομαι λείαιν' ἐπὶ τυροκνήστιδος.  
 ΚΑ. οὐ στήσομαι λείαιν' ἐπὶ τυροκνήστιδος.  
 ΛΥ. ταῦτ' ἐμπεδοῦσα μὲν πίοιμ' ἐντευθενί·  
 ΚΑ. ταῦτ' ἐμπεδοῦσα μὲν πίοιμ' ἐντευθενί·  
 ΛΥ. εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἢ κύλιξ.  
 ΚΑ. εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἢ κύλιξ.

ΛΥ. ξυνεπόμνυθ' ὑμεῖς ταῦτα πάσαι;

ΜΥ. νῆ Δία.

ΛΥ. φέρ' ἐγὼ καθαγίσω τήνδε.

THE LYSISTRATA, 209-238

LY. All place your hands upon the wine-cup : so.  
One, speak the words, repeating after me.  
Then all the rest confirm it. Now begin.

I will abstain from Love and Love's delights.<sup>a</sup>

CA. *I will abstain from Love and Love's delights.*

LY. And take no pleasure though my lord invites.

CA. *And take no pleasure though my lord invites.*

LY. And sleep a vestal all alone at nights.

CA. *And sleep a vestal all alone at nights.*

LY. And live a stranger to all nuptial rites.

CA. *And live a stranger to all nuptial rites.*

I don't half like it though, Lysistrata.

LY. I will abjure the very name of Love.

CA. *I will abjure the very name of Love.*

LY. So help me Zeus, and all the Powers above.

CA. *So help me Zeus, and all the Powers above.*

LY. If I do this, my cup be filled with wine.

CA. *If I do this, my cup be filled with wine.*

LY. But if I fail, a water draught be mine.

CA. *But if I fail, a water draught be mine.*

LY. You all swear this ?

MY. O yes, my dear, we do.

LY. I'll now consume these fragments.<sup>b</sup>

<sup>a</sup> 212-233 Nemo est sive adulter sive vir qui mihi ad amorem paratus appropinquabit: (—papae, genua mihi solvuntur, Lysistrata!)—et domi casta vitam degam, croceum gerens vestimentum et ornatissima, ut vir meus quam maxime ardeat, et numquam libens morem viro geram, et si invitae vim adhibebit, vix dabo et motu non subsequar: non ad tectum crepidulas extendam, non stabo ut leaena supra radulam [σχῆμα συνουσίας, τετραποδηδόν P. 896. τυρόκνηστις is a "cheese-grater," but these were very dissimilar to our "graters," being a sort of knife with a bronze or ivory handle, and it was common to carve figures of animals on such handles].

<sup>b</sup> *Lysistrata takes the wine-cup in her hand.*

## ARISTOPHANES

- ΚΑ. τὸ μέρος γ', ὦ φίλη,  
ὅπως ἂν ὤμεν εὐθύς ἀλλήλων φίλαι.
- ΛΑ. τίς ὠλολυγά;
- ΛΥ. τουτ' ἐκεῖν' οὐγὰρ ἔλεγον.  
αἱ γὰρ γυναῖκες τὴν ἀκρόπολιν τῆς θεοῦ  
ἤδη κατειλήφασιν. ἀλλ', ὦ Λαμπιτοῖ,  
σὺ μὲν βιάδιζε καὶ τὰ παρ' ὑμῶν εὖ τίθει,  
τασδὶ δ' ὁμήρους κατάλιφ' ἡμῖν ἐνθάδε·  
ἡμεῖς δὲ ταῖς ἄλλαισι ταῖσιν ἐν πόλει  
ξυνεμβάλωμεν εἰσιοῦσαι τοὺς μοχλοὺς.
- ΚΑ. οὐκουν ἐφ' ἡμᾶς ξυμβοηθήσειν οἶει  
τοὺς ἄνδρας εὐθύς;
- ΛΥ. ὀλίγον αὐτῶν μοι μέλει.  
οὐ γὰρ τοσαύτας οὐδ' ἀπειλὰς οὐδέ πῦρ  
ἤξουσ' ἔχοντες ὥστ' ἀνοῖξαι τὰς πύλας  
ταύτας, εἰ μὴ ἔφ' οἰσιν ἡμεῖς εἶπομεν.
- ΚΑ. μὰ τὴν Ἀφροδίτην οὐδέποτε γ'. ἄλλως γὰρ ἂν  
ἄμαχοι γυναῖκες καὶ μιαραὶ κεκλήμεθ' ἂν.

### ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

χώρει, Δράκης, ἡγοῦ βιάδην, εἰ καὶ τὸν ὤμον ἀλγεῖς  
κορμοῦ τοσοῦτονὶ βάρος χλωρᾶς φέρων ἐλάας.  
ἦ πόλλ' ἄελπτ' ἐνεστιν ἐν τῷ μακρῷ βίῳ, φεῦ,  
ἐπεὶ τίς ἂν ποτ' ἤλπισ', ὦ Στρυμόδωρ', ἀκοῦσαι  
γυναῖκας, ἃς ἐβόσκομεν  
κατ' οἶκον ἐμφανὲς κακόν,  
κατὰ μὲν ἄγιον ἔχειν βρέτας,

<sup>a</sup> A sound of persons cheering is heard in the distance.

<sup>b</sup> The crowd now disperses: Lampito leaving for her homeward journey, and the others disappearing through the gates of the Propylaea. After a pause the Chorus of Men are seen slowly approaching from the Lower City. They are carrying heavy



## ARISTOPHANES

κατά τ' ἀκρόπολιν ἐμὰν λαβεῖν,  
μοχλοῖς δὲ καὶ κλήθροισιν  
τὰ προπύλαια πακτοῦν;

ἀλλ' ὡς τάχιστα πρὸς πόλιν σπεύσωμεν, ὦ Φιλοῦργε, 2  
ὅπως ἂν αὐταῖς ἐν κύκλῳ θέντες τὰ πρέμνα ταυτί,  
ὄσαι τὸ πρᾶγμα τοῦτ' ἐνεστήσαντο καὶ μετῆλθον,  
μίαν πυρὰν νήσαντες ἐμπρήσωμεν αὐτόχειρες  
πάσας ὑπὸ ψήφου μιᾶς; πρώτην δὲ τὴν Λύκωνος. 2  
οὐ γὰρ μὰ τὴν Δήμητρ' ἐμοῦ ζῶντος ἐγχανοῦνται.  
ἐπεὶ οὐδὲ Κλεομένης, ὃς αὐτὴν κατέσχε πρῶτος,  
ἀπῆλθεν ἀψάλακτος, ἀλλ'  
ὅμως Λακωνικὸν πνέων  
ᾤχετο θῶπλα παραδοῦς ἐμοί,  
σμικρὸν ἔχων πάνυ τριβώνιον,  
πινῶν, ῥυπῶν, ἀπαράτιλτος,  
ἕξ ἐτῶν ἄλουτος. 2

οὕτως ἐπολιόρκησ' ἐγὼ τὸν ἄνδρ' ἐκείνον ὡμῶς  
ἐφ' ἑπτακαίδεκα ἄσπίδων πρὸς ταῖς πύλαις καθεύδων.  
τασδὶ δὲ τὰς Εὐριπίδη θεοῖς τε πᾶσιν ἐχθρὰς  
ἐγὼ οὐκ ἄρα σχήσω παρῶν τολμήματος τοσοῦτου;  
μὴ νῦν ἔτ' ἐν τῇ τετραπόλει τοῦμὸν τροπαῖον εἶη. 2

ἀλλ' αὐτὸ γάρ μοι τῆς ὁδοῦ

[στρ.]

<sup>a</sup> Rhodia (Schol.), an infamous woman.

<sup>b</sup> The story is told by Herodotus, v. 72. He had been invited to Athens to resist the reforms of Cleisthenes, and took refuge on the Acropolis. The "six years" is a comic exaggeration for two days.

THE LYSISTRATA, 263-286

As the City Castle by force to hold,  
With block and bolt and barrier vast,  
Making the Propylaea fast.

Press on, Philurgus, towards the heights ;  
we'll pile a great amazing

Array of logs around the walls,  
and set them all a-blazing :

And as for these conspirators,  
a bonfire huge we'll make them,

One vote shall doom the whole to death,  
one funeral pyre shall take them,

And thus we'll burn the brood accurst,  
but Lycon's wife<sup>a</sup> we'll burn the first.

No, never, never, whilst I live,  
shall woman-folk deride me :

Not scatheless went Cleomenes,<sup>b</sup>  
when he like this defied me,

And dared my castle to seize : yet He,  
A Spartan breathing contempt and pride,  
Full soon surrendered his arms to me,  
And a scanty coat round his loins he tied,  
And with unwashed limbs, and with unkempt head,  
And with six years' dirt, the intruder fled ;

So strict and stern a watch around  
my mates and I were keeping,

In seventeen rows of serried shields  
before the fortress sleeping.

And THESE, whom both Euripides  
and all the Powers on high

Alike detest, shall these, shall these,  
my manly rage defy ?

Then never be my Trophy shown,  
on those red plains of Marathon !

But over this snubby protruding steep

## ARISTOPHANES

λοιπόν ἐστι χωρίον  
 τὸ πρὸς πόλιν, τὸ σιμόν, οἱ σπουδὴν ἔχω·  
 χῶπως ποτ' ἐξαμπρεύσομεν  
 τοῦτ' ἄνευ κανθηλίου. 2  
 ὡς ἐμοῦ γε τὸ ξύλω τὸν ὦμον ἐξιπώκατον·  
 ἀλλ' ὅμως βαδιστέον,  
 καὶ τὸ πῦρ φυσητέον,  
 μή μ' ἀποσβεσθὲν λάθῃ πρὸς τῇ τελευτῇ τῆς ὁδοῦ.  
 (φυσᾶ τῷ στόματι.)

φῦ φῦ.  
 ἰοὺ ἰοὺ τοῦ καπνοῦ. 2

ὡς δεινόν, ὦναξ Ἡράκλεις, [ἀντ.  
 προσπεσόν μ' ἐκ τῆς χύτρας  
 ὥσπερ κύων λυττώσα τῷφθαλμῷ δάκνει·  
 κάστιν γε Λήμνιον τὸ πῦρ  
 τοῦτο πάσῃ μηχανῇ. 3  
 οὐ γὰρ ἂν ποθ' ὦδ' ὀδαξ ἔβρυκε τὰς λήμας ἐμοῦ.  
 σπεῦδε πρόσθεν ἐς πόλιν,  
 καὶ βοήθει τῇ θεῷ,  
 ἢ πότ' αὐτῇ μάλλον ἢ νῦν, ὦ Λάχης, ἀρήξομεν;  
 φῦ φῦ.  
 ἰοὺ ἰοὺ τοῦ καπνοῦ. 3

τουτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἕκατι καὶ ζῆ.  
 οὐκουν ἂν, εἰ τὸ μὲν ξύλω θείμεσθα πρῶτον αὐτοῦ,  
 τῆς ἀμπέλου δ' ἐς τὴν χύτραν τὸν φανὸν ἐγκαθέντες  
 ἄψαντες εἴτ' ἐς τὴν θύραν κρηιδὸν ἐμπέσοιμεν;

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<sup>a</sup> Lemnian fire is mentioned to make a play upon *λήμαι*. "The fire has bitten my *λήμας* (eyesores). It must be a Lemnian fire." The phrase Lemnian fire is supposed to have arisen from the volcano which once was active in the island.



THE LYSISTRATA, 287-309

Ere we reach our goal at the Castle keep,  
We've still, with our burdensome load, to creep.

And how to manage that blunt incline

Without a donkey, I can't divine.

Dear, how these two great firelogs make  
my wearied shoulders toil and ache.

But still right onward we needs must go,

And still the cinders we needs must blow,

Else we'll find the fire extinguished,  
ere we reach our journey's end.

Puff! Puff! Puff!

O the smoke! the smoke!

O royal Heracles! what a lot

Of fire came raging out of the pot,

And flew, like a dog, at my eyes, red hot.

'Twas a jet from the Lemnian<sup>a</sup> mines, I ween,

It came so fierce, and it bit so keen,

And worried, with persistence sore,  
my two poor eyes, inflamed before.

On, Laches, on! to the castle press,

And aid the God in her dire distress;

Surely, if we e'er would help her,  
now's the very time, my friend.

Puff! Puff! Puff!

O the smoke! the smoke!

Thank heaven the fire is still alight,  
and burning beautifully bright.

So here we'll lay our burdens down,  
with eager hearts delighted,

And dip the vine-torch in the pot,  
and get it there ignited.

Then all together at the gates  
like battering rams we'll butt.

## ARISTOPHANES

κἄν μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες, 31  
 ἐμπιπράναι χρὴ τὰς θύρας καὶ τῷ καπνῷ πιέζειν.  
 θώμεσθα δὴ τὸ φορτίον. φεῦ τοῦ καπνοῦ, βαβαιάξ.  
 τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν;  
 ταυτὶ μὲν ἤδη τὴν ράχιν θλίβοντά μου πέπαυται.  
 σὸν δ' ἐστὶν ἔργον, ὦ χύτρα, τὸν ἄνθρακ' ἐξεγείρειν, 31  
 τὴν λαμπάδ' ἡμμένην ὅπως πρώτιστ' ἐμοὶ προσοίσεις.  
 δέσποινα Νίκη ξυγγενοῦ, τῶν τ' ἐν πόλει γυναικῶν  
 τοῦ νῦν παρεστῶτος θράσους θέσθαι τροπαῖον ἡμᾶς.

### ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ.

λιγνὺν δοκῶ μοι καθορᾶν καὶ καπνόν, ὦ γυναῖκες,  
 ὥσπερ πυρὸς καομένου· σπευστέον ἐστὶ θᾶπτον. 32

πέτου πέτου, Νικοδίκη, [στρ.]  
 πρὶν ἐμπεπρῆσθαι Καλύκη  
 τε καὶ Κρίτυλλαν περιφυσήτω  
 ὑπὸ τε νόμων ἀργαλέων  
 ὑπὸ τε γερόντων ὀλέθρων. 32

ἀλλὰ φοβοῦμαι τόδε. μῶν ὑστερόπους βοηθῶ;  
 νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κνεφαία  
 μόγις ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου καὶ πατά-  
 γου χυτρείου,

<sup>a</sup> Samos was the Athenian headquarters at this time.

<sup>b</sup> "As they approach the Acropolis they have full in view the Temple of the Wingless Victory, otherwise Athene Nike": R.

<sup>c</sup> *During the last few lines the Men have been completing their preparations, and the air above them is now growing lurid with the smoke and the flame of their torches. As the Men relapse into silence, the voices of Women are heard in the distance. They come sweeping round from the north side of the Acropolis, carrying their pitchers of water, and singing, in turn, their entrance song. The two Choruses are for the present concealed from each other by the north-western angle of the Acropolis.*



## ARISTOPHANES

33

δούλησιν ὠστιζομένη  
στιγματίαις θ', ἄρπαλέως  
ἀραμένη, ταῖσιν ἐμαῖς  
δημότισιν καομέναις  
φέρουσ' ὕδωρ βοηθῶ.

[ἀντ. 33]

ἤκουσα γὰρ τυφογέρον-  
τας ἄνδρας ἔρρειν, στελέχη  
φέροντας, ὥσπερ βαλανεύσοντας,  
ὡς τριταλανταῖα βάρος,  
δεινά τ' ἀπειλοῦντας ἐπῶν,  
ὡς πυρὶ χρῆ τὰς μυσαρὰς γυναικας ἀνθρακεύειν. 34  
ἄς, ὦ θεά, μή ποτ' ἐγὼ πιμπραμένας ἴδοιμι,  
ἀλλὰ πολέμου καὶ μανιῶν ῥυσαμένας Ἑλλάδα  
καὶ πολίτας,  
ἐφ' οἷσπερ, ὦ χρυσολόφα,  
σάς, πολιούχ', ἔσχον ἔδρας. 34  
καὶ σε καλῶ ξύμμαχον, ὦ  
Τριτογένει', ἣν τις ἐκεί-  
νας ὑποπίμπρησιν ἀνὴρ  
φέρειν ὕδωρ μεθ' ἡμῶν.  
ἔασον ὦ. τουτὶ τί ἦν; ὦνδρες πόνω πονηροί. 35  
οὐ γάρ ποτ' ἂν χρηστοί γ' ἔδρων, οὐδ' εὐσεβεῖς  
τάδ' ἄνδρες.

ΧΟ. ΓΕ. τουτὶ τὸ πρᾶγμ' ἡμῖν ἰδεῖν ἀπροσδόκητον ἦκει·  
ἔσμος γυναικῶν οὕτοσιν θύρασιν αὖ βοηθεῖ.

ΧΟ. ΓΤ. τί βδύλλεθ' ἡμᾶς; οὐ τί που πολλὰ δοκοῦμεν  
εἶναι;

<sup>a</sup> A title of Athena.

<sup>b</sup> At this juncture the Women wheel round the corner of the Acropolis, and the two Choruses suddenly meet face to face.

What with the clatter of pitchers,  
 The noise and press of the throng,  
 Jostling with knaves and slaves,  
 Till at last I snatched it along,  
 Abundance of water supplying  
 To friends who are burning and dying.

Yea, for hither, they state,  
 Dotards are dragging, to burn us,  
 Logs of enormous weight,  
 Fit for a bath-room furnace,  
 Vowing to roast and to slay  
 Sternly the reprobate women.

O Lady, O Goddess, I pray,  
 Ne'er may I see them in flames!

I hope to behold them with gladness,  
 Hellas and Athens redeeming  
 from battle and murder and madness.

This is the cause why they venture,

Lady, thy mansions to hold,

Tritogeneia,<sup>a</sup> Eternal

Champion with helmet of gold!

And O, if with fire men invade them,

O help us with water to aid them.<sup>b</sup>

Stop! easy all! what have we here?

(*To the men*) You vile, abandoned crew,

No good and virtuous men, I'm sure,

would act in the way you do.

M. CH. Hey, here's an unexpected sight!

hey, here's a demonstration!

A swarm of women issuing out

with warlike preparation!

W. CH. Hallo, you seem a little moved!

does this one troop affright you?

ARISTOPHANES

καὶ μὴν μέρος γ' ἡμῶν ὄρατ' οὔπω τὸ μυριοστόν. 355

ΧΟ. ΓΕ. ὦ Φαιδρία, ταύτας λαλεῖν ἔασομεν τοσαυτί;  
οὐ περικατὰξαι τὸ ξύλον τύπτοντ' ἐχρήν τιν'  
αὐτάς;

ΧΟ. ΓΥ. θώμεσθα δὴ τὰς κάλπιδας χῆμεῖς χαμᾶζ',  
ὅπως ἄν,  
ἦν προσφέρῃ τὴν χεῖρά τις, μὴ τοῦτό μ'  
ἐμποδίξῃ.

ΧΟ. ΓΕ. εἰ νῆ Δί' ἤδη τὰς γνάθους τούτων τις ἦ δις  
ἢ τρις 360  
ἔκοψεν ὥσπερ Βουπάλου, φωνὴν ἂν οὐκ ἂν  
εἶχον.

ΧΟ. ΓΥ. καὶ μὴν ἰδοῦ· παταξάτω· καὶ σταῖσ' ἐγὼ παρέξω,  
κού μή ποτ' ἄλλη σου κύων τῶν ὄρχεων  
λάβηται.

ΧΟ. ΓΕ. εἰ μὴ σιωπήσει, θενῶν σου ἴκκοκκιῶ τὸ γῆρας.

ΧΟ. ΓΥ. ἄπτου μόνον Στρατυλλίδος τῷ δακτύλῳ προσ-  
ελθῶν. 365

ΧΟ. ΓΕ. τί δ', ἦν σποδῶ τοῖς κονδύλοις, τί μ' ἐργάσει  
τὸ δεινόν;

ΧΟ. ΓΥ. βρύκουσά σου τοὺς πλεύμονας καὶ τᾶντερ'  
ἐξαμήσω.

ΧΟ. ΓΕ. οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής·  
οὐδὲν γὰρ ὡδὶ θρέμμ' ἀναιδές ἐστιν ὡς γυναῖκες.

ΧΟ. ΓΥ. αἰρώμεθ' ἡμεῖς θοῦδατος τὴν κάλπιν, ὦ  
Ῥοδίππη. 370

ΧΟ. ΓΕ. τί δ', ὦ θεοῖς ἐχθρά, σὺ δεῦρ' ὕδωρ ἔχουσ'  
ἀφίκου;

<sup>a</sup> "If we smite them on the cheek, as the iambic poet Hipponax, that *acer hostis Bupalos* (Hor. *Epod.* 6. 14), threatened in his lampoons to smite his unhappy antagonist": R.

<sup>b</sup> The words are not found in the extant plays of Euripides, but the sentiment is thoroughly Euripidean.

THE LYSISTRATA, 355-371

You see not yet the myriadth part  
of those prepared to fight you.

M. CH. Now, really, Phaedrias, shall we stop  
to hear such odious treason?  
Let's break our sticks about their backs,  
let's beat the jades to reason.

W. CH. Hi, sisters, set the pitchers down,  
and then they won't embarrass  
Our nimble fingers, if the rogues  
attempt our ranks to harass.

M. CH. I warrant, now, if twice or thrice  
we slap their faces neatly,  
That they will learn, like Bupalus,<sup>a</sup>  
to hold their tongues discreetly.

W. CH. Well, here's my face : I won't draw back :  
now slap it if you dare,  
And I won't leave one ounce of you  
for other dogs to tear.

M. CH. Keep still, or else your musty Age  
to very shreds I'll batter.

W. CH. Now only touch Stratyllis, sir ;  
just lift one finger at her !

M. CH. And what if with these fists, my love,  
I pound the wench to shivers ?

W. CH. By Heaven, we'll gnaw your entrails out,  
and rip away your livers.

M. CH. There is not than Euripides  
a bard more wise and knowing,  
For women ARE a shameless set,  
the vilest creatures going.<sup>b</sup>

W. CH. Pick up again, Rhodippe dear,  
your jug with water brimming.

M. CH. What made you bring that water here,  
you God-detested women ?

## ARISTOPHANES

- ΧΟ. ΓΥ. τί δαὶ σὺ πῦρ, ὦ τύμβ', ἔχων; ὡς σαυτὸν  
ἐμπυρεύσων;
- ΧΟ. ΓΕ. ἐγὼ μὲν, ἵνα νήσας πυρὰν τὰς σὰς φίλας  
ὑφάψω.
- ΧΟ. ΓΥ. ἐγὼ δέ γ', ἵνα τὴν σὴν πυρὰν τούτῳ κατα-  
σβέσαιμι.
- ΧΟ. ΓΕ. τοῦμόν σὺ πῦρ κατασβέσεις;
- ΧΟ. ΓΥ. τοῦργον τάχ' αὐτὸ δείξει. 375
- ΧΟ. ΓΕ. οὐκ οἶδά σ' εἰ τῆδ' ὡς ἔχω τῆ λαμπάδι σταθεύσω.
- ΧΟ. ΓΥ. εἰ ρύμμα τυγχάνεις ἔχων, λουτρόν γ' ἐγὼ  
παρέξω.
- ΧΟ. ΓΕ. ἐμοὶ σὺ λουτρόν, ὦ σαπρά;
- ΧΟ. ΓΥ. καὶ ταῦτα νυμφικόν γε.
- ΧΟ. ΓΕ. ἤκουσας αὐτῆς τοῦ θράσους;
- ΧΟ. ΓΥ. ἐλευθέρα γάρ εἰμι.
- ΧΟ. ΓΕ. σχήσω σ' ἐγὼ τῆς νῦν βοῆς.
- ΧΟ. ΓΥ. ἀλλ' οὐκ ἔθ' ἠλιάξεις. 380
- ΧΟ. ΓΕ. ἐμπρησον αὐτῆς τὰς κόμας.
- ΧΟ. ΓΥ. σὸν ἔργον, ὦ χελῶε.
- ΧΟ. ΓΕ. οἴμοι τάλας.
- ΧΟ. ΓΥ. μῶν θερμόν ἦν;
- ΧΟ. ΓΕ. ποῖ θερμόν; οὐ παύσει; τί δρᾶς;
- ΧΟ. ΓΥ. ἄρδω σ', ὅπως ἂν βλαστάνης.
- ΧΟ. ΓΕ. ἀλλ' αὐὸς εἰμ' ἤδη τρέμων. 385
- ΧΟ. ΓΥ. οὐκοῦν, ἐπειδὴ πῦρ ἔχεις,  
σὺ χλιανεῖς σεαυτόν.
- ΠΡΟΒΟΥΛΟΣ. ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή

<sup>a</sup> "The name Achelous was used to denote *water* generally. The women are deluging their opponents with cold water from their pitchers": R.



THE LYSISTRATA, 372-387

- W. CH. What made you bring that light, old Tomb ?  
to set *yourselves* afire ?
- M. CH. No, but to kindle for your friends  
a mighty funeral pyre.
- W. CH. Well, then, we brought this water here  
to put your bonfire out, sirs.
- M. CH. *You* put our bonfire out, indeed !
- W. CH. You'll see, beyond a doubt, sirs.
- M. CH. I swear that with this torch, offhand,  
I've half a mind to fry you.
- W. CH. Got any soap, my lad ? if so,  
a bath I'll soon supply you.
- M. CH. A bath for ME, you mouldy hag !
- W. CH. And that a bride-bath, too.
- M. CH. Zounds, did you hear her impudence ?
- W. CH. Ain't I freeborn as you ?
- M. CH. I'll quickly put a stop to this.
- W. CH. You'll judge no more, I vow !
- M. CH. Hi ! set the vixen's hair on fire.
- W. CH. Now, Achelous,<sup>a</sup> now !
- M. CH. Good gracious !
- W. CH. What ! you find it hot ?
- M. CH. Hot ? murder ! stop ! be quiet !
- W. CH. I'm watering you, to make you grow.
- M. CH. I wither up from shivering so.
- W. CH. I tell you what : a fire you've got,  
So warm your members by it.<sup>b</sup>
- MAGISTRATE. Has then the women's wantonness blazed  
out,

<sup>b</sup> *At this crisis the tumult is stayed for an instant by the appearance on the stage of a venerable official personage, one of the Magistrates who, after the Sicilian catastrophe, were appointed, under the name of Probuli, to form a Directory or Committee of Public Safety. He is attended by four Scythian archers, part of the ordinary police of the Athenian Republic. The Women retire into the background.*

ARISTOPHANES

χῶ τυμπανισμὸς χοῖ πυκινὸὶ Σαβάζιοι,  
 ὃ τ' Ἀδωνιασμὸς οὗτος οὐπὶ τῶν τεγῶν,  
 οὐ γὼ ποτ' ὦν ἤκουον ἐν τῆκκλησίᾳ; 395  
 ἔλεγεν δ' ὁ μὴ ὥρασι μὲν Δημόστρατος  
 πλεῖν εἰς Σικελίαν, ἢ γυνὴ δ' ὄρχουμένη,  
 "αἰαὶ Ἀδωνιν," φησίν, ὁ δὲ Δημόστρατος  
 ἔλεγεν ὀπλίτας καταλέγειν Ζακυνθίων.  
 ἢ δ' ὑποπεπωκυῖ, ἢ γυνὴ πὶ τοῦ τέγουσ,  
 "κόπτεισθ' Ἀδωνιν," φησίν· ὁ δ' ἐβιάζετο  
 ὁ θεοῖσιν ἐχθρὸς καὶ μιαρὸς Χολοζύγης.  
 τοιαῦτ' ἀπ' αὐτῶν ἐστὶν ἀκολαστάσματα.

ΧΟ. ΓΕ. τί δῆτ' ἄν, εἰ πύθοιο καὶ τὴν τῶνδ' ὕβριν;  
 αἶ τᾶλλα θ' ὑβρίκασι κακ τῶν καλπίδων 400  
 ἔλουσαν ἡμᾶς, ὥστε θαῖματίδια  
 σείειν πάρεστιν ὥσπερ ἐνεουρηκότας.

ΠΡΟ. νῆ τὸν Ποσειδῶ τὸν ἀλυκόν, δίκαιά γε.  
 ὅταν γὰρ αὐτοὶ ξυμπονηρενώμεθα 405  
 ταῖσιν γυναιξὶ καὶ διδάσκωμεν τρυφᾶν,  
 τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλεύματα.  
 οἱ λέγομεν ἐν τῶν δημιουργῶν τοιαδί·  
 ὦ χρυσοχόε, τὸν ὄρμον ὃν ἐπεσκεύασας,  
 ὄρχουμένης μου τῆς γυναικὸς ἐσπέρας 410  
 ἢ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος.  
 ἐμοὶ μὲν οὖν ἔστ' ἐς Σαλαμίνα πλευστέα·  
 σὺ δ' ἦν σχολάσης, πάση τέχνῃ πρὸς ἐσπέραν  
 ἐλθὼν ἐκείνῃ τὴν βάλανον ἐνάρμοσον.  
 ἕτερος δέ τις πρὸς σκυτοτόμον ταδί λέγει 415  
 νεανίαν καὶ πέος ἔχοντ' οὐ παιδικόν·

<sup>a</sup> Plutarch, in his *Life of Nicias* (chap. xiii.), describes these and similar omens of ill which preceded the Athenian expedition to

Their constant timbrels and Sabaziuses,  
 And that Adonis-dirge<sup>a</sup> upon the roof  
 Which once I heard in full Assembly-time.  
 'Twas when Demostratus (beshrew him) moved  
 To sail to Sicily : and from the roof  
 A woman, dancing, shrieked *Woe, woe, Adonis !*  
 And *he* proposed to enrol Zacynthian hoplites ;  
 And *she* upon the roof, the maudlin woman,  
 Cried *Wail Adonis !* yet he forced it through,  
 That God-detested, vile Ill-temprian.<sup>b</sup>  
 Such are the wanton follies of the sex.

M. CH. What if you heard their insolence to-day,  
 Their vile, outrageous goings on ? And look,  
 See how they've drenched and soused us from  
 their pitchers,

Till we can wring out water from our clothes.<sup>c</sup>

MAG. Ay, by Poseidon,<sup>d</sup> and it serves us right.  
 'Tis all our fault : they'll never know their place,  
 These pampered women, whilst we spoil them so.  
 Hear how we talk in every workman's shop.  
*Goldsmith, says one, this necklace that you made,*  
*My gay young wife was dancing yester-eve,*  
*And lost, sweet soul, the fastening of the clasp ;*  
*Do please reset it, Goldsmith.<sup>e</sup> Or, again,*  
*O Shoemaker, my wife's new sandal pinches*

Sicily. And he also (chap. xii.) tells us that the orator Demostratus took a leading part in recommending that fatal measure.

<sup>b</sup> Demostratus was nicknamed Βουζύγης and A. alters this to Χολοζύγης because of his gloomy temper (διὰ τὸ μελαγχολᾶν) : Schol.

<sup>c</sup> ὡσπερ ἐν. = tamquam si in ea minxissemus.

<sup>d</sup> τὸν ἄλυκόν, the sea-god ; the Magistrate emphasizes this "because he is engaged in refitting the Navy and his mind is full of ships and seas" : R.

<sup>e</sup> Here follow ll. 411-13 : "I have to sail to Salamis ; if you have leisure, do not fail to visit her this evening and fit in the peg." A play on the two senses of βάλανος.

ARISTOPHANES

ὦ σκυτοτόμε, τοῦ τῆς γυναικός μου ποδὸς  
 τὸ δακτυλίδιον ἐμπιέζει τὸ ζυγόν,  
 ἄθ' ἀπαλὸν ὄν· τοῦτ' οὖν σὺ τῆς μεσημβρίας  
 ἐλθὼν χάλασον, ὅπως ἂν εὐρυτέρως ἔχη.  
 τοιαῦτ' ἀπήντηκ' εἰς τοιαυτὰ πράγματα,  
 ὅτε γ' ὦν ἐγὼ πρόβουλος, ἐκπορίσας ὅπως  
 κωπῆς ἔσονται, τὰργυρίου νυνὶ δέον,  
 ὑπὸ τῶν γυναικῶν ἀποκέκλεισμαι τῶν πυλῶν.  
 ἀλλ' οὐδὲν ἔργον ἐστάναι. φέρε τοὺς μοχλοὺς  
 ὅπως ἂν αὐτὰς τῆς ὕβρεως ἐγὼ σχέθω.  
 τί κέχηνας, ὦ δύστηνε; ποῖ δ' αὖ σὺ βλέπεις,  
 οὐδὲν ποιῶν ἀλλ' ἢ καπηλεῖον σκοπῶν;  
 οὐχ ὑποβαλόντες τοὺς μοχλοὺς ὑπὸ τὰς πύλας  
 ἐντεῦθεν ἐκμοχλεύσεται; ἐνθενδὶ δ' ἐγὼ  
 συνεκμοχλεύσω.

420

425

ΛΥ. μηδὲν ἐκμοχλεύετε. 430

ἐξέρχομαι γὰρ αὐτομάτη. τί δεῖ μοχλῶν;  
 οὐ γὰρ μοχλῶν δεῖ μᾶλλον ἢ νοῦ καὶ φρενῶν.

ΠΡΟ. ἄληθες, ὦ μιὰρὰ σύ; ποῦ 'σθ' ὁ τοξότης;  
 ξυλλάμβαν' αὐτὴν κῶπίσω τὴν χεῖρε δεῖ.

ΛΥ. εἴ τᾶρα νῆ τὴν Ἄρτεμιν τὴν χεῖρά μοι  
 ἄκραν προσοίσει, δημόσιος ὦν κλαύσεται. 435

ΠΡΟ. ἔδεισας, οὔτος; οὐ ξυναρπάσει μέσην,  
 καὶ σὺ μετὰ τούτου, κἀνύσαντε δήσετον;

ΚΑ. εἴ τᾶρα νῆ τὴν Πάνδροσον ταύτη μόνον  
 τὴν χεῖρ' ἐπιβαλεῖς, ἐπιχεσεῖ πατούμενος. 440

ΠΡΟ. ἰδοὺ γ' ἐπιχεσεῖ. ποῦ 'στιν ἕτερος τοξότης;  
 ταύτην προτέρα ξύνδησον, ὅτι καὶ λαλεῖ.

ΜΤ. εἴ τᾶρα νῆ τὴν Φωσφόρον τὴν χεῖρ' ἄκραν

<sup>a</sup> He turns to the Scythians, who, instead of setting to work, are poking idly around them.

<sup>b</sup> The gates are thrown open, and Lysistrata comes out.

*Her little toe, the tender, delicate child,  
Make it fit easier, please.*—Hence all this nonsense !  
Yea, things have reached a pretty pass, indeed,  
When I, the State's Director, wanting money  
To purchase oar-blades, find the Treasury gates  
Shut in my face by these preposterous women.  
Nay, but no dallying now : bring up the crowbars,  
And I'll soon stop *your* insolence, my dears.<sup>a</sup>  
What ! gaping, fool ? and *you*, can *you* do nothing  
But stare about with tavern-squinting eye ?  
Push in the crowbars underneath the gates,  
You, stand that side and heave them : I'll stop here  
And heave them here.<sup>b</sup>

LY. O let your crowbars be.  
Lo, I come out unfetched ! What need of  
crowbars ?

'Tis wits, not crowbars, that ye need to-day.

MAG. Ay, truly, traitress, say you so ? Here, Archer !  
Arrest her, tie her hands behind her back.

LY. And if he touch me with his finger-tip,  
The public scum ! 'fore Artemis, he'll rue it.

MAG. What, man, afeared ? why, catch her round the  
waist.

\* And *you* go with him, quick, and bind her fast.

CA. (*coming out*) And if you do but lay one hand upon her,  
'Fore Pandrosus,<sup>c</sup> I'll stamp your vitals out.

MAG. Vitals, ye hag ? Another Archer, ho !

Seize this one first, because she chatters so.

MY. (*coming out*) And if you touch her with your finger-  
tip,

<sup>c</sup> Pandrosus and Agraulus, sisters of Cecrops. "Since throughout this short altercation the women invoke Artemis in one or other of her characters, I cannot but believe, that in this invocation also, the name of Πάνδροσος, the All-bedewer, is intended to apply to Artemis as identical with Hecate or the moon" : R.

## ARISTOPHANES

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THE LYSISTRATA, 444-468

'Fore Phosphorus, you'll need a cupping shortly.

MAG. Tcha! what's all this? lay hold of this one,  
Archer!

I'll stop this sallying out, depend upon it.

STRATYLLIS. And if he touch her, 'fore the Queen of Tauris,  
I'll pull his squealing hairs out, one by one.

MAG. O dear! all's up! I've never an archer left.  
Nay, but I swear we won't be done by women.  
Come, Scythians, close your ranks, and all together  
Charge!

LY. Charge away, my hearties, and you'll soon  
Know that we've here, impatient for the fight,  
Four woman-squadrons, armed from top to toe.

MAG. Attack them, Scythians, twist their hands behind  
them.

LY. Forth to the fray, dear sisters, bold allies!  
O egg-and-seed-and-potherb-market-girls,  
O garlic-selling-barmaid-baking-girls,  
Charge to the rescue, smack and whack, and  
thwack them,

Slang them, I say: show them what jades ye be.<sup>a</sup>  
Fall back! retire! forbear to strip the slain.

MAG. Hillo! my archers got the worst of that.

LY. What did the fool expect? Was it to fight  
With SLAVES you came? Think you we Women feel  
No thirst for glory?

MAG. Thirst enough, I trow;  
No doubt of that, when there's a tavern handy.

M. CH. O thou who wastest many words,  
Director of this nation,  
Why wilt thou with such brutes as these  
thus hold negotiation?

## ARISTOPHANES

470

οὐκ οἶσθα λουτρὸν οἶον αἰδ' ἡμᾶς ἔλουσαν ἄρτι  
 ἐν τοῖσιν ἱματιδίοις, καὶ ταῦτ' ἄνευ κονίας;

ΧΟ. ΓΓ. ἀλλ', ὦ μέλ', οὐ χρῆ προσφέρειν τοῖς πλη-  
 σίοισιν εἰκῆ  
 τὴν χεῖρ'· ἐὰν δὲ τοῦτο δρᾶς, κυλοιδιᾶν ἀνάγκη.  
 ἐπεὶ θέλω ἄγε σωφρόνως ὥσπερ κόρη καθ-  
 ἦσθαι,  
 λυπούσα μηδέν' ἐνθαδί, κινούσα μηδὲ κάρφος,  
 ἦν μή τις ὥσπερ σφηκιὰν βλίττη με κἀρεθίζῃ.

475

ΧΟ. ΓΕ. ὦ Ζεῦ, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδά-  
 λοις; [στρ.  
 οὐ γὰρ ἔτ' ἀνεκτέα τάδ', ἀλλὰ βασανιστέον  
 τόδε σοι τὸ πάθος μετ' ἐμοῦ  
 ὃ τι βουλόμεναί ποτε τὴν  
 Κραναᾶν κατέλαβον, ἐφ' ὃ τι τε  
 μεγαλόπετρον, ἄβατον ἀκρόπολιν,  
 ἱερὸν τέμενος.

480

ἀλλ' ἀνερῶτα, καὶ μὴ πείθου, καὶ πρόσφερε  
 πάντας ἐλέγχους.  
 ὡς αἰσχρὸν ἀκωδώνιστον ἔαν τὸ τοιοῦτον  
 πρᾶγμα μεθέντας.

ΠΡΟ. καὶ μὴν αὐτῶν τοῦτ' ἐπιθυμῶ νῆ τὸν Δία πρῶτα  
 πυθέσθαι,  
 ὃ τι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε  
 τοῖσι, μοχλοῖσιν.

---

<sup>a</sup> σφηκιᾶν, wasps' nest, "not a very desirable place to rifle for honey; and I suspect that A. is mocking the line of Sophocles about taking honey from a wasps' nest, while the women may be wishing to let their opponents know that if they try to rifle their sweets, they will bring a swarm of hornets about their ears." R. The line is ἢ σφηκιᾶν βλίττουςιν εὐρόντες τινά: Schol.





ARISTOPHANES

- ΛΥ. ἵνα τὰργύριον σῶν παρέχοιμεν καὶ μὴ πολεμοῖτε δι' αὐτό.
- ΠΡΟ. διὰ τὰργύριον πολεμοῦμεν γάρ;
- ΛΥ. καὶ τᾶλλα γε πάντ' ἐκυκήθη.  
ἵνα γὰρ Πείσανδρος ἔχοι κλέπτειν χοῖ ταῖς ἀρχαῖς ἐπέχοντες, 49  
ἀεὶ τινα κορκορυγὴν ἐκύκων. οἱ δ' οὖν τοῦδ' εἵνεκα δρώντων  
ὅ τι βούλονται· τὸ γὰρ ἀργύριον τοῦτ' οὐκέτι μὴ καθέλωσι.
- ΠΡΟ. ἀλλὰ τί δράσεις;
- ΛΥ. τοῦτό μ' ἐρωτᾷς; ἡμεῖς ταμιεύσομεν αὐτό.
- ΠΡΟ. ὑμεῖς ταμιεύσετε τὰργύριον;
- ΛΥ. τί δὲ δεινὸν τοῦτο νομίζεις;  
οὐ καὶ τᾶνδον χρήματα πάντως ἡμεῖς ταμιεύομεν ὑμῖν; 49
- ΠΡΟ. ἀλλ' οὐ ταυτόν.
- ΛΥ. πῶς οὐ ταυτόν;
- ΠΡΟ. πολεμητέον ἔστ' ἀπὸ τούτου.
- ΛΥ. ἀλλ' οὐδὲν δεῖ πρῶτον πολεμεῖν.
- ΠΡΟ. πῶς γὰρ σωθησόμεθ' ἄλλως;
- ΛΥ. ἡμεῖς ὑμᾶς σώσομεν.
- ΠΡΟ. ὑμεῖς;
- ΛΥ. ἡμεῖς μέντοι.
- ΠΡΟ. σχέτλιόν γε.
- [ΛΥ. ὡς σωθήσει, κἂν μὴ βούλη.  
ΠΡΟ. δεινόν γε λέγεις.  
ΛΥ. ἀγανακτεῖς.]
- ἀλλὰ ποιητέα ταῦτ' ἐστὶν ὅμως.
- ΠΡΟ. νῆ τὴν Δήμητρ' ἀδικόν γε. 50
- ΛΥ. σωστέον, ὦ τᾶν.

THE LYSISTRATA, 488-501

- LY. Keeping the silver securely in custody,  
lest for its sake ye continue the war.
- MAG. What, is the war for the sake of the silver, then ?
- LY. Yes ; and all other disputes that there are.
- LY. Why is Peisander<sup>a</sup> for ever embroiling us,  
why do the rest of our officers feel  
Always a pleasure in strife and disturbances ?  
Simply to gain an occasion to steal.
- LY. Act as they please for the future, the treasury  
never a penny shall yield them, I vow.
- MAG. How, may I ask, will you hinder their getting it ?
- LY. We will ourselves be the Treasurers now.
- MAG. You, woman, you be the treasurers ?
- LY. Certainly.
- LY. Ah, you esteem us unable, perchance !  
Are we not skilled in domestic economy,  
do we not manage the household finance ?
- MAG. O, that is different.
- LY. Why is it different ?
- MAG. This is required for the fighting, my dear.
- LY. Well, but the fighting itself isn't requisite.
- MAG. Only, without it, we're ruined, I fear.
- LY. We will deliver you.
- MAG. You will deliver us !
- LY. Truly we will.
- MAG. What a capital notion !
- LY. Whether you like it or not, we'll deliver you.
- MAG. Impudent hussy !
- LY. You seem in commotion.
- LY. Nevertheless we will do as we promise you.
- MAG. That were a terrible shame, by Demeter.
- LY. Friend, we must save you.

<sup>a</sup> A politician who advocated war for his own private gain. He was at the time scheming to overthrow the democracy. *P.* 394.



THE LYSISTRATA, 501-514

- MAG. But how if I wish it not ?
- LY. That will but make our resolve the completer.
- MAG. Fools! what on earth can possess you to meddle with matters of war, and matters of peace ?
- LY. Well, I will tell you the reason.
- MAG. And speedily,  
else you will rue it.
- LY. Then listen, and cease  
Clutching and clenching your fingers so angrily ;  
keep yourself ppeaceable.
- MAG. Hanged if I can ;  
Such is the rage that I feel at your impudence.
- ST. Then it is *you* that will rue it, my man.
- MAG. Croak your own fate, you ill-omened antiquity.  
(*To Lysistrata*) *You* be the spokeswoman, lady.
- LY. I will.  
Think of our old moderation and gentleness,  
think how we bore with your pranks, and were still,  
All through the days of your former pugnacity,  
all through the war that is over and spent :  
Not that (be sure) we approved of your policy ;  
never our griefs you allowed us to vent.  
Well we perceived your mistakes and mismanagement.  
Often at home on our housekeeping cares,  
Often we heard of some foolish proposal you  
made for conducting the public affairs.  
Then would we question you mildly and pleasantly,  
inwardly grieving, but outwardly gay ;  
*Husband, how goes it abroad ?* we would ask of him ;  
*what have ye done in Assembly to-day ?*  
*What would ye write on the side of the Treaty stone<sup>a</sup> ?*  
Husband says angrily, *What's that to you ?*

## ARISTOPHANES

“ οὐ σιγήσει; ” κἀγὼ ’σίγων.

ΣΤ. ἀλλ’ οὐκ ἂν ἐγὼ ποτ’ ἐσίγων. 515

ΠΡΟ. κἂν ὤμωξάς γ’, εἰ μὴ ’σίγας.

ΛΥ. τοιγὰρ ἔγωγ’ ἔνδον ἐσίγων.  
εὐθύς δ’ ἕτερόν τι πονηρότερον βούλευμ’ ἐπεπύ-  
σμεθ’ ἂν ὑμῶν.

εἴτ’ ἠρόμεθ’ ἂν. “ πῶς ταῦτ’, ὦνερ, διαπράττεσθ’  
ὦδ’ ἀνοήτως; ”

ὁ δέ μ’ εὐθύς ὑποβλέψας ἂν ἔφασκ’, εἰ μὴ τὸν  
στήμονα νήσω,  
ὄτοτύξεσθαι μακρὰ τὴν κεφαλὴν. “ πόλεμος δ’  
ἄνδρεσσι μελήσει.” 520

ΠΡΟ. ὀρθῶς γε λέγων νῆ Δί’ ἐκεῖνος.

ΛΥ. πῶς ὀρθῶς, ὦ κακόδαιμον,  
εἰ μὴδὲ κακῶς βουλευομένοις ἐξῆν ὑμῖν ὑποθέσθαι;  
ὅτε δὴ δ’ ὑμῶν ἐν ταῖσιν ὁδοῖς φανερώς ἠκούομεν  
ἦδη,

“ οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ; ” “ μὰ Δί’ οὐ δῆτ’  
ἔσθ’ ” ἕτερός τις.

μετὰ ταῦθ’ ἡμῖν εὐθύς ἔδοξεν σῶσαι τὴν Ἑλλάδα  
κοινῇ 525

ταῖσι γυναιξὶν συλλεχθείσαις. ποῖ γὰρ καὶ χρῆν  
ἀναμεῖναι;

ἦν οὖν ἡμῶν χρηστὰ λεγουσῶν ἐθελήσητ’ ἀντ-  
ακροᾶσθαι

κἀντισιωπᾶν ὥσπερ χῆμεῖς, ἐπανορθώσοιμεν ἂν  
ὑμᾶς.

ΠΡΟ. ὑμεῖς ἡμᾶς; δεινόν γε λέγεις κοῦ τλητὸν ἔμοιγε.

ΛΥ. σιώπα.

<sup>a</sup> Homer, *Iliad*, vi. 492.

<sup>b</sup> “ Lysistrata is putting her system into immediate practice, and therefore addresses the same language and assigns the same

THE LYSISTRATA, 515-529

*You, hold your tongue!* And I held it accordingly.

ST. That is a thing which I NEVER would do!

MAG. Ma'am, if you hadn't, you'd soon have repented it.

LY. Therefore I held it, and spake not a word.

Soon of another tremendous absurdity,  
wilder and worse than the former we heard.

*Husband*, I say, with a tender solicitude,

*Why have ye passed such a foolish decree?*

Vicious, moodily, glaring askance at me,

*Stick to your spinning, my mistress*, says he,

*Else you will speedily find it the worse for you,*

WAR IS THE CARE AND THE BUSINESS OF MEN!<sup>a</sup>

MAG. Zeus! 'twas a worthy reply, and an excellent!

LY. What! you unfortunate, shall we not then,

Then, when we see you perplexed and incompetent,  
shall we not tender advice to the State?

So when aloud in the streets and the thoroughfares  
sadly we heard you bewailing of late,

*Is there a Man to defend and deliver us?*

*No*, says another, *there's none in the land;*

Then by the Women assembled in conference

jointly a great Revolution was planned,

Hellas to save from her grief and perplexity.

Where is the use of a longer delay?

Shift for the future our parts and our characters;  
you, as the women, in silence obey;

We, as the men, will harangue and provide for you;

then shall the State be triumphant again,

Then shall we do what is best for the citizens.

MAG. Women to do what is best for the men!

That were a shameful reproach and unbearable!

LY. Silence,<sup>b</sup> old gentleman.

duties to the Magistrate, as the Men had been accustomed afore-  
time to address and assign to the Women": R.

## ARISTOPHANES

ΠΡΟ. σοί γ', ὦ κατάρατε, σιωπῶ γώ, καὶ ταῦτα  
 κάλυμμα φορούση 530  
 περὶ τὴν κεφαλὴν; μὴ νυν ζώην.

ΛΥ. ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι,  
 παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν  
 ἔχε καὶ περίθου περὶ τὴν κεφαλὴν,  
 κᾶτα σιώπα,

ΚΑ.

ΜΥ. καὶ τοῦτον δὴ τὸν καλαθίσκον· 535

ΛΥ. κᾶτα ξαίνειν συζωσάμενος,  
 κυάμους τρώγων·  
 πόλεμος δὲ γυναιξὶ μελήσει.

ΧΘ. ΓΥ. ἀπαίρετ', ὦ γυναῖκες, ἀπὸ τῶν καλπίδων,  
 ὅπως ἂν  
 ἐν τῷ μέρει χῆμεῖς τι ταῖς φίλαισι συλλάβωμεν. 540  
[ἀντ.]

ἔγωγε γὰρ ἂν οὔποτε κάμοιμ' ἂν ὀρχουμένη,  
 οὐδὲ γόνατ' ἂν κόπος ἔλοι με καματηρὸς ἂν.  
 ἐθέλω δ' ἐπὶ πᾶν ἰέναι  
 μετὰ τῶνδ' ἀρετῆς ἔνεχ', αἷς  
 ἐνὶ φύσις, ἐνὶ χάρις, ἐνὶ θράσος, 545  
 ἐνὶ δὲ σοφόν, ἐνὶ δὲ φιλόπολις  
 ἀρετὴ φρόνιμος.

ἀλλ', ὦ τηθῶν ἀνδρειοτάτων καὶ μητριδίων  
 ἀκαληφῶν,

<sup>a</sup> A line, to some such effect, has fallen out.

<sup>b</sup> "Women were in the habit of chewing some eatable as they wove or spun": R.

<sup>c</sup> *During the foregoing lines the Women have been arraying the Magistrate in the garb and with the apparatus of a spinning-*



THE LYSISTRATA, 530-549

MAG. Silence for you?

Stop for a wench with a wimple enfolding her?

No, by the Powers, may I DIE if I do!

LY. Do not, my pretty one, do not, I pray,  
Suffer my wimple to stand in the way.  
Here, take it, and wear it, and gracefully tie it,  
Enfolding it over your head, and be quiet.

Now to your task.

CA. Here is an excellent spindle to pull.<sup>a</sup>

MY. Here is a basket for carding the wool.

LY. Now to your task.

Haricots chewing up,<sup>b</sup> petticoats drawing up,  
Off to your carding, your combing, your trimming,  
WAR IS THE CARE AND THE BUSINESS OF WOMEN.<sup>c</sup>

w. CH. Up, up, and leave the pitchers there,  
and on, resolved and eager,  
Our own allotted part to bear  
in this illustrious leaguer.

I will dance with resolute, tireless feet all day ;  
My limbs shall never grow faint, my strength give  
way ;

I will march all lengths with the noble hearts and  
the true,

For theirs is the ready wit and the patriot hand,  
And womanly grace, and courage to dare and do,  
And Love of our own bright land.

Children of stiff and intractable grandmothers,  
heirs of the stinging viragoes that bore you,<sup>d</sup>

*woman : just as in the corresponding system, below, they bedeck  
him in the habiliments of a corpse.*

<sup>d</sup> μητριδιων is a diminutive of μήτηρ, but μητριδιων ἀκαληφῶν  
means "seedling nettles."

ARISTOPHANES

χωρείτ' ὀργῇ καὶ μὴ τέγγεσθ'· ἔτι γὰρ νῦν  
οὔρια θεῖτε.

ΛΥ. ἀλλ' ἤνπερ γ' ὁ γλυκύθυμος Ἔρως χῆ Κυπρογένει'  
Ἀφροδίτη

ἴμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν  
καταπνεύσῃ,

κᾶτ' ἐντέξῃ τέτανον τερπνὸν τοῖς ἀνδράσι καὶ  
ῥοπαλισμούς,

οἰμαί ποτε Λυσιμάχας ἡμᾶς ἐν τοῖς Ἑλλήσι  
καλεῖσθαι.

ΠΡΟ. τί ποιησάσας;

ΛΥ. ἦν παύσωμεν πρῶτιστον μὲν ξὺν ὄπλοισιν 555  
ἀγοράζοντας καὶ μαινομένους.

ΣΤ. νῆ τὴν Παφίαν Ἀφροδίτην.

ΛΥ. νῦν μὲν γὰρ δὴ κὰν ταῖσι χύτραις κὰν τοῖς λα-  
χάνοισιν ὁμοίως

περιέρχονται κατὰ τὴν ἀγορὰν ξὺν ὄπλοις, ὥσπερ  
Κορύβαντες.

ΠΡΟ. νῆ Δία· χρῆ γὰρ τοὺς ἀνδρείους.

ΛΥ. καὶ μὴν τό γε πρᾶγμα γέλοιον,  
ὅταν ἀσπίδ' ἔχων καὶ Γοργόνα τις κᾶτ' ὠνήται  
κορακίνοισιν.

ΣΤ. νῆ Δί' ἐγὼ γοῦν ἄνδρα κομήτην φυλαρχοῦντ'  
εἶδον ἐφ' ἵππου

ἐς τὸν χαλκοῦν ἐμβαλλόμενον πῖλον λέκιθον παρὰ  
γραός·

ἕτερος δ' αὖ Θραῖξ πέλτην σείων κάκόντιον, ὥσπερ  
ὁ Τηρεύς,

<sup>a</sup> Lysimacha, "she who ends the battle," is an equivalent of Lysistrata, "she who dismisses the army." The chief character's name is chosen, of course, to indicate the aim of the proceedings.

THE LYSISTRATA, 550-563

On, with an eager, unyielding tenacity,  
wind in your sails, and the haven before you.

LY. Only let Love, the entrancing, the fanciful,  
only let Queen Aphrodite to-day  
Breathe on our persons a charm and a tenderness,  
lend us their own irresistible sway,  
Drawing the men to admire us and long for us ;  
then shall the war everlastingly cease,  
Then shall the people revere us and honour us,  
givers of Joy, and givers of Peace.<sup>a</sup>

MAG. Tell us the mode and the means of your doing it.  
LY. First we will stop the disorderly crew,  
Soldiers in arms promenading and marketing.

ST. Yea, by divine Aphrodite, 'tis true.  
LY. Now in the market<sup>b</sup> you see them like Corybants,<sup>c</sup>  
jangling about with their armour of mail.  
Fiercely they stalk in the midst of the crockery,  
sternly parade by the cabbage and kail.

MAG. Right, for a soldier should always be soldierly !  
LY. Troth, 'tis a mighty ridiculous jest,  
Watching them haggle for shrimps in the market-  
place,  
grimly accoutred with shield and with crest.

ST. Lately I witnessed a captain of cavalry,  
proudly the while on his charger he sat,  
Witnessed him, soldierly, buying an omelet,  
stowing it all in his cavalry hat.  
Comes, like a Tereus, a Thracian irregular,<sup>d</sup>  
shaking his dart and his target to boot ;

<sup>b</sup> The crockery and vegetable stalls: Schol.

<sup>c</sup> Phrygian priests of Cybele, who went armed. The Gorgon head (560) was a device on the shield.

<sup>d</sup> Tereus, the fabulous king of Thrace. The Thracians were engaged as mercenaries.

## ARISTOPHANES

ἔδεδίσκετο τὴν ἰσχαδόπωλιν καὶ τὰς δρυπεπεῖς  
κατέπινε.

ΠΡΟ. πῶς οὖν ὑμεῖς πράγματα παῦσαι τεταραγμένα  
πολλὰ δύνασθε  
ἐν ταῖς χώραις καὶ διαλύσαι;

ΛΥ. φαύλως πάνν.

ΠΡΟ. πῶς; ἀπόδειξον.

ΛΥ. ὥσπερ κλωστήρ', ὅταν ἡμῖν ἦ τεταραγμένος, ὠδε  
λαβοῦσαι,  
ὑπενεγκοῦσαι τοῖσιν ἀτράκτοις τὸ μὲν ἐνταυθί, τὸ  
δ' ἐκείσε,  
οὕτως καὶ τὸν πόλεμον τοῦτον διαλύσομεν, ἦν τις  
ἑάσῃ,  
διενεγκοῦσαι διὰ πρεσβειῶν τὸ μὲν ἐνταυθί, τὸ δ'  
ἐκείσε.

ΠΡΟ. ἐξ ἐρίων δὴ καὶ κλωστήρων καὶ ἀτράκτων πράγ-  
ματα δεινὰ  
παύσειν οἶεσθ', ὦ ἀνόητοι;

ΛΥ. καὶν ὑμῖν γ' εἴ τις ἐνήν νοῦς,  
ἐκ τῶν ἐρίων τῶν ἡμετέρων ἐπολιτεύεσθ' ἂν  
ἅπαντα.

ΠΡΟ. πῶς δὴ; φέρ' ἴδω.

ΛΥ. πρῶτον μὲν ἐχρήν, ὥσπερ πόκον ἐν βαλανείῳ,  
ἐκπλύναντας τὴν οἰσπώτην ἐκ τῆς πόλεως, ἐπὶ  
κλίνης  
ἐκραβδίξειν τοὺς μοχθηροὺς καὶ τοὺς τριβόλους  
ἀπολέξαι,  
καὶ τοὺς γε συνισταμένους τούτους καὶ τοὺς  
πιλοῦντας ἑαυτοὺς

<sup>a</sup> The words that follow are terms used in wool-working: οἰσπώτη is the dirt and grease in the wool (Schol.); the fleece is stretched on a bench, and the burrs picked out (ἀπολέξαι) or

THE LYSISTRATA, 564-577

Off runs a shop-girl, appalled at the sight of him,  
 down he sits soldierly, gobbles her fruit.

MAG. You, I presume, could adroitly and gingerly  
 settle this intricate, tangled concern :  
 You in a trice could relieve our perplexities.

LY. Certainly.

MAG. How ? permit me to learn.

LY. Just as a woman, with nimble dexterity,  
 thus with her hands disentangles a skein,  
 Hither and thither her spindles unravel it,  
 drawing it out, and pulling it plain.  
 So would this weary Hellenic entanglement  
 soon be resolved by our womanly care,  
 So would our embassies neatly unravel it,  
 drawing it here and pulling it there.

MAG. Wonderful, marvellous feats, not a doubt of it,  
 you with your skeins and your spindles can show ;  
 Fools ! do you really expect to unravel a  
 terrible war like a bundle of tow ?

LY. Ah, if you only could manage your politics  
 just in the way that we deal with a fleece !<sup>a</sup>

MAG. Tell us the recipe.

LY. First, in the washing-tub  
 plunge it, and scour it, and cleanse it from grease,  
 Purging away all the filth and the nastiness ;  
 then on the table expand it and lay,  
 Beating out all that is worthless and mischievous,  
 picking the burrs and the thistles away.  
 Next, for the clubs, the cabals, and the coteries,  
 banding unrighteously, office to win,

struck off with sticks (*ἐκραβδίσειν*). It is then washed, clots and knots carded out with combs (*διαξήναι*), and the nuclei (*κεφαλάς*) plucked out. It is now carded into the basket (*καλαθίσκος*, represented in the state by *κοινή εὔνοια*), and all the wool drawn out (*κάταγμα*, from *κατάγω*) rolled into a ball ready for use (*τολύπη*).

## ARISTOPHANES

ἐπὶ ταῖς ἀρχαῖσι διαξῆναι καὶ τὰς κεφαλὰς ἀπο-  
τῖλαι·

εἶτα ξαίνειν εἰς καλαθίσκον, κοινὴν εὐνοίαν, ἅπαν-  
τας,

καταμιγνύντας τοὺς τε μετοίκους κεῖ τις ξένος ἢ  
φίλος ὑμῖν, 58

κεῖ τις ὀφείλει τῷ δημοσίῳ, καὶ τούτους ἐγκατα-  
μίξαι·

καὶ νῆ Δία τὰς γε πόλεις, ὅποσαι τῆς γῆς τῆσδ'  
εἰσὶν ἄποικοι,

διαγιγνώσκειν ὅτι ταῦθ' ἡμῖν ὥσπερ τὰ κατ-  
άγματα κεῖται

χωρὶς ἕκαστον· κᾶτ' ἀπὸ τούτων πάντων τὸ  
κάταγμα λαβόντας

δεῦρο ξυνάγειν καὶ συναθροίζειν εἰς ἓν, κᾶπειτα  
ποιῆσαι 59

τολύπην μεγάλην, κᾶτ' ἐκ ταύτης τῷ δήμῳ  
χλαῖναν ὑφῆναι.

ΠΡΟ. οὐκουν δεινὸν ταυτὶ ταύτας ῥαβδίζειν καὶ τολυ-  
πεύειν,

αἷς οὐδὲ μετῆν πάνυ τοῦ πολέμου;

ΛΤ. καὶ μὴν, ὦ παγκατάρατε,

πλεῖν ἢ γε διπλοῦν αὐτὸν φέρομεν. πρῶτιστον μὲν  
γε τεκοῦσαι

κᾶκπέμψασαι παῖδας ὀπλίτας.

ΠΡΟ. σίγα, μὴ μνησικακῆσης. 59

ΛΤ. εἶθ' ἡνίκ' ἐχρῆν εὐφρανθῆναι καὶ τῆς ἡβῆς ἀπο-  
λαῦσαι,

μονοκοιτοῦμεν διὰ τὰς στρατιάς. καὶ θῆμέτερον  
μὲν ἔατε,

περὶ τῶν δὲ κορῶν ἐν τοῖς θαλάμοις γηρασκουσῶν  
ἀνιῶμαι.

THE LYSISTRATA, 578-593

Treat them as clots in the wool, and dissever them,  
     lopping the heads that are forming therein  
 Then you should card it, and comb it, and mingle it,  
     all in one Basket of love and of unity,  
 Citizens, visitors, strangers, and sojourners,  
     all the entire, undivided community.  
 Know you a fellow in debt to the Treasury ?  
     Mingle him merrily in with the rest.  
 Also remember the cities, our colonies,  
     outlying states in the east and the west,  
 Scattered about to a distance surrounding us,  
     these are our shreds and our fragments of wool ;  
 These to one mighty political aggregate  
     tenderly, carefully, gather and pull,  
 Twining them all in one thread of good fellowship ;  
     thence a magnificent bobbin to spin,  
 Weaving a garment of comfort and dignity,  
     worthily wrapping the People therein.

MAG. Heard any ever the like of their impudence,  
     these who have nothing to do with the war,  
 Preaching of bobbins, and beatings, and washing-tubs ?

LY. Nothing to do with it, wretch that you are !  
 We are the people who feel it the keenliest,  
     doubly on us the affliction is cast ;  
 Where are the sons that we sent to your battle-fields ?

MAG. Silence ! a truce to the ills that are past.

LY. Then in the glory and grace of our womanhood,  
     all in the May and the morning of life,  
 Lo, we are sitting forlorn and disconsolate,  
     what has a soldier to do with a wife ?  
*We* might endure it, but ah ! for the younger ones,  
     still in their maiden apartments they stay,  
 Waiting the husband that never approaches them,  
     watching the years that are gliding away.

## ARISTOPHANES

- ΠΡΟ. οὔκουν κᾶνδρες γηράσκουσι;  
 ΛΥ. μὰ Δί', ἀλλ' οὐκ εἶπας ὅμοιον.  
 ὁ μὲν ἦκων γάρ, κᾶν ἦ πολιός, ταχὺ παῖδα κόρη  
 γεγάμηκεν. 59  
 τῆς δὲ γυναικὸς μικρὸς ὁ καιρός, κᾶν τούτου μὴ  
 'πιλάβηται,  
 οὐδεὶς ἐθέλει γῆμαι ταύτην, ὅπτενομένη δὲ κάθ-  
 ηται.
- ΠΡΟ. ἀλλ' ὅστις ἔτι στῦσαι δυνατὸς  
 ΛΥ. σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις;  
 χοιρίον ἔσται· σορὸν ὠνήσει· 60  
 μελιτοῦτταν ἐγὼ καὶ δὴ μάξω·  
 λαβὲ ταυτί· καὶ στεφάνωσαι.
- ΚΑ. καὶ ταυτασὶ δέξαι παρ' ἐμοῦ.  
 ΜΥ. καὶ τοῦτον δὴ λαβὲ τὸν στέφανον.  
 ΛΥ. τοῦ δεῖ; τί ποθεῖς, χώρει 'ς τὴν ναῦν· 60  
 ὁ Χάρων σε καλεῖ,  
 σὺ δὲ κωλύεις ἀνάγεσθαι.
- ΠΡΟ. εἶτ' οὐχὶ ταῦτα δεινὰ πάσχειν ἔστ' ἐμέ;  
 νῆ τὸν Δί' ἀλλὰ τοῖς προβούλοις ἄντικρυς  
 ἐμαντὸν ἐπιδείξω βαδίζων ὡς ἔχω. 61
- ΛΥ. μὼν ἐγκαλεῖς ὅτι οὐχὶ προῦθέμεσθά σε;  
 ἀλλ' ἐς τρίτην γοῦν ἡμέραν σοὶ πρῶ πάνυ  
 ἦξει παρ' ἡμῶν τὰ τρίτ' ἐπεσκευασμένα.

<sup>a</sup> Apparently he was about to add "will soon find a wife," but Lysistrata interrupts him, and she and her companions dress him up like a corpse.

<sup>b</sup> The "honeyed cake" (μελιτοῦττα) is for Cerberus. In his note R. explains ταυτί in the next line as "the small change" with which to pay Charon's fare. ταυτί in 603 = ταινίας "ribands" commonly sent by friends." For "crowning a corpse with flowers" cf. E. 537, 538.



THE LYSISTRATA, 594-613

- MAG. Men, I suppose, have their youth everlastingly.  
 LY. Nay, but it isn't the same with a man :  
 Grey though he be when he comes from the battle-  
 field, still if he wishes to marry, he can.  
 Brief is the spring and the flower of our womanhood,  
 once let it slip, and it comes not again ;  
 Sit as we may with our spells and our auguries,  
 never a husband will marry us then.
- MAG. Truly whoever is able to wed—<sup>a</sup>  
 LY. Truly, old fellow, 'tis time you were dead.  
 So a pig shall be sought, and an urn shall be bought,  
 And I'll bake you and make you a funeral cake.<sup>b</sup>  
 Take it and go.
- CA. Here are the fillets all ready to wear.  
 MY. Here is the chaplet to bind in your hair.  
 LY. Take it and go.  
 What are you prating for ?  
 What are you waiting for ?  
 Charon is staying, delaying his crew,  
 Charon is calling and bawling for you.<sup>c</sup>
- MAG. See, here's an outrage ! here's a scandalous shame !  
 I'll run and show my fellow magistrates  
 The woeful, horrid, dismal plight I'm in.  
 LY. Grumbling because we have not laid you out ?  
 Wait for three days, and then with dawn will come,  
 All in good time, the third-day <sup>d</sup> funeral rites.<sup>e</sup>

<sup>a</sup> Probably a reminiscence of Eur. *Alc.* 260 ff.

<sup>d</sup> The body was laid out, and ceremonies performed on the third and ninth days (τρίτα, ἔνατα).

<sup>e</sup> *The Magistrate runs off in his grave-clothes to complain of and exhibit the treatment he has received. Lysistrata and her friends withdraw into the Acropolis. The two Choruses remain without, and relieve the tedium of the siege with a little banter*

## ARISTOPHANES

ΧΟ. ΓΕ. οὐκ ἔτ' ἔργον ἐγκαθεύδειν, ὅστις ἔστ' ἐλεύθερος· [ο  
 ἀλλ' ἐπαποδυνώμεθ', ἄνδρες, τουτωὶ τῷ πράγματι. 61  
 ἦδη γὰρ ὄζειν ταδὶ πλειόνων καὶ μειζόνων  
 πραγμάτων μοι δοκεῖ·  
 καὶ μάλιστ' ὀσφραίνομαι τῆς Ἰππίου τυραννίδος·  
 καὶ πάνυ δέδοικα μὴ  
 τῶν Λακόνων τινὲς 62  
 δεῦρο συνεληλυθότες  
 ἄνδρες ἐς Κλεισθένους  
 τὰς θεοῖς ἐχθρὰς γυναῖκας ἐξεπαίρωσιν δόλω  
 καταλαβεῖν τὰ χρήμαθ' ἡμῶν  
 τὸν τε μισθὸν  
 ἔνθεν ἔζων ἐγώ. 62  
 δεινὰ γάρ τοι τάσδε γ' ἦδη τοὺς πολίτας νουθετεῖν,  
 καὶ λαλεῖν γυναῖκας οὔσας ἀσπίδος χαλκῆς πέρι,  
 καὶ διαλλάττειν πρὸς ἡμᾶς ἀνδράσιν Λακωνικοῖς,  
 οἷσι πιστὸν οὐδέν, εἰ μὴ περ λύκῳ κεχηνότι. 63  
 ἀλλὰ ταῦθ' ὕφηναν ἡμῖν, ἄνδρες, ἐπὶ τυραννίδι.  
 ἀλλ' ἐμοῦ μὲν οὐ τυραννεύσους', ἐπεὶ φυλάξομαι,  
 καὶ φορήσω τὸ ξίφος τὸ λοιπὸν ἐν μύρτου κλαδί,  
 ἀγοράσω τ' ἐν τοῖς ὅπλοις ἐξῆς Ἀριστογεῖτονι,  
 ὧδέ θ' ἐστήξω παρ' αὐτόν· αὐτόθεν μοι γίγνεται

<sup>a</sup> Men of this class were always ready to suspect a conspiracy for setting up a tyranny. Hippias, the last tyrant, after his brother Hipparchus had been killed by Harmodius and Aristogeiton, was expelled by the Alcmaeonidae with the help of Cleomenes, king of Sparta. Cleisthenes is "a fitting intermediary between the Athenian women and the Laconian men, as partaking of the nature of both": R. See *Thesm.* 576.

<sup>b</sup> The words of the scholium or drinking-song: ἐν μύρτου κλαδί τὸ ξίφος φορήσω | ὡς περ Ἀρμόδιος κ' Ἀριστογεῖτων. Their statues, attacking the tyrant, stood in the Agora; *E.* 682. At 634, the actor assumes the pose of Aristogeiton striking the tyrant.



## ARISTOPHANES

τῆς θεοῖς ἐχθρᾶς πατάξαι τῆσδε γραὸς τὴν γνάθον. 63

ΧΟ. ΓΓ. οὐκ ἄρ' εἰσιόντα σ' οἴκαδ' ἢ τεκοῦσα γνώσεται. [ἀ  
ἀλλὰ θώμεσθ', ὦ φίλαι γραῖες, ταδὶ πρῶτον χαμαί.

ἡμεῖς γάρ, ὦ πάντες ἀστοί, λόγων κατάρχομεν  
τῇ πόλει χρησίμων·

εἰκότως, ἐπεὶ χλιδῶσαν ἀγλαῶς ἔθρεψέ με. 64

ἑπτὰ μὲν ἔτη γεγῶσ'

εὐθύς ἠρρηφόρου·

εἴτ' ἀλετρίσ ἦ, δεκέτις

οὔσα, τάρχηγέτι·

κᾶτ' ἔχουσα τὸν κροκωτὸν ἄρκτος ἦ Βραυρωνίοις· 64

κᾶκανηφόρου ποτ' οὔσα

παῖς καλὴ 'χουσ'

ἰσχάδων ὄρμαθόν.

ἄρα προὔφειλω τι χρηστὸν τῇ πόλει παραινέσαι;

εἰ δ' ἐγὼ γυνὴ πέφυκα, τοῦτο μὴ φθονεῖτέ μοι,

ἣν ἀμείνω γ' εἰσενέγκω τῶν παρόντων πραγμάτων. 65

τοῦράνου γάρ μοι μέτεστι· καὶ γὰρ ἄνδρας εἰσφέρω.

τοῖς δὲ δυστήνοισ γέρουσιν οὐ μέτεσθ' ὑμῖν, ἐπεὶ

τὸν ἔρανον τὸν λεγόμενον παππῶων ἐκ τῶν Μηδικῶν

<sup>a</sup> Unexpectedly suits the action to the word. A similar result takes place at the end of the three succeeding speeches.

<sup>b</sup> These are the distinctions which a young Athenian girl might hope to attain. Four girls, between the ages of seven and eleven, were chosen yearly from those of noble birth to serve Athene for a year in the Erechtheum; they were called ἀρρηφόροι because they carried certain mysterious objects in caskets. The ἀλετρίδες were of ten years and upwards, also of noble birth, selected to grind on the holy mills (ιεροὶ μυλῶνες) grain for the sacred cakes. The crowning honour was to carry a basket in the great Panathenaic procession; *A.* 242, *B.* 1551, *E.* 730. Each Athenian girl, before marriage, had to "play the bear" at the festival of Brauronian Artemis, wearing a yellow robe in place of the ancient bearskin:

THE LYSISTRATA, 635-653

When my patriot arm must deal a  
 —blow <sup>a</sup> upon that woman's face.

w. ch. Ah, your mother shall not know you,  
 impudent! when home you go.

Strip, my sisters, strip for action,  
 on the ground your garments throw.

Right it is that I my slender  
 Tribute to the state should render,  
 I, who to her thoughtful tender

care my happiest memories owe; <sup>b</sup>

Bore, at seven, the mystic casket;

Was, at ten, our Lady's miller;

then the yellow Brauron bear;

Next (a maiden tall and stately

with a string of figs to wear)

Bore in pomp the holy Basket.

Well may such a gracious City

all my filial duty claim.

What though I was born a woman,

comrades, count it not for blame

If I bring the wiser counsels;

I an equal share confer

Towards the common stock of Athens,

I contribute men to her.

But the noble contribution,

but the olden tribute-pay,

Which your fathers' fathers left you,

relic of the Median fray, <sup>c</sup>

Brauron, a place on the coast of Attica, claimed to possess the statue of A. which fell from heaven. Archegetis (644) is probably Athene.

<sup>c</sup> The contribution paid by the allies to the treasury at Delos, for war against the Persian king. Since its transfer to Athens the allies were falling away.

ARISTOPHANES

εἶτ' ἀναλώσαντες οὐκ ἀντεισφέρετε τὰς εἰσφοράς,  
 ἀλλ' ὑφ' ὑμῶν διαλυθῆναι προσέτι κινδυνεύομεν. 655  
 ἄρα γρυκτόν ἐστιν ὑμῖν; εἰ δὲ λυπήσεις τί με,  
 τῷδέ γ' ἀθήκτω πατάξω τῷ κοθόρνῳ τὴν γνάθον.

ΧΟ. ΓΕ. ταῦτ' οὖν οὐχ ὕβρις τὰ πράγματ' [στρ.  
 ἐστὶ πολλή; κἀπιδώσειν 660  
 μοι δοκεῖ τὸ χρῆμα μᾶλλον.  
 ἀλλ' ἀμυντέον τὸ πρᾶγμ' ὅστις γ' ἐνόρχης ἔστ' ἀνὴρ.  
 ἀλλὰ τὴν ἐξωμίδ' ἐκδυώμεθ', ὡς τὸν ἄνδρα δεῖ  
 ἀνδρὸς ὄζειν εὐθύς, ἀλλ' οὐκ ἐντεθριῶσθαι πρέπει.

ἀλλ' ἄγετε, λευκόποδες,  
 οἵπερ ἐπὶ Λειψύδριον 665  
 ἦλθομεν, ὅτ' ἤμεν ἔτι,  
 νῦν δεῖ,  
 νῦν ἀνηβῆσαι πάλιν, κἀν-  
 ἀπερωῶσαι  
 πᾶν τὸ σῶμα κἀποσείσασ- 670  
 θαι τὸ γῆρας τοδί.

εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε κἂν σμικρὰν λαβήν,  
 οὐδὲν ἐλλείψουσιν αὐταὶ λιπαροῦς χειρουργίας.  
 ἀλλὰ καὶ ναῦς τεκτανοῦνται, κἀπιχειρήσουσ' ἔτι  
 ναυμαχεῖν καὶ πλεῖν ἐφ' ἡμᾶς, ὥσπερ Ἀρτεμισία· 675  
 ἦν δ' ἐφ' ἰππικὴν τράπωνται, διαγράφω τοὺς ἰππέας,

<sup>a</sup> “ λευκόποδες, with a play on *λυκόποδες*, the name given to the outlawed Alcmaeonids when they returned to Attica and established themselves on Leipsydrium, in their first fruitless attempt to overthrow the tyranny of Hippias ”: R.

<sup>b</sup> She fought against the Greeks at Salamis; Herod. viii. 93.

THE LYSISTRATA, 654-676

Dotards, ye have lost and wasted !  
   nothing in its stead ye bring;  
 Nay ourselves ye're like to ruin,  
   spend and waste by blundering.  
 Murmuring are ye ? Let me hear you,  
   only let me hear you speak,  
 And from this unpolished slipper  
   comes a—slap upon your cheek !

M CH.

Is not this an outrage sore ?  
 And methinks it blows not o'er,  
 But increases more and more.  
 Come, my comrades, hale and hearty,  
   on the ground your mantles throw,  
 In the odour of their manhood  
   men to meet the fight should go,  
 Not in these ungodly wrappers  
   swaddled up from top to toe.

On, then on, my white-foot<sup>a</sup> veterans,  
   ye who thronged Leipsydrium's height  
 In the days when we were Men !  
 Shake this chill old Age from off you,  
 Spread the wings of youth again.

O these women ! give them once a  
   handle howsoever small,  
 And they'll soon be nought behind us  
   in the manliest feats of all.  
 Yea, they'll build them fleets and navies  
   and they'll come across the sea,  
 Come like Carian Artemisia,<sup>b</sup>  
   fighting in their ships with me.  
 Or they'll turn their first attention,  
   haply, to equestrian fights,

## ARISTOPHANES

ἵππικώτατον γάρ ἐστι χρῆμα κάποχον γυνή,  
 κούκ ἂν ἀπολίσθοι τρέχοντος· τὰς δ' Ἀμαζόνας  
 σκόπει,  
 ἄς Μίκων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν.  
 ἀλλὰ τούτων χρῆν ἀπασῶν ἐς τετρημένον ξύλον  
 ἐγκαθαρμόσαι λαβόντας τουτοῖ τὸν αὐχένα. 68

ΧΟ. ΓΓ.            εἰ νῆ τὸ θεώ με ζωπυ- [ἀντ.]  
                          ρήσεις, λύσω τὴν ἐμαυτῆς  
                          ὕν ἐγὼ δῆ, καὶ ποιήσω  
 τήμερον τοὺς δημότας βωστρεῖν σ' ἐγὼ πεκτούμε-  
 νον.

ἀλλὰ χῆμεῖς, ὦ γυναῖκες, θᾶπτον ἐκδύμεθα, 68  
 ὡς ἂν ὄζωμεν γυναικῶν αὐτοδὰξ ὠργισμένων.

νῦν πρὸς ἔμ' ἴτω τις, ἵνα  
 μή ποτε φάγη σκόροδα  
 μηδὲ κυάμους μέλανας,  
 ὡς εἰ 69

καὶ μόνον κακῶς μ' ἐρείς, ὑ-  
 περχολῶ γάρ,  
 αἰετὸν τίκτοντα κάνθα-  
 ρός σε μαιεύσομαι.

οὐ γὰρ ὑμῶν φροντίσαιμ' ἂν, ἦν ἐμοὶ ζῆ Λαμπιτῶ 69  
 ἦ τε Θηβαία φίλη παῖς εὐγενῆς Ἴσμηνία.  
 οὐ γὰρ ἔσται δύναμις, οὐδ' ἦν ἐπτάκις σὺ ψηφίση,  
 ὅστις, ὦ δύστην', ἀπήχθου πᾶσι καὶ τοῖς γείτοσιν.

<sup>a</sup> One in the Poecile Stoa, one in the Theseum.

<sup>b</sup> He seizes the neck of Stratyllis.

<sup>c</sup> Alluding to the soldier's garlic, and the voter's beans; 537.

<sup>d</sup> In Aesop's fable (No. 223), the beetle, to revenge itself on the eagle, contrived to break its eggs, even when they were laid in the bosom of Zeus; *W.* 1442, *P.* 129.





## ARISTOPHANES

ὥστε κάχθες θήκάτη ποιούσα παιγνίαν ἐγὼ 700  
 τοῖσι παισὶ τὴν ἑταίραν ἐκάλεσ' ἐκ τῶν γειτόνων,  
 παῖδα χρηστὴν κάγαπητὴν ἐκ Βοιωτῶν ἔγχελυν·  
 οἱ δὲ πέμψειν οὐκ ἔφασκον διὰ τὰ σὰ ψηφίσματα.  
 κούχι μὴ παύσησθε τῶν ψηφισμάτων τούτων, πρὶν ἂν  
 τοῦ σκέλους λαβὼν τις ὑμᾶς ἐκτραχηλίση φέρων. 705

ΧΟ. ΓΥ. ἄνασσα πράγους τοῦδε καὶ βουλευμάτος,  
 τί μοι σκυθρωπὸς ἐξελλήλυθας δόμων;

ΛΥ. κακῶν γυναικῶν ἔργα καὶ θήλεια φρῆν  
 ποιεῖ μ' ἄθυμον περιπατεῖν ἄνω κάτω.

ΧΟ. ΓΥ. τί φῆς; τί φῆς;

ΛΥ. ἀληθῆ, ἀληθῆ.

ΧΟ. ΓΥ. τί δ' ἐστὶ δεινόν; φράζε ταῖς σαυτῆς φίλαις.

ΛΥ. ἀλλ' αἰσχρὸν εἰπεῖν καὶ σιωπῆσαι βαρύν.

ΧΟ. ΓΥ. μή νῦν με κρύψης ὃ τι πεπόνθαμεν κακόν.

ΛΥ. βινητιῶμεν, ἧ βράχιστον τοῦ λόγου.

ΧΟ. ΓΥ. ἰὼ Ζεῦ.

ΛΥ. τί Ζῆν' αὔτεις; ταῦτα δ' οὖν οὕτως ἔχει.

ἐγὼ μὲν οὖν αὐτὰς ἀποσχεῖν οὐκέτι

οἷα τ' ἀπὸ τῶν ἀνδρῶν· ἀποδιδράσκουσι γάρ.

τὴν μὲν γε πρώτην διαλέγουσαν τὴν ὀπὴν 720

κατέλαβον ἧ τοῦ Πανός ἐστι ταῦλιον,

τὴν δ' ἐκ τροχιλίας αὖ κατειλυσπωμένην,

τὴν δ' αὐτομολοῦσαν, τὴν δ' ἐπὶ στρουθοῦ μίαν

<sup>a</sup> The eels from Lake Copais in Boeotia were famous.

<sup>b</sup> An interval of several days must here be supposed to elapse. The separation of the sexes has now become insupportable to both parties, and the only question is which side will hold out the longest. The Chorus of Women are alarmed at seeing *Lysistrata* come on the stage, and walk up and down with an anxious and troubled air. The first twelve lines of the dialogue which ensues are borrowed and burlesqued from Euripides.

<sup>c</sup> From the *Telephus* of Euripides : Schol.

THE LYSISTRATA, 700-723

So that when in Hecate's honour  
yesterday I sent to get  
From our neighbours in Boeotia  
such a dainty darling pet,  
Just a lovely, graceful, slender,  
white-fleshed eel divinely tender,<sup>a</sup>  
Thanks to your decrees, confound them,  
one and all refused to send her.  
And you'll never stop from making  
these absurd decrees I know,  
Till I catch your leg and toss you  
—Zeus-ha'-mercy, there you go!<sup>b</sup>

W. CH. Illustrious leader of this bold emprise,<sup>c</sup>  
What brings thee forth, with trouble in thine eyes?

LY. Vile women's works: the feminine hearts they show:  
These make me pace, dejected, to and fro.

W. CH. O what! and O what!

LY. 'Tis true! 'tis true!

W. CH. O to your friends, great queen, the tale unfold.

LY. 'Tis sad to tell, and sore to leave untold.

W. CH. What, what has happened? tell us, tell us quick.

LY. Aye, in one word. The girls are—husband-sick.

W. CH. O Zeus! Zeus! O!

LY. Why call on Zeus? the fact is surely so.

I can no longer keep the minxes in.

They slip out everywhere. One I discovered

Down by Pan's grotto, burrowing through the  
loop-hole:<sup>d</sup>

Another, wriggling down by crane and pulley<sup>e</sup>:

A third deserts outright: a fourth I dragged

<sup>d</sup> The grotto is in the north-west face of the Acropolis rock, and a path now leads down to it through a closed doorway.

<sup>e</sup> These belonged to the well: Schol.

## ARISTOPHANES

ἤδη πέτεσθαι διανοουμένην κάτω  
 εἰς Ὀρσιλόχου χθές τῶν τριχῶν κατέσπασα. 725  
 πάσας τε προφάσεις ὥστ' ἀπελθεῖν οἴκαδε  
 ἔλκουσιν. ἤδὲ γοῦν τις αὐτῶν ἔρχεται.  
 αὕτη σὺ ποῖ θεῖς;

ΓΥ. Α. οἴκαδ' ἐλθεῖν βούλομαι.  
 οἴκοι γάρ ἐστιν ἔριά μοι Μιλήσια  
 ὑπὸ τῶν σέων κατακοπτόμενα.

ΛΥ. ποίων σέων; 730  
 οὐκ εἶ πάλιν;

ΓΥ. Α. ἀλλ' ἤξω ταχέως νῆ τῷ θεῷ,  
 ὅσον διαπετάσασ' ἐπὶ τῆς κλίνης μόνον.

ΛΥ. μὴ διαπετάννυ, μηδ' ἀπέλθης μηδαμῆ.

ΓΥ. Α. ἀλλ' ἐὼ 'πολέσθαι τᾶρι';

ΛΥ. ἦν τούτου δέη.

ΓΥ. Β. τάλαιν' ἐγώ, τάλαινα τῆς ἄμοργίδος, 735  
 ἦν ἄλοπον οἴκοι καταλέλοιφ'.

ΛΥ. αὕτη 'τέρα  
 ἐπὶ τὴν ἄμοργιν τὴν ἄλοπον ἐξέρχεται.  
 χῶρει πάλιν δεῦρ'.

ΓΥ. Β. ἀλλὰ νῆ τὴν Φωσφόρον  
 ἔγωγ' ἀποδείρασ' αὐτίκα μάλ' ἀπέρχομαι.

ΛΥ. μὴ μάποδείρης. ἦν γὰρ ἄρξη τοῦτο σύ, 740  
 ἕτερα γυνὴ ταῦτὸν ποιεῖν βουλήσεται.

ΓΥ. Γ. ὦ πότνι' Εἰλείθυι', ἐπίσχεσ τοῦ τόκου,  
 ἕως ἂν εἰς ὄσιον μόλω γὼ χωρίον.

ΛΥ. τί ταῦτα ληρεῖς;

ΓΥ. Γ. αὐτίκα μάλα τέξομαι.

ΛΥ. ἀλλ' οὐκ ἐκύεις σύ γ' ἐχθές.

<sup>a</sup> A comic exaggeration, the sparrow being an amorous bird (Schol.), and harnessed to Aphrodite's car (Sappho, i. 10).

<sup>b</sup> A woman is seen attempting to cross the stage.

THE LYSISTRATA, 724-745

Back by the hair, yestreen, just as she started  
 On sparrow's back,<sup>a</sup> straight for Orsilochus's :  
 They make all sorts of shifts to get away.<sup>b</sup>  
 Ha ! here comes one, deserting. Hi there, Hi !  
 Where are you off to ?

FIRST WOMAN (*hurriedly*) I must just run home.  
 I left some fine Milesian wools about,  
 I'm sure the moths are at them.

LY. Moths indeed !  
 Get back.

F. W. But really I'll return directly,  
 I only want to spread them on the couch.

LY. No spreadings out, no running home to-day.

F. W. What ! leave my wools to perish ?

LY. If need be.<sup>c</sup>

SECOND W. O goodness gracious ! O that lovely flax  
 I left at home unhackled !

LY. Here's another !  
*She's* stealing off to hackle flax forsooth.<sup>d</sup>  
 Come, come, get back.

S. W. O yes, and so I will,  
 I'll comb it out and come again directly.

LY. Nay, nay, no combing : once begin with that  
 And other girls are sure to want the same.<sup>e</sup>

THIRD W. O holy Eileithyia, stay my labour  
 Till I can reach some lawful travail-place.<sup>f</sup>

LY. How now !

T. W. My pains are come.

LY. Why, yesterday  
 You were not pregnant.

<sup>c</sup> A second woman now attempts to cross the stage.

<sup>d</sup> To the second woman.

<sup>e</sup> Several women enter one after the other.

<sup>f</sup> The Acropolis was holy ground, not "lawful for childbirth":  
 Schol.

ARISTOPHANES

- ΓΥ.Γ. ἀλλὰ τήμερον.  
 ἀλλ' οἴκαδέ μ' ὡς τὴν μαῖαν, ὦ Λυσιστράτη,  
 ἀπόπεμψον ὡς τάχιστα.
- ΛΥ. τίνα λόγον λέγεις;  
 τί τοῦτ' ἔχεις τὸ σκληρόν;
- ΓΥ.Γ. ἄρρεν παιδίον.  
 ΛΥ. μὰ τὴν Ἀφροδίτην οὐ σύ γ', ἀλλ' ἢ χαλκίον  
 ἔχειν τι φαίνει κοῖλον· εἶσομαι δ' ἐγώ.  
 ὦ καταγέλαστ', ἔχουσα τὴν ἱερὰν κυνῆν  
 κυεῖν ἔφασκες;
- ΓΥ.Γ. καὶ κυῶ γε νῆ Δία.  
 ΛΥ. τί δῆτα ταύτην εἶχες;
- ΓΥ.Γ. ἵνα μ' εἰ καταλάβοι  
 ὁ τόκος ἔτ' ἐν πόλει, τέκοιμ' ἐς τὴν κυνῆν  
 ἔσβασα ταύτην, ὥσπερ αἱ περιστεραί.
- ΛΥ. τί λέγεις; προφασίζει· περιφανῆ τὰ πράγματα.  
 οὐ τὰμφιδρόμια τῆς κυνῆς αὐτοῦ μενεῖς;
- ΓΥ.Δ. ἀλλ' οὐ δύναμαι ἄγωγ' οὐδὲ κοιμᾶσθ' ἐν πόλει,  
 ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρόν ποτε.
- ΓΥ.Ε. ἐγὼ δ' ὑπὸ τῶν γλαυκῶν γε τάλαιν' ἀπόλλυμαι  
 ταῖς ἀγρυπνίαισι κακκαβίζουσῶν αἰεί.  
 ΛΥ. ὦ δαιμόνιοι, παύσασθε τῶν τερατευμάτων.  
 ποθεῖτ' ἴσως τοὺς ἄνδρας· ἡμᾶς δ' οὐκ οἶει  
 ποθεῖν ἐκείνους; ἀργαλέας γ' εὖ οἶδ' ὅτι  
 ἄγουσι νύκτας. ἀλλ' ἀνάσχεσθ', ὦγαθαί,  
 καὶ προσταλαιπωρήσατ' ἔτ' ὀλίγον χρόνον,  
 ὡς χρησμός ἡμῖν ἐστὶν ἐπικρατεῖν, ἐὰν  
 μὴ στασιάσωμεν· ἔστι δ' ὁ χρησμός οὐτοσί.
- ΓΥ. λέγ' αὐτὸν ἡμῖν ὅ τι λέγει.  
 ΛΥ. σιγᾶτε δή.

<sup>a</sup> "In my opinion, the great bronze helmet of Athene Promachos": R.

THE LYSISTRATA, 745-769

- T. W. But to-day I am  
Quick, let me pass, Lysistrata, at once  
To find a midwife.
- LY. What's it all about ?  
What's this hard lump ?
- T. W. That's a male child.
- LY. Not it.  
It's something made of brass, and hollow too.  
Come, come, out with it. O you silly woman,  
What ! cuddling up the sacred helmet <sup>a</sup> there  
And say you're pregnant ?
- T. W. Well, and so I am.
- LY. What's this for then ?
- T. W. Why, if my pains o'ertake me  
In the Acropolis, I'd creep inside  
And sit and hatch there as the pigeons do.
- LY. Nonsense and stuff : the thing's as plain as can be  
Stay and keep here the name-day of your—helmet.
- FOURTH W. But I can't sleep a single wink up here,  
So scared I was to see the holy serpent.<sup>b</sup>
- FIFTH W. And I shall die for lack of rest, I know,  
With this perpetual hooting of the owls.
- LY. O ladies, ladies, cease these tricks, I pray.  
Ye want your husbands. And do you suppose  
They don't want *us* ? Full wearisome, I know,  
Their nights without us. O bear up, dear friends,  
Be firm, be patient, yet one little while,  
For I've an oracle (here 'tis) which says  
We're sure to conquer if we hold together.
- WOMEN. O read us what it says.
- LY. Then all keep silence.<sup>c</sup>

<sup>b</sup> The sacred serpent dwelt in the Erechtheum.

<sup>c</sup> *Lysistrata reads out the oracle.*

## ARISTOPHANES

ἀλλ' ὅποταν πτήξωσι χελιδόνες εἰς ἓνα χῶρον, 770  
 τοὺς ἔποπας φεύγουσαι, ἀπόσχωνταί τε φα-  
 λήτων,

παῦλα κακῶν ἔσται, τὰ δ' ὑπέρτερα νέρτερα  
 θήσει

Ζεὺς ὑψιβρεμέτης,

ΓΓ. ἑπάνω κατακεισόμεθ' ἡμεῖς;

ΛΓ. ἦν δὲ διαστῶσιν καὶ ἀναπτῶνται πτερύγεσιν  
 ἐξ ἱεροῦ ναοῦ χελιδόνες, οὐκέτι δόξει 775  
 ὄρνεον οὐδ' ὀτιοῦν καταπυγωνέστερον εἶναι.

ΓΓ. σαφῆς γ' ὁ χρησμὸς νῆ Δί'. ὦ πάντες θεοί,  
 μή νυν ἀπείπωμεν ταλαιπωρούμεναι,  
 ἀλλ' εἰσίσωμεν. καὶ γὰρ αἰσχρὸν τουτογί,  
 ὦ φίλταται, τὸν χρησμὸν εἰ προδώσομεν. 780

ΧΟ. ΓΕ. μῦθον [στρ.  
 βούλομαι λέξαι τιν' ὑμῖν, ὃν ποτ' ἤκουσ'  
 αὐτὸς ἔτι παῖς ὢν.

οὕτως

ἦν ποτε νέος Μελανίων τις, ὃς 785  
 φεύγων γάμον ἀφίκετ' ἐς ἔρημίαν,  
 κὰν τοῖς ὄρεσιν ᾤκει·

κᾶτ' ἐλαγοθήρει

πλεξάμενος ἄρκυς, 790

καὶ κύνα τιν' εἶχεν,

κούκέτι κατηῆλθε πάλιν οἴκαδ' ὑπὸ μίσους.

<sup>a</sup> φαλῆς, the φαλλός personified, *A.* 263, with an allusion to the φαληρίς or coot.

<sup>b</sup> καταπυγωνέστερον is explained by the Scholiast as μαλακώτερον καὶ πορνικώτερον.

<sup>c</sup> The women, with *Lysistrata*, re-enter the Acropolis. The two Choruses again indulge in an interchange of banter. The Men begin.



THE LYSISTRATA, 770-792

*Soon as the swallows are seen*  
*collecting and crouching together,*  
*Shunning the hoopoes' flight*  
*and keeping aloof from the Love-birds,<sup>a</sup>*  
*Cometh a rest from ill,*  
*and Zeus the Lord of the Thunder*  
*Changeth the upper to under.*

w. Preserve us, shall *we* be the upper ?

LY. *Nay, but if once they wrangle,*  
*and flutter away in dissension*  
*Out of the Temple of God,*  
*then all shall see and acknowledge,*  
*Never a bird of the air*

*so perjured and frail<sup>b</sup> as the swallow.*

w. Wow, but that's plain enough ! O all ye Gods,  
 Let us not falter in our efforts now.

Come along in. O friends, O dearest friends,  
 'Twere sin and shame to fail the oracle.<sup>c</sup>

M. CH. Now to tell a little story  
 Fain, fain I grow,  
 One I heard when quite an urchin  
 Long, long ago.<sup>d</sup>  
 How that once  
 All to shun the nuptial bed  
 From his home Melanion fled,  
 To the hills and deserts sped,  
 Kept his dog,  
 Wove his snares,  
 Set his nets,  
 Trapped his hares ;  
 Home he nevermore would go,

<sup>a</sup> The Men reverse the story, in which Atalanta fled from wedlock, and Melanion won her by the golden apples (so Schol.) ; Apollodorus iii. 9. 6.

ARISTOPHANES

οὕτω  
 τὰς γυναῖκας ἐβδελύχθη  
 κείνος, ἡμεῖς τ' οὐδὲν ἤττον  
 τοῦ Μελανίωνος οἱ σώφρονες.  
 ΓΕΡΩΝ. βούλομαί σε, γραῦ, κύσαι,  
 ΓΥΝΗ. κρόμμυόν τ' ἄρ' οὐκ ἔδει.  
 ΓΕ. κἀνατεῖνας λακτίσαι.  
 ΓΥ. τὴν λόχμην πολλὴν φορεῖς.  
 ΓΕ. καὶ Μυρωνίδης γὰρ ἦν  
 τραχὺς ἐντεῦθεν μελάμπυ-  
 γός τε τοῖς ἐχθροῖς ἅπασιν,  
 ὡς δὲ καὶ Φορμίων.

795

800

ΧΟ. ΓΥ. κἀγὼ  
 βούλομαι μῦθόν τιν' ὑμῖν ἀντιλέξαι  
 τῷ Μελανίῳ.

[ἀντ. 805]

Τίμων  
 ἦν τις αἰδρυτός ἀβάτοισιν ἐν  
 σκώλοισι τὰ πρόσωπα περιειργμένος,  
 Ἐρινύος ἀπορρώξ.  
 οὗτος ἄρ' ὁ Τίμων  
 [ἄθλιος ἀφ' ὑμῶν]  
 ὄχεθ' ὑπὸ μίσους  
 πολλὰ καταρασάμενος ἀνδράσι πονηροῖς.  
 οὕτω  
 κείνος ὑμᾶς ἀντεμίσει  
 τοὺς πονηροὺς ἄνδρας αἰεὶ,  
 ταῖσι δὲ γυναῖξιν ἦν φίλτατος.

810

815

820

<sup>a</sup> The version given requires the reading κρομμύου, and ἔδει to be taken as from δέω "to be in want of"; the meaning being, "you shall weep real tears" (κλαύσει χωρὶς κρομμύων Schol.).

THE LYSISTRATA, 793-820

He detested women so.

We are of Melanion's mind,

We detest the womankind.

MAN. May I, mother, kiss your cheek ?

WOMAN. Then you won't require a leek.<sup>a</sup>

M. Hoist my leg, and kick you, so ?

W. Fie ! what stalwart legs you show !

M. Just such stalwart legs and strong,  
     Just such stalwart legs as these,  
 To the noble chiefs belong,  
     Phormio<sup>b</sup> and Myronides.<sup>c</sup>

W. CH. Now to tell a little story

    Fain, fain am I,

To your tale about Melanion

    Take this reply.

    How that once

Savage Timon, all forlorn,

Dwelt amongst the prickly thorn

Visage-shrouded, Fury-born.

    Dwelt alone,

    Far away,

    Cursing men

    Day by day ;

Never saw his home again,

Kept aloof from haunts of men :

Hating men of evil mind,

Dear to all the womankind.

Others render " Then you shall never eat onions again," a threat like that of 689 (Schol. : *οὐ πολεμήσεις*).

<sup>b</sup> Phormio, a naval hero of the Peloponnesian war ; Myronides, victor over the Corinthians and the Boeotians, 459-6 B.C. See *K.* 562, *P.* 348, *E.* 304.

<sup>c</sup> *It is now the women's turn. The two systems are of course antistrophical.*

ARISTOPHANES

ΓΥ. τὴν γνάθον βούλει θένω;  
 ΓΕ. μηδαμῶς· ἔδεισά γε.  
 ΓΥ. ἀλλὰ κρούσω τῷ σκέλει;  
 ΓΕ. τὸν σάκανδρον ἐκφανείς.  
 ΓΥ. ἀλλ' ὅμως ἂν οὐκ ἴδοις  
 καίπερ οὔσης γραὸς ὄντ' αὐ-  
 τὸν κομήτην, ἀλλ' ἀπεισι-  
 λωμένον τῷ λύχνῳ.

ΛΥ. ἰοὺ ἰοῦ, γυναῖκες, ἴτε δεῦρ' ὡς ἐμὲ  
 ταχέως.

ΓΥ.Α. τί δ' ἔστιν; εἶπέ μοι, τίς ἢ βοή;  
 ΛΥ. ἄνδρ' ἄνδρ' ὀρῶ προσιόντα παραπεπληγμένον,  
 τοῖς τῆς Ἀφροδίτης ὀργίοις εἰλημμένον.

ΓΥ.Α. ὦ πότνια, Κύπρου καὶ Κυθήρων καὶ Πάφου  
 μεδέουσ', ἴθ' ὀρθὴν ἤνπερ ἔρχει τὴν ὁδόν.  
 ποῦ δ' ἐστίν, ὅστις ἐστί;

ΛΥ. παρὰ τὸ τῆς Χλόης.

ΓΥ.Α. ὦ νῆ Δί' ἐστὶ δῆτα. τίς κάστιν ποτε;

ΛΥ. ὀράτε· γιγνώσκει τις ὑμῶν;

ΜΥ. νῆ Δία,  
 ἔγωγε· κάστιν οὐμὸς ἀνὴρ Κινησίας.

ΛΥ. σὸν ἔργον εἶη τοῦτον ὀπτᾶν καὶ στρέφειν,  
 κάξηπεροπεύειν, καὶ φιλεῖν καὶ μὴ φιλεῖν,  
 καὶ πάνθ' ὑπέχειν πλὴν ὧν σύνοιδεν ἢ κύλιξ.

ΜΥ. ἀμέλει, ποιήσω ταῦτ' ἐγώ.

ΛΥ. καὶ μὴν ἐγὼ  
 συνηπεροπεύσω παραμένουσά γ' ἐνθαδί,  
 καὶ ξυσταθεύσω τοῦτον. ἀλλ' ἀπέλθετε.

ΚΙΝΗΣΙΑΣ. οἴμοι κακοδαίμων, οἷος ὁ σπασμός μ' ἔχει

<sup>a</sup> τὸν σάκανδρον· τὸ γυναικείον αἰδοῖον : Schol.

<sup>b</sup> The two Choruses now retire into the background : and there

THE LYSISTRATA, 821-845

W. Shall I give your cheek a blow ?  
 M. No, I thank you, no, no, no!  
 W. Hoist my foot and kick you too ?  
 M. Fie ! what vulgar feet <sup>a</sup> I view.  
 W. Vulgar feet ! absurd, absurd,  
 Don't such foolish things repeat ;  
 Never were, upon my word,  
 Tinier, tidier little feet.<sup>b</sup>

LY. Ho, ladies ! ladies ! quick, this way, this way !  
 F.W. O what's the matter and what means that cry ?  
 LY. A man ! a man ! I see a man approaching  
 Wild with desire, beside himself with love.  
 F.W. O lady of Cyprus, Paphos, and Cythera,  
 Keep on, straight on, the way you are going now !  
 But where's the man ?

LY. (*pointing*) Down there, by Chloë's chapel.<sup>c</sup>  
 F.W. O so he is : whoever can he be !

LY. Know you him, anyone ?

MY. O yes, my dear,  
 I know him. That's Cinesias, my husband.

LY. O then 'tis yours to roast and bother him well ;  
 Coaxing, yet coy : enticing, fooling him,  
 Going all lengths, save what our Oath forbids.

MY. Ay, ay, trust *me*.

LY. And I'll assist you, dear ;  
 I'll take my station here, and help befool  
 And roast our victim. All the rest, retire.<sup>d</sup>

CINESIAS. O me ! these pangs and paroxysms of love,

*is again a short pause. Suddenly the voice of Lysistrata is heard calling eagerly to her friends.*

<sup>c</sup> Near the Acropolis. Demeter was called Chloë after the first green corn-shoots (*χλόη*).

<sup>d</sup> The others withdraw, leaving Lysistrata alone upon the wall. Cinesias approaches underneath.

## ARISTOPHANES

χὼ τέτανος ὡσπερ ἐπὶ τροχοῦ στρεβλούμενον.

ΛΥ. τίς οὗτος οὐντὸς τῶν φυλάκων ἐστῶς;  
ΚΙ. ἐγώ.

ΛΥ. ἀνήρ;

ΚΙ. ἀνὴρ δῆτ'.

ΛΥ. οὐκ ἄπει δῆτ' ἐκποδῶν;

ΚΙ. σὺ δ' εἰ τίς ἢ κβάλλουσά μ' ;

ΛΥ. ἡμεροσκοπός.

ΚΙ. πρὸς τῶν θεῶν νυν ἐκκάλεσόν μοι Μυρρίνην. 850

ΛΥ. ἰδοῦ, καλέσω γὰρ Μυρρίνην σοι; σὺ δὲ τίς εἶ;

ΚΙ. ἀνὴρ ἐκείνης, Παιονίδης Κινησίας.

ΛΥ. ὦ χαῖρε φίλτατ'· οὐ γὰρ ἀκλεῆς τοῦνομα  
τὸ σὸν παρ' ἡμῖν ἐστὶν οὐδ' ἀνώνυμον.

ἀεὶ γὰρ ἡ γυνή σ' ἔχει διὰ στόμα, 855

κἂν ὦν ἢ μῆλον λάβη, “Κινησία  
τουτὶ γένοιτο,” φησίν.

ΚΙ. ὦ πρὸς τῶν θεῶν.

ΛΥ. νῆ τὴν Ἀφροδίτην· κἂν περὶ ἀνδρῶν γ' ἐμπέση  
λόγος τις, εἴρηκ' εὐθέως ἢ σὴ γυνή  
ὅτι λῆρός ἐστι τᾶλλα πρὸς Κινησίαν. 860

ΚΙ. ἴθι νυν, κάλεσον αὐτήν.

ΛΥ. τί οὖν; δώσεις τί μοι;

ΚΙ. ἔγωγέ σοι νῆ τὸν Δί', ἣν βούλη γε σύ·  
ἔχω δὲ τοῦθ'· ὅπερ οὖν ἔχω, δίδωμί σοι.

ΛΥ. φέρε νυν καλέσω καταβᾶσά σοι.

ΚΙ. ταχύ νυν πάνυ,

ὡς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, 865

ἐξ οὗπερ αὕτη ἔξηλθεν ἐκ τῆς οἰκίας·

ἀλλ' ἄχθομαι μὲν εἰσιῶν, ἔρημα δὲ  
εἶναι δοκεῖ μοι πάντα, τοῖς δὲ σιτίοις  
χάριν οὐδεμίαν οἶδ' ἐσθίων· ἔστυκα γάρ.

THE LYSISTRATA, 846-869

Riving my heart, keen as a torturer's wheel!

LY. Who's this within the line of sentries?

CI. I.

LY. A man?

CI. A man, no doubt.

LY. Then get you gone.

CI. Who bids me go?

LY. I, guard on outpost duty.

CI. O call me out, I pray you, Myrrhina.

LY. Call you out Myrrhina! And who are you?

CI. Why, I'm her husband, I'm Cinesias.<sup>a</sup>

LY. O welcome, welcome, dearest man; your name

Is not unknown nor yet unhonoured here.

Your wife for ever has it on her lips.

She eats no egg, no apple, but she says

*This to Cinesias!*

CI. O, good heaven! good heaven!

LY. She does, indeed: and if we ever chance

To talk of men, she vows that all the rest

Are veriest trash beside Cinesias.

CI. Ah! call her out.

LY. And will you give me aught?

CI. O yes, I'll give you anything I've got.<sup>b</sup>

LY. Then I'll go down and call her.<sup>c</sup>

CI. Pray be quick.

I have no joy, no happiness in life,

Since she, my darling, left me. When I enter

My vacant home I weep; and all the world

Seems desolate and bare: my very meals

Give me no joy, now Myrrhina is gone.

<sup>a</sup> There was an Attic deme Παιονίδαι, but Παιονίδης is intended to suggest παίειν as Κινησίας does κινεῖν, a verb of the same signification.

<sup>b</sup> Gives money.

<sup>c</sup> Descends from the wall into the Acropolis.

ARISTOPHANES

- ΜΥ. φιλω̄ φιλω̄ ἄ γὰρ τοῦτον· ἄλλ' οὐ βούλεται 870  
 ὑπ' ἐμοῦ φιλεῖσθαι. σὺ δ' ἐμὲ τούτῳ μὴ κάλει.
- ΚΙ. ὦ γλυκύτατον Μυρρινίδιον, τί ταῦτα δρᾶς;  
 κατάβηθι δεῦρο.
- ΜΥ. ὡ μὰ Δι' ἐγὼ μὲν αὐτόσ' οὔ.  
 ΚΙ. ἐμοῦ καλοῦντος οὐ καταβήσει, Μυρρίνη;  
 ΜΥ. οὐ γὰρ δεόμενος οὐδὲν ἐκκαλεῖς ἐμέ. 875  
 ΚΙ. ἐγὼ οὐ δεόμενος; ἐπιτετριμμένος μὲν οὔν.  
 ΜΥ. ἄπειμι.  
 ΚΙ. μὴ δῆτ', ἀλλὰ τῷ γοῦν παιδίῳ  
 ὑπάκουσον· οὔτος, οὐ καλεῖς τὴν μαμμίαν;  
 ΠΑΙΣ. μαμμία, μαμμία, μαμμία.  
 ΚΙ. αὕτη, τί πάσχεις; οὐδ' ἐλεεῖς τὸ παιδίον 880  
 ἄλουτον ὃν κάθηλον ἕκτην ἡμέραν;  
 ΜΥ. ἔγωγ' ἐλεῶ δῆτ'. ἀλλ' ἀμελῆς αὐτῷ πατῆρ  
 ἔστιν.  
 ΚΙ. κατάβηθ', ὦ δαιμονία, τῷ παιδίῳ.  
 ΜΥ. οἶον τὸ τεκεῖν· καταβατέον. τί γὰρ πάθω;  
 ΚΙ. ἐμοὶ γὰρ αὕτη καὶ νεωτέρα δοκεῖ 885  
 πολλῷ γεγενῆσθαι κάγανώτερον βλέπειν·  
 χὰ δυσκολαίνει πρὸς ἐμὲ καὶ βρενθύεται,  
 ταῦτ' αὐτὰ δὴ ἴσθ' ἂ κάμ' ἐπιτρίβει τῷ πόθῳ.  
 ΜΥ. ὦ γλυκύτατον σὺ τεκνίδιον κακοῦ πατρός,  
 φέρε σε φιλήσω γλυκύτατον τῇ μαμμίᾳ. 890  
 ΚΙ. τί, ὦ πονηρά, ταῦτα ποιεῖς χυτέραις  
 πείθει γυναιξί, κάμ' ἄχθεσθαι ποιεῖς  
 αὐτὴ τε λυπεῖ;  
 ΜΥ. μὴ πρόσαγε τὴν χεῖρά μοι.  
 ΚΙ. τὰ δ' ἔνδον ὄντα τὰμὰ καὶ σά χρήματα  
 χεῖρον διατιθεῖς.  
 ΜΥ. ὀλίγον αὐτῶν μοι μέλει. 895

<sup>a</sup> As she speaks, she appears on the wall.



THE LYSISTRATA, 870-895

- MY. (*within*) Ay, ay, I love, I love him, but he won't  
Be loved by me : call me not out to him.<sup>a</sup>
- CI. What mean you, Myrrhina, my sweet, sweet love ?  
Do, do come down.
- MY. No, no, sir, not to you.
- CI. What, won't you when I call you, Myrrhina ?
- MY. Why, though you call me, yet you want me not.
- CI. Not want you, Myrrhina ! I'm dying for you.
- MY. Good-bye.
- CI. Nay, nay, but listen to the child  
At all events : speak to Mama, my child.
- CHILD. Mama ! Mama ! Mama !
- CI. Have you no feeling, mother, for your child,  
Six days unwashed, unsuckled ?
- MY. Ay, 'tis I  
That feel for baby, 'tis Papa neglects him.
- CI. Come down and take him, then ?
- MY. O what it is  
To be a mother ! I must needs go down.<sup>b</sup>
- CI. She looks, methinks, more youthful than she did,  
More gentle-loving, and more sweet by far.  
Her very airs, her petulant, saucy ways,  
They do but make me love her, love her more.
- MY. O my sweet child, a naughty father's child,  
Mama's own darling, let me kiss you, pet.
- CI. Why treat me thus, you baggage, letting others  
Lead you astray : making me miserable  
And yourself too ?
- MY. Hands off ! don't touch me, sir.
- CI. And all our household treasures, yours and mine,  
Are gone to wrack and ruin.
- MY. I don't care.

<sup>b</sup> She descends from the wall, and four lines below reappears through the gate. While she is gone Cinesias speaks.

## ARISTOPHANES

- ΚΙ. ὀλίγον μέλει σοι τῆς κρόκης φορουμένης  
ὑπὸ τῶν ἀλεκτρύνων;
- ΜΥ. ἔμοιγε νῆ Δία.
- ΚΙ. τὰ τῆς Ἀφροδίτης ἰέρ' ἀνοργιάστά σοι  
χρόνον τοσοῦτόν ἐστιν. οὐ βαδιεῖ πάλιν;
- ΜΥ. μὰ Δί' οὐκ ἔγωγ', ἦν μὴ διαλλαχθῆτέ γε  
καὶ τοῦ πολέμου παύσησθε.
- ΚΙ. τοιγάρ, ἦν δοκῆ,  
ποιήσομεν καὶ ταῦτα.
- ΜΥ. τοιγάρ, ἦν δοκῆ,  
κᾶγωγ' ἄπειμ' ἐκείσε· νῦν δ' ἀπομώμοκα.
- ΚΙ. σὺ δ' ἀλλὰ κατακλίθητι μετ' ἐμοῦ διὰ χρόνου.
- ΜΥ. οὐ δῆτα· καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ. 90
- ΚΙ. φιλεῖς; τί οὖν οὐ κατεκλίνης, ᾧ Μυρρίνιον;
- ΜΥ. ᾧ καταγέλαστ', ἐναντίον τοῦ παιδίου;
- ΚΙ. μὰ Δί', ἀλλὰ τοῦτό γ' οἴκαδ', ᾧ Μανῆ, φέρε.  
ἰδού, τὸ μὲν σοι παιδίον καὶ δὴ 'κποδών·  
σὺ δ' οὐ κατακλίνει;
- ΜΥ. ποῦ γὰρ ἂν τις καί, τάλαν, 91  
δράσειε τοῦθ';
- ΚΙ. ὅπου τὸ τοῦ Πανός, καλόν.
- ΜΥ. καὶ πῶς ἔθ' ἀγνή δῆτ' ἂν ἔλθοιμ' ἐς πόλιν;
- ΚΙ. κάλλιστα δήπου, λουσαμένη τῇ Κλεψύδρα.
- ΜΥ. ἔπειτ' ὁμόσασα δῆτ' ἐπιορκήσω, τάλαν;
- ΚΙ. εἰς ἐμὲ τράποιτο· μηδὲν ὄρκου φροντίσης. 91
- ΜΥ. φέρε νυν ἐνέγκω κλινίδιον νῶν.
- ΚΙ. μηδαμῶς.  
ἀρκεῖ χαμαὶ νῶν.
- ΜΥ. μὰ τὸν Ἀπόλλω μή σ' ἐγώ,  
καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί.

<sup>a</sup> Lines 904 to 979 were omitted in R.'s translation, 968-978 are taken from his note.

THE LYSISTRATA, 896-918

- CI. Not care, although the fowls are in the house  
Pulling your threads to pieces ?
- MY. Not a bit.
- CI. Nor though the sacred rites of wedded love  
Have been so long neglected ? won't you come ?
- MY. No, no, I won't, unless you stop the war,  
And all make friends.
- CI. Well, then, if such your will,  
We'll e'en do this.
- MY. Well, then, if such your will,  
I'll e'en come home : but now I've sworn I won't.
- CI.<sup>a</sup> Come to my arms, do, after all this time !
- MY. No, no—and yet I won't say I don't love you.
- CI. You love me ? then come to my arms, my dearie !
- MY. You silly fellow, and the baby here ?
- CI. O, not at all—(to *slave*) here, take the baby home.  
There now : the baby's gone out of the way ;  
Come to my arms !
- MY. Good heavens, where, I ask you !
- CI. Pan's grotto<sup>b</sup> will do nicely.
- MY. Oh, indeed !
- How shall I make me pure to ascend the Mount<sup>c</sup> ?
- CI. Easy enough : bathe in the Clepsydra.
- MY. I've sworn an oath, and shall I break it, man ?
- CI. On my head be it : never mind the oath.
- MY. Well, let me bring a pallet.
- CI. Not at all ;  
The ground will do.
- MY. What—one so much to me ?  
I swear I'll never let you lie o' the ground.<sup>d</sup>

<sup>b</sup> " Pan's grotto was to be the nuptial chamber, and she was to purify herself in the adjoining spring, the Clepsydra " : R.

<sup>c</sup> *i.e.* the Acropolis.

<sup>d</sup> *Exit M.*

## ARISTOPHANES

- ΚΙ. ἦ τοι γυνὴ φιλεῖ με, δήλη ᾽στὶν καλῶς.
- ΜΥ. ἰδοῦ, κατάκεισ' ἀνύσας τι· καὶ γὰρ ᾽κδύομαι 92  
καίτοι, τὸ δεῖνα, ψίαθός ἐστ' ἔξοιστέα.
- ΚΙ. ποία ψίαθος; μή μοί γε.
- ΜΥ. νὴ τὴν Ἄρτεμιν,  
αἰσχροὺν γὰρ ἐπὶ τόνου γε.
- ΚΙ. δός μοί νυν κύσαι.
- ΜΥ. ἰδοῦ.
- ΚΙ. παπαιάξ. ἦκέ νυν ταχέως πάνυ.
- ΜΥ. ἰδοῦ ψίαθος· κατάκεισο, καὶ δὴ ᾽κδύομαι. 92  
καίτοι, τὸ δεῖνα, προσκεφάλαιον οὐκ ἔχεις.
- ΚΙ. ἀλλ' οὐ δέομ' οὐδὲν ἔγωγε.
- ΜΥ. νὴ Δί' ἀλλ' ἐγώ.
- ΚΙ. ἀλλ' ἦ τὸ πέος τόδ' Ἑρακλῆς ξενίζεται.
- ΜΥ. ἀνίστασ', ἀναπήδησον.
- ΚΙ. ἦδη πάντ' ἔχω.
- ΜΥ. ἅπαντα δῆτα;
- ΚΙ. δεῦρό νυν, ὦ χρύσιον. 93
- ΜΥ. τὸ στρόφιον ἦδη λύομαι. μέμνησό νυν·  
μή μ' ἔξαπατήσης τὰ περὶ τῶν διαλλαγῶν.
- ΚΙ. νὴ Δί' ἀπολοίμην ἄρα.
- ΜΥ. σιούραν οὐκ ἔχεις.
- ΚΙ. μὰ Δί' οὐδὲ δέομαί γ', ἀλλὰ βινεῖν βούλομαι.
- ΜΥ. ἀμέλει, ποιήσεις τοῦτο· ταχὺ γὰρ ἔρχομαι. 93
- ΚΙ. ἄνθρωπος ἐπιτρίψει με διὰ τὰ στρώματα.
- ΜΥ. ἔπαιρε σαυτόν.
- ΚΙ. ἀλλ' ἐπῆρται τοῦτό γε.
- ΜΥ. βούλει μυρίσω σε;
- ΚΙ. μὰ τὸν Ἀπόλλω μή μέ γε.

<sup>a</sup> Enter M. with pallet.

<sup>b</sup> Exit M. and returns with mattress.

THE LYSISTRATA, 919-938

- CI. The woman loves me, plain enough, you see.  
 MY.<sup>a</sup> There, lie down, do make haste; I'll take my things off  
 But wait a minute, I must find a mattress.  
 CI. Bother the mattress, not for me.  
 MY. Why yes,  
 It's nasty on the cords.  
 CI. Give me a kiss.  
 MY. There then.  
 CI. Smack, smack. Come back, look sharp about it.<sup>b</sup>  
 MY. There now, lie down, see, I take off my things—  
 But wait a minute—what about a pillow?  
 CI. But I don't want a pillow.  
 MY. I do, though.<sup>c</sup>  
 CI. A veritable feast of Barmecides<sup>d</sup>! <sup>e</sup>  
 MY. Up with your head, hop up!  
 CI. I've all I want.  
 MY. What, *all*?  
 CI. Yes, all but you; come here, my precious!  
 MY. There goes the girdle. But remember now,  
 You must not play me false about the peace.  
 CI. God damn me if I do!  
 MY. You have no rug.  
 CI. I want no rug, I want you in my arms.  
 MY. Oh, all right, you shall have me, I'll be quick.<sup>f</sup>  
 CI. She'll be the death of me with all these bedclothes!<sup>g</sup>  
 MY. Up now!  
 CI. I'm up enough, be sure of that.  
 MY. Some nice sweet ointment?  
 CI. By Apollo, no!

<sup>c</sup> *Exit M.*

<sup>d</sup> “Ἡρακλῆς ξενίζεται, is having the entertainment of Heracles. that is, is kept waiting for his supper; *cf. W. 60*”: R.

<sup>e</sup> *M. returns with pillow.*

<sup>f</sup> *Exit M.*

<sup>g</sup> *Enter M. with rug.*

## ARISTOPHANES

ΜΥ. νή τήν Ἀφροδίτην, ἣν τε βούλη γ' ἦν τε μή.

ΚΙ. εἴθ' ἐκχυθείη τὸ μύρον, ὦ Ζεῦ δέσποτα. 940

ΜΥ. πρότεινε δὴ τήν χεῖρα καλείφου λαβών.

ΚΙ. οὐχ ἤδὺ τὸ μύρον μὰ τὸν Ἀπόλλω τουτογί,  
εἰ μὴ διατριπτικόν γε, κοῦκ ὄζον γάμων.

ΜΥ. τάλαιν' ἐγώ, τὸ Ῥόδιον ἦνεγκον μύρον.

ΚΙ. ἀγαθόν· ἔα αὐτ', ὦ δαιμονία.

ΜΥ. ληρεῖς ἔχων. 945

ΚΙ. κάκιστ' ἀπόλοιθ' ὁ πρῶτος ἐψήσας μύρον.

ΜΥ. λαβέ τόνδε τὸν ἀλάβαστον.

ΚΙ. ἀλλ' ἕτερον ἔχω.

ἀλλ' ὠζυρὰ κατάκεισο καὶ μὴ μοι φέρε  
μηδέν.

ΜΥ. ποιήσω ταῦτα νή τήν Ἄρτεμιν.

ὑπολύομαι γοῦν. ἀλλ' ὅπως, ὦ φίλτατε,  
σπονδὰς ποιεῖσθαι ψηφιεῖ. 950

ΚΙ. βουλεύσομαι—

ἀπολώλεκέν με κάπιτέτριφεν ἡ γυνή,  
τά τ' ἄλλα πάντα κάποδείρασ' οἴχεται.

οἴμοι τί πάθω; τίνα βινήσω, [στρ

τῆς καλλίστης πασῶν ψευθεῖς; 955

πῶς ταυτηνὶ παιδοτροφήσω;

ποῦ Κυναλώπηξ;

μίσθωσόν μοι τήν τιτθὴν.

ΧΟ. ΓΕ. ἐν δεινῷ γ', ὦ δύστηνε, κακῷ

τείρει ψυχὴν ἐξαπατηθεῖς.

κάγω γ' οἰκτεῖρω σ' αἶ, αἶ, αἶ.

ποῖος γὰρ ἂν ἦ νέφρος ἀντίσχοι,

ποῖα ψυχὴ, ποῖοι δ' ὄρχεις,

ποῖα δ' ὄσφύς; ποῖος δ' ὄρρος 960

<sup>a</sup> Exit M.

<sup>c</sup> Exit M.

<sup>b</sup> Enter M. with ointment.

<sup>d</sup> Enter M. with a flask.

THE LYSISTRATA, 939-964

- MY. By Aphrodite, yes ! say what you like.<sup>a</sup>  
 CI. Lord Zeus, I pray the ointment may be spilt !<sup>b</sup>  
 MY. Put out your hand, take some, anoint yourself.  
 CI. I swear this stuff is anything but sweet,  
 The brand is Wait-and-see, no marriage smell !  
 MY. How stupid ! here I've brought the Rhodian kind.  
 CI. It's good enough, my dear.  
 MY. Rubbish, good man !<sup>c</sup>  
 CI. Perdition take the man that first made ointment !<sup>d</sup>  
 MY. Here, take this flask.  
 CI. I've all the flask I want.  
 Come to my arms, you wretched creature you !  
 No more things, please !  
 MY. I will, by Artemis.  
 There go my shoes, at least. Now don't forget,  
 You'll vote for peace, my dearest.  
 CI. Oh, I'll see.<sup>e</sup>  
 The creature's done for me, bamboozled me,  
 Gone off and left me in this wretched state.  
 What will become of me ? whom shall I fondle  
 Robbed of the fairest fair ?  
 Who will be ready this orphan to dandle ?  
 Where's Cynalopex<sup>f</sup> ? where ?  
 Find me a nurse !  
 M. CH. She's left you a curse.  
 Oh I'm so sorry, O I grieve for ye,  
 Tis more than a man can bear :  
 Not a soul, not a loin, not a heart, not a groin,

<sup>a</sup> " But what he means we cannot say, for before he has gone further Myrrhina disappears into the Acropolis, and he finds that she has been playing him false throughout " : R.

<sup>f</sup> " He speaks of his *ψωλήν* (*inf.* 979) as if it were a motherless daughter. Its own mother has deserted it ; he must hire a nurse for it from the *πορνοβοσκός*, Philostratus, who was nicknamed *Κυναλώπηξ*. See K. 1069 " : R.

ARISTOPHANES

- κατατεινόμενος, 90  
 καὶ μὴ βινῶν τοὺς ὄρθρους.  
 ΚΙ. ὦ Ζεῦ, δεινῶν ἀντισπασμῶν. Γάντ.  
 ΧΟ. ΓΕ. ταυτὶ μέντοι νυνὶ σ' ἐποίησ'  
 ἢ παμβδελυρὰ καὶ παμμυσαρά.  
 ΧΟ. ΓΓ. μὰ Δί' ἀλλὰ φίλη καὶ παγγλυκερά. 97  
 ΧΟ. ΓΕ. ποία γλυκερά;  
 μιὰρὰ μιὰρὰ δῆτ'. ὦ Ζεῦ Ζεῦ,  
 εἴθ' αὐτήν, ὥσπερ τοὺς θωμούς,  
 μεγάλῳ τυφῶ καὶ πρηστῆρι  
 ξυστρέψας καὶ ξυγγογγυλίσας 97  
 οἴχοιο φέρων, εἶτα μεθείης,  
 ἢ δὲ φέροιτ' αὖ πάλιν εἰς τὴν γῆν,  
 κᾶτ' ἐξαίφνης  
 περὶ τὴν ψωλὴν περιβαίη.
- ΚΗΡΓΞ. πᾶ τᾶν Ἀσανᾶν ἔστιν ἅ γερωχία 98  
 ἢ τοὶ πρυτάνιες; λῶ τι μυσιῖξαι νέον.  
 ΠΡΟ. σὺ δὲ τίς; πότερον ἄνθρωπος, ἢ Κονίσσαλος;  
 ΚΗ. κᾶρυξ ἐγών, ὦ κυρσάνιε, ναὶ τὼ σιῶ  
 ἔμολον ἀπὸ Σπάρτας περὶ τᾶν διαλλαγᾶν.  
 ΠΡΟ. κᾶπειτα δόρυ δῆθ' ὑπὸ μάλης ἤκεις ἔχων; 98  
 ΚΗ. οὐ τὸν Δί' οὐκ ἐγώνγα.  
 ΠΡΟ. ποῖ μεταστρέφει;  
 τί δὴ προβάλλει τὴν χλαμύδ'; ἢ βουβωνιᾶς  
 ὑπὸ τῆς ὁδοῦ;  
 ΚΗ. παλαιόρ γα ναὶ τὸν Κάστορα  
 ἄνθρωπος.  
 ΠΡΟ. ἀλλ' ἔστυκας, ὦ μιαρώτατε.

<sup>a</sup> Ἀθηνῶν, γερουσία, and λῶ = ἐθέλω.

<sup>b</sup> "Are you a man or Conisalus?" the latter being a local Priapus.



THE LYSISTRATA, 965-989

Can endure such pangs of despair.

CI. O Zeus, what pangs and throes I bear !

M. CH. All this woe she has wrought you, she only, the  
Utterly hateful, the utterly vile.

W. CH. Not so ; but the darling, the utterly sweet.

M. CH. Sweet, sweet, do you call her ? Vile, vile, I repeat.  
Zeus, send me a storm and a whirlwind, I pray,  
To whisk her away, like a bundle of hay,  
Up, up, to the infinite spaces,  
And toss her and swirl her, and twist her, and twirl  
her,  
Till, tattered and torn, to the earth she is borne,  
To be crushed—in my ardent embraces.

(Enter Herald)

HERALD. Whaur sall a body fin' the Athanian senate,  
Or the gran' lairds ? Ha' gotten news to tell.<sup>a</sup>

MAG. News have you, friend ?

And what in the world are you ?<sup>b</sup>

HER. A heralt, billie !<sup>c</sup> jist a Spartian heralt,  
Come, by the Twa', anent a Peace, ye ken.

MAG. And so you come with a spear beneath your armpit!<sup>d</sup>

HER. Na, na, not I.

MAG. Why do you turn away ?

Why cast your cloak before you ? Is your groin  
A trifle swollen from the march ?

HER. By Castor

This loon's a rogue.

MAG. Look at yourself, you brute !

<sup>c</sup> ὦ κυρσάνιε = "my lad": κυρσανίους καλοῦσιν οἱ Λάκωνες τὰ μειράκια (Schol.). Compare 1248.

<sup>d</sup> He is trying to hide the φαλλὸς δερμάτινος, but "armpit" is a comic turn, alluding to conspirators who hide a dagger there. Lines 985 to 992 are not in R.'s translation.

## ARISTOPHANES

- ΚΗ. οὐ τὸν Δί' οὐκ ἐγώνυγα· μηδ' αὖ πλαδδίη.  
 ΠΡΟ. τί δ' ἐστὶ σοι τοδί;
- ΚΗ. σκυτάλα Λακωνικά.  
 ΠΡΟ. εἴπερ γε χαῦτη ἵστί σκυτάλη Λακωνική.  
 ἀλλ' ὡς πρὸς εἰδότη ἐμὲ σὺ τάληθῆ λέγε.  
 τί τὰ πράγμαθ' ὑμῖν ἐστὶ τὰν Λακεδαίμονι;
- ΚΗ. ὀρσὰ Λακεδαίμων πᾶα, καὶ τοὶ σύμμαχοι  
 ἅπαντες ἐστύκαντι· Πελλάνας δὲ δεῖ.  
 ΠΡΟ. ἀπὸ τοῦ δὲ τουτὶ τὸ κακὸν ὑμῖν ἐνέπεσεν;  
 ἀπὸ Πανός;
- ΚΗ. οὐκ, ἀλλ' ἄρχε μὲν, οἴῳ, Λαμπιτώ,  
 ἔπειτα τᾶλλαι ταὶ κατὰ Σπάρταν ἅμα  
 γυναικες ἄπερ ἀπὸ μιᾶς ὑσπλαγίδος  
 ἀπήλαον τὼς ἄνδρας ἀπὸ τῶν ὑσάκων.
- ΠΡΟ. πῶς οὖν ἔχετε;
- ΚΗ. μογίομες. ἂν γὰρ τὰν πόλιν  
 ἄπερ λυχοφορίοντες ἀποκεκύφαμες.  
 ταὶ γὰρ γυναικες οὐδὲ τῷ μύρτω σιγῆν  
 ἐῶντι, πρὶν χ' ἅπαντες ἐξ ἑνὸς λόγῳ  
 σπονδὰς ποιησώμεσθα ποττὰν Ἑλλάδα.
- ΠΡΟ. τουτὶ τὸ πρᾶγμα πανταχόθεν ξυνομώμοται  
 ὑπὸ τῶν γυναικῶν· ἄρτι νυνὶ μανθάνω.  
 ἀλλ' ὡς τάχιστα φράζε περὶ διαλλαγῶν  
 αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθαδί.  
 ἐγὼ δ' ἐτέρους ἐνθένδε τῆ βουλή φράσω  
 πρέσβεις ἐλέσθαι, τὸ πέος ἐπιδειξας τοδί.
- ΚΗ. πωτάομαι· κράτιστα γὰρ παντᾶ λέγεις.
- ΧΟ. ΓΕ. οὐδὲν ἐστὶ θηρίον γυναικὸς ἀμαχώτερον,

<sup>a</sup> ὀρθή, πᾶσα.

<sup>b</sup> Pan causes all sudden commotions and "panics."

<sup>c</sup> ἀπήλαυνον τοὺς ἄνδρας ἀπὸ τῶν γυναικείων αἰδοίων.

THE LYSISTRATA, 990-1014

HER. There's naught amiss wi' me, don't play the fule.

MAG. Why then, what's this ?

HER. A Spartan letter-staff.

MAG. (*pointing to himself*)

Yes, if *this* is a Spartan letter-staff !

Well, and how fare the Spartans ? tell me that :

And tell me truly, for I know the fact.

HER. They're bad enough, they canna weel be waur ;

They're sair bested, Spartans, allies, an' a'.<sup>a</sup>

MAG. And how and whence arose this trouble first ?

From Pan <sup>b</sup> ?

HER. Na, na, 'twer' Lampito, I ween,

First set it gangin' : then our hizzies, a'

Risin' like rinners at ane signal word,

Loupit, an' jibbed, an' dang the men awa'.<sup>c</sup>

MAG. How like ye that ?

HER. Och, we're in waefu' case.

They stan' abeigh, the lassies do, an' vow

They'll no be couthie wi' the laddies mair

Till a' mak' Peace, and throughly en' the War.<sup>d</sup>

MAG. This is a plot they have everywhere been hatching,

These villainous women : now I see it all.

Run home, my man, and bid your people send

Envoys with absolute powers to treat for peace,

And I will off with all the speed I can,

And get our Council here to do the same.

HER. Nebbut, I'se fly, ye rede me weel, I'm thinkin'.<sup>e</sup>

M. CH. There is nothing so resistless

as a woman in her ire,

<sup>d</sup> μογούμεν, λυχνοφοροῦντες, θιγείν, ἐῶσι, πρὸς τὴν. μύρτος is αἰδοῖον γυναικείον : Schol.

<sup>e</sup> The Herald leaves for Sparta ; the Magistrate returns to the Senate ; and the two Choruses now advance for a final skirmish.

## ARISTOPHANES

οὐδὲ πῦρ, οὐδ' ᾧδ' ἀναιδῆς οὐδεμία πόρδαλις. 101

ΧΟ. ΓΥ. ταῦτα μέντοι σὺ ξυνιείς εἶτα πολεμεῖς ἐμοί,  
ἐξόν, ᾧ πόνηρε, σοὶ βέβαιον ἔμ' ἔχειν φίλην;

ΧΟ. ΓΕ. ὡς ἐγὼ μισῶν γυναῖκας οὐδέποτε παύσομαι.

ΧΟ. ΓΥ. ἀλλ' ὅταν βούλη σύ· νυνὶ δ' οὐ σε περιόψομαι  
γυμνὸν ὄνθ' οὕτως. ὀρῶ γὰρ ὡς καταγέλαστος  
εἶ.

102

ἀλλὰ τὴν ἐξωμίδ' ἐνδύσω σε προσιούσ' ἐγώ.

ΧΟ. ΓΕ. τοῦτο μὲν μὰ τὸν Δί' οὐ πονηρὸν ἐποιήσατε·  
ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότε ἀπέδυν  
ἐγώ.

ΧΟ. ΓΥ. πρῶτα μὲν φαίνει γ' ἀνὴρ· εἶτ' οὐ κατα-  
γέλαστος εἶ.

κἄν με μὴ λυπῆς, ἐγὼ σοῦ κἄν τόδε τὸ θηρίον 102  
τοῦπὶ τῷφθαλμῷ λαβοῦσ' ἐξείλον ἄν, ὃ νῦν ἔνι.

ΧΟ. ΓΕ. τοῦτ' ἄρ' ἦν με τοῦπιτρίβον, δακτύλιος οὐτοσί·  
ἐκσκάλεισον αὐτό, κἄτα δείξον ἀφελουῦσά μοι·  
ὡς τὸν ὀφθαλμόν γέ μου νῆ τὸν Δία πάλαι  
δάκνει.

ΧΟ. ΓΥ. ἀλλὰ δράσω ταῦτα· καίτοι δύσκολος ἔφυς ἀνὴρ. 103  
ἦ μέγ', ᾧ Ζεῦ, χρῆμ' ἰδεῖν τῆς ἐμπίδος ἔνεστί  
σοι.

<sup>a</sup> "The Scholiast's explanation that the speaker is giving Stratyllis a ring wherewith to scoop out . . . the insect from his eye . . . seems to me foreign to the ordinary style and phraseology of Aristophanes. And I entirely agree with Bergler and Brunck that the name δακτύλιος, with a play on δάκνειν, is given to the gnat itself": R.

THE LYSISTRATA, 1015-1031

She is wilder than a leopard,  
she is fiercer than a fire.

w. CH. And yet you're so daft  
as with women to contend,  
 When 'tis in your power to win me  
and have me as a friend.

m. CH. I'll never, never cease  
all women to detest.

w. CH. That's as you please hereafter :  
meanwhile you're all undressed.

I really can't allow it,  
you are getting quite a joke ;

Permit me to approach you  
and to put you on this cloak.

m. CH. Now that's not so bad  
or unfriendly I declare ;

It was only from bad temper  
that I stripped myself so bare.

w. CH. There, now you look a man :  
and none will joke and jeer you :

And if you weren't so spiteful  
that no one can come near you,

I'd have pulled out the insect  
that is sticking in your eye.

m. CH. Ay, that is what's consuming me,  
that little biter-fly.<sup>a</sup>

Yes, scoop it out and show me,  
when you've got him safe away :

The plaguy little brute,  
he's been biting me all day.

w. CH. I'll do it, sir, I'll do it :  
but you're a cross one, you.

O Zeus ! here's a monster  
I am pulling forth to view.

## ARISTOPHANES

- οὐχ ὄρας; οὐκ ἐμπίς ἐστιν ἤδε Τρικоруσία;  
 ΧΟ. ΓΕ. νῆ Δί' ὠνησάς γέ μ', ὡς πάλαι γέ μ' ἔφρεω-  
 ρύχει,  
 ὣστ' ἐπειδὴ 'ξηρέθη, ρεῖ μου τὸ δάκρυνον πολύ.  
 ΧΟ. ΓΥ. ἀλλ' ἀποψήσω σ' ἐγώ, καίτοι πάνυ πονηρὸς εἶ, 1035  
 καὶ φιλήσω.  
 ΧΟ. ΓΕ. μὴ φιλήσης.  
 ΧΟ. ΓΥ. ἣν τε βούλη γ' ἦν τε μὴ.  
 ΧΟ. ΓΕ. ἀλλὰ μὴ ὤρασ' ἴκοισθ'· ὡς ἐστὲ θωπικαὶ φύσει,  
 κᾶστ' ἐκείνο τοῦπος ὀρθῶς κοῦ κακῶς εἰρη-  
 μένον,  
 οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ πανωλέθρων.  
 ἀλλὰ νυνὶ σπένδομαί σοι, καὶ τὸ λοιπὸν οὐκέτι 1040  
 οὔτε δράσω φλαῦρον οὐδὲν οὔθ' ὑφ' ὑμῶν  
 πείσομαι.  
 ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξώμεθα.
- ΧΟ. οὐ παρασκευαζόμεσθα [στρ.  
 τῶν πολιτῶν οὐδέν', ὦνδρες,  
 φλαῦρον εἰπεῖν οὐδὲ ἔν·  
 ἀλλὰ πολὺ τοῦμπαλιν 1045  
 πάντ' ἀγαθὰ καὶ λέγειν  
 καὶ δρᾶν· ἱκανὰ γὰρ τὰ κακὰ  
 καὶ τὰ παρακείμενα.  
 ἀλλ' ἐπαγγελλέτω  
 πᾶς ἀνὴρ καὶ γυνή, 1050  
 εἴ τις ἀργυρίδιον δεῖ-  
 ται λαβεῖν, μνᾶς ἢ δύο ἢ τρεῖς,

<sup>a</sup> Tricorythus, near Marathon, a marshy district full of gnats.

<sup>b</sup> "These little twin songs, and the similar pair which will be found a few pages further on, are all fashioned in the same vein

THE LYSISTRATA, 1032-1052

Just look ! don't you think

'tis a Tricorysian <sup>a</sup> gnat ?

M. CH. And he's been dig, dig, digging

(so I thank you much for that)

Till the water, now he's gone,

keeps running from my eye

W. CH. But although you've been so naughty,

I'll come and wipe it dry,

And I'll kiss you.

M. CH. No, not kiss me !

W. CH. Will you, nill you, it must be.

M. CH. Get along, a murrain on you.

Tcha ! what coaxing rogues are ye !

That was quite a true opinion

which a wise man gave about you,

We can't live with such tormentors,

no, by Zeus, nor yet without you.

Now we'll make a faithful treaty,

and for evermore agree,

I will do no harm to women,

they shall do no harm to me.

Join our forces, come along :

one and all commence the song

JOINT CH.<sup>b</sup> Not to objurgate and scold you,

Not unpleasant truths to say,

But with words and deeds of bounty

Come we here to-day.

Ah, enough of idle quarrels,

Now attend, I pray.

Now whoever wants some money,

Minas two or minas three,

of pleasantry ; consisting of large and liberal offers made by the Chorus, but with an intimation at the end that they have no means or intention of performing them " : R.

## ARISTOPHANES

πόλλ' ἔσω γὰρ  
 κέν' ἔχομεν βαλλάντια.  
 κᾶν ποτ' εἰρήνη φανῆ,  
 ὅστις ἂν νυνὶ δανείση-  
 ται παρ' ἡμῶν,  
 ἂν λάβῃ μηκέτ' ἀποδῶ.

1055

ἐστιᾶν δὲ μέλλομεν ξέ-  
 νους τινὰς Καρυστίους; ἄν-  
 δρας καλοὺς τε καὶ ἀγαθοὺς.  
 κᾶστιν ἔτ' ἔτνος τι, καὶ  
 δελφάκιον ἦν τί μοι,  
 καὶ τοῦτο τέθυχ', ὥστε κρέ' ἔ-  
 δεσθ' ἀπαλὰ καὶ καλά.  
 ἦκετ' οὖν εἰς ἐμοῦ  
 τήμερον· πρῶ δὲ χρή  
 τοῦτο δρᾶν λελουμένους, αὐ-  
 τούς τε καὶ τὰ παιδί', εἴτ' ἔ-  
 σω βαδίξειν,  
 μηδ' ἐρέσθαι μηδένα,  
 ἀλλὰ χωρεῖν ἄντικρυς,  
 ὥσπερ οἴκαδ' εἰς ἑαυτῶν,  
 γεννικῶς, ὡς  
 ἡ θύρα κεκλείσεται.

[ἀντ.

1060

1065

1070

καὶ μὴν ἀπὸ τῆς Σπάρτης οἰδὶ πρέσβεις ἔλκοντες ὑπήνας  
 χωροῦσ', ὥσπερ χοιροκομείον περὶ τοῖς μηροῖσιν ἔχοντες.  
 ἄνδρες Λάκωνες πρῶτα μὲν μοι χαίρετε,  
 εἴτ' εἶπαθ' ἡμῖν πῶς ἔχοντες ἦκατε.

1075

<sup>a</sup> Carystus in Euboea was supposed to contain a remnant of the old pre-Hellenic population. See 1181 n.



THE LYSISTRATA, 1053-1075

Let them say so, man and woman,  
Let them come with me.  
Many purses, large and—empty,  
In my house they'll see.  
Only you must strictly promise,  
Only you indeed must say  
That whenever Peace re-greet us,  
You will—not repay.

SOME Carystian <sup>a</sup> friends are coming,  
Pleasant gentlemen, to dine ;  
And I've made some soup, and slaughtered  
Such a lovely swine ;  
Luscious meat ye'll have and tender  
At this feast of mine.  
Come along, yourselves and children,  
Come to grace my board to-day ;  
Take an early bath, and deck you  
In your best array ;  
Then walk in and ask no questions,  
Take the readiest way.  
Come along, like men of mettle ;  
Come as though 'twere all for you :  
Come, you'll find my only entrance  
Locked and bolted too.<sup>b</sup>

Lo here from Sparta the envoys come :  
in a pitiful plight they are hobbling in.<sup>c</sup>  
Heavily hangs each reverend beard ;  
heavily droops and trails from the chin.  
Laconian envoys ! first I bid you welcome,  
And next I ask how goes the world with *you* ?

<sup>b</sup> *The Laconian ambassadors are seen approaching.*

<sup>c</sup> *Quasi porcorum caveam ante femora habent.*

## ARISTOPHANES

- ΛΑΚΩΝ. τί δεῖ ποθ' ὑμέ πολλά μυσίδδεν ἔπη;  
 ὀρῆν γὰρ ἔξεσθ' ὡς ἔχοντες ἤκομες.
- ΧΘ. βαβαί· νενεύρωται μὲν ἦδε συμφορὰ  
 δεινῶς· τεθερμῶσθαί γε χεῖρον φαίνεται.
- ΛΑΚ. ἄφατα. τί κα λέγοι τις; ἀλλ' ὅπα σέλει  
 παντᾶ τις ἐλσὼν ἀμὴν εἰράναν σέτω. 108
- ΧΘ. καὶ μὴν ὄρῳ γε τούσδε τοὺς αὐτόχθονας  
 ὥσπερ παλαιστὰς ἄνδρας ἀπὸ τῶν γαστέρων  
 θαίματι' ἀποστέλλοντας· ὥστε φαίνεται  
 ἀσκητικὸν τὸ χρῆμα τοῦ νοσήματος. 108
- ΑΘΗΝΑΙΟΣ. τίς ἂν φράσειε ποῦ ὅστιν ἡ Λυσιστράτη;  
 ὡς ἄνδρες ἡμεῖς οὐτοῖ τοιουτοῖ.
- ΧΘ. χαῦτη ξυνάδει χᾶτέρα ταύτη νόσω.  
 ἦ που πρὸς ὄρθρον σπασμὸς ὑμᾶς λαμβάνει;
- ΑΘ. μὰ Δί', ἀλλὰ ταυτὶ δρῶντες ἐπιτετρίμμεθα.  
 ὥστ' εἴ τις ἡμᾶς μὴ διαλλάξει ταχύ,  
 οὐκ ἔσθ' ὅπως οὐ Κλεισθένη βινήσομεν. 109
- ΧΘ. εἰ σωφρονεῖτε, θαίματια λήψεσθ', ὅπως  
 τῶν Ἑρμοκοπιδῶν μὴ τις ὑμᾶς ὀψεται.
- ΑΘ. νῆ τὸν Δί' εὖ μέντοι λέγεις.
- ΛΑΚ. ναὶ τὼ σιῶ  
 παντᾶ γὰ. φέρε τὸ ἔσθος ἀμβαλώμεθα. 109
- ΑΘ. ὦ χαίρετ', ὦ Λάκωνες· αἰσχρὰ γ' ἐπάθομεν.
- ΛΑΚ. ὦ πουλυχαρίδα, δεινὰ τὰν πεπόνθεμες,  
 αἶ κ' εἶδον ἀμὲ τῶνδρες ἀναπεφλασμένως.
- ΑΘ. ἄγε δὴ, Λάκωνες, αὐθ' ἕκαστα χρῆ λέγειν.  
 ἐπὶ τί πάρεστε δεῦρο; 110
- ΛΑΚ. περὶ διαλλαγᾶν  
 πρέσβεις.

<sup>a</sup> νενεύρωται, "is high-strung." τὴν ἔντασιν τοῦ αἰδοίου λέγει:  
 Schol.

<sup>b</sup> θέλει, ἐλθῶν, θέτω.

THE LYSISTRATA, 1076-1102

LACONIAN. I needna mony words to answer that !

"Tis unco plain hoo the warld gangs wi' us.

CH. Dear, dear, this trouble grows from bad to worse.<sup>a</sup>

LAC. 'Tis awfu' bad : 'tis nae gude talkin', cummer.

We maun hae peace whatever gaet we gang till't.<sup>b</sup>

CH. And here, good faith, I see our own Autochthons

Bustling along. They seem in trouble<sup>c</sup> too.<sup>d</sup>

ATHENIAN. Can some good soul inform me where to find

Lysistrata ? our men are (*shrugging his shoulders*) as  
you see.<sup>e</sup>

CH. Sure, we are smitten with the same complaint.

Say, don't you get a fit i' the early morning ?

ATH. Why, we are all worn out with doing this :

So Cleisthenes will have to serve our turn

Unless we can procure a speedy peace.

CH. If you are wise, wrap up, unless you wish

One of those Hermes-choppers<sup>f</sup> to catch sight o' you.

ATH. Prudent advice, by Zeus.

LAC. Aye, by the Twa :

Gie us the clout to cover up oorsels.

ATH. Aha, Laconians ! a bad business this.

LAC. 'Deed is it, lovey ; though it grow nae waur,

Gin they see us too all agog like this.<sup>g</sup>

ATH. Well, well, Laconians, come to facts at once.

What brings you here ?

LAC. We're envoys sent to claver

Anent a Peace.

<sup>c</sup> ἀσκητικόν, " a trouble such as an athlete in training might have," with a play on ἀσκήτης νόσος, " drosy."

<sup>d</sup> *The Athenian ambassadors enter.*

<sup>e</sup> *He perceives the Laconian ambassadors.* Lines 1086 to 1096, and 1099, are omitted in R.'s version.

<sup>f</sup> See Thuc. vi. 27. They knocked off the phalli of the figures of Hermes which stood at the doors.

<sup>g</sup> ἐκδεδαρμένους, τὰ αἰδοῖα ἀνατεταμένους : Schol. ἀμε = ἡμᾶς.

## ARISTOPHANES

- ΑΘ. καλῶς δὴ λέγετε· χῆμεῖς ταῦτογι.  
 τί οὐ καλοῦμεν δῆτα τὴν Λυσιστράτην,  
 ἥπερ διαλλάξειεν ἡμᾶς ἂν μόνη;
- ΛΑΚ. ναὶ τῷ σιῷ, κἂν λῆτε, τὸν Λυσιστρατον. 110
- ΑΘ. ἀλλ' οὐδὲν ἡμᾶς, ὡς ἔοικε, δεῖ καλεῖν·  
 αὐτῇ γάρ, ὡς ἤκουσεν, ἦδ' ἐξέρχεται.
- ΧΘ. χαῖρ', ὦ πασῶν ἀνδρειοτάτη· δεῖ δὴ νυνὶ σε  
 γενέσθαι  
 δεινήν, ἀγαθὴν, φαύλην, σεμνήν, [χαλεπήν,]  
 ἀγανήν, πολύπειρον·  
 ὡς οἱ πρῶτοι τῶν Ἑλλήνων τῇ σῇ ληφθέντες ἕγγι 111  
 συνεχώρησάν σοι καὶ κοινῇ τὰγκλήματα πάντ'  
 ἐπέτρεψαν.
- ΛΓ. ἀλλ' οὐχὶ χαλεπὸν τοῦργον, εἰ λάβοι γέ τις  
 ὀργῶντας ἀλλήλων τε μὴ κπειρωμένους.  
 τάχα δ' εἴσομαι ἄγω. ποῦ ἔστιν ἡ Διαλλαγή;  
 πρόσαγε λαβοῦσα πρῶτα τοὺς Λακωνικούς, 111  
 καὶ μὴ χαλεπῇ τῇ χειρὶ μηδ' αὐθαδικῇ,  
 μηδ' ὥσπερ ἡμῶν ἄνδρες ἀμαθῶς τοῦτ' ἔδρων,  
 ἀλλ' ὡς γυναῖκας εἰκός, οἰκείως πάνυ.  
 ἦν μὴ διδώ τὴν χεῖρα, τῆς σάθης ἄγε.  
 ἴθι καὶ σὺ τούτους τοὺς Ἀθηναίους ἄγε· 112  
 οὐ δ' ἂν διδώσι, πρόσαγε τούτου λαβομένη.  
 ἄνδρες Λάκωνες, στήτε παρ' ἐμὲ πλησίον,  
 ἐνθένδε θ' ὑμεῖς, καὶ λόγων ἀκούσατε.  
 ἐγὼ γυνῆ μὲν εἶμι, νοῦς δ' ἔνεστί μοι·

<sup>a</sup> The text has *Lysistratus*, i.e. anyone, man or woman, who will "disband armies."



ARISTOPHANES

αὐτὴ δ' ἔμαυτῆς οὐ κακῶς γνώμης ἔχω· 112  
 τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους  
 πολλοὺς ἀκούσασ' οὐ μεμούσωμαι κακῶς.  
 λαβοῦσα δ' ὑμᾶς λοιδορῆσαι βούλομαι  
 κοινῇ δικαίως, οἳ μῖας ἐκ χέρνιβος  
 βωμοὺς περιρραίνοντες, ὥσπερ ξυγγενεῖς, 113  
 Ὀλυμπίασιν, ἐν Πύλαις, Πυθοῖ—πόσους  
 εἴπομι' ἂν ἄλλους, εἴ με μηκύνειν δέοι;—  
 ἐχθρῶν παρόντων βαρβάρων στρατεύματι  
 Ἕλληνας ἄνδρας καὶ πόλεις ἀπόλλυτε.  
 εἷς μὲν λόγος μοι δεῦρ' αἰεὶ περαίνεται. 113

ΑΘ. ἐγὼ δ' ἀπόλλυμαί γ' ἀπειψωλημένος.

ΑΥ. εἶτ', ὦ Λάκωνες, πρὸς γὰρ ὑμᾶς τρέφομαι,  
 οὐκ ἴσθ', ὅτ' ἐλθὼν δεῦρο Περικλείδας ποτὲ  
 ὁ Λάκων Ἀθηναίων ἰκέτης καθέζετο 114  
 ἐπὶ τοῖσι βωμοῖς ὠχρὸς ἐν φοινικίδι,  
 στρατιὰν προσαιτῶν; ἢ δὲ Μεσσήνη τότε  
 ὑμῖν ἐπέκειτο, χῶ θεὸς σείων ἅμα.  
 ἐλθὼν δὲ σὺν ὀπλίταισι τετρακισχιλίοις  
 Κίμων ὅλην ἔσωσε τὴν Λακεδαίμονα.  
 ταυτὶ παθόντες τῶν Ἀθηναίων ὑπο 114  
 δηοῦτε χώραν, ἧς ὑπ' εὖ πεπόνθατε;

ΑΘ. ἀδικοῦσιν οὗτοι νῆ Δί', ὦ Λυσιστράτη.

ΛΑΚ. ἀδικοῦμες· ἀλλ' ὁ πρῶκτὸς ἄφατον ὡς καλός.

ΑΥ. ὑμᾶς δ' ἀφήσειν τοὺς Ἀθηναίους μ' οἶει;  
 οὐκ ἴσθ' ὅθ' ὑμᾶς οἱ Λάκωνες αὐθις αὐ 115

<sup>a</sup> From Euripides' *Melanippe Sapiens*: Schol.

<sup>b</sup> The games near Thermopylae (*Pylaea*), Delphi, and Olympia.  
 Line 1131 is from Eur. *Erechtheus*: Schol. The whole speech  
 is in tragic style and probably echoes Euripides.

THE LYSISTRATA, 1125-1150

I'm of myself not badly off for brains,<sup>a</sup>  
 And often listening to my father's words  
 And old men's talk, I've not been badly schooled.  
 And now, dear friends, I wish to chide you both,  
 That ye, all of one blood, all brethren sprinkling  
 The selfsame altars from the selfsame laver,  
 At Pylae, Pytho, and Olympia,<sup>b</sup> ay  
 And many others which 'twere long to name,  
 That ye, Hellenes—with barbarian foes  
 Armed, looking on—fight and destroy Hellenes!  
 So far one reprimand includes you both.

ATH. And I, I'm dying all for love, sweetheart.

LY. And ye, Laconians, for I'll turn to you,  
 Do ye not mind how Pericleidas<sup>c</sup> came,  
 (His coat was scarlet but his cheeks were white),  
 And sat a suppliant at Athenian altars  
 And begged for help? 'Twas when Messene pressed  
 Weighing you down, and God's great earthquake too.  
 And Cimon went, Athenian Cimon went  
 With his four thousand men, and saved your State.  
 And ye, whom Athens aided, now in turn  
 Ravage the land which erst befriended you.

ATH. 'Fore Zeus they're wrong, they're wrong, Lysistrata

LAC. O ay, we're wrang, but she's a braw ane, she.

LY. And you, Athenians, think ye that I mean  
 To let You off? Do ye not mind, when ye  
 Wore skirts of hide, how these Laconians<sup>d</sup> came

<sup>c</sup> See Plutarch, *Cimon*, chap. xvi.; Thuc. i. 102, iii. 54. In 464 B.C. an earthquake devastated Sparta, and the Helots revolted and took refuge in the fortress of Ithome. P. was sent to Athens for help and received it.

<sup>d</sup> See Hdt. v. 64, 65. They sent help to expel the tyrants from Athens. Under the tyrants, certain returned exiles had been allowed to stay in Attica but not to enter Athens, and compelled to wear the rough dress bordered with sheepskin (*κατωνάκη*) of slaves or labourers, so as to identify them.

## ARISTOPHANES

κατωνάκας φοροῦντας ἐλθόντες δορὶ  
πολλοὺς μὲν ἄνδρας Θετταλῶν ἀπώλεσαν,  
πολλοὺς δ' ἑταίρους Ἴππίου καὶ ξυμμάχους,  
ξυνεκμαχοῦντες τῇ τόθ' ἡμέρᾳ μόνοι,  
κάλευθέρωσαν, κἀντὶ τῆς κατωνάκης  
τὸν δῆμον ὑμῶν χλαῖναν ἡμπισχον πάλιν;

ΛΑΚ. οὔπα γυναικ' ὄπωπα χαϊωτέραν.

ΑΘ. ἐγὼ δὲ κύσθον γ' οὐδέπω καλλίονα.

ΛΥ. τί δῆθ' ὑπηργμένων γε πολλῶν κάγαθῶν  
μάχεσθε, κοὺ παύεσθε τῆς μοχθηρίας;  
τί δ' οὐ διηλλάγητε; φέρε, τί τοῦμποδῶν;

ΛΑΚ. ἄμές γε λῶμες, αἴ τις ἀμὴν τοῦγκυκλον  
λῆ τοῦτ' ἀποδόμην.

ΛΥ. ποῖον, ὦ τᾶν;

ΛΑΚ. τὰν Πύλον,  
ἄσπερ πάλαι δεόμεθα καὶ βλιμάττομες.

ΑΘ. μὰ τὸν Ποσειδῶ, τοῦτο μὲν γ' οὐ δράσετε.

ΛΥ. ἄφετ', ὦγάθ', αὐτοῖς.

ΑΘ. κᾶτα τίνα κινήσομεν;

ΛΥ. ἕτερόν γ' ἀπαιτεῖτ' ἀντὶ τούτου χωρίον.

ΑΘ. τὸ δεῖνα τοίνυν, παράδοθ' ἡμῖν τουτονὶ  
πρώτιστα τὸν Ἐχινούντα καὶ τὸν Μηλιᾶ  
κόλπον τὸν ὄπισθεν καὶ τὰ Μεγαρικὰ σκέλη.

ΛΑΚ. οὐ τῷ σιώ, οὐχὶ πάντα γ', ὦ λυσσάνιε.

ΛΥ. ἐᾶτε, μηδὲν διαφέρου περὶ τοῖν σκελοῖν.

ΑΘ. ἤδη γεωργεῖν γυμνὸς ἀποδὺς βούλομαι.

ΛΑΚ. ἐγὼ δὲ κοπραγωγῆν γὰ πρῶν ναὶ τῷ σιώ.

ΛΥ. ἐπῆν διαλλαγήτε, ταῦτα δράσετε.

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<sup>a</sup> "The desire of recovering their lost possessions is for the moment merged in their love for Lysistrata, and their reciprocal demands are throughout worded with reference to her dress and



THE LYSISTRATA, 1151-1175

And stood beside you in the fight alone,  
And slew full many a stout Thessalian trooper,  
Full many of Hippias's friends and helpers,  
And freed the State, and gave your people back  
The civic mantle for the servile skirt ?

LAC. Danged, an' there ever waur a bonnier lassie !

ATH. Hanged if I ever saw so sweet a creature !

LY. Such friends aforetime, helping each the other,  
What is it makes you fight and bicker now ?

Why can't ye come to terms ? Why can't ye, hey ?

LAC. Troth an' we're willin', gin they gie us back  
Yon girdled neuk.<sup>a</sup>

ATH. What's that ?

LAC. Pylus, ye ninny,  
Whilk we've been aye langin' an' graipin' for.

ATH. No, by Poseidon, but you won't get that.

LY. O let them have it, man.

ATH. How can we stir

Without it ?

LY. Ask for something else instead.

ATH. Hum ! haw ! let's see ; suppose they give us back  
Echinus first, then the full-bosomed gulf  
Of Melis, then the straight Megaric limbs.

LAC. Eh, mon, ye're daft ; ye'll no hae everything.

LY. O let it be : don't wrangle about the limbs.

ATH. I'fecks, I'd like to strip, and plough my field.<sup>b</sup>

LAC. An' I to bring the midden, by the Twa.

LY. All this ye'll do, when once ye come to terms.

person" : R. *τοῦτο τοῦ γκυκλον* is her mantle ; Echinus 1169 = τὸ γυναικεῖον αἰδοῖον ; κόλπον Μηλιαῖα = *sinum pomis simillimum*, or the whole phrase τὸν Μ. κόλπον τὸν ὀπισθεν = *πρωκτόν* ; Μεγαρικὰ σκέλη = the Long Walls, but *σκέλη* also alludes to Lysistrata.

<sup>b</sup> Cf. *nudus ara, sere nudus*, Virg. *Georg.* i. 299, from Hesiod, *Works and Days*, p. 91 ; there is also a sexual allusion, cf. Soph. *Antig.* 569 ἀρώσιμοι γυῖαι.

## ARISTOPHANES

ἀλλ' εἰ δοκεῖ δρᾶν ταῦτα, βουλευσασθε καὶ τοῖς ξυμμάχοις ἐλθόντες ἀνακοινώσατε.

ΑΘ. ποίοισιν, ὦ τᾶν, ξυμμάχοις; ἐστύκαμεν. οὐ ταῦτὰ δόξει τοῖσι συμμαχοῖσι νῶν, βινεῖν ἅπασιν;

ΛΑΚ. τοῖσι γοῦν ναὶ τῷ σιῶ ἀμοῖσι. 11

ΑΘ. καὶ γὰρ ναὶ μὰ Δία Καρυστίοις.

ΛΥ. καλῶς λέγετε. νῦν οὖν ὅπως ἀγνεύσετε, ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἶχομεν. ὄρκους δ' ἐκεῖ καὶ πίστιν ἀλλήλοις δότε. κ᾿πειτα τὴν αὐτοῦ γυναῖχ' ὑμῶν λαβῶν ἀπεισ' ἕκαστος. 11

ΑΘ. ἀλλ' ἴωμεν ὡς τάχος.

ΛΑΚ. ἄγ' ὅπα τυ λῆς.

ΑΘ. νῆ τὸν Δί' ὡς τάχιστα γε.

ΧΟ. στρωμάτων δὲ ποικίλων καὶ [στρ.  
 χλανιδίων καὶ ξυστίδων καὶ  
 χρυσίων, ὅσ' ἐστὶ μοι, 11  
 οὐ φθόνος ἔνεστί μοι  
 πᾶσι παρέχειν φέρειν  
 τοῖς παισίν, ὅποταν τε θυγά-  
 τηρ τινὶ κανηφορῇ.  
 πᾶσιν ὑμῖν λέγω 11  
 λαμβάνειν τῶν ἐμῶν  
 χρημάτων νῦν ἔνδοθεν, καὶ  
 μηδὲν οὕτως εὖ σεσημάν-  
 θαι τὸ μὴ οὐχὶ  
 τοὺς ῥύπους ἀνασπάσαι, 12

<sup>a</sup> Cf. 1058. The people of Carystus in Euboea were supposed

THE LYSISTRATA, 1176-1200

So if ye would, go and consult together  
And talk it over, each with your allies.

ATH. Allies, says she! Now my good soul consider:  
What *do* they want, what *can* they want, but this,  
Their wives again?

LAC. The fient anither wiss  
Ha' mine, I ween.

ATH. Nor my Carystians<sup>a</sup> either.

LY. O that is well: so purify yourselves;  
And in the Acropolis we'll feast you all  
On what our cupboards still retain in store.  
There, each to other, plight your oath and troth,  
Then every man receive his wife again,  
And hie off homeward

ATH. That we will, and quickly.

LAC. Gae on: we'se follow.<sup>b</sup>

ATH. Ay, as quick as quick.<sup>c</sup>

CH. Gorgeous robes and golden trinkets,  
Shawls and mantles rich and rare,  
I will lend to all who need them,  
Lend for youths to wear,  
Or if any comrade's daughter  
Would the Basket bear.<sup>d</sup>  
One and all I here invite you,  
Freely of my goods partake,  
Nought is sealed so well, but boldly  
Ye the seals may break,  
And of all that lurks behind them,

to be one of the pre-Hellenic populations, Thuc. vii. 57. Three hundred of them were in the service of the Four Hundred at Athens, Thuc. viii. 69. Probably they were of savage manners.

<sup>b</sup> ὄπη σὺ θέλεις.

<sup>c</sup> *Lysistrata and the ambassadors go in.*

<sup>d</sup> As *κανηφόρος* in the Panathenaic procession.

ARISTOPHANES

χᾶττ' ἄν ἔνδον ἧ φορεῖν.  
 ὄψεται δ' οὐδὲν σκοπῶν, εἰ  
 μή τις ὑμῶν  
 ὀξύτερον ἐμοῦ βλέπει.

εἰ δέ τω μὴ σίτος ὑμῶν  
 ἔστι, βόσκει δ' οἰκέτας καὶ  
 σμικρὰ πολλὰ παιδία,  
 ἔστι παρ' ἐμοῦ λαβεῖν  
 πυρίδια λεπτὰ μὲν,  
 ὃ δ' ἄρτος ἀπὸ χοίνικος ἰ-  
 δεῖν μάλα νεανίας.  
 ὅστις οὖν βούλεται  
 τῶν πενήτων ἴτω  
 εἰς ἐμοῦ σάκουσ ἔχων καὶ  
 κωρύκουσ, ὡς λήψεται πυ-  
 ροῦς· ὃ Μανῆς δ'  
 οὐμὸς αὐτοῖς ἐμβαλεῖ.  
 πρὸς γε μέντοι τὴν θύραν  
 προαγορεύω μὴ βαδίζειν  
 τὴν ἐμήν, ἀλλ'  
 εὐλαβεῖσθαι τὴν κύνα.

[ἀντ.

120

1210

1215

ΑΓΟΡΑΙΟΣ Α. ἄνοιγε τὴν θύραν.

ΘΥΡΩΡΟΣ.

παραχωρεῖν οὐ θέλεις;

ΑΓ.Α. ὑμεῖσ τί κάθησθε; μῶν ἐγὼ τῇ λαμπάδι  
 ὑμᾶσ κατακαύσω; φορτικὸν τὸ χωρίον.  
 οὐκ ἄν ποιήσαιμ'. εἰ δὲ πάνυ δεῖ τοῦτο δρᾶν,  
 ὑμῖν χαρίσασθαι, προσταλαιπωρήσομεν.

1220

ΑΓ.Β. χήμεις γε μετὰ σοῦ ξυνταλαιπωρήσομεν.

ΘΥ. οὐκ ἄπιτε; κωκύσεσθε τὰσ τρίχασ μακρά.

THE LYSISTRATA, 1201-1222

Quick partition make.  
Only, if you find the treasures,  
Only, if the stores you spy,  
You must have, I tell you plainly,  
Keener sight than I.

Is THERE any man among you,  
With a lot of children small,  
With a crowd of hungry servants,  
Starving in his hall?

I have wheat to spare in plenty,  
I will feed them all.

Loaves, a quart apiece, I'll give them,  
Come along, whoever will,  
Bring your bags, and bring your wallets  
For my slave to fill;

Manes, he's the boy to pack them  
Tight and tighter still.

Only you must keep your distance,  
Only you must needs take care,  
Only—don't approach my doorway,  
Ware the watch-dog, ware!<sup>a</sup>

IDLER. Open the door there, ho!

PORTER. Be off, you rascal!

ID. What, won't you stir? I've half a mind to roast you  
All with this torch. No, that's a vulgar trick.  
I won't do that. Still if the audience wish it,  
To please their tastes we'll undertake the task.

SECOND IDLER. And we, with you, will undertake the task.

POR. Hang you, be off! what are you at? you'll catch it.<sup>b</sup>

<sup>a</sup> *Some idlers come in from the market-place, and attempt to enter the house in which the ambassadors are feasting.*

<sup>b</sup> "Ye shall wail for your hair, which I will pull out by the handful": R.

## ARISTOPHANES

οὐκ ἄπιθ', ὅπως ἂν οἱ Λάκωνες ἔνδοθεν  
καθ' ἡσυχίαν ἀπίωσιν εὐωχημένοι;

- ΑΘ. Α. οὐπω τοιοῦτον συμπόσιον ὅπως ἐγώ. 12  
ἦ καὶ χαρίεντες ἦσαν οἱ Λακωνικοί·  
ἡμεῖς δ' ἐν οἴνῳ ξυμπόται σοφώτατοι.
- ΑΘ. Β. ὀρθῶς γ', ὅτι ἡ νήφοντες οὐχ ὑγιαίνομεν· 12  
ἦν τοὺς Ἀθηναίους ἐγὼ πείσω λέγων,  
μεθύοντες αἰεὶ πανταχοῦ πρεσβεύσομεν.  
νῦν μὲν γὰρ ὅταν ἔλθωμεν εἰς Λακεδαίμονα  
νήφοντες, εὐθύς βλέπομεν ὅ τι ταραξόμεν·  
ὥσθ' ὅ τι μὲν ἂν λέγωσιν οὐκ ἀκούομεν,  
ἃ δ' οὐ λέγουσι, ταῦθ' ὑπονενοήκαμεν.  
ἀγγέλλομεν δ' οὐ ταῦτὰ τῶν αὐτῶν πέρι. 12  
νυνὶ δ' ἅπαντ' ἤρεσκεν· ὥστ' εἰ μὲν γέ τις  
ἄδοι Τελαμῶνος, Κλειταγόρας ἄδειν δέον,  
ἐπηγέσαμεν ἂν καὶ πρὸς ἐπιωρκήσαμεν.
- ΘΥ. ἀλλ' οὔτοι γὰρ αὐθις ἔρχονται πάλιν 12  
εἰς ταῦτόν. οὐκ ἐρρήσεται, ὦ μαστιγίαι;
- ΑΓ. νῆ τὸν Δί', ὡς ἤδη γε χωροῦσ' ἔνδοθεν.
- ΛΑΚ. ὦ πουλυχαρίδα, λαβὲ τὰ φυσατήρια,  
ἵν' ἐγὼ διποδιάξω γε καείσω καλὸν  
εἰς τοὺς Ἀσαναίους τε κῆς ἡμᾶς ἅμα.
- ΑΘ. λαβὲ δῆτα τὰς φυσαλλίδας πρὸς τῶν θεῶν, 12  
ὡς ἡδομαί γ' ὑμᾶς ὀρώων ὀρχομένους.

<sup>a</sup> The banqueters begin to come out.

<sup>b</sup> As the lyre, sprig of myrtle, or other badge of minstrelsy was passed from one to another, the recipient was supposed to cap the scolium sung just before, echoing it by some catch-

THE LYSISTRATA, 1223-1246

Come, come, begone ; that these Laconians here,  
The banquet ended, may depart in peace.<sup>a</sup>

F.ATH. Well, if I ever saw a feast like this !

What cheery fellows those Laconians were,  
And we were wondrous witty in our cups.

SEC.ATH. Ay, ay, 'tis when we're sober, we're so daft.

Now if the State would take a friend's advice,  
'Twould make its envoys always all get drunk.

When we go dry to Sparta, all our aim  
Is just to see what mischief we can do.

We don't hear aught they say ; and we infer  
A heap of things they never said at all.

Then we bring home all sorts of differing tales.

Now everything gives pleasure : if a man,

When he should sing Cleitagora, strike up  
With Telamon's song,<sup>b</sup> we'd clap him on the back,

And say 'twas excellent ; ay, and swear it too.<sup>c</sup>

POR. Why, bless the fellows, here they come again,  
Crowding along. Be off, you scoundrels, will you ?

ID. By Zeus, we must : the guests are coming out.<sup>d</sup>

LAC. O lovey mine, tak' up the pipes an' blow.

An' I'se jist dance <sup>e</sup> an' sing a canty sang  
Anent the Athanians an' our ainsells too.

ATH. Ay, by the Powers, take up the pipes and blow.

Eh, but I dearly love to see you dance.

word or similar thought. If the singer blundered, he would be ridiculous ; but at this feast it merely evokes a kindly approval. Part of the Cleitagora scolium is given in *W.* 1243 *χρήματα καὶ βίαν | Κλειταγόρα τε κάμοι μετὰ Θετταλῶν.* The Telamon catch is given in Athenaeus xv. 50 *παῖ Τελαμῶνος, Αἴαν αἰχμητά, λέγουσί σε | ἐς Τροίαν ἄριστον ἐλθεῖν Δαναῶν μετ' Ἀχιλλέα.*

<sup>c</sup> *The idlers again approach.*

<sup>d</sup> *The ambassadors come out from the banquet.*

<sup>e</sup> Dance a reel. *διποδία*, a stately Spartan dance.

## ARISTOPHANES

ΔΑΚ.

ὄρμαον

τῶς κυρσανίως, ὦ Μναμόνα,

τὰν τεὰν μῶαν, ἄτις

οἶδεν ἀμέ τούς τ' Ἀσαναίους,

ὄκα τοὶ μὲν ἐπ' Ἀρταμιτίῳ

πρόκροον θείκελοι

ποττὰ κᾶλα, τοὺς Μήδους τ' ἐνίκων,

ἀμέ δ' αὖ Λεωνίδας

ἄγεν ἄπερ τῶς κάπρως

θάγοντας, οἰῶ, τὸν ὀδόντα·

πολὺς δ' ἀμφὶ τὰς γέννας ἀφρὸς ἦνσει,

πολὺς δ' ἄμα καττῶν σκελῶν ἀφρὸς ἴετο.

ἦν γὰρ τῶνδρες οὐκ ἐλάσσως

τᾶς ψάμμας, τοὶ Πέρσαι.

Ἄγρότερ' Ἀρτεμι σηροκτόνε

μόλε δεῦρο, παρσένε σιά,

ποττὰς σπονδάς,

ὡς συνέχης πολὺν ἀμέ χρόνον.

νῦν δ' αὖ

φιλία τ' αἰὲς εὐπορος εἶη

ταῖς συνθήκαις,

καὶ τᾶν αἰμυλᾶν ἀλωπέκων

πανσαίμεθ'· ὦ

δεῦρ' ἴθι, δεῦρ', ὦ

κυναγέ παρσένε.

ΔΥ. ἄγε νυν, ἐπειδὴ τᾶλλα πεποιήται καλῶς,  
ἀπάγεσθε ταύτας, ὦ Λάκωνες, τάσδε τε

<sup>a</sup> The songs with which the Play concludes are, in the original, representatives of two widely differing styles of minstrelsy: the light and airy measures of the Ionians, and the "Dorian movement, bold or grave." ὄρμησον τοὺς κυρσανίους, ὦ Μνημοσύνη, τὴν



THE LYSISTRATA, 1247-1274

LAC.<sup>a</sup>

Stir, Memory, stir the chieils  
 Wi' that auld sang o' thine,  
 Whilk kens what we an' Attics did  
 In the gran' fechts lang syne.

At Artemisium They  
 A' resolute an' strang  
 Rushed daurly to the fray,  
 Hurtlin' like Gudes amang

The timmered ships, an' put the Medes to rout.  
 An' Us Leonidas led out  
 Like gruesome boars, I ween,  
 Whettin' our tuskiees keen.

Muckle around the chaps was the white freath gleamin',  
 Muckle adoon the legs was the white freath streamin',  
 For a' unnumbered as the sands  
 Were they, thae Persian bands.

O Artemis, the pure, the chaste,  
 The virgin Queller o' the beasties,  
 O come wi' power an' come wi' haste,  
 An' come to join our friendly feasties.

Come wi' thy stoutest tether,  
 To knit our sauls thegither,  
 An' gie us Peace in store,  
 An' Luv for evermore.

Far hence, far hence depart  
 The tod's deceitfu' heart!

O virgin huntress, pure an' chaste,  
 O come wi' power, an' come wi' haste.

LY. There, all is settled, all arranged at last.  
 Now, take your ladies; you, Laconians, those,

*σὴν Μοῦσαν . . . ὅτε οἱ μὲν (1251), προῦκρονον θεοείκελοι πρὸς τὰ πλοῖα  
 . . . ἦνθει (1257), κατὰ τῶν σκελῶν (1259), θηροκτόνε (1262), παρθένε  
 θεά (1264).*

## ARISTOPHANES

ὕμεις· ἀνὴρ δὲ παρὰ γυναῖκα καὶ γυνή  
 στήτω παρ' ἄνδρα, κᾶτ' ἐπ' ἀγαθαῖς συμφοραῖς 12  
 ὀρχησάμενοι θεοῖσιν εὐλαβώμεθα  
 τὸ λοιπὸν αὐθις μὴ ἔξαμαρτάνειν ἔτι.

ΧΟ.            πρόσαγε δὴ χορόν, ἔπαγε Χάριτας,  
               ἐπὶ δὲ κάλεσον Ἄρτεμιν· 12  
               ἐπὶ δὲ δίδυμον [ἀγέχορον] εὐφρον' ἰήιον  
               ἐπὶ δὲ Νύσιον ὃς μετὰ Μαινώσει  
               Βάκχιος ὄμμασι δαίεται,  
               Δία τε πυρὶ φλεγόμενον, 12  
               ἐπὶ τε πότνιαν ἄλοχον ὀλβίαν,  
               εἶτα δὲ δαίμονας, οἷς ἐπιμάρτυσι  
               χρησόμεθ' οὐκ ἐπιλήσιμοσι  
               Ἑσυχίας πέρι τῆς μεγαλόφρονος,  
               ἣν ἐποίησε θεὰ Κύπρις. 12  
               ἀλαλαὶ ἰὴ παιήων·  
               αἴρεσθ' ἄνω, ἰαί,  
               ὡς ἐπὶ νίκη, ἰαί.  
               εὐοὶ εὐοὶ, εὐαὶ εὐαί.

              πρόφαινε δὴ σὺ μοῦσαν ἐπὶ νέα νέαν. 12

ΛΑΚ.        Ταῦγετον αὐτ' ἐραννὸν ἐκλιπῶα,  
               Μῶα μόλε Λάκαινα πρεπτόν ἀμὶν  
               κλέωα τὸν Ἀμύκλαις [Ἀπόλλω] σιὸν 13  
               καὶ χαλκίοικον Ἀσάναν·  
               Τυνδαρίδας τ' ἀγασώς,  
               τοὶ δὴ παρ' Εὐρώταν ψιάδδοντι.  
               εἶα μάλ' ἔμβη,

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<sup>a</sup> "The *δαίμονες* or "secondary powers, whose especial business it is to witness the conclusion of a treaty and to punish its infraction": R. See *Iliad*. iii. 276-80.

THE LYSISTRATA, 1275-1303

And you, take these ; then standing side by side,  
Each by his partner, lead your dances out  
In grateful honour to the Gods, and O  
Be sure you nevermore offend again.

CH. Now for the Chorus, the Graces, the minstrelsy.  
Call upon Artemis, queen of the glade ;  
Call on her brother, the Lord of festivity,  
Holy and gentle one, mighty to aid.  
Call upon Bacchus, afire with his Maenades ;  
Call upon Zeus, in the lightning arrayed ;  
Call on his queen, ever blessed, adorable ;  
Call on the holy, infallible Witnesses,<sup>a</sup>  
Call them to witness the peace and the harmony,  
This which divine Aphrodite has made.  
Allala ! Lallala ! Lallala, Lallala !  
Whoop for victory, Lallalalae !  
Evoi ! Evoi ! Lallala, Lallala !  
Evae ! Evae ! Lallalalae.

Our excellent new song is done ;  
Do you, Laconian, give us one.

LAC.<sup>b</sup> Leave Taygety, an' quickly  
Hither, Muse Laconian, come.  
Hymn the Gude o' braw Amyclae,  
Hymn Athana, Brassin-dome.  
Hymn the Tyndarids, for ever  
Sportin' by Eurotas river.  
Noo then, noo the step begin,

<sup>b</sup> ἐκλιπούσα, Μοῦσα, κλείουσα, θεόν, χαλκείικον Ἀθηνᾶν, ἀγαθούς, παίζουσιν, ὑμνέωμεν, μέλουσι, ἀνακονέουσai, θυρσαζουσῶν, παιζουσῶν, παραμπύκιζε, πήδα.

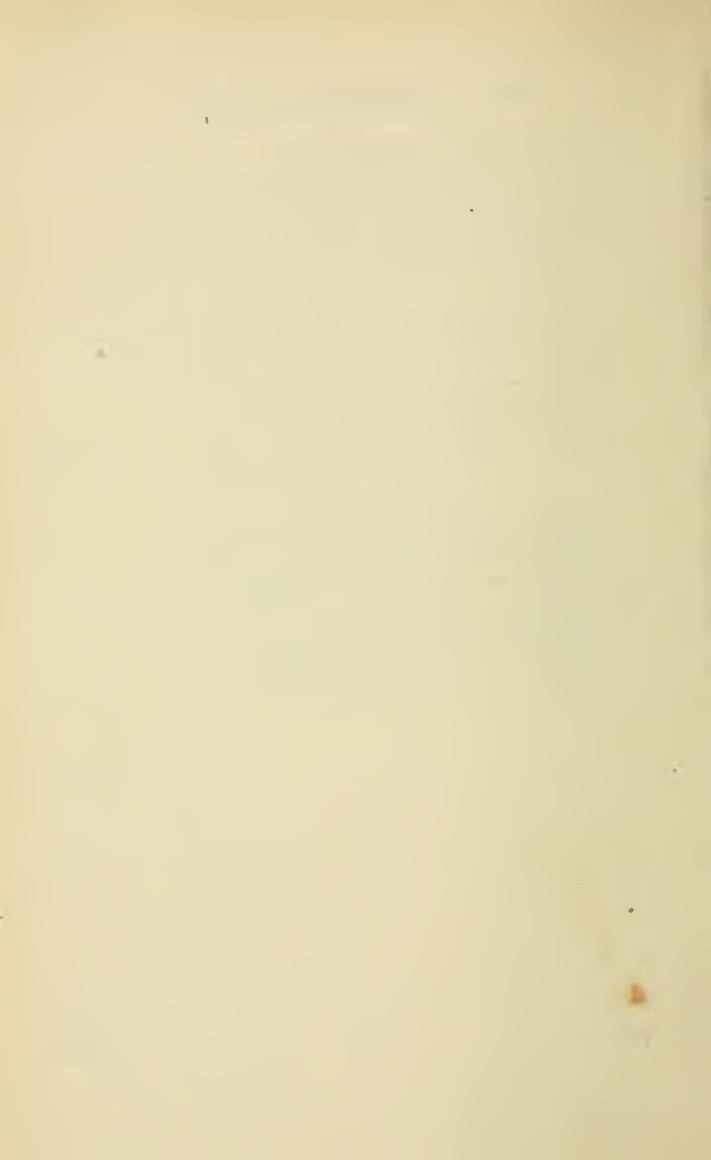
## ARISTOPHANES

ὦια κοῦφα πάλλων,  
 ὡς Σπάρταν ὑμνίωμες,  
 τῆ σιῶν χοροὶ μέλοντι  
 καὶ ποδῶν κτύπος.  
 ἄ τε πῶλοι ταὶ κόραι  
 παρ τὸν Εὐρώταν  
 ἀμπάλλοντι πυκνὰ ποδοῖν  
 ἀγκονίωαι,  
 ταὶ δὲ κόμαι σείονθ' ἄπερ Βακχᾶν  
 θυρσαδδοᾶν καὶ παιδδωᾶν.  
 ἀγῆται δ' ἅ Λήδας παῖς  
 ἀγνὰ χοραγὸς εὐπρεπῆς.  
 ἀλλ' ἄγε, κόμαν παραμπύκιδδε  
 χερί, ποδοῖν τε πάδη,  
 ἄ τις ἔλαφος· κρότον δ' ἀμᾶ ποί-  
 η χορωφελήταν.  
 καὶ τὰν σιᾶν δ' αὖ τὰν κρατίσταν  
 χαλκίοικον ὕμνη  
 τὰν πάμμαχον.

THE LYSISTRATA, 1304-1321

Twirlin' licht the fleecy skin ;  
Sae we'se join our blithesome voices,  
Praisin' Sparta, loud an' lang,  
Sparta wha of auld rejoices  
In the Choral dance an' sang.  
O to watch her bonnie dochters  
Sport alang Eurotas' waters !  
Winsome feet for ever plyin',  
Fleet as fillies, wild an' gay,  
Winsome tresses tossin', flyin',  
As o' Bacchanals at play.  
Leda's dochter, on before us,  
Pure an' sprety, guides the Chorus.

Onward go,  
Whilst your eager hand represses  
A' the glory o' your tresses ;  
Whilst your eager foot is springin'  
Like the roe ;  
Whilst your eager voice is singin'  
Praise to Her in might excellin'  
Goddess o' the Brassin Dwellin'.



THE THESMOPHORIAZUSAE

## INTRODUCTION

THE Greeks celebrated two great festivals in honour of Demeter and Persephone. "In the Eleusinia were unfolded the Mysteries of the Four Last Things—Death, Judgement, the Reward of the Good, and the Punishment of the Wicked—mysteries which were naturally open to the queen of the unseen world below. In the Thesmophoria, the Mother and Daughter were worshipped under quite a different aspect, as the Civilizers of the visible world above."<sup>a</sup> They were the Θεσμοφόροι, the givers and guardians of Home, of the social laws (θεσμά), the rights of property, the laws of wedlock, and the family.

The festival was held "at the fall of the year, when the Daughter once more descended into the lower world, to return four months later in all the freshness of immortal youth to greet the Mother again."<sup>b</sup> Only women took part in this festival. At Athens it occupied four days towards the end of October, Pyanepsia 10th to 13th. The days were named (10) Thesmophoria, (11) Κάθοδος, (12) Νηστεία, (13) Καλλιγένεια.

On the first, the women went up to the Thesmophorion, which stood on an eminence (hence the title ἄνοδος, and ἀναπέμψαι, *T.* 585), and there made the necessary preparations.

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

<sup>b</sup> *Ib.* p. xi.



## THE THESMOPHORIAZUSAE

The second commemorated the Descent of the Maid into Hades.

The third was given to fasting and mourning, with torchlight ceremonials. Being placed between the Descent and the New Birth, it was also called ἡ Μέσση, "not the *Middle* Day of the festival, but the *Intermediate* Day," between these two.<sup>a</sup>

The fourth day was the New Birth or Resurrection.

It is the third day, the Fast, on which the events of this play occur.

The comedy has no didascalía ; hence the date is not known for certain. But it seems clearly to belong to the year 410, after the disappearance of the Four Hundred.<sup>b</sup> The happier tone of this play, as compared with the *Lysistrata* (411 B.C.), supports this view: constitutional government had been restored, and Alcibiades was once more serving his country; the Peloponnesian fleet had been defeated in a great battle at Cynossema, and a greater still at Abydos. The allusion also in ll. 808-9 speaks of the oligarchical revolution of 411 as "last year"; and there are other indications pointing the same way.

Whether the comedy won the prize we do not know.

The plot is as follows. The women are to hold an assembly, in which they will debate what punishment is to be inflicted on Euripides for his slanders made against their sex. Euripides, accompanied by Mnesilochus, a connexion by marriage, visits the poet Agathon, to induce him, being a man of effeminate appearance and manners, to attend disguised as a woman, and to defend Euripides. Agathon declines, but lends a selection of women's

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

<sup>b</sup> *Ib.* p. xxxii.

## ARISTOPHANES

garments from his wardrobe for the disguise of Mnesilochus, who is shaved and sent off. While he makes his attempt, the effeminate Cleisthenes appears, and warns them that a traitor is amongst them. Mnesilochus is discovered and bound to a plank. Various schemes, based on certain incidents in the tragedies of Euripides, the "schemer," are tried for his rescue. Euripides himself appears, and with Mnesilochus makes his escape. Three tragedies in particular are drawn on: the *Palamede*, the *Helen*, and the *Andromeda*.

(1) The *Palamede* suggests, that as Palamede's story was carved on oar-blades, which were cast into the sea, so the present victim's plight may be carved on the votive tablets which are to hand.

(2) Mnesilochus, lamenting over his sad case, wittily parodies (855 ff.) the Prologue to the *Helen*, in which Helen, sitting on the tomb of Proteus, explains the state of affairs. When Menelaus enters himself and tries to persuade an old woman, who kept the doors of the palace of Proteus, to let him in, he gives a model for the dialogue between Euripides and Mnesilochus, with the woman-guardian intervening (874 ff.). The meeting of Menelaus and Helen is used later in the same dialogue (905 ff.). Details are given in the notes.

(3) *Andromeda* bound to the rock, and lamenting her coming fate, sings a hymn to Night, and is softly answered by Echo; presently a chorus of maidens enters, and sorrows with her. This scene is parodied by Mnesilochus (1015-1055), bound to his plank, and Echo's part becomes highly ludicrous. So Euripides to the rescue plays on the part of Perseus (1105 ff.).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΜΝΗΣΙΛΟΧΟΣ

ΕΤΡΙΠΙΔΗΣ

ΘΕΡΑΠΩΝ *Ἀγάθωνος*

ΑΓΑΘΩΝ

ΚΗΡΤΚΑΙΝΑ

ΧΟΡΟΣ ΘΕΣΜΟΦΟΡΙΑΖΟΤΣΩΝ

ΓΥΝΗ Α

ΓΥΝΗ Β

ΚΛΕΙΣΘΕΝΗΣ

ΚΡΙΤΤΑΛΑ

ΠΡΥΤΑΝΙΣ

ΣΚΥΘΗΣ

ΗΧΩ

ΕΛΑΦΙΟΝ

## ΘΕΣΜΟΦΟΡΙΑΖΟΥΣΑΙ

ΜΝΗΣΙΛΟΧΟΣ. ὦ Ζεῦ, χελιδὼν ἄρά ποτε φανήσεται;  
ἀπολεῖ μ' ἀλοῶν ἄνθρωπος ἐξ ἑωθινοῦ.

οἶόν τε, πρὶν τὸν σπλήνα κομιδῇ μ' ἐκβαλεῖν,  
παρὰ σοῦ πυθέσθαι ποῖ μ' ἄγεις, ὠὐριπίδη;

ΕΥΡΙΠΙΔΗΣ. ἀλλ' οὐκ ἀκούειν δεῖ σε πάνθ' ὅσ' αὐτίκα ὅ  
ᾔψει παρεστῶς.

ΜΝ. πῶς λέγεις; αὐθις φράσον.  
οὐ δεῖ μ' ἀκούειν;

ΕΥ. οὐχ ἄ γ' ἂν μέλλης ὀράν.

ΜΝ. οὐδ' ἄρ' ὀράν δεῖ μ' ;

ΕΥ. οὐχ ἄ γ' ἂν ἀκούειν δέη.

ΜΝ. πῶς μοι παραινεῖς; δεξιῶς μέντοι λέγεις.

οὐ φῆς σὺ χρῆναί μ' οὔτ' ἀκούειν οὔθ' ὀράν. 10

ΕΥ. χωρὶς γὰρ αὐτοῖν ἑκατέρου ἴσθις ἢ φύσις.

ΜΝ. τοῦ μήτ' ἀκούειν μήθ' ὀράν;

ΕΥ. εὖ ἴσθ' ὅτι.

ΜΝ. πῶς χωρὶς;

<sup>a</sup> Two elderly men are discovered, when the Play opens, pacing along an Athenian street. In one, both by his gait and by his language, we at once recognize a Philosopher and a Genius. His companion is a garrulous and cheery old man, evidently tired out by a long promenade. They prove to be the poet Euripides, and Mnesilochus, his connexion by marriage, in the translation inaccurately styled his cousin. The latter is the first to speak.

## THE THESMOPHORIAZUSAE <sup>a</sup>

MNESILOCHUS. Zeus! is the swallow NEVER going to come?  
Tramped up and down <sup>b</sup> since daybreak! I can't  
stand it.

Might I, before my wind's ENTIRELY gone,  
Ask where you're taking me, Euripides?

EURIPIDES.<sup>c</sup> You're not to hear the things which face  
to face

You're going to see.

MN. What! Please say that again.

I'm not to hear?

EU. The things which you shall see.

MN. And not to see?

EU. The things which you shall hear.

MN. A pleasant jest! a mighty pleasant jest!

I'm not to hear or see at all, I see.

EU. (*in a high philosophic rhapsody*)

To hear! to see! full different things, I ween;

Yea verily, generically diverse.<sup>d</sup>

MN. What's "diverse"?

<sup>b</sup> Lit. "the fellows will destroy me, driving me round and round," as they do on the threshing-floor.

<sup>c</sup> He "talks in a high philosophic strain, quite above the comprehension of his simple though shrewd companion": R.

<sup>d</sup> The Greek text gives *τοῦ . . . ὁρᾶν* to M.—E. Yea, the nature of the two is diverse. M. Of hearing and seeing? E. Be sure of it. M. How diverse? E. This is how they were separated at the time when, etc.

ARISTOPHANES

- ΕΥ. οὕτω ταῦτα διεκρίθη τότε.  
 Αἰθήρ γὰρ ὅτε τὰ πρῶτα διεχωρίζετο,  
 καὶ ζῶ' ἐν αὐτῷ ξυνετέκνου κινούμενα, 15  
 ᾧ μὲν βλέπειν χρῆ, πρῶτ' ἐμηχανήσατο  
 ὀφθαλμόν, ἀντίμιμον ἡλίου τροχῶ,  
 ἀκοῇ δὲ χοάνην, ᾧτα διετετρήνατο.
- MN. διὰ τὴν χοάνην οὖν μήτ' ἀκούω μήθ' ὄρῳ;  
 νῆ τὸν Δί' ἤδομαί γε τουτὶ προσμαθῶν. 20  
 οἶόν γε πού 'στιν αἱ σοφαὶ ξυνουσίαι.
- ΕΥ. πόλλ' ἂν μάθοις τοιαῦτα παρ' ἐμοῦ.
- MN. πῶς ἂν οὖν  
 πρὸς τοῖς ἀγαθοῖς τούτοισιν ἐξεύροις ὅπως  
 ἔτι προσμάθοιμι χωλὸς εἶναι τῷ σκέλη;  
 ΕΥ. βάδιζε δευρὶ καὶ πρόσεχε τὸν νοῦν.
- MN. ἰδού. 25
- ΕΥ. ὄρας τὸ θύριον τοῦτο;
- MN. νῆ τὸν Ἡρακλέα  
 οἶμαί γε.
- ΕΥ. σιώπα νυν.
- MN. σιωπῶ τὸ θύριον;
- ΕΥ. ἄκου'.
- MN. ἀκούω καὶ σιωπῶ τὸ θύριον;
- ΕΥ. ἐνταῦθ' Ἀγάθων ὁ κλεινὸς οἰκῶν τυγχάνει  
 ὁ τραγωδοποιός.
- MN. ποῖος οὗτος Ἀγάθων; 30
- ΕΥ. ἔστιν τις Ἀγάθων—

<sup>a</sup> " In the original, Ether is the creative agent throughout; she parcels herself out; she herself gives birth to the breathing and moving creatures. She is always put forward by A. as the chief Euripidean deity; see *F.* 892": R.

<sup>b</sup> Alluding to a line of E. quoted by Schol., σοφοὶ τύραννοι τῶν σοφῶν συνουσία. It appeared originally in the *Locrian Aias* of Sophocles.

THE THESMOPHORIAZUSAE, 13-31

- EU. I will explicate my meaning.  
 When Ether <sup>a</sup> first was mapped and parcelled out,  
 And living creatures breathed and moved in her.  
 She, to give sight, implanted in their heads  
 The Eye, a mimic circlet of the Sun,  
 And bored the funnel of the Ear, to hear with.
- MN. DID SHE! That's why I'm not to hear or see!  
 I'm very glad to get that information!  
 O, what a thing it is to talk with Poets! <sup>b</sup>
- EU. Much of such knowledge I shall give you.
- MN. (*involuntarily*) O!  
 Then p'raps (excuse me) you will tell me how  
 Not to be lame to-morrow, after this. <sup>c</sup>
- EU. (*loftily disregarding the innuendo*)  
 Come here and listen.
- MN. (*courteously*) Certainly I will.
- EU. See you that wicket? <sup>d</sup>
- MN. Why, by Heracles,  
 Of course I do.
- EU. Be still.
- MN. Be still the wicket?
- EU. And most attentive.
- MN. Still attentive wicket? <sup>e</sup>
- EU. There dwells, observe, the famous Agathon,  
 The Tragic Poet.
- MN. (*considering*) Agathon. Don't know him.
- EU. He is that Agathon—

<sup>c</sup> The translation implies *προσμάθω μή*; another reading for MS. *προσμάθοι μή*. Either reading is a gird at E. as the great *χωλοποιός* or introducer of lame heroes; *A.* 411, *P.* 147, *F.* 846.

<sup>d</sup> He points to the house of Agathon in the background. *Cf. C.* 92.

<sup>e</sup> The answers appear to be nonsense, like 19, the old man being dazed by the philosophical talk.

## ARISTOPHANES

- MN. μῶν ὁ μέλας, ὁ καρτερός;  
 ET. οὐκ, ἀλλ' ἕτερός τις· οὐχ ἑώρακας πώποτε;  
 MN. μῶν ὁ δασυπύγων;  
 ET. οὐχ ἑώρακας πώποτε;  
 MN. μὰ τὸν Δι' οὗτοι γ', ὥστε καμὲ γ' εἰδέναι.  
 ET. καὶ μὴν βεβίνηκας σύ γ', ἀλλ' οὐκ οἶσθ' ἴσως. 35  
 ἀλλ' ἐκποδῶν πτήξωμεν, ὡς ἐξέρχεται  
 θεράπων τις αὐτοῦ πῦρ ἔχων καὶ μυρρίνας,  
 προθυσομένος, ἔοικε, τῆς ποιήσεως.  
 ΘΕΡΑΠΩΝ. εὐφῆμος πᾶς ἔστω λαός,  
 στόμα συγκλείσας· ἐπιδημεί γὰρ 40  
 θίασος Μουσῶν ἔνδον μελάθρων  
 τῶν δεσποσύνων μελοποιῶν.  
 ἐχέτω δὲ πνοὰς νήνεμος αἰθήρ,  
 κῦμα δὲ πόντου μὴ κελαδεῖτω  
 γλαυκόν·  
 MN. βομβάξ.  
 ET. σίγα. τί λέγεις; 45  
 ΘΕ. πτηνῶν τε γένη κατακοιμάσθω,  
 θηρῶν τ' ἀγρίων πόδες ὑλοδρόμων  
 μὴ λυέσθων.  
 MN. βομβαλοβομβάξ.  
 ΘΕ. μέλλει γὰρ ὁ καλλιπεῆς Ἀγάθων  
 πρόμος ἡμέτερος—  
 MN. μῶν βινεῖσθαι; 50  
 ΘΕ. τίς ὁ φωνήσας;  
 MN. νήνεμος αἰθήρ.

<sup>a</sup> Contrast his real description in 191.

<sup>b</sup> Atqui paedicasti tu eum : sed non noveras fortasse.

<sup>c</sup> As about to offer a solemn prayer or sacrifice; cf. *W.* 860, *F.* 871, *B.* 43.



THE THESMOPHORIAZUSAE, 31-51

MN. (*interrupting*) Dark, brawny fellow : <sup>a</sup>

EU. O no, quite different ; don't you know him really?

MN. Big-whiskered fellow ?

EU. Don't you know him really ?

MN. No. (*Thinks again*) No, I don't ; at least I don't remember.

EU. (*severely*) I fear there's much you don't remember, sir.<sup>b</sup>

But step aside : I see his servant coming.

See, he has myrtles and a pan of coals <sup>c</sup>

To pray, methinks, for favourable rhymes.<sup>d</sup>

SERVANT. All people be still !

Allow not a word from your lips to be heard,  
For the Muses are here, and are making their odes  
In my Master's abodes.

Let Ether be lulled, and forgetful to blow,  
And the blue sea-waves, let them cease to flow,  
And be noiseless.

MN. Fudge !

EU. Hush, hush, if you please.

SER. Sleep, birds of the air, with your pinions at ease ;  
Sleep, beasts of the field, with entranquillized  
feet ;

Sleep, sleep, and be still.

MN. Fudge, fudge, I repeat.

SER. For the soft and the terse professor of verse,  
Our Agathon now is about to—

MN. (*scandalized*) <sup>e</sup> No, no !

SER. What's that ?

MN. 'Twas the ETHER, FORGETTING TO BLOW !

<sup>a</sup> *The two retire into the background. Agathon's servant enters from the house.*

<sup>e</sup> " He is scandalized at what he expects is coming (for Agathon was suspected of great immorality), but apparently the word was only *rehearse* " : R.

## ARISTOPHANES

- ΘΕ. δρυνόχους τιθέναι δράματος ἀρχάς.  
 κάμπτει δὲ νέας ἀψίδας ἐπῶν,  
 τὰ δὲ торνεύει, τὰ δὲ κολλομελεῖ,  
 καὶ γνωμοτυπεῖ κἀντονομάζει  
 καὶ κηροχυτεῖ καὶ γογγύλλει  
 καὶ χοανεύει. 55
- MN. καὶ λαικάζει.
- ΘΕ. τίς ἀγροιώτας πελάθει θριγκοῖς;
- MN. ὅς ἔτοιμος σοῦ τοῦ τε ποιητοῦ  
 τοῦ καλλιεποῦς κατὰ τοῦ θριγκοῦ  
 συγγογγυλίσας καὶ συστρέψας 60  
 τουτὶ τὸ πέος χοανεῦσαι.
- ΘΕ. ἦ που νέος γ' ὢν ἦσθ' ὑβριστής, ὦ γέρον.
- ΕΥ. ὦ δαιμόνιε τοῦτον μὲν ἔα χαίρειν, σὺ δὲ  
 Ἄγαθωνά μοι δεῦρ' ἐκκάλεσον πάσῃ τέχνῃ. 65
- ΘΕ. μηδὲν ἰκέτευ'. αὐτὸς γὰρ ἔξεισιν τάχα.  
 καὶ γὰρ μελοποιεῖν ἄρχεται· χειμῶνος οὖν  
 ὄντος, κατακάμπτειν τὰς στροφὰς οὐ ῥάδιον,  
 ἦν μὴ προῖη θύρασι πρὸς τὸν ἥλιον.
- MN. τί οὖν ἐγὼ δρῶ;
- ΕΥ. περίμεν', ὡς ἐξέρχεται. 70  
 ὦ Ζεῦ τί δρᾶσαι διανοεῖ με τήμερον;
- MN. νῆ τοὺς θεοὺς ἐγὼ πυθέσθαι βούλομαι  
 τί τὸ πρᾶγμα τουτί. τί στένεις; τί δυσφορεῖς;  
 οὐ χρῆν σε κρύπτειν, ὄντα κηδεστήν ἐμόν.

<sup>a</sup> Mn. uses the servant's words in a perverted sense: θριγκοῦ = πρωκτοῦ.—ἦ που (63) is a favourite phrase with Euripides.

<sup>b</sup> The servant goes back into the house.

<sup>c</sup> Lines 70-72 are literally: "E. Wait, for he is coming

THE THESMOPHORIAZUSAE, 52-74

SER. (*beginning pettishly, but soon falling back into his former tone*)

I was going to say he is going to lay  
The stocks and the scaffolds for building a play.  
And neatly he hews them, and sweetly he glues  
them,

And a proverb he takes, and an epithet makes,  
And he moulds a most waxen and delicate song,  
And he tunnels, and funnels, and—

MN. Does what is wrong.

SER. What clown have we here, so close to our eaves?

MN. Why, one who will take you and him, by your  
leaves,

Both you and your terse professor of verse,  
And with blows and with knocks set you both on  
the stocks,

And tunnel and funnel, and pummel, and worse.<sup>a</sup>

SER. Old man, you must have been a rare pert  
youngster.

EU. O, heed not *him*; but quickly call me out  
Your master Agathon; do pray make haste.

SER. No need of prayer: he's coming forth directly.  
He's moulding odes; and in the cold hard winter  
He cannot turn, and twist, and shape his strophes  
Until they are warmed and softened in the sun.<sup>b</sup>

MN. And what am I to do?

EU. You're to keep quiet.

O Zeus! the Hour is come, and so's the Man!<sup>c</sup>

MN. O, what's the matter? what disturbs you so?

O, tell me what: I really want to know.

Come, I'm your cousin; won't you tell your cousin?

out. O Zeus, what do you mean to do to me this day!

M. Yes, by the Gods, that's what I want to ask, what means  
this business."

## ARISTOPHANES

- ΕΤ. ἔστιν κακόν μοι μέγα τι προπεφυραμένον. 75
- MN. ποῖόν τι;
- ΕΤ. τῆδε θῆμέρα κριθήσεται  
εἴτ' ἔστ' ἔτι ζῶν εἴτ' ἀπόλωλ' Εὐριπίδης.
- MN. καὶ πῶς; ἐπεὶ νῦν γ' οὔτε τὰ δικαστήρια  
μέλλει δικάζειν οὔτε βουλῆς ἐσθ' ἔδρα,  
ἐπεὶ τρίτη ἔστι Θεσμοφορίων, ἢ Μέση. 80
- ΕΤ. τοῦτ' αὐτὸ γάρ τοι κάπολεῖν με προσδοκῶ.  
αἱ γὰρ γυναῖκες ἐπιβεβουλεύκασί μοι,  
κὰν Θεσμοφόροι μέλλουσι περὶ μου τήμερον  
ἐκκλησιάζειν ἐπ' ὀλέθρῳ.
- MN. τιῆ τί δή;
- ΕΤ. ὅτιη τραγωδῶ, καὶ κακῶς αὐτὰς λέγω. 85
- MN. νῆ τὸν Ποσειδῶ, καὶ δίκαιά γ' ἂν πάθοις.  
ἀτὰρ τίν' ἐκ ταύτης σὺ μηχανὴν ἔχεις;
- ΕΤ. Ἀγάθωνα πείσαι τὸν τραγωδοδιδάσκαλον  
ἐς Θεσμοφόρον ἐλθεῖν.
- MN. τί δράσοντ'; εἰπέ μοι.
- ΕΤ. ἐκκλησιάζοντ' ἐν ταῖς γυναίξι, κὰν δέη, 90  
λέξονθ' ὑπὲρ ἐμοῦ.
- MN. πότερα φανερόν ἢ λάθρα;
- ΕΤ. λάθρα, στολὴν γυναικὸς ἡμφιεσμένον.
- MN. τὸ πρᾶγμα κομψὸν καὶ σφόδρ' ἐκ τοῦ σοῦ  
τρόπου.  
τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς.
- ΕΤ. σίγα.

<sup>a</sup> Lit. "kneaded beforehand."

<sup>b</sup> "The day between the Κάθοδος, or Descent into Hades, and the Καλλιγένεια, or fair new birth of the Resurrection Morning": R. See Introduction.

<sup>c</sup> Lit. "that very thing I fear will be my ruin."

<sup>d</sup> ἐν Θεσμ., "(in the temple) of the goddesses."

THE THESMOPHORIAZUSAE, 75-95

EU. There's a great danger brewing for my life.<sup>a</sup>

MN. O, tell your cousin what.

EU. This hour decides  
Whether Euripides shall live or die.

MN. Why, how is that? There's no tribunal sitting.  
No Court, no Council, will be held to-day.

'Tis the Mid-Fast, the third Home-Festival.<sup>b</sup>

EU. It is! it is! I wish enough it wasn't.<sup>c</sup>

For on this day the womankind have sworn  
To hold a great assembly,<sup>d</sup> to discuss  
How best to serve me out.

MN. Good gracious! Why?

EU. (*with the mild surprise of injured innocence*)

Because, they say, I write lampoons upon them.

MN. Zeus and Poseidon! they may well say that.

But tell your cousin what you mean to do

EU. I want to get the poet Agathon

To go among them.

MN. Tell your cousin why.

EU. To mingle in the Assembly, perhaps to speak  
On my behalf.

MN. What, openly, do you mean?

EU. O no, disguised: dressed up in women's clothes.

MN. A bright idea that, and worthy, ὄυ :

For in all craftiness we take the cake.<sup>e</sup>

EU. O, hush!

<sup>e</sup> The cake was the prize for the man who kept awake until sunrise in a drinking bout. A proverb. Cf. *F.* 1214, *K.* 277.

*By a contrivance very common in ancient theatres, a portion of Agathon's house is here wheeled forward, turning on a pivot, so as to disclose the interior of an apartment. The poet is discovered, surrounded by the most effeminate luxuries, and in the act of writing a tragic play. He has just composed, and is now about to recite, a little lyrical dialogue between his Chorus and one of his actors.*

## ARISTOPHANES

MN.	τί δ' ἔστιν;	
ΕΥ.	Ἄγαθων ἐξέρχεται.	95
MN.	καὶ ποῖός ἐστιν;	
ΕΥ.	οὗτος· οὐκκυκλούμενος.	
MN.	ἀλλ' ἢ τυφλὸς μὲν εἶμ'· ἐγὼ γὰρ οὐχ ὀρῶ ἄνδρ' οὐδέν' ἐνθάδ' ὄντα, Κυρήνην δ' ὀρῶ.	
ΕΥ.	σίγα· μελωδεῖν νῦν παρασκευάζεται. (μινυρισμός)	
MN.	μύρμηκος ἀτραπούς, ἢ τί διαμινύρεται;	100
ΑΓΑΘΩΝ.	(ὡς ὑποκριτής) Ἱερὰν Χθονίαις δεξάμεναι λαμπάδα, κοῦραι, ξὺν ἐλευθέρᾳ πατρίδι χορεύσασθε βοᾷ.	
(ὡς χορός)	τίνι δὲ δαιμόνων ὁ κῶμος; λέγε νυν· εὐπίστως δὲ τοῦμόν δαίμονας ἔχει σεβίσαι.	105
(ὡς ὑπ.)	ἄγε νυν ὄλβιζε, Μοῦσα, χρυσέων ῥύτορα τόξων Φοῖβον, ὃς ἰδρύσατο χώρας γύαλα Σιμωνντίδι γᾶ.	110
(ὡς χορ.)	χαῖρε καλλίσταις ἀοιδαῖς,	

<sup>a</sup> "This is, of course, a hit at Agathon's effeminacy. Cyrene was a dissolute woman of the day": R.

<sup>b</sup> *Agathon gives a fantastic little trill.*

<sup>c</sup> "He compares the intricate notes to the tiny and innumerable galleries in an ant-hill": R.

<sup>d</sup> *Agathon now sings his little dialogue in a soft womanly voice and with pretty effeminate gestures.*

<sup>e</sup> Lit. "Receive, O damsels, the torch holy to the nether-world goddesses, and dance the choral dance with the free song of your fatherland. For which of the deities is this revel? Tell me now, my mind is easily swayed to worship the deities. Come then, O Muse, and bless the god who draws the golden bow, Phoebus, who walked the country's glades in the land of the river Simois. We greet thee with

THE THESMOPHORIAZUSAE, 95-111

- MN. What now ?  
 EU. Here's Agathon himself.  
 MN. Where ? Which ?  
 EU. Why there : the man in the machine.  
 MN. O dear, what ails me ? Am I growing blind ?  
 I see Cyrene <sup>a</sup> ; but I see no man.  
 EU. Do, pray, be silent ; he's just going to sing.<sup>b</sup>  
 MN. Is it " the Pathway of the Ants,"<sup>c</sup> or what ?<sup>d</sup>  
 AGATHON. (*As actor*) *Move ye slowly, with the holy  
 Torchlight dear to Awful Shades,  
 Singing sweetly, dancing featly,  
 Yes, and neatly, freeborn maids.<sup>e</sup>*  
 (*As Chorus*) *Whose the song of festal praise ?  
 Only tell us, we are zealous  
 Evermore our hymns to raise.*  
 (*As actor*) *Sing of Leto,<sup>f</sup> sing of Thee too,  
 Archer of the golden bow,  
 Bright Apollo, in the hollow  
 Glades where Ilian rivers flow,  
 Building buildings, long ago.*  
 (*As Chorus*) *Raise the music, softly swelling  
 To the fame of Leto's name,*

our loveliest hymns, O Phoebus, who awardest the sacred guerdon in our fair musical celebrations. Sing too the Maiden in the oak-bearing mountains, the huntress Artemis. I follow on with songs of praise, blessing the exalted child of Leto, the stainless virgin Artemis. Sing too of Leto, and the smiting of the Asian lyre, keeping time with the dance of the Graces, the whirling dance rhythmical to the Phrygian style. I worship Leto the Queen, and the lyre the mother of hymns, with notable masculine song : by which, and by means of our suddenly raised voices, light flashes from eyes divine. For this cause magnify King Phoebus. Hail to thee, Leto's blessed son" : R.

<sup>f</sup> " Leto does not, in the original, assume this prominent position ; she is here, as elsewhere, placed in the background, as subordinate to her own children " : R.

ARISTOPHANES

- Φοῖβ', ἐν εὐμούσαισι τιμαῖς  
 γέρας ἱερὸν προφέρων.  
 (ὡς ὑπ.) τάν τ' ἐν ὄρεσι δρυογόνοισι  
 . . . κόραν αἰείσατ' 115  
 "Ἄρτεμιν Ἄγροτέραν.  
 (ὡς χορ.) ἔπομαι κλήζουσα σεμνὸν  
 γόνον ὀλβίζουσα Λατοῦς,  
 "Ἄρτεμιν ἀπειρολεχῆ.  
 (ὡς ὑπ.) Λατώ τε, κρούματά τ' Ἀσιάδος 120  
 ποδὶ παρ' εὐρυθμα Φρυγίῳ  
 δινεύματα Χαρίτων.  
 (ὡς χορ.) σέβομαι Λατώ τ' ἄνασσαν,  
 κίθαριν τε ματέρ' ὕμνων,  
 ἄρσενι βοᾷ δοκίμῳ. 125  
 τᾷ φῶς ἔσσυτο δαιμονίοις ὄμμασιν,  
 ἡμετέρας τε δι' αἰφνιδίου ὀπός.  
 ὦν χάριν ἄνακτ' ἄγαλλε Φοῖβον τιμᾷ.  
 χαῖρ', ὄλβιε παῖ Λατοῦς.  
 (ὀλολύζει ὁ γέρων.)  
 MN. ὡς ἦδὺ τὸ μέλος, ὦ πότνιαι Γενετυλλίδες, 130  
 καὶ θηλυδριῶδες καὶ κατεγλωττισμένον  
 καὶ μαντικωτόν, ὥστ' ἐμοῦ γ' ἀκρωμένου  
 ὑπὸ τὴν ἑώραν αὐτὴν ὑπῆλθε γάργαλος.  
 καί σ', ὦ νεανίσχ', ὅστις εἶ, κατ' Αἰσχύλον  
 ἐκ τῆς Λυκουργίας ἐρέσθαι βούλομαι. 135  
 ποδαπὸς ὁ γύννης; τίς πάτρα, τίς ἢ στολή;  
 τίς ἢ τάραξις τοῦ βίου; τί βάρβιτος

<sup>a</sup> Podicem ipsum subiit titillatio. The epithets *κατ. ἀρδ μαν.* suggest lascivious kisses.

<sup>b</sup> From the *Edonians* of Aeschylus, where it is said to Dionysus (*γύννης*, a wench, or womanish fellow). *Λυκουργία* is the tetralogy of which this play was a part.



*To the God in song excelling,  
Brightest he, of all there be,  
Giving gifts of minstrelsy.*

(*As actor*) *Sing the maiden, quiver-laden,  
From the woodland oaks emerging,  
Haunted shades of mountain glades,  
Artemis, the ever Virgin.*

(*As Chorus*) *We rejoice, heart and voice,  
Hymning, praising, gently phrasing,  
Her, the maiden quiver-laden.*

(*As actor*) *Soft pulsation of the Asian  
Lyre, to which the dancers go,  
When the high and holy Graces  
Weave their swiftly whirling paces,  
Phrygian measure, to and fro.*

(*As Chorus*) *Lyre Elysian, heavenly vision,  
When thy witching tones arise,  
Comes the light of joy and gladness  
Flashing from immortal eyes.  
Eyes will glisten, ears will listen,  
When our manful numbers ring.  
Mighty master, Son of Leto,  
Thine the glory, Thou the King.*

*(Mnesilochus utters a cry of delight.)*

MN. Wonderful! Wonderful!

How sweet, how soft, how ravishing the strain!  
What melting words! and as I heard them sung,  
Ye amorous Powers, there crept upon my soul  
A pleasant, dreamy, rapturous titillation.<sup>a</sup>

And now, dear youth, for I would question thee  
And sift thee with the words of Aeschylus,  
Whence art thou, what thy country, what thy  
garb? <sup>b</sup>

Why all this wondrous medley? Lyre and silks,

## ARISTOPHANES

- λαλεῖ κροκωτῶ; τί δὲ λύρα κεκρυφάλω;  
 τί λήκυθος καὶ στρόφιον; ὡς οὐ ξύμφορον.  
 τίς δαὶ κατόπτρου καὶ ξίφους κοινωνία; 140  
 τίς δ' αὐτός, ὦ παῖ; πότερον ὡς ἀνὴρ τρέφει;  
 καὶ ποῦ πέος; ποῦ χλαῖνα; ποῦ Λακωνικαί;  
 ἀλλ' ὡς γυνὴ δῆτ'· εἶτα ποῦ τὰ τιθία;  
 τί φῆς; τί σιγᾶς; ἀλλὰ δῆτ' ἐκ τοῦ μέλους  
 ζητῶ σ', ἐπειδὴ γ' αὐτὸς οὐ βούλει φράσαι; 145
- ΑΓ. ὦ πρέσβυ πρέσβυ, τοῦ φθόνου μὲν τὸν ψόγον  
 ἤκουσα, τὴν δ' ἄλγησιν οὐ παρεσχόμην·  
 ἐγὼ δὲ τὴν ἐσθῆθ' ἅμα γνώμη φορῶ.  
 χρὴ γὰρ ποιητὴν ἄνδρα πρὸς τὰ δράματα  
 ἂ δεῖ ποιεῖν, πρὸς ταῦτα τοὺς τρόπους ἔχειν. 150  
 αὐτίκα γυναικεῖ ἦν ποιῆ τις δράματα,  
 μετουσίαν δεῖ τῶν τρόπων τὸ σῶμ' ἔχειν.
- ΜΝ. οὐκοῦν κελητίζεις, ὅταν Φαίδραν ποιῆς;  
 ΑΓ. ἀνδρεῖα δ' ἦν ποιῆ τις, ἐν τῷ σώματι  
 ἔνεσθ' ὑπάρχον τοῦθ'. ἂ δ' οὐ κεκτῆμεθα, 155  
 μίμησις ἤδη ταῦτα συνθηρεύεται.
- ΜΝ. ὅταν σατύρους τοῖνυν ποιῆς, καλεῖν ἐμέ,  
 ἵνα συμποιῶ σοῦπισθεν ἐστυκῶς ἐγώ.
- ΑΓ. ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἰδεῖν  
 ἀγρεῖον ὄντα καὶ δασύν· σκέψαι δ' ὅτι 160  
 "Ἴβυκος ἐκεῖνος κ' Ἀνακρέων ὁ Τήμιος  
 κ' Ἀλκαῖος, οἵπερ ἄρμονίαν ἐχύμισαν,  
 ἐμτροφόρου τε καὶ διεκινούνθ' ὠδέ πως,  
 καὶ Φρύνιχος, τοῦτον γὰρ οὖν ἀκήκοας,  
 αὐτός τε καλὸς ἦν καὶ καλῶς ἠμπίσχετο· 165

<sup>a</sup> Red Laconian shoes were men's wear; see *W.* 1158, *E.* 315.

<sup>b</sup> "By 'Phaedra' he means the *Hippolytus*; by 'the

THE THESMOPHORIAZUSAE, 138-165

A minstrel's lute, a maiden's netted hair,  
Girdle and wrestler's oil ! a strange conjunction.  
How comes a sword beside a looking-glass ?  
What art thou, man or woman ? If a man,  
Where are his clothes ? his red Laconian shoes <sup>a</sup> ?  
If woman, 'tis not like a woman's shape.

What art thou, speak ; or if thou tell me not,  
Myself must guess thy gender from thy song.

AG. Old man, old man, my ears receive the words  
Of your tongue's utterance, yet I heed them not.  
I choose my dress to suit my poesy.

A poet, sir, must needs adapt his ways  
To the high thoughts which animate his soul.  
And when he sings of women, he assumes  
A woman's garb, and dons a woman's habits.

MN. (*aside to Eu.*) When you wrote Phaedra,<sup>b</sup> did you  
take her habits ?

AG. But when he sings of men, his whole appearance  
Conforms to man. What nature gives us not,  
The human soul aspires to imitate.

MN. (*as before*) Zounds, if I'd seen you when you  
wrote the Satyrs !<sup>c</sup>

AG. Besides, a poet never should be rough,  
Or harsh, or rugged. Witness to my words  
Anacreon, Alcaeus, Ibycus,  
Who when they filtered and diluted song,  
Wore soft Ionian manners and attire.<sup>d</sup>  
And Phrynichus, perhaps you have seen him, sir,  
How fair he was, and beautifully dressed ;

Satyrs,' the *Cyclops* of Euripides" : R. κελητίζω is σχῆμα  
συνουσίας, cf. W. 501.

<sup>c</sup> Ergo cum Satyros facies, voca me, ut opera mea te  
adiuvem pone stans arrecto veretro.

<sup>d</sup> Lit. "they wore the headband, and moved as I do,"  
giving a specimen of the *motus Ionicos*, Hor. *Odes*, iii. 6. 21.

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- διὰ τοῦτ' ἄρ' αὐτοῦ καὶ κάλ' ἦν τὰ δράματα.  
ὅμοια γὰρ ποιεῖν ἀνάγκη τῇ φύσει.
- MN. ταῦτ' ἄρ' ὁ Φιλοκλέης αἰσχροὺς ὦν αἰσχροῶς  
ποιεῖ,  
ὁ δ' αὖ Ξενοκλέης ὦν κακὸς κακῶς ποιεῖ,  
ὁ δ' αὖ Θεόγνις ψυχρὸς ὦν ψυχρῶς ποιεῖ. 170
- AG. ἅπασ' ἀνάγκη· ταῦτα γάρ τοι γνοῦς ἐγὼ  
ἐμαυτὸν ἐθεράπευσα.
- MN. πῶς πρὸς τῶν θεῶν;  
EG. παῦσαι βαῦζων· καὶ γὰρ ἐγὼ τοιοῦτος ἦν  
ὦν τηλικούτος, ἡνίκ' ἤρχόμην ποιεῖν.
- MN. μὰ τὸν Δί' οὐ ζηλῶ σε τῆς παιδείσεως. 175
- EG. ἀλλ' ὦνπερ οὔνεκ' ἦλθον, ἕα μ' εἰπεῖν.
- AG. λέγε.
- EG. Ἀγάθων, σοφοῦ πρὸς ἀνδρός, ὅστις ἐν βραχεῖ  
πολλοὺς καλῶς οἶός τε συντέμνειν λόγους.  
ἐγὼ δὲ καινῇ ξυμφορᾷ πεπληγμένος  
ικέτης ἀφίγμαι πρὸς σέ.
- AG. τοῦ χρεῖαν ἔχων; 180
- EG. μέλλουσί μ' αἱ γυναῖκες ἀπολεῖν τήμερον  
τοῖς Θεσμοφορίοις, ὅτι κακῶς αὐτὰς λέγω.
- AG. τίς οὖν παρ' ἡμῶν ἐστὶν ὠφέλειά σοι;
- EG. ἡ πᾶσ'· ἐὰν γὰρ ἐγκαθεζόμενος λάθρα  
ἐν ταῖς γυναιξίν, ὡς δοκῶν εἶναι γυνή,  
ὑπεραποκρίνη μου, σαφῶς σώσεις ἐμέ.  
μόνος γὰρ ἂν λέξεις ἀξίως ἐμοῦ. 185
- AG. ἔπειτα πῶς οὐκ αὐτὸς ἀπολογεῖ παρών;
- EG. ἐγὼ φράσω σοι. πρῶτα μὲν γιγνώσκομαι·  
ἔπειτα πολίός εἰμι καὶ πώγων' ἔχω, 190  
σὺ δ' εὐπρόσωπος, λευκός, ἐξυρημένος,

<sup>a</sup> "The waspish composer of waspish tragedies," W.  
462: R.

THE THESMOPHORIAZUSAE, 166-191

Therefore his plays were beautifully fair.

For as the Worker, so the Work will be.

MN. Then that is why harsh Philocles <sup>a</sup> writes harshly,  
And that is why vile Xenocles writes vilely,  
And cold Theognis writes such frigid plays.

AG. Yes, that is why. And I perceiving this  
Made myself womanlike.

MN. My goodness, how ?

EU. O, stop that yapping : in my youthful days  
I too was such another one as he.

MN. Good gracious ! I don't envy you your schooling.

EU. (*sharply*) Pray, let us come to business, sir.

MN. Say on

EU. A wise man, Agathon, compacts his words,  
And many thoughts compresses into few.<sup>b</sup>  
So, I in my extremity am come  
To ask a favour of you.

AG. Tell me what.

EU. The womankind at their Home-feast to-day  
Are going to pay me out for my lampoons.

AG. That's bad indeed, but how can I assist you ?

EU. Why, every way. If you'll disguise yourself,  
And sit among them like a woman born,  
And plead my cause, you'll surely get me off.  
There's none but you to whom I dare entrust it.<sup>c</sup>

AG. Why don't you go yourself, and plead your cause ?

EU. I'll tell you why. They know me well by sight ;  
And I am grey, you see, and bearded too,  
But you've a baby face, a treble voice,

<sup>b</sup> These two lines come from the *Aeolus* of Euripides, with "Agathon" for Ηαΐδες. Line 179 is from *Alcestis* 856 *καίπερ βαρεία συμφορᾷ πεπληγμένος*.

<sup>c</sup> Lit. "for you alone could speak in a manner worthy of me."

## ARISTOPHANES

γυναικόφωνος, ἀπαλός, εὐπρεπῆς ἰδεῖν.

ΑΓ. Εὐριπίδη—

ΕΥ. τί ἔστιν;

ΑΓ. ἐποίησάς ποτε,

“χαίρεις ὀρώων φῶς, πατέρα δ’ οὐ χαίρειν  
δοκεῖς;”

ΕΥ. ἔγωγε.

ΑΓ. μή νυν ἐλπίσης τὸ σὸν κακὸν 195

ἡμᾶς ὑφέξειν. καὶ γὰρ ἂν μαινοίμεθ’ ἂν.  
ἀλλ’ αὐτὸς ὃ γε σὸν ἔστιν οἰκείως φέρε.  
τὰς συμφορὰς γὰρ οὐχὶ τοῖς τεχνάσμασιν  
φέρειν δίκαιον, ἀλλὰ τοῖς παθήμασιν.

ΜΝ. καὶ μὴν σύ γ’, ὦ κατάπυγον, εὐρύπρωκτος εἶ 200  
οὐ τοῖς λόγοισιν, ἀλλὰ τοῖς παθήμασιν.

ΕΥ. τί δ’ ἔστιν ὅτι δέδοικας ἐλθεῖν αὐτόσε;

ΑΓ. κάκιον ἀπολοίμην ἂν ἢ σύ.

ΕΥ. πῶς;

ΑΓ. ὅπως;

δοκῶν γυναικῶν ἔργα νυκτερείσια  
κλέπτειν, ὑφαρπάζειν τε θήλειαν Κύπριν. 205

ΜΝ. ἰδοῦ γε κλέπτειν· νῆ Δία βινεῖσθαι μὲν οὖν.  
ἀτὰρ ἢ πρόφασίς γε νῆ Δί’ εἰκότως ἔχει.

ΕΥ. τί οὖν; ποιήσεις ταῦτα;

ΑΓ. μή δόκει γε σύ.

ΕΥ. ὦ τρισκακοδαίμων, ὡς ἀπόλωλ’ Εὐριπίδης.

ΜΝ. ὦ φίλτατ’, ὦ κηδεστά, μὴ σαυτὸν προδῶς. 210

ΕΥ. πῶς οὖν ποιήσω δῆτα;

ΜΝ. τοῦτον μὲν μακρὰ  
κλαίειν κέλευ’, ἐμοὶ δ’ ὅ τι βούλει χρῶ λαβῶν.

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<sup>a</sup> From *Alcestis*, 691. “The question is put by Pheres to his son Admetus, who expects his father to die as a substitute

THE THESMOPHORIAZUSAE, 192-212

A fair complexion, pretty, smooth, and soft.

AG. Euripides !

EU. Yes.

AG. Wasn't it you who wrote

YOU VALUE LIFE ; DO YOU THINK YOUR FATHER  
DOESN'T ? <sup>a</sup>

EU. It was : what then ?

AG. Expect not me to bear  
Your burdens ; that were foolishness indeed.

Each man must bear his sorrows for himself.  
And troubles, when they come, must needs be met  
By manful acts,<sup>b</sup> and not by shifty tricks.

MN. Aye, true for you, your wicked ways are shown  
By sinful acts, and not by words alone.<sup>c</sup>

EU. But tell me really why you fear to go.

AG. They'd serve me worse than you.

EU. How so ?

AG. How so ?

I'm too much like a woman, and they'd think  
That I was come to poach on their preserves.<sup>d</sup>

MN. Well, I must say that's not a bad excuse.

EU. Then won't you really help ?

AG. I really won't.

EU. Thrice luckless I ! Euripides is done for !

MN. O friend ! O cousin ! don't lose heart like this.

EU. Whatever can I do ?

MN. Bid *him* go hang !

See, here am I ; deal with me as you please.

for himself": R. See C. 1415. There is probably much of Euripides in Agathon's next speech.

<sup>b</sup> Lit. "by endurance," with a hint at the pathic vice.

<sup>c</sup> Enimvero tu, impudice, latiore culum habes, non dicendo sed patiendo.

<sup>d</sup> AG. Quia viderer mulierum opera nocturna furari, et surripere muliebrem Venerem. MN. Vah, furari ! immo vero paedicari.

## ARISTOPHANES

ΕΥ. ἄγε νυν ἐπειδὴ σαυτὸν ἐπιδίδως ἐμοί,  
ἀπόδυθι τουτὶ θοῖμάτιον.

ΜΝ. καὶ δὴ χαμαί.  
ἀτὰρ τί μέλλεις δρᾶν μ' ;

ΕΥ. ἀποξυρεῖν ταδί, 215  
τὰ κάτω δ' ἀφεύειν.

ΜΝ. ἀλλὰ πρᾶττ', εἴ σοι δοκεί.  
ἢ μὴ διδόναι γ' ἐμαυτὸν ὄφελόν ποτε.

ΕΥ. Ἀγάθων σὺ μέντοι ξυροφορεῖς ἐκάστοτε,  
χρησόν τί νυν ἡμῖν ξυρόν.

ΑΓ. αὐτὸς λάμβανε  
ἐντεῦθεν ἐκ τῆς ξυροδόκης.

ΕΥ. γενναῖος εἶ. 220  
κάθιζε· φύσα τὴν γνάθον τὴν δεξιάν.

ΜΝ. ὦμοι.

ΕΥ. τί κέκραγας; ἐμβαλῶ σοι πάπταλον,  
ἦν μὴ σιωπᾶς.

ΜΝ. ἀπταταῖ ἰαπταταῖ.

ΕΥ. οὔτος σὺ ποῖ θεῖς;

ΜΝ. ἐς τὸ τῶν σεμνῶν θεῶν·  
οὐ γὰρ μὰ τὴν Δήμητρά γ' ἐνταυθοῖ μενῶ 225  
τεμνόμενος.

ΕΥ. οὐκουν καταγέλαστος δῆτ' ἔσει  
τὴν ἡμίκραιραν τὴν ἐτέραν ψιλὴν ἔχων;

ΜΝ. ὀλίγον μέλει μοι.

ΕΥ. μηδαμῶς πρὸς τῶν θεῶν  
προδῶς με· χῶρει δεῦρο.

ΜΝ. κακοδαίμων ἐγώ.

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<sup>a</sup> The idea of this depilation scene seems to have been borrowed from a play by Cratinus, the *Idaeans*, where the  
150



THE THESMOPHORIAZUSAE, 213-229

- EU. (*striking while the iron is hot*)  
Well, if you'll really give yourself to me,  
First throw aside this overcloak.
- MN. 'Tis done.  
But how are you going to treat me ?
- EU. Shave you here,  
And singe you down below.<sup>a</sup>
- MN. (*magnanimously*) Well, do your worst ;  
I've said you may, and I'll go through with it.
- EU. You've always, Agathon, got a razor handy ;  
Lend us one, will you ?
- AG. Take one for yourself  
Out of the razor-case.
- EU. Obliging youth !  
(*To Mn.*) Now sit you down,<sup>b</sup> and puff your right  
cheek out.
- MN. Oh !
- EU. What's the matter ? Shut your mouth, or else  
I'll clap a gag in.
- MN. Lackalackaday !<sup>c</sup>
- EU. Where are you fleeing ?
- MN. To sanctuary I.  
Shall I sit quiet to be hacked like that ?  
Demeter, no !
- EU. Think how absurd you'll look,  
With one cheek shaven, and the other not.
- MN. (*doggedly*) Well, I don't care.
- EU. O, by the Gods, come back.  
Pray don't forsake me.
- MN. Miserable me !<sup>d</sup>

chorus were probably Idaean Dactyls, the effeminate ministers of Cybele.

<sup>b</sup> *Mnesilochus seats himself in a chair.*

<sup>c</sup> *He jumps up, and runs away.*

<sup>d</sup> *He resumes his seat. Euripides goes on with the shaving.*

## ARISTOPHANES

- ΕΥ. ἔχ' ἀτρέμα σαυτὸν κἀνάκυπτε· ποῖ στρέφει; 230  
 ΜΝ. μῦ μῦ.  
 ΕΥ. τί μύζεις; πάντα πεποίηται καλῶς.  
 ΜΝ. οἴμοι κακοδαίμων, ψιλὸς αὖ στρατεύσομαι.  
 ΕΥ. μὴ φροντίσης· ὡς εὐπρεπῆς φανεῖ πάνν.  
 βούλει θεᾶσθαι σαυτόν;  
 ΜΝ. εἰ δοκεῖ, φέρε.  
 ΕΥ. ὀρᾶς σεαυτόν;  
 ΜΝ. οὐ μὰ Δί' ἀλλὰ Κλεισθένην. 235  
 ΕΥ. ἀνίστασ', ἴν' ἀφεύσω σε, καγκύψας ἔχε.  
 ΜΝ. οἴμοι κακοδαίμων, δελφάκιον γενήσομαι.  
 ΕΥ. ἐνεγκάτω τις ἔνδοθεν δᾶδ' ἢ λύχνον.  
 ἐπίκυπτε· τὴν κέρκον φυλάττου νυν ἄκραν.  
 ΜΝ. ἐμοὶ μελήσει νῆ Δία, πλήν γ' ὅτι κάομαι. 240  
 οἴμοι τάλας. ὕδωρ ὕδωρ ὦ γείτονες.  
 πρὶν ἀντιλαβέσθαι τὸν γε πρωκτὸν τῆς φλογός.  
 ΕΥ. θάρρει.  
 ΜΝ. τί θαρρῶ καταπευρπολημένος;  
 ΕΥ. ἀλλ' οὐκ ἔτ' οὐδὲν πρᾶγμά σοι· τὰ πλείστα γὰρ  
 ἀποπεπόνηκας.  
 ΜΝ. φῦ· ἰοὺ τῆς ἀσβόλου. 245  
 αἰθὸς γεγένημαι πάντα τὰ περὶ τὴν τράμιν.  
 ΕΥ. μὴ φροντίσης· ἕτερος γὰρ αὐτὰ σπογγιεῖ.  
 ΜΝ. οἰμῶξετᾶρ' εἴ τις τὸν ἐμὸν πρωκτὸν πλυνεῖ.  
 ΕΥ. Ἀγάθων, ἔπειδὴ σαυτὸν ἐπιδούναι φθονεῖς,  
 ἀλλ' ἰμάτιον γοῦν χρῆσον ἡμῖν τουτῶι 250  
 καὶ στρόφιον· οὐ γὰρ ταῦτά γ' ὡς οὐκ ἔστ'  
 ἐρεῖς.  
 ΑΓ. λαμβάνετε καὶ χρῆσθ'· οὐ φθονῶ.  
 ΜΝ. τί οὖν λάβω;  
 ΕΥ. ὃ τι; τὸν κροκωτὸν πρῶτον ἐνδύου λαβῶν.

THE THESMOPHORIAZUSAE, 230-253

- EU. Sit steady ; raise your chin ; don't wriggle so.  
 MN. (*wincing*) O tchi, tchi, tchi !  
 EU. There, there, it's over now  
 MN. And I'm, worse luck, a Rifled Volunteer.<sup>a</sup>  
 EU. Well, never mind ; you're looking beautiful.  
 Glance in this mirror.  
 MN. Well then, hand it here.  
 EU. What see you there ?  
 MN. (*in disgust*) Not me, but Cleisthenes.<sup>b</sup>  
 EU. Get up : bend forward. I've to singe you now.  
 MN. O me, you'll scald me like a sucking-pig.  
 EU. Someone within there, bring me out a torch.  
 Now then, stoop forward : gently ; mind yourself.<sup>c</sup>  
 MN. I'll see to that. Hey ! I've caught fire there. Hey !  
 O, water ! water ! neighbours, bring your buckets.  
 Fire ! Fire ! I tell you ; I'm on fire, I am !  
 EU. There, it's all right.  
 MN. All right, when I'm a cinder ?  
 EU. Well, well, the worst is over ; 'tis indeed.  
 It won't pain now.  
 MN. Faugh, here's a smell of burning !  
 Drat it, I'm roasted all about the stern.  
 EU. Nay, heed it not. I'll have it sponged directly.  
 MN. I'd like to catch a fellow sponging *me*.  
 EU. Though you begrudge your active personal aid,  
 Yet, Agathon, you won't refuse to lend us  
 A dress and sash : you can't deny you've got them.  
 AG. Take them, and welcome. I begrudge them not.  
 MN. What's first to do ?  
 EU. Put on this yellow silk.

<sup>a</sup> A play on *ψιλός*, light-armed, and smooth-shaven.

<sup>b</sup> "Cleisthenes was the most effeminate man in Athens; he comes on the stage by-and-by": R.

<sup>c</sup> *Caudae cave extremae*. "M. has to be singed fore and aft": R.

## ARISTOPHANES

- MN. νῆ τὴν Ἀφροδίτην ἠδύ γ' ὄζει ποσθίου.  
 ΕΥ. σύζωσον ἀνύσας.
- MN. αἶρε νῦν στρόφιον.  
 ΕΥ. ἰδού. 255
- MN. ἴθι νυν κατὰστειλόν με τὰ περὶ τῷ σκέλῃ.  
 ΕΥ. κεκρυφάλου δεῖ καὶ μίτρας.
- ΑΓ. ἠδὲ μὲν οὖν  
 κεφαλὴ περίθετος, ἣν ἐγὼ νύκτωρ φορῶ.  
 ΕΥ. νῆ τὸν Δί', ἀλλὰ κάπιτηδεῖα πάνυ.
- MN. ἄρ' ἀρμόσει μοι;  
 ΕΥ. νῆ Δί' ἀλλ' ἄριστ' ἔχει. 260  
 φέρ' ἔγκυκλον.
- ΑΓ. τουτὶ λάβ' ἀπὸ τῆς κλινίδος.  
 ΕΥ. ὑποδημάτων δεῖ.
- ΑΓ. τὰμὰ ταυτὶ λάμβανε.  
 MN. ἄρ' ἀρμόσει μοι;  
 ΕΥ. χαλαρὰ γοῦν χαίρεις φορῶν.
- ΑΓ. σὺ τοῦτο γίγνωσκ'· ἀλλ' ἔχεις γὰρ ὦν δέει,  
 εἴσω τις ὡς τάχιστα μ' εἰσκυκλησάτω. 265
- ΕΥ. ἀνὴρ μὲν ἡμῖν οὐτοσὶ καὶ δὴ γυνῆ  
 τό γ' εἶδος· ἦν λαλῆς δ', ὅπως τῷ φθέγματι  
 γυναικιεῖς εὖ καὶ πιθανῶς.
- MN. πειράσομαι.  
 ΕΥ. βάδιζε τοίνυν.
- MN. μὰ τὸν Ἀπόλλω οὔκ, ἦν γε μὴ  
 ὁμόσης ἐμοί—  
 ΕΥ. τί χρῆμα;  
 MN. συσώσειν ἐμέ 270  
 πάσαις τέχναις, ἦν μοί τι περιπίπτῃ κακόν.  
 ΕΥ. ὄμνυμι τοίνυν αἰθέρ' οἴκησιν Διός.

<sup>a</sup> δέον εἰπεῖν μύρου, εἶπε ποσθίου: Schol. (π.=αἰδοῖον τοῦ ἀνδρός). It has been worn by a man.

MN. By Aphrodite, but 'tis wondrous nice.<sup>a</sup>

EU. Gird it up tighter.

MN. Where's the girdle ?

EU. Here.

MN. Make it sit neatly there about the legs.

EU. Now for a snood and hair-net.

AG. Will this do ?

It's quite a natty hairdress ; it's my nightcap.

EU. The very thing : i'faith, the very thing.

MN. Does it look well ?

EU. Zeus ! I should think it did !

Now for a mantle.

AG. Take one from the couch.

EU. A pair of woman's shoes.

AG. Well, here are mine.

MN. Do they look well ?

EU. They are loose enough, I trow

AG. You see to that ; I've lent you all you need.

Will someone kindly wheel me in again ?<sup>b</sup>

EU. There then, the man's a regular woman now,

At least to look at ; and if you've to speak,

Put on a feminine mincing voice.

MN. (*in a shrill treble*) I'll try.

EU. And now begone, and prosper.

MN. Wait a bit.

Not till you've sworn—

EU. Sworn what ?

MN. That if I get

In any scrape, you'll surely see me through.

EU. I swear by Ether, Zeus's dwelling-place.<sup>c</sup>

<sup>b</sup> *Agathon's apartment, with A. in it, is wheeled back into the house ; E. and Mn. are left standing on the stage. E. turns Mn. round, and surveys him with complacency.*

<sup>c</sup> *From the Melanippe Sapiens of Euripides (fr. 487 Nauck), with τοῖνυ for δ' ἱερὸν.*

## ARISTOPHANES

- MN. τί μᾶλλον ἢ τὴν Ἰπποκράτους ξυνοικίαν;  
 ET. ὄμνυμι τοίνυν πάντας ἄρδην τοὺς θεούς.  
 MN. μέμνησο τοίνυν ταῦθ', ὅτι ἡ φρὴν ὤμοσεν, 275  
 ἡ γλῶττα δ' οὐκ ὀμώμοκ'· οὐδ' ὄρκωσ' ἐγώ.  
 (ὀλολύζουσι. τὸ ἱερὸν ὠθεῖται.)  
 ET. ἔκσπευδε ταχέως· ὡς τὸ τῆς ἐκκλησίας  
 σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται.  
 ἐγὼ δ' ἄπειμι.  
 MN. δεῦρό νυν ὦ Θραῦτθ' ἔπου.  
 ὦ Θραῦττα, θέασαι, καομένων τῶν λαμπάδων, 280  
 ὅσον τὸ χρῆμ' ἀνέρχεθ' ὑπὸ τῆς λιγνύος.  
 ἀλλ' ὦ περικαλλῆ Θεσμοφόρῳ δέξασθέ με  
 ἀγαθῇ τύχῃ καὶ δεῦρο καὶ πάλιν οἴκαδε.  
 ὦ Θραῦττα, τὴν κίστην κάθελε, κᾶτ' ἔξελε  
 τὸ πόπανον, ὡς λαβοῦσα θύσω ταῖν θεαῖν. 285  
 δέσποινα πολυτίμητε Δήμητερ φίλη  
 καὶ Φερσέφαττα, πολλὰ πολλάκις μέ σοι  
 θύειν ἔχουσαν, εἰ δὲ μή, ἀλλὰ νῦν λαθεῖν.  
 καὶ τὴν θυγατέρα, Χοιρίον, ἀνδρός μοι τυχεῖν  
 πλουτοῦντος, ἄλλως τ' ἠλιθίου κάβελτέρου, 290  
 καὶ Ποσθάληκον νοῦν ἔχειν μοι καὶ φρένας.  
 ποῦ ποῦ καθίζωμ' ἐν καλῷ, τῶν ῥητόρων  
 ἴν' ἐξακούω; σὺ δ' ἄπιθ', ὦ Θραῦττ', ἐκποδών.  
 δούλοισ γὰρ οὐκ ἔξεστ' ἀκούειν τῶν λόγων.

<sup>a</sup> An Athenian general, whose sons were "priggish and ill-bred": Schol. to C. 1001.

<sup>b</sup> He quotes a famous line in the *Hippolytus* of Euripides: ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος. Cf. F. 1471.

<sup>c</sup> Lit. "nor did I so put the oath." Thratra (279) is a servant.

*The background of the scene opens and a large building is pushed forward upon the stage, representing the Thesmo-phorium or Temple of the Home-givers. The Athenian ladies, who form the Chorus of the Play, are seen, a few*

THE THESMOPHORIAZUSAE, 273-294

MN. As well by vile Hippocrates's<sup>a</sup> cabin.

EU. Well, then, I swear by every blessèd God.

MN. And please remember 'twas your MIND that  
swore,<sup>b</sup>

Not your tongue only ; please remember that.<sup>c</sup>

EU. O, get you gone : for there's the signal hoisted  
Over the Temple ; they are assembling now.  
I think I'll leave you.

MN. Thratta, come along.

O Thratta, Thratta, here's a lot of women  
Coming up here ! O, what a flare of torches !  
O sweet Twain-goddesses, vouchsafe me now  
A pleasant day, and eke a safe return.

Set down the basket, Thratta ; give me out  
The sacred cake to offer to the Twain.

O dread Demeter, high unearthly one,  
O Persephassa, grant your votaress grace  
To join in many festivals like this,  
Or if not so, at least escape this once.

And may my daughter, by your leaves, pick up  
A wealthy husband, and a fool to boot ;  
And little Bull-calf have his share of brains.<sup>d</sup>

Now, then, I wonder which is the best place  
To hear the speeches ? Thratta, you may go.  
These are not things for servant-girls to hear.<sup>e</sup>

*lines later, thronging into the orchestra, to assist in the solemnities of the festival, and to take part in the Assembly they are about to hold. The air above them is thick with the smoke of the torches they are bearing in their hands. Euripides thinks it time to make himself scarce. Mnesilochus assumes the fussy airs and treble voice of an Athenian matron, talking to an imaginary maid-servant.*

<sup>a</sup> Χοῖριον as Πισθάληκος are comic names from χοῖρος (γυναικείον αἰδοῖον) and πῶσθη.

<sup>e</sup> The officials now take their places, and the Assembly at once begins.

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- ΚΗΡΥΚΑΙΝΑ.      εὐφημία ᾽στω, 293  
                          εὐφημία ᾽στω.  
                          εὔχεσθε ταῖν Θεοδοφόροι,  
                          τῇ Δήμητρι καὶ τῇ Κόρῃ,  
                          καὶ τῷ Πλούτῳ, καὶ τῇ Καλλιγενείᾳ,  
                          καὶ τῇ Κουροτρόφῳ τῇ Γῆ,  
                          καὶ τῷ Ἑρμῇ, καὶ Χάρισιν, 300  
                          ἐκκλησίαν τήνδε καὶ ξύνοδον τὴν νῦν  
                          κάλλιστα κᾶριστα ποιῆσαι,  
                          πολυφελῶς μὲν πόλει τῇ Ἀθηναίων,  
                          τυχηρῶς δ' ἡμῖν αὐταῖς. 305  
                          καὶ τὴν δρῶσαν καὶ τὴν ἀγορεύουσαν  
                          τὰ βέλτιστα περὶ τὸν δῆμον τῶν Ἀθηναίων,  
                          καὶ τὸν τῶν γυναικῶν,  
                          ταύτην νικᾶν.  
                          ταῦτ' εὔχεσθε, καὶ ὑμῖν αὐταῖς τὰγαθά. 310  
                          ἰὴ παιῶν, ἰὴ παιῶν, χαίρωμεν.
- ΧΟΡΟΣ.            δεχόμεθα καὶ θεῶν γένος  
                          λιτόμεθα ταῖσδ' ἐπ' εὐχαῖς  
                          φανέντας ἐπιχαρῆναι.  
                          Ζεῦ μεγαλώνυμε, Χρυσολύρα τε 315  
                          Δῆλον ὃς ἔχεις ἱεράν, καὶ σὺ  
                          παγκρατὲς κόρα, γλαυκῶπι,  
                          χρυσόλογχε, πόλιν ἔχουσα  
                          περιμάχητον, ἐλθὲ δεῦρο.  
                          καὶ πολυνύμμε, θηροφόνῃ παῖ, 320  
                          Λατοῦς χρυσώπιδος ἔρνος·  
                          σύ τε, πόντιε σεμνὲ Πόσειδον,

<sup>a</sup> The Bidding Prayer (295-311) is in prose in the original.

<sup>b</sup> Athena and Poseidon had contended for the possession of Athens.



THE THESMOPHORIAZUSAE, 295-322

CRIERESS.<sup>a</sup>

Worldly clamour  
Pass away !  
Silence, Silence,  
While we pray ;  
To the Twain, the Home-bestowers,  
Holy Parent, holy Daughter,  
And to Wealth, and Heavenly Beauty,  
And to Earth the foster-mother,  
And to Hermes and the Graces,  
That they to this important high debate  
Grant favour and success,  
Making it useful to the Athenian State,  
And to ourselves no less.  
And O, that she who counsels best to-day  
About the Athenian nation,  
And our own commonwealth of women, may  
Succeed by acclamation.  
These things we pray, and blessings on our cause.  
Sing Paean, Paean, ho ! with merry loud applause.

CHORUS.

We in thy prayers combine,  
And we trust the Powers Divine  
Will on these their suppliants smile,  
Both Zeus the high and awful,  
And the golden-lyred Apollo  
From the holy Delian isle.  
And thou, our Mighty Maiden,  
Lance of gold, and eye of blue,  
Of the God-contested city,<sup>b</sup>  
Help us too :  
And the many-named, the Huntress,  
Gold-fronted Leto's daughter ;  
And the dread Poseidon ruling

## ARISTOPHANES

ἀλιμέδον, προλιπῶν  
 μυχὸν ἰχθυόεντ' οἰστροδόνητον·  
 Νηρέος εἰναλίου τε κόραι,  
 Νύμφαι τ' ὀρείπλαγκτοι. 325  
 χρυσέα τε Φόρμιγξ  
 ἰαχήσειεν ἐπ' εὐχαῖς  
 ἡμετέραις· τελέως δ' ἐκ-  
 κλησιάσαιμεν, Ἀθηνῶν  
 εὐγενεῖς γυναῖκες.

ΚΗ. εὐχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις  
 καὶ ταῖς Ὀλυμπίαισι, καὶ τοῖς Πυθίοις  
 καὶ ταῖσι Πυθίαισι, καὶ τοῖς Δηλίοις  
 καὶ ταῖσι Δηλίαισι, τοῖς τ' ἄλλοις θεοῖς,  
 εἴ τις ἐπιβουλεύει τι τῷ δήμῳ κακὸν  
 τῷ τῶν γυναικῶν, ἢ πικηρυκεύεται 335  
 Εὐριπίδῃ Μήδοις τ' ἐπὶ βλάβῃ τινὶ  
 τῇ τῶν γυναικῶν, ἢ τυραννεῖν ἐπινοεῖ  
 ἢ τὸν τύραννον συγκατάγειν, ἢ παιδίον  
 ὑποβαλλομένης κατεῖπεν, ἢ δούλη τινὸς  
 προαγωγὸς οὖσ' ἐνετρύλλισεν τῷ δεσπότη, 340  
 ἢ πεμπομένη τις ἀγγελίας ψευδεῖς φέρει,  
 ἢ μοιχὸς εἴ τις ἐξαπατᾷ ψευδῇ λέγων  
 καὶ μὴ δίδωσιν ἂν ὑπόσχηταί ποτε,  
 ἢ δῶρά τις δίδωσι μοιχῷ γραῦς γυνή,  
 ἢ καὶ δέχεται προδιδουῖσ' ἑταῖρα τὸν φίλον, 345  
 κεῖ τις κάπηλος ἢ καπηλὶς τοῦ χοῦ  
 ἢ τῶν κοτυλῶν τὸ νόμισμα διαλυμαίνεται,

\* The following passage is modelled on the Ἄρα, one of the ceremonies preliminary to a meeting of the Athenian Assembly. It included a curse on those who would wish to subvert the Constitution.

Over Ocean's stormy water ;  
 Come from the deep where fishes  
 Swarm, and the whirlwinds rave ;  
 And the Oreads of the mountain,  
 And the Nereids of the wave.  
 Let the Golden Harp sound o'er us  
 And the Gods with favour crown  
 This Parliament of Women,  
 The free and noble matrons  
 Of the old Athenian town.

CRI.<sup>a</sup> O yes ! O yes !

Pray ye the Olympian Gods—and Goddesses,  
 And all the Pythian Gods—and Goddesses,  
 And all the Delian Gods—and Goddesses,  
 And all the other Gods—and Goddesses,  
 Whoso is disaffected, ill-disposed  
 Towards this commonwealth of womankind,  
 Or with Euripides, or with the Medes  
 Deals to the common hurt of womankind,  
 Or aims at tyranny, or fain would bring  
 The Tyrant back ; or dares betray a wife  
 For palming off a baby as her own ;  
 Or tells her master tales against her mistress ;  
 Or does not bear a message faithfully ;  
 Or, being a suitor, makes a vow, and then  
 Fails to perform ; or, being a rich old woman,  
 Hires for herself a lover with her wealth ;  
 Or, being a girl, takes gifts and cheats the giver ;  
 Or, being a trading man or trading woman,  
 Gives us short measure in our drinking-cups ;—

Passages concerning the tyrants and the Medes were part of it, with denunciations of those who brought false news, or deceived the people. In the parody, men only are denounced (349), women blessed (350).

## ARISTOPHANES

κακῶς ἀπολέσθαι τοῦτον αὐτὸν κωκίαν  
 ἀρᾶσθε, ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς 350  
 εὐχεσθε πάσαις πολλὰ δοῦναι κάγαθά.

ΧΘ. ξυνευχόμεσθα τέλεα μὲν  
 πόλει, τέλεά τε δήμῳ  
 τάδ' εὐγμᾶτα γενέσθαι,  
 τὰ δ' ἄρισθ' ὅσαις προσήκει 355  
 νικᾶν λεγού-  
 σαις· ὅποσαι δ' ἐξαπατῶ-  
 σιν, παραβαίνουσί τε τοὺς  
 ὄρκους τοὺς νενομισμένους  
 κερδῶν οὐνεκ' ἐπὶ βλάβῃ,  
 ἢ ψηφίσματα καὶ νόμον 360  
 ζητοῦσ' ἀντιμεθιστάναι,  
 τὰ πόρρητά τε τοῖσιν ἐχ-  
 θροῖς τοῖς ἡμετέροις λέγουσ',  
 ἢ Μήδους ἐπάγουσι γῆ,  
 κερδῶν οὐνεκ' ἐπὶ βλάβῃ, 365  
 ἀσεβοῦσί τε τοὺς θεοὺς,  
 ἀδικοῦσί τε τὴν πόλιν.  
 ἀλλ' ὦ παγκρατὲς [εὐμενὲς]  
 Ζεῦ, ταῦτα κυρώσειας, ὥσθ'  
 ἡμῖν θεοὺς παραστατεῖν 370  
 καίπερ γυναιξὶν οὔσαις.

ΚΗ. ἄκουε πᾶς. ἔδοξε τῇ βουλῇ τάδε  
 τῇ τῶν γυναικῶν· Τιμόκλει' ἐπεστάται,  
 Λύσιλλ' ἐγραμμάτευεν, εἶπε Σωστράτη·  
 ἐκκλησίαν ποιεῖν ἔωθεν τῇ Μέσῃ 375  
 τῶν Θεσμοφορίων, ἧ μάλισθ' ἡμῖν σχολή,

<sup>a</sup> The curse against those who export contraband of war (τὰ πόρρητα) to the enemy is diverted to women who divulge the secrets of the festival. See *F.* 362, *E.* 442.

Perish that man, himself and all his house ;  
 But pray the Gods—and Goddesses—to order  
 To all the women always all things well.

CH.                    We also pray,  
                           And trust it may  
 Be done as thou premisest,  
                           And hope that they  
                           Will win the day  
 Whose words are best and wisest.  
                           But they who fain  
                           Would cheat for gain,  
 Their solemn oaths forgetting,  
                           Our ancient laws  
                           And noble cause  
 And mystic rites upsetting ;<sup>a</sup>  
                           Who plot for greed,  
                           Who call the Mede  
 With secret invitation,  
                           I say that these  
                           The Gods displease,  
 And wrong the Athenian nation.  
                           O Zeus most high  
                           In earth and sky,  
 All-powerful, all-commanding,  
                           We pray to Thee,  
                           Weak women we,  
 But help us notwithstanding.

CRI.<sup>b</sup> O yes ! O yes ! The Women's Council-Board  
 Hath thus enacted (moved by Sostrata,  
 President Timocleia, clerk Lysilla),  
 To hold a morning Parliament to-day  
 When women most have leisure ; to discuss

<sup>b</sup> The crier uses the terms customary in public proclamations.

## ARISTOPHANES

καὶ χρηματίζειν πρῶτα περὶ Εὐριπίδου,  
ὅ τι χρῆ παθεῖν ἐκείνον· ἀδικεῖν γὰρ δοκεῖ  
ἡμῖν ἀπάσαις. τίς ἀγορεύειν βούλεται;

ΓΓ. Α. ἐγώ.

ΚΗ.           περίθου νυν τόνδε πρῶτον πρὶν λέγειν.   380  
σίγα, σιώπα, πρόσεχε τὸν νοῦν· χρέμπτεται  
                  γὰρ ἤδη  
ὅπερ ποιούσ' οἱ ῥήτορες. μακρὰν ἔοικε λέξειν.

ΓΓ. Α. φιλοτιμία μὲν οὐδεμιᾶ μὰ τῷ θεῷ  
λέξουσ' ἀνέστην, ὦ γυναῖκες· ἀλλὰ γὰρ  
βαρέως φέρω τάλαινα, πολὺν ἤδη χρόνον   385  
προπηλακιζομένας ὀρώσ' ὑμᾶς ὑπὸ  
Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας,  
καὶ πολλὰ καὶ παντοῖ' ἀκουούσας κακά.  
τί γὰρ οὗτος ἡμᾶς οὐκ ἐπισμῆ τῶν κακῶν;  
ποῦ δ' οὐχὶ διαβέβληχ', ὅπουπερ ἐμβραχὺ   390  
εἰσὶν θεαταὶ καὶ τραγωδοὶ καὶ χοροί,  
τὰς μυχοτρόπους, τὰς ἀνδρεραστρίας καλῶν,  
τὰς οἰνοπότιδας, τὰς προδότιδας, τὰς λάλους,  
τὰς οὐδὲν ὑγιές, τὰς μέγ' ἀνδράσιν κακόν·  
ὥστ' εὐθύς εἰσιόντες ἀπὸ τῶν ἰκρίων   395  
ὑποβλέπουσ' ἡμᾶς σκοποῦνται τ' εὐθέως  
μὴ μοιχὸς ἔνδον ἦ τις ἀποκεκρυμμένος.  
δρᾶσαι δ' ἔθ' ἡμῖν οὐδὲν ὥσπερ καὶ πρὸ τοῦ  
ἔξεστι· τοιαῦθ' οὗτος ἐδίδαξεν κακά  
τοὺς ἄνδρας ἡμῶν· ὥστ' εἴαν τις νῦν πλέκη   400  
γυνῆ στέφανον, ἐρᾶν δοκεῖ· κἂν ἐκβάλη  
σκεῦός τι κατὰ τὴν οἰκίαν πλανωμένη,

\* It was customary for speakers to put on a garland before beginning: Schol.

<sup>b</sup> The common gibe against Cleito, his mother. See *F.* 840.

What shall be done about Euripides,  
How best to serve him out ; for that he's guilty  
We all admit. Who will address the meeting ?

F.W. I wish to, I.

CRI. Put on this chaplet first.<sup>a</sup>

Order ! order ! Silence, ladies, if you please.  
She's learnt the trick ; she hems and haws ;  
she coughs in preparation ;  
I know the signs ; my soul divines  
a mighty long oration.

F.W. 'Tis not from any feeling of ambition  
I rise to address you, ladies, but because  
I long have seen, and inly burned to see  
The way Euripides insults us all,  
The really quite interminable scoffs  
This market-gardener's son<sup>b</sup> pours out against us.  
I don't believe that there's a single fault  
He's not accused us of<sup>c</sup> ; I don't believe  
That there's a single theatre or stage,  
But there is he, calling us double-dealers,  
False, faithless, tippling, mischief-making gossips,  
A rotten set, a misery to men.  
Well, what's the consequence ?

The men come home<sup>d</sup>  
Looking so sour—O, *we* can see them peeping  
In every closet, thinking friends are there.  
Upon my word we can't do ANYTHING  
We used to do ; he has made the men so silly  
Suppose I'm hard at work upon a chaplet,  
*Hey, she's in love with somebody* ; suppose  
I chance to drop a pitcher on the floor,

<sup>c</sup> Lit. " he does not besmear us with."

<sup>d</sup> From the benches of the theatre.

## ARISTOPHANES

ἀνὴρ ἐρωτᾷ, “ τῷ κατέαγεν ἢ χύτρα;  
 οὐκ ἔσθ’ ὅπως οὐ τῷ Κορινθίῳ ξένῳ.”  
 κάμνει κόρη τις; εὐθύς ἀδελφὸς λέγει, 405  
 “ τὸ χρῶμα τοῦτό μ’ οὐκ ἀρέσκει τῆς κόρης.”  
 εἶεν, γυνή τις ὑποβαλέσθαι βούλεται  
 ἀποροῦσα παίδων, οὐδὲ τοῦτ’ ἔστιν λαθεῖν,  
 ἄνδρες γὰρ ἤδη παρακάθηνται πλησίον.  
 πρὸς τοὺς γέροντάς θ’, οἳ πρὸ τοῦ τὰς μείρακας 410  
 ἤγοντο, διαβέβληκεν, ὥστ’ οὐδεὶς γέρων  
 γαμῆν θέλει γυναῖκα διὰ τοῦπος τοδί,  
 “ δέσποινα γὰρ γέροντι νυμφίῳ γυνή.”  
 εἶτα διὰ τοῦτον ταῖς γυναικωνίτισι  
 σφραγίδας ἐπιβάλλουσι ἤδη καὶ μοχλοῦς, 415  
 τηροῦντες ἡμᾶς, καὶ προσέτι Μολοττικοὺς  
 τρέφουσι, μορμολυκεία τοῖς μοιχοῖς, κύνας.  
 καὶ ταῦτα μὲν ξυγγνώσθ’. ἃ δ’ ἦν ἡμῖν πρὸ τοῦ  
 αὐταῖς ταμιεῦσαι καὶ προαιρούσαις λαβεῖν  
 ἄλφιτον, ἔλαιον, οἶνον, οὐδὲ ταῦτ’ ἔτι 420  
 ἔξεστιν. οἳ γὰρ ἄνδρες ἤδη κλειδιά  
 αὐτοὶ φοροῦσι, κρυπτά, κακοηθέστατα,  
 Λακωνικ’ ἄττα, τρεῖς ἔχοντα γομφίους.  
 πρὸ τοῦ μὲν οὐκ ἦν ἀλλ’ ὑποῖξαι τὴν θύραν  
 ποιησαμέναισι δακτύλιον τριωβόλου, 425  
 νῦν δ’ οὗτος αὐτοὺς ὠκότεριψ Εὐριπίδης  
 ἐδίδαξε θριπήδεστ’ ἔχειν σφραγίδια  
 ἔξαιψαμένους. νῦν οὖν ἐμοὶ τούτῳ δοκεῖ  
 ὄλεθρόν τιν’ ἡμᾶς κυρκανᾶν ἀμωσγέπως,

<sup>a</sup> “ These are all references to actual plays of Euripides. This is from the *Stheneboea*, the ‘ Corinthian friend ’ being Bellerophon”: R. The words are: *περὸν δὲ νιν λέληθεν οὐδὲν ἐκ χειρός, ἀλλ’ εὐθύς αὐδᾷ Τῷ Κορινθίῳ ξένῳ*. Lovers were apt



And straightway 'tis, *For whom was that intended ?  
I warrant now, for our Corinthian<sup>a</sup> friend.*  
Is a girl ill ? Her brother shakes his head ;  
*The girl's complexion is not to my taste.*  
Why, if you merely want to hire a baby,  
And palm it off as yours, you've got no chance,  
They sit beside our very beds, they do.<sup>b</sup>  
Then there's another thing ; the rich old men  
Who used to marry us, are grown so shy  
We never catch them now ; and all because  
Euripides declares, the scandal-monger,  
*An old man weds a tyrant, not a wife.<sup>c</sup>*  
You know, my sisters, how they mew us up,  
Guarding our women's rooms with bolts and seals  
And fierce Molossian dogs.<sup>d</sup> That's all his doing.  
We might put up with that ; but, O my friends,  
Our little special perquisites,<sup>e</sup> the corn,  
The wine, the oil, gone, gone, all gone for ever.  
They've got such keys, our husbands have, such brutes,<sup>f</sup>  
Laconian-made, with triple rows of teeth.  
Then in old times we only had to buy  
A farthing ring, and pantry-doors flew open.  
But now this wretch Euripides has made them  
Wear such worm-eaten perforated seals,  
'Tis hopeless now to try it. Therefore, ladies,  
What I propose is that we slay the man,  
Either by poison or some other way ;  
to connect all they did with absent lovers ; *cf. L. 856.* The  
dropped pot gives a comic turn to this custom.

<sup>b</sup> " She is really making the very charges which cause such indignation when Mnesilochus makes them " : R.

<sup>c</sup> From the *Phoenix* of Euripides.

<sup>d</sup> To terrify gallants.

<sup>e</sup> Lit. " the things which we would cater for ourselves and pick out and take."

<sup>f</sup> Lit. " secret and most malignant."

ARISTOPHANES

ἢ φαρμάκοισιν ἢ μιᾷ γέ τω τέχνῃ, 430  
ὅπως ἀπολεῖται. ταῦτ' ἐγὼ φανερώς λέγω,  
τὰ δ' ἄλλα μετὰ τῆς γραμματέως συγγράφομαι.

ΧΟ. οὔποτε ταύτης ἤκουσα  
πολυπλοκώτερας γυναικὸς  
οὐδὲ δεινότερον λεγούσης. 435  
πάντα γὰρ λέγει δίκαια,  
πάσας δ' ἰδέας ἐξετάζει,  
πάντα δ' ἐβάστασεν, πυκνῶς τε  
ποικίλους λόγους ἀνεῦρεν  
εὖ διεζητημένους·  
ὥστ' ἂν εἰ λέγοι παρ' αὐτὴν 440  
Ξενοκλῆς ὁ Καρκίνου, δο-  
κεῖν ἂν αὐτόν, ὡς ἐγῶμαι,  
πᾶσιν ὑμῖν  
ἄντικρυς μηδὲν λέγειν.

ΓΥ. Β. ὀλίγων μὲν ἔνεκ' αὐτὴ παρήλθον ῥημάτων.  
τὰ μὲν γὰρ ἄλλ' αὐτὴ κατηγορήκεν εὖ·  
ἃ δ' ἐγὼ πέπονθα, ταῦτα λέξαι βούλομαι. 445  
ἐμοὶ γὰρ ἀνὴρ ἀπέθανεν μὲν ἐν Κύπρῳ,  
παιδάρια πέντε καταλιπὼν, ἀγὼ μόλις  
στεφανηπλοκοῦσ' ἔβοσκον ἐν ταῖς μυρρίναις.  
τέως μὲν οὖν ἄλλ' ἡμικάκως ἐβοσκόμην·  
νῦν δ' οὗτος ἐν ταῖσι τραγωδίαις ποιῶν 450  
τοὺς ἀνδρας ἀναπέπεικεν οὐκ εἶναι θεούς·  
ὥστ' οὐκέτ' ἐμπολῶμεν οὐδ' εἰς ἡμισυ.  
νῦν οὖν ἀπάσαισι παραινῶ καὶ λέγω  
τοῦτον κολάσαι τὸν ἀνδρα πολλῶν οὔνεκα·

<sup>a</sup> Lit. "she speaks all fairly, tests all methods, has weighed all, and wisely discovered clever arguments well sought out."

Somehow or other he must die the death.  
That's all I'll say in public : I'll write out  
A formal motion with the clerkess there.

- CH. Good heavens ! what force and tact combined !  
O, what a many-woven mind !  
A better speech, upon my word,  
I don't believe I ever heard.  
Her thoughts so clean dissected,  
Her words so well selected,  
Such keen discrimination,  
Such power and elevation,  
'Twas really quite a grand, superb,  
magnificent oration.<sup>a</sup>  
So that if, in opposition,  
Xenocles came forth to speak,  
Compared with her  
You'd all aver  
All his grandest, happiest efforts  
are immeasurably weak !

SECOND WOMAN. Ladies, I've only a few words to add.  
I quite agree with the honourable lady  
Who has just sat down : she has spoken well and  
ably.

But I can tell you what I've borne myself.  
My husband died in Cyprus, leaving me  
Five little chicks to work and labour for.  
I've done my best, and bad's the best, but still  
I've fed them, weaving chaplets for the Gods.<sup>b</sup>  
But now this fellow writes his plays, and says  
There are no Gods ; and so, you may depend,  
My trade is fallen to half ; men won't buy chaplets.  
So then for many reasons he must die ;

<sup>b</sup> Lit. " in the myrtle-market. Up to this time I maintained myself, though in a very poor way."

ARISTOPHANES

ἄγρια γὰρ ἡμᾶς, ὦ γυναῖκες, δρᾶ κακά, 455  
 ἅτ' ἐν ἀγρίοισι τοῖς λαχάνοις αὐτὸς τραφεῖς.  
 ἀλλ' εἰς ἀγορὰν ἄπειμι· δεῖ γὰρ ἀνδράσιν  
 πλέξαι στεφάνους συνθηματιαίους εἴκοσιν.

ΧΟ. ἕτερον αὖ τι λῆμα τοῦτο, 460  
 κομψότερον ἔτ' ἢ τὸ πρότερον,  
 ἀναπέφηνεν.  
 οἶα κατεστρωμύλατο  
 οὐκ ἄκαιρα, φρένας ἔχουσα  
 καὶ πολὺπλοκον αὖ νόημ', οὐδ'  
 ἀσύνετ', ἀλλὰ πιθανὰ πάντα.  
 δεῖ δὲ ταύτης  
 τῆς ὕβρεως ἡμῖν τὸν ἄνδρα  
 περιφανῶς δοῦναι δίκην. 465

ΜΝ. τὸ μὲν, ὦ γυναῖκες, ὀξύθυμείσθαι σφόδρα  
 Εὐριπίδῃ, τοιαῦτ' ἀκουούσας κακά,  
 οὐ θαυμάσιόν ἐστ', οὐδ' ἐπιζεῖν τὴν χολήν.  
 καὐτὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, 470  
 μισῶ τὸν ἄνδρ' ἐκεῖνον, εἰ μὴ μαίνομαι.  
 ὅμως δ' ἐν ἀλλήλαισι χρὴ δοῦναι λόγον·  
 αὐταὶ γὰρ ἐσμεν, κούδεμί' ἔκφορος λόγου.  
 τί ταῦτ' ἔχουσαι ἑκεῖνον αἰτιώμεθα  
 βαρέως τε φέρομεν, εἰ δὴ ἡμῶν ἢ τρία 475  
 κακά ξυνειδῶς εἶπε, δρώσας μυρία;  
 ἐγὼ γὰρ αὐτὴ πρῶτον, ἵνα μὴ ἄλλην λέγω,  
 ξύνοιδ' ἐμαυτῇ πολλὰ δεῖν'· ἐκεῖνο δ' οὖν

<sup>a</sup> Lit. "he does savage injuries, as one reared amidst his mother's wild potherbs."

<sup>b</sup> Lit. "how neatly she has spoken, all to the point, having wit and a subtle mind, nothing foolish, but all persuasive."

<sup>c</sup> The motion for putting Euripides to death having, so

The man is bitterer than his mother's potherbs.<sup>a</sup>  
 I leave my cause with you, my sisters : I  
 Am called away on urgent private business,  
 An order, just received, for twenty chaplets.

CH. Better and better still.  
 A subtler intellect, a daintier skill.  
 Wise are her words, and few ;  
 Well timed and spoken too.  
 A many-woven mind she too has got, I find.<sup>b</sup>  
 And he must clearly,  
 This rascal man, be punished most severely.<sup>c</sup>

MN. Mrs. Speaker and ladies,  
 I'm not surprised, of course I'm not surprised,  
 To find you all so angry and aggrieved  
 At what Euripides has said against us.  
 For I myself—or slay my babies else—<sup>d</sup>  
 Hate him like poison, to be sure I do,<sup>e</sup>  
 He's most provoking, I admit he is.  
 But now we're all alone, there's no reporter,  
 All among friends, why not be fair and candid ?<sup>f</sup>  
 Grant that the man has really found us out,  
 And told a thing or two, sure they're all TRUE,  
 And there's a many thousand still behind.  
 For I myself, to mention no one else,  
 Could tell a thousand plaguy tricks I've played  
 On my poor husband ; I'll just mention one.

*to say, been proposed and seconded, Mnesilochus rises to speak in opposition.*

<sup>a</sup> Lit. "so may I have joy of my children."

<sup>e</sup> Lit. "I were mad else."

<sup>f</sup> Lit. "discuss the matter together," 473: "Why being in this case do we find fault with him and feel annoyance if he has found out and told two or three things, when we have done thousands?"

## ARISTOPHANES

δεινότατον, ὅτε νύμφη μὲν ἦν τρεῖς ἡμέρας,  
 ὁ δ' ἀνὴρ παρ' ἐμοὶ καθεύδεν· ἦν δ' ἐμοὶ φίλος,  
 ὅσπερ με διεκόρευσεν οὖσαν ἐπτέτιν. 480  
 οὗτος πόθῳ μου ἔκνεν ἔλθων τὴν θύραν·  
 κᾶτ' εὐθύς ἔγνω· εἶτα καταβαίνω λάθρα.  
 ὁ δ' ἀνὴρ ἐρωτᾷ “ ποῖ σὺ καταβαίνεις; ” “ ὅποι;  
 στρόφος μ' ἔχει τὴν γαστέρ', ὤνερ, κωδύνη·  
 ἐς τὸν κοπρῶν' οὖν ἔρχομαι.” “ βάδιζέ νυν.” 485  
 κᾶθ' ὁ μὲν ἔτριβε κεδρίδας, ἄνηθον, σφάκον·  
 ἐγὼ δὲ καταχέασα τοῦ στροφέως ὕδωρ  
 ἐξῆλθον ὡς τὸν μοιχόν· εἶτ' ἠρειδόμην  
 παρὰ τὸν Ἀγυιᾶ, κύβδ' ἔχομένη τῆς δάφνης.  
 ταῦτ' οὐδεπώποτ' εἶφ', ὀράτ', Εὐριπίδης· 490  
 οὐδ' ὡς ὑπὸ τῶν δούλων τε κώρεωκόμων  
 σποδοῦμεθ', ἦν μὴ ἔχωμεν ἕτερον, οὐ λέγει·  
 οὐδ' ὡς ὅταν μάλισθ' ὑπὸ του ληκώμεθα  
 τὴν νύχθ', ἔωθεν σκόροδα διαμασώμεθα,  
 ἵν' ὀσφρόμενος ἀνὴρ ἀπὸ τείχους εἰσιῶν 495  
 μηδὲν κακὸν δρᾶν ὑποτοπῆται. ταῦθ', ὀρᾶς,  
 οὐπώποτ' εἶπεν. εἰ δὲ Φαίδραν λοιδορεῖ,  
 ἡμῖν τί τοῦτ' ἔστ'; οὐδ' ἐκεῖν' εἴρηκέ πω,  
 ὡς ἡ γυνὴ δεικνύσα τάνδρῖ τοῦγκυκλον  
 οἶόν γ' ὑπ' αὐγᾶς ἔστιν, ἐγκεκαλυμμένον 500  
 τὸν μοιχὸν ἐξέπεμψεν, οὐκ εἴρηκέ πω.  
 ἑτέραν δ' ἐγῶδ' ἡ ἴφασκεν ὠδίειν γυνὴ  
 δέχ' ἡμέρας, ἕως ἐπρίατο παιδίον·  
 ὁ δ' ἀνὴρ περιήρχετ' ὠκυτόκι' ὠνούμενος·

<sup>a</sup> Septuennem me constupraverat.

<sup>b</sup> Inclinato corpore iuxta signum Apollinis, prehensaque lauro, subagitata sum.

We'd been but three days married ; I'm abed,  
 Husband asleep beside me ; when my lover  
 (I'd been familiar with him from a child) <sup>a</sup>  
 Came softly scratching at the outer door.  
 I hear ; I know " the little clinking sound,"  
 And rise up stealthily, to creep downstairs.  
*Where go you, pray ?* says husband. *Where !* say I,  
*I've such a dreadful pain in my inside*  
*I must go down this instant.* Go, says he.  
 He pounds his anise, juniper, and sage,  
 To still my pains : I seize the water-jug,  
 And wet the hinge, to still its creaking noise,  
 Then open, and go out : and I and lover  
 Meet by Agueius and his laurel-shade,  
 Billing and cooing to our hearts' content.<sup>b</sup>  
 (*With vivacity*) Euripides has never found out that.  
 Nor how a wife contrived to smuggle out  
 Her frightened lover, holding up her shawl  
 To the sun's rays for husband to admire.<sup>c</sup>  
 Nor how we grant our favours to bargees  
 And muleteers, if no one else we've got.  
 Nor how, arising from a night's debauch,  
 We chew our garlic, that our husbands, coming  
 Back from the walls at daybreak, may suspect  
 Nothing amiss at home. Then what's the odds  
 If he does rail at Phaedra ? Let him rail.  
 What's that to us ? Let him rail on, say I.  
 Phaedra indeed ! He might come nearer home.  
 I knew a woman, I won't mention names,  
 Remained ten days in childbirth. Why, do you think ?  
 Because she couldn't buy a baby sooner.  
 Her husband runs to every medicine-man

<sup>a</sup> Lines 499-501 are here anticipated.





In dreadful agitation ;<sup>a</sup> while he's out,  
 They bring a little baby in a basket,<sup>b</sup>  
 Bunging its mouth up that it mayn't cry out,  
 And stow it safe away till he comes home.  
 Then at a given sigh she feebly says,  
*My time is come : please, husband, go away.*<sup>c</sup>  
 He goes ; they open basket ;<sup>d</sup> baby cries.  
 O, what delight, surprise, congratulations !  
 The man runs in ; the nurse comes running out,  
 (The same that brought the baby in the basket),  
*A prodigy ! a Lion ! such a boy !*  
*Your form, your features : just the same expression :*  
*Your very image :<sup>e</sup> lucky, lucky man !*  
 Don't we do this ? By Artemis, we do.  
 Then wherefore rail we at Euripides ?  
 We're not one bit more sinned against than sinning.<sup>f</sup>

- CH.     What a monstrous, strange proceeding !  
 Whence, I wonder, comes her breeding ?  
 From what country shall we seek her,  
 Such a bold, audacious speaker ?  
 That a woman so should wrong us,  
 Here among us, here among us,  
 I could never have believed it ;  
   such a thing was never known.  
 But what *may* be, no man knoweth,  
 And the wise old proverb showeth,

of the crock," *χύτρας* being comically substituted for *μήτρας*.  
*ἦτρον* is the membrane of the womb.

<sup>a</sup> Lit. "she pulls out the plug of honeycomb."

<sup>e</sup> *Expressa tua imago, et cum cetera omnia, tum etiam mentula tuae similis, tortuosa, instar nucamenti pinei.*

<sup>f</sup> From the *Telephus* of Euripides : *εἶτα δὴ θυμούμεθα, παθόντες οὐδὲν μᾶλλον ἢ δεδρακότες.*

## ARISTOPHANES

τὴν παλαιάν· ὑπὸ λίθῳ γὰρ  
παντί που χρῆ  
μὴ δάκη ρήτωρ ἀθρεῖν.

530

ἀλλ' οὐ γάρ ἐστι τῶν ἀναισχύντων φύσει γυναικῶν  
οὐδὲν κάκιον εἰς ἅπαντα πλὴν ἄρ' εἰ γυναῖκες.

ΓΓ. Α. οὐ τοι μὰ τὴν Ἄγραιλον, ὦ γυναῖκες, εἶ  
φρονεῖτε,

ἀλλ' ἢ πεφάρμαχθ', ἢ κακόν τι μέγα πεπόνθατ'  
ἄλλο,

ταύτην ἐῷσαι τὴν φθόρον τοιαῦτα περιυβρίζειν 535  
ἡμᾶς ἀπάσας. εἰ μὲν οὖν τις ἔστιν· εἰ δὲ μὴ,  
ἡμεῖς

αὐταί γε καὶ τὰ δουλάρια τέφραν ποθὲν  
λαβοῦσαι

ταύτης ἀποψιλώσομεν τὸν χοῖρον, ἵνα διδαχθῇ  
γυνὴ γυναῖκας οὐσα μὴ κακῶς λέγειν τὸ λοιπόν.

ΜΝ. μὴ δῆτα τόν γε χοῖρον ὦ γυναῖκες. εἰ γὰρ οὔσης 540

παρρησίας κάξον λέγειν ὅσαι πάρεσμεν ἀσταί,  
εἴτ' εἶπον ἀγίγνωσκον ὑπὲρ Εὐριπίδου δίκαια,  
διὰ τοῦτο τιλλομένην με δεῖ δοῦναι δίκην ὑφ'  
ὑμῶν;

ΓΓ. Α. οὐ γάρ σε δεῖ δοῦναι δίκην; ἥτις μόνη  
τέτληκας

ὑπὲρ ἀνδρὸς ἀντειπεῖν, ὃς ἡμᾶς πολλὰ κακὰ  
δέδρακεν

545

ἐπίτηδες εὐρίσκων λόγους, ὅπου γυνὴ πονηρὰ  
ἐγένετο, Μελανίππας ποιῶν Φαίδρας τε·

Πηνελόπην δὲ

<sup>a</sup> The proverb is ὑπὸ παντὶ λίθῳ σκορπίος.

<sup>b</sup> Eur. *Melanippe Desmotis*, τῆς μὲν κακῆς κάκιον οὐδὲν γίγνεται  
| γυναικός, with the final words as a surprise.

That perchance a poisonous sophist  
lurketh under every stone.<sup>a</sup>

O, nothing, nothing in the world  
so hateful you will find  
As shameless women, save of course  
the rest of womankind.<sup>b</sup>

F.W. What can possess us, sisters mine ?  
I vow by old Agraulus,  
We're all bewitched, or else have had  
some strange mischance befall us,  
To let this shameless hussy tell  
her shameful, bold, improper  
Unpleasant tales, and we not make  
the least attempt to stop her.  
If anyone assist me, good ; if not, alone we'll try,  
We'll strip and whip her well, we will,  
my serving-maids and I.<sup>c</sup>

MN. Not strip me, gentle ladies ; sure  
I heard the proclamation,  
That every freeborn woman now  
might make a free oration ;  
And if I spoke unpleasant truths  
on this your invitation,  
Is that a reason why I now  
should suffer castigation ?

F.W. It is, indeed : how dare you plead  
for him who always chooses  
Such odious subjects for his plays,  
on purpose to abuse us ?  
Phaedras and Melanippes too :  
but ne'er a drama made he

<sup>a</sup> Cinere alicunde sumpto, cunnum eius depilabimus, ut  
discat mulier mulieribus non male dicere.

ARISTOPHANES

οὐπόποτ' ἐποίησ', ὅτι γυνή σώφρων ἔδοξεν εἶναι.

MN. ἐγὼ γὰρ οἶδα ταῖτιον. μίαν γὰρ οὐκ ἂν εἴποις τῶν νῦν γυναικῶν Πηνελόπην, Φαίδρας δ' ἀπαξάσας.

550

ΓΓ.Α. ἀκούετ', ὦ γυναῖκες, οἳ εἶρηκεν ἡ πανοῦργος ἡμᾶς ἀπάσας αὐθις αὖ.

MN. καὶ νῆ Δί' οὐδέπω γε εἶρηχ' ὅσα ξύνοιδ'· ἐπεὶ βούλεσθε πλείον' εἴπω;

ΓΓ.Α. ἀλλ' οὐκ ἂν ἔτ' ἔχοις· ὅσα γὰρ ἦδεις ἐξέχεας ἅπαντα.

MN. μὰ Δί' οὐδέπω τὴν μυριοστὴν μοῖραν ὦν ποιούμεν.

555

ἐπεὶ τὰδ' οὐκ εἶρηχ', ὄρας, ὡς στλεγγίδας λαβοῦσαι

ἔπειτα σιφωνίζομεν τὸν σῖτον.

ΓΓ.Α. ἐπιτριβείης.

MN. ὡς τ' αὖ τὰ κρέ' ἐξ' Ἀπατουρίων ταῖς μαστροποῖς διδοῦσαι

ἔπειτα τὴν γαλῆν φαμεν—

ΓΓ.Α. τάλαιν' ἐγώ· φλυαρεῖς.

MN. οὐδ' ὡς τὸν ἄνδρα τῷ πελέκει γυνή κατ-εσπόδησεν,

560

οὐκ εἶπον· οὐδ' ὡς φαρμάκοις ἑτέρα τὸν ἄνδρ' ἔμνηνεν,

οὐδ' ὡς ὑπὸ τῇ πνέλω κατώρυξέν ποτ'—

ΓΓ.Α. ἐξόλοιο.

MN. Ἀχαρνικὴ τὸν πατέρα.

ΓΓ.Α. ταυτὶ δῆτ' ἀνέκτ' ἀκούειν;

<sup>a</sup> They use the strigil as a scoop to get out the corn, which pours down like a stream of liquid.



## ARISTOPHANES

- MN. οὐδ' ὡς σὺ τῆς δούλης τεκούσης ἄρρεν εἶτα σαυτῇ  
 τοῦθ' ὑπεβάλου, τὸ σὸν δὲ θυγάτριον παρήκας  
 αὐτῇ. 565
- ΓΥ.Α. οὐ τοι μὰ τῷ θεῷ σὺ καταπροίξει λέγουσα  
 ταυτί,  
 ἀλλ' ἐκποκιῶ σου τὰς ποκάδας.
- MN. οὐ δὴ μὰ Δία σύ γ' ἄψει.
- ΓΥ.Α. καὶ μὴν ἰδού.
- MN. καὶ μὴν ἰδού.
- ΓΥ.Α. λαβὲ θοιμάτιον, Φιλίστη.
- MN. πρόσθες μόνον, καὶ γὼ σε νῆ τὴν Ἄρτεμιν—
- ΓΥ.Α. τί δράσεις;
- MN. τὸν σησαμοῦνθ' ὃν κατέφαγες, τοῦτον χεσεῖν  
 ποιήσω. 570
- ΧΘ. παύσασθε λαιδορούμεναι· καὶ γὰρ γυνή τις ἡμῖν  
 ἔσπουδακυῖα προστρέχει. πρὶν οὖν ὁμοῦ γενέ-  
 σθαι,  
 σιγαῖθ', ἵν' αὐτῆς κοσμίως πυθώμεθ' ἅττα λέξει.
- ΚΛΕΙΣΘΕΝΗΣ. φίλαι γυναικες, ξυγγενεῖς τοῦ μοῦτρόπου,  
 ὅτι μὲν φίλος εἶμ' ὑμῖν, ἐπίδηλος ταῖς γνώθοις· 575  
 γυναικομανῶ γάρ, προξενῶ θ' ὑμῶν αἰεί.  
 καὶ νῦν ἀκούσας πράγμα περὶ ὑμῶν μέγα  
 ὀλίγω τι πρότερον κατ' ἀγορὰν λαλούμενον,  
 ἦκω φράσων τοῦτ' ἀγγελῶν θ' ὑμῖν, ἵνα  
 σκοπῆτε καὶ τηρῆτε καὶ μὴ προσπέση 580  
 ὑμῖν ἀφράκτοις πράγμα δεινὸν καὶ μέγα.
- ΧΘ. τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ σ' εἰκὸς καλεῖν,  
 ἕως ἂν οὕτως τὰς γνώθους ψιλὰς ἔχῃς.

<sup>a</sup> Demeter and Persephone: so in 594.

<sup>b</sup> F.W. Quid facies?

MN. Efficiam ut caces sesaminam placentam, quam comedisti (in spite of the Fast).



## ARISTOPHANES

- ΚΛ. Εὐριπίδην φάσ' ἄνδρα κηδεστήν τινα  
αὐτοῦ γέροντα δεῦρ' ἀναπέμψαι τήμερον. 585
- ΧΟ. πρὸς ποῖον ἔργον ἢ τίνος γνώμης χάριν;
- ΚΛ. ἴν' ἄττα βουλευόισθε καὶ μέλλοιτε δρᾶν,  
ἐκεῖνος εἶη τῶν λόγων κατάσκοπος.
- ΧΟ. καὶ πῶς λέληθεν ἐν γυναιξίν ὦν ἀνὴρ;
- ΚΛ. ἀφεῦσεν αὐτὸν κάπέτιλ' Εὐριπίδης,  
καὶ τᾶλλ' ἅπανθ' ὥσπερ γυναῖκ' ἐσκεύασεν. 590
- ΜΝ. πείθεσθε τούτῳ ταῦτα; τίς δ' οὕτως ἀνὴρ  
ἠλίθιος, ὅστις τιλλόμενος ἠνείχεται ἄν;  
οὐκ οἶομαι ἄγωγ', ὧ πολυτιμήτῳ θεῷ.
- ΚΛ. ληρεῖς· ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγελῶν,  
εἰ μὴ ἄπεπύσμεν ταῦτα τῶν σάφ' εἰδότων. 595
- ΧΟ. τὸ πρᾶγμα τουτὶ δεῖνὸν εἰσαγγέλλεται.  
ἄλλ', ὧ γυναῖκες, οὐκ ἐλινύειν ἐχρῆν,  
ἀλλὰ σκοπεῖν τὸν ἄνδρα καὶ ζητεῖν ὅπου  
λέληθεν ἡμᾶς κρυπτὸς ἐγκαθήμενος. 600  
καὶ σὺ ξυνέξευρ' αὐτόν, ὡς ἂν τὴν χάριν  
ταύτην τε κάκείνην ἔχῃς, ὧ πρόξενε.
- ΚΛ. φέρ' ἴδω· τίς εἶ πρώτη σύ;
- ΜΝ. ποῖ τις τρέφεται;
- ΚΛ. ζητητέαι γάρ ἐστε.
- ΜΝ. κακοδαίμων ἐγώ.
- ΓΥ.Α. ἔμ' ἦτις εἶμ' ἦρου; Κλεωνύμου γυνή. 605
- ΚΛ. γινώσκειθ' ὑμεῖς ἦτις ἔσθ' ἦδ' ἡ γυνή;
- ΧΟ. γινώσκομεν δῆτ'. ἀλλὰ τὰς ἄλλας ἄθρει.
- ΚΛ. ἦδὲ δὲ δὴ τίς ἐστὶν ἡ τὸ παιδίον  
ἔχουσα;
- ΓΥ.Α. τίτθη νῆ Δί' ἐμή.
- ΜΝ. διοίχομαι.



THE THESMOPHORIAZUSAE, 584-609

- CL. Euripides, they say, has sent a cousin,  
A bad old man, amongst you here to-day.
- CH. O, why and wherefore, and with what design ?
- CL. To be a spy, a horrid, treacherous spy,  
A spy on all your purposes and plans.
- CH. O, how should he be here, and we not know it ?
- CL. Euripides has tweezered him, and singed him,  
And dressed him up, disguised in women's clothes.
- MN. (*stamping about with a lively recollection of his recent sufferings*) I don't believe it ; not one word of it ;  
No man would let himself be tweezered so.  
Ye Goddesses, I don't believe there's one.
- CL. Nonsense : I never should have come here else,  
I had it on the best authority.
- CH. This is a most important piece of news.  
We'll take immediate steps to clear this up.  
We'll search him out : we'll find his lurking-place.  
Zounds, if we catch him ! r-r-r ! the rascal man.  
Will you, kind gentleman, assist the search ?  
Give us fresh cause to thank you, patron mine.
- CL. (*to F.W.*) Well, who are you ?
- MN. (*aside*) Wherever can I flee ?
- CL. I'll find him, trust me.<sup>a</sup>
- MN. (*aside*) Here's a precious scrape !
- F.W. Who ? I ?
- CL. Yes, you.
- F.W. Cleonymus's wife.
- CL. Do you know her, ladies ? Is she speaking truth ?
- CH. O yes, we know her : pass to someone else.
- CL. Who's this young person with the baby here ?
- F.W. O, she's my nursemaid.
- MN. (*aside*) Here he comes ; I'm done for.

<sup>a</sup> Lit. " you must all be searched."

## ARISTOPHANES

- ΚΛ. αὕτη σὺ ποῖ στρέφεις; μέν' αὐτοῦ. τί τὸ κακόν; 610  
 ΜΝ. ἕασον οὐρῆσαί μ'.
- ΚΛ. ἀναίσχυντός τις εἶ.  
 σὺ δ' οὖν ποίει τοῦτ'· ἀναμενῶ γὰρ ἐνθάδε.
- ΧΟ. ἀνάμενε δῆτα καὶ σκόπει γ' αὐτὴν σφόδρα·  
 μόνην γὰρ αὐτὴν, ὦνερ, οὐ γιννώσκομεν.
- ΚΛ. πολὺν γε χρόνον οὐρεῖς σύ.
- ΜΝ. νῆ Δί', ὦ μέλε· 615  
 στραγγουριῶ γάρ· ἐχθρὸς ἔφαγον κάρδαμα.
- ΚΛ. τί καρδαμίζεις; οὐ βαδιεῖ δεῦρ' ὡς ἐμέ;
- ΜΝ. τί δῆτά μ' ἔλκεις ἀσθενοῦσαν;
- ΚΛ. εἰπέ μοι,  
 τίς ἔστ' ἀνὴρ σοι;
- ΜΝ. τὸν ἐμὸν ἄνδρα πυνθάνει;  
 τὸν δεῖνα γιννώσκεις, τὸν ἐκ Κοθωκιδῶν; 620
- ΚΛ. τὸν δεῖνα; ποῖον; ἔσθ' ὁ δεῖν', ὃς καὶ ποτε—
- ΜΝ. τὸν δεῖνα τὸν τοῦ δεῖνα.
- ΚΛ. ληρεῖν μοι δοκεῖς.  
 ἀνῆλθες ἤδη δεῦρο πρότερον;
- ΜΝ. νῆ Δία  
 ὅσ' ἔτη γε.
- ΚΛ. καὶ τίς σουστὶ συσκηγήτρια;
- ΜΝ. ἢ δεῖν' ἔμοιγ'. οἴμοι τάλας.
- ΚΛ. οὐδὲν λέγεις. 625
- ΓΥ.Α. ἄπελθ'. ἐγὼ γὰρ βασανιῶ ταύτην καλῶς  
 ἐκ τῶν ἱερῶν τῶν πέρυσι· σὺ δ' ἀπόστηθί μοι,  
 ἵνα μὴ πακούσης ὧν ἀνὴρ. σὺ δ' εἰπέ μοι  
 ὃ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο.
- ΜΝ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν; ἐπίνομεν. 630
- ΓΥ.Α. τί δαὶ μετὰ τοῦτο δεύτερον;

THE THESMOPHORIAZUSAE, 610-631

CL. Hey! where's she off to? Stop! Why, what the mischief! <sup>a</sup>

CH. (*aside to Cl.*) Yes, sift her well; discover who she is. We know the others, but we don't know her.

CL. Come, come, no shuffling, madam, turn this way.

MN. (*fretfully*) Don't pull me, sir, I'm poorly.

CL. Please to tell me  
Your husband's name.

MN. My husband's name? my husband's? Why What-d'ye-call-him from Cothocidae.

CL. Eh, what? (*Considers*)

There was a What-d'ye-call-him once—

MN. He's Who-d'ye-call-it's son.

CL. You're trifling with me.  
Have you been here before?

MN. O, bless you, yes.

Why, every year.

CL. And with what tent-companion?

MN. With What's-her-name.

CL. This is sheer idling, woman.

F.W. (*to Cl.*) Step back, sir, please, and let me question her

On last year's rites; a little further, please;  
No *man* must listen now.

(*To Mn.*) Now, stranger, tell me

What first we practised on that holy day.

MN. Bless me, what was it? first? why, first we—  
drank.

F.W. Right; what was second?

autem rem tuam age, ego hic opperiar . . . 615 Heus tu, diu mingis.—At enim stranguria laboro: heri edi medicinam.—Quid de medicina garris?

## ARISTOPHANES

- MN. προὔπινομεν.  
 ΓΥ.Α. ταυτὶ μὲν ἤκουσάς τινος· τί δ' αὖ τρίτον;  
 MN. σκάφιον Ξένυλλ' ἤτησεν· οὐ γὰρ ἦν ἀμῖς.  
 ΓΥ.Α. οὐδὲν λέγεις. δεῦρ' ἔλθέ, δεῦρ', ὦ Κλείσθηνες·  
 ὄδ' ἐστὶν ἀνὴρ ὃν λέγεις.
- ΚΛ. τί οὖν ποιῶ; 635  
 ΓΥ.Α. ἀπόδυσσον αὐτόν· οὐδὲν ὑγιᾶς γὰρ λέγει.  
 MN. κάπειτ' ἀποδύσειτ' ἐννέα παίδων μητέρα;  
 ΚΛ. χάλα ταχέως τὸ στρόφιον, ὠναίσχυντε σύ.  
 ΓΥ.Α. ὡς καὶ στίβαρα τίς φαίνεται καὶ καρτερά·  
 καὶ νῆ Δία τιτθούς γ' ὥσπερ ἡμεῖς οὐκ ἔχει. 640  
 MN. στερίφη γὰρ εἰμι κοῦκ ἐκύησα πώποτε.  
 ΓΥ.Α. νῦν· τότε δὲ μήτηρ ἦσθα παίδων ἐννέα.  
 ΚΛ. ἀνίστασ' ὀρθός. ποῖ τὸ πέος ὠθεῖς κάτω;  
 ΓΥ.Α. τοδὶ διέκνυψε καὶ μάλ' εὐχρων, ὦ τάλαν.  
 ΚΛ. καὶ ποῦ ὅστιν;  
 ΓΥ.Α. αὐθις ἐς τὸ πρόσθεν οἴχεται. 645  
 ΚΛ. οὐκ ἐνγεταυθί.  
 ΓΥ.Α. μὴ ἀλλὰ δεῦρ' ἦκει πάλιν.  
 ΚΛ. ἰσθμόν τιν' ἔχεις, ὠνθρωπ'· ἄνω τε καὶ κάτω  
 τὸ πέος διέλκεις πυκνότερον Κοριθίων.  
 ΓΥ.Α. ὦ μιαρὸς οὔτος· ταῦτ' ἄρ' ὑπὲρ Εὐριπίδου  
 ἡμῖν ἐλοιδορεῖτο.
- MN. κακοδαίμων ἐγώ, 650  
εἰς οἷ' ἐμαυτὸν εἰσεκύλισα πράγματα.  
 ΓΥ.Α. ἄγε δὴ τί δρῶμεν;  
 ΚΛ. τουτονὶ φυλάττετε  
καλῶς, ὅπως μὴ διαφυγῶν οἰχήσεται·  
ἐγὼ δὲ ταῦτα τοῖς πρυτάνεσιν ἀγγελῶ.

<sup>a</sup> Scaphium petiit Xenylla, matula enim non aderat.

<sup>b</sup> Mnesilochus is seized, carried before a jury of matrons, and pronounced a MAN! A general uproar ensues.

THE THESMOPHORIAZUSAE, 631-654

MN. Second? Drank again.

F.W. Somebody's told you this. But what was third?

MN. Well, third, Xenylla had a drop too much.<sup>a</sup>

F.W. Ah, that won't do. Here, Cleisthenes, approach.  
This is the MAN for certain.

CL. Bring him up.<sup>b</sup>

F.W.<sup>c</sup> Strip off his clothes! for there's no truth in him.

MN. What! strip the mother of nine little ones?

CL. Loosen that belt, look sharp, you shameless thing.

F.W. She does appear a stout and sturdy one:

Upon my word, she has no breasts like ours.

MN. Because I'm barren, never had a child.

F.W. Yes, *now*; but *then* you had nine little ones!

CL. Stand up and show yourself. See! he's a man!

F.W. O, this is why you mocked and jeered us so!

And dared defend Euripides like that!

O, villain, villain.

MN. Miserable me!

I've put my foot in it, and no mistake.

F.W. What shall we do with him?

CL. Surround him here,

And watch him shrewdly that he 'scape you not.

I'll go at once and summon the police.<sup>d</sup>

(*Cleisthenes goes out.*)

\* 635-648 are not in R.'s translation. 643-648 are literally:

CL. Sta erectus. Quo phallum trudis deorsum?

MU. I. Ecce subit ille quidem, nec mali coloris, eheu.

CL. Ubi est? MU. I. Rursus abit in partem anteriorem.

CL. Non hic quidem est. MU. I. At huc est reversus.

CL. Habes isthmum tu quidem, trahisque phallum huc  
illuc frequentius quam Corinthii.

There was a track (the *διορκός*) across the Corinthian isthmus, by which ships were hauled to and fro on trolleys (*όλκοί*); hence *διέλκεις* here.

<sup>d</sup> It was the duty of the Prytanes, with the Scythian police, to keep order in the Assembly. See *A.* 54, *K.* 665.





## ARISTOPHANES

μηδομένους, ποιεῖν ὅ τι καλῶς ἔχει.  
 κὰν μὴ ποιῶσι ταῦτα, τοιάδ' ἔσται·  
 αὐτῶν ὅταν ληφθῆ τις οὐχ  
 ὄσιόν τι δρῶν, μανίαις φλέγων,  
 λύσση παράκοπος - - -

680

εἴ τι δρώη,  
 πᾶσιν ἐμφανῆς ὄραν ἔσ-  
 ται γυναιξὶ καὶ βροτοῖσιν,  
 ὅτι τὰ παράνομα τά τ' ἀνόσια θεὸς  
 παραχρῆμ' ἀποτίνεται.

685

ἀλλ' ἔοιχ' ἡμῖν ἅπαντά πως διεσκέφθαι καλῶς.  
 οὐχ ὀρώμεν γοῦν ἔτ' ἄλλον οὐδέν' ἐγκαθήμενον.

ΓΥ.Α. ᾄ ᾄ.

ποῖ ποῖ σὺ φεύγεις; οὗτος οὗτος οὐ μενεῖς;  
 τάλαιν' ἐγὼ τάλαινα, καὶ τὸ παιδίον  
 ἐξαρπάσας μοι φρουῶδος ἀπὸ τοῦ τιθίου.

690

ΜΝ. κέκραχθι· τοῦτο δ' οὐδέποτε σὺ ψωμιεῖς,  
 ἦν μὴ μ' ἀφῆτ'· ἀλλ' ἐνθάδ', ἐπὶ τῶν μηρίων,  
 πληγὲν μαχαίρα τῆδε φοινίας φλέβας  
 καθαιματώσει βωμόν.

695

ΓΥ.Α. ὦ τάλαιν' ἐγώ.

γυναῖκες, οὐκ ἀρήξετ'; οὐ πολλὴν βοήν

<sup>a</sup> Lines 673 to 685 are literally: "He shall show to all mankind that they should reverence the gods, and following after what is holy, and studying what is lawful, should do the thing that is right. And if they do not so, this shall follow: when one of them is caught doing what is impious, blazing with madness, distraught with frenzy, if he should do aught . . . it shall be manifest to all women and mortals that God suddenly avenges all impious and unlawful acts."

<sup>b</sup> *Just as the Chorus are concluding their search, Mnesilochus snatches the First Woman's baby from her arms, and takes refuge at the altar.*





## ARISTOPHANES

στήσεσθε καὶ τροπαῖον, ἀλλὰ τοῦ μόνου  
τέκνου με περιόψεσθ' ἀποστερουμένην;

- ΧΟ. ἔα ἔα.  
ὦ πότνιαι Μοῖραι, τί τόδε δέρκομαι 700  
νεοχμὸν αὖ τέρας;  
ὡς ἅπαντ' ἄρ' ἐστὶ τόλμης ἔργα κἀναισχυντίας.  
οἶον αὖ δέδρακεν ἔργον, οἶον αὖ, φίλαι, τόδε.
- ΜΝ. οἶον ὑμῶν· ἐξαρᾶξει τὴν ἄγαν αὐθαδίαν.
- ΧΟ. ταῦτα δῆτ' οὐ δεινὰ πράγματ' ἐστὶ καὶ περαι-  
τέρω; 705
- ΓΥ.Α. δεινὰ δῆθ', ὅστις γ' ἔχει μου ἕξαρπάσας τὸ  
παιδίον.
- ΧΟ. τί ἂν οὖν εἴποι πρὸς ταῦτά τις, ὅτε [ἀντ.  
τοιαῦτα ποιῶν ὄδ' ἀναισχυντεῖ;
- ΜΝ. κοῦπω μέντοι γε πέπαυμαι.
- ΓΥ.Α. ἀλλ' οὖν ἤκεις ὅθεν οὐ φεύξει, 710  
φαύλως τ' ἀποδράς οὔποτε λέξεις  
οἶον δράσας διέδυσ ἔργον,  
λήψει δὲ κακόν.
- ΜΝ. τοῦτο μέντοι μὴ γένοιτο μηδαμῶς, ἀπεύχομαι.
- ΧΟ. τίς οὖν σοι, τίς ἂν σύμμαχος ἐκ θεῶν 715  
ἀθανάτων ἔλθοι ξὺν ἀδίκοις ἔργοις;
- ΜΝ. μάτην λαλεῖτε· τὴν δ' ἐγὼ οὐκ ἀφήσω.
- ΧΟ. ἀλλ' οὐ μὰ τῷ θεῷ τάχ' οὐ  
χαίρων ἴσως ἔμ' ἐνυβριεῖς,

THE THESMOPHORIAZUSAE, 697-719

Charge to the rescue, shout, and rout, and scout  
him.

Don't see me lose my baby, my one pet.

CH. Alas ! Alas !

Mercy o' me ! what do I see ?

What can it be ?

What, will deeds of shameless violence

never, never, never, end ?

What's the matter, what's he up to,

what's he doing now, my friend ?

MN. Doing what I hope will crush you

out of all your bold assurance.

CH. Zounds, his words are very dreadful ;

more than dreadful, past endurance.

F.W. Yes, indeed, they're very dreadful,

and he's got my baby too.

CH. Impudence rare ! Look at him there,

Doing such deeds, and I vow and declare

Never minding or caring—

MN.

Or likely to care.

F.W.

Here you are come : here you shall stay,

Never again shall you wander away ;

Wander away, glad to display

All the misdeeds you have done us to-day,

But dear you shall pay.

MN. There at least I'm hoping, ladies,

I shall find your words untrue.

CH. What God do you think his assistance will lend,

You wicked old man, to escort you away ?

MN. Aha, but I've captured your baby, my friend,

And I shan't let her go, for the best you can say.

CH. But no, by the Goddesses Twain,

Not long shall our threats be in vain,

ARISTOPHANES

- λόγους τε λέξεις ἀνοσίους· 720  
 ἀθέοις ἔρ-  
 γοις γὰρ ἀνταμειψόμεσθ' ἄ,  
 ὡσπερ εἰκός, ἀντὶ τῶνδε.  
 τάχα δὲ μεταβαλοῦσ' ἐπὶ κακὸν ἕτε-  
 ρότροπὸν σ' ἐπέχει τύχη. 725  
 ἀλλὰ τάσδε μὲν λαβεῖν χρῆν σ', ἐκφέρειν τε  
 τῶν ξύλων,  
 καὶ καταίθειν τὸν πανοῦργον, πυρπολεῖν θ'  
 ὅσον τάχος.
- ΓΥ.Α. ἴωμεν ἐπὶ τὰς κληματίδας, ὦ Μανία.  
 κἀγὼ σ' ἀποδείξω θυμάλωπα τήμερον.
- ΜΝ. ὕφαπτε καὶ κάταιθε· σὺ δὲ τὸ Κρητικὸν 730  
 ἀπόδυθι ταχέως· τοῦ θανάτου δ', ὦ παιδίον,  
 μόνην γυναικῶν αἰτιῶ τὴν μητέρα.  
 τουτὶ τί ἔστιν; ἀσκὸς ἐγένεθ' ἢ κόρη  
 οἴνου πλέως, καὶ ταῦτα Περσικὰς ἔχων.  
 ὦ θερμόταται γυναικες, ὦ ποτίσταιται, 735  
 κὰκ παντὸς ὑμεῖς μηχανώμεναι πιεῖν,  
 ὦ μέγα καπήλοις ἀγαθὸν ἡμῖν δ' αὖ κακόν,  
 κακὸν δὲ καὶ τοῖς σκευαρίοις καὶ τῇ κρόκῃ.
- ΓΥ.Α. παράβαλλε πολλὰς κληματίδας, ὦ Μανία.
- ΜΝ. παράβαλλε δῆτα· σὺ δ' ἀπόκριναί μοι τοδί. 740  
 τουτὶ τεκεῖν φῆς;
- ΓΥ.Α. καὶ δέκα μῆνας αὐτ' ἐγὼ  
 ἤνεγκον.
- ΜΝ. ἤνεγκας σύ;
- ΓΥ.Α. νῆ τὴν Ἄρτεμιν.
- ΜΝ. τρικότυλον ἢ πῶς; εἶπέ μοι.
- ΓΥ.Α. τί μ' ἠργάσω;

<sup>a</sup> Lit. "Yes, and I went with her ten months." "You did?" "Yes, by Artemis."

THE THESMOPHORIAZUSAE, 720-743

Not long shall you flout at our pain.  
Unholy your deeds, and you'll find  
That we shall repay you in kind,  
And perchance you will alter your mind  
When Fate, veering round like the blast,  
In its clutches has seized you at last,  
Very fast.

Comrades, haste, collect the brushwood :  
pile it up without delay :  
Pile it, heap it, stow it, throw it,  
burn and fire and roast and slay.

F.W. Come, Mania, come ; let's run and fetch the  
fagots.

(To Mn.) Ah, wretch, you'll be a cinder before  
night.

MN. (*Busily engaged in unpacking the baby*)

With all my heart. Now I'll undo these wrappers,  
These Cretan long clothes ; and remember,  
darling,

It's all your mother that has served you thus.  
What have we here ? a flask, and not a baby !  
A flask of wine, for all its Persian slippers.  
O ever thirsty, ever tipping women,  
O ever ready with fresh schemes for drink,  
To vintners what a blessing : but to us  
And all our goods and chattels what a curse !

F.W. Drag in the fagots, Mania ; pile them up.

MN. Aye, pile away ; but tell me, is this baby  
Really your own ?

F.W. My very flesh and blood.<sup>a</sup>

MN. Your flesh and blood ?

F.W. By Artemis it is.

MN. Is it a pint ?

F.W. O, what have you been doing ?

## ARISTOPHANES

ἀπέδυσας, ὠναίσχυντέ, μου τὸ παιδίον  
τυννοῦτον ὄν.

- MN. τυννοῦτο;
- ΓΥ.Α. μικρὸν νῆ Δία. 745
- MN. πόσ' ἔτη δὲ γέγονεν; τρεῖς Χοᾶς ἢ τέτταρας;
- ΓΥ.Α. σχεδὸν τοσοῦτον χῶσον ἐκ Διονυσίων.  
ἀλλ' ἀπόδος αὐτό.
- MN. μὰ τὸν Ἀπόλλω τουτογί.
- ΓΥ.Α. ἐμπρήσομεν τοίνυν σε.
- MN. πάνυ γ' ἐμπίμπρατε·  
αὕτη δ' ἀποσφαγήσεται μάλ' αὐτίκα. 750
- ΓΥ.Α. μὴ δῆθ', ἰκετεύω σ'· ἀλλ' ἔμ' ὅ τι χρήζεις ποίει  
ὑπὲρ γε τούτου.
- MN. φιλότεκνός τις εἶ φύσει.  
ἀλλ' οὐδὲν ἦττον ἦδ' ἀποσφαγήσεται.
- ΓΥ.Α. οἴμοι τέκνον. δός μοι τὸ σφάγιον Μανία,  
ἵν' οὖν τό γ' αἷμα τοῦ τέκνου τοῦμοῦ λάβω. 755
- MN. ὑπεχ' αὐτό, χαριουῖμαι γὰρ ἔν γε τοῦτό σοι.
- ΓΥ.Α. κακῶς ἀπόλοι', ὡς φθονερός εἶ καὶ δυσμενής.
- MN. τουτὶ τὸ δέρμα τῆς ἱερείας γίγνεται.
- ΓΥ.Α. τί τῆς ἱερείας γίγνεται;
- MN. τουτὶ λαβέ.
- ΚΡΙΤΥΛΛΑ. ταλαντάτη Μίκα, τίς ἐξεκόρησέ σε; 760  
τίς τὴν ἀγαπητὴν παῖδά σου ἔξηρήσατο;
- ΓΥ.Α. ὁ πανοῦργος οὔτος. ἀλλ' ἐπειδήπερ πάρει,  
φύλαξον αὐτόν, ἵνα λαβοῦσα Κλεισθένην  
τοῖσιν πρυτάνεσιν ἂ πεποιήχ' οὔτος φράσω.
- MN. ἄγε δὴ τίς ἔσται μηχανὴ σωτηρίας; 765

<sup>a</sup> Lit. "About that, adding the time since the last Dionysia," the Pitchers (χοᾶς) being the name of the second day of the Anthesteria.

<sup>b</sup> Puts the bottle to his lips and drains every drop; taking

THE THESMOPHORIAZUSAE, 744-765

O, you have stripped my baby of its clothes.  
 Poor tiny morsel!

MN. (*holding up a large bottle*) Tiny?

F.W. Yes, indeed.

MN. What is its age? Three Pitcher-feasts or four?

F.W. Well, thereabouts, a little over now.<sup>a</sup>

Please give it back.

MN. No thank you, not exactly.

F.W. We'll burn you then.

MN. O, burn me by all means;

But anyhow I'll sacrifice this victim.

F.W. O! O! O!

Make *me* your victim, anything you like;

But spare the child.

MN. A loving mother truly.

But this dear child must needs be sacrificed.

F.W. My child! my child! give me the bason, Mania,  
 I'll catch my darling's blood at any rate.

MN. And so you shall; I'll not deny you that.<sup>b</sup>

F.W. You spiteful man! you most ungenerous man!

MN. This skin, fair priestess, is your perquisite.

F.W. What is my perquisite?

MN. This skin, fair priestess.<sup>c</sup>

CRITYLLA. O Mica, who has robbed thee of thy flower,  
 And snatched thy babe, thine only one, away?<sup>d</sup>

F.W. This villain here: but I'm so glad you're come.

You see he doesn't run away, while I

Call the police, with Cleisthenes, to help us.<sup>e</sup>

MN. (*soliloquizes*) O me, what hope of safety still re-  
 mains?

*care that none shall fall into the bason which the F.W. is hold-  
 ing underneath.* <sup>c</sup> *Another woman, Critylla, now enters.*

<sup>d</sup> ἐξεκόρησε, "swept or cleaned out," with a play on κόρη,  
 as if it meant "robbed you of your child."

<sup>e</sup> *F.W. goes out.*

## ARISTOPHANES

τίς πείρα, τίς ἐπίνοι; ὁ μὲν γὰρ αἴτιος  
 καὶ ἐσκυλίσας ἐς τοιαυτὰ πράγματα  
 οὐ φαίνεται οὐπω. φέρε τίς οὖν ἂν ἄγγελον  
 πέμψαιμ' ἐπ' αὐτόν; οἶδ' ἐγὼ καὶ δὴ πόρον  
 ἐκ τοῦ Παλαμήδους· ὡς ἐκεῖνος, τὰς πλάτας 770  
 ῥίψω γράφων. ἀλλ' οὐ πάρεισιν αἱ πλάται.  
 πόθεν οὖν γένοιτ' ἂν μοι πλάται; πόθεν; πόθεν;  
 τί δ' ἂν εἰ ταδὶ τὰγάλματ' ἀντὶ τῶν πλατῶν  
 γράφων διαρρίπτοιμι; βέλτιον πολὺ.  
 ξύλον γέ τοι καὶ ταῦτα, κάκειν' ἦν ξύλον.

ὦ χεῖρες ἐμαί, 775

ἐγχειρεῖν χρῆν ἔργῳ πορίμῳ.  
 ἄγε δὴ πινάκων ξεστῶν δέλτοι,  
 δέξασθε σμίλης ὀλκούς,  
 κήρυκας ἐμῶν μόχθων· οἴμοι,  
 τουτὶ τὸ ῥῶ μοχθηρόν· 780  
 χώρει, χώρει. ποῖαν αὐλακα;  
 βάσκειτ', ἐπείγετε πάσας καθ' ὁδοῦς,  
 κείνα, ταῦτα· ταχέως χρή.

xο. ἡμεῖς τοίνυν ἡμᾶς αὐτὰς εὖ λέξωμεν παραβᾶσαι. 785  
 καίτοι πᾶς τις τὸ γυναικεῖον φύλον κακὰ πόλλ'  
 ἀγορεύει,  
 ὡς πᾶν ἐσμὲν κακὸν ἀνθρώποις καὶ ἡμῶν  
 ἐστὶν ἅπαντα,  
 ἔριδες, νείκη, στάσις ἀργαλέα, λύπη, πόλεμος.  
 φέρε δὴ νυν,

<sup>a</sup> Palamede was put to death before Troy; and his brother Oeax, wishing to send the news to his father in Euboea, wrote it upon oar-blades which he cast into the sea. The "votive slabs" are tablets with votive inscriptions.

<sup>b</sup> *Writes, and sings to himself as he writes.*

<sup>c</sup> "He flings the tablets about, in the hope that some or





ARISTOPHANES

εἰ κακὸν ἔσμεν, τί γαμείθ' ἡμᾶς, εἴπερ ἀληθῶς κακὸν  
 ἔσμεν,  
 κἀπαγορεύετε μήτ' ἐξέλθειν μήτ' ἐκκύψασαν ἀλῶναι, 790  
 ἀλλ' οὕτωςι πολλῇ σπουδῇ τὸ κακὸν βούλεσθε  
 φυλάττειν;  
 κἂν ἐξέλθῃ τὸ γύναιόν ποι, κἄθ' εὖρητ' αὐτὸ θύρασι,  
 μανίας μαίνεσθ', οὓς χρῆν σπένδειν καὶ χαίρειν,  
 εἴπερ ἀληθῶς  
 ἔνδοθεν εὖρετε φρουρὸν τὸ κακὸν καὶ μὴ κατελαμ-  
 βάνετ' ἔνδον.  
 κἂν καταδάρθωμεν ἐν ἀλλοτρίων παίζουσαι καὶ  
 κοπιῶσαι, 795  
 πᾶς τις τὸ κακὸν τοῦτο ζητεῖ περὶ τὰς κλίνας  
 περινοστών.  
 κἂν ἐκ θυρίδος παρακύπτωμεν, τὸ κακὸν ζητεῖτε  
 θεᾶσθαι.  
 κἂν αἰσχυνθεῖσ' ἀναχωρήσῃ, πολὺ μᾶλλον πᾶς  
 ἐπιθυμεί  
 αὐθις τὸ κακὸν παρακύψαν ἰδεῖν. οὕτως ἡμεῖς  
 ἐπιδήλωσ  
 ὑμῶν ἔσμεν πολὺ βελτίους, βάσανός τε πάρεστιν  
 ιδέσθαι. 800  
 βάσανον δῶμεν πότεροι χείρους. ἡμεῖς μὲν γάρ  
 φάμεν ὑμᾶς,  
 ὑμεῖς δ' ἡμᾶς. σκεψώμεθα δὴ κἀντιτιθῶμεν πρὸς  
 ἕκαστον,  
 παραβάλλουσαι τῆς τε γυναικὸς καὶ τάνδρὸς τοῦνομ'  
 ἐκάστου.  
 Ναυσιμόχης μὲν γ' ἦπτων ἐστὶν Χαρμῖνος· δῆλα  
 δὲ τᾶργα.

\* Charminus a short time before had been defeated by a Peloponnesian fleet off Tyre: Thuc. viii. 41-42. The name  
 200



## ARISTOPHANES

καὶ μὲν δὴ καὶ Κλεοφῶν χείρων πάντως δήπου  
Σαλαβακχοῦς. 805

πρὸς Ἀριστομάχην δὲ χρόνου πολλοῦ, πρὸς ἐκείνην  
τὴν Μαραθῶνι,  
καὶ Στρατονίκην, ὑμῶν οὐδεὶς οὐδ' ἐγχειρεῖ πολεμί-  
ζειν.

ἄλλ' Εὐβούλης τῶν πέρυσιν τις βουλευτῆς ἐστίν  
ἀμείνων  
παραδοὺς ἐτέρῳ τὴν βουλείαν; οὐδ' αὐτὸς τοῦτό γε  
φήσεις.

οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ'  
εἶναι. 810

οὐδ' ἂν κλέψασα γυνὴ ζεύγει κατὰ πεντήκοντα  
τάλαντα

εἰς πόλιν ἔλθοι τῶν δημοσίων· ἄλλ' ἦν τὰ μέγισθ'  
ὑφέληται

φορμὸν πυρῶν τάνδρὸς κλέψασ', αὐθημερὸν αὐτ'  
ἀπέδωκεν.

ἄλλ' ἡμεῖς ἂν πολλοὺς τούτων

ἀποδείξαιμεν ταῦτα ποιοῦντας.

καὶ πρὸς τούτοις γάστριδας ἡμῶν

ὄντας μᾶλλον καὶ λωποδύτας

καὶ βωμολόχους κἀνδραποδιστάς.

815

<sup>a</sup> The Council of Five Hundred had surrendered their office to the usurping Four Hundred. Eubule was the name of one of the three daughters of Leos, who died to save Athens, to whom the Leocorion was erected; Aelian, *V.H.* xii. 28. The speaker then cites five names of women which suggest superiority to men. Charminus, who was defeated in a naval engagement off Syme about a year before this play was exhibited (*Thuc.* viii. 41, 42), is therefore *Ναυσιμάχης ἡπτων*; Cleophon cannot cope with the notorious Salabaccho in vileness; *Ἀριστομάχη*, "best in battle," and *Στρατονίκη*, "conquering in war," cannot be matched; *Εὐβούλη* is "wise in counsel."



## ARISTOPHANES

- καὶ μὲν δήπου καὶ τὰ πατρῶά γε  
 χείρους ἡμῶν εἰσὶν σῶζειν· 820  
 ἡμῖν μὲν γὰρ σῶν ἔτι καὶ νῦν  
 τὰντίον, ὁ κανὼν, οἱ καλαθίσκοι,  
 τὸ σκιάδειον·  
 τοῖς δ' ἡμετέροις ἀνδράσι τούτοις  
 ἀπόλωλεν μὲν πολλοῖς ὁ κανὼν 825  
 ἐκ τῶν οἴκων αὐτῇ λόγχῃ,  
 πολλοῖς δ' ἑτέροις  
 ἀπὸ τῶν ὤμων ἐν ταῖς στρατιαῖς  
 ἔρριπται τὸ σκιάδειον.  
 πόλλ' ἂν αἱ γυναῖκες ἡμεῖς ἐν δίκη μεμψαίμεθ' ἂν 830  
 τοῖσιν ἀνδράσιν δικαίως, ἐν δ' ὑπερφυέστατον.  
 χρῆν γάρ, ἡμῶν εἰ τέκοι τις ἄνδρα χρηστὸν τῇ πόλει,  
 ταξίαρχον ἢ στρατηγόν, λαμβάνειν τιμὴν τινα,  
 προεδρίαν τ' αὐτῇ δίδοσθαι Στηνίοισι καὶ Σκίροις,  
 ἐν τε ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἤγομεν· 835  
 εἰ δὲ δειλὸν καὶ πονηρὸν ἄνδρα τις τέκοι γυνή,  
 ἢ τριήραρχον πονηρὸν, ἢ κυβερνήτην κακόν,  
 ὑστέραν αὐτὴν καθῆσθαι, σκάφιον ἀποκεκαρμένην,

<sup>a</sup> The women wish to show their superiority to men by showing how much more carefully they have preserved their mothers' belongings, than the men have preserved what their fathers left them. They are still using the *ἀντίον*, or bar at the top of the loom from which the threads hung; the *κανὼν*, or weaving-rod; the *καλαθίσκοι*, or wool-baskets; and the *σκιάδειον*, or sunshade. But with the men, the *κανὼν* is the spearshaft, and the *σκιάδειον*, under the shadow of which the warrior fights, is the shield: these the men have thrown away. The climax of the whole passage is the *σκιάδειον*, 823, 828.

<sup>b</sup> *Stenia* and *Scira* were women's feasts. See *E.* 18.



## ARISTOPHANES

τῆς τὸν ἀνδρείον τεκούσης. τῷ γὰρ εἰκός, ὦ  
 πόλις,  
 τὴν Ἵπερβόλου καθῆσθαι μητέρ' ἡμφιεσμένην 840  
 λευκὰ καὶ κόμας καθεῖσαν πλησίον τῆς Λαμά-  
 χου,  
 καὶ δανείζειν χρήμαθ', ἢ χρῆν, εἰ δανείσειέν τι  
 καὶ τόκον πράττειτο, διδόναι μηδέν' ἀνθρώπων  
 τόκον, 845  
 ἀλλ' ἀφαιρείσθαι βία τὰ χρήματ', εἰπόντας τοδί,  
 "ἀξία γοῦν εἰ τόκου, τεκούσα τοιοῦτον τόκον."

MN. ἰλλὸς γεγένημαι προσδοκῶν· ὁ δ' οὐδέπω.  
 τί δῆτ' ἂν εἴη τοῦμποδῶν; οὐκ ἔσθ' ὅπως  
 οὐ τὸν Παλαμήδην ψυχρὸν ὄντ' αἰσχύνεται.  
 τῷ δῆτ' ἂν αὐτὸν προσαγαγοίμην δράματι;  
 ἐγῶδα· τὴν καινὴν Ἑλένην μιμήσομαι. 850  
 πάντως ὑπάρχει μοι γυναικεία στολή.

KP. τί αὖ σὺ κυρκανᾶς; τί κοικύλλεις ἔχων;  
 πικρὰν Ἑλένην ὄψει τάχ', εἰ μὴ κοσμίως  
 ἔξεις, ἕως ἂν τῶν πρυτάνεῶν τις φανῇ.

MN. (ὡς Ἑλένη) Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί, 855

<sup>a</sup> Lamachus, the distinguished soldier who fell before Syracuse.

<sup>b</sup> The close of the *Parabasis* finds the position of *Mnesilochus* unaltered. The dispatch of the tablets has, so far, produced no result.

<sup>c</sup> Lit. "Why are you so restless? Why are you staring about?"

<sup>d</sup> "We have had a short caricature of the *Palamede*. We are about to have a more elaborate caricature of the *Helen*, which is still extant. Almost all the speeches of Euripides and *Mnesilochus* in the ensuing scene are taken, with occasional comic perversions, from that play:" R. Euripides followed a version of the story which sent merely a phantom Helen to Ilium, while the real Helen, a pure and stainless



THE THESMOPHORIAZUSAE, 839-855

Set the nobler dame above her.

Can it, all ye Powers, be right  
That Hyperbolus's mother,  
    flowing-haired, and robed in white,  
Should in public places sit by  
    Lamachus's <sup>a</sup> mother's side,  
Hoarding wealth, and lending monies,  
    gathering profits far and wide ?  
Sure 'twere better every debtor,  
    calm, resolving not to pay,  
When she comes exacting money,  
    with a mild surprise should say,  
Keeping principal and income, *You to claim per-  
centage due !*  
*Sure a son so capital is CAPITAL enough for you.*<sup>b</sup>

- MN. I've strained my eyes with watching ;\* but my  
    poet,  
    " He cometh not." Why not ? Belike he feels  
    Ashamed of his old frigid *Palamede*.  
    Which is the play to fetch him ? O, I know ;  
    Which but his brand-new *Helen* ? I'll be Helen.  
    I've got the woman's clothes, at all events.
- CR. What are you plotting ? What is that you're  
    muttering ?<sup>c</sup>  
    I'll Helen you, my master, if you don't  
    Keep quiet there till the policeman comes.
- MN.<sup>d</sup> (*as Helen*) These are the fair-nymphed waters  
    of the Nile,

wife, was wafted by Hermes into Egypt and entrusted to the charge of the good king Proteus. After the king's death, his son Theoclymenus sought to make Helen his wife ; and in the play she is discovered sitting upon the tomb of Proteus. For a detailed analysis of the allusions in this play the reader is referred to Mr. Rogers's Introduction.

## ARISTOPHANES

ὄς, ἀντὶ δίας ψακάδος, Αἰγύπτου πέδον  
λευκῆς νοτίζει, μελανοσυρμαῖον λεῶν.

KP. πανοῦργος εἰ νῆ τὴν Ἐκάτην τὴν φωσφόρον.

MN. ἐμοὶ δὲ γῆ μὲν πατρὶς οὐκ ἀνώνυμος  
Σπάρτη, πατὴρ δὲ Τυνδάρεως.

KP. σοὶ γ', ὦλεθρε, 860

πατὴρ ἐκεῖνός ἐστι; Φρυνώνδας μὲν οὖν.

MN. Ἐλένη δ' ἐκλήθην.

KP. αὔθις αὖ γίγναι γυνή,

πρὶν τῆς ἐτέρας δοῦναι γυναικίσεως δίκην;

MN. ψυχαὶ δὲ πολλαὶ δι' ἔμ' ἐπὶ Σκαμανδρίαῖς  
ροαῖσιν ἔθανον.

KP. ὠφελος δὲ καὶ σύ γε. 865

MN. καγὼ μὲν ἐνθάδ' εἴμ'. ὁ δ' ἄθλιος πόσις  
οὐμὸς Μενέλαος οὐδέπω προσέρχεται.

τί οὖν ἔτι ζῶ τῶν κοράκων πονηρία;

ἀλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμήν.

μη ψεύσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. 870

ΕΥ. (ὡς Μενέλαος) τίς τῶνδ' ἐρμυῶν δωμάτων ἔχει  
κράτος,

ὅστις ξένους δέξαιτο ποντίῳ σάλῳ

κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις;

MN. Πρωτέως τάδ' ἐστὶ μέλαθρα.

ΕΥ. ποιῶν Πρωτέως;

KP. ὦ τρισκακόδαιμον, ψεύδεται νῆ τὸ θεῷ, 875

ἐπεὶ τέθνηκε Πρωτέας ἔτη δέκα.

<sup>a</sup> From Eur. *Helen*, 1-3 (as far as λευκῆς). There is a play upon *σύρμα*, "a robe," and *συρμαία*, "an emetic," which the Egyptians were notorious for taking; Herod. i. 71, P. 1254.

<sup>b</sup> *Helen*, 16-17.

<sup>c</sup> "A rogue of such superior and notable rascality that to

THE THESMOPHORIAZUSAE, 856-876

Whose floods bedew, in place of heavenly showers,  
Egypt's white plains and black-dosed citizens.<sup>a</sup>

CR. Sweet-shining Hecate, what a rogue it is.

MN. Ah, not unknown my Spartan fatherland,  
Nor yet my father Tyndareus.<sup>b</sup>

CR. My gracious!

Was *he* your father? Sure, Phrynonidas<sup>c</sup> was.

MN. And I was Helen.

CR. What, again a woman?

You've not been punished for your first freak yet.

MN. Full many a soul, by bright Scamander's stream,  
Died for my sake.<sup>d</sup>

CR. Would yours had died among them!

MN. And now I linger here; but Menelaus,

My dear, dear lord, ah wherefore comes he not?

O sluggish crows, to spare my hapless life!

But soft! some hope is busy at my heart,

A laughing hope—O Zeus, deceive me not.<sup>e</sup>

EU. Who is the lord of this stupendous pile?<sup>f</sup>

Will he extend his hospitable care

To some poor storm-tossed, shipwrecked mariners?

MN. These are the halls of Proteus.

EU. Proteus, are they?

CR. O, by the Twain, he lies like anything.

I knew old Protteas<sup>g</sup>; he's been dead these  
ten years.

call a man a Phrynonidas was equivalent to calling him a  
cheat:" R.

<sup>a</sup> *Helen*, 52-53.

<sup>b</sup> *Euripides enters disguised as Menelaus*.

<sup>f</sup> *Helen*, 63. The dialogue between Mn. and E. is adopted  
from a dialogue in the *Helen* between Menelaus and an old  
woman, 441 foll.

<sup>g</sup> Commonly supposed to be a general mentioned by  
Thucydides, i. 45, ii. 23.

ARISTOPHANES

- ΕΥ. ποίαν δὲ χώραν εἰσεκέλσαμεν σκάφει;  
 ΜΝ. Αἴγυπτον.
- ΕΥ. ὦ δύστηνος, οἱ πεπλώκαμεν.  
 ΚΡ. πείθει τι τούτῳ, τῷ κακῶς ἀπολουμένῳ  
 ληροῦντι λῆρον; Θεσμοφόριον τουτογί. 880
- ΕΥ. αὐτὸς δὲ Πρωτεύς ἔνδον ἔστ' ἢ ἑξώπιος;  
 ΚΡ. οὐκ ἔσθ' ὅπως οὐ ναυτιᾶς ἔτ', ὦ ξένε,  
 ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας  
 ἔπειτ' ἐρωτᾶς "ἔνδον ἔστ' ἢ ἑξώπιος;"
- ΕΥ. αἰαῖ· τέθνηκε; ποῦ δ' ἐτυμβεύθη τάφῳ; 885  
 ΜΝ. τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα.  
 ΚΡ. κακῶς ἄρ' ἐξόλοιο κάξολεῖ γέ τοι,  
 ὅστις γε τολμᾶς σῆμα τὸν βωμὸν καλεῖν.  
 ΕΥ. τί δαὶ σὺ θάσσεις τάσδε τυμβήρεις ἔδρας  
 φάρει καλυπτός, ὦ ξένη;
- ΜΝ. βιάζομαι 890  
 γάμοισι Πρωτέως παιδὶ συμμῖξαι λέχος.  
 ΚΡ. τί, ὦ κακόδαιμον, ἐξαπατᾶς αὐτὸν ξένον;  
 οὗτος πανουργῶν δεῦρ' ἀνήλθεν, ὦ ξένε,  
 ὡς τὰς γυναῖκας ἐπὶ κλοπῇ τοῦ χρυσίου.  
 ΜΝ. βᾶῦζε, τοῦμὸν σῶμα βάλλουσα ψόγῳ. 895  
 ΕΥ. ξένη, τίς ἢ γραῦς ἢ κακορροθοῦσά σε;  
 ΜΝ. αὕτη Θεονόη Πρωτέως.  
 ΚΡ. μὰ τὸ θεῶ,  
 εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν·  
 σὺ δ' εἰ πανούργος.
- ΜΝ. ὅποσα τοι βούλει λέγε. 900  
 οὐ γὰρ γαμοῦμαι σῶ κασιγνήτῳ ποτέ,  
 προδοῦσα Μενέλαον ἐμὸν ἐν Τροίᾳ πόσιν.  
 ΕΥ. γύναι, τί εἶπας; στρέψον ἀντανγείς κόρας.

<sup>a</sup> Cf. *Helen*, 466.

THE THESMOPHORIAZUSAE, 877-902

EU. Then whither, whither have we steered our bark ?

MN. To Egypt.

EU. O, the weary, weary way !

CR. Pray don't believe one single word he says.

This is the holy temple of the Twain.

EU. Know you if Proteus be at home or not ?

CR. Why, don't I tell you, he's been dead these ten years !

You can't have quite got over your sea-sickness,

Asking if Protteas be at home or not.

EU. Woe's me ! is Proteus dead ? and where's he buried ?

MN. This is his tomb whereon I'm sitting now.<sup>a</sup>

CR. O, hang the rascal ; and he *shall* be hanged !

How dare he say this altar is a tomb ?

EU. And wherefore sitt'st thou on this monument, Veiled in thy mantle, lady ?

MN. They compel me,

A weeping bride, to marry Proteus' son.

CR. Why do you tell the gentleman such fibs ?

Good gentleman, he's a bad man ; he came

Among the women here, to steal their trinkets.

MN. Aye, aye, rail on : revile me as you list.

EU. Who is the old woman who reviles you, lady ?

MN. Theonoë, Proteus' daughter.

CR. What a story !

Why, I'm Critylla, of Gargettus, sir,

A very honest woman.

MN. Aye, speak on.

But never will I wed thy brother, no,

I won't be false to absent Menelaus.

EU. What, lady, what ? O, raise those orbs to mine

ARISTOPHANES

- MN. αἰσχύνομαί σε, τὰς γνάθους ὑβρισμένη.  
 ET. τουτὶ τί ἔστιν; ἀφασία τίς τοί μ' ἔχει.  
 ὦ θεοί, τίν' ὄψιν εἰσορῶ; τίς εἶ, γύναι; 905
- MN. σὺ δ' εἶ τίς; αὐτὸς γὰρ σὲ καμ' ἔχει λόγος.  
 ET. Ἑλληνὶς εἶ τις ἢ ἴπιχωρία γυνή;  
 MN. Ἑλληνίς. ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.  
 ET. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.  
 MN. ἐγὼ δὲ Μενελάω σ' ὅσα γ' ἐκ τῶν ἰφύων. 910  
 ET. ἔγνωσ ἄρ' ὀρθῶς ἄνδρα δυστυχεστάτον.  
 MN. ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας,  
 λαβέ με λαβέ με πόσι, περίβαλε δὲ χέρας.  
 φέρε σὲ κύσω. ἄπαγέ μ' ἄπαγ' ἄπαγ'  
 ἄπαγέ με 915  
 λαβῶν ταχὺ πάννυ.
- KP. κλαύσεται ἄρα νῆ τῷ θεῷ  
 ὅστις σ' ἀπάξει, τυπτόμενος τῇ λαμπάδι.  
 ET. σὺ τὴν ἐμὴν γυναῖκα κωλύεις ἐμέ,  
 τὴν Τυνδάρειον παῖδ', ἐπὶ Σπάρτην ἄγειν;  
 KP. οἴμ' ὡς πανοῦργος καὐτὸς εἶναί μοι δοκεῖς, 920  
 καὶ τοῦδέ τις ξύμβουλος. οὐκ ἐτὸς πάλαι  
 ἠγυπτιάζετ'. ἀλλ' ὅδε μὲν δώσει δίκην.  
 προσέρχεται γὰρ ὁ πρύτανις χῶ τοξότης.  
 ET. τουτὶ πονηρόν· ἀλλ' ὑπαποκινητέον.  
 MN. ἐγὼ δ' ὁ κακοδαίμων τί δρῶ;  
 ET. μὲν' ἤσυχος. 925  
 οὐ γὰρ προδώσω σ' οὐδέποτε', ἤνπερ ἐμπνέω,

<sup>a</sup> "He remembers, for the moment, that Helen is the shaved and singed Mnesilochus, just as he remembers, seven lines below, that Menelaus is really the market-gardener's son:" R.

THE THESMOPHORIAZUSAE, 903-926

MN. O sir, I blush to raise them, with these cheeks.<sup>a</sup>

EU. O dear, O dear, I cannot speak for trembling.  
Ye Gods, is't possible? Who art thou, lady?<sup>b</sup>

MN. O, who art thou? I feel the same myself.

EU. Art thou Hellenic, or a born Egyptian?

MN. Hellenic I: O, tell me what art thou.

EU. O surely, surely, thou art Helen's self.

MN. O, from the greens thou must be Menelaus.

EU. Yes, yes, you see that miserable man.

MN. O, long in coming to these longing arms,  
O, carry me, carry me, from this place,  
O, wrap me in thy close embrace,  
O, carry me, carry me, carry me home,  
by this fond and loving kiss,  
O, take me, take me, take me hence.

CR. I say now, none of this.

Let go there, or I'll strike you with this link!

EU. Let go my wife, the child of Tyndareus,  
Not take her home to Sparta? O, what mean  
you?

CR. O, that's it, is it? You're a bad one too!  
Both of one gang. That's what your gipsying  
meant!

But he at any rate shall meet his due.

Here's the policeman, and the Scythian coming.

EU. Ah, this won't do: I must slip off awhile,

MN. And what am I to do?

EU. Keep quiet here,  
Be sure I'll never fail you while I live;

<sup>b</sup> Lines 906-912 are from the *Helen* 558 and 561-566, but Aristophanes substitutes for the end of 564 (ἐγὼ δὲ Μενέλαός γε σέ· οὐδ' ἔχω τί φῶ) the words "to judge from these sprigs of lavender" to make a hit at the mother of Euripides; cf. 387, 456.

## ARISTOPHANES

- ἦν μὴ προλίπωσ' αἱ μυρίαί με μηχαναί.  
 MN. αὕτη μὲν ἢ μήριθος οὐδὲν ἔσπασεν.  
 ΠΡΥΤΑΝΙΣ. ὄδ' ἔσθ' ὁ πανοῦργος ὃν ἔλεγ' ἡμῖν Κλει-  
     σθένης;  
 οὗτος, τί κύπτεις; δῆσον αὐτὸν εἰσάγων 930  
 ὦ τοξότ' ἐν τῇ σανίδι, κᾶπειτ' ἐνθαδὶ  
 στήσας φύλαττε καὶ προσιέναι μηδένα  
 ἔα πρὸς αὐτόν, ἀλλὰ τὴν μάστιγ' ἔχων  
 παῖ', ἦν προσίῃ τις.  
 KR. νῆ Δί' ὡς νῦν δὴ γ' ἀνὴρ  
 ὀλίγου μ' ἀφείλετ' αὐτὸν ἰστιορράφος. 935  
 MN. ὦ πρύτασι πρὸς τῆς δεξιᾶς, ἦνπερ φιλεῖς  
 κοίλῃν προτείνειν, ἀργύριον ἦν τις διδῶ,  
 χάρισαι βραχὺ τί μοι καίπερ ἀποθανουμένω.  
 ΠΡ. τί σοι χαρίζωμαι;  
 MN. γυμνὸν ἀποδύσαντά με  
 κέλευε πρὸς τῇ σανίδι δεῖν τὸν τοξότην, 940  
 ἵνα μὴ ἔν κροκωτοῖς καὶ μίτραῖς γέρων ἀνὴρ  
 γέλωτα παρέχω τοῖς κόραξι ἐστιῶν.  
 ΠΡ. ἔχοντα ταῦτ' ἔδοξε τῇ βουλῇ σε δεῖν,  
 ἵνα τοῖς παριοῦσι δῆλος ᾖς πανοῦργος ὢν.  
 MN. ἰατταταιάξ· ὦ κροκώθ' οἷ' εἴργασαι· 945  
 κούκ ἔστ' ἔτ' ἐλπίς οὐδεμία σωτηρίας.  
 XO. ἄγε νυν ἡμεῖς παίσωμεν ἅπερ νόμος ἐνθάδε  
     ταῖσι γυναιξίν,  
     ὅταν ὄργια σεμνὰ θεαῖν ἱεραῖς ὤραις ἀνέχωμεν,  
     ἅπερ καὶ

---

<sup>a</sup> *The high official, who is here inadequately called "a Police-man," now enters upon the stage, attended by one of the Scythian archers.*



THE THESMOPHORIAZUSAE, 927-948

I have ten thousand tricks to save you yet.

MN. Well, you caught nothing by *that* haul, I think.<sup>a</sup>

POLICEMAN. O archer, here's the vagabond, of whom Cleisthenes told us.

(*To Mn.*) Why do you hang your head?

(*To Sc.*) Take him within; there tie him on the plank;

Then bring him here and watch him. Let not any Approach too near him: should they try to, take The whip, and smite them.

CR. Aye, one came but now Spinning his yarns, and all but got him off.

MN. O sir! policeman! grant me one request, O, by that hand I pray you, which you love To hold out empty, and to draw back full.

PO. What should I grant you?

MN. Don't expose me thus; Do tell the Scythian he may strip me first; Don't let a poor old man, in silks and snoods, Provoke the laughter of the crows that eat him.

PO. Thus hath the Council ordered it, that so The passers-by may see the rogue you are.

MN. Alas! alas! O yellow silk, I hate ye! O, I've no hope, no hope of getting free.<sup>b</sup>

CH.<sup>c</sup> Now for the revels, my sisters,  
    • which we to the great Twain Powers  
Prayerfully, carefully raise,  
                                    in the holy festival hours.

<sup>b</sup> *All the actors leave the stage. And the Chorus commence their great ceremonial worship of dance and song.*

<sup>c</sup> Lines 947-8: lit. "come now, let us disport ourselves, as we women are wont to do, when in the holy seasons we celebrate the noble solemnities of the Twain."

ARISTOPHANES

Παύσων σέβεται καὶ νηστεύει,  
πολλάκις αὐταῖν ἐκ τῶν ὠρῶν 950  
ἐς τὰς ὥρας ξυνεπευχόμενος<sup>α</sup>  
τοιαῦτα μέλειν θάμ' ἑαυτῷ.

ὄρμα, χῶρει·  
κουῖφα ποσὶν ἄγ' ἐς κύκλον,  
χειρὶ σύναπτε χεῖρα, ῥυθ- 955  
μὸν χορείας ὕπαγε πᾶσα,  
βαῖνε καρπαλίμοιν ποδοῖν.

ἐπισκοπεῖν δέ,  
πανταχῇ κυκλοῦσαν ὄμμα, χρῆ Χοροῦ κατάστασιν.

ἄμα δὲ καὶ 960  
γένος Ὀλυμπίων θεῶν  
μέλπε καὶ γέραιρε φωνῇ πᾶσα χορομανεῖ τρόπῳ.

εἰ δέ τις  
προσδοκᾷ κακῶς ἐρεῖν  
ἐν ἱερῷ γυναικᾷ μ' οὔσαν ἄνδρας, οὐκ ὀρθῶς φρονεῖ. 965

ἀλλὰ χρῆν,  
[ὡς ἐπ' ἔργον ὠδικόν,]  
πρῶτον εὐκύκλου χορείας εὐφυνᾷ στήσαι βάσιν.

πρόβαινε ποσὶ τὸν Εὐλύραν [στρ.  
μέλπουσα καὶ τῆν τοξοφόρον . 970  
Ἄρτεμιν ἄνασσαν ἀγνήν.

<sup>a</sup> An animal-painter, poor and of bad character. He is such a devotee of fasting that he will pray for many such fasts.

<sup>b</sup> Lines 960-8: lit. "at the same time, each sing and honour the Olympian gods with voice and mad dances. And if anyone expects me, a woman, to abuse men in the sanctuary, he is mistaken. But we must needs stay the  
216

THE THESMOPHORIAZUSAE, 949-971

And Pauson <sup>a</sup> will join in our worship to-day,  
And Pauson will join in the fasting,  
And, keen for the fast, to the Twain he will pray  
For the rite to be made everlasting, I ween,  
For the rite to be made everlasting.

Now advance  
In the whirling, twirling dance,  
With hand linked in hand, as we deftly trip along,  
Keeping time to the cadence  
of the swiftly-flowing song ;  
And be sure as we go  
That we dart careful glances,  
up and down, and to and fro.

Now 'tis ours <sup>b</sup>  
To entwine our choicest flowers,  
Flowers of song and adoration  
to the great Olympian Powers.

Nor expect  
That the garland will be flecked  
With abuse of mortal men ;  
such a thought is incorrect,

For with prayer  
And with sacred loving care,  
A new and holy measure we will heedfully prepare.

To the high and holy Minstrel <sup>c</sup>  
Let the dancers onward go,  
And to Artemis, the maiden  
Of the quiver and the bow ;

graceful movement of the prettily circling dance, in preparation for the business of the odes."

<sup>c</sup> Eulyras = Apollo.

ARISTOPHANES

χαῖρ' ὦ Ἐκάεργε,  
 ὄπαζε δὲ νίκην.  
 Ὅηραν δὲ τὴν τελείαν  
 μέλιψωμεν ὥσπερ εἰκός,  
 ἢ πᾶσι τοῖς χοροῖσιν ἐμπαίζει τε καὶ 975  
 κληῖδας γάμου φυλάττει.

Ἐρμῆν τε Νόμιον ἄντομαι [ἀντ.  
 καὶ Πᾶνα καὶ Νύμφας φίλας  
 ἐπιγελάσαι προθύμως 980  
 ταῖς ἡμετέραισι  
 χαρέντα χορείαις.  
 ἔξαιρε δὴ προθύμως  
 διπλὴν χάριν χορείας.  
 παίσωμεν ὦ γυναικες οἷάπερ νόμος,  
 πάντως δὲ νηστεύωμεν.

ἄλλ' εἴ' ἐπ' ἄλλ' ἀνάστρεφ' εὐρύθμῳ ποδί, 985  
 τόρευε πᾶσαν ὠδὴν·  
 ἡγοῦ δέ γ' ὠδῆς αὐτός,  
 σὺ κισσοφόρε Βάκχει  
 δέσποτ'· ἐγὼ δὲ κώμοις  
 σὲ φιλοχόροισι μέλιψω.

Εὖιον ὦ Διός τε [στρ. 990  
 Βρόμιε καὶ Σεμέλας παῖ,  
 χοροῖς τερπόμενος  
 κατ' ὄρεα νυμφᾶν ἐρατοῖς ἐν ὕμνοις,  
 ὦ Εὖι' Εὖι' εὐοῖ  
 ὦ Εὖι' ἀναχορεύων.



## ARISTOPHANES

[ἀντ. 995

ἀμφὶ δὲ σοὶ κτυπεῖται  
Κιθαιρώνιος ἡχώ,  
μελάμφυλλά τ' ὄρη

δάσκια πετρώδεις τε νάπαι βρέμονται·  
κύκλω δὲ περὶ σὲ κισσὸς  
εὐπέταλος ἔλικι θάλλει.

1000

ΣΚΤΘΗΣ. ἔνταῦτα νῦν οἰμῶξί πρὸς τὴν αἰτρίαν.

ΜΝ. ὦ τοξόθ' ἱκετεύω σε.

ΣΚ. μή μ' ἱκετεύσι σύ.

ΜΝ. χάλασον τὸν ἦλον.

ΣΚ. ἀλλὰ ταῦτα δρᾶσ' ἐγώ.

ΜΝ. οἴμοι κακοδαίμων, μᾶλλον ἐπικρούεις σύ γε.

ΣΚ. ἔτι μᾶλλο βούλις;

ΜΝ. ἀτταταῖ ἰατταταῖ. 1005

κακῶς ἀπόλοιο.

ΣΚ. σίγα κακοδαίμων γέρον.

πέρ', ἐγὼ ἔξενίγκι πορμός, ἵνα πυλάξι σοι.

ΜΝ. ταυτὶ τὰ βέλτιστ' ἀπολέλαυκ' Εὐριπίδου.

ἔα· θεοί, Ζεῦ σῶτερ, εἰσὶν ἐλπίδες.

ἀνήρ ἔοικεν οὐ προδώσειν, ἀλλὰ μοι 1010

σημεῖον ὑπεδήλωσε Περσεὺς ἐκδραμών,

ὅτι δεῖ με γίγνεσθ' Ἀνδρομέδαν· πάντως δέ μοι

τὰ δέσμ' ὑπάρχει. δῆλον οὖν ἔτ' ἔσθ' ὅτι

ἦξει με σώσων· οὐ γὰρ ἂν παρέπτατο.

<sup>a</sup> *The Scythian brings Mnesilochus in, fastened to his plank, and sets it up on the stage.*

<sup>b</sup> ἔνταῦθα, οἰμῶξε, αἰθρίαν, (1002) ἱκετεύσης, (1003) δρῶ, (1005) μᾶλλον βούλη, (1007) φέρε ἐξενέγκω φορμόν, ἵνα φυλάξω σε.

<sup>c</sup> *Euripides makes a momentary appearance in the character of Perseus. The third play to be caricatured is the famous*

THE THESMOPHORIAZUSAE, 995-1014

Over the joyous hills  
                   the sweet strange melody ringing.  
 Hark ! Cithaeron resounds,  
 Pleased the notes to prolong ;  
 Hark ! the bosky ravines  
 And the wild slopes thunder and roar,  
 Volleying back the song.  
 Round thee the ivy fair  
 With delicate tendril twines.<sup>a</sup>

SCYTHIAN. Dere now bemoany to de oulder air.<sup>b</sup>

MN. O, I entreat you.

SC.                               Nod endread me zu.

MN. Slack it a little.

SC.                               Dat is vat I does.

MN. O mercy ! mercy ! O, you drive it tighter.

SC. Dighder zu wiss him ?

MN.                               Miserable me !

Out on you, villain.

SC.                               Zilence, bad ole man.

I'se fetch de mad, an' vatch zu comfibly.

MN. These are the joys Euripides has brought me !<sup>c</sup>

O Gods ! O Saviour Zeus ! there's yet a hope.

Then he won't fail me ! Out he flashed as Perseus.

I understand the signals, I'm to act

The fair Andromeda in chains. Ah, well,

Here are the chains, worse luck, wherewith to  
 act her.

He'll come and succour me ; he's in the wings.<sup>d</sup>

*Andromeda* ; see Introduction. Andromeda, bound to the rock, laments to her friends, who answer her.

<sup>a</sup> Lit. " or he would not have flitted by." He probably does not enter until 1098, and the song given to E. in the translation belongs properly to Mn.

*Euripides enters singing airily.*

## ARISTOPHANES

(ὡς Ἀνδρομέδα)

φίλαι παρθένοι φίλαι, 1015  
 πῶς ἂν ἀπέλθοιμι, καὶ  
 τὸν Σκύθην λάθοιμι;  
 κλύεις, ᾧ προσάδουσα ταῖς ἐν ἄντροις,  
 κατάνευσον, ἕασον ὡς 1020  
 τὴν γυναῖκά μ' ἔλθειν.  
 ἄνοικτος ὅς μ' ἔδησε τὸν  
 πολυπονώτατον βροτῶν·  
 μόλις δὲ γραῖαν ἀποφυγῶν  
 σαπρὰν, ἀπωλόμην ὅμως. 1025  
 ὅδε γὰρ ὁ Σκύθης φύλαξ  
 πάλαι ἐφέστηκ', ὀλοὸν ἄφιλον  
 ἐκρέμασεν κόραξι δεῖπνον.  
 ὄρας; οὐ χοροῖσιν, οὐδ' ὑφ'  
 ἡλίκων νεανίδων [κη-  
 μῶ 'φέστηκ'] ἔχουσα ψῆφον,  
 ἀλλ' ἐν πυκνοῖς δεσμοῖσιν ἐμ-  
 πεπλεγμένη κήτει βορὰ  
 Γλαυκέτη πρόκειμαι.  
 γαμηλίῳ μὲν οὐ ξὺν  
 παιῶνι, δεσμίῳ δέ, 1035  
 γοᾶσθέ μ', ᾧ γυναῖκες,—ὡς  
 μέλεα μὲν πέπονθα μέλεος,  
 ᾧ τάλας ἐγώ, τάλας,  
 ἀπὸ δὲ συγγόνων ἄλλ' ἄνομα

<sup>a</sup> ἐξ Ἀνδρομέδας Εὐριπίδου φίλαι παρθένοι, φίλαι μοι: Schol.

<sup>b</sup> 1019-21 are taken from the *Andromeda*, but the exact words cannot be restored (fr. 119, Nauck).

*Euripides retires, and Mnesilochus commences a Euripidean monody, mostly composed of quotations from the "Andromeda," adapted to his own position.*

<sup>c</sup> ἄνοικτος ὅς τεκῶν σε τὴν πολυπονωτάτην βροτῶν μεθήκεν "Αἰδᾶ πατρὸς ὑπερθανεῖν, *Androm.* fr. 118.





ARISTOPHANES

- πάθεα—φῶτα λιτομέναν, πολυ- 1040  
 δάκρυτον Ἄϊδα γόον φεύζουσαν  
 αἶ αἶ αἶ αἶ, ἔ, ἔ,  
 ὃς ἔμ' ἀπεξύρησε πρῶτον,  
 ὃς ἐμέ κροκόεν εἶτ' ἐνέδυσεν,  
 ἐπὶ δὲ τοῖσδ', ἐς τόδ' ἀνέπεμψεν 1045  
 ἱερόν, ἔνθα γυναικες.  
 ἰὼ μοι μοίρας ἄτεγκτε δαίμων·  
 ὦ κατάρατος ἐγώ.  
 τίς ἐμὸν οὐκ ἐπόψεται  
 πάθος ἀμέγαρτον ἐπὶ κακῶν παρουσία;  
 εἴθε με πυρφόρος αἰθέρος ἀστήρ 1050  
 τὸν βάρβαρον ἐξολέσειεν.  
 οὐ γὰρ ἔτ' ἀθανάταν φλόγα λεύσσειν  
 ἐστὶν ἐμοὶ φίλον, ὡς ἐκρεμάσθην,  
 λαιμότμητ' ἄχη δαιμόνων, αἰόλαν  
 νέκυσιν ἐπι πορείαν. 1055
- ΗΧΩ. χαῖρ', ὦ φίλη παῖ· τὸν δὲ πατέρα Κηφέα,  
 ὃς σ' ἐξέθηκεν, ἀπολέσειαν οἱ θεοί.  
 ΜΝ. σὺ δ' εἶ τίς, ἦτις τοῦμὸν ὤκτειρας πάθος;  
 ΗΧΩ. Ἦχώ, λόγων ἀντωδὸς ἐπικοκκάστρια,  
 ἥπερ πέρυσιν ἐν τῷδε ταῦτῳ χωρίῳ 1060  
 Εὐριπίδη καυτὴ ξυνηγωνιζόμεν.  
 ἀλλ', ὦ τέκνον, σὲ μὲν τὸ σαυτῆς χρῆ ποιεῖν,  
 κλαίειν ἔλεινῳς.
- ΜΝ. σὲ δ' ἐπικλαίειν ὕστερον.  
 ΗΧΩ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλ' ἄρχου λόγων.  
 ΜΝ. ὦ νύξ ἱερά 1065

<sup>a</sup> The Scythian (βάρβαρον) is a surprise, diverting the curse from the speaker to his jailer.

<sup>b</sup> A voice is heard from behind the scenes. It is the voice of Echo.

THE THESMOPHORIAZUSAE, 1040-1065

Far from home and all I know,  
Praying him who wronged me so.

O! O! Woe! woe!

First with razor keen he hacks me,  
Next in yellow silk he packs me,  
Sends me then to dangerous dome,  
Where the women prowl and roam.

O heavy Fate! O fatal blow!

O woeful lot! and lots of woe!

O, how they will chide me,

and gibe, and deride me!

And O that the flashing, and roaring, and dashing  
Red bolt of the thunder

might smite me in sunder—

The Scythian<sup>a</sup> who lingers beside me!

For where is the joy of the sunshine and glow

To one who is lying, distracted and dying,

With throat-cutting agonies

riving him, driving him

Down, down to the darkness below.<sup>b</sup>

ECHO. O welcome, daughter; but the Gods destroy  
Thy father Cepheus, who exposed thee thus.

MN. O, who art thou that mournest for my woes?

EC. Echo, the vocal mocking-bird of song,

I who, last year, in these same lists contended,

A faithful friend, beside Euripides.<sup>c</sup>

And now, my child, for thou must play thy part,

Make dolorous wails.

MN. And you wail afterwards?

EC. I'll see to that; only begin at once.

MN. <sup>d</sup> O Night most holy,

<sup>c</sup> When the *Andromeda* was exhibited. *Andromeda* in that play addressed her laments to Night (1065), and Echo answered her. Thus she "helped Euripides."

<sup>d</sup> This stanza comes from the *Andromeda*; so 1070.

## ARISTOPHANES

ὡς μακρὸν ἵππευμα διώκεις,  
 ἄστεροειδέα νῶτα διφρεύουσ'  
 αἰθέρος ἱερᾶς,  
 τοῦ σεμνοτάτου δι' Ὀλύμπου.

ΗΧΩ. δι' Ὀλύμπου.

MN. τί ποτ' Ἀνδρομέδα περίαλλα κακῶν  
 μέρος ἐξέλαχον;

1070

ΗΧΩ. μέρος ἐξέλαχον;

MN. θανάτου τλήμων.

ΗΧΩ. θανάτου τλήμων.

MN. ἀπολείς μ', ὦ γραῦ, στωμυλλομένη.

ΗΧΩ. στωμυλλομένη.

MN. νῆ Δί' ὀχληρά γ' εἰσήρρηκας  
 λίαν.

1075

ΗΧΩ. λίαν.

MN. ὦγάθ', ἔασόν με μονωδηῆσαι,  
 καὶ χαριεῖ μοι. παῦσαι.

ΗΧΩ. παῦσαι.

MN. βάλλ' ἐς κόρακας.

ΗΧΩ. βάλλ' ἐς κόρακας.

MN. τί κακόν;

ΗΧΩ. τί κακόν;

MN. ληρεῖς.

ΗΧΩ. ληρεῖς.

1080

MN. οἴμωζ'.

ΗΧΩ. οἴμωζ'.

MN. ὀτότυζ'.

ΗΧΩ. ὀτότυζ'.

ΣΚ. οὔτος σί λαλίς;

THE THESMOPHORIAZUSAE, 1066-1082

O'er dread Olympus, vast and far,  
 In thy dark car  
 Thou journeyest slowly  
 Through Ether ridged with many a star.  
 With many a star.

EC.

MN.

Why on Andromeda ever must flow  
 Sorrow and woe ?

EC.

Sorrow and woe ?

MN.

Heavy of fate.

EC.

Heavy of fate.

MN. Old woman, you'll kill me, I know, with your prate.

EC.

Know with your prate.

MN. Why, how tiresome you are: you are going too far.

EC.

You are going too far.

MN. Good friend, if you kindly will leave me in peace,<sup>a</sup>

You'll do me a favour, O prithee, cease.

EC.

Cease.

MN. O, go to the crows !

EC.

O, go to the crows !

MN. Why can't you be still ?

EC.

Why can't you be still ?

MN. (*spitefully*) Old gossip !

EC. (*spitefully*)

Old gossip !

MN. Lackaday !

EC.

Lackaday !

MN.

And alas !

EC.

And alas !<sup>b</sup>

sc.<sup>c</sup> O, vat does zu say ?

<sup>a</sup> In the tragedy, Andromeda says: *ἔασον, Ἀχόϊ, με σὺν φίλαις γόου πόθον λαβεῖν.*

<sup>b</sup> *The Scythian suddenly awakes to the fact that his prisoner is taking part in a conversation.*

<sup>c</sup> *τί λαλεῖς, 1086 πόθον ἢ φωνή, 1089 κακκάσκι καταγελάς (Schol.), 1092 φεύγει χαιρήσεις.*

## ARISTOPHANES

- ΗΧΩ. οὔτος σί λαλῖς;  
 ΣΚ. πρυτάνεις καλέσω.  
 ΗΧΩ. πρυτάνεις καλέσω.  
 ΣΚ. σί κακόν;  
 ΗΧΩ. σί κακόν; 1085  
 ΣΚ. πῶτε τὸ πωνή;  
 ΗΧΩ. πῶτε τὸ πωνή;  
 ΣΚ. σὺ λαλῖς;  
 ΗΧΩ. σὺ λαλῖς;  
 ΣΚ. κλαύσαι.  
 ΗΧΩ. κλαύσαι.  
 ΣΚ. κακκάσκι μοι;  
 ΗΧΩ. κακκάσκι μοι;  
 ΜΝ. μὰ Δί', ἀλλὰ γυνή πλησίον αὔτη. 1090  
 ΗΧΩ. πλησίον αὔτη.  
 ΣΚ. ποῦ 'στ' ἡ μιარά; καὶ δὴ πεύγει.  
 ποῖ ποῖ πεύγεις; οὐ καιρήσεις.  
 ΗΧΩ. οὐ καιρήσεις.  
 ΣΚ. ἔτι γὰρ γρύζεις;  
 ΗΧΩ. ἔτι γὰρ γρύζεις; 1095  
 ΣΚ. λαβὲ τῆ μιარά.  
 ΗΧΩ. λαβὲ τῆ μιარά.  
 ΣΚ. λάλο καὶ κατάρατο γύναικο.  
 ΕΤ. (ὡς Περσεύς) ὦ θεοὶ τίν' ἐς γῆν βαρβάρων  
 ἀφίγμεθα  
 ταχεῖ πεδίλω; διὰ μέσου γὰρ αἰθέρος  
 τέμνων κέλευθον, πόδα τίθημι ὑπόπτερον, 1100  
 Περσεύς, πρὸς Ἄργος ναυστολῶν, τὸ Γοργόνος  
 κára κομίζων.  
 ΣΚ. σί λέγι; τῆ Γόργος πέρι

<sup>a</sup> Euripides enters in the guise of Perseus.

THE THESMOPHORIAZUSAE, 1083-1102

- EC. O, vat does zu say ?  
 SC. I'se calls de police.  
 EC. I'se calls de police.  
 SC. Vat nosense is dis ?  
 EC. Vat nosense is dis ?  
 SC. Vy, vere is de voice ?  
 EC. Vy, vere is de voice ?  
 SC. (to Mn.) Vos id zu ?  
 EC. Vos id zu ?  
 SC. Zu'll catch id.  
 EC. Zu'll catch id.  
 SC. Does zu mocksh ?  
 EC. Does zu mocksh ?  
 MN. 'Tisn't I, I declare : it is that woman there.  
 EC. It is that woman there.  
 SC. Vy, vere is de wretch ?  
 Me mush catch, me mush catch.  
 Her's a gone, her's a fled.  
 EC. Her's a gone, her's a fled.  
 SC. Zu'll a suffer for dis.  
 EC. Zu'll a suffer for dis.  
 SC. Vat again ?  
 EC. Vat again ?  
 SC. Zeege ole o' de mix.  
 EC. Zeege ole o' de mix.  
 SC. Vat a babbled an' talketing ooman.<sup>a</sup>  
 EU. <sup>b</sup>Ah me, what wild and terrible coast is this ?  
 Plying the pathless air with wingèd feet,  
 Steering for Argos, bearing in my hand  
 The Gorgon's head—  
 SC. Vat dat zu say o' Gorgo ?

<sup>b</sup> All E.'s speech comes from the *Andromeda* ; so 1105 (fr. 124-125). In the *Andromeda*, Perseus sees the maiden and a dialogue ensues. Doubtless he attempts to loose her after slaying the monster.

## ARISTOPHANES

- τὸ γραμματέο σὺ τῇ κεφαλῇ;  
 ΕΤ. τὴν Γοργόνοσ  
 ἔγωγε φημί.
- ΣΚ. Γοργό τοι καὶ γὼ λέγι.  
 ΕΤ. ἔα· τίν' ὄχθον τόνδ' ὀρώ καὶ παρθένον 1105  
 θεαῖσ ὁμοίαν ναῦν ὅπως ὠρμισμένην;  
 ΜΝ. ὦ ξένε, κατόικτειρόν με τὴν παναθλίαν,  
 λῦσόν με δεσμῶν.
- ΣΚ. οὐκὶ μὶ λαλήσι σύ;  
 κατάρατο τολμᾶσ ἀποτανουμένη λαλᾶσ;  
 ΕΤ. ὦ παρθέν' οἰκτείρω σὲ κρεμαμένην ὀρών. 1110  
 ΣΚ. οὐ παρτέν' ἐστίν, ἀλλ' ἀμαρτωλὴ γέρων,  
 καὶ κλέπτο καὶ πανοῦργο.
- ΕΤ. ληρεῖσ ὦ Σκύθα.  
 αὕτη γάρ ἐστιν Ἀνδρομέδα παῖσ Κηφέωσ.  
 ΣΚ. σκέψαι τὸ κύστο· μή τι μικτόν παίνεται;  
 ΕΤ. φέρε δευρό μοι τὴν χεῖρ', ἵν' ἄψωμαι κόρησ· 1115  
 φέρε, Σκύθ'· ἀνθρώποισι γὰρ νοσήματα  
 ἀπασίν ἐστιν· ἐμὲ δὲ καυτὸν τῆσ κόρησ  
 ταύτησ ἔρωσ εἴληφεν.
- ΣΚ. οὐ ζηλώσί σε·  
 ἀτὰρ εἰ τὸ πρωκτὸ δεῦρο περιεστραμμένον,  
 οὐκ ἐπτόνησά σ' αὐτὸ πυγίζεισ ἄγων. 1120  
 ΕΤ. τί δ' οὐκ ἔασ λύσαντά μ' αὐτήν, ὦ Σκύθα,  
 πεσεῖν ἐσ εὐνήν καὶ γαμήλιον λέχος;  
 ΣΚ. εἰ σπόδρ' ἐπιτυμεῖσ τῇ γέροντο πύγισο,  
 τῇ σανίδο τρήσασ ἐξόπιστο πρῶκτισον.  
 ΕΤ. μὰ Δί', ἀλλὰ λύσω δεσμά.

<sup>a</sup> τί λέγεις; τοῦ Γόργου φέρεισ τοῦ γραμματέωσ τὴν κεφαλὴν. For Gorgon's head he substitutes "the head of Gorgias the writer," that is, the famous rhetorician of Leontini, who was then living at Athens. Cf. Plato, *Symposium*, ch. xx.



THE THESMOPHORIAZUSAE, 1103-1125

- Dat zu has gots de writer Gorgo's head? <sup>a</sup>
- EU. "Gorgon," I say.
- SC. An' me says "Gorgo" too.
- EU. Alas, what crag is this, and lashed upon it  
What maiden, beautiful as shapes divine,  
A lovely craft too rudely moored?
- MN. <sup>b</sup> O stranger,  
Pity the sorrows of a poor young woman,  
And loose my bonds.
- SC.<sup>c</sup> Vat, vill zu no be quiet?  
Vat, talkee, talkee, ven zu're goin' to die?
- EU. Fair girl, I weep to see thee hanging there.
- SC. Disn't von gal: dis von ole villain man,  
Von vare bad rascal fellow.
- EU. Scythian, peace!  
This is Andromeda, King Cepheus' daughter.
- SC. Von dawder! Dis? Vare obvious man, metinks.<sup>d</sup>
- EU. O, reach thy hand, and let me clasp my love;  
O Scythian, reach. Ah me, what passionate storms  
Toss in men's souls; and as for mine, O lady,  
Thou art my love!
- SC.<sup>e</sup> Me nod admire zure dasde.  
Sdill zu may tiss her, if zu wiss id, dere.
- EU. Hard-hearted Scythian, give me up my love,  
And I will take her,—take her aye to wife.
- SC.<sup>f</sup> Tiss her, me says; me nod objex to dat.
- EU. Ah me, I'll loose her bonds.

<sup>b</sup> *Andromeda*, fr. 128.

<sup>c</sup> οὐχὶ μὴ λαλήσεις, λαλήσαι, 1114 τὸν κύσθον, μικρὸν φαίνεται.

<sup>d</sup> Lit. specta penem hunc: num tibi parvus videtur?

<sup>e</sup> εἰ μὴ τὸ νῶτον ἦν πρὸς τῇ σανίδι, ἀλλὰ πρὸς ἡμᾶς ἐτέτραπτο, οὐκ ἂν σοι ἐφθόνησα ἀπαγαγόντι περανεῖν: Schol. Lines 1119-20: si podex huc conversus esset, non tibi inviderem, quin praecideres.

<sup>f</sup> εἰ σφόδρα ἐπιθυμεῖς τὸν γέροντα πηγίσαι, τὴν σανίδα τρήσας ἐξόπισθε πρῶκτισον: tabula perforata a tergo culum divide.

## ARISTOPHANES

- ΣΚ. μαστιγῶ σ' ἄρα. 1123
- ΕΤ. καὶ μὴν ποιήσω τοῦτο.
- ΣΚ. τὸ κεπαλή σ' ἄρα
- τὸ ξιπομάκαιραν ἀποκεκόψο τουτοῖ
- ΕΤ. αἱ αἱ τί δράσω; πρὸς τίνας στρεφθῶ λόγους;  
ἀλλ' οὐκ ἂν ἐνδέξαιτο βάρβαρος φύσις.  
σκαιοῖσι γάρ τοι καινὰ προσφέρων σοφὰ 1130  
μάτην ἀναλίσκοις ἄν, ἀλλ' ἄλλην τινὰ  
τούτῳ πρέπουσαν μηχανὴν προσοιστέον.
- ΣΚ. μιαρὸς ἀλώπηξ, οἶον ἐπιθήκιζέ μοι.
- ΜΝ. μέμνησο Περσεῦ μ' ὡς καταλείπεις ἀθλίαν.
- ΣΚ. ἔτι γὰρ σὺ τῇ μάστιγαν ἐπιτυμεῖς λαβεῖν; 1135
- ΧΟ. Παλλάδα τὴν φιλόχορον ἐμοὶ  
δεῦρο καλεῖν νόμος ἐς χορόν,  
παρθένον ἄζυγα κούρην,  
ἣ πόλιν ἡμετέραν ἔχει [στρ. α 1140  
καὶ κράτος φανερόν μόνη  
κληδοῦχός τε καλεῖται.  
φάνηθ' ὦ τυράννουσ  
στυγοῦσ' ὥσπερ εἰκός.  
δῆμός τοί σε καλεῖ γυναι- [ἀντ. α 1145  
κῶν· ἔχουσα δέ μοι μόλοις  
εἰρήνην φιλέορτον.
- ἦκετέ τ' εὐφρονες ἴλαοι, [στρ. β  
πότνιαι, ἄσσοσ ἐς ὑμέτερον,  
οὐδὲ δὴ ἀνδράσιν οὐ θέμις εἰσορᾶν 1150  
ὄργια σεμνὰ θεαῖν, ἵνα λαμπάσι

<sup>a</sup> τὴν κεφαλὴν σου τῇ ξιφομαχαίρα ἀποκόψω ταύτη.

<sup>b</sup> Line 1130 is from Eur. *Medea*, 299.

<sup>c</sup> ἐπιθήκιζε.

THE THESMOPHORIAZUSAE, 1125-1151

- sc. Zu bedder nod.
- EU. Ah me, I will.
- sc.<sup>a</sup> Den, me'se cut off zure head.  
Me draw de cudless, and zu die, zu dead.
- EU. Ah, what avails me? Shall I make a speech?  
His savage nature could not take it in.  
True wit and wisdom were but labour lost  
On such a rude barbarian.<sup>b</sup> I must try  
Some more appropriate, fitter stratagem.  
*(He goes out.)*
- sc. O, de vile vox! He jocket me vare near.<sup>c</sup>
- MN. O, Perseus, Perseus, wilt thou leave me so?
- sc. Vat, does zu askin' for de vip again?
- CH. Pallas we call upon,  
Chastest and purest one,  
Maiden and Virgin, our  
Revels to see:  
Guarding our portals  
Alone of Immortals,  
Mightily, potently,  
Keeping the key.  
Hater of Tyranny,  
Come, for we call thee, we  
Women in Chorus.  
Bring Peace again with thee,  
Jocundly, merrily,  
Long to reign o'er us.  
  
Sacred, unearthly ones,  
Awfullest Shades,  
Graciously, peacefully,  
Come to your glades.  
Man must not gaze on the  
Rites at your shrine,

## ARISTOPHANES

φαίνεται ἄμβροτον ὄψιν.  
 μόλετον ἔλθετον, ἀντόμεθ' ὦ [ἀντ. β 1155  
 Θεσμοφόρω πολυποτνία,  
 εἰ καὶ πρότερόν ποτ' ἐπηκόω  
 ἦλθετον, ἔλθετε νῦν, ἀφίκεσθ' ἰκε-  
 τεύομεν ἐνθάδε χῆμῖν.

- ΕΥ. γυναῖκες εἰ βούλεσθε τὸν λοιπὸν χρόνον 1160  
 σπονδὰς ποιήσασθαι πρὸς ἐμέ, νυνὶ πάρα,  
 ἐφ' ᾧτ' ἀκούσαι μηδέν ὑπ' ἐμοῦ μηδαμὰ  
 κακὸν τὸ λοιπόν. ταῦτ' ἐπικηρυκεύομαι.
- ΧΘ. χρεία δὲ ποία τόνδ' ἐπεισφέρεις λόγον;  
 ΕΥ. ὄδ' ἐστίν, οὖν τῇ σανίδι, κηδεστῆς ἐμός. 1165  
 ἦν οὖν κομίσωμαι τοῦτον, οὐδὲν μοῦ ποτε  
 κακῶς ἀκούσεται. ἦν δὲ μὴ πίθησθέ μοι,  
 ἃ νῦν ὑποικουρεῖτε, τοῖσιν ἀνδράσιν  
 ἀπὸ τῆς στρατιᾶς παροῦσιν ὑμῶν διαβαλῶ.
- ΧΘ. τὰ μὲν παρ' ἡμῶν ἴσθι σοι πεπεισμένα. 1170  
 τὸν βάρβαρον δὲ τοῦτον αὐτὸς πείθε σύ.
- ΕΥ. ἐμὸν ἔργον ἐστίν· καὶ σόν, ὠλάφιον, ἃ σοι  
 καθ' ὁδὸν ἔφραζον ταῦτα μεμνησθαι ποιεῖν.  
 πρῶτον μὲν οὖν δῖελθε κἀνακόλπασον.  
 σὺ δ', ὦ Τερηδών, ἐπαναφύσα Περσικόν. 1175
- ΣΚ. τί τὸ βόμβο τοῦτο; κῶμο τίς ἀνεγείρι μοι;  
 ΕΥ. ἡ παῖς ἐμελλε προμελετᾶν, ὦ τοξότα.  
 ὀρχησομένη γὰρ ἔρχεθ' ὡς ἄνδρας τινάς.  
 ΣΚ. ὀρκῆσι καὶ μελετῆσι, οὐ κωλύσ' ἐγώ.

<sup>a</sup> Euripides comes in, dressed as an old music-woman.

<sup>b</sup> The name of some piper. <sup>c</sup> ὁ βόμβος, κῶμον ἀνεγείρει.

<sup>d</sup> (1179) ὀρχησάσθω καὶ μελετησάτω· οὐ κωλύσω ἐγώ. ὡς ἐλαφρά, ὡσπερ ψύλλα κατὰ τὸ κώδιον. (1183) ναιχι, κάθησο θυγάτριον· ὡς στέριφον τὸ τιθθιον. (1187) κλαύση, ἀνακύπτει

THE THESMOPHORIAZUSAE, 1154-1179

Torch-glimmer flashing o'er  
 Features divine.  
 Come, for we're pouring  
 Imploring, adoring,  
 Intense veneration ;  
 Dawn on your worshippers,  
 Givers of Home and our  
 Civilization.<sup>a</sup>

- EU. Ladies, I offer terms. If well and truly  
 Your honourable sex befriend me now,  
 I won't abuse your honourable sex  
 From this time forth for ever. This I offer.
- CH. (*suspiciously*) But what's your object in proposing  
 this ?
- EU. That poor old man there, he's my poor old cousin.  
 Let him go free, and nevermore will I  
 Traduce your worthy sex ; but if you won't,  
 I'll meet your husbands coming from the Wars,  
 And put them up to all your goings-on.
- CH. We take your terms, so far as we're concerned,  
 But you yourself must manage with the Scythian.
- EU. I'll manage *him*. Now, Hop-o'-my-thumb, come  
 forward,

(*A dancing-girl enters.*)

And mind the things I taught you on the way.  
 Hold up your frock : skip lightly through the  
 dance.

The Persian air, Teredon,<sup>b</sup> if you please.

sc.<sup>c</sup> Vy, vat dis buzbuz ? revels come dis vay ?

EU. She's going to practise, Scythian, that is all.  
 She's got to dance in public by-and-by.

sc.<sup>d</sup> Yesh, practish, yesh. Hoick ! how se bobs about !

καὶ παρακύπτει ἀπεψωλημένον. εἶεν· καλὸν τὸ σχῆμα περὶ τὸ  
 πῶσθιον.

ARISTOPHANES

- ὡς ἔλαπρός, ὥσπερ ψύλλο κατὰ τὸ κώδιο. 1180  
 ΕΥ. φέρε, θοϊμάτιον κατάθου μὲν, ὦ τέκνον, τοδί·  
 καθιζομένη δ' ἐπὶ τοῖσι γόνασι τοῦ Σκύθου,  
 τὼ πόδε πρότεινον, ἵν' ὑπολύσω.
- ΣΚ. ναῖκι ναί  
 κάτησο κάτησο, ναῖκι ναί, τυγάτριον.  
 οἴμ' ὡς στέριπο τὸ τιττί', ὥσπερ γογγύλη. 1185  
 ΕΥ. αὐλεὶ σὺ θάπτων· ἔτι δέδοικας τὸν Σκύθην;  
 ΣΚ. καλό γε τὸ πυγῆ. κλαυσί γ' ἂν μὴ ἕδον  
 μένης.  
 ἀνακύπτει καὶ παρακύπτει ἀπεψωλημένος·  
 εἶεν· καλὴ τὸ σκῆμα περὶ τὸ πόστιον.  
 ΕΥ. καλῶς ἔχει. λαβέ θοϊμάτιον· ὦρα ἵστί νῶν  
 ἤδη βαδίζειν.
- ΣΚ. οὐκὶ πιλῆσι πρῶτά με; 1190  
 ΕΥ. πάνυ γε· φίλησον αὐτόν.  
 ΣΚ. ὃ ὃ ὃ παπαπαπαῖ,  
 ὡς γλυκερὸ τὸ γλῶσσ', ὥσπερ Ἀττικὸς μέλις.  
 τί οὐ κατεύδει παρ' ἐμέ;  
 ΕΥ. χαῖρε τοξότα,  
 οὐ γὰρ γένοιτ' ἂν τοῦτο.
- ΣΚ. ναὶ ναὶ γράδιο.  
 ἐμοὶ κάρισσο σὺ τοῦτο.
- ΕΥ. δώσεις οὖν δραχμὴν; 1195  
 ΣΚ. ναὶ ναῖκι δῶσι.  
 ΕΥ. τὰργύριον τοίνυν φέρε.  
 ΣΚ. ἀλλ' οὐκ ἔκωδέν· ἀλλὰ τὸ συβήνην λαβέ.  
 ἔπειτα κομίζεις αὐτίς; ἀκολουτί, τέκνον.  
 σὺ δὲ τοῦτο τήρει τῆ γέροντο, γράδιο.  
 ὄνομα δέ σοι τί ἔστιν;
- ΕΥ. Ἄρτεμισία. 1200  
 ΣΚ. μεμνήσι τοίνυν τοῦνομ'· Ἄρταμουξία.

THE THESMOPHORIAZUSAE, 1180-1201

Now here, now dere : von vlea upon de planket.

EU. Just stop a moment ; throw your mantle off ;  
Come, sit you down beside the Scythian here,  
And I'll unloose your slippers. That will do.  
We must be moving homeward.<sup>a</sup>

sc.<sup>b</sup> May I tiss her ?

EU. Once, only once.

sc. (*kissing her*) O, O, vat vare sweet tiss !

Dat's vare moche sweeter dan zure Attish honies.

Dooze let me tiss her tecon time, ole lady.

EU. No, Scythian, no ; we really can't allow it.

sc. O doozy, doozy, dear ole lady, doozy.

EU. Will you give silver for one kiss ?

sc.<sup>c</sup> Yesh ! yesh !

EU. Well, p'raps on that consideration, Scythian,

We won't object ; but give the silver first.

sc.<sup>d</sup> Silver ? Vy, vere ? I'se got none. Take dis  
bow-cus.

Zu, vat I call zu ?

EU. Artemisia.

sc. Yesh. Hartomixer.

<sup>a</sup> Lines 1183-1189. sc. Nae, sede, sede, nae, filiola. Hei mihi, quam firmæ sunt papillae, instar rapae! EU. Cane tu ocius. An adhuc Scytham times? sc. Pulchrae hercle sunt nates. (*Mutonem ipsum allocutus*) Male tibi erit, nisi sub veste manebis. Sursum deorsum movetur nudatus. Esto: pulchra est species mentulae. EU. Recte est: cape vestem, tempus est iam nobis abeundi.

<sup>b</sup> φιλήσεις.

<sup>c</sup> δώσω.

<sup>d</sup> ἔχω οὐδέν, σιβύνην "bow-case," κομίζεις, ἀκολούθει, (1201) μέμνήσομαι.

## ARISTOPHANES

- ΕΥ. Ἐρμῆ δόλιε, ταυτὶ μὲν ἔτι καλῶς ποιεῖς.  
 σὺ μὲν οὖν ἀπότρεχε, παιδάριον τουτὶ λαβῶν·  
 ἐγὼ δὲ λύσω τόνδε. σὺ δ' ὅπως ἀνδρικῶς  
 ὅταν λυθῆς τάχιστα, φεύξει, καὶ τενεῖς 1205  
 ὡς τὴν γυναιῖκα καὶ τὰ παιδί' οἴκαδε.
- ΜΝ. ἐμοὶ μελήσει ταυτὰ γ', ἣν ἅπαξ λυθῶ.
- ΕΥ. λέλυσο. σὸν ἔργον, φεῦγε πρὶν τὸν τοξότην  
 ἤκοντα καταλαβεῖν.
- ΜΝ. ἐγὼ δὴ τοῦτο δρῶ.
- ΣΚ. ὦ γράδι' ὡς καριέντό σοι τὸ τυγάτριον, 1210  
 κού δύσκολ' ἀλλὰ πρᾶο. ποῦ τὸ γράδιο;  
 οἴμ' ὡς ἀπόλωλο· ποῦ τὸ γέροντ' ἐντευτενί;  
 ὦ γράδι', ὦ γρᾶ'. οὐκ ἐπαινῶ γράδιο.  
 Ἄρταμουξία.  
 διέβαλλέ μ' ὁ γραῦς. ἀπότρεκ' ὡς τάκιστα σύ·  
 ὀρθῶς δὲ συβήνη 'στί· καταβηνῆσι γάρ. 1215  
 οἴμοι,  
 τί δρᾶσι; ποῖ τὸ γράδι'; Ἄρταμουξία.
- ΧΟ. τὴν γραῦν ἐρωτᾶς ἢ ἔφενεν τὰς πηκτίδας;
- ΣΚ. ναὶ ναῖκι. εἶδες αὐτό;
- ΧΟ. ταύτη γ' οἴχεται  
 αὐτὴ τ' ἐκείνη καὶ γέρων τις εἶπετο.
- ΣΚ. κροκῶτ' ἔκοντο τῆ γέροντο;
- ΧΟ. φήμ' ἐγώ. 1220
- ἔτ' ἂν καταλάβοις, εἰ διώκοις ταυτηί.
- ΣΚ. ὦ μιαρὸ γρᾶο· πότερα τρέξι τὴν ὁδό;  
 Ἄρταμουξία.

<sup>a</sup> Hop-o'-my-thumb runs out. The Scythian flings his bow-case to Euripides and runs after her.

<sup>b</sup> Euripides and Mnesilochus leave the stage. They are hardly out of sight when the Scythian returns.



THE THESMOPHORIAZUSAE, 1202-1222

- EU. Hillo, what's that? She's off.  
 SC. I'se fetch her pack; zu, look to bad ole man.<sup>a</sup>  
 EU. O tricky Hermes, you befriend me still.  
 Good-bye, old Scythian; catch her if you can.  
 Meanwhile I'll free your prisoner: and do you  
 (to Mn.) Run like a hero, when I've loosed your bonds,  
 Straight to the bosom of your family.  
 MN. Trust me for that, so soon as these are off.  
 EU. There then, they are off: now run away, before  
 The Scythian come and catch you.  
 MN. Won't I just!<sup>b</sup>  
 SC.<sup>c</sup> Ole lady, here's—vy, vere's ole lady fannish?  
 Vere's dat ole man? O bah, I smells de trick.  
 Ole lady, dis vare bad o' zu, ole lady!  
 Me nod expex dis of zu. Bad ole lady.  
 Hartomixer!  
 Bow-cusses? Yesh, zu von big howcus-bowcus.<sup>d</sup>  
 Vat sall I does? vere can ole lady was?  
 Hartomixer!  
 CH. Mean you the ancient dame who bore the lute?  
 SC. Yesh, does zu saw her?  
 CH. Yes, indeed I did.  
 She went *that* way: there was an old man with  
 her.  
 SC.<sup>e</sup> Von yellow-shilk ole man?  
 CH. Exactly so.  
 I think you'll catch them if you take *that* road.  
 SC. Vare bad ole lady, did se vich vay run?  
 Hartomixer!

<sup>a</sup> χαρίεν, σου, δύσκολον, πρᾶον, ἀπόλωλα, ὁ γέρων ἐντευθενί· ἀπότρεχε, τάχιστα.

<sup>d</sup> Line 1215: ὀρθῶς σιβύνη ἐστί, κατεβίγησε γάρ, "well is it named, for it has played me a foul trick" (σι-βύνη, ἐ-βίγησε).

<sup>e</sup> κροκωτὸν ἔχων ὁ γέρων.

## ARISTOPHANES

- ΧΟ. ὀρθὴν ἄνω δίωκε. ποῖ θεῖς; οὐ πάλιν.  
 τῆδὲ διώξεις; τοῦμπαλιν τρέχεις σύ γε.  
 ΣΚ. κακόδαιμον, ἀλλὰ τρέξι Ἀρταμουξία. 1225
- ΧΟ. τρέχε νυν, τρέχε νυν, κατὰ τοὺς κόρακας,  
 ἐπουρίσας.  
 ἀλλὰ πέπαισται μετρίως ἡμῖν·  
 ὥσθ' ὥρα δῆτ' ἐστὶ βαδίζειν  
 οἴκαδ' ἐκάστη.  
 τὼ Θεσμοφόρω δ' ἡμῖν ἀγαθὴν 1230  
 τούτων χάριν ἀνταποδοίτην.

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<sup>a</sup> *They are of course misdirecting him; notwithstanding which, he seems likely, in his flurry, to stumble on the right road.*

THE THESMOPHORIAZUSAE, 1223-1231

- CH. Straight up the hill; no, no, not that direction.<sup>a</sup>  
You're going wrong: see, that's the way she went.
- SC. O dear, O dear, but Hartomixer runnish.  
*(He runs out the wrong way.)*
- CH. Merrily, merrily, merrily on  
to your own confusion go.  
But we've ended our say,  
and we're going away,  
Like good honest women,  
straight home from the Play.  
And we trust that the twain-  
Home-givers will deign  
To bless with success our performance to-day.



THE ECCLESIAZUSAE

## INTRODUCTION

THERE is no direct evidence of the date of this Comedy ; but the allusions made in the play itself, and the Scholiasts' comments, make it clear that it was exhibited in 393 B.C., when Eubulides was archon.

After the Peloponnesian War, Athens remained for about nine years, 404-395 B.C., in a state of humiliation and subjection to Sparta. The Spartans had behaved with great magnanimity, in refusing to destroy Athens utterly ; but by so doing, they gave offence to Thebes and Corinth. These states never again supported the Spartan League ; they refused to help in opposing Thrasybulus, and later in a war against Elis, nor would they join in the expedition of Agesilaus to Asia Minor ; in fact, the Boeotians offered him a direct affront, when he attempted, in remembrance of the Trojan War, to sacrifice at Aulis. Hence in 395, when the Phocians appealed for help against Thebes, Sparta summoned her allies to invade Boeotia : Corinth alone refused. The Boeotians appealed to Athens to form a league against Sparta. " It must have been a time for great searchings of heart amongst the wisest Athenians ; and Thrasybulus, then the most eminent leader of the people, seems to have been seriously perplexed and uncertain which course it would be most prudent to

## THE ECCLESIAZUSAE

adopt. For this was doubtless the occasion on which he first promised the Lacedaemonians to speak in their favour, and then, changing his mind, excused himself on the ground of sudden indisposition" (*Eccl.* 356).<sup>a</sup> However, the League against Sparta was formed, and Athenian troops at once set out for Haliartus; arriving indeed too late for the battle in which Lysander perished, but in time to aid in driving out the army of Pausanias without another battle.

"Here then we find an alliance which precisely answers to the description given in the speech of Praxagora."<sup>b</sup> At first all went well; but the great battle of Corinth (394) resulted in the defeat of the League. Agesilaus, returning from Asia, defeated the League again at Coronea. "It was at this juncture, at the commencement of the year 393, that Praxagora comes forward, in the play before us, to condemn the vacillating policy of the men, and to propose that the government of Athens should henceforth be entrusted to the women, as the more stable and conservative sex."<sup>c</sup>

A year later Conon, who had already in 393 won the naval victory of Cnidus, returned to Athens, bringing the Persian fleet and Persian gold; the Long Walls and the fortifications of the Peiraeus were restored, and Athens was delivered from her anxieties. This is why Conon's name is associated with the League; and why 392 B.C. is too late a date for the play.

We have yet to discover why Praxagora, the apostle of conservatism, develops in this play "a

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

<sup>b</sup> *Ibid.* p. xv. See 193 and n.

<sup>c</sup> *Ibid.* p. xviii.

## ARISTOPHANES

scheme so startling and so novel, as to throw into the shade the wildest extravagances of the men. It is a scheme of naked socialism, involving the community of goods, the abolition of marriage, and (what is inaccurately called) the community of women." <sup>a</sup> It seems "impossible to doubt that the cause is to be found in the appearance, whilst Aristophanes was engaged on the *Ecclesiazusae*, of the *Republic* of Plato, or at all events of that part of the work which now constitutes Books II. to V. (inclusive) of the *Republic*." <sup>b</sup> Aristophanes was not the man to let pass such a delightful subject for caricature. Many similarities of thought and diction will be found. At the same time, of course, the comedian alters or exaggerates to suit his purpose; thus the Platonic communism was confined to the *φύλακες*, or Guardians of the State, and there is nothing in Plato resembling promiscuous intercourse between the sexes, until the members of this class had passed their prime.

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

<sup>b</sup> *Ibid.* p. xxii. See notes on 597, 612, 636, 657.



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΡΑΞΑΓΟΡΑ

ΓΥΝΗ Α

ΓΥΝΗ Β

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ

ΒΛΕΠΤΡΟΣ, *ἀνὴρ Πραξαγόρας*

ΑΝΗΡ *γυναικὸς Β*

ΧΡΕΜΗΣ

ΚΗΡΤΞ

ΓΡΑΤΣ Α

ΓΡΑΤΣ Β

ΓΡΑΤΣ Γ

ΜΕΙΡΑΞ

ΝΕΑΝΙΑΣ

ΘΕΡΑΠΑΙΝΑ *Πραξαγόρας*

## ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ

ΠΡΑΞΑΓΟΡΑ. ὦ λαμπρὸν ὄμμα τοῦ τροχηλάτου λύχνου  
κάλλιστ' ἐν εὐσκόποισιν ἐξηρητημένον,  
γονάς τε γὰρ σὰς καὶ τύχας δηλώσομεν·  
τροχῶ γὰρ ἔλαθεις κεραμικῆς ῥύμης ὑπο  
5 μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις·  
ὄρμα φλογὸς σημεῖα τὰ ξυγκείμενα.  
σοὶ γὰρ μόνῳ δηλοῦμεν, εἰκότως, ἐπεὶ  
κὰν τοῖσι δωματίοισιν Ἀφροδίτης τρόπων  
πειρωμέναισι πλησίον παραστατεῖς,  
10 λорδουμένων τε σωμάτων ἐπιστάτην  
ὄφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.  
μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς  
λάμπεις, ἀφεύων τὴν ἐπανθούσαν τρίχα·  
στοάς τε καρποῦ βακχίου τε νάματος  
15 πλήρεις ὑποιγνύσαισι συμπαραστατεῖς·  
καὶ ταῦτα συνδρῶν οὐ λαλεῖς τοῖς πλησίον.

<sup>a</sup> "The stage represents an Athenian street, with three houses in the background, the houses of Blepyrus, Chremes, and the husband of the Second Woman. The hour is 3 A.M. and the stars are still visible in the sky. A young and delicate woman, clad in masculine attire, is standing in the street, hanging up a lighted lamp in some conspicuous place. The woman is Praxagora, the wife of Blepyrus, who has just left her husband asleep within, and has come out wearing his garments, with his sturdy walking-stick in her hand, and his red Laconian shoes upon her feet. And the lamp is to serve as a

## THE ECCLESIAZUSAE <sup>a</sup>

PRAXAGORA. O glowing visage of the earthen lamp,  
 On this conspicuous eminence well-hung,—  
 (For through thy fates and lineage will we go,  
 Thou, who, by whirling wheel of potter moulded,  
 Dost with thy nozzle do the sun's bright duty)—  
 Awake the appointed signal of the flame !  
 Thou only knowest it, and rightly thou,  
 For thou alone, within our chambers standing,  
 Watchest unblamed the mysteries of love.<sup>b</sup>  
 Thine eye, inspector of our amorous sports,<sup>c</sup>  
 Beholdeth all, and no one saith *Begone!*  
 Thou comest, singeing, purifying all  
 The dim recesses which none else may see ;  
 And when the garner, stored with corn and wine,  
 By stealth we open, thou dost stand beside us.  
 And though thou knowest all this, thou dost not peach

*signal to other Athenian women who have agreed to meet her here before the break of day. No one is yet in sight : and while she is expecting their arrival, she apostrophizes the lamp in mock-heroic style, using such language as in tragedy might be addressed to the sun or moon or to some divine or heroic personage.* According to the Scholiast the poet, in this opening speech, is glancing at some passage in the tragedies either of Agathon or of Dicaeogenes": R.

<sup>b</sup> "The words Ἀφροδίτης τρόποι are equivalent to σχήματα συνουσίας. In passages like these the translation is not intended to give the precise sense of the original": R.

<sup>c</sup> λοοδοουένων = curvatorum.

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ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλευήματα,  
 ὅσα Σκίροις ἔδοξε ταῖς ἐμαῖς φίλαις.  
 ἀλλ' οὐδεμία πάρεστιν ἃς ἤκειν ἐχρῆν.  
 καίτοι πρὸς ὄρθρον γ' ἐστίν· ἢ δ' ἐκκλησία  
 αὐτίκα μάλ' ἔσται· καταλαβεῖν δ' ἡμᾶς ἔδρας,  
 ἃς Φυρόμαχός ποτ' εἶπεν, εἰ μέμνησθ' ἔτι,  
 δεῖ τὰς ἐταίρας κάγκαθιζομένας λαθεῖν.  
 τί δῆτ' ἂν εἴη; πότερον οὐκ ἐρραμμένους  
 ἔχουσι τοὺς πώγωνας, οὓς εἶρητ' ἔχειν;  
 ἢ θαϊμάτια τὰνδρεία κλεψάσαις λαθεῖν  
 ἣν χαλεπὸν αὐταῖς; ἀλλ' ὀρώ τονδὶ λύχνον  
 προσιόντα. φέρε νυν ἐπαναχωρήσω πάλιν,  
 μὴ καί τις ὧν ἀνὴρ ὁ προσιῶν τυγχάνῃ.

ΓΥΝΗ. Α. ὦρα βαδίζεις, ὡς ὁ κῆρυξ ἀρτίως  
 ἡμῶν προσιόντων δεύτερον κεκόκκυκεν.

ΠΡ. ἐγὼ δέ γ' ὑμᾶς προσδοκῶσ' ἐγρηγόρειν  
 τὴν νύκτα πᾶσαν. ἀλλὰ φέρε, τὴν γείτονα  
 τήνδ' ἐκκαλέσωμαι, θρυγονῶσα τὴν θύραν.  
 δεῖ γὰρ τὸν ἀνδρ' αὐτῆς λαθεῖν.

ΓΥ. Β. ἤκουσά τοι  
 ὑποδουμένη τὸ κνῦμά σου τῶν δακτύλων,  
 αἶτ' οὐ καταδαρθοῦσ'. ὁ γὰρ ἀνὴρ, ὦ φιλάττη,

<sup>a</sup> "The parasol festival; a festival celebrated by the women alone, at midsummer, in the month Scirophorion, in honour of Athene Sciras. The place of its celebration seems to have been a spot on the Sacred Way just outside the gates of Athens, where was the tomb of Scirus, the Dodonaean seer; and near it a Temple of Athene Sciras. It was attended by the priestess of Athene, the priest of the Sun, and the priest of Erechtheus who came down from the Acropolis bearing the sacred white parasol, σκιάδειον λευκὸν ὃ λέγεται Σκῖρον; Scholiast. Cf. T. 834, 835": R.

<sup>b</sup> A reference to one of the tragedies spoken of on 1, above, in which P. seems to have ordered his ἐταίρους to lie in ambush, to

THE ECCLESIAZUSAE, 17-37

Therefore our plans will we confide to thee,  
 What at the Scira <sup>a</sup> we resolved to do.  
 Ah, but there's no one here who should be here.  
 Yet doth it draw towards daybreak; and the Assembly  
 Full soon will meet; and we frail womankind  
 Must take the seats Phyromachus assigned us  
 (You don't forget?) and not attract attention.<sup>b</sup>  
 What can the matter be? Perchance their beards  
 Are not stitched on, as our decree commanded,  
 Perchance they found it difficult to steal  
 Their husband's garments. Stay! I see a lamp  
 Moving this way. I will retire and watch,  
 Lest it should haply be some MAN approaching!<sup>c</sup>

FIRST WOMAN. It is the hour to start. As I was coming  
 I heard the herald give his second—crow.<sup>d</sup>

PR. I have been waiting, watching for you all  
 The whole night long; and now I'll summon forth  
 My neighbour here, scratching her door so gently  
 As not to rouse her husband.

SECOND WOMAN.<sup>e</sup> Yea, I heard  
 (For I was up and putting on my shoes)  
 The stealthy creeping of thy finger-nail.

which Aristophanes gives a new turn by saying *éταλpas*. Probably  
*ει μέμνησθ' έτι* was part of the speech; it is not appropriate here.

<sup>c</sup> *She conceals herself: enter woman with lamp.*

<sup>d</sup> *Praxagora reappears.*

<sup>e</sup> "The women who during the next sixteen lines keep dropping in, either singly or in small groups, are in my opinion all members of the Chorus making their way to the orchestra. They are probably twelve in all, forming a semichorus, and representing that section of Praxagora's followers which dwelt within the city walls. The other section, the women from the country, enter in a body, infra 300, singing their entrance song. Then the two semichoruses coalesce and become the full Chorus of the play. And the speaker of lines 54-56, and a few other lines in the conversation, is in my opinion the Coryphaeus, who enters with the first semichorus": R.

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Σαλαμίνιος γάρ ἐστιν ᾧ ξύνειμ' ἐγώ,  
τὴν νύχθ' ὄλην ἤλαυνέ μ' ἐν τοῖς στρώμασιν,  
ὥστ' ἄρτι τουτὶ θοιμάτιον αὐτοῦ λαβεῖν.

ΓΥ. Α. καὶ μὴν ὄρῳ καὶ Κλειναρέτην καὶ Σωστράτην  
παροῦσαν ἤδη τήνδε καὶ Φιλαινέτην.

ΗΜΙΧΟΡΙΟΝ. οὐκοῦν ἐπείξεσθ'; ὡς Γλύκη κατώμοσεν  
τὴν ὑστάτην ἤκουσαν οἴνου τρεῖς χόας  
ἡμῶν ἀποτίσειν κἀρεβίνθων χοίνικα.

ΓΥ. Α. τὴν Σμικυθίωνος δ' οὐχ ὄρας Μελιστίχην  
σπεύδουσαν ἐν ταῖς ἐμβάσιν; καί μοι δοκεῖ  
κατὰ σχολὴν παρὰ τάνδρὸς ἐξελθεῖν μόνη.

ΓΥ. Β. τὴν τοῦ καπήλου δ' οὐχ ὄρας Γευσιστράτην,  
ἔχουσαν ἐν τῇ δεξιᾷ τὴν λαμπάδα;

ΠΡ. καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου  
ὄρῳ προσιούσας, χιτέρας πολλὰς πάνυ  
γυναῖκας, ὅ τι πέρ ἐστ' ὄφελος ἐν τῇ πόλει.

ΗΜΙΧ. καὶ πάνυ ταλαιπώρως ἔγωγ', ᾧ φιλτάτη,  
ἐκδρᾶσα παρέδυν. ὁ γὰρ ἀνὴρ τὴν νύχθ' ὄλην  
ἔβηττε, τριχίδων ἐσπέρας ἐμπλήμενος.

ΠΡ. κάθησθε τοίνυν, ὡς ἂν ἀνέρωμαι τάδε  
ὑμᾶς, ἐπειδὴ συλλελεγμένας ὄρῳ,  
ὅσα Σκίροις ἔδοξεν εἰ δεδράκατε.

ΓΥ. Α. ἔγωγε. πρῶτον μὲν γ' ἔχω τὰς μασχάλας  
λόχμης δασυτέρας, καθάπερ ἦν ξυγκείμενον.  
ἔπειθ' ὀπόθ' ἀνὴρ εἰς ἀγορὰν οἴχοιτό μου,

---

\* "Now enter, on their way to the orchestra, seven other women, all distinguished by their own names or by the names of their husbands. As they are passing in, the actors, standing on the stage, make their comments about them, exactly as Peisthetaerus and the Hoopoe, in the *Birds*, discuss the members of the Chorus, hurrying in to the orchestra there. These seven women were probably well known to the audience, and doubtless there were reasons for their selection with which we are now un-

THE ECCLESIAZUSAE, 38-62

My husband, dear—a Salaminian he—  
Has all night long been tossing in his bed ;  
Wherefore I could not steal his garb till now.

F.W. O now they are coming !<sup>a</sup> Here's Cleinarete,  
Here's Sostrata, and here's Philaenete.

SEMICHORUS. Come, hurry up : for Glyce vowed a vow  
That whosoever comes the last shall pay  
One quart of chickpeas and nine quarts of wine.

F.W. And look ! Melistiche, Smicythion's wife,  
Wearing her husband's shoes. She, only she,  
Has come away, methinks, at ease, unflurried.

s.w. And look ! Geustrata, the tapster's wife,  
In her right hand the torch.

PR. And now the wives  
Of Philodoretus and Chaeretades,  
And many another, hurrying on I see,  
All that is best and worthiest in the town.

s.ch. O honey, I'd tremendous work to come.  
My husband gorged his fill of sprats at supper,  
And he's been cough, cough, coughing all night long.

PR. Well, sit ye down, that I may ask you this,  
Now that ye're all assembled : have ye done  
What at the Scira 'twas resolved to do ?

F.W. I have, for one. See, underneath my arms  
The hair is growing thicker than a copse,<sup>b</sup>  
As 'twas agreed : and when my husband started

acquainted : but we may conjecture that Smicythion resembled the 'auld man' whom Burns's 'young lassie' married, 'who's doyl't an' who's dozin', whose bluid it is frozen,' so that Melistiche found no difficulty in escaping from him unobserved. And Geustrata was probably often seen by her customers in the attitude here depicted, *ἔχουσα τὴν λαμπάδα ἐν τῇ δεξιᾷ*. Torches would be frequently blazing in the *καπηλεῖον* till late at night" : R.

<sup>b</sup> *ἔθρεψαν γὰρ τρίχας, ἵνα ὅταν χειροτονῶσι, δοκῶσιν ἄνδρες εἶναι* : Scholiast.

## ARISTOPHANES

ἀλειψαμένη τὸ σῶμ' ὅλον δι' ἡμέρας  
ἐχλιανόμην ἐστῶσα πρὸς τὸν ἥλιον.

ΓΥ. Β. κᾶγωγε· τὸ ξυρὸν δέ γ' ἐκ τῆς οἰκίας  
ἔρριψα πρῶτον, ἵνα δασυνθείη ὅλη  
καὶ μηδὲν εἶην ἔτι γυναικὶ προσφερέης.

ΠΡ. ἔχετε δὲ τοὺς πῶγωνας, οὓς εἶρητ' ἔχειν  
πάσαισιν ὑμῖν, ὅποτε συλλεγοίμεθα;

ΓΥ. Α. νῆ τὴν Ἑκάτην, καλόν γ' ἔγωγε τουτονί.

ΓΥ. Β. κᾶγωγ' Ἐπικράτους οὐκ ὀλίγω καλλίονα.

ΠΡ. ὑμεῖς δὲ τί φατέ;

ΓΥ. Α. φασί· κατανεύουσι γοῦν.

ΠΡ. καὶ μὴν τά γ' ἄλλ' ὑμῖν ὀρῶ πεπραγμένα.  
Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας  
καὶ θαϊμάτια τάνδρεϊα, καθάπερ εἶπομεν.

ΓΥ. Α. ἔγωγέ τοι τὸ σκύταλον ἐξηνεγκάμην  
τὸ τοῦ Λαμίου τουτὶ καθεύδοντος λάθρα.

ΠΡ. τοῦτ' ἔστ' ἐκείνο, “ τῶν σκυτάλων ὧν πέρδεται.”

ΓΥ. Α. νῆ τὸν Δία τὸν σωτῆρ' ἐπιτήδειός γ' ἂν ἦν  
τὴν τοῦ Πανόπτου διφθέραν ἐνημμένος  
εἶπερ τις ἄλλος βουκολεῖν τὸν δῆμιον.

ΠΡ. ἄλλ' ἄγεθ' ὅπως καὶ τὰπὶ τούτοις δράσομεν,  
ἕως ἔτ' ἐστὶν ἄστρα κατὰ τὸν οὐρανόν·  
ἠκκλησία δ', εἰς ἣν παρεσκευάσμεθα  
ἠμεῖς βαδίσειν, ἐξ ἕω γενήσεται.

ΓΥ. Α. νῆ τὸν Δί', ὥστε δεῖ σε καταλαβεῖν ἔδρας  
ὑπὸ τῷ λίθῳ, τῶν πρυτάνεων καταντικρύ.

<sup>a</sup> To make her skin brown; ὥστε μέλαινα γενέσθαι ὡς ἀνήρ; Scholiast.

<sup>b</sup> Epicrates was dubbed ὁ Σακεσφόρος, “the Beard-bearer” (σάκος, -ου) in allusion to Αἴας Σ., “the Shield-bearer” (from σάκος, -ους). The Schol. quotes from Plato Comicus, ἀναξ ὑπήνης, Ἐπικράτες σακεσφόρε.



THE ECCLESIAZUSAE, 63-87

Off to the market-place, I'd oil my body  
And stand all day decocting in the sun.<sup>a</sup>

s.w. I too have done it : flinging, first of all,  
The razor out of doors, that so my skin  
Might grow quite hairy, and unlike a woman.

PR. But have ye got the beards, which, 'twas determined,  
Ye all should bring, assembling here to-day ?

F.W. I have, by Hecate ! Look ! a lovely one.

s.w. And I, much lovelier than Epicrates's.<sup>b</sup>

PR. And what say *ye* ?

F.W. They nod assent : they've got them.

PR. The other matters, I perceive, are done.  
Laconian<sup>c</sup> shoes ye've got, and walking-sticks,  
And the men's overcloaks, as we desired you.

F.W. O I've a splendid club I stole away  
(See, here it is) from Lamias as he slept.

PR. O yes, I know : " the clubs he sweltered with." <sup>d</sup>

F.W. By Zeus the Saviour, he's the very man  
To don the skins the All-eyed herdsman wore,  
And, no man better, tend the — public hangman.

PR. But now to finish what remains to do  
While yet the stars are lingering in the sky ;  
For this Assembly, as you know, whereto  
We all are bound, commences with the dawn.

F.W. And so it does : and we're to seat ourselves  
Facing the prytanes, just below the speakers.<sup>e</sup>

<sup>a</sup> Men's shoes : 345, *W.* 1158.

<sup>d</sup> Lamias, her husband, was a jailer ; and the mention of his name and " club " (*σκύταλον*) suggests a coarse allusion to the ogress Lamia, of whom Crates wrote in a comedy *σκυτάλην έχουσα έπέρδετο*. See *W.* 1177. In 79-81 the wife emphasizes her cleverness in escaping him by saying he was a veritable Argus (*ό Πανόπτης*) ; but instead of " keeping watch " (*βουκολείν*) over Io, she makes him watch over the " public executioner " (*τόν δήμιον*).

<sup>e</sup> *λίθω* = *βήματι* : Schol. See *P.* 680.

## ARISTOPHANES

ΓΓ. Β. ταυτί γέ τοι νῆ τὸν Δί' ἐφερόμην, ἵνα  
πληρουμένης ξαίνομι τῆς ἐκκλησίας.

ΠΡ. πληρουμένης, τάλαινα;

ΓΓ. Β. νῆ τὴν Ἄρτεμιν,  
ἔγωγε. τί γὰρ ἂν χεῖρον ἀκροώμην ἅμα  
ξαίνουσα; γυμνὰ δ' ἐστί μοι τὰ παιδία.

ΠΡ. ἰδοῦ γέ σε ξαίνουσαν, ἦν τοῦ σώματος  
οὐδὲν παραφῆναι τοῖς καθημένοις ἔδει.  
οὐκοῦν καλὰ γ' ἂν πάθοιμεν, εἰ πλήρης τύχοι  
ὁ δῆμος ὢν, κᾶπειθ' ὑπερβαίνουσά τις  
ἀναβαλλομένη δείξειε τὸν Φορμίσιον.  
ἦν δ' ἐγκαθιζώμεσθα πρότεροι, λήσομεν  
ξυστειλάμεναι θαῖμάτια· τὸν πώγωνά τε  
ὅταν καθῶμεν, ὃν περιδησόμεσθ', ἐκεῖ,  
τίς οὐκ ἂν ἡμᾶς ἄνδρας ἡγήσαιθ' ὀρών;  
Ἄγύρριος γοῦν τὸν Προνόμου πώγων' ἔχων  
λέληθε· καίτοι πρότερον ἦν οὗτος γυνή·  
νυνὶ δ', ὀρᾶς, πράττει τὰ μέγιστ' ἐν τῇ πόλει.  
τούτου γέ τοι, νῆ τὴν ἐπιούσαν ἡμέραν,  
τόλμημα τολμῶμεν τοσοῦτον οὐνεκα,  
ἦν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα  
δυνώμεθ', ὥστ' ἀγαθόν τι πράξαι τὴν πόλιν·  
νῦν μὲν γὰρ οὔτε θέομεν οὔτ' ἐλαύνομεν.

ΓΓ. Α. καὶ πῶς γυναικῶν θηλύφρων ξυνουσία  
δημηγορήσει;

ΠΡ. πολὺ μὲν οὖν ὄριστά που.  
λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι  
πλείστα σποδοῦνται, δεινοτάτους εἶναι λέγειν·  
ἡμῖν δ' ὑπάρχει τοῦτο κατὰ τύχην τινά.

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<sup>a</sup> ξαίνουσα, lit. "carding," which would require some exposure of the arms or the like.

THE ECCLESIAZUSAE, 88-114

S.W. See what I've brought, dear heart : I mean to do  
A little spinning while the Assembly fills.

PR. Fills ? miserable woman !

S.W. Yes, why not ?

O I can spin <sup>a</sup> and listen just as well.  
Besides, my little chicks have got no clothes.

PR. Fancy you SPINNING ! when you must not have  
The tiniest morsel of your person seen.

'Twere a fine scrape, if when the Assembly's full,  
Some woman clambering o'er the seats, and throwing  
Her cloak awry, should show that she's a woman.<sup>b</sup>

No, if we sit in front and gather round us  
Our husbands' garments, none will find us out.  
Why, when we've got our flowing beards on there,  
Who that beholds us will suppose we're women ?

Was not Agyrrhius <sup>c</sup> erst a woman ? Yet  
Now that he wears the beard of Pronomus,  
He passes for a man, a statesman too.

O by yon dawning day, 'tis just for that,  
We women dare this daring deed to do,  
If we can seize upon the helm of state  
And trim the ship to weather through the storm ;  
For neither sails nor oars avail it now.

F.W. How can the female soul of womankind <sup>d</sup>  
Address the Assembly ?

PR. Admirably well.

Youths that are most effeminate, they say,  
Are always strongest in the speaking line ;  
And we've got that by nature.

<sup>b</sup> Phormisius was a hairy man ; *αἰνίττεται δὲ τὸ γυναικεῖον αἰδοῖον* : Schol.

<sup>c</sup> Agyrrhius was accused of debauchery in his youth ; he had gained popularity by proposing a fee of three obols for attending the Assembly. Both he and Pronomus must have been noted for their beards.

<sup>d</sup> " From a tragedy " : Schol.

ARISTOPHANES

- ΓΥ.Α. οὐκ οἶδα· δεινὸν δ' ἔστιν ἢ μὴ ῥμπειρία. 11  
 ΠΡ. οὐκοῦν ἐπίτηδες ξυνελέγημεν ἐνθάδε,  
 ὅπως προμελετήσωμεν ἀκεῖ δεῖ λέγειν.  
 οὐκ ἂν φθάνοις τὸ γένειον ἂν περιδουμένη,  
 ἄλλαι θ' ὅσαι λαλεῖν μεμελετήκασί που;
- ΓΥ.Α. τίς δ', ὦ μέλ', ἡμῶν οὐ λαλεῖν ἐπίσταται; 12  
 ΠΡ. ἴθι δὴ σὺ περιδοῦ καὶ ταχέως ἀνὴρ γενοῦ·  
 ἐγὼ δὲ θεῖσα τοὺς στεφάνους περιδήσομαι  
 καυτὴ μεθ' ὑμῶν, ἣν τί μοι δόξῃ λέγειν.
- ΓΥ.Β. δεῦρ', ὦ γλυκυτάτη Πραξαγόρα, σκέψαι, τάλαν, 12  
 ὡς καὶ καταγέλαστον τὸ πρᾶγμα φαίνεται.  
 ΠΡ. πῶς καταγέλαστον;
- ΓΥ.Β. ὥσπερ εἴ τις σηπίας 13  
 πώγωνα περιδήσειεν ἔσταθευμέναις.  
 ΠΡ. ὁ περιστίαρχος, περιφέρειν χρὴ τὴν γαλῆν.  
 πάριτ' ἐς τὸ πρόσθεν. Ἀρίφραδες, παῦσαι λαλῶν.  
 κάθιζε παριῶν. τίς ἀγορεύειν βούλεται;
- ΓΥ.Α. ἐγώ.  
 ΠΡ. περίθου δὴ τὸν στέφανον τύχᾳγαθῇ.
- ΓΥ.Α. ἰδοῦ.  
 ΠΡ. λέγοις ἄν.
- ΓΥ.Α. εἶτα πρὶν πιεῖν λέγω;  
 ΠΡ. ἰδοῦ πιεῖν.
- ΓΥ.Α. τί γάρ, ὦ μέλ', ἔστεφανωσάμην;

<sup>a</sup> “ἀπρόσλογος ἢ εἰκασία, says the Scholiast. It probably refers to some fanciful similarity between the complexion of the women, lightly bronzed by the sun, and the colour of the white cuttlefish lightly browned by the fire. λευκαὶ γὰρ αἱ σηπίαι, says one Scholiast; ἔσταθευμέναις δὲ, ἐξ ἐπιπολῆς ὀπτηθείσαις· σταθεύειν γὰρ τὸ μὴ λιαν ὀπτῆσαι, adds another”: R.

<sup>b</sup> “The peristiarch was an official who superintended the purification of the place in which an Athenian Assembly was to be held by carrying sacrificed sucking-pigs around its limit. All who took part in the Assembly were required to come within this  
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THE ECCLESIAZUSAE, 115-133

- F.W. Maybe so.  
 Still inexperience is a serious matter.
- PR. And is not that the very reason why  
 We've met together to rehearse the scene?  
 Now do make haste and fasten on your beards,  
 And all you others who have practised talking.
- F.W. Practised, indeed! can't every woman talk?
- PR. Come, fasten on your beard, and be a man.  
 I'll lay these chaplets down, and do the same.  
 Maybe I'll make a little speech myself.
- S.W. O, here, sweet love, Praxagora: look, child!  
 O what a merry joke this seems to me!
- PR. Joke! where's the joke?
- S.W. 'Tis just as if we tied  
 A shaggy beard to toasting cuttlefish.<sup>a</sup>
- PR. Now, Purifier<sup>b</sup> carry round the — cat.  
 Come in! <sup>c</sup> Ariphrades, don't chatter so.  
 Come in, sit down. Who will address the meeting?<sup>d</sup>
- F.W. I.
- PR. Wear this chaplet then, and luck be with you.
- F.W. There.
- PR. Speak away.
- F.W. What, speak before I drink?
- PR. Just listen. DRINK!
- F.W. Then what's this chaplet for?<sup>e</sup>

line of purification. Cf. *Acharnians*, 44. Praxagora substitutes γαλήνη for χοιρίδιον, not wishing in an assembly of ladies to use so ambiguous a word as the latter": R.

<sup>c</sup> "It would seem, from *Acharnians*, 43, 44, that this was the recognized formula wherewith the κῆρυξ invited the people to come within the line of lustration": R.

<sup>d</sup> The recognized formula.

<sup>e</sup> The wreaths being worn both by a speaker in the Assembly, and by a reveller at a banquet. The speaker betrays her ignorance of parliamentary customs, and so P. tells her to be gone: "that is how you would have betrayed us in the Assembly also (κάκει)." "

## ARISTOPHANES

ΠΡ. ἄπιθ' ἐκποδῶν· τοιαῦτ' ἂν ἡμᾶς εἰργάσω  
κἀκεῖ.

ΓΥ.Α. τί δ'; οὐ πίνουσι κὰν τῆκκλησίᾳ;

ΠΡ. ἰδοὺ γέ σοι πίνουσι.

ΓΥ.Α. νῆ τὴν Ἄρτεμιν,  
καὶ ταῦτά γ' εὕζωρον. τὰ γοῦν βουλευμάτα  
αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις  
ὥσπερ μεθύοντων ἐστὶ παραπεπληγμένα.  
καὶ νῆ Δία σπένδουσί γ'· ἢ τίνος χάριν  
τοσαῦτά γ' εὕχοντ', εἴπερ οἶνος μὴ παρῆν;  
καὶ λαιδοροῦνταί γ' ὥσπερ ἐμπεπωκότες,  
καὶ τὸν παροιοῦντ' ἐκφέρουσ' οἱ τοξόται.

ΠΡ. σὺ μὲν βάδιζε καὶ κάθησ'· οὐδὲν γὰρ εἶ.

ΓΥ.Α. νῆ τὸν Δί', ἢ μοι μὴ γενειᾶν κρεῖττον ἦν·  
δίψει γάρ, ὡς ἔοικ', ἀφανανθήσομαι.

ΠΡ. ἔσθ' ἦτις ἑτέρα βούλεται λέγειν;

ΓΥ.Β. ἐγώ.

ΠΡ. ἴθι δὴ στεφανοῦ· καὶ γὰρ τὸ χρῆμ' ἐργάζεται.  
ἄγε νυν ὅπως ἀνδριστὶ καὶ καλῶς ἐρεῖς,  
διερεισαμένη τὸ σχῆμα τῇ βακτηρίᾳ.

ΓΥ.Β. ἐβουλόμην μὲν ἕτερον ἂν τῶν ἠθάδων  
λέγειν τὰ βέλτισθ', ἵν' ἐκαθήμην ἡσυχος·  
νῦν δ' οὐκ ἐάσω, κατὰ γε τὴν ἐμὴν μίαν,  
ἐν τοῖσι καπηλείοισι λάκκους ἐμποιεῖν  
ὑδατος. ἐμοὶ μὲν οὐ δοκεῖ μὰ τῷ θεῷ.

ΠΡ. μὰ τῷ θεῷ; τάλαινα, ποῦ τὸν νοῦν ἔχεις;

<sup>a</sup> "ἐνθυμουμένοις, 'to such as ponder these things in their minds.' The acts they pass are, if you consider them carefully, like the mad acts of drunkards": R.

<sup>b</sup> The "tedious prayers" were usually accompanied by libations. <sup>c</sup> The Scythian archers, the police; *A.* 54, *K.* 665.

<sup>d</sup> "ἀφανανθήσομαι, ξηρανθήσομαι: Scholiast; cf. *F.* 1089. 'Av I didn't shave, I wud be torminted wid an outrajis thurrst; for there's nothin' so dhryin' to the throat as a big billy-goat beard

THE ECCLESIAZUSAE, 134-156

- PR. O get away. Is this what you'd have done  
Amongst the men ?
- F.W. What, don't men drink at meetings ?
- PR. Drink, fool ?
- F.W. By Artemis, I know they do,  
And strong drink too. Look at the acts they pass.  
Do you mean to tell me that they'd pass such  
nonsense  
If they weren't drunk ? <sup>a</sup> Besides, they pour  
libations.  
Or what's the meaning of those tedious prayers <sup>b</sup>  
Unless they'd got some wine, I'd like to know.  
Besides, they quarrel just like drunken men,  
And when one drinks too much, and gets too noisy,  
In come the Archer-boys, <sup>c</sup> and run him out.
- PR. Begone and sit you down, for you're no good.
- F.W. Good lack, I wish I'd never worn a beard ; <sup>d</sup>  
I'm parched to death with thirst, I really am.
- PR. Would any other like to speak ?
- S.W. Yes, I.
- PR. Put on this chaplet and be quick. Time presses.  
Now lean your weight upon your walking-stick,  
And speak your words out manfully and well.
- S.W. I could have wished some more experienced man  
Had risen to speak, while I sat still and listened.  
But now I say I'll not permit, for one, <sup>e</sup>  
That in their taverns men should make them tanks  
Of water. <sup>f</sup> 'Tis not proper, by the Twain. <sup>g</sup>
- PR. How ! by the Twain ? Girl, have you lost your wits ?

waggin' undher the chin,' says Private Mulvaney in one of  
Rudyard Kipling's tales " : R.

<sup>e</sup> *μίαν*, sc. *γνώμην* or *ψῆφον*.

<sup>f</sup> Tanks for storing wine, dishonestly filled with water ; the  
bibulous woman protests.

<sup>g</sup> Demeter and Persephone ; a woman's oath.

## ARISTOPHANES

ΓΥ.Β. τί δ' ἔστιν; οὐ γὰρ δὴ πιεῖν γ' ἤτησά σε.

ΠΡ. μὰ Δί', ἀλλ' ἀνὴρ ὢν τὸ θεὸν κατώμοσας,  
καίτοι τά γ' ἄλλ' εἰποῦσα δεξιώτατα.

ΓΥ.Β. ὦ νῆ τὸν Ἀπόλλω.

ΠΡ. παῦδε τοίνυν, ὡς ἐγὼ  
ἐκκλησιάσουσ' οὐκ ἂν προβαίην τὸν πόδα  
τὸν ἕτερον, εἰ μὴ ταῦτ' ἀκριβωθήσεται.

ΓΥ.Β. φέρε τὸν στέφανον· ἐγὼ γὰρ αὖ λέξω πάλιν.  
οἶμαι γὰρ ἤδη μεμελετηκένοι καλῶς.

ἔμοι γάρ, ὦ γυναῖκες αἱ καθήμεναι,

ΠΡ. γυναῖκας, ὦ δύστηνε, τοὺς ἀνδρας λέγεις;

ΓΥ.Β. δι' Ἐπίγονόν γ' ἐκείνον· ἐπιβλέψασα γὰρ  
ἐκεῖσε πρὸς γυναῖκας ὠόμην λέγειν.

ΠΡ. ἄπερρε καὶ σὺ καὶ κάθησ' ἐντευθενί.

αὐτὴ γὰρ ὑμῶν γ' ἕνεκά μοι λέξειν δοκῶ,  
τονδὶ λαβοῦσα· τοῖς θεοῖς μὲν εὐχομαι  
τυχεῖν κατορθώσασα τὰ βεβουλευμένα.

ἔμοι δ' ἴσον μὲν τῆσδε τῆς χώρας μέτα  
ὄσονπερ ὑμῖν· ἄχθομαι δὲ καὶ φέρω  
τὰ τῆς πόλεως ἅπαντα βαρέως πράγματα.

ὄρῳ γὰρ αὐτὴν προστάταισι χρωμένην

αἰὲ πονηροῖς· κἄν τις ἡμέραν μίαν

χρηστὸς γένηται, δέκα πονηρὸς γίγνεται.

ἐπέτρεψας ἐτέρῳ· πλείον' ἔτι δράσει κακά.

χαλεπὸν μὲν οὖν ἀνδρας δυσαρέστους νουθετεῖν,

οἱ τοὺς φιλεῖν μὲν βουλομένους δεδοίκατε,

τοὺς δ' οὐκ ἐθέλοντας ἀντιβολεῖθ' ἐκάστοτε.

ἐκκλησιασίν ἦν ὅτ' οὐκ ἐχρώμεθα

οὐδὲν τὸ παράπαν· ἀλλὰ τόν γ' Ἀγύρριον

πονηρὸν ἠγούμεσθα· νῦν δὲ χρωμένων

ὁ μὲν λαβὼν ἀργύριον ὑπερεπήνεσεν,

ὁ δ' οὐ λαβὼν εἶναι θανάτου φῆσ' ἀξίου



THE ECCLESIAZUSAE, 157-187

s.w. Why, what's amiss? I never asked for drink.

PR. You are a man, and yet invoked the Twain.  
All else you said was excellently right.

s.w. O yes, by Apollo!

PR. Mind then, I won't move

Another step in this Assembly business,  
Unless you are strict and accurate in this.

s.w. Give me the chaplet, and I'll try again.  
I've thought of something very good to say.

In my opinion, O assembled women,

PR. O monstrous! WOMEN, idiot, when they're MEN?

s.w. 'Twas all Epigonus: he caught my eye  
And so, methought 'twas women I harangued.

PR. You, too, retire and sit you down again,  
For I myself will wear the chaplet now  
Your cause to further: and I pray the gods  
That I may haply prosper our design.

I have, my friends, an equal stake with you

In this our country, and I grieve to note  
The sad condition of the State's affairs.

I see the State employing evermore  
Unworthy ministers;<sup>a</sup> if one do well

A single day, he'll act amiss for ten.

You trust another: he'll be ten times worse.

Hard, hard it is to counsel wayward men,  
Always mistrusting those who love you best,  
And paying court to those who love you not.

There was a time, my friends, we never came  
To these Assemblies; then we knew full well

Agyrrhius was a rogue: we come here now,  
And he who gets the cash applauds the man,  
And he who gets it not, protests that they

<sup>a</sup> προστάτης του δήμου, although not an official title, was used of the leading demagogue.

ARISTOPHANES

τοὺς μισθοφορεῖν ζητοῦντας ἐν τῆκκλησίᾳ.

ΓΥ.Α. νῆ τὴν Ἀφροδίτην, εὖ γε ταυταγὶ λέγεις.

ΠΡ. τάλαιν', Ἀφροδίτην ὤμοσας. χαριέντά γ' ἂν  
ἔδρασας, εἰ τοῦτ' εἶπας ἐν τῆκκλησίᾳ. 190

ΓΥ.Α. ἀλλ' οὐκ ἂν εἶπον.

ΠΡ. μηδ' ἐθίζου νυν λέγειν.

τὸ συμμαχικὸν αὖ τοῦθ', ὅτ' ἐσκοπούμεθα,  
εἰ μὴ γένοιτ', ἀπολεῖν ἔφασκον τὴν πόλιν·  
ὅτε δὴ δ' ἐγένετ', ἤχθοντο, τῶν δὲ ῥητόρων 195  
ὁ τοῦτ' ἀναπείσας εὐθύς ἀποδρὰς ᾤχετο.

ναῦς δεῖ καθέλκειν· τῷ πένητι μὲν δοκεῖ,  
τοῖς πλουσίοις δὲ καὶ γεωργοῖς οὐ δοκεῖ.

Κορινθίοις ἤχθεσθε, κακῆϊνοί γέ σοι·

νῦν εἰσὶ χρηστοί, καὶ σὺ νῦν χρηστός γενοῦ. 200

Ἀργεῖος ἀμαθής, ἀλλ' Ἰερώνυμος σοφός·

Σωτηρία παρέκλυψεν, ἀλλ' ὀρίζεται

Θρασύβουλος αὐτός, οὐχὶ παρακαλούμενος.

ΓΥ.Α. ὡς ξυνητὸς ἀνήρ.

ΠΡ. νῦν καλῶς ἐπήνεσας.

ὕμεῖς γάρ ἐστ', ὦ δῆμε, τούτων αἴτιοι. 205

τὰ δημόσια γὰρ μισθοφοροῦντες χρήματα  
ἰδίᾳ σκοπεῖσθ' ἕκαστος ὅ τι τις κερδανεῖ.

<sup>a</sup> Alluding to Agyrrhius's three-obol fee; see 103 above.

<sup>b</sup> "Praxagora is beyond all doubt referring to the momentous anti-Spartan League of 395 b.c., which was inaugurated by the battle of Haliartus and the death of Lysander, which at once raised Athens from the position of a mere dependency of Sparta into that of a free and leading Hellenic state; and which in its result altered the whole current of Hellenic history. Originally struck between Thebes and Athens, it was quickly joined by Argos, Corinth, and other important states, and became so powerful that the military leaders proposed at once to march upon Sparta and 'destroy the wasps in their nest.' But in the following summer the great battle of Corinth, ἡ μεγάλη μάχη πρὸς Λακεδαι-

THE ECCLESIAZUSAE, 188-207

Who come for payment ought to die the death.<sup>a</sup>

F.W. By Aphrodite now, but that's well said!

PR. Heavens! Aphrodite! 'Twere a pleasant jest,  
If in the Assembly you should praise me so!

F.W. Ah, but I won't.

PR. Then don't acquire the habit.

This League <sup>b</sup> again, when first we talked it over,  
It seemed the only thing to save the State.

Yet when they'd got it, they disliked it. He  
Who pushed it through was forced to cut and run.<sup>c</sup>  
Ships must be launched; the poor men all approve,  
The wealthy men and farmers disapprove.<sup>d</sup>

You used to hate Corinthians, and they you;  
They are friendly now: do you be friendly too.

Argeius was a fool: now Jerome's wise.<sup>e</sup>

Safety just showed her face: but Thrasybulus,<sup>f</sup>  
No more called in, is quite excluded now.

F.W. Here's a shrewd man!

PR. Ah, now you praise me rightly

Ye are to blame for this, Athenian people,  
Ye draw your wages from the public purse,  
Yet each man seeks his private gain alone.

*ουνοῦς, ἡ ἐν Κορινθῶ (Demosthenes, In Lept. 59), resulted in a Lacedaemonian victory; and no contingent suffered so severely as the Athenian, which was assailed both in front and on the flank by the Spartan troops. And shortly afterwards Agesilaus won another victory in the well-contested battle of Coronea. No wonder that the Athenians were disgusted, ἤχθοντο, at this discomfiture of the League from which they had expected so much": R.*

<sup>a</sup> Unknown.

<sup>d</sup> The wealthy had to fit out the triremes; the farmers saw their lands ravaged.

<sup>e</sup> Argeius was a wise man, Hieronymus a fool: Schol. Nothing more is known of them.

<sup>f</sup> Thrasybulus had brought them safety in darker days than these.

## ARISTOPHANES

τὸ δὲ κοινὸν ὥσπερ Αἴσιμος κυλίνδεται.  
 ἦν οὖν ἐμοὶ πείθησθε, σωθήσεσθ' ἔτι.  
 ταῖς γὰρ γυναιξὶ φημὶ χρῆναι τὴν πόλιν  
 ἡμᾶς παραδοῦναι. καὶ γὰρ ἐν ταῖς οἰκίαις  
 ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα.

ΓΥ.Α. εὖ γ', εὖ γε νῆ Δί', εὖ γε· λέγε, λέγ', ὦγαθέ.

ΠΡ. ὥς δ' εἰσὶν ἡμῶν τοὺς τρόπους βελτίονες  
 ἐγὼ διδάξω. πρῶτα μὲν γὰρ τάρια  
 βάπτουσι θερμῶ κατὰ τὸν ἀρχαῖον νόμον  
 ἀπαξάπασαι, κούχι μεταπειρωμένας  
 ἴδοις ἂν αὐτάς. ἡ δ' Ἀθηναίων πόλις,  
 εἴ πού τι χρηστῶς εἶχεν, οὐκ ἂν ἐσώζετο,  
 εἰ μὴ τι καινὸν ἄλλο περιειργάζετο;  
 καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ·  
 ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ·  
 τὰ Θεσμοφόρι' ἄγουσιν ὥσπερ καὶ πρὸ τοῦ·  
 πέττουσι τοὺς πλακοῦντας ὥσπερ καὶ πρὸ τοῦ·  
 τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ τοῦ·  
 μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ τοῦ·  
 αὐταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ τοῦ·  
 οἶνον φιλοῦσ' εὐζωρον ὥσπερ καὶ πρὸ τοῦ·  
 βινούμεναι χαίρουσιν ὥσπερ καὶ πρὸ τοῦ.  
 ταύταισιν οὖν, ὦνδρες, παραδόντες τὴν πόλιν  
 μὴ περιλαλῶμεν, μηδὲ πυνθανώμεθα  
 τί ποτ' ἄρα δρᾶν μέλλουσιν, ἀλλ' ἀπλῶ τρόπῳ  
 ἐῷμεν ἄρχειν, σκεψάμενοι ταυτὶ μόνα,  
 ὥς τοὺς στρατιώτας πρῶτον οὔσαι μητέρες  
 σώζειν ἐπιθυμήσουσιν· εἶτα σιτία  
 τίς τῆς τεκούσης μᾶλλον ἐπιπέμψειεν ἂν;  
 χρήματα πορίζειν εὐπορώτατον γυνή,  
 ἄρχουσά τ' οὐκ ἂν ἐξαπατηθεῖη ποτέ,

<sup>a</sup> χωλός, ἄτιμος, ἀμαθής: Schol.

THE ECCLESIAZUSAE, 208-237

So the State reels, like any Aesimus.<sup>a</sup>  
 Still, if ye trust me, ye shall yet be saved.  
 I move that now the womankind be asked  
 To rule the State. In our own homes, ye know,  
 They are the managers and rule the house.

F.W. O good, good, good! speak on, speak on, dear man  
 PR. That they are better in their ways than we  
 I'll soon convince you. First, they dye their wools  
 With boiling tinctures, in the ancient style.  
 You won't find *them*, I warrant, in a hurry  
 Trying new plans.<sup>b</sup> And would it not have saved  
 The Athenian city had she let alone  
 Things that worked well, nor idly sought things new?  
 They roast their barley, sitting, as of old :  
 They on their heads bear burdens, as of old :  
 They keep their Thesmophoria, as of old :  
 They bake their honied cheesecakes, as of old ;  
 They victimize their husbands, as of old :  
 They still secrete their lovers, as of old :  
 They buy themselves sly dainties, as of old :  
 They love their wine unwatered, as of old :  
 They like a woman's pleasures, as of old :  
 Then let us, gentlemen, give up to them  
 The helm of State, and not concern ourselves,  
 Nor pry, nor question what they mean to do ;  
 But let them really govern, knowing this,  
 The statesman-mothers never will neglect  
 Their soldier-sons. And then a soldier's rations,  
 Who will supply as well as she who bare him ?  
 For ways and means none can excel a woman.  
 And there's no fear at all that they'll be cheated

<sup>b</sup> " We shall see by-and-by how completely all forecasts of the conservative policy to be pursued by the women will be falsified by the event " : R.

## ARISTOPHANES

αὐταὶ γάρ εἰσιν ἐξαπατᾶν εἰθισμένοιαι.  
τὰ δ' ἄλλ' ἑάσω· ταῦτα κἂν πείθῃσθέ μοι,  
εὐδαιμονοῦντες τὸν βίον διαίξετε.

ΓΥ.Α. εὖ γ', ὦ γλυκυτάτῃ Πραξαγόρα, καὶ δεξιῶς.  
πόθεν, ὦ τάλαινα, ταῦτ' ἔμαθες οὕτω καλῶς;

ΠΡ. ἐν ταῖς φυγαῖς μετὰ τάνδρὸς ὤκησ' ἐν πυκνί·  
ἔπειτ' ἀκούουσ' ἐξέμαθον τῶν ῥητόρων.

ΓΥ.Α. οὐκ ἐτὸς ἄρ', ὦ μέλ', ἦσθα δεινὴ καὶ σοφὴ·  
καὶ σε στρατηγὸν αἱ γυναῖκες αὐτόθεν  
αἰρούμεθ', ἦν ταῦθ' ἀπινοεῖς κατεργάσῃ.  
ἀτὰρ ἦν Κέφαλός σοι λοιδορῆται προσφθαρεῖς,  
πῶς ἀντερεῖς πρὸς αὐτὸν ἐν τῆκκλησίᾳ;

ΠΡ. φήσω παραφρονεῖν αὐτόν.

ΓΥ.Α. ἄλλα τοῦτό γε  
ἴσασι πάντες.

ΠΡ. ἄλλα καὶ μελαγχολᾶν.

ΓΥ.Α. καὶ τοῦτ' ἴσασιν.

ΠΡ. ἄλλα καὶ τὰ τρύβλια  
κακῶς κεραμεύειν, τὴν δὲ πόλιν εὖ καὶ καλῶς.

ΓΥ.Α. τί δ', ἦν Νεοκλείδης ὁ γλάμων σε λοιδορῆ;

ΠΡ. τούτῳ μὲν εἶπον ἐς κυνὸς πυγὴν ὄραν.

ΓΥ.Α. τί δ', ἦν ὑποκρούωσίν σε;

ΠΡ. προσκινήσομαι,  
ἄτ' οὐκ ἄπειρος οὔσα πολλῶν κρουμάτων.

ΓΥ.Α. ἐκεῖνο μόνον ἄσκεπτον, ἦν σ' οἱ τοξόται  
ἔλκωσιν, ὃ τι δράσεις ποτ'.

ΠΡ. ἐξαγκωνιῶ

<sup>a</sup> "With these words Praxagora lays aside her wreath, the Rehearsal is concluded, and the women relapse into their ordinary style of conversation": R.

<sup>b</sup> "In my opinion the flight to which Praxagora is alluding is the flight of the Athenians from the islands and seaports into the city before the conquering progress of Lysander. We know that  
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THE ECCLESIAZUSAE, 238-259

When they're in power, for they're the cheats themselves.

Much I omit. But if you pass my motion,  
You'll lead the happiest lives that e'er you dreamed  
of.<sup>a</sup>

F.W. O, good! Praxagora. Well done, sweet wench.  
However did you learn to speak so finely?

PR. I and my husband in the general flight<sup>b</sup>  
Lodged in the Pnyx, and there I heard the speakers.

F.W. Ah, you were clever to some purpose, dear.  
And if you now succeed in your designs  
We'll then and there proclaim you chieftainness.  
But what if Cephalus, ill fare,<sup>c</sup> insult you,  
How will you answer *him* in full Assembly?

PR. I'll say he's frenzied.

F.W. True enough; but all  
The world know that.

PR. I'll say he's moody-mad.

F.W. They know that too.

PR. That he's more fit to tinker  
The constitution than his pots and pans.

F.W. If Neocleides, blear-eyed oaf, insult you?

PR. *Peep at a puppy's tail,<sup>d</sup> my lad, quoth I.*

F.W. What if they interrupt?

PR. I'll meet them there,  
I'm quite accustomed to that sort of thing.<sup>e</sup>

F.W. O but suppose the archers hale you off,  
What will you do?

PR. Stick out my elbows, so.

after his great success at Aegospotami, he passed round the coasts and islands, and compelled all the Athenians he found, whether garrisons or private individuals, to return to Athens on pain of death": R. <sup>e</sup> Cephalus: a potter and demagogue.

<sup>d</sup> A proverb said to the short-sighted: Schol.

\* Alluding to *κρούω sensu obsceno*.

## ARISTOPHANES

ὠδί· μέση γὰρ οὐδέποτε ληφθήσομαι.  
 ΗΜΙΧ. ἡμεῖς δέ γ', ἦν αἴρωσ', ἔαν κελεύσομεν.

ΓΥ.Α. ταυτὶ μὲν ἡμῖν ἐντεθύμηται καλῶς,  
 ἐκείνο δ' οὐ πεφροντίκαμεν, ὅτω τρόπῳ  
 τὰς χεῖρας αἴρειν μνημονεύσομεν τότε.  
 εἰθισμένοι γὰρ ἔσμεν αἴρειν τὼ σκέλη.

ΠΡ. χαλεπὸν τὸ πρᾶγμ'· ὁμως δὲ χειροτονητέον  
 ἐξωμισάσαις τὸν ἕτερον βραχίονα.

ἄγε νυν ἀναστέλλεσθ' ἄνω τὰ χιτώνια·  
 ὑποδείσθε δ' ὡς τάχιστα τὰς Λακωνικάς,  
 ὡσπερ τὸν ἄνδρ' ἔθεᾶσθ', ὅτ' εἰς ἐκκλησίαν  
 μέλλοι βαδίζειν ἢ θύραζ' ἐκάστοτε.  
 ἔπειτ' ἐπειδὰν ταῦτα πάντ' ἔχη καλῶς,  
 περιδείσθε τοὺς πώγωνας. ἦνίκ' ἂν δέ γε  
 τούτους ἀκριβῶς ἦτε περιηρμοσμένοι,  
 καὶ θαυμάτια τάνδρει' ἄπερ γ' ἐκλέψατε  
 ἐπαναβάλεσθε, κᾶτα ταῖς βακτηρίαις  
 ἐπερειδόμεναι βαδίζετ', ἄδουσαι μέλος  
 πρεσβυτικόν τι, τὸν τρόπον μιμούμεναι  
 τὸν τῶν ἀγροίκων.

ΓΥ.Α. εὖ λέγεις· ἡμεῖς δέ γε  
 προῖωμεν αὐτῶν. καὶ γὰρ ἑτέρας οἶομαι  
 ἐκ τῶν ἀγρῶν ἐς τὴν πύκν' ἦξειν ἀντικρυς  
 γυναικάς.

ΠΡ. ἀλλὰ σπεύσαθ', ὡς εἴωθ' ἐκεῖ  
 τοῖς μὴ παροῦσιν ὀρθρίοις ἐς τὴν πύκνα  
 ὑπαποτρέχειν ἔχουσι μηδὲ πάτταλον.

ΗΜΙΧ. ὦρα προβαίνειν, ὦνδρες, ἡμῖν ἔστι· τοῦτο γὰρ χρῆ  
 μεμνημένας αἰεὶ λέγειν, ὡς μὴ ποτ' ἐξολίσθη,  
 ἡμᾶς. ὁ κίνδυνος γὰρ οὐχὶ μικρός, ἦν ἀλώμεν

<sup>a</sup> The formula used by the κῆρυξ was: ἀράτω τὰς χεῖρας, ὅτω ταῦτα δοκεῖ. For αἴρειν τὰ σκέλη cf. L. 229.



THE ECCLESIAZUSAE, 260-287

They shan't seize *me*, the varlets, round my waist.

S.CH. Aye, and we'll help : we'll bid the men let go.

F.W. Then that we've settled, wonderfully well.

But this we've not considered, how to mind  
We lift our hands, and not our feet, in voting.<sup>a</sup>  
We're more for lifting feet than lifting hands.

PR. A knotty point. However, we must each  
Hold up one arm, bare from the shoulder, so.

Now then, my dears, tuck up your tunics neatly,  
And slip your feet in those Laconian shoes,  
Just as ye've seen your husbands do, whene'er  
They're going out, mayhap to attend the Assembly.  
And next, so soon as everything is right  
With shoes and tunics, fasten on your beards,  
And when ye've got them neatly fitted on,  
Then throw your husbands' mantles over all,  
Those which ye stole ; and leaning on your sticks  
Off to the Meeting, piping as ye go  
Some old man's song, and mimicking the ways  
Of country fellows.

F.W. Good ! but let ourselves  
Get on before them : other women soon  
Will come I know from all the countryside  
Straight for the Pnyx.

PR. Be quick, for 'tis the rule  
That whoso comes not with the early dawn  
Must slink abashed, with never a doit,<sup>b</sup> away.

S.CH. Time to be moving, gentlemen !

'tis best we keep repeating  
This name of ours, lest we forget  
to use it at the Meeting  
For terrible the risk would be, if any man detected

<sup>b</sup> That is, the fee for attendance.

## ARISTOPHANES

ἐνδύομεναι κατὰ σκότον τόλμημα τηλικούτον.

χωρῶμεν εἰς ἐκκλησίαν, ὦνδρες· ἠπέιλησε γὰρ  
 ὁ θεσμοθέτης, ὃς ἂν  
 μὴ πρῶ πάνυ τοῦ κνέφους  
 ἦκη κεκονιμένος,  
 στέργων σκοροδάλμη,  
 βλέπων ὑπότριμμα, μὴ  
 δώσειν τὸ τριώβολον.  
 ἀλλ', ὦ Χαριτιμίδα  
 καὶ Σμίκυθε καὶ Δράκης,  
 ἔπου κατεπείγων,  
 σαυτῶ προσέχων, ὅπως  
 μηδὲν παραχορδιεῖς  
 ὦν δεῖ σ' ἀποδείξαι·  
 ὅπως δὲ τὸ σύμβολον  
 λαβόντες ἔπειτα πλη-  
 σίοι καθεδούμεθ', ὡς  
 ἂν χειροτονῶμεν  
 ἅπανθ' ὅπως ἂν δέη  
 τὰς ἡμετέρας φίλας.  
 καίτοι τί λέγω; φίλους  
 γὰρ χρῆν μ' ὀνομάζειν.

HMIX.B. ὄρα δ' ὅπως ὠθήσομεν τούσδε τοὺς ἐξ ἄστεως  
 ἦκοντας, ὅσοι πρὸ τοῦ  
 μέν, ἠνίκ' ἔδει λαβεῖν  
 ἐλθόντ' ὀβολὸν μόνον,

---

<sup>a</sup> Lit. "satisfied with their garlic pickle, with a vinegar aspect." He is dusty after his hurried journey, and still smells of a rustic breakfast including garlic and vinegar salad.

THE ECCLESIAZUSAE, 288-302

The great and daring scheme which we  
in darkness have projected.

*Song of the (town) Semichorus.*

ON to the Meeting, worthy sirs :  
for now the magistrate avers  
That whoever shall fail to  
Arrive while the dusk of the  
Morning is grey,  
All dusty and smacking of  
Pickle and acid,<sup>a</sup> that  
Man shall assuredly  
Forfeit his pay.  
Now Charitimides,  
Draces, and Smicythus,  
Hasten along :  
See that there fall from you  
Never a word or a  
Note that is wrong.  
Get we our tickets, and  
Sit we together, and  
Choose the front rows.  
Vote we whatever our  
Sisters propose.  
Our *sisters* ! My wits are gone gleaning !  
Our "brothers," of course, was my meaning.

*Song of the country Semichorus.<sup>b</sup>*

We'll thrust aside this bothering throng  
which from the city crowds along,  
These men, who aforetime  
When only an obol they

<sup>b</sup> *Enter band of twelve countrywomen.* "There is not a word in their song to indicate that they were really women in disguise": R.

## ARISTOPHANES

καθήντο λαλοῦντες  
 ἐν τοῖς στεφανώμασιν·  
 νυνὶ δ' ἐνοχλοῦσ' ἄγαν.  
 ἀλλ' οὐχί, Μυρωνίδης  
 ὅτ' ἦρχεν ὁ γεννάδας,  
 οὐδεὶς ἂν ἐτόλμα  
 τὰ τῆς πόλεως διοι-  
 κεῖν ἀργύριον φέρων·  
 ἀλλ' ἦκεν ἕκαστος  
 ἐν ἀσκιδίῳ φέρων  
 πιεῖν ἅμα τ' ἄρτον αὐ-  
 ον καὶ δύο κρομμύω  
 καὶ τρεῖς ἂν ἐλάας.  
 νυνὶ δὲ τριώβολον  
 ζητοῦσι λαβεῖν ὅταν  
 πράττωσί τι κοινὸν ὡς-  
 περ πηλοφοροῦντες.

ΒΛΕΠΤΡΟΣ. τί τὸ πρᾶγμα; ποῖ ποθ' ἢ γυνὴ φρούδη  
 ὅστι μοι;

ἐπεὶ πρὸς ἔω νῦν γ' ἔστιν, ἢ δ' οὐ φαίνεται.

ἔγὼ δὲ κατάκειμαι πάλαι χεζητιῶν,  
 τὰς ἐμβάδας ζητῶν λαβεῖν ἐν τῷ σκότῳ  
 καὶ θοιμάτιον· ὅτε δὴ δ' ἐκείνο ψηλαφῶν  
 οὐκ ἐδυνάμην εὔρειν, ὁ δ' ἤδη τὴν θύραν  
 ἐπεῖχε κρούων ὁ Κοπρεαῖος, λαμβάνω  
 τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοῖδιον,

<sup>a</sup> See 102 and note. Agyrrhius had at first proposed one obol as fee for attending the Assembly; Heraclides raised it to two; and shortly before the date of this play, Agyrrhius raised it again to three.

<sup>b</sup> Myronides, about 457 B.C., with a force of old men and boys,

THE ECCLESIAZUSAE, 302-318

Got for their pay <sup>a</sup>  
 Would sit in the wreath-market,  
 Chatting away.  
 Ah well, in the days of our  
 Noble Myronides <sup>b</sup>  
 None would have stooped  
 Money to take for  
 Attending the meetings, but  
 Hither they trooped,  
 Each with his own little  
 Goatskin of wine,  
 Each with three olives, two  
 Onions, one loaf, in his  
 Wallet, to dine.  
 But now they are set  
 The three-obol to get,  
 And whene'er the State business engages,  
 They clamour, like hodmen, for wages.<sup>c</sup>

BLEPYRUS. What's up? Where's my wife gone? Why,  
 bless the woman,  
 It's almost daybreak and she can't be found.  
 Here am I, taken with the gripes abed,  
 Groping about to find my overcloak  
 And shoes i' the dark; but hang it, they're gone too:  
 I could not find them anywhere. Meanwhile  
 Easums kept knocking hard at my back-door;<sup>d</sup>  
 So on I put this kirtle of my wife's,

defeated the Corinthians at Megara; and in the next year defeated the Boeotians at Oenophyta.

<sup>c</sup> *The Chorus leave the orchestra for a time. Enter Blepyrus in his wife's dress.*

<sup>d</sup> βούλειται εἰπεῖν ὡς ὅτι ἠπειρόμην ἀποπατήσαι: Schol. He plays on the name of an Attic deme, οἱ Κόπραιοι.

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καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι.  
 ἀλλ' ἐν καθαρῷ ποῦ ποῦ τις ἂν χέσας τύχοι;  
 ἢ πανταχοῦ τοι νυκτός ἐστιν ἐν καλῷ;  
 οὐ γάρ με νῦν χέζοντά γ' οὐδεὶς ὄψεται.  
 οἴμοι κακοδαίμων, ὅτι γέρων ὦν ἠγόμη  
 γυναῖχ'· ὅσας εἴμ' ἄξιος πληγὰς λαβεῖν.  
 οὐ γάρ ποθ' ὑγιὲς οὐδὲν ἐξελήλυθεν  
 δράσουσ'. ὅμως δ' οὖν ἐστὶν ἀποπατητέον.

ANHP. τίς ἐστίν; οὐ δῆπου Βλέπυρος ὁ γειντιῶν;  
 νῆ τὸν Δί' αὐτὸς δῆτ' ἐκεῖνος. εἰπέ μοι,  
 τί τοῦτό σοι τὸ πυρρόν ἐστίν; οὐ τί που  
 Κινησίας σου κατατετίληκέν ποθεν;

BA. οὐκ, ἀλλὰ τῆς γυναικὸς ἐξελήλυθα  
 τὸ κροκωτίδιον ἀμπισχόμενος, οὐνδύεται.

AN. τὸ δ' ἱμάτιόν σου ποῦ ἔστιν;

BA. οὐκ ἔχω φράσαι.  
 ζητῶν γὰρ αὐτ' οὐχ εὔρον ἐν τοῖς στρώμασιν.

AN. εἴτ' οὐδὲ τὴν γυναῖκ' ἐκέλευσάς σοι φράσαι;

BA. μὰ τὸν Δί'. οὐ γὰρ ἔνδον οὔσα τυγχάνει,  
 ἀλλ' ἐκτετρύπηκεν λαθοῦσά μ' ἔνδοθεν.  
 ὁ καὶ δέδοικα μὴ τι δρᾶ νεώτερον.

AN. νῆ τὸν Ποσειδῶ, ταῦτά τοίνυν ἀντικρυς  
 ἐμοὶ πέπονθας. καὶ γὰρ ἦ ξύνειμ' ἐγὼ  
 φρούδη ἔστ', ἔχουσα θοῖμάτιον οὐγὼ φόρου.  
 κοῦ τοῦτο λυπεῖ μ', ἀλλὰ καὶ τὰς ἐμβάδας.  
 οὐκουν λαβεῖν γ' αὐτὰς ἐδυνάμην οὐδαμοῦ.

BA. μὰ τὸν Διόνυσον, οὐδ' ἐγὼ γὰρ τὰς ἐμὰς  
 Λακωνικάς, ἀλλ' ὡς ἔτυχον χεζητιῶν,  
 ἐς τὴν κοθόρνῳ τὴν πόδ' ἐνθεῖς ἰέμην,  
 ἵνα μὴ γχέσαιμ' ἐς τὴν σισύραν· φανὴ γὰρ ἦν.  
 AN. τί δῆτ' ἂν εἶη; μῶν ἐπ' ἄριστον γυνή

<sup>a</sup> Women's slippers; C. 151, L. 229, T. 734.

THE ECCLESIAZUSAE, 319-348

And shove my feet into her Persian slippers.<sup>a</sup>  
 Where's a convenient place ? or shall I say  
 All are alike convenient in the dark ?  
 No man can see me here, I am sure of that.  
 Fool that I was, worse luck, to take a wife  
 In my old age. Ought to be thrashed, I ought !  
 'Tis for no good, I warrant, that she's out  
 This time of night. However, I can't wait.<sup>b</sup>

CITIZEN. Hey-day ! who's this ? Not neighbour Bleepyrus ?  
 Sure and it's he himself. Why, tell me, man,  
 What's all that yellow ? Do you mean to say  
 You've had Cinesias at his tricks again ?<sup>c</sup>

BL. No, no ; I wanted to come out, and took  
 This little yellow kirtle of my wife's.

CIT. But where's your cloak ?

BL. I've not the least idea.  
 I searched amongst the clothes, and 'twasn't there.

CIT. Did you not ask your wife to find the thing ?

BL. I didn't. No. For why ? SHE wasn't there.  
 She's wormed herself away out of the house ;  
 Some revolution in the wind, I fear.

CIT. O by Poseidon, but your case is just  
 The same as mine. *My* wife has stolen away,  
 And carried off my cloak. And that's not all,  
 Hang her, she's carried off my shoes as well :  
 At least I could not find them anywhere.

BL. No more can I : I could not anywhere  
 Find my Laconians : so, my case being urgent,  
 I shove her slippers on, and out I bolt  
 For fear I soil my blanket ; 'twas a clean one.

CIT. What can it be ? can any of her gossips

<sup>b</sup> *Enter another husband.*

<sup>c</sup> C. was notorious for having defiled a shrine of Hecate ;  
 F. 366.

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κέκληκεν αὐτὴν τῶν φίλων;

ΒΛ. γνώμην γ' ἐμήν.  
οὔκουν πονηρά γ' ἐστὶν ὅ τι καμ' εἰδέναί.

ΑΝ. ἀλλὰ σὺ μὲν ἰμονιάν τιν' ἀποπατεῖς· ἐμοὶ δ'  
ᾧρα βαδίξειν ἐστὶν εἰς ἐκκλησίαν,  
ἥνπερ λάβω θοῖμάτιον, ὅπερ ἦν μοι μόνον.

ΒΛ. κᾶγωγ', ἐπειδὰν ἀποπατήσω· νῦν δέ μοι  
ἀχράς τις ἐγκλείσασ' ἔχει τὰ σιτία.

ΑΝ. μῶν ἦν Θρασύβουλος εἶπε τοῖς Λακωνικοῖς;

ΒΛ. νῆ τὸν Διόνυσον, ἐνέχεται γοῦν μοι σφόδρα.

ἀτὰρ τί δράσω; καὶ γὰρ οὐδὲ τοῦτό με  
μόνον τὸ λυποῦν ἐστίν, ἀλλ' ὅταν φάγω,  
ὅποι βαδιεῖταιί μοι τὸ λοιπὸν ἢ κόπρος.

νῦν μὲν γὰρ οὔτος βεβαλάνωκε τὴν θύραν,  
ὅστις ποτ' ἔστ', ἀνθρωπὸς Ἀχραδούσιος.

τίς ἂν οὖν ἰατρόν μοι μετέλθοι καὶ τίνα;

τίς τῶν καταπρώκτων δεινός ἐστι τὴν τέχνην;  
ἄρ' οἶδ' Ἀμύνων; ἀλλ' ἴσως ἀρνήσεται.

Ἄντισθένην τις καλεσάτω πάσῃ τέχνῃ.

οὔτος γὰρ ἀνὴρ ἐνεκά γε στεναγμάτων  
οἶδεν τί πρωκτὸς βούλεται χεζητιῶν.

ᾧ πότνι' Εἰλείθνια, μή με περιύδης

διαρραγέντα μηδὲ βεβαλανωμένον,

ἵνα μῆ γένωμαι σκωραμὶς κωμωδική.

ΧΡΕΜΗΣ. οὔτος, τί ποιεῖς; οὐ τί που χέζεις;

ΒΛ. ἐγώ;

οὐ δῆτ' ἔτι γε μὰ τὸν Δί', ἀλλ' ἀνίσταμαι.

<sup>a</sup> Funem cacas.

<sup>b</sup> T. seems to have promised the Spartans to speak on their behalf, probably against the Anti-Spartan league, and to have reconsidered the matter, and excused himself to them; alleging



THE ECCLESIAZUSAE, 349-373

Have asked her out to breakfast ?

- BL. I expect so  
 She's not a bad one : I don't *think* she is.
- CIT. Why, man, you are paying out a cable <sup>a</sup> : I  
 Must to the Assembly, when I've found my cloak,  
 My missing cloak : the only one I've got.
- BL. I too, when eased ; but now an acrid pear  
 Is blocking up the passage of my food.
- CIT. As Thrasybulus told the Spartans, eh ? <sup>b</sup>
- BL. By Dionysus, but it grips me tight,  
 And that's not all : whatever shall I do ?  
 For how the food I am going to eat hereafter  
 Will find a passage out, I can't imagine ;  
 So firm and close this Acridusian chap <sup>c</sup>  
 Has fastened up its pathway to the door.  
 Who'll fetch a doctor, and what doctor, here ?  
 Which of the pathicks knows this business best ?  
 Amynon knows : but perhaps he won't admit it.  
 Fetch, fetch Antisthenes, by all means fetch him. <sup>d</sup>  
 He's just the man (to judge from his complaints) <sup>e</sup>  
 To know the pangs from which I'm suffering now.  
 Great Eileithyia, let me not remain  
 Thus plugged and barricaded, nor become  
 A public nightstool for the comic stage. <sup>f</sup>
- CHREMES. Taking your ease, good neighbour ?
- BL. No, I'm not.  
 'Tis true I have been, but I've finished now.

illness brought on by eating wild pears, according to Schol. *Exit second husband.*

<sup>c</sup> That is, the 'acrid pear' (ἀχράς) which stopped up the bowels (355), with a play on the name of a deme, Ἀχερδούσιος.

<sup>d</sup> Ἀμύνων, ῥήτωρ ἡταιρικῶς, Ἀντισθένης, ἰατρὸς θελυδριώδης: Schol.

<sup>e</sup> Quia nimirum inter cacandum difficulter egerat: Bergler.

<sup>f</sup> The σκωραμῖς, a vessel ἐν ᾧ ἀποπατοῦσι (Schol.), doubtless had a plug. *Enter Chremes, the other neighbour.*

## ARISTOPHANES

- XP. τὸ τῆς γυναικὸς δ' ἀμπέχει χιτώνιον;  
 ΒΛ. ἐν τῷ σκότῳ γὰρ τοῦτ' ἔτυχον ἔνδον λαβῶν. 37  
 ἀτὰρ πόθεν ἤκεις ἑτεόν;
- XP. ἐξ ἐκκλησίας.  
 ΒΛ. ἤδη λέλυται γάρ;  
 XP. νῆ Δί', ὄρθριον μὲν οὖν.  
 καὶ δῆτα πολὺν ἢ μίλτος, ὦ Ζεῦ φίλτατε,  
 γέλων παρέσχεν, ἣν προσέρραινον κύκλω.  
 ΒΛ. τὸ τριώβολον δῆτ' ἔλαβες;  
 XP. εἰ γὰρ ὤφελον. 38  
 ἀλλ' ὕστερος νῦν ἦλθον, ὥστ' αἰσχύνομαι,  
 μὰ τὸν Δί' οὐδὲν ἄλλο γ' ἢ τονδί φέρων.  
 ΒΛ. τὸ δ' αἴτιον τί;  
 XP. πλείστος ἀνθρώπων ὄχλος,  
 ὅσος οὐδεπότ', ἦλθ' ἀθρόος ἐς τὴν πύκνα.  
 καὶ δῆτα πάντα σκυτοτόμοις ἠκάζομεν 38  
 ὀρώντες αὐτούς. οὐ γὰρ ἄλλ' ὑπερφυῶς  
 ὡς λευκοπληθῆς ἦν ἰδεῖν ἠκκλησία·  
 ὥστ' οὐκ ἔλαβον οὔτ' αὐτὸς οὔτ' ἄλλοι συχνοί.  
 ΒΛ. οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθῶν;  
 XP. πόθεν;  
 οὐδ' εἰ μὰ Δία τότε ἦλθες, ὅτε τὸ δεύτερον 39  
 ἀλεκτρυὼν ἐφθέγγετ'.
- ΒΛ. οἴμοι δείλαιος.  
 Ἄντίλοχ', ἀποίμωξόν με τοῦ τριωβόλου  
 τὸν ζῶντα μᾶλλον. τὰμὰ γὰρ διοίχεται.

<sup>a</sup> The *ληξίαρχοι*, or Registrars, used to send in Scythians with a rope smeared with ruddle, with which they roped into the Assembly those who stood in the agora; cf. *A.* 21.

<sup>b</sup> " τονδί φέρων. He points to his empty *θύλακον*. I have substituted these words for the *τὸν θύλακον* of the mss. and editions, which in my opinion was originally a gloss on *τονδί*, and

THE ECCLESIAZUSAE, 374-393

- CHR. O, and you've got your lady's kirtle on !  
 BL. 'Twas dark indoors : I caught it up by chance  
 But whence come *you* ?  
 CHR. I'm coming from the Assembly.  
 BL. What, is it over ?  
 CHR. Aye, betimes to-day.  
 And O, dear Zeus, the fun it was to see  
 The way they spattered the vermilion round.<sup>a</sup>  
 BL. Got your three-obol ?  
 CHR. No, not I, worse luck.  
 I was too late : I'm carrying home, ashamed,  
 This empty wallet :<sup>b</sup> nothing else at all.  
 BL. Why, how was that ?  
 CHR. There gathered such a crowd  
 About the Pnyx, you never saw the like ;  
 Such pale-faced fellows ; just like shoemakers  
 We all declared ; and strange it was to see  
 How pallid-packed the whole Assembly looked.  
 So I and lots of us could get no pay.  
 BL. Shall I get any if I run ?  
 CHR. Not you !  
 Not had you been there when the cock was giving  
 Its second crow.  
 BL. O weep, Antilochus,  
 Rather for me, the living, than for him,  
 The loved and lost—three-obol.<sup>c</sup> All is gone !

has crept into the text, usurping the place of *τονδὶ φέρων*, and destroying the sense of the passage. Bergler refers to *Wasps*, 300-315": R.

<sup>c</sup> From Aesch. *Myrmidons* fragm.:

'Αντίλοχ', ἀποιμωξόν με τοῦ τεθνηκότος  
 τὸν ζῶντα μᾶλλον.

Weep, Antilochus,  
 Rather for me, the living, than for him,  
 The loved and lost Patroclus.

## ARISTOPHANES

ἀτὰρ τί τὸ πρᾶγμ' ἦν, ὅτι τοσοῦτον χρῆμ' ὄχλου  
οὕτως ἐν ᾧρα ξυνελέγη;

XP. τί δ' ἄλλο γ' ἢ  
ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας  
γνώμας καθεῖναι τῆς πόλεως; κᾶτ' εὐθέως  
πρῶτος Νεοκλείδης ὁ γλάμων παρείρπυσεν.  
κᾶπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς,  
οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν,  
καὶ ταῦτα περὶ σωτηρίας προκειμένου,  
ὡς αὐτὸς αὐτῷ βλεφαρίδ' οὐκ ἐσώσατο;  
ὁ δ' ἀναβοήσας καὶ περιβλέψας ἔφη·  
τί δαί μ' ἐχρῆν δρᾶν;

BA. σκόροδ' ὁμοῦ τρίψαντ' ὀπῶ  
τιθύμαλλον ἐμβalόντα τοῦ Λακωνικοῦ  
σαντοῦ παραλείφειν τὰ βλέφαρα τῆς ἐσπέρας,  
ἔγωγ' ἂν εἶπον, εἰ παρὼν ἐτύγχανον.

XP. μετὰ τοῦτον Εὐαίων ὁ δεξιώτατος  
παρῆλθε γυμνός, ὡς ἐδόκει τοῖς πλείοσιν·  
αὐτός γε μέντου'φασκεν ἱμάτιον ἔχειν,  
κᾶπειτ' ἔλεξε δημοτικωτάτους λόγους·  
ὄρατε μὲν με δεόμενον σωτηρίας  
τετραστατήρου καυτόν· ἀλλ' ὅμως ἐρῶ  
ὡς τὴν πόλιν καὶ τοὺς πολίτας σώσετε.  
ἦν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς  
χλαίνας, ἐπειδὴν πρῶτον ἥλιος τραπῆ,  
πλευρίτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ.  
ὅσοις δὲ κλίνη μὴ ἔστι μηδὲ στρώματα,  
ἰέναι καθευδήσοντας ἀπονενιμμένους  
εἰς τῶν σκυλοδειψῶν· ἦν δ' ἀποκλείη τῇ θύρα

<sup>a</sup> Cf. Pl. 718, 719.

Whatever was it though that brought together  
So vast a crowd so early ?

CHR. "Twas determined  
To put this question to the assembled people,  
"How best to save the State." So first and foremost  
Came Neocleides, groping up to speak.  
And all the people shouted out aloud,  
*What scandal that this blear-eyed oaf, who cannot  
Save his own eyesight for himself, should dare  
To come and teach us how to save the State.*  
But he cried out, and leered around, and said,  
*What's to be done ?*

BL. *Pound garlic up with verjuice,<sup>a</sup>  
Throw in some spurge of the Laconian sort,  
And rub it on your eyelids every night.*  
That's what, had I been present, I'd have said.

CHR. Next came Evaeon,<sup>b</sup> smart accomplished chap,  
With nothing on, as most of us supposed,  
But he himself insisted he was clothed.  
He made a popular democratic speech.  
*Behold, says he, I am myself in want  
Of cash to save me ;<sup>c</sup> yet I know the way  
To save the citizens, and save the State.  
Let every clothier give to all that ask  
Warm woollen robes, when first the sun turns back.  
No more will pleurisy attack us then.  
Let such as own no bedclothes and no bed,  
After they've dined,<sup>d</sup> seek out the furriers, there  
To sleep ; and whoso shuts the door against them*

<sup>b</sup> "A pauper, whose clothes are so scanty and threadbare that people cannot perceive that he has any on:" R.

<sup>c</sup> "A half-guinea salvation," here as the price of a new suit of clothes, which he obviously needs.

<sup>d</sup> ἀποψύσασθαι applies specially to the after-dinner wash ; W.  
1216.

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- χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω.
- ΒΛ. νῆ τὸν Διόνυσον, χρηστά γ'· εἰ δ' ἐκεῖνά γε προσέθηκεν, οὐδεὶς ἀντεχειροτόνησεν ἄν, τοὺς ἀλφिताμοιβοὺς τοῖς ἀπόροις τρεῖς χοίνικας δεῖπνον παρέχειν ἅπασιν, ἢ κλάειν μακρά. ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τὰγαθόν.
- ΧΡ. μετὰ τοῦτο τοίνυν εὐπρεπῆς νεανίας λευκός τις ἀνεπήδησ', ὅμοιος Νικία, δημηγορήσων, κάπεχείρησεν λέγειν ὡς χρὴ παραδοῦναι ταῖς γυναιξὶ τὴν πόλιν. εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὖ λέγοι, τὸ σκυτοτομικὸν πλήθος· οἱ δ' ἐκ τῶν ἀγρῶν ἀνεβορβόρυξαν.
- ΒΛ. νοῦν γὰρ εἶχον νῆ Δία.
- ΧΡ. ἄλλ' ἦσαν ἦττους· ὁ δὲ κατεῖχε τῇ βοῇ, τὰς μὲν γυναικας πόλλ' ἀγαθὰ λέγων, σὲ δὲ πολλὰ κακά.
- ΒΛ. καὶ τί εἶπε;
- ΧΡ. πρῶτον μὲν σ' ἔφη εἶναι πανοῦργον.
- ΒΛ. καὶ σέ;
- ΧΡ. μή πω τοῦτ' ἔρη. κᾶπειτα κλέπτην.
- ΒΛ. ἐμὲ μόνον;
- ΧΡ. καὶ νῆ Δία καὶ συκοφάντην.
- ΒΛ. ἐμὲ μόνον;
- ΧΡ. καὶ νῆ Δία τῶνδὶ τὸ πλήθος.
- ΒΛ. τίς δὲ τοῦτ' ἄλλως λέγει;
- ΧΡ. γυναιῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικὸν καὶ χρηματοποιόν· κοῦτε τὰπόρρητ' ἔφη

THE ECCLESIAZUSAE, 421-442

*In wintry weather, shall be fined three blankets.*

BL. Well said indeed ; and never a man would dare  
To vote against him, had he added this :  
*That all who deal in grain shall freely give  
Three quarts to every pauper, or be hanged.*

That good, at least, they'd gain from Nausicydes.<sup>a</sup>

CHR. Then, after him, there bounded up to speak  
A spruce and pale-faced youth, like Nicias.  
And *he* declared we ought to place the State  
Into the hands of (whom do you think ?) the women !  
Then the whole mob of shoemakers<sup>b</sup> began  
To cheer like mad ; whilst all the country folk  
Hooted and hissed.

BL. They showed their sense, by Zeus.

CHR. But less their numbers ; so the lad went on,  
Speaking all good of women, but of you  
Everything bad.

BL. What ?

CHR. First of all he called you  
An arrant rogue.

BL. And you ?

CHR. Let be, awhile.

Also a thief.

BL. Me only ?

CHR. And by Zeus,

A sycophant.

BL. Me only ?

CHR. And by Zeus,

All our friends here.<sup>c</sup>

BL. Well, who says nay to that ?

CHR. And then the woman is, he said, a thing  
Stuffed full of wit and moneymaking ways.

<sup>a</sup> N. made a fortune from dealing in grain ; Xen. *Mem.* ii. 7.

<sup>b</sup> The disguised women : Schol.

<sup>c</sup> Pointing to the audience.

## ARISTOPHANES

ἐκ Θεσμοφόρου ἐκάστοτ' αὐτὰς ἐκφέρειν,  
σὲ δὲ καμὲ βουλευόντε τοῦτο δρᾶν αἰί.

ΒΛ. καὶ νῆ τὸν Ἑρμῆν τοῦτό γ' οὐκ ἐψεύσατο.

ΧΡ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη  
ἱμάτια, χρυσί', ἀργύριον, ἐκπώματα,  
μόνας μόναις οὐ μαρτύρων γ' ἐναντίον·  
καὶ ταῦτ' ἀποφέρειν πάντα κοῦκ ἀποστερεῖν·  
ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν.

ΒΛ. νῆ τὸν Ποσειδῶ, μαρτύρων τ' ἐναντίον.

ΧΡ. οὐ συκοφαντεῖν, οὐ διώκειν, οὐδὲ τὸν  
δῆμον καταλύειν, ἀλλὰ πολλὰ καγαθά.  
ἕτεραί τε πλείστα τὰς γυναῖκας εὐλόγει.

ΒΛ. τί δῆτ' ἔδοξεν;

ΧΡ. ἐπιτρέπειν σὲ τὴν πόλιν  
ταύταις. ἐδόκει γὰρ τοῦτο μόνον ἐν τῇ πόλει  
οὕτω γεγενῆσθαι.

ΒΛ. καὶ δέδοκται;

ΧΡ. φῆμ' ἐγώ.

ΒΛ. ἅπαντά τ' αὐταῖς ἐστὶ προστεταγμένα  
ἀ τοῖσιν ἀστοῖς ἔμελεν;

ΧΡ. οὕτω ταῦτ' ἔχει.

ΒΛ. οὐδ' εἰς δικαστήριον ἄρ' εἶμ', ἀλλ' ἡ γυνή;

ΧΡ. οὐδ' ἔτι σὺ θρέψεις οὓς ἔχεις, ἀλλ' ἡ γυνή.

ΒΛ. οὐδὲ στένειν τὸν ὄρθρον ἔτι πρᾶγμ' ἄρά μοι;

ΧΡ. μὰ Δί', ἀλλὰ ταῖς γυναίξι ταῦτ' ἤδη μέλει·  
σὺ δ' ἀστενακτὶ περδόμενος οἴκοι μενεῖς.

ΒΛ. ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν,  
μὴ παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας  
ἔπειτ' ἀναγκάζωσι πρὸς βίαν

ΧΡ. τί δρᾶν;

ΒΛ. κινεῖν ἑαυτάς.

ΧΡ. ἦν δὲ μὴ δυνώμεθα;



ECCLESIAZUSAE, 443-463

They don't betray their Thesmophorian secrets,  
But you and I blab all State secrets out.

BL. By Hermes, there at least he told no lie.

CHR. And women lend each other, said the lad,  
Their dresses, trinkets, money, drinking-cups,  
Though quite alone, with never a witness there.  
And all restore the loan, and none withhold it.  
But men, he said, are always doing this.

BL. Aye to be sure : though witnesses were there.

CHR. *They* don't inform, or prosecute, or put  
The people down : but everything that's right.  
And much, besides, he praised the womankind.

BL. What was determined ?

CHR. You're to put the State  
Into their hands. This was the one reform  
Not yet attempted.

BL. 'Twas decreed ?

CHR. It was.

BL. So then the women now must undertake  
All manly duties ?

CHR. So I understand.

BL. Then I shan't be a dicast, but my wife ?

CHR. Nor you support your household, but your wife.

BL. Nor I get grumbling up in early morn ?

CHR. No : for the future that's your wife's affair.

You'll lie abed : no grumbling any more.

BL. But hark ye, 'twould be rough on us old men  
If, when the women hold the reins of State,  
They should perforce compel us to—

CHR. Do what ?

BL. Make love to them.

CHR. But if we're not prepared ?

## ARISTOPHANES

ΒΛ. ἄριστον οὐ δώσουσι.

ΧΡ. σὺ δέ γε νῆ Δία  
δρᾶ ταῦθ', ἵν' ἀριστᾶς τε καὶ κινῆς ἄμα.

ΒΛ. τὸ πρὸς βίαν δεινότατον.

ΧΡ. ἀλλ' εἰ τῇ πόλει  
τοῦτο ξυνοίσει, ταῦτα χρὴ πάντ' ἄνδρα δρᾶν.  
λόγος τέ τοί τις ἔστι τῶν γεραιτέρων,  
ὅσ' ἂν ἀνόητ' ἢ μῶρα βουλευσώμεθα,  
ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν.  
καὶ ξυμφέροι γ', ὧ πότνια Παλλὰς καὶ θεοί.  
ἀλλ' εἶμι· σὺ δ' ὑγίαινε.

ΒΛ. καὶ σύ γ', ὧ Χρέμης.

ΧΟΡΟΣ. ἔμβα, χῶρει.

ἄρ' ἔστι τῶν ἀνδρῶν τις ἡμῖν ὅστις ἐπακολουθεῖ;  
στρέφου, σκόπει,  
φύλαττε σαυτὴν ἀσφαλῶς, πολλοὶ γὰρ οἱ πανοῦργοι,  
μή πού τις ἐκ τοῦπισθεν ὦν τὸ σχῆμα καταφυλάξῃ·  
ἀλλ' ὡς μάλιστα τοῖν ποδοῖν ἐπικτυπῶν βιάδιζε.  
ἡμῖν δ' ἂν αἰσχύνῃν φέροι  
πάσαισι παρὰ τοῖς ἀνδράσιν τὸ πρᾶγμα τοῦτ'  
ἐλεγχθέν.

πρὸς ταῦτα συστέλλου σεαυ-  
τήν, πανταχῇ σκοπομένη  
τάκεισε καὶ τὰ τῆδε καὶ

---

<sup>a</sup> " When the contention between Poseidon and Athene for the patronage of Athens was decided in favour of the latter, Poseidon in anger imprecated perpetual *δυσβολία* on the new city. Now the decrees of deities were, like those of the Medes and Persians, supposed to be irreversible, even by themselves: what one god had done, no other, not even himself, could undo; but he could virtually nullify the effect by a subsequent decree. And so in the instance before us, Athene could not change the curse of perpetual

THE ECCLESIAZUSAE, 469-487

BL. They'll dock our breakfasts.

CHR. Therefore learn the way  
How to make love, and eat your breakfast too.

BL. Upon compulsion! Faugh!

CHR. If that is for  
The public good, we needs must all obey.  
There is a legend of the olden time,  
That all our foolish plans and vain conceits  
Are overruled to work the public good.<sup>a</sup>  
So be it now, high Pallas and ye gods!  
But I must go. Farewell.

BL. And farewell, Chremes.<sup>b</sup>

CHORUS. Step strong! March along!

But search and scan if any man  
be somewhere following in our rear.

Look out! Wheel about!

And O be sure that all's secure;  
for many are the rogues, I fear.

Lest someone, coming up behind us,  
in this ungodly guise should find us.

BE SURE you make a clattering sound  
with both your feet against the ground.

For dismal shame and scandal great  
Will everywhere upon us wait,

if our disguise they penetrate.  
So wrap your garments round you tight,  
And peep about with all your might,  
Both here and there and on your right,

*δυσβουλία*, but she could and did nullify its effect by causing it always to have a successful issue. And this is why Chremes, in his prayer three lines below, whilst invoking generally all the gods, makes a special appeal to Pallas": R.

<sup>b</sup> *Exeunt.*

## ARISTOPHANES

τὰκ δεξιᾶς, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα.  
 ἀλλ' ἐγκουῶμεν· τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη  
 ὄθενπερ εἰς ἐκκλησίαν ὠρμώμεθ' ἠνίκ' ἦμεν·  
 τὴν δ' οἰκίαν ἔξεσθ' ὄρᾶν ὄθενπερ ἢ στρατηγὸς  
 ἔσθ', ἢ τὸ πρᾶγμ' εὐροῦσ' ὁ νῦν ἔδοξε τοῖς πολίταις.  
 ὥστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ' ἐπαναμενούσας,  
 πώγωνας ἐξηρημένας,  
 μὴ καί τις ἡμᾶς ὄψεται χῆμῶν ἴσως κατείπη.  
 ἀλλ' εἶα δεῦρ' ἐπὶ σκιᾶς  
 ἐλθοῦσα πρὸς τὸ τειχίον,  
 παραβλέπουσα θατέρω,  
 πάλιν μετασκεύαζε σαυτὴν αὖθις ἦπερ ἦσθα.  
 καὶ μὴ βράδυν'· ὡς τήνδε καὶ δὴ τὴν στρατηγὸν  
 ἡμῶν  
 χωροῦσαν ἐξ ἐκκλησίας ὀρώμεν. ἀλλ' ἐπέιγου  
 ἅπανα καὶ μίσει σάκον πρὸς ταῖν γνάθωιν ἔχουσα·  
 χαῦται γὰρ ἀλογοῦσιν πάλαι τὸ σχῆμα τοῦτ'  
 ἔχουσαι.

ΠΡ. ταυτὶ μὲν ἡμῖν, ὦ γυναῖκες, εὐτυχῶς  
 τὰ πράγματ' ἐκβέβηκεν ἀβουλεύσαμεν.  
 ἀλλ' ὡς τάχιστα, πρὶν τιν' ἀνθρώπων ἰδεῖν,  
 ρίπτειτε χλαίνας, ἐμβὰς ἐκποδῶν ἴτω,  
 χάλα συναπτοῦς ἠνίας Λακωνικᾶς,  
 βακτηρίας ἄφεσθε· καὶ μέντοι σὺ μὲν

<sup>a</sup> "Praxagora is seen returning from the Assembly. She is still wearing her husband's garments, and enters the stage alone. We hear no more of the two women who had been her companions there before. And nobody else comes on the stage until Blepkyrus and Chremes emerge from their respective houses, twenty lines below. The Chorus fulfil the promise made supra 246": R.

<sup>b</sup> Line 508 is probably quoted from some tragic poet, which would explain the singular χάλα.

THE ECCLESIAZUSAE, 488-509

Or this our plot to save the State  
will in disaster terminate.  
MOVE ON, dear friends, move on apace,  
for now we're very near the place  
From whence we started, when we went  
to join the men in Parliament.  
And there's the mansion, full in view,  
where dwells our lady chieftain, who  
The wise and noble scheme invented  
to which the State has just assented.  
So now no longer must we stay,  
no longer while the time away,  
False-bearded with this bristly hair,  
Lest someone see us and declare  
our hidden secret everywhere.  
So draw ye closer, at my call,  
Beneath the shadow of the wall,  
And glancing sideways, one and all,  
Adjust and change your dresses there,  
and bear the form which erst ye bare.  
FOR SEE the noble lady fair,  
our chieftainess, approaching there.  
She's coming home with eager speed  
from yon Assembly ; take ye heed,  
And loathe upon your chins to wear  
that monstrous equipage of hair ;  
For 'neath its tickling mass, I know,  
they've all been smarting long ago.<sup>a</sup>  
PR. So far, dear sisters, these our bold designs  
Have all gone off successfully and well.  
But now at once, or e'er some wight perceive us,  
Off with your woollens ; cast your shoes ; unloose  
The jointed clasp of thy Laconian reins :<sup>b</sup>  
Discard your staves ;—Nay, but do *you*, my dear,

ARISTOPHANES

ταύτας κατευτρέπιζ'· ἐγὼ δὲ βούλομαι 510  
 εἶσω παρερπύσασα, πρὶν τὸν ἄνδρα με  
 ἰδεῖν, καταθέσθαι θοιμάτιον αὐτοῦ πάλιν  
 ὄθενπερ ἔλαβον τᾶλλα θ' ἀξηνεγκάμην.

ΧΟ. κείται δ' ἤδη πάνθ' ἄπερ εἶπας· σὸν δ' ἔργον τᾶλλα  
 διδάσκειν,  
 ὃ τι σοι δρῶσαι ξύμφορον ἡμεῖς δόξομεν ὀρθῶς  
 ὑπακούειν. 515  
 οὐδεμιᾶ γὰρ δεινότερα σου ξυμμίξασ' οἶδα γυναικί.

ΠΡ. περιμείνατέ νυν, ἵνα τῆς ἀρχῆς, ἣν ἄρτι κεχειρο-  
 τόνημαι,  
 ξυμβούλοισιν πάσαις ὑμῖν χρήσωμαι. καὶ γὰρ ἐκεῖ  
 μοι  
 ἐν τῷ θορύβῳ καὶ τοῖς δεινοῖς ἀνδρειόταται γεγέ-  
 νησθε.

ΒΛ. αὕτη, πόθεν ἤκεις, Πραξαγόρα;

ΠΡ. τί δ', ὦ μέλε, 520  
 σοὶ τοῦθ' ;

ΒΛ. ὃ τί μοι τοῦτ' ἐστίν; ὡς εὐηθικῶς.

ΠΡ. οὐ τοι παρὰ τοῦ μοιχοῦ γε φῆσεις.

ΒΛ. οὐκ ἴσως  
 ἐνός γε.

ΠΡ. καὶ μὴν βασανίσαι τουτί γέ σοι  
 ἔξεστι.

ΒΛ. πῶς;

ΠΡ. εἰ τῆς κεφαλῆς ὄζω μύρου.

ΒΛ. τί δ'; οὐχὶ βινεῖται γυνή κἄνευ μύρου; 525

ΠΡ. οὐ δὴ τάλαιν' ἔγωγε.

ΒΛ. πῶς οὖν ὄρθριον  
 ὄχου σιωπῇ θοιμάτιον λαβοῦσά μου;

THE ECCLESIAZUSAE, 510-527

Get these in order : I myself will steal  
 Into the house, and ere my husband see me,  
 Put back his overcloak, unnoticed, where  
 I found it, and whatever else I took.<sup>a</sup>

CH. We have done your behest, and as touching the rest,  
 We will do whatsoever you tell us is best.  
 For truly I ween that a woman so keen,  
 Resourceful and subtle we never have seen.

PR. Then all by my side, as the councillors tried  
 Of the office I hold, be content to abide ;  
 For *there*, in the fuss and the hullabaloo,  
 Ye proved yourselves women most manly and true.<sup>b</sup>

BL. Hallo, Praxagora, whence come you ?

PR. What's that

To you, my man ?

BL. What's that to me ? That's cool.

PR. Not from a lover ; *that* you know.

BL. Perchance

From more than one.

PR. That you can test, directly.

BL. Marry and how ?

PR. Smell if my hair is perfumed.

BL. Does not a woman sin unless she's perfumed ?

PR. *I* don't, at all events.

BL. What made you steal

Away so early with my overcloak ?

<sup>a</sup> " Praxagora retires into her house (the house of Blepyrus) to change her dress, whilst the Chorus change theirs in the orchestra. She almost immediately returns, and henceforth all the women are clothed in their proper habiliments" : R.

<sup>b</sup> Enter Blepyrus and Chremes from their respective houses.

## ARISTOPHANES

- ΠΡ. γυνή μέ τις νύκτωρ ἑταίρα καὶ φίλη  
μετεπέμψατ' ὠδίνουσα.
- ΒΛ. καῖτ' οὐκ ἦν ἐμοὶ  
φράσασαν ἰέναι;
- ΠΡ. τῆς λεχοῦς δ' οὐ φροντίσαι, 530  
οὕτως ἐχούσης, ὦνερ;
- ΒΛ. εἰποῦσάν γέ μοι.  
ἀλλ' ἔστιν ἐνταῦθά τι κακόν.
- ΠΡ. μὰ τὰ θεῶ,  
ἀλλ' ὥσπερ εἶχον ὠχόμην· ἐδεῖτο δὲ  
ἤπερ μεθῆκέ μ', ἐξιέναι πάσῃ τέχνῃ.
- ΒΛ. εἴτ' οὐ τὸ σαυτῆς ἱμάτιον ἐχρῆν σ' ἔχειν; 535  
ἀλλ' ἔμ' ἀποδύσασ', ἐπιβαλοῦσα τοῦγκυκλον,  
ὠχου καταλιποῦσ' ὥσπερ εἰ προκείμενον,  
μόνον οὐ στεφανώσασ' οὐδ' ἐπιθεῖσα λήκυθον.
- ΠΡ. ψῦχος γὰρ ἦν, ἐγὼ δὲ λεπτὴ κασθενής·  
ἔπειθ' ἴν' ἀλαίνοιμι, τοῦτ' ἠμπισχόμην· 540  
σέ δ' ἐν ἀλέᾳ κατακείμενον καὶ στρώμασιν  
κατέλιπον, ὦνερ.
- ΒΛ. αἱ δὲ δὴ Λακωνικαὶ  
ὠχοντο μετὰ σοῦ κατὰ τί χῆ βακτηρία;
- ΠΡ. ἵνα θοῖμάτιον σώσαιμι, μεθυπεδησάμην  
μιμουμένη σε καὶ κτυποῦσα τοῖν ποδοῖν 545  
καὶ τοὺς λίθους παίουσα τῇ βακτηρίᾳ.
- ΒΛ. οἶσθ' οὖν ἀπολωλεκυῖα πυρῶν ἐκτέα,  
ὄν χρῆν ἔμ' ἐξ ἐκκλησίας εἰληφέναι;
- ΠΡ. μὴ φροντίσης· ἄρρεν γὰρ ἔτεκε παιδίον.
- ΒΛ. ἠκκλησία;
- ΠΡ. μὰ Δί', ἀλλ' ἐφ' ἦν ἐγὼχόμην. 550  
ἀτὰρ γεγένηται;

<sup>a</sup> The body was placed on a bier or bed, clothed in white, and crowned with wreaths: beside it were flasks of oil.



THE ECCLESIAZUSAE, 528-551

- PR. I was called out ere daybreak, to a friend  
In pangs of childbirth.
- BL. Why not tell me first,  
Before you went ?
- PR. Not haste to help her in  
Such straits, my husband ?
- BL. After telling me.  
Something's wrong there.
- PR. Nay, by the Twain, I went  
Just as I was ; the wench who came besought me  
To lose no time.
- BL. Is that the reason why  
You did not put your mantle on ? You threw it  
Over my bed and took my overcloak,  
And left me lying like a corpse laid out ; <sup>a</sup>  
Only I'd never a wreath, or bottle of oil.
- PR. The night was cold, and I'm so slight and fragile,  
I took your overcloak to keep me warm.  
And you I left well snuggled up in warmth  
And rugs, my husband.
- BL. How came my staff to form  
One of your party, and my red Laconians ?
- PR. I took your shoes to save your overcloak ; <sup>b</sup>  
Aping your walk, stumping with both my feet,  
And striking down your staff against the stones.
- BL. You've lost eight quarts of wheat, I'd have you know,  
Which the Assembly would have brought me in. <sup>c</sup>
- PR. Well, never mind ; she's got a bonny boy.
- BL. Who ? the Assembly has ?
- PR. No, fool, the woman.  
But has it met ?

<sup>b</sup> That she might look like a man, and so save the cloak from thieves who would snatch it off, *λωποδύται*.

<sup>c</sup> Bought with the three obols.

ARISTOPHANES

- ΒΛ. ναὶ μὰ Δί'. οὐκ ἤδεισθά με  
φράσαντά σοι χθές;
- ΠΡ. ἄρτι γ' ἀναμιμνήσκομαι.
- ΒΛ. οὐδ' ἄρα τὰ δόξαντ' οἶσθα;
- ΠΡ. μὰ Δί' ἐγὼ μὲν οὔ.
- ΒΛ. κάθησο τοίνυν σηπίας μασωμένη.  
ὑμῖν δέ φασι παραδεδόσθαι τὴν πόλιν. 555
- ΠΡ. τί δρᾶν; ὑφαίνειν;
- ΒΛ. οὐ μὰ Δί', ἀλλ' ἄρχειν.
- ΠΡ. τίνων;
- ΒΛ. ἀπαξαπάντων τῶν κατὰ πόλιν πραγμάτων.
- ΠΡ. νῆ τὴν Ἀφροδίτην, μακαρία γ' ἄρ' ἡ πόλις  
ἔσται τὸ λοιπόν.
- ΒΛ. κατὰ τί;
- ΠΡ. πολλῶν οὔνεκα.  
οὐ γὰρ ἔτι τοῖς τολμῶσι αὐτὴν αἰσχρὰ δρᾶν 560  
ἔσται τὸ λοιπόν, οὐδαμοῦ δέ μαρτυρεῖν,  
οὐ συκοφαντεῖν.
- ΒΛ. μηδαμῶς πρὸς τῶν θεῶν  
τουτὶ ποιήσης μηδ' ἀφέλῃ μου τὸν βίον.
- ΧΡ. ᾧ δαιμόνι' ἀνδρῶν, τὴν γυναῖκ' ἔα λέγειν.
- ΠΡ. μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλησίον, 565  
μὴ γυμνὸν εἶναι, μὴ πένητα μηδένα,  
μὴ λαιδορεῖσθαι, μὴ νεχυραζόμενον φέρειν.
- ΧΡ. νῆ τὸν Ποσειδῶ, μεγάλα γ', εἰ μὴ ψεύσεται.
- ΠΡ. ἀλλ' ἀποφανῶ τοῦθ', ὥστε σέ γέ μοι μαρτυρεῖν,  
καὶ τοῦτον αὐτὸν μηδὲν ἀντειπεῖν ἐμοί. 570
- ΧΘ. νῦν δὴ δεῖ σε πυκνὴν ἐγείρειν

<sup>a</sup> In Sophocles, *Philoct.* 933, Philoctetes thus prays to keep the bow of Heracles, πρὸς θεῶν πατρῶν, τὸν βίον μὴ μου φέλῃς.

<sup>b</sup> Soph. *Trach.* 899 πεύσει δ' ὥστε μαρτυρεῖν ἐμοί. "He himself" is Chremes, whom she points at.

THE ECCLESIAZUSAE, 551-571

- BL. I told you yesterday  
 'Twas going to meet.
- PR. O yes, I now remember.
- BL. Have you not heard then what's decreed ?
- PR. No, dear
- BL. Then sit you down and chew your cuttlefish.  
 The State, they say, is handed over to you !
- PR. What for ? To weave ?
- BL. No, govern.
- PR. Govern what ?
- BL. All the whole work and business of the State.
- PR. O here's a lucky State, by Aphrodite,  
 We're going to have !
- BL. How so ?
- PR. For many reasons.  
 For now no longer shall bold men be free  
 To shame the city : no more witnessing,  
 No false informing—
- BL. Hang it, don't do that.  
 Don't take away my only means of living !<sup>a</sup>
- CHR. Pray, sir, be still, and let the lady speak.
- PR. No thefts of overcloaks, no envyings now,  
 None to be poor and naked any more.  
 No wranglings, no distraining on your goods.
- CHR. Now, by Poseidon, wondrous news if true.
- PR. Aye and I'll prove it, so that you'll support me,<sup>b</sup>  
 And he himself have nought to say against it.
- CH.<sup>c</sup> Now waken your intellect bright,

<sup>a</sup> " The first line appears in the MSS. as *νῦν δὴ δεῖ σε πυκνήν φρένα καὶ φιλόσοφον ἐγείρειν*, but I have struck out the words *φρένα καὶ φιλόσοφον*, which are useless to the sense, and destructive to the metre, and have plainly crept into the text from some gloss on the words *πυκνήν φροντίδα*. They are, however, retained in the translation " : R.

ARISTOPHANES

φροντίδ' ἐπισταμένην  
 ταῖσι φίλαισιν ἀμύνειν.  
 κοινῇ γὰρ ἐπ' εὐτυχίαισιν  
 ἔρχεται γλώττ-  
 ης ἐπίνοια, πολίτην  
 δῆμον ἐπαγλαιοῦσα  
 μυρίασιν  
 ὠφελίαισι βίου. δη-  
 λοῦν ὃ τί περ δύνασαι. και-  
 ρὸς δέ· δεῖται  
 γάρ τι σοφοῦ τινὸς ἔξευ-  
 ρήματος ἢ πόλις ἡμῶν.  
 ἀλλὰ πέραινε μόνον  
 μήτε δεδραμένα μήτ' εἰ-  
 ρημένα πω πρότερον· μι-  
 σοῦσι γὰρ ἦν τὰ παλαιὰ  
 πολλάκις θεῶνται.

575

ἀλλ' οὐ μέλλειν, ἀλλ' ἄπτεσθαι καὶ δὴ χρή ταῖς δια-  
 νοίαις,  
 ὡς τὸ ταχύνειν χαρίτων μετέχει πλείστον παρὰ τοῖσι  
 θεαταῖς.

580

ΠΡ. καὶ μὴν ὅτι μὲν χρηστὰ διδάξω πιστεύω· τοὺς δὲ  
 θεατάς,  
 εἰ καινοτομεῖν ἐθελήσουσιν καὶ μὴ τοῖς ἡθάσι λίαν  
 τοῖς τ' ἀρχαίοις ἐνδιατρίβειν, τοῦτ' ἔσθ' ὁ μάλιστα  
 δέδοικα.

585

ΒΛ. περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσης· τοῦτο γὰρ  
 ἡμῖν  
 δρᾶν ἀντ' ἄλλης ἀρχῆς ἔστω, τῶν δ' ἀρχαίων ἀμελήσαι.  
 ΠΡ. μή νυν πρότερον μηδεὶς ὑμῶν ἀντείπη μηδ' ὑπο-  
 κρούση,

THE ECCLESIAZUSAE, 572-588

Your soul philosophic, that knows  
 So well for your comrades to fight.  
 For all to our happiness goes  
 The project your tongue will disclose,  
 As with thousands of joys you propose  
 The citizen life to endow.  
 Now show us what things you can do !  
 It is time ; for the populace now  
 Requires an original new  
 Experiment ; only do you  
 Some novelty bring from your store  
 Never spoken or done heretofore.  
 The audience don't like to be cheated  
 With humours too often repeated.  
 So come to the point, and at once ; for delay  
 Is a thing the spectators detest in a play.

- PR. I've an excellent scheme, if you will but believe it ;  
 But I cannot be sure how our friends will receive it ;  
 Or what they will do, if the old I eschew,  
 And propound them a system erratic and new.  
 This makes me a trifle alarmed and faint-hearted.
- BL. As to that, you may safely be fearless and bold :  
 We adore what is new, and abhor what is old.  
 This rule we retain when all else has departed.<sup>a</sup>
- PR.<sup>b</sup> Then all to the speaker in silence attend,  
 And don't interrupt till I come to the end,

<sup>a</sup> He plays on ἀρχή and ἀρχαῖα: they have lost their fair empire, and all that is left is to seek novelty, and to keep clear of both "old ways" and "empire."

<sup>b</sup> "Throughout the ensuing discussion, the long Aristophanics of the text are in the translation unworthily represented by anapaestic dimeters, in which many lines are omitted, and a few added, and which generally aim at giving rather the spirit of the argument than a literal rendering of the words": R.

## ARISTOPHANES

πρὶν ἐπίστασθαι τὴν ἐπίνοιαν καὶ τοῦ φράζοντος  
ἀκοῦσαι.

Κοινωνεῖν γὰρ πάντας φήσω χρήναι πάντων  
μετέχοντας,

κὰκ ταύτου ζῆν, καὶ μὴ τὸν μὲν πλουτεῖν, τὸν δ'  
ἄθλιον εἶναι,

μηδὲ γεωργεῖν τὸν μὲν πολλήν, τῷ δ' εἶναι μηδὲ  
ταφῆναι·

μηδ' ἀνδραπόδοις τὸν μὲν χρήσθαι πολλοῖς, τὸν  
δ' οὐδ' ἀκολουθῶ·

ἀλλ' ἓνα ποιῶ κοινὸν πᾶσιν βίοτον καὶ τοῦτον ὁμοιον.

ΒΛ. πῶς οὖν ἔσται κοινὸς ἅπασιν;

ΠΡ. κατέδει σπέλεθον πρότερός μου.

ΒΛ. καὶ τῶν σπελέθων κοινωνοῦμεν;

ΠΡ. μὰ Δί', ἀλλ' ἔφθης μ' ὑποκρούσας.

τοῦτο γὰρ ἤμελλον ἐγὼ λέξειν· τὴν γῆν πρῶτιστα  
ποιήσω

κοινήν πάντων καὶ ἀργύριον καὶ τᾶλλ' ὅπός' ἐστὶν  
ἐκάστω.

εἶτ' ἀπὸ τούτων κοινῶν ὄντων ἡμεῖς βοσκήσομεν ὑμᾶς  
ταμιευόμεναι καὶ φειδόμεναι καὶ τὴν γνώμην  
προσέχουσαι.

ΒΛ. πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀργύριον δὲ  
καὶ Δαρεικοὺς, ἀφανῆ πλοῦτον;

ΠΡ. τοῦτ' ἐς τὸ μέσον καταθήσει.

ΒΛ. κἄν, μὴ καταθεῖς, ψευδορκήσῃ; κἀκτήσατο γὰρ  
διὰ τοῦτο.

<sup>a</sup> The interruption exasperates P., who retorts, "You shall eat muck before I do" (595). Bleepyrus affects to suppose this to be part of her scheme, and innocently inquires whether her communistic system extends to the muck, so that she will share it with him. "No," she says, "but you interrupted me by asking a question which my next words would have answered (596)."

THE ECCLESIAZUSAE, 589-603

And weigh and perpend, till you quite comprehend,  
The drift and intent of the scheme I present.  
The rule which I dare to enact and declare,  
Is that all shall be equal, and equally share  
All wealth and enjoyments, nor longer endure  
That one should be rich, and another be poor,  
That one should have acres, far-stretching and wide,  
And another not even enough to provide  
Himself with a grave : that this at his call  
Should have hundreds of servants, and that none  
at all.

All this I intend to correct and amend :  
Now all of all blessings shall freely partake,  
One life and one system for all men I make.

BL. And how will you manage it ?

PR.<sup>a</sup>

First, I'll provide  
That the silver, and land, and whatever beside  
Each man shall possess, shall be common and free,<sup>b</sup>  
One fund for the public ; then out of it we  
Will feed and maintain you, like housekeepers true,  
Dispensing, and sparing, and caring for you.

BL.

With regard to the land, I can quite understand,  
But how, if a man have his money in hand,  
Not farms, which you see, and he cannot withhold,  
But talents of silver and Darics of gold ?

PR. All this to the stores he must bring.

BL.

But suppose  
He choose to retain it, and nobody knows ;  
Rank perjury doubtless ; but what if it be ?  
'Twas by that he acquired it at first.

<sup>b</sup> " This abolition of private property is very prominently put forward by Plato, though of course in *his* Republic it applies not to the citizens generally, but only to one particular class, the φύλακες, or warders of the state " : R. Plato, *Rep.* 416 D, 464 B.

## ARISTOPHANES

- ΠΡ. ἀλλ' οὐδέν τοι χρήσιμον ἔσται πάντως αὐτῷ.  
 ΒΛ. κατὰ δὴ τί;
- ΠΡ. οὐδεὶς οὐδὲν πενία δράσει· πάντα γὰρ ἔξουσι  
 ἅπαντες,  
 ἄρτους, τεμάχη, μάζας, χλαίνας, οἶνον, στεφάνους,  
 ἐρεβίνθους.  
 ὥστε τί κέρδος μὴ καταθεῖναι; σὺ γὰρ ἐξευρῶν  
 ἀπόδειξον.
- ΒΛ. οὔκουν καὶ νῦν οὔτοι μᾶλλον κλέπτουσ', οἷς ταῦτα  
 πάρεστι;
- ΠΡ. πρότερόν γ', ὠταῖρ', ὅτε τοῖσι νόμοις διεχρώμεθα  
 τοῖς προτέροισιν·  
 νῦν δ', ἔσται γὰρ βίος ἐκ κοινοῦ, τί τὸ κέρδος μὴ  
 καταθεῖναι;
- ΒΛ. ἦν μείρακ' ἰδὼν ἐπιθυμήσῃ καὶ βούληται σκαλα-  
 θῦραι,  
 ἔξει τούτων ἀφελῶν δοῦναι· τῶν ἐκ κοινοῦ δὲ μεθέξει  
 ξυγκαταδαρθῶν.
- ΠΡ. ἀλλ' ἐξέσται προῖκ' αὐτῷ ξυγκαταδαρθεῖν.  
 καὶ ταύτας γὰρ κοινὰς ποιῶ τοῖς ἀνδράσι συγ-  
 κατακεῖσθαι  
 καὶ παιδοποιεῖν τῷ βουλομένῳ.
- ΒΛ. πῶς οὖν, εἰ πάντες ἴασιν  
 ἐπὶ τὴν ὠραιοτάτην αὐτῶν καὶ ζητήσουσιν ἐρείδειν;
- ΠΡ. αἱ φαυλότεραι καὶ σιμότεραι παρὰ τὰς σεμνὰς  
 καθεδοῦνται·  
 καὶ τ' ἦν ταύτης ἐπιθυμήσῃ, τὴν αἰσχρὰν πρῶθ'  
 ὑποκρούσει.
- ΒΛ. καὶ πῶς ἡμᾶς τοὺς πρεσβύτας, ἦν ταῖς αἰσχροῖσι  
 συνῶμεν,  
 οὐκ ἐπιλείψει τὸ πέος πρότερον πρὶν ἐκεῖσ' οἱ φῆς  
 ἀφικέσθαι;



THE ECCLESIAZUSAE, 604-620

- PR. I agree.  
 But now 'twill be useless ; he'll need it no more.
- BL. How mean you ?
- PR. All pressure from want will be o'er.  
 Now each will have all that a man can desire,  
 Cakes, barley-loaves, chestnuts, abundant attire,  
 Wine, garlands and fish : then why should he wish  
 The wealth he has gotten by fraud to retain ?  
 If you know any reason, I hope you'll explain.
- BL. 'Tis those that have most of these goods, I believe,  
 That are always the worst and the keenest to thiefe.
- PR. I grant you, my friend, in the days that are past,  
 In your old-fashioned system, abolished at last ;  
 But what he's to gain, though his wealth he retain,  
 When all things are common, I'd have you explain.
- BL. If a youth to a girl his devotion would show,  
 He surely must woo her with presents.<sup>a</sup>
- PR. O no.  
 All women and men will be common and free,  
 No marriage or other restraint there will be.<sup>b</sup>
- BL. But if all should aspire to the favours of one,  
 To the girl that is fairest, what then will be done ?
- PR. By the side of the beauty, so stately and grand,  
 The dwarf, the deformed, and the ugly will stand ;  
 And before you're entitled the beauty to woo,  
 Your court you must pay to the hag and the shrew.

<sup>a</sup> Lit. " he will take some of his private property (τούτων) to give ; but of the things in common, he will have his share when he goes to bed," τὰ ἐκ κοινοῦ having a new meaning.

<sup>b</sup> Plato, *Rep.* vii. 457 c : there will be a law, he says, τὰς γυναῖκας ταύτας τῶν ἀνδρῶν τούτων πάντων πάσας εἶναι κοινάς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ τοὺς παῖδας αὐτῶν κοινούς, καὶ μήτε γονεῖα ἐκγονοῦ εἰδέναί τὸν αὐτοῦ μήτε παῖδα γονεῖα.

## ARISTOPHANES

- ΠΡ. οὐχὶ μαχοῦνται περὶ σοῦ, θάρρει, μὴ δείσης.
- ΒΛ. οὐχὶ μαχοῦνται;  
περὶ τοῦ;
- ΠΡ. περὶ τοῦ ξυγκαταδαρθεῖν. κοῦ σοὶ τοιοῦτον  
ὑπάρξει.
- ΒΛ. τὸ μὲν ὑμέτερον γνώμην τιν' ἔχει· προβεβούλευται  
γάρ, ὅπως ἂν  
μηδεμιᾶς ἢ τρύπημα κενόν· τὸ δὲ τῶν ἀνδρῶν τί  
ποιήσει;  
φεύξονται γὰρ τοὺς αἰσχίους, ἐπὶ τοὺς δὲ καλοὺς  
βαδιοῦνται.
- ΠΡ. ἀλλὰ φυλάξουσ' οἱ φαυλότεροι τοὺς καλλίους ἀπ-  
ιόντας  
ἀπὸ τοῦ δείπνου καὶ τηρήσουσ' ἐπὶ τοῖσιν δημοσίοισιν  
[οἱ φαυλότεροι]· κοῦκ ἐξέσται παρὰ τοῖσι καλοῖς  
καταδαρθεῖν  
ταῖσι γυναιξὶ πρὶν ἂν τοῖς αἰσχροῖς καὶ τοῖς μικροῖς  
χαρίσωνται.
- ΒΛ. ἢ Λυσικράτους ἄρα νυνὶ ρῖς ἴσα τοῖσι καλοῖσι  
φρονήσει.
- ΠΡ. νῆ τὸν Ἀπόλλω· καὶ δημοτικὴ γ' ἡ γνώμη καὶ  
καταχήνη  
τῶν σεμνοτέρων ἔσται πολλή καὶ τῶν σφραγίδας  
ἔχόντων,  
ὅταν ἐμβάδ' ἔχων εἶπη, προτέρω παραχώρει, κᾶτ'  
ἐπιτήρει,  
ὅταν ἤδη γὰρ διαπραξάμενος παραδῶ σοι δευτε-  
ριάζειν.
- ΒΛ. πῶς οὖν οὕτω ζώντων ἡμῶν τοὺς αὐτοῦ παῖδας  
ἕκαστος  
ἔσται δυνατὸς διαγιγνώσκειν;
- ΠΡ. τί δὲ δεῖ; πατέρας γὰρ ἅπαντας

THE ECCLESIAZUSAE, 621-636

- BL. For the ladies you've nicely provided no doubt ;  
 No woman will now be a lover without.<sup>a</sup>  
 But what of the men ? For the girls, I suspect,  
 The handsome will choose, and the ugly reject.
- PR. No girl will of course be permitted to mate  
 Except in accord with the rules of the State.  
 By the side of her lover, so handsome and tall,  
 Will be stationed the squat, the ungainly and small.  
 And before she's entitled the beau to obtain,  
 Her love she must grant to the awkward and plain
- BL. O then such a nose as Lysicrates shows  
 Will vie with the fairest and best, I suppose.
- PR. O yes, 'tis a nice democratic device,  
 A popular system as ever was tried,  
 A jape on the swells with their rings and their pride.  
*Now, fopling, away, Gaffer Hobnail will say,  
 Stand aside : it is I have precedence to-day.*
- BL. But how, may I ask, will the children be known ?  
 And how can a father distinguish his own ?
- PR. They will never be known : it can never be told ;<sup>b</sup>

<sup>a</sup> Lines 619-628 : Bleepyrus fears lest a certain disaster should befall him (620) : on which Praxagora says, " You need not be alarmed : you will not be in such request as you anticipate. They won't fight about you." Bleepyrus does not quite catch her meaning. " Won't fight ! " he retorts, " what for ? " " For the honour of being your bedfellow," she replies. " No such disaster as you fear will befall you." He goes on (623) : " Your part has some sense in it ; for it is provided that no woman shall be unoccupied : but what of the men ? They will flee the ugly, and seek the fair." Praxagora replies : " But the less comely will watch the more handsome, when they go from dinner : and no women will be allowed to sleep with the fair until they have granted their favours to the ugly and the dwarf."

<sup>b</sup> Plato, *Rep.* 461 c πατέρας δὲ καὶ θυγατέρας πῶς διαγνώσονται ἀλλήλων ; Οὐδαμῶς, ἦν δ' ἐγώ.

## ARISTOPHANES

- τοὺς πρεσβυτέρους αὐτῶν εἶναι τοῖσι χρόνοισιν νομιούσιν.
- ΒΛ. οὐκοῦν ἄγξουσ' εὖ καὶ χρηστῶς ἐξῆς τότε πάντα γέροντα  
διὰ τὴν ἄγνοϊαν, ἐπεὶ καὶ νῦν γιγνώσκοντες πατέρ' ὄντα  
ἄγχουσι. τί δῆθ', ὅταν ἀγνῶς ἦ, πῶς οὐ τότε κἀπιχεσοῦνται;
- ΠΡ. ἀλλ' ὁ παρεστῶς οὐκ ἐπιτρέψει· τότε δ' αὐτοῖς οὐκ ἔμελ' οὐδὲν  
τῶν ἀλλοτρίων, ὅστις τύπτοι· νῦν δ' ἦν πληγέντος ἀκούση,  
μὴ τὸν ἐκείνου τύπτῃ δεδιώς, τοῖς δρώσιν τοῦτο μαχεῖται.
- ΒΛ. τὰ μὲν ἄλλα λέγεις οὐδὲν σκαιῶς· εἰ δὲ προσελθῶν Ἐπίκουρος,  
ἢ Λευκόλοφος, πάππαν με καλεῖ, τοῦτ' ἤδη δεινὸν ἀκούσαι.
- ΧΡ. πολὺ μέντοι δεινότερον τούτου τοῦ πράγματός ἐστι  
ΒΛ. τὸ ποῖον;
- ΧΡ. εἴ σε φιλήσειεν Ἀρίστυλλος, φάσκων αὐτοῦ πατέρ' εἶναι.
- ΒΛ. οἰμῶζοι γ' ἂν καὶ κωκύοι.
- ΧΡ. σὺ δέ γ' ὄζοις ἂν καλαμίνθης.
- ΠΡ. ἀλλ' οὗτος μὲν πρότερον γέγονεν, πρὶν τὸ ψήφισμα γενέσθαι,

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<sup>a</sup> " It should be observed that Blepyrus and his wife employ the adverbs *νῦν* and *τότε* in exactly opposite senses. Blepyrus, not realizing that the revolution of which they are speaking is already an accomplished fact, uses *νῦν* of the old established government, and *τότε* of, what he considers, the impending *γυναικοκρατία*. Praxagora, on the other hand, already the chief-

THE ECCLESIAZUSAE, 637-649

All youths will in common be sons of the old.

BL. If in vain to distinguish our children we seek,  
Pray what will become of the agèd and weak?  
At present <sup>a</sup> I own, though a father be known,  
Sons throttle and choke him with hearty goodwill;  
But will they not do it more cheerily still,<sup>b</sup>  
When the sonship is doubtful?

PR. No, certainly not.

For now if a boy should a parent annoy,  
The lads who are near will of course interfere;  
For they may themselves be his children, I wot.<sup>c</sup>

BL. In much that you say there is much to admire;  
But what if Leucolophus claim me for sire,  
Or vile Epicurus? I think you'll agree  
That a great and unbearable nuisance 'twould be.

CHR. A nuisance much greater than this might befall you.

BL. How so?

CHR. If the skunk Aristyllus should call you  
His father, and seize you, a kiss to imprint.

BL. O hang him! Confound him! O how I would  
pound him!

CHR. I fancy you soon would be smelling of mint.<sup>d</sup>

PR. But this, sir, is nonsense: it never could be.

That whelp was begotten before the Decree.

tainness of the just established *γυναικοκρατία*, uses *νῦν* of that government, and *τότε* of the pre-existing and now abolished system. Her *νῦν* therefore answers to the *τότε*, and her *τότε* to the *νῦν*, of Blepyrus": R.

<sup>b</sup> Quomodo non tunc eum etiam male concacabunt?

<sup>c</sup> " *μὴ τὸν ἐκείνου. Sc. πατέρα*, the bystander's father. So I think we should read for the common *μὴ αὐτὸν ἐκείνου*, which does not give the sense required": R. Plato, *Rep.* v. 465 B τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὡς υἱεῖς, τοὺς δὲ ὡς ἀδελφούς, τοὺς δὲ ὡς πατέρας. Bystanders will protect a man assaulted, because he may be their own father, etc.

<sup>d</sup> A play on *μίνθος*, *dung*, with which A.'s face had on some occasion been smeared; *P.* 314.

## ARISTOPHANES

- ὥστ' οὐχὶ δέος μὴ σε φιλήσῃ.  
 ΒΛ. δεινὸν μέντ' ἄν ἐπεπόνθειν. 650  
 τὴν γῆν δὲ τίς ἔσθ' ὁ γεωργήσων;  
 ΠΡ. οἱ δούλοι. σοὶ δὲ μελήσει,  
 ὅταν ἦ δεκάπουν τὸ στοιχείον, λιπαρῶ χωρεῖν ἐπὶ  
 δεῖπνον.  
 ΒΛ. περὶ δ' ἱματίων τίς πόρος ἔσται; καὶ γὰρ τοῦτ'  
 ἔστιν ἐρέσθαι.  
 ΠΡ. τὰ μὲν ὄνθ' ὑμῖν πρῶτον ὑπάρξει, τὰ δὲ λοιφ'  
 ἡμεῖς ὑφανοῦμεν.  
 ΒΛ. ἐν ἔτι ζητῶ· πῶς, ἦν τις ὄφλη παρὰ τοῖς ἄρχουσι  
 δίκην τῶ, 655  
 πόθεν ἐκτίσει ταύτην; οὐ γὰρ τῶν κοινῶν γ' ἐστὶ  
 δίκαιον.  
 ΠΡ. ἀλλ' οὐδὲ δίκαι πρῶτον ἔσονται.  
 ΒΛ. τουτὶ δὲ πόσους ἐπιτρίψει;  
 ΧΡ. καγὼ ταύτη γνώμην ἐθέμην.  
 ΠΡ. τοῦ γάρ, τάλαν, οὐνεκ' ἔσονται;  
 ΒΛ. πολλῶν ἔνεκεν νῆ τὸν Ἀπόλλω· πρῶτον δ' ἐνὸς  
 εἵνεκα δήπου,  
 ἦν τις ὀφείλων ἐξαρνήται.  
 ΠΡ. πόθεν οὖν ἐδάνεισ' ὁ δανείσας 660

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<sup>a</sup> " 'When the (shadow of the) gnomon is ten feet long,' that is to say, rather more than half an hour before sunset. In the primitive dials of which Aristophanes is speaking the hour was determined not by the direction, but by the length of the shadow. And according to the most careful observation which I have been able to make or procure, an object casts a shadow of "over twenty-two" times its own height at sunset, and a shadow of ten times its own height about thirty-one minutes earlier. It is plain therefore that the gnomon or (as we are accustomed to call it) *index* of an Athenian dial was one foot in height, rising vertically from the ground": R.

THE ECCLESIAZUSAE, 650-660

His kiss, it is plain, you can never obtain.

BL. The prospect I view with disgust and alarm.

But who will attend to the work of the farm ?

PR. All labour and toil to your slaves you will leave ;

*Your* business 'twill be, when the shadows of eve

Ten feet on the face of the dial are cast,<sup>a</sup>

To scurry away to your evening repast.

BL. Our clothes, what of them ?

PR. You have plenty in store,

When these are worn out, we will weave you some  
more.

BL. Just one other thing. If an action they bring,

What funds will be mine for discharging the fine ?

You won't pay it out of the stores, I opine.

PR. A fine to be paid when an action they bring !

Why bless you, our people won't know such a thing

As an action.<sup>b</sup>

BL. No actions ! I feel a misgiving.<sup>c</sup>

Pray what are " our people " to do for a living ?

CHR. You are right : there are many will rue it.

PR. No doubt.

But what can one then bring an action about ?

BL. There are reasons in plenty ; I'll just mention one.

If a debtor won't pay you, pray what's to be done ?

PR. If a debtor won't pay ! Nay, but tell me, my friend,

How the creditor came by the money to lend ?

<sup>b</sup> οὐδὲ δίκαι. Plato, *Rep.* v. 464 D τί δέ ; δίκαι τε καὶ ἐγκλήματα πρὸς ἀλλήλους οὐκ οἰχήσεται ἐξ αὐτῶν, ὡς ἔπος εἰπέιν, διὰ τὸ μηδὲν ἴδιον ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά.

<sup>c</sup> Lines 657-8: PR. " But there will never be any actions to begin with." BL. " But how many will that ruin ? " (*i.e.* by depriving them of the dicast's fee). CHR. " And I too was thinking the same."

## ARISTOPHANES

ἐν τῷ κοινῷ πάντων ὄντων; κλέπτων δήπου ὅσ' ἐπίδηλος.

ΧΡ. νῆ τὴν Δήμητρ' εὖ σε διδάσκει.

ΒΛ. τουτὶ τοίνυν φρασάτω μοι,  
τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτίσουσιν, ἐπειδὴν  
εὐωχηθέντες ὑβρίζουσιν; τοῦτο γὰρ οἶμαί σ' ἀπορή-  
σειν.

ΠΡ. ἀπὸ τῆς μάξης ἧς σιτεῖται· ταύτης γὰρ ὅταν τις  
ἀφαιρῇ, 66  
οὐχ ὑβριεῖται φαύλως οὕτως αὐθις τῇ γαστρὶ κο-  
λασθεῖς.

ΒΛ. οὐδ' αὖ κλέπτῃς οὐδεὶς ἔσται;

ΠΡ. πῶς γὰρ κλέψει μετὸν αὐτῷ;

ΒΛ. οὐδ' ἀποδύσουσ' ἄρα τῶν νυκτῶν;

ΠΡ. οὐκ, ἦν οἴκοι γε καθεύδῃς,  
οὐδ' ἦν γε θύραζ', ὥσπερ πρότερον· βίσιος γὰρ  
πᾶσιν ὑπάρξει.

ἦν δ' ἀποδύῃ γ', αὐτὸς δώσει. τί γὰρ αὐτῷ  
πρᾶγμα μάχεσθαι; 67

ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου  
κομιεῖται.

ΒΛ. οὐδὲ κυβεύσουσ' ἄρ' ἄνθρωποι;

ΠΡ. περὶ τοῦ γὰρ τοῦτο ποιήσεις;

ΒΛ. τὴν δὲ δίαιταν τίνα ποιήσεις;

ΠΡ. κοινήν πᾶσιν. τὸ γὰρ ἄστῳ  
μίαν οἴκησίν φημι ποιήσεις συρρήξασ' εἰς ἓν ἅπαντα,  
ὥστε βαδίζειν εἰς ἀλλήλους.

ΒΛ. τὸ δὲ δεῖπνον ποῦ παραθήσεις; 67

ΠΡ. τὰ δικαστήρια καὶ τὰς στοιὰς ἀνδρῶνας πάντα  
ποιήσω.



THE ECCLESIAZUSAE, 661-676

All money, I thought, to the stores had been brought.  
I've got a suspicion, I say it with grief,  
Your creditor's surely a bit of a thief.

CHR. Now that is an answer acute and befitting.

BL. But what if a man should be fined for committing  
Some common assault, when elated with wine ;  
Pray what are his means for discharging that fine ?  
I have posed you, I think.

PR. Why, his victuals and drink  
Will be stopped by command for awhile ; and I guess  
That he will not again in a hurry transgress,  
When he pays with his stomach.

BL. Will thieves be unknown ?

PR. Why, how should they steal what is partly their own ?

BL. No chance then to meet at night in the street  
Some highwayman coming our cloaks to abstract ?

PR. No, not if you're sleeping at home ; nor, in fact,  
Though you choose to go out. That trade, why  
pursue it ?

There's plenty for all : but suppose him to do it,  
Don't fight and resist him ; what need of a pother ?  
You can go to the stores, and they'll give you another.

BL. Shall we gambling forsake ?

PR. Why, what could you stake ?

BL. But what is the style of our living to be ?

PR. One common to all, independent and free,  
All bars and partitions for ever undone,  
All private establishments fused into one.<sup>a</sup>

BL. Then where, may I ask, will our dinners be laid ?

PR. Each court and arcade of the law shall be made  
A banqueting-hall for the citizens.

<sup>a</sup> Plato, *Rep.* vii. 45-8 *c* οίκίας τε καὶ ξυσσίτια κοινὰ ἔχοντες, ἰδίᾳ δὲ οὐδενὸς οὐδὲν τοιοῦτο κεκτημένον.

## ARISTOPHANES

- ΒΛ. τὸ δὲ βῆμα τί σοι χρήσιμον ἔσται;  
 ΠΡ. τὸν κρατῆρας καταθήσω  
 καὶ τὰς ὑδρίας, καὶ ῥαψωδεῖν ἔσται τοῖς παιδα-  
 ρίοισιν  
 τοὺς ἀνδρείους ἐν τῷ πολέμῳ, κεῖ τις δειλὸς γεγέ-  
 νηται,  
 ἵνα μὴ δειπνῶσ' αἰσχυνόμενοι.
- ΒΛ. νῆ τὸν Ἀπόλλω χάριέν γε. 68  
 τὰ δὲ κληρωτήρια ποῖ τρέψεις;  
 ΠΡ. εἰς τὴν ἀγορὰν καταθήσω·  
 κᾶτα στήσασα παρ' Ἀρμοδίῳ κληρώσω πάντας,  
 ἕως ἂν  
 εἰδῶς ὁ λαχὼν ἀπίη χαίρων ἐν ὀποίῳ γράμματι  
 δειπνεῖ·  
 καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν  
 ἀκολουθεῖν  
 τὴν βασιλείον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν  
 παρὰ ταύτην, 68  
 τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν χωρεῖν τὴν  
 ἀλφιτόπωνων.
- ΒΛ. ἵνα κάπτωσιν;  
 ΠΡ. μὰ Δί', ἀλλ' ἵν' ἐκεῖ δειπνῶσιν.  
 ΒΛ. ὅτῳ δὲ τὸ γράμμα  
 μὴ ἕλκυσθῆ καθ' ὃ δειπνήσει, τούτους ἀπελῶσιν  
 ἅπαντες.
- ΠΡ. ἀλλ' οὐκ ἔσται τοῦτο παρ' ἡμῖν.  
 πᾶσι γὰρ ἄφθονα πάντα παρέξομεν·  
 ὥστε μεθυσθεῖς αὐτῷ στεφάνῳ 69

<sup>a</sup> Cf. P. 1265-1304.

<sup>b</sup> See Aristotle, *Constitution of Athens*, col. 31. 15-18 εἰσι δὲ κανονίδες (ticket-grooves) [δέκα ἐ]ν ἐκάστῳ τῶν κληρωτηρίων. It was the custom to affix to each of the halls of justice one of the second ten letters of the alphabet (from Λ onwards): the dicastic sections,

THE ECCLESIAZUSAE, 677-691

- BL. Right.  
 But what will you do with the desk for the speakers ?
- PR. I'll make it a stand for the cups and the beakers ;  
 And there shall the striplings be ranged to recite <sup>a</sup>  
 The deeds of the brave, and the joys of the fight,  
 And the cowards' disgrace ; till out of the place  
 Each coward shall slink with a very red face,  
 Not stopping to dine.
- BL. O but that will be fine.  
 And what of the balloting-booths ? <sup>b</sup>
- PR. They shall go  
 To the head of the market-place, all in a row,  
 And there by Harmodius <sup>c</sup> taking my station,  
 I'll tickets dispense to the whole of the nation,  
 Till each one has got his particular lot,  
 And manfully bustles along to the sign  
 Of the letter whereat he's empanelled to dine.  
 The man who has Α shall be ushered away  
 To the Royal Arcade ; to the next will go Β ;  
 And Γ to the Cornmarket.
- BL. Merely to see ?
- PR. No, fool, but to dine.
- BL. 'Tis an excellent plan.  
 Then he who gets never a letter, poor man,  
 Gets never a dinner.
- PR. But 'twill not be so.  
 There'll be plenty for all, and to spare.  
 No stint and no grudging our system will know,  
 But each will away from the revelry go,

when formed, drew tickets for their halls in the κληρωτήριον. Under the new system, the first ten letters, hitherto used for assorting the dicastic sections, are free for the halls, which have now become banqueting-halls ; and each citizen draws his letter at the κληρωτήριον. <sup>c</sup> See Index, and L. 633.

ARISTOPHANES

πᾶς τις ἄπεισιν τὴν δᾶδα λαβών.  
αἱ δὲ γυναῖκες κατὰ τὰς διόδους  
προσπίπτουσαι τοῖς ἀπὸ δείπνου  
τάδε λέξουσιν· δεῦρο παρ' ἡμᾶς·  
ἐνθάδε μείραξ' ἔσθ' ὠραία.

παρ' ἐμοὶ δ' ἑτέρα,  
φήσει τις ἄνωθ' ἐξ ὑπερώου,  
καὶ καλλίστη καὶ λευκοτάτη·  
πρότερον μέντοι δεῖ σε καθεύδειν  
αὐτῆς παρ' ἐμοί.

τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες  
καὶ μειρακίοις οἱ φαυλότεροι  
τοιιάδ' ἐρουῦσιν· ποῖ θεῖς οὗτος;  
πάντως οὐδὲν δράσεις ἐλθών·

τοῖς γὰρ σιμοῖς καὶ τοῖς αἰσχροῖς  
ἐψήφισται προτέροις βινεῖν,  
ὑμᾶς δὲ τέως θρία λαβόντας  
διφόρου συκῆς

ἐν τοῖς προθύροισι δέφεσθαι.

φέρε νυν, φράσον μοι, ταῦτ' ἀρέσκει σφῶν;

ΒΛ.

πάνυ.

ΠΡ. βαδιστέον τᾶρ' ἔστιν εἰς ἀγορὰν ἐμοί,  
ἵν' ἀποδέχωμαι τὰ προσιόντα χρήματα,  
λαβοῦσα κηρύκαιναν εὐφωρόν τινα.  
ἐμὲ γὰρ ἀνάγκη ταῦτα δρᾶν ἡρημένην  
ἄρχειν, καταστήσαί τε τὰ ξυσσίτια,  
ὅπως ἂν εὐωχῆσθε πρῶτον σήμερον.

ΒΛ. ἤδη γὰρ εὐωχησόμεσθα;

ΠΡ.

φήμ' ἐγώ.

ἔπειτα τὰς πόρνas καταπαῦσαι βούλομαι  
ἀπαξαπάσας.

ΒΛ.

ἵνα τί;

THE ECCLESIAZUSAE, 692-719

Elated and grand, with a torch in his hand  
 And a garland of flowers in his hair.  
 And then through the streets as they wander, a lot  
 Of women will round them be creeping,  
 "O come to my lodging," says one, "I have got  
 Such a beautiful girl in my keeping."  
 "But here is the sweetest and fairest, my boy,"  
 From a window another will say,  
 "But ere you're entitled her love to enjoy  
 Your toll to myself you must pay."  
 Then a sorry companion, flat-visaged and old,  
 Will shout to the youngster "Avast!  
 And where are *you* going, so gallant and bold,  
 And where are *you* hieing so fast?  
 'Tis in vain; you must yield to the laws of the State,  
 And I shall be courting the fair,  
 Whilst you must without in the vestibule wait,  
 And strive to amuse yourself there, dear boy,  
 And strive to amuse yourself there."<sup>a</sup>  
 There now, what think ye of my scheme?

BL. First-rate.

PR. Then now I'll go to the market-place, and there,  
 Taking some clear-voiced girl as crieress,  
 Receive the goods as people bring them in.  
 This must I do, elected chieftainess  
 To rule the State and start the public feasts;  
 That so your banquets may commence to-day.

BL. What, shall we banquet now at once?

PR. You shall.

And next I'll make a thorough sweep of all  
 The flaunting harlots.

BL. Why?

<sup>a</sup> By *folia biferae fici* he signifies τὸ αἰδοῖον.

## ARISTOPHANES

ΠΡ.

δηλον τουτογι·

ἵνα τῶν νέων ἔχωσιν αὐται τὰς ἀκμάς.  
καὶ τὰς γε δούλας οὐχὶ δεῖ κοσμουμένας  
τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν,  
ἀλλὰ παρὰ τοῖς δούλοισι κοιμᾶσθαι μόνον  
κατωνάκην τὸν χοῖρον ἀποτετιλμένας.

ΒΛ.

φέρε νυν ἐγὼ σοι παρακολουθῶ πλησίον,  
ἵν' ἀποβλέπωμαι καὶ λέγωσί μοι ταδί·  
τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε;

ΧΡ.

ἐγὼ δ', ἵν' εἰς ἀγοράν γε τὰ σκευὴ φέρω,  
προχειριοῦμαι κάξετάσω τὴν οὐσίαν.

### (ΧΟΡΟΥ)

ΧΡ.

χώρει σὺ δεῦρο, κιναχύρα, καλὴ καλῶς  
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,  
ὅπως ἂν ἐντετριμμένη κανηφορῆς,  
πολλοὺς κάτω δὴ θυλάκους στρέψασ' ἐμούς.  
ποῦ 'σθ' ἢ διφροφόρος; ἢ χύτρα δεῦρ' ἔξιθι.  
νὴ Δία μέλαινά γ', οὐδ' ἂν, εἰ τὸ φάρμακον  
ἔψουσ' ἔτυχες ᾧ Λυσικράτης μελαίνεται.  
ἴστω παρ' αὐτήν· δεῦρ' ἴθ' ἢ κομμώτρια·  
φέρε δεῦρο ταύτην τὴν ὑδρίαν, ὑδριαφόρε,

\* *κατωνάκη*, servile dress: the construction is like *L.* 1151, *B.* 806, "slave fashion."

<sup>b</sup> *Exeunt Praxagora, Blepyrus, and Chremes.* We hear no more of Blepyrus till the closing scene (1152) when he, with his daughters and the Chorus, go off to join in the festivities. Two farcical scenes are introduced to show how the new system works: the two citizens and the public store (746-876), and the three Hags (877-1111).

<sup>c</sup> "As soon as the song is concluded, Chremes reappears with his goods, and proceeds to marshal them on the stage after the fashion, as Bergler observes, of a great religious procession at a Panathenaic or other festival. One is to be the *κανηφόρος*, the

THE ECCLESIAZUSAE, 719-738

- PR.                                      That these free ladies  
 May have the firstling manhood of our youths.  
 Those servile hussies shall no longer poach  
 Upon the true-love manors of the free.  
 No, let them herd with slaves, and lie with slaves,  
 In servile fashion, snipped and trimmed to match.<sup>a</sup>
- BL.    Lead on, my lass. I'll follow close behind ;  
 That men may point and whisper as I pass,  
*There goes the husband of our chieftainess.*
- CHR.   And I will muster and review my goods,  
 And bring them all, as ordered, to the stores.<sup>b</sup>

(Here was a choral song, now lost, during which Chremes is preparing to bring out his chattels from the house.)<sup>c</sup>

- CHR. My sweet bran-winnower, come you sweetly here.  
 March out the first of all my household goods,  
 Powdered and trim, like some young basket-bearer.  
 Aye, many a sack of mine you have bolted down.  
 Now where's the chair-girl ? Come along, dear pot,  
 (Wow ! but you're black : scarce blacker had you  
     chanced  
 To boil the dye Lysicrates employs)  
 And stand by *her*. Come hither, tiring-maid ;  
 And pitcher-bearer, bear your pitcher here.

Queen of the May, the young and noble maiden who bore the holy basket (*A.* 242, 253 ; *L.* 646). Next to her walks the διπροφόρος carrying her chair (*B.* 1552). Afterwards come the ὑδριαφόροι and σκαφηφόροι, the resident aliens and their wives and daughters, carrying pots of water, and dishes filled with cakes and honey-combs, κηρίων καὶ ποπάνων πλήρεις. Nor were the θαλλοφόροι wanting, the feeble old men who walked in the procession carrying their branches of olive ; see *W.* 544 and the note there. And doubtless if we knew more fully the details of a Panathenaic procession, we should find something to explain all the other directions which Chremes gives in the passage before us " : R.

## ARISTOPHANES

ἐνταῦθα· σὺ δὲ δεῦρ' ἢ κιθαρῳδὸς ἕξιθι,  
 πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν  
 ἄωρι νύκτωρ διὰ τὸν ὄρθριον νόμον.

ὁ τὴν σκάφην λαβὼν προῖτω, τὰ κηρία  
 κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,  
 καὶ τὼ τρίποδ' ἐξένεγκε καὶ τὴν λήκυθον·  
 τὰ χυτρίδι' ἤδη καὶ τὸν ὄχλον ἀφίετε.

AN. ἐγὼ καταθήσω τὰμά; κακοδαίμων ἄρα  
 ἀνὴρ ἔσομαι καὶ νοῦν ὀλίγον κεκτημένος.  
 μὰ τὸν Ποσειδῶ οὐδέποτε γ', ἀλλὰ βασιανῶ  
 πρῶτιστον αὐτὰ πολλάκις καὶ σκέψομαι.  
 οὐ γὰρ τὸν ἐμὸν ἰδρῶτα καὶ φειδωλίαν  
 οὐδὲν πρὸς ἔπος οὕτως ἀνοήτως ἐκβαλῶ,  
 πρὶν ἂν ἐκπύθωμαι πᾶν τὸ πρᾶγμ' ὅπως ἔχει.  
 οὗτος, τί τὰ σκευάρια ταυτὶ βούλεται;  
 πότερον μετοικιζόμενος ἐξενήνοχας  
 αὐτ', ἢ φέρεις ἐνέχυρα θήσων;

XP. οὐδαμῶς.

AN. τί δῆτ' ἐπὶ στοίχου ἴσθιν οὕτως; οὐ τι μὴ  
 Ἰέρωνι τῷ κήρυκι πομπὴν πέμπετε;

XP. μὰ Δί', ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει  
 εἰς τὴν ἀγορὰν κατὰ τοὺς δεδογμένους νόμους.

AN. μέλλεις ἀποφέρειν;

XP. πάνυ γε.

AN. κακοδαίμων ἄρ' εἶ  
 νῆ τὸν Δία τὸν σωτήηρα.

XP. πῶς;

AN. πῶς; ῥαδίως.

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<sup>a</sup> The domestic cock; but the feminine is used because in the real procession the musician was a female. Here, as in *W.* 815, the bird produced on the stage is a model.



THE ECCLESIAZUSAE, 739-761

You, fair musician,<sup>a</sup> take your station there,  
 You whose untimely trumpet-call has oft  
 Roused me, ere daybreak, to attend the Assembly.  
 Who's got the dish, go forward ; take the combs  
 Of honey ; set the olive branches nigh ;  
 Bring out the tripods and the bottles of oil ;  
 The pannikins and rubbish you can leave.<sup>b</sup>

CIT. I bring my goods to the stores ! That were to be  
 A hapless greenhorn, ill endowed with brains.  
 I'll never do it ; by Poseidon, never !  
 I'll test the thing and scan its bearings first.  
 I'm not the man to fling my sweat and thrift  
 So idly and so brainlessly away,  
 Before I've fathomed how the matter stands.  
 —You there ! what means this long array of  
 chattels ?

Are they brought out because you're changing house,  
 Or are you going to pawn them ?

CHR. No.

CIT. Then why

All in a row ? Are they, in grand procession,  
 Marching to Hiero the auctioneer ?

CHR. O no, I am going to bring them to the stores  
 For the State's use : so run the new-made laws.

CIT. (*in shrill surprise*) You are going to bring them !

CHR. Yes.

CIT. By Zeus the Saviour,  
 You're an ill-starred one !

CHR. How ?

CIT. How ? Plain enough.

<sup>b</sup> Now another door opens, the door upon which Praxagora had stealthily scratched, supra 34, and the husband of the second woman again comes out, as he did supra 327.

## ARISTOPHANES

XP. τί δ'; οὐχὶ πειθαρχεῖν με τοῖς νόμοισι δεῖ;

AN. ποίοισιν, ὦ δύστηνε;

XP. τοῖς δεδογμένοις.

AN. δεδογμένοισιν; ὡς ἀνόητος ἦσθ' ἄρα.

XP. ἀνόητος;

AN. οὐ γάρ; ἡλιθιώτατος μὲν οὖν ἀπαξαπάντων.

XP. ὅτι τὸ ταπτόμενον ποιῶ;

AN. τὸ ταπτόμενον γὰρ δεῖ ποιεῖν τὸν σῶφρονα;

XP. μάλιστα πάντων.

AN. τὸν μὲν οὖν ἀβέλτερον.

XP. σὺ δ' οὐ καταθεῖναι διανοεῖ;

AN. φυλάξομαι, πρὶν ἂν γ' ἴδω τὸ πλῆθος ὃ τι βουλεύεται.

XP. τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι τὰ χρήματ' εἰσίν;

AN. ἀλλ' ἰδὼν ἐπειθόμην.

XP. λέγουσι γοῦν ἐν ταῖς ὁδοῖς

AN. λέξουσι γάρ.

XP. καὶ φασιν οἷσιν ἀράμενοι.

AN. φήσουσι γάρ.

XP. ἀπολείς ἀπιστῶν πάντ'.

AN. ἀπιστήσουσι γάρ.

XP. ὁ Ζεὺς σέ γ' ἐπιτρίψειεν.

AN. ἐπιτρίψουσι γάρ.

οἷσιν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει;

οὐ γὰρ πατριὸν τοῦτ' ἐστίν, ἀλλὰ λαμβάνειν

ἡμᾶς μόνον δεῖ νῆ Δία<sup>α</sup> καὶ γὰρ οἱ θεοί·

γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων,

ὅταν γὰρ εὐχόμεσθα διδόναι τὰγαθά,

ἔστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν,

<sup>a</sup> A proverb, "seeing is believing."

THE ECCLESIAZUSAE, 762-782

CHR. What, must I not, forsooth, obey the laws ?

CIT. The laws, poor wretch ! What laws ?

CHR. The new-made laws.

CIT. The new-made laws ? O what a fool you are !

CHR. A fool ?

CIT. Well, aren't you ? Just the veriest dolt  
In all the town !

CHR. Because I do what's ordered ?

CIT. Is it a wise man's part to do what's ordered ?

CHR. Of course it is.

CIT. Of course it is a fool's.

CHR. Then won't you bring yours in ?

CIT. I'll wait awhile,  
And watch the people what they're going to do.

CHR. What *should* they do but bring their chattels in  
For the State's use ?

CIT. I SAW IT AND BELIEVED.<sup>a</sup>

CHR. Why, in the streets they talk—

CIT. Ay, talk they will.

CHR. Saying they'll bring their goods—

CIT. Ay, say they will.

CHR. Zounds ! you doubt everything.

CIT. Ay, doubt they will.

CHR. O, Heaven confound you.

CIT. Ay, confound they will.

What ! think you men of sense will bring their  
goods ?

Not they ! That's not our custom : we're disposed  
Rather to take than give, like the dear gods.

Look at their statues, stretching out their hands !

We pray the powers to give us all things good ;

Still they hold forth their hands with hollowed palms,

ARISTOPHANES

οὐχ ὡς τι δώσοντ', ἀλλ' ὅπως τι λήψεται.

XP. ὦ δαιμόνι' ἀνδρῶν, ἕα με τῶν προὔργου τι δρᾶν.  
ταυτὶ γάρ ἐστι συνδετέα. ποῦ μοῦσθ' ἱμάς; 785

AN. ὄντως γὰρ οἴσεις;

XP. ναὶ μὰ Δία, καὶ δὴ μὲν οὖν  
τωδὶ ξυνάπτω τῶ τρίποδε.

AN. τῆς μωρίας,  
τὸ μῆδὲ περιμείναντα τοὺς ἄλλους ὃ τι  
δράσουσιν, εἶτα τηνικαῦτ' ἤδη

XP. τί δρᾶν;

AN. ἐπαναμένειν, ἔπειτα διατρίβειν ἔτι. 790

XP. ἵνα δὴ τί;

AN. σεισμὸς εἰ γένοιτο πολλάκις,

✓ ἢ πῦρ ἀπότροπον, ἢ διάξειεν γαλῆ,  
✓ παύσαιντ' ἂν εἰσφέροντες, ὠμβρόντητε σύ.

XP. χαρίεντα γοῦν πάθοιμ' ἂν, εἰ μὴ 'χοιμ' ὅποι  
ταῦτα καταθείην.

AN. μὴ γὰρ οὐ λάβοις ὅποι. 795  
θάρρει, καταθήσεις, κἂν ἔνης ἔλθῃς.

XP. τῆ;

AN. ἐγὼ δα τούτους χειροτονοῦντας μὲν ταχύ,  
ἄττ' ἂν δὲ δόξῃ, ταῦτα πάλιν ἀρνούμενους.

XP. οἴσουσιν, ὦ τᾶν.

AN. ἦν δὲ μὴ κομίσωσι, τί;

XP. ἀμέλει κομιούσιν.

AN. ἦν δὲ μὴ κομίσωσι, τί; 800

XP. μαχοῦμεθ' αὐτοῖς.

AN. ἦν δὲ κρείττους ὦσι, τί;

<sup>a</sup> "We learn incidentally from *Birds* 518 that a sacrificer was accustomed to put a portion of the sacrificial meat into the outstretched hand of the god": R.

THE ECCLESIAZUSAE, 783-801

Showing their notion is to take, not give.<sup>a</sup>

- CHR. Pray now, good fellow, let me do my work.  
Hi! where's the strap? These must be tied together.
- CIT. You are really going?
- CHR. Don't you see I'm tying  
These tripods up this instant?
- CIT. O what folly!
- CHR. Not to delay a little, and observe  
What other people do, and then—
- CHR. And then?
- CIT. Why then put off, and then delay again.
- CHR. Why so?
- CIT. Why, if perchance an earthquake came,  
Or lightning fell, or a cat cross the street,  
They'll soon cease bringing in, you blockhead you!
- CHR. A pleasant jest, if I should find no room  
To bring my chattels!
- CIT. To RECEIVE, you mean.<sup>b</sup>  
'Twere time to bring them, two days hence.
- CHR. How mean you?
- CIT. I know these fellows<sup>c</sup>; voting in hot haste,  
And straight ignoring the decree they've passed.
- CHR. They'll bring them, friend.
- CIT. But if they don't, what then?
- CHR. No fear; they'll bring them.
- CIT. If they don't, what then?
- CHR. We'll fight them.
- CIT. If they prove too strong, what then?

<sup>b</sup> It is difficult to get any meaning from the text, unless the answer is a nonsensical echo of the question. The citizen, catching up the word *ἔχοιμι*, retorts: "you mean there is a fear *μὴ οὐ λάβοις*, that you may not get something," and *ἄποι* is added without meaning, to echo *ἔχοιμ' ἄποι*.

<sup>c</sup> *He points to the audience.*

## ARISTOPHANES

XP. ἄπειμ' ἑάσας.

AN. ἦν δὲ κωλύσωσι, τί;

XP. διαρραγείης.

AN. ἦν διαρραγῶ δέ, τί;

XP. καλῶς ποιήσεις.

AN. σὺ δ' ἐπιθυμήσεις φέρειν;

XP. ἔγωγε· καὶ γὰρ τοὺς ἑμαυτοῦ γείτονας  
ὀρῶ φέροντας.

AN. πάνυ γ' ἂν οὖν Ἀντισθένης  
αὐτ' εἰσενέγκοι· πολὺ γὰρ ἐμμελέστερον  
πρότερον χέσαι πλεῖν ἢ τριάκονθ' ἡμέρας.

XP. οἴμωξε.

AN. Καλλίμαχος δ' ὁ χοροδιδάσκαλος  
αὐτοῖσιν εἰσοίσει τί;

XP. πλείω Καλλίου.

AN. ἄνθρωπος οὗτος ἀποβαλεῖ τὴν οὐσίαν.

XP. δεινά γε λέγεις.

AN. τί δεινόν; ὥσπερ οὐχ ὀρῶν  
ἀεὶ τοιαῦτα γιγνόμενα ψηφίσματα.

οὐκ οἶσθ' ἐκεῖν' οὐδοξε, τὸ περὶ τῶν ἀλῶν;

XP. ἔγωγε.

AN. τοὺς χαλκοῦς δ' ἐκείνους ἠνίκα  
ἐψηφισάμεσθ', οὐκ οἶσθα;

XP. καὶ κακόν γέ μοι  
τὸ κόμμ' ἐγένετ' ἐκεῖνο. πωλῶν γὰρ βότρυς  
μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων,  
κάπειτ' ἐχώρου εἰς ἀγορὰν ἐπ' ἄλφιστα.  
ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον,  
ἀνέκραγ' ὁ κῆρυξ, μὴ δέχεσθαι μηδένα

° Some niggard.

THE ECCLESIAZUSAE, 802-821

CHR. I'll leave them.

CIT. If they won't be left, what then ?

CHR. Go, hang yourself.

CIT. And if I do, what then ?

CHR. 'Twere a good deed.

CIT. You are really going to bring them ?

CHR. Yes, that's exactly what I'm going to do.

I see my neighbours bringing theirs.

CIT. O ay,  
Antisthenes<sup>a</sup> for instance. Heavens, he'd liefer  
Sit on the stool for thirty days and more.

CHR. Be hanged !

CIT. Well, but Callimachus<sup>b</sup> the poet,  
What, will *he* bring them ?

CHR. More than Callias can.

CIT. Well, here's a man will throw away his substance.

CHR. That's a hard saying.

CIT. Hard ? when every day

We see abortive resolutions passed !

That vote about the salt, you mind *that*, don't you ?

CHR. I do.

CIT. And how we voted, don't you mind,

Those copper coins.<sup>c</sup>

CHR. And a bad job for me

That coinage proved. I sold my grapes, and stuffed

My cheek with coppers ; then I steered away

And went to purchase barley in the market ;

When just as I was holding out my sack,

The herald cried, *No copper coins allowed !*

<sup>b</sup> A poor man (Schol.), yet he had more to bring in than Callias, who had run through a fortune. See *B.* 283.

<sup>c</sup> Bronze coins were issued in the archonship of Callias, shortly before the *Frogs* was exhibited, because the Athenians were unable to get at their silver mines owing to the war ; see *F.* 725. Nothing is known of the salt and the property tax.

## ARISTOPHANES

- χαλκοῦν τὸ λοιπόν· ἀργύρω γὰρ χρώμεθα.  
 AN. τὸ δ' ἔναγχος οὐχ ἅπαντες ἡμεῖς ὠμνυμεν  
 τάλαντ' ἔσσεσθαι πεντακόσια τῇ πόλει  
 τῆς τεσσαρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης; 825  
 κεῦθὺς κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην·  
 ὅτε δὴ δ' ἀνασκοπούμενοις ἐφαίνετο  
 ὁ Διὸς Κόρινθος καὶ τὸ πρᾶγμ' οὐκ ἤρκεσεν,  
 πάλιν κατεπίττου πᾶς ἀνὴρ Εὐριπίδην.  
 XP. οὐ ταῦτόν, ὦ τᾶν. τότε μὲν ἡμεῖς ἤρχομεν, 830  
 νῦν δ' αἱ γυναῖκες.  
 AN. ἄς γ' ἐγὼ φυλάξομαι  
 νῆ τὸν Ποσειδῶ μὴ κατουρήσωσί μου.  
 XP. οὐκ οἶδ' ὅ τι ληρεῖς. φέρε σὺ τὰνάφορον ὁ παῖς.  
 ΚΗΡΤΞ. ὦ πάντες ἄστοί, νῦν γὰρ οὕτω ταῦτ' ἔχει,  
 χωρεῖτ', ἐπέιγεσθ' εὐθὺ τῆς στρατηγίδος, 835  
 ὅπως ἂν ὑμῖν ἡ τύχη κληρουμένοις  
 φράση καθ' ἕκαστον ἄνδρ' ὅποι δειπνήσετε·  
 ὡς αἱ τράπεζαί γ' εἰσὶν ἐπινενησμένοι  
 ἀγαθῶν ἀπάντων καὶ παρεσκευασμένοι, 840  
 κλίναί τε σισυρῶν καὶ δαπίδων νενασμένοι.  
 κρατῆρας ἐγκιρνᾶσιν, αἱ μυροπῶλιδες  
 ἐστᾶσ' ἐφεξῆς· τὰ τεμάχη ριπίζεται,  
 λαγῶ' ἀναπηγνύασι, πόπανα πέττεται,  
 στέφανοι πλέκονται, φρύγεται τραγήματα,  
 χύτρας ἔτνους ἔψουσιν αἱ νεώταται· 845  
 Σμοῖος δ' ἐν αὐταῖς ἰππικὴν στολὴν ἔχων  
 τὰ τῶν γυναικῶν διακαθαίρει τρυβλία.  
 ✓ Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα

<sup>a</sup> Some emergency proposal to raise money by a direct property-tax of 2½ per cent.

<sup>b</sup> A common proverb, applicable either to tedious iteration (*F.* 439), or to high-flown language with no corresponding results.



THE ECCLESIAZUSAE, 822-848

*Nothing but silver must be paid or taken !*

CIT. Then that late tax, the two-and-a-half per cent,<sup>a</sup>  
Euripides devised, weren't we all vowing  
'Twould yield five hundred talents to the State ?  
Then every man would gild Euripides.

But when we reckoned up, and found the thing  
A Zeus's Corinth,<sup>b</sup> and no good at all,  
Then every man would tar Euripides.

CHR. But times have altered ; then the men bare sway,  
'Tis now the women.

CIT. Who, I'll take good care,  
Shan't try on *me* their little piddling ways.

CHR. You're talking nonsense. Boy, take up the yoke.

CRIER.<sup>c</sup> O all ye citizens (for now 'tis thus),  
Come all, come quick, straight to your chieftainness,  
There cast your lots ; there fortune shall assign  
To every man his destined feasting-place.  
Come, for the tables now are all prepared  
And laden heavily with all good things :  
The couches all with rugs and cushions piled !  
They're mixing wine : the perfume-selling girls  
Are ranged in order : collops on the fire :  
Hares on the spit ; and in the oven, cakes ;  
Chaplets are woven : comfits parched and dried.  
The youngest girls are boiling pots of broth ;  
And there amongst them, in his riding-suit,  
The gallant Smoius licks their platters clean.<sup>d</sup>  
There Geron too, in dainty robe and pumps,

<sup>c</sup> Enter a crier to summon all citizens to the banquet. He adds "for now 'tis thus," because under the old democracy, only distinguished citizens were entertained in the Prytaneum.

<sup>d</sup> A double meaning runs through lines 845-847. Cf. *K.* 1285. *W.* 1283 ; *ἐτρούς χύτρας* representing the *ζωμόν* of a similar allusion in *P.* 885 ; *τρυβλία* for *γυναικῶν αἰδοία* ; *ἰπ. στολήν*, an allusion like *Ἰππίου τυραννίδα*, *W.* 502.

ARISTOPHANES

- ἔχων, καχάζων μεθ' ἑτέρου νεανίου.  
 ἔμβας δὲ κεῖται καὶ τρίβων ἔρριμμένος. 850  
 πρὸς ταῦτα χωρεῖθ', ὡς ὁ τὴν μᾶζαν φέρων  
 ἔστηκεν· ἀλλὰ τὰς γιάθους διοίγνυτε.
- AN. οὐκοῦν βαδιοῦμαι δῆτα. τί γὰρ ἔστηκ' ἔχων  
 ἐνταῦθ', ἐπειδὴ ταῦτα τῇ πόλει δοκεῖ;
- XP. καὶ ποῖ βαδιεῖ σὺ μὴ καταθεῖς τὴν οὐσίαν; 855
- AN. ἐπὶ δεῖπνον.
- XP. οὐ δῆτ', ἦν γ' ἐκείναις νοῦς ἐνῆ,  
 πρὶν ἂν γ' ἀπενέγκῃς.
- AN. ἀλλ' ἀποίσω.
- XP. πηνίκα;
- AN. οὐ τοῦμόν, ὦ τᾶν, ἐμποδῶν ἔσται.
- XP. τί δή;
- AN. ἑτέρους ἀποίσειν φήμ' ἔθ' ὑστέρους ἐμοῦ.
- XP. βαδιεῖ δὲ δειπνήσων ὅμως;
- AN. τί γὰρ πάθω; 860
- τὰ δυνατὰ γὰρ δεῖ τῇ πόλει ξυλλαμβάνειν  
 τοὺς εὖ φρονοῦντας.
- XP. ἦν δὲ κωλύσωσι, τί;
- AN. ὁμόσ' εἶμι κύψας.
- XP. ἦν δὲ μαστιγῶσι, τί;
- AN. καλούμεθ' αὐτάς.
- XP. ἦν δὲ καταγελῶσι, τί;
- AN. ἐπὶ ταῖς θύραις ἐστὼς
- XP. τί δράσεις; εἶπέ μοι. 865
- AN. τῶν εἰσφερόντων ἀρπάσομαι τὰ σιτία.
- XP. βάδιζε τοίνυν ὑστέρος· σὺ δ', ὦ Σίκων  
 καὶ Παρμένων, αἴρεσθε τὴν παμπησίαν.
- AN. φέρε νυν ἐγὼ σοι ξυμφέρω.
- XP. μή, μηδαμῶς.  
 δέδοικα γὰρ μὴ καὶ παρὰ τῇ στρατηγίδι, 870

THE ECCLESIAZUSAE, 849-870

His threadbare cloak and shoon discarded now,  
Struts on, guffawing with another lad.

Come, therefore, come, and quickly : bread in hand  
The pantler stands ; and open wide your mouths.

CIT. I'll go, for one. Why stand I idly here,  
When thus the city has declared her will ?

CHR. Where will *you* go ? You haven't brought your  
goods.

CIT. To supper.

CHR. Not if they've their wits about them  
Until you've brought your goods.

CIT. I'll bring them.

CHR. When ?

CIT. My doings won't delay the job.

CHR. Why not ?

CIT. Others will bring them later still than I.

CHR. You are going to supper ?

CIT. What am I to do ?

Good citizens must needs support the State  
As best they can.

CHR. If they say no, what then ?

CIT. At them, head foremost.

CHR. If they strike, what then ?

CIT. Summon the minxes.

CHR. If they jeer, what then ?

CIT. Why, then I'll stand beside the door, and—

CHR. What ?

CIT. Seize on the viands as they bear them in.

CHR. Come later then. Now Parmeno and Sicon  
Take up my goods and carry them along.

CIT. I'll help you bring them.

CHR. Heaven forbid ! I fear  
That when I'm there, depositing the goods

## ARISTOPHANES

ὅταν κατατιθῶ, προσποιῆ τῶν χρημάτων.  
 AN. νῆ τὸν Δία δεῖ γοῦν μηχανήματός τινος,  
 ὅπως τὰ μὲν ὄντα χρήμαθ' ἔξω, τοῖσδε δὲ  
 τῶν ματτομένων κοινῆ μεθέξω πως ἐγώ.  
 ὀρθῶς ἔμοιγε φαίνεται· βαδιστέον  
 ὁμόσ' ἐστὶ δειπνήσοντα κοῦ μελλητέον.

875

### (ΧΟΡΟΥ)

ΓΡΑΥΣ Α. τί ποθ' ἄνδρες οὐχ ἤκουσιν; ὦρα δ' ἦν πάλαι·  
 ἔγὼ δὲ καταπεπλασμένη ψιμυθίῳ  
 ἔστηκα καὶ κροκωτὸν ἠμφιεσμένη,  
 ἀργός, μινυρομένη τι πρὸς ἑμαυτὴν μέλος,  
 παίζουσ', ὅπως ἂν περιλάβοιμ' αὐτῶν τινὰ  
 παριόντα. Μοῦσαι, δεῦρ' ἴτ' ἐπὶ τοῦμιόν στομα,  
 μελύδριον εὐρουσαί τι τῶν Ἴωνικῶν.

880

ΜΕΙΡΑΞ. νῦν μὲν με παρακύψασα προῦφθης, ὦ σαπρά.  
 ὦου δ' ἐρήμας, οὐ παρούσης ἐνθάδε  
 ἐμοῦ, τρυγῆσειν καὶ προσάξεσθαί τινα  
 ἄδουσ'· ἐγὼ δ', ἦν τοῦτο δρᾶς, ἀντάσομαι.  
 κεῖ γὰρ δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις,  
 ὅμως ἔχει τερπνόν τι καὶ κωμωδικόν.

885

ΓΡ.Α. τούτῳ διαλέγου κάποχώρησον· σὺ δέ,  
 φιλοττάριον αὐλητά, τοὺς αὐλοὺς λαβὼν  
 ἄξιον ἐμοῦ καὶ σοῦ προσαύλησον μέλος.

890

(ᾄδει ἢ γραῦς.)

εἴ τις ἀγαθὸν βούλεται πα-  
 θεῖν τι, παρ' ἐμοὶ χρῆ καθεύδειν.

<sup>a</sup> "The scenery seems to have remained unchanged throughout the play; and Blepyrus comes out of the central house at 1128 infra, just as he has already done at 311 and 520 supra. But the houses on either side, hitherto the residences of Chremes and the Second Woman respectively, have changed their occupants; and one of them has become the abode of an ancient Hag and a young

THE ECCLESIAZUSAE, 871-894

Beside the chieftainess, you'll claim them yours.

CIT. (*alone*) Now must I hatch some crafty shrewd device  
To keep my goods, and yet secure a part  
In all these public banquets, like the rest.  
Hah! Excellent! 'Twill work. Away! Away!  
On to the banquet-hall without delay.

(*Here again was a choral song, now lost.*)

HAG.<sup>a</sup> Why don't the fellows come? The hour's long past:  
And here-I'm standing, ready, with my skin  
Plastered with paint, wearing my yellow gown,  
Humming an amorous ditty to myself,  
Trying, by wanton sportiveness, to catch  
Some passer-by. Come, Muses, to my lips,  
With some sweet soft Ionian roundelay.

GIRL. This once then, Mother Mouldy, you've forestalled  
me,  
And peeped out first; thinking to steal my grapes,  
I absent; aye, and singing to attract  
A lover; sing then, and I'll sing against you.  
For this, even though 'tis irksome to the audience,  
Has yet a pleasant and a comic flavour.

HAG. Here, talk to this, and vanish:<sup>b</sup> but do you,  
Dear honey piper, take the pipes and play  
A strain that's worthy you, and worthy me,  
(*singing*) Whoever is fain love's bliss to attain,  
Let him hasten to me, and be blest;

girl. It is the case contemplated in Praxagora's speech, supra 693-701, but the proceedings do not exactly follow the lines there shadowed out. For one thing, both the girl and her young lover are in full revolt against the regulations of Praxagora. For another no Gaffer Hobnail, no snub-nosed Lysicrates, comes to claim precedence over the youth. It is difficult to feel absolute certainty as to the stage arrangements, but in my judgement the Hag is peeping out through the half-closed door (*P.* 980, 981), whilst the girl is looking from the window overhead: "R.

<sup>b</sup> Throwing her a *δερμάτινον αἰδοῖον*.

## ARISTOPHANES

οὐ γὰρ ἐν νέαις τὸ σοφὸν ἔν-  
 εστιν, ἀλλ' ἐν ταῖς πεπεύροις·  
 οὐδέ τοι στέργειν ἂν ἐθέλοι  
 μᾶλλον ἢ ἄγὼ τὸν φίλον γ' ὦ-  
 περ ξυνείην·  
 ἀλλ' ἐφ' ἕτερον ἂν πέτοιτο.

(ἀντάδει ἡ νέα τῆ γρατ.)

ΜΕΙ. μὴ φθόνει ταῖσιν νέαισι.  
 τὸ τρυφερὸν γὰρ ἐμπέφυκε  
 τοῖς ἀπαλοῖσι μηροῖς,  
 καπὶ τοῖς μήλοις ἐπαν-  
 θεῖ· σὺ δ', ὦ γραῦ,  
 παραλέλεξαι κἀντέτριψαι,  
 τῷ θανάτῳ μέλημα.

ΓΡ. Α. ἐκπέσοι γέ σου τὸ τρῆμα,  
 τό τ' ἐπὶ κλιντρον ἀποβάλοιο,  
 βουλομένη σποδεῖσθαι,  
 καπὶ τῆς κλίνης ὄφιν  
 [ψυχρὸν] εὔροις  
 καὶ προσελκύσαιο [σαύτη]  
 βουλομένη φιλήσαι.

ΜΕΙ. αἰ αἰ, τί ποτε πείσομαι;  
 οὐχ ἦκει μούταῖρος·  
 μόνη δ' αὐτοῦ λείπομ'. ἢ  
 γάρ μοι μήτηρ ἄλλη βέβηκε  
 καὶ τᾶλλα μ' οὐδὲν τὰ μετὰ ταῦτα δεῖ λέγειν.  
 ἀλλ', ὦ μαῖ', ἰκετεύομαι,  
 κάλει τὸν Ὀρθαγόραν, ὅπως  
 σαυτῆς κατόναι', ἀντιβολῶ σε.  
 ΓΡ. Α. ἦδη τὸν ἀπ' Ἰωνίας  
 τρόπον τάλαινα κνησιᾶς·

THE ECCLESIAZUSAE, 895-919

For knowledge is sure with the ripe and mature,  
And not with the novice, to rest.

Would *she* be as faithful and true to the end,  
And constant and loving as I ?

No : she would be flitting away from her friend,  
And off to another would fly,  
Would fly, would fly, would fly,  
And off to another would fly.

GIRL (*affettuosamente*). O grudge not the young their enjoyment.

For beauty the softest and best  
Is breathed o'er the limbs of a maiden,  
And blooms on the maidenly breast.

You have tweezered your brows, and bedizened  
your face,

And you look like a darling for—death to embrace  
HAG (*con fuoco*). I hope that the cords of your bedstead  
will rot,

I hope that your tester will break,  
And O when you think that a lover you've got,  
I hope you will find him a snake,  
A snake, a snake, a snake,

I hope you will find him a snake <sup>a</sup>!

GIRL (*teneramente*). O dear, what will become of me ?

Where can my lover be flown ?

Mother is out ; she has gone and deserted me,  
Mother has left me alone.

Nurse, nurse, pity and comfort me,  
Fetch me my lover, I pray ;

So may it always be happy and well with thee,  
O, I beseech thee, obey.

HAG (*fortissimo*). These, these, are the tricks of the harlotry

<sup>a</sup> “*ὄφεις* is used, both in Greek and Latin erotics, to denote a cold and languid lover” : R.

## ARISTOPHANES

δοκεῖς δέ μοι καὶ λάβδα κατὰ τοὺς Λεσβίους.

ΜΕΙ. ἀλλ' οὐκ ἄν ποθ' ὑφαρπάσαιο  
τάμα παίγνια· τὴν δ' ἐμὴν  
ᾧραν οὐκ ἀπολείς οὐδ' ἀπολήψει.

ΓΡ.Α. ἄδ' ὅποσα βούλει καὶ παράκυφθ' ᾧσπερ γαλῆ·  
οὐδεὶς γὰρ ὡς σὲ πρότερον εἴσεισ' ἀντ' ἐμοῦ.

ΜΕΙ. οὐκουν ἐπ' ἐκφοράν γε; καινόν γ', ᾧ σαπρά;

ΓΡ.Α. οὐ δῆτα.

ΜΕΙ. τί γὰρ ἂν γραῖ καινά τις λέγοι;

ΓΡ.Α. οὐ τοῦμόν ὀδυνήσει σε γῆρας.

ΜΕΙ. ἀλλὰ τί;

ἤγχουσα μᾶλλον καὶ τὸ σὸν ψιμύθιον;

ΓΡ.Α. τί μοι διαλέγει;

ΜΕΙ. σὺ δὲ τί διακύπτεις;

ΓΡ.Α. ἐγώ;

ἄδω πρὸς ἐμαυτὴν Ἐπιγένει τῶμῳ φίλω.

ΜΕΙ. σοὶ γὰρ φίλος τίς ἐστὶν ἄλλος ἢ Γέρης;

ΓΡ.Α. δόξει γε καὶ σοί. τάχα γὰρ εἶσιν ὡς ἐμέ.  
ὀδὶ γὰρ αὐτός ἐστιν.

ΜΕΙ. οὐ σοῦ γ', ᾧλεθρε,

δεόμενος οὐδέν.

ΓΡ.Α. νῆ Δί', ᾧ φθίνυλλα σύ.

ΜΕΙ. δείξει τάχ' αὐτός, ὡς ἔγωγ' ἀπέρχομαι.

ΓΡ.Α. κάγωγ', ἵνα γνῶς ὡς πολὺ σου μείζον φρονῶ.

ΝΕΑΝΙΑΣ. εἴθ' ἐξῆν παρὰ τῆ νεᾶ καθεύδειν,  
καὶ μὴ ᾧδει πρότερον διασποδῆσαι  
ἀνάσιμον ἢ πρεσβυτέραν.

οὐ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρω.

ΓΡ.Α. οἰμῶζων ἄρα νῆ Δία σποδῆσεις.



THE ECCLESIAZUSAE, 920-942

This, the Ionian itch! <sup>a</sup>

GIRL (*con spirito*). No! no! you shall never prevail with me,  
Mine are the charms that bewitch. <sup>b</sup>

HAG. Aye, aye, sing on: keep peeping, peering out  
Like a young cat. They'll all come first to me.

GIRL. What, to your funeral? A new joke, hey?

HAG. No, very old.

GIRL. Old jokes to an old crone.

HAG. My age won't trouble *you*.

GIRL. No? Then what will?

Your artificial red and white, perchance.

HAG. Why talk to me?

GIRL. Why peeping?

HAG. I? I'm singing

With bated breath to dear Epigenes.

GIRL. I thought old Geres was your only dear.

HAG. You'll soon think otherwise: he'll come to *me*.

O here he is, himself. <sup>c</sup>

GIRL. Not wanting aught

Of you, Old Plague.

HAG. O yes, Miss Pineaway.

GIRL. His acts will show. I'll slip away unseen.

HAG. And so will I. You'll find I'm right, my beauty.

YOUTH. <sup>d</sup> O that I now might my darling woo!

Nor first be doomed to the foul embrace

Of an ancient hag with a loathsome face;

To a free-born stripling a dire disgrace!

HAG. That you never, my boy, can do!

<sup>a</sup> λάβδα, the first letter of λεσβιάζειν.

<sup>b</sup> Lit. "Never shall you intercept my lovers, or destroy the charm of my youth."

<sup>c</sup> Enter youth, bearing a torch.

<sup>d</sup> The metre is that of the Harmodius scolion. εἴθ' ἐξήν begins one almost as well known, Athenaeus, xv. 50.

## ARISTOPHANES

οὐ γὰρ τὰπὶ Χαριξένης τάδ' ἐστίν.  
κατὰ τὸν νόμον ταῦτα ποιεῖν  
ἔστι δίκαιον, εἰ δημοκρατούμεθα.

ἀλλ' εἶμι τηρήσουσ' ὅ τι καὶ δράσεις ποτέ.

NE. εἴθ', ὦ θεοί, λάβοιμι τὴν καλὴν μόνην,  
ἐφ' ἣν πεπωκῶς ἔρχομαι πάλαι ποθῶν.

MEI. ἐξηπάτησα τὸ κατάρατον γράδιον·  
φρούδη γὰρ ἐστὶν οἰομένη μ' ἔνδον μένειν.  
ἀλλ' οὐτοσὶ γὰρ αὐτὸς οὐ μεμνήμεθα.

δεῦρο δὴ δεῦρο δὴ,  
φίλον ἐμόν, δεῦρό μοι  
πρόσελθε καὶ ξύνευνός μοι  
τὴν εὐφρόνην ὅπως ἔσει.  
πάνυ γὰρ τις ἔρως με δονεῖ  
τῶνδε τῶν σῶν βοστρύχων.  
ἄτοπος δ' ἔγκειται μοί τις  
πόθος, ὅς με διακναίσας ἔχει.  
μέθες, ἰκνοῦμαί σ', Ἔρως,  
καὶ ποιήσον τόνδ' ἐς εὐνήν  
τὴν ἐμὴν ἰκέσθαι.

NE. δεῦρο δὴ δεῦρο δὴ,  
καὶ σύ μοι καταδραμοῦ-  
σα τὴν θύραν ἀνοιξον  
τήνδ'· εἰ δὲ μή, καταπεσὼν κείσομαι.  
φίλον, ἀλλ' ἐν τῷ σῷ βούλομαι  
κόλπῳ πληκτίζεσθαι μετὰ  
τῆς σῆς πυγῆς.  
Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ;

<sup>1</sup> The Scholiasts describe Charixena variously as (1) a fool, or (2) an erotic poet, but they do not explain the proverb, which means, "this is something quite different" (Gaisford, *Paroemiogr.* B. 427).

THE ECCLESIAZUSAE, 943-965

'Tis not Charixena's<sup>a</sup> style to-day ;  
Now the laws you must needs obey  
Under our democratical sway.

I'll run and watch what next you are going to do.

YOUTH. O might I catch, dear gods, my fair alone,  
To whom I hasten, flushed with love and wine.

GIRL (*reappearing above*). That vile old Hag, I nicely cozened  
her.

She deems I'm safe within, and off she's gone.  
But here's the very lad of whom we spake.

(*Singing*) This way, this way.

Hither, my soul's delight !

O come to my arms, my love, my own,

O come to my arms this night.

Dearly I long for my love ;

My bosom is shaken and whirls,

My heart is afire with a wild desire

For my boy with the sunbright curls.

Ah me, what means this strange unrest,

This love which lacerates my breast ?

O God of Love, I cry to thee ;

Be pitiful, be merciful,

And send my love to me.

YOUTH (*singing*). Hither, O hither, my love,

This way, this way.

Run, run down from above,

Open the wicket I pray :

Else I shall swoon, I shall die !

Dearly I long for thy charms,

Longing and craving and yearning to lie

In the bliss of thy snow-soft arms.

O Cypris, why my bosom stir,

Making me rage and rave for her ?

## ARISTOPHANES

✓ μέθες, ἰκνοῦμαί σ', "Ἐρως,  
καὶ ποίησον τήνδ' ἐς εὐνὴν  
τὴν ἐμὴν ἰκέσθαι.

καὶ ταῦτα μὲν μοι μετρίως πρὸς τὴν ἐμὴν ἀνάγκην  
εἰρημέν' ἐστίν. σὺ δέ μοι, φίλτατον, ὦ ἰκετεύω, 970  
ἄνοιξον, ἀσπάζου με·

διὰ τοι σὲ πόνους ἔχω.

ὦ χρυσοδαίδαλτον ἐμὸν μέλημα, Κύπριδος ἔρνος,  
μέλιττα Μούσης, Χαρίτων θρέμμα, Τρυφῆς πρόσ-  
ωπον,

ἄνοιξον, ἀσπάζου με·

διὰ τοι σὲ πόνους ἔχω.

975

ΓΡ.Α. οὗτος, τί κόπτεις; μῶν ἐμὲ ζητεῖς;

ΝΕ.

πόθεν;

ΓΡ.Α. καὶ τὴν θύραν γ' ἤραττες.

ΝΕ.

ἀποθάνοιμ' ἄρα.

ΓΡ.Α. τοῦ δαὶ δεόμενος δᾶδ' ἔχων ἐλήλυθας;

ΝΕ.

Ἄναφλύστιον ζητῶν τιν' ἀνθρωπον.

ΓΡ.Α.

τίνα;

ΝΕ.

οὐ τὸν Σεβίνον, ὃν σὺ προσδοκᾶς ἴσως.

980

ΓΡ.Α. νῆ τὴν Ἀφροδίτην, ἣν τε βούλη γ' ἦν τε μή.

ΝΕ.

ἀλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέτεϊς

εἰσάγομεν, ἀλλ' εἰσαῦθις ἀναβεβλήμεθα.

τὰς ἐντὸς εἴκοσι γὰρ ἐκδικάζομεν.

ΓΡ.Α. ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν, ὦ γλύκων· 985

νυνὶ δὲ πρῶτον εἰσάγειν ἡμᾶς δοκεῖ.

ΝΕ.

τῷ βουλομένῳ γε, κατὰ τὸν ἐν Παιτοῖς νόμον.

<sup>a</sup> Anaphlystus was an Attic deme, a seaport S.W. of the silver mines of Laureium; but this is a coarse jest on ἀναφλᾶν (masturbare), and Σεβίνος on βινεῖν. Cf. F. 427.

<sup>b</sup> The Hag tries to drag him into her house.

<sup>c</sup> εἰσάγομεν, "bring into court," but with τὰς ὑπ. added, δίκας or γυναῖκας may be supplied.

<sup>d</sup> The Paetians were a Thracian tribe: there must have been

THE ECCLESIAZUSAE, 966-987

O God of Love, I cry to thee,

Be pitiful, be merciful,

And send my love to me.

Enough, I trow, is said to show

the straits I'm in, my lonely grieving.

Too long I've made my serenade :

descend, sweet heart, thy chamber leaving,

Open, true welcome show,

Sore pangs for thee I undergo.

O Love, bedight with golden light,

presentment fair of soft embraces,

The Muses' bee, of Love's sweet tree

the flower, the nursling of the Graces,

Open, true welcome show,

Sore pangs for thee I undergo.

HAG. Hi ! knocking ? seeking ME ?

YOUTH. A likely joke.

HAG. You banged against my door.

YOUTH. Hanged if I did.

HAG. Then why that lighted torch ? What seek you here ?

YOUTH. Some Anaphlystian <sup>a</sup> burgher.

HAG. What's his name ?

YOUTH. No, not Sebinus <sup>a</sup> ; whom *you* want belike.

HAG. By Aphrodite, will you, nill you, sir.<sup>b</sup>

YOUTH. Ah, but we're not now taking cases <sup>c</sup> over  
Sixty years old : they've been adjourned till later ;  
We're taking now those under twenty years.

HAG. Aha, but that was under, darling boy,  
The old régime : now you must take us first.

YOUTH. Aye, if I will : so runs the Paetian law.<sup>d</sup>

some law which might be neglected at will. The Youth says :  
" I may take you or not, at my choice." The Hag : " What about  
dinner ? Had you your choice there, or must you dine where  
you were put ?"

## ARISTOPHANES

- ΓΡ.Α. ἀλλ' οὐδ' ἐδείπνεις κατὰ τὸν ἐν Παιτοῖς νόμον.  
 ΝΕ. οὐκ οἶδ' ὅ τι λέγεις· τηνδεδί μοι κρουστέον.  
 ΓΡ.Α. ὅταν γε κρούσης τὴν ἐμὴν πρῶτον θύραν. 99  
 ΝΕ. ἀλλ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα.  
 ΓΡ.Α. οἶδ' ὅτι φιλοῦμαι· νῦν δὲ θαυμάζεις ὅτι  
 θύρασί μ' εὖρες· ἀλλὰ πρόσαγε τὸ στόμα.  
 ΝΕ. ἀλλ', ὦ μέλ', ὀρρωδῶ τὸν ἐραστήν σου.  
 ΓΡ.Α. τίνα;  
 ΝΕ. τὸν τῶν γραφέων ἄριστον.  
 ΓΡ.Α. οὗτος δ' ἔστι τίς; 99  
 ΝΕ. ὅς τοῖς νεκροῖσι ζωγραφεῖ τὰς ληκύθους.  
 ἀλλ' ἄπιθ', ὅπως μὴ σ' ἐπὶ θύραισιν ὄψεται.  
 ΓΡ.Α. οἶδ' οἶδ' ὅ τι βούλει.  
 ΝΕ. καὶ γὰρ ἐγὼ σε νῆ Δία.  
 ΓΡ.Α. μὰ τὴν Ἀφροδίτην, ἣ μ' ἔλαχε κληρουμένην,  
 μὴ γὰρ σ' ἀφήσω.  
 ΝΕ. παραφρονεῖς, ὦ γράδιον. 100  
 ΓΡ.Α. ληρεῖς· ἐγὼ δ' ἄξω σ' ἐπὶ τὰμὰ στρώματα.  
 ΝΕ. τί δῆτα κρεάγρας τοῖς κάδοις ὠνοίμεθ' ἄν,  
 ἐξὸν καθέντᾳ γράδιον τοῖουτονι·  
 ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν;  
 ΓΡ.Α. μὴ σκῶπτέ μ', ὦ τάλαν, ἀλλ' ἔπου δεῦρ' ὡς ἐμέ. 100  
 ΝΕ. ἀλλ' οὐκ ἀνάγκη μούστιν, εἰ μὴ τῶν ἐτῶν  
 τὴν πεντακοσιοστήν κατέθηκας τῇ πόλει.  
 ΓΡ.Α. νῆ τὴν Ἀφροδίτην, δεῖ γε μέντοι σ'. ὡς ἐγὼ  
 τοῖς τηλικούτοις ξυγκαθεύδουσ' ἡδομαι.  
 ΝΕ. ἐγὼ δὲ ταῖς γε τηλικαύταις ἄχθομαι, 101  
 κούκ ἂν πιθοίμην οὐδέποτ'.  
 ΓΡ.Α. ἀλλὰ νῆ Δία  
 ἀναγκάσει τουτί σε.

<sup>a</sup> κρησέρα = the coarse linen casing of a κόφινος or basket: Schol.

<sup>b</sup> The Hag speaks as if she were a modest maiden; the Youth replies that her fittest lover is the "undertaker," who paints the

THE ECCLESIAZUSAE, 988-1012

- HAG. You didn't, did you, dine by Pactian law.  
 YOUTH. Don't understand you : there's the girl I want.  
 HAG. Aye, but *me* first: you must, you rogue, you must.  
 YOUTH. O we don't want a musty pack-cloth <sup>a</sup> now.  
 HAG. I know I'm loved : but O you wonder, don't you,  
 To see me out of doors : come, buss me, do.  
 YOUTH. No, no, I dread your lover.  
 HAG. Whom do you mean ?  
 YOUTH. That prince of painters.  
 HAG. Who is he, I wonder.  
 YOUTH. Who paints from life the bottles for the dead.<sup>b</sup>  
 Away ! begone ! he'll see you at the door.  
 HAG. I know, I know your wishes.  
 YOUTH. And I yours.  
 HAG. I vow by Aphrodite, whose I am,  
 I'll never let you go.  
 YOUTH. You're mad, old lady.  
 HAG. Nonsense ! I'll drag you recreant to my couch.  
 YOUTH. Why buy we hooks to raise our buckets then,  
 When an old hag like this, let deftly down,  
 Could claw up all the buckets from our wells ?  
 HAG. No scoffing, honey : come along with me.  
 YOUTH. You've got no rights, unless you've paid the tax,  
 One-fifth per cent on all your wealth—of years.<sup>c</sup>  
 HAG. O yes, you must ; O yes, by Aphrodite,  
 Because I love to cuddle lads like you.  
 YOUTH. But I don't love to cuddle hags like you,  
 Nor will I : never ! never !  
 HAG. O yes, you will,  
 THIS will compel you.

oil bottles to be buried with the dead. She had better not be seen at the door, or the undertaker may think she is a corpse, and carry her out.

<sup>c</sup> If she has not paid her taxes, she cannot claim her rights. He substitutes *ἐτῶν* comically for *δντων*, "goods."

## ARISTOPHANES

- NE. τοῦτο δ' ἔστι τί;  
 ΓΡ.Α. ψήφισμα, καθ' ὃ σε δεῖ βαδίζειν ὡς ἐμέ  
 NE. λέγ' αὐτὸ τί ποτε κᾶστι.  
 ΓΡ.Α. καὶ δὴ σοι λέγω.  
 ἔδοξε ταῖς γυναιξίν, ἣν ἀνὴρ νέος 1015  
 νέας ἐπιθυμῆ, μὴ σποδεῖν αὐτὴν πρὶν ἂν  
 τὴν γραῦν προκρούσῃ πρῶτον· ἣν δὲ μὴ θέλῃ  
 πρότερον προκρούειν, ἀλλ' ἐπιθυμῆ τῆς νέας,  
 ταῖς πρεσβυτέραις γυναιξίν ἔστω τὸν νέον  
 ἔλκειν ἀνατὶ λαβομένας τοῦ παττάλου. 1020  
 NE. οἴμοι· Προκρούστης τήμερον γενήσομαι.  
 ΓΡ.Α. τοῖς γὰρ νόμοις τοῖς ἡμετέροισι πειστέον.  
 NE. τί δ', ἣν ἀφαιρῆταί μ' ἀνὴρ τῶν δημοτῶν  
 ἢ τῶν φίλων ἔλθῶν τις;  
 ΓΡ.Α. ἀλλ' οὐ κύριος  
 ὑπὲρ μέδιμνόν ἐστ' ἀνὴρ οὐδεὶς ἔτι. 1025  
 NE. ἐξωμοσία δ' οὐκ ἔστιν;  
 ΓΡ.Α. οὐ γὰρ δεῖ στροφῆς.  
 NE. ἀλλ' ἔμπορος εἶναι σκήψομαι.  
 ΓΡ.Α. κλάων γε σύ.  
 NE. τί δῆτα χρὴ δρᾶν;  
 ΓΡ.Α. δεῦρ' ἀκολουθεῖν ὡς ἐμέ.  
 NE. καὶ ταῦτ' ἀνάγκη μουστί;  
 ΓΡ.Α. Διομήδειά γε.  
 NE. ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου, 1030  
 καὶ κλήμαθ' ὑπόθου συγκλάσασα τέτταρα,  
 καὶ ταινίωσαι, καὶ παράθου τὰς ληκύθους,

<sup>a</sup> παττάλου=πέους: Schol. In 1020 Procrustes is merely introduced as a play on the προκρούειν of 1017-18.

<sup>b</sup> No man's credit extends beyond a bushel now. Women's contracts were restricted to this amount: Schol.



THE ECCLESIAZUSAE, 1012-1032

YOUTH. . . . . What in the world is THIS ?

HAG. THIS is a law which bids you follow me.

YOUTH. Read what it says.

HAG. O yes, my dear, I will.

*Be it enacted, please to listen, you,  
By us the ladies : if a youth would woo  
A maiden, he must first his duty do  
By some old beldame ; if the youth refuse,  
Then may the beldames lawful violence use  
And drag him in, in any way they choose.<sup>a</sup>*

YOUTH. A crusty law ! a Procrustéan law !

HAG. Well, never mind ; you must obey the law.

YOUTH. What if some Man, a friend or fellow-burgher,  
Should come and bail me out ?

HAG. A Man, forsooth ?

No Man avails beyond a bushel now.<sup>b</sup>

YOUTH. Essoign<sup>c</sup> I'll challenge.

HAG. Nay, no quilllets now.

YOUTH. I'll sham a merchant.<sup>d</sup>

HAG. You'll repent it then.

YOUTH. And must I come ?

HAG. You must.

YOUTH. Is it a stern

Necessity ?

HAG. Yes, quite Diomedéan.<sup>e</sup>

YOUTH. Then strew the couch with dittany, and set  
Four well-crushed branches of the vine beneath ;  
Bind on the fillets ; set the oil beside ;

<sup>c</sup> An excuse (such as ill-health) sworn to evade some duty.

<sup>d</sup> The merchant could claim exemption from military service.  
*Cf. P. 904.*

<sup>e</sup> *i.e.* absolutely irresistible. The phrase is proverbial; *cf.* Plato, *Rep.* vi. 493 D ἡ Διομήδεια λεγομένη ἀνάγκη. “ Διομήδης ὁ Θρήξ, πόρνας ἔχων θυγατέρας, τοὺς παριόντας ξένους ἐβιάζετο αὐταῖς συνεῖναι ἕως οὗ . . . ἀναλωθῶσιν οἱ ἄνδρες ” : Schol.

## ARISTOPHANES

ὕδατος τε κατάθου τοῦστρακον πρὸ τῆς θύρας.

ΓΡ.Α. ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί.

ΝΕ. νῆ τὸν Δί', ἦνπερ ἦ γέ που τῶν κηρίνων.  
οἶμαι γὰρ ἔνδον διαπεσεῖσθαί σ' αὐτίκα.

ΜΕΙ. ποῖ τοῦτον ἔλκεις σύ;

ΓΡ.Α. τὸν ἐμαυτῆς εἰσάγω.

ΜΕΙ. οὐ σωφρονοῦσά γ'. οὐ γὰρ ἡλικίαν ἔχει  
παρὰ σοὶ καθεύδειν τηλικούτος ὢν, ἐπεὶ  
μήτηρ ἂν αὐτῷ μᾶλλον εἴης ἢ γυνή.  
ὥστ' εἰ καταστήσεσθε τοῦτον τὸν νόμον,  
τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε.

ΓΡ.Α. ὦ παμβδελυρά, φθονοῦσα τόνδε τὸν λόγον  
ἐξεῦρες· ἀλλ' ἐγὼ σε τιμωρήσομαι.

ΝΕ. νῆ τὸν Δία τὸν σωτήρα, κεχάρισαί γέ μοι,  
ὦ γλυκύτατον, τὴν γραῦν ἀπαλλάξασά μου·  
ὥστ' ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἐσπέραν  
μεγάλην ἀποδώσω καὶ παχείαν σοι χάριν.

ΓΡ.Β. αὕτη σύ, ποῖ τονδί, παραβάσα τὸν νόμον,  
ἔλκεις, παρ' ἐμοὶ τῶν γραμμάτων εἰρηκότων  
πρότερον καθεύδειν αὐτόν;

ΝΕ. οἶμοι δείλαιος.  
πόθεν ἐξέκυψας, ὦ κάκιστ' ἀπολουμένη;  
τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον.

ΓΡ.Β. βράδιζε δεῦρο.

ΝΕ. μηδαμῶς με περιύδης  
ἐλκόμενον ὑπὸ τῆσδ', ἀντιβολῶ σ'.

ΓΡ.Β. ἀλλ' οὐκ ἐγώ, 10

ἀλλ' ὁ νόμος ἔλκει σ'.

ΝΕ. οὐκ ἐμέ γ', ἀλλ' ἐμπουσά τις  
ἐξ αἵματος φλύκταιναν ἠμφιεσμένη.

<sup>a</sup> " 'Then prepare a couch,' cries the youth, but under the pre-

THE ECCLESIAZUSAE, 1033-1057

And at the entrance set the water-crock.<sup>a</sup>

HAG. Now, by my troth, you'll buy me a garland yet.

YOUTH. A waxen garland. So, by Zeus, I will.  
You'll fall to pieces, I expect, in there.<sup>b</sup>

GIRL. Where drag you him ?

HAG. I'm taking home my husband.

GIRL. Not wisely then : the lad is far too young  
To serve your turn. You're of an age, methinks  
To be his mother rather than his wife.  
If thus ye carry out the law, erelong  
Ye'll have an Oedipus in every house.

HAG. You nasty spiteful girl, you made that speech  
Out of sheer envy, but I'll pay you out.<sup>c</sup>

YOUTH. Now by the Saviour Zeus, my sweetest sweet,  
A rare good turn you have done me, scaring off  
That vulturous Hag ; for which, at eventide,  
I'll make you, darling, what return I can.<sup>d</sup>

SECONDH. Hallo, Miss Break-the-law, where are you dragging  
That gay young stripling, when the writing says  
I'm first to wed him ?

YOUTH. Miserable me !  
Whence did *you* spring, you evil-destined Hag ?  
She's worse than the other : I protest she is.

S.H. Come hither.

YOUTH (*to the Girl*). O my darling, don't stand by,  
And see this creature drag me !

S.H. 'Tis not I,

'Tis the LAW drags you.

YOUTH. 'Tis a hellish vampire,  
Clothed all about with blood, and boils, and blisters.

tence of describing a nuptial bed, he is really describing a funeral bier. A waterpot, called *ἀρδάνιον*, was placed at the house door, that visitors might purify themselves as they passed out": R. Cf. Pollux, viii. 65, Eur. *Alcestis*, 98-100.

<sup>b</sup> Enter girl.

<sup>c</sup> Exit Hag.

<sup>d</sup> Enter second Hag.

## ARISTOPHANES

ΓΡ.Β. ἔπου, μαλακίων, δεῦρ' ἀνύσας καὶ μὴ λάλει.

ΝΕ. ἴθι νυν ἕασον εἰς ἄφοδον πρῶτιστά με  
ἐλθόντα θαρρήσαι πρὸς ἔμαντόν· εἰ δὲ μή,  
αὐτοῦ τι δρῶντα πυρρὸν ὄψει μ' αὐτίκα  
ὑπὸ τοῦ δέους.

ΓΡ.Β. θάρρει, βάδιζ'· ἔνδον χεσεῖ.

ΝΕ. δέδοικα κἀγὼ μὴ πλέον γ' ἢ βούλομαι.  
ἀλλ' ἐγγυητάς σοι καταστήσω δύο  
ἀξιόχρεως.

ΓΡ.Β. μὴ μοι καθίστη.

ΓΡ.Γ. ποῖ σύ, ποῖ

χωρεῖς μετὰ ταύτης;

ΝΕ. οὐκ ἔγωγ', ἀλλ' ἔλκομαι.

ἀτὰρ ἤτις εἶ γε, πόλλ' ἀγαθὰ γένοιτό σοι,  
ὅτι μ' οὐ περιεΐδες ἐπιτριβέντ'. ὦ Ἡράκλεις,  
ὦ Πᾶνες, ὦ Κορύβαντες, ὦ Διοσκόρω,  
τοῦτ' αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον.  
ἀτὰρ τί τὸ πρᾶγμ' ἔστ', ἀντιβολῶ, τουτί ποτε;  
πότερον πίθηκος ἀνάπλεως ψιμυθίου,  
ἢ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων;

ΓΡ.Γ. μὴ σκῶπτέ μ', ἀλλὰ δεῦρ' ἔπου.

ΓΡ.Β. δευρὶ μὲν οὔν.

ΓΡ.Γ. ὡς οὐκ ἀφήσω σ' οὐδέποτ'.

ΓΡ.Β. οὐδὲ μὴν ἐγώ.

ΝΕ. διασπάσεσθέ μ', ὦ κακῶς ἀπολούμενοι.

ΓΡ.Β. ἐμοὶ γὰρ ἀκολουθεῖν σ' ἔδει κατὰ τὸν νόμον.

ΓΡ.Γ. οὐκ, ἦν ἑτέρα γε γραῦς ἔτ' αἰσχίων φανῆ.

ΝΕ. ἦν οὔν ὑφ' ὑμῶν πρῶτον ἀπόλωμαι κακῶς,  
φέρε, πῶς ἐπ' ἐκείνην τὴν καλὴν ἀφίξομαι;

ΓΡ.Γ. αὐτὸς σκόπει σύ· τάδε δέ σοι ποιητέον.

<sup>a</sup> Enter third Hag. A struggle ensues.

THE ECCLESIAZUSAE, 1058-1081

S.H. Come, chickling, follow me : and don't keep  
chattering.

YOUTH. O let me first, for pity's sake, retire  
Into some draught-house. I'm in such a fright  
That I shall yellow all about me else.

S.H. Come, never mind ; you can do that within.

YOUTH. More than I wish, I fear me. Come, pray do,  
I'll give you bail with two sufficient sureties.

S.H. No bail for me !<sup>a</sup>

THIRD H. (to Youth). Hallo, where are you gadding  
Away with her ?

YOUTH. Not " gadding " : being dragged.

But blessings on you, whosoe'er you are,<sup>b</sup>  
Sweet sympathizer. Ah ! Oh ! Heracles !

Ye Pans ! ye Corybants ! Twin sons of Zeus !

She's worse than the other ! Miserable me !

What shall I term this monstrous apparition ?

A monkey smothered up in paint, or else

A witch ascending from the Greater Number<sup>c</sup> ?

T.H. No scoffing : come *this* way.

S.H. *This* way, I tell you.

T.H. I'll never let you go.

S.H. No more will I.

YOUTH. Detested kites, ye'll rend me limb from limb.

S.H. Obey the law, which bids you follow me.

T.H. Not if a fouler, filthier, hag appears.

YOUTH. Now if betwixt you two I am done to death,

How shall I ever reach the girl I love ?

T.H. That's *your* look-out ; but this you needs must do.

<sup>b</sup> He imagines it to be some fair girl, as before, that helps him. When he catches sight of the hag, he calls on Heracles, destroyer of monsters ; on Castor and Polydeuces, helpers of men in distress ; on Pans and Corybants, authors of those panic fears which now distract him.

<sup>c</sup> From the dead, the " majority."

## ARISTOPHANES

NE. ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ;  
 ΓΡ.Β. οὐκ οἶσθα; βαδιεῖ δεῦρ'.

NE. ἀφέτω νύν μ' αὐτήι.  
 ΓΡ.Γ. δευρὶ μὲν οὖν ἴθ' ὡς ἔμ'.

NE. ἦν μ' ἠδί γ' ἀφῆ.  
 ΓΡ.Β. ἀλλ' οὐκ ἀφήσω μὰ Δία σ'.

ΓΡ.Γ. οὐδὲ μὴν ἐγώ. 108

NE. χαλεπαί γ' ἂν ἦστε γενόμεναι πορθμῆς.

ΓΡ.Β. τιή;

NE. ἔλκοντε τοὺς πλωτῆρας ἂν ἀπεκναίετε.

ΓΡ.Β. σιγῆ βάδιζε δεῦρο.

ΓΡ.Γ. μὰ Δί' ἀλλ' ὡς ἐμέ.

NE. τουτὶ τὸ πρᾶγμα κατὰ τὸ Καννώνου σαφῶς  
 ψήφισμα, βινεῖν δεῖ με διαλελημμένον. 109

NE. πῶς οὖν δικωπεῖν ἀμφοτέρας δυνήσομαι;

ΓΡ.Β. καλῶς, ἐπειδὰν καταφάγῃς βολβῶν χύτραν.

NE. οἴμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας  
 ἐλκόμενός εἰμ'.

ΓΡ.Γ. ἀλλ' οὐδὲν ἔσται σοι πλέον.  
 ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ.

NE. μὴ πρὸς θεῶν. 109  
 ἐνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν.

ΓΡ.Γ. νῆ τὴν Ἑκάτην, εἴαν τε βούλη γ' ἦν τε μή.

NE. ὦ τρισκακοδαίμων, εἰ γυναῖκα δεῖ σαπρὰν  
 βινεῖν ὅλην τὴν νύκτα καὶ τὴν ἡμέραν;

NE. κάπειτ', ἐπειδὰν τῆσδ' ἀπαλλαγῶ, πάλιν 110

✓ Φρύνην ἔχουσιν λήκνυθον πρὸς ταῖς γνάθοις.

NE. ἀρ' οὐ κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν

---

<sup>a</sup> The psephism of C. enacted that if anyone shall wrong the people of Athens, he shall make his defence before the people in fetters. And if he shall be found guilty, he shall be put to death

THE ECCLESIAZUSAE, 1082-1102

- YOUTH. Which shall I tackle first, and so get free ?  
 S.H. You know ; come hither.  
 YOUTH. Make *her* let me go. .  
 T.H. No, no, come hither.  
 YOUTH. If *she*'ll let me go.  
 S.H. Zeus ! I'll not let you go.  
 T.H. No more will I.  
 YOUTH. Rough hands ye'd prove as ferrymen.  
 S.H. Why so ?  
 YOUTH. Ye'd tear your passengers to bits by pulling.  
 S.H. Don't talk, come hither.  
 T.H. No, *this* way, I tell you.  
 YOUTH. O this is like Cannonus's decree,<sup>a</sup>  
 To play the lover, fettered right and left.<sup>b</sup>  
 How can one oarsman navigate a pair ?  
 S.H. Tush, eat a pot of truffles,<sup>c</sup> foolish boy.  
 YOUTH. O me, I'm dragged along till now I've reached  
 The very door.  
 T.H. That won't avail you aught ;  
 I'll tumble in beside you.  
 YOUTH. Heaven forbid !  
 Better to struggle with one ill than two.  
 T.H. O yes, by Hecate, will you, nill you, sir.  
 YOUTH. Thrice hapless me, who first must play the man  
 With this old rotten carcase, and when freed  
 From her, shall find another Phryne<sup>d</sup> there,  
 A bottle of oil beside her grinning chaps.  
 Ain't I ill-fated ? Yea, most heavy-fated !

*and thrown into the Deadman's Pit ; and his goods shall be forfeited to the state, and the tithe thereof shall belong to the goddess.*  
 Xen. *Hell.* i. 7. 21.

<sup>b</sup> μέσον εἰλημμένον : Schol. Cf. *K.* 262.

<sup>c</sup> Considered to be an aphrodisiac.

<sup>d</sup> Phryne means a toad ; it was a nickname of courtesans.  
 The famous P. belonged to a later time.

## ARISTOPHANES

νῆ τὸν Δία τὸν σωτῆρ' ἀνὴρ καὶ δυστυχῆς,  
 ὅστις τοιούτοις θηρίοις συνείρξομαι.  
 ὅμως δ' ἐάν τι πολλὰ πολλάκις πάθω  
 ὑπὸ ταῖνδε ταῖν κασαλβάδου, δεῦρ' ἐσπλέων,  
 θάψαι μ' ἐπ' αὐτῷ τῷ στόματι τῆς ἐσβολῆς.  
 καὶ τὴν ἄνωθεν ἐπιπολῆς τοῦ σήματος  
 ζῶσαν καταπιττώσαντας, εἶτα τῷ πόδε  
 μολυβδοχοήσαντας κύκλω περὶ τὰ σφυρά,  
 ἄνω ἵπιθῆναι πρόφασιν ἀντὶ ληκύθου.

ΘΕΡΑΠΑΙΝΑ. ὦ μακάριος μὲν δῆμος, εὐδαίμων δ' ἐγώ.  
 αὐτὴ τέ μοι δέσποινα μακαριωτάτη,  
 ὑμεῖς θ' ὅσαι παρέστατ' ἐπὶ ταῖσιν θύραις,  
 οἱ γείτονές τε πάντες οἱ τε δημόται,  
 ἐγώ τε πρὸς τούτοισιν ἢ διάκονος,  
 ἥτις μεμύρωμαι τὴν κεφαλὴν μυρώμασιν  
 ἀγαθοῖσιν, ὦ Ζεῦ· πολὺ δ' ὑπερπέπαικεν αὐ  
 τούτων ἀπάντων τὰ Θάσι ἀμφορεῖδια.  
 ἐν τῇ κεφαλῇ γὰρ ἐμμένει πολὺν χρόνον·  
 τὰ δ' ἄλλ' ἀπανθῆσαντα πάντ' ἀπέπτατο·  
 ὥστ' ἐστὶ πολὺ βέλτιστα, πολὺ δῆτ', ὦ θεοί.  
 κέρασον ἄκρατον, εὐφρανεῖ τὴν νύχθ' ὄλην  
 ἐκλεγομένας ὅ τι ἂν μάλιστ' ὁσμήν ἔχη.  
 ἀλλ', ὦ γυναῖκες, φράσατέ μοι τὸν δεσπότην,  
 τὸν ἄνδρ', ὅπου ἴστί, τῆς ἐμῆς κεκτημένης.

XO. αὐτοῦ μένουσ' ἡμῖν γ' ἂν ἐξευρεῖν δοκεῖς.

ΘΕ. μάλισθ'· ὁδὶ γὰρ ἐπὶ τὸ δεῖπνον ἔρχεται.  
 ὦ δέσποτ', ὦ μακάριε καὶ τρισόλβιε.

ΒΛ. ἐγώ;

ΘΕ. σὺ μέντοι νῆ Δί' ὡς γ' οὐδὲς ἀνὴρ.

<sup>a</sup> See p. 341, note b. *Exeunt. Enter Praxagora's maid, sent to fetch Blepyrus and the children; formerly the master would*  
350



THE ECCLESIAZUSAE, 1103-1130

O Zeus the Saviour, what a wretch am I  
 Yoked with this pair of savage-hearted beasts !  
 And O should aught befall me, sailing in  
 To harbour, towed by these detested drabs,  
 Bury my body by the harbour's mouth ;  
 And take the upper hag, who still survives,  
 And tar her well, and round her ankles twain  
 Pour molten lead, and plant her on my grave,  
 The staring likeness of a bottle of oil.<sup>a</sup>

MAID. O lucky People, and O happy me,  
 And O my mistress, luckiest of us all,  
 And ye who now are standing at our door,  
 And all our neighbours, aye and all our town,  
 And I'm a lucky waiting-maid, who now  
 Have had my head with unguents rich and rare  
 Perfumed and bathed ; but far surpassing all  
 Are those sweet flagons full of Thasian wine.  
 Their fragrance long keeps lingering in the head,  
 Whilst all the rest evaporate and fade.  
 There's nothing half so good ; great gods, not half !  
 Choose the most fragrant, mix it neat and raw,  
 'Twill make us merry all the whole night through.  
 But tell me, ladies, where my master is ;  
 I mean, the husband of my honoured mistress.<sup>b</sup>

CH. If you stay here, methinks you'll find him soon.

MAID. Aye, here he comes.<sup>c</sup> He's off to join the dinner.  
 O master, O you lucky, lucky man !

BL. What I ?

MAID. Yes you, by Zeus, you luckiest man.

have sent the maids to fetch wife and children, but all that has  
 been changed now.

<sup>b</sup> The man is now described by his relationship to the new head  
 of the house.

<sup>c</sup> *Enter Blepyrus and the children (ρασδι, 1138).*

## ARISTOPHANES

τίς γὰρ γένοιτ' ἂν μᾶλλον ὀλβιώτερος,  
ὅστις πολιτῶν πλείον ἢ τρισμυρίων  
όντων τὸ πλῆθος οὐ δεδείπνηκας μόνος;

ΧΟ. εὐδαιμονικόν γ' ἄνθρωπον εἶρηκας σαφῶς.

ΘΕ. ποῖ ποῖ βαδίζεις;

ΒΛ. ἐπὶ τὸ δεῖπνον ἔρχομαι.

ΘΕ. νῆ τὴν Ἀφροδίτην, πολὺ γ' ἀπάντων ὕστατος.

ὅμως δ' ἐκέλευε συλλαβοῦσάν μ' ἡ γυνὴ  
ἄγειν σε καὶ τασδί μετὰ σοῦ τὰς μείρακας.  
οἶνος δὲ Χίος ἐστι περιλελειμμένος  
καὶ τᾶλλ' ἀγαθὰ. πρὸς ταῦτα μὴ βραδύνετε,  
καὶ τῶν θεατῶν εἴ τις εὔνους τυγχάνει,  
καὶ τῶν κριτῶν εἰ μή τις ἐτέρωσε βλέπει,  
ἴτω μεθ' ἡμῶν· πάντα γὰρ παρέξομεν.

ΒΛ. οὐκ οὐκ ἅπασιν δῆτα γενναίως ἐρεῖς

καὶ μὴ παραλείψεις μηδέν', ἀλλ' ἐλευθέρως  
καλεῖν γέροντα, μειράκιον, παιδίσκον; ὡς  
τὸ δεῖπνον αὐτοῖς ἐστ' ἐπεσκευασμένον  
ἀπαξάπασιν, ἣν ἀπίωσιν οἴκαδε.

ἐγὼ δὲ πρὸς τὸ δεῖπνον ἤδη 'πείξομαι,  
ἔχω δέ τοι καὶ δᾶδα ταυτηνὴ καλῶς.

ΧΟ. τί δῆτα διατρίβεις ἔχων, ἀλλ' οὐκ ἄγεις  
τασδί λαβῶν; ἐν ὅσῳ δὲ καταβαίνεις, ἐγὼ  
ἐπάσομαι μέλος τι μελλοδειπνικόν.

σ μικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι·  
τοῖς σοφοῖς μὲν, τῶν σοφῶν μεμνημένοις κρίνειν  
ἐμέ·

τοῖς γελῶσι δ' ἠδέως, διὰ τὸν γέλων κρίνειν ἐμέ·  
σχεδὸν ἅπαντας οὖν κελεύω δηλαδὴ κρίνειν ἐμέ.  
μηδὲ τὸν κλῆρον γενέσθαι μηδὲν ἡμῖν αἴτιον,

<sup>a</sup> The Chorus seem to take the maid's words as a sarcasm; but she may mean that Blepyrus's joys are still to come.

THE ECCLESIAZUSAE, 1131-1158

What greater bliss than yours, who, out of more  
Than thrice ten thousand citizens, alone,  
Have managed, you alone, to get no dinner ?

CH. You tell of a happy man, and no mistake.<sup>a</sup>

MAID. Hi ! Hi ! where now ?

BL. I'm off to join the dinner.

MAID. And much the last of all, by Aphrodite.

Well, well, my mistress bade me take you, sir,  
You and these little girls and bring you thither.  
Aye, and there's store of Chian wine remaining,  
And other dainties too ; so don't delay.

And all the audience who are well disposed,  
And every judge who looks not otherwards,  
Come on with us ; we'll freely give you all.

BL. Nay, no exceptions ; open wide your mouth,  
Invite them all in free and generous style,  
Boy, stripling, grandsire ; yea, announce that all  
Shall find a table all prepared and spread  
For their enjoyment, in—their own sweet homes.

But I ! I'll hurry off to join the feast,  
And here at least I've got a torch all handy.

CH. Then why so long keep lingering here, nor take  
These little ladies down ? And as you go,  
I'll sing a song, a Lay of Lay-the-dinner.

But first, a slight suggestion to the judges.  
Let the wise and philosophic

choose me for my wisdom's sake,  
Those who joy in mirth and laughter

choose me for the jests I make ;  
Then with hardly an exception

every vote I'm bound to win.

## ARISTOPHANES

ὅτι προείληχ'· ἄλλ' ἅπαντα ταῦτα χρή μεμνημένους  
 μὴ ἴπιορκεῖν, ἀλλὰ κρίνειν τοὺς χοροὺς ὀρθῶς αἰεὶ, 116  
 μηδὲ ταῖς κακαῖς ἐταίραις τὸν τρόπον προσεικέναι,  
 αἱ μόνον μνήμην ἔχουσι τῶν τελευταίων αἰεὶ.  
 ὦ ὦ ὦρα δῆ,  
 ὦ φίλαι γυναῖκες, εἴπερ μέλλομεν τὸ χρήμα δρᾶν,  
 ἐπὶ τὸ δεῖπνον ὑπανακινεῖν. Κρητικῶς οὖν τῷ πόδε 117  
 καὶ σὺ κίνει.

ΒΛ. τοῦτο δρῶ.

ΧΘ. καὶ τάσδε νῦν λαγαράς  
 τοῖν σκελίσκουν τὸν ῥυθμόν. τάχα γὰρ ἔπεισι  
 λοπαδοτεμαχοσελαχογαλεο-  
 κρανιολευφανοδριμυποτριμματο- 118  
 σιλφιοπαραομελιτοκατακε-  
 χυμενοκιχλεπικοσσυφοφαττοπε-  
 ριστεραλεκτρονοπτεκεφαλλιο-  
 κιγκλοπελειολαγωσιραιοβα-  
 φητραγανοπτερύγων. σὺ δὲ ταῦτ' ἀκρο- 119  
 ασάμενος [ταχὺ καὶ] ταχέως λαβὲ τρύβλιον.  
 εἶτα λαβῶν κόνισαι  
 λέκιθον, ἴν' ἐπιδειπνῆς.

THE ECCLESIAZUSAE, 1159-1178

Let it nothing tell against me,  
   that my play must first begin ;  
 See that, through the afterpieces,  
   back to me your memory strays ;  
 Keep your oaths, and well and truly  
   judge between the rival plays.  
 Be not like the wanton women,  
   never mindful of the past,  
 Always for the new admirer,  
   always fondest of the last.  
   Now 'tis time, 'tis time, 'tis time,  
 Sisters dear, 'tis time for certain,  
   if we mean the thing to do,  
 To the public feast to hasten.  
   Therefore foot it neatly, you,  
 First throw up your right leg, so,  
 Then the left, and away to go,  
 Cretan measure.

Aye, with pleasure.

BL.  
 CH.

Now must the spindleshanks, lanky and lean,  
 Trip to the banquet, for soon will, I ween,  
 High on the table be smoking a dish  
 Brimming with game and with fowl and with fish,  
   All sorts of good things.  
 Plattero-fillete-mulleto-turboto-  
 -Cranio-morselo-pickleo-acido-  
 -Silphio-honeyo-pouredonthe-topothe-  
 -Ouzelo-throstleo-cushato-culvero-  
 -Cutleto-roastingo-marrows-dipper-  
 -Leveret-syrupo-gibleto-wings.  
 So now ye have heard these tidings true,  
 Lay hold of a plate and an omelette too,  
 And scurry away at your topmost speed,  
 And so you will have whereon to feed.

ARISTOPHANES

- ΒΛ. ἀλλὰ λαιμάττουσί που.  
ΧΟ. αἴρεσθ' ἄνω, ἰαί, εὐαί.  
δειπνήσομεν, εὐοῖ, εὐαί,  
εὐαί, ὡς ἐπὶ νίκη·  
εὐαί, εὐαί, εὐαί, εὐαί.

1180

THE ECCLESIAZUSAE, 1179-1182

- BL. They're guzzling already, I know, I know.  
CH. Then up with your feet and away to go.  
Off, off to the supper we'll run.  
With a whoop for the prize, hurrah, hurrah,  
With a whoop for the prize, hurrah, hurrah,  
Whoop, whoop, for the victory won!





THE PLUTUS



## INTRODUCTION

AT the time when this play was exhibited, Athens had made a remarkable recovery from her defeat. Under the leadership of Conon, she had made head against Sparta, and she had already a considerable fleet. Doubtless the Persian gold which Conon had brought was the beginning of her recovery; but the Athenians must have made great sacrifices themselves. "And very welcome to the whole audience must have been the restoration of Wealth, at the close of the Comedy, to his long-deserted home in the Athenian Treasury." <sup>a</sup>

Aristophanes had produced a *Plutus* in 408 B.C.; but it probably had "an entirely different plot carried out in an entirely different manner." <sup>b</sup> The present Comedy was exhibited in the spring of 388. It was the last which he brought out in his own name; but "there seems every reason to believe that he afterwards revised it, and exhibited the revised edition in the name of his son Araros." <sup>c</sup> There was no third *Plutus*, but only a double representation of the second, revised and touched up. The allusions imply the same general situation in politics as those of the *Ecclesiazusae*.

"Everywhere in the play before us we find tokens of the change which is passing over Athenian

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

<sup>b</sup> *Ib.*

<sup>c</sup> *Ib.* p. viii.

## ARISTOPHANES

Comedy. The stately Parabasis is gone ; the beautiful lyrics which elevated the whole performance into a higher and purer atmosphere have altogether disappeared ; the great historical personages, literary and political, the poets, the philosophers, the demagogues, the generals, who moved through the earlier scenes of the Aristophanic drama, have faded not only from his own satire, but almost from the very recollection of his audience : we are no longer amidst the pomp and glory, the boundless activities of Imperial Athens with her Imperial instincts and her splendid ambitions ; comedy has become social instead of political ; the performers might almost be treading, so to say, the boards of some provincial theatre." <sup>a</sup>

The idea on which the play turns is that ancient problem, Why do the ungodly prosper, while the righteous are needy and poor ? The question is answered with a jest : it must be that Wealth is blind. He is restored to sight, and the tables are turned. The scenes described as taking place in the sanctuary of Asclepius are close enough to the facts, if rather farcical. We know a good deal about what happened at the great shrine in Epidaurus ; there are important remains—the temple, the dormitory, a Rotunda, a stadium, a great theatre, and various shrines ; above all, a long series of inscriptions describing the cures, which often illustrate the play, as when serpents come out of their holes and lick the patient's sores. At Cos also the remains of a temple and precinct of Asclepius have been found ; and the Fourth Mime of Herondas describes a scene in that place.

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

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΚΑΡΙΩΝ

ΧΡΕΜΤΛΟΣ

ΠΛΟΥΤΟΣ

ΧΟΡΟΣ ΓΕΩΡΓΩΝ

ΒΛΕΨΙΔΗΜΟΣ

ΠΕΝΙΑ

ΓΤΝΗ ΧΡΕΜΤΛΟΥ

ΔΙΚΑΙΟΣ ΑΝΗΡ

ΣΥΚΟΦΑΝΤΗΣ

ΓΡΑΥΣ

ΝΕΑΝΙΑΣ

ΕΡΜΗΣ

ΙΕΡΕΥΣ ΔΙΟΣ

## ΠΛΟΥΤΟΣ

ΚΑΡΙΩΝ. Ὡς ἀργαλέον πρᾶγμ' ἐστίν, ὦ Ζεῦ καὶ θεοί,  
δοῦλον γενέσθαι παραφρονουῦντος δεσπότου.  
ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη,  
δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,  
μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν. 5  
τοῦ σώματος γὰρ οὐκ ἔᾶ τὸν κύριον  
κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.  
καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξία,  
ὃς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου,  
μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι 10  
ιατρὸς ὢν καὶ μάντις, ὡς φασιν, σοφός,  
μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην,  
ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,  
τοῦναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.  
οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα· 15  
οὗτος δ' ἀκολουθεῖ, καμὲ προσβιάζεται,  
καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.  
ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,  
ἦν μὴ φράσης ὅ τι τῷδ' ἀκολουθοῦμέν ποτε,  
ὦ δέσποτ', ἀλλὰ σοι παρέξω πράγματα. 20  
οὐ γάρ με τυπτήσεις στέφανον ἔχοντά γε.

<sup>a</sup> Scene: a street in Athens with the house of Chremylus in the background. Groping along in front is a blind man of sordid

## THE PLUTUS<sup>a</sup>

CARIO. How hard it is, O Zeus and all ye Gods,  
To be the slave of a demented master !  
For though the servant give the best advice,  
Yet if his owner otherwise decide,  
The servant needs must share the ill results.  
For a man's body, such is fate, belongs  
Not to himself, but to whoe'er has bought it.  
So much for that. But now with Loxias,  
Who from his golden tripod chants his high  
Oracular strains, I've got a bone to pick.  
A wise Physician-seer they call him, yet  
He has sent my master off so moody-mad,  
That now he's following a poor blind old man,  
Just the reverse of what he ought to do.  
For we who see should go *before* the blind,  
But he goes *after* (and constrains me too)  
One who won't answer even with a gr-r-r.  
I won't keep silence, master, no I won't,  
Unless you tell me why you're following *him*.  
I'll plague you, Sir ; I know you won't chastise me  
So long as I've this sacred chaplet on.<sup>b</sup>

*appearance, followed by Chremylus, an elderly citizen, and a slave  
Cario, wearing wreaths of bay.*

<sup>b</sup> So long as he wore this symbol he was inviolate. He would  
"smart the more," if this slight protection were removed.

## ARISTOPHANES

ΧΡΕΜ. *μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπηῆς τί με,*  
*ἵνα μᾶλλον ἀλγῆς.*

ΚΑ. *λῆρος· οὐ γὰρ παύσομαι*  
*πρὶν ἂν φράσης μοι τίς ποτ' ἐστὶν οὐτοσί·*  
*εὖνους γὰρ ὧν σοι πυνθάνομαι πάνυ σφόδρα.*

ΧΡ. *ἀλλ' οὗ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν*  
*πιστότατον ἠγοῦμαί σε καὶ κλεπτίστατον.*  
*ἐγὼ θεοσεβῆς καὶ δίκαιος ὧν ἀνήρ*  
*κακῶς ἔπραττον καὶ πένης ἦν.*

ΚΑ. *οἶδά τοι.*

ΧΡ. *ἕτεροι δ' ἐπλούτουν, ἱερόσυλοι, ῥήτορες*  
*καὶ συκοφάνται καὶ πονηροί.*

ΚΑ. *πείθομαι.*

ΧΡ. *ἐπερησόμενος οὖν ὠχόμην πρὸς τὸν θεόν,*  
*τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν*  
*ἤδη νομίζων ἐκτετοξεῦσθαι βίον,*  
*τὸν δ' υἱόν, ὅσπερ ὧν μόνος μοι τυγχάνει,*  
*πενσόμενος εἰ χρή μεταβαλόντα τοὺς τρόπους*  
*εἶναι πανοῦργον, ἄδικον, ὑγιᾶς μηδὲ ἔν,*  
*ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.*

ΚΑ. *τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;*

ΧΡ. *πεύσει. σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί·*  
*ὅτῳ ξυναντήσαιμι πρῶτον ἐξιῶν,*  
*ἐκέλευε τούτου μὴ μεθίεσθαι μ' ἔτι,*  
*πείθειν δ' ἐμαυτῷ ξυνακολουθεῖν οἴκαδε.*

ΚΑ. *καὶ τῷ ξυναντᾶς δῆτα πρῶτῳ;*

ΧΡ. *τουτῷ.*

ΚΑ. *εἶπ' οὐ ξυνιεῖς τὴν ἐπίνοϊαν τοῦ θεοῦ,*  
*φράζουσαν ὧ σκαιότατέ σοι σαφέστατα*  
*ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον;*

<sup>a</sup> "There is probably a play on the words βίος, life, and βίος, a bow; E. 563": R.



THE PLUTUS, 22-47

CHREMYLUS. I'll pluck it off, that you may smart the more  
If you keep bothering.

CA. Humbug! I won't stop  
Until you have told me who the fellow is.  
You know I ask it out of love for you.

CHR. I'll tell you, for of all my servants you  
I count the truest and most constant—thief.  
—I've been a virtuous and religious man  
Yet always poor and luckless.

CA. So you have.

CHR. While Temple-breakers, orators, informers,  
And knaves grow rich and prosper.

CA. So they do.

CHR. So then I went to question of the God—  
Not for myself, the quiver of my life  
Is well-nigh emptied of its arrows now,—<sup>a</sup>  
But for my son, my only son, to ask  
If, changing all his habits, he should turn  
A rogue, dishonest, rotten to the core.  
For such as they, methinks, succeed the best.

CA. And what droned <sup>b</sup> Phoebus from his wreaths of bay?

CHR. He told me plainly that with whomso'er  
I first forgathered as I left the shrine,  
Of him I never should leave go again,  
But win him back, in friendship, to my home.<sup>c</sup>

CA. With whom then did you first forgather?

CHR. Him.

CA. And can't you see the meaning of the God,  
You ignoramus, who so plainly tells you  
Your son should follow the prevailing fashion?

<sup>b</sup> " ' Shrilled ' or ' shrieked ' would be more accurate " : R. The tripods and the priestess were wreathed with bay : Schol.

<sup>c</sup> Possibly a reference to Eur. *Ion*, 534-6, where Apollo tells Xuthus that the first person he meets will be his own son.

## ARISTOPHANES

ΧΡ. τῷ τούτο κρίνεις;

ΚΑ. δῆλον ὅτι καὶ τυφλῷ  
γνώναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον  
τὸ μηδὲν ἀσκεῖν ὑγιᾶς ἐν τῷ νῦν βίῳ.

ΧΡ. οὐκ ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει,  
ἀλλ' εἰς ἕτερόν τι μείζον. ἦν δ' ἡμῖν φράση  
ὅστις ποτ' ἐστὶν οὔτοσὶ καὶ τοῦ χάριν  
καὶ τοῦ δεόμενος ἦλθε μετὰ νῶν ἐνθαδί,  
πυθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὃ τι νοεῖ.

ΚΑ. ἄγε δῆ, σὺ πότερον σαυτὸν ὅστις εἶ φράσεις,  
ἢ τὰπὶ τούτοις δρῶ; λέγειν χρῆ ταχὺ πάνυ.

ΠΛΟΥΤΟΣ. ἐγὼ μὲν οἰμώζειν λέγω σοι.

ΚΑ. μανθάνεις  
ὅς φησιν εἶναι;

ΧΡ. σοὶ λέγει τοῦτ', οὐκ ἐμοί.  
σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.  
ἀλλ' εἶ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις,  
ἐμοὶ φράσον.

ΠΛ. κλάειν ἔγωγέ σοι λέγω.

ΚΑ. δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ.

ΧΡ. οὐ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι,  
εἰ μὴ φράσεις γάρ, ἀπό σ' ὀλῶ κακὸν κακῶς.

ΠΛ. ὦ τάν, ἀπαλλάχθητον ἀπ' ἐμοῦ.

ΧΡ. πώμαλα;

ΚΑ. καὶ μὴν ὃ λέγω βέλτιστόν ἐστι, δέσποτα·  
ἀπολῶ τὸν ἄνθρωπον κάκιστα τουτονί.  
ἀναθεῖς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν  
ἄπειμ', ἵν' ἐκεῖθεν ἐκτραχηλισθῆ πεσών.

ΧΡ. ἀλλ' αἶρε ταχέως.

ΠΛ. μηδαμῶς.

ΧΡ. οὐκουν ἐρεῖς;

ΠΛ. ἀλλ' ἦν πύθησθέ μ' ὅστις εἶμ', εὖ οἶδ' ὅτι

THE PLUTUS, 48-72

CHR. Why think you that ?

CA. He means that even the blind  
Can see 'tis better for our present life  
To be a rascal, rotten to the core.

CHR. 'Tis not that way the oracle inclines,  
It cannot be. 'Tis something more than that.  
Now if this fellow told us who he is,  
And why and wherefore he has come here now,  
We'd soon discover what the God intended.

CA. (*to Wealth*) Hallo, you sirrah, tell me who you are,  
Or take the consequence ! Out with it, quick !

WEALTH. Go and be hanged !

CA. O master, did you hear  
The name he gave ?

CHR. 'Twas meant for you, not me.  
You ask in such a rude and vulgar way.

(*to Wealth*) Friend, if you love an honest gentleman,  
Tell *me* your name.

WE. Get out, you vagabond !

CA. O ! O ! Accept the omen, and the man.<sup>a</sup>

CHR. O, by Demeter, you shall smart for this.  
Answer this instant or you die the death.

WE. Men, men, depart and leave me.

CHR. Wouldn't you like it ?

CA. O master, what I say is far the best :  
I'll make him die a miserable death.

I'll set him on some precipice, and leave him,  
So then he'll topple down and break his neck.

CHR. Up with him !

WE. O pray don't.

CHR. Do you mean to answer ?

WE. And if I do, I'm absolutely sure

<sup>a</sup> Take the man for your friend, and the omen (*δρῖν* means the *φωνήν*, the man's words) as applicable to yourself.

ARISTOPHANES

- κακὸν τί μ' ἐργάσεσθε κοῦκ ἀφήσετον.  
 ΧΡ. νῆ τοὺς θεοὺς ἡμεῖς γ', εἰ βούλη γέ σύ.  
 ΠΛ. μέθεσθέ νῦν μου πρῶτον.  
 ΧΡ. ἦν, μεθίεμεν. 75  
 ΠΛ. ἀκούετον δῆ. δεῖ γὰρ ὡς ἔοικέ με  
 λέγειν ἃ κρύπτειν ἦν παρεσκευασμένος.  
 ἐγὼ γάρ εἰμι Πλούτος.  
 ΧΡ. ὦ μιαρῶτατε  
 ἀνδρῶν ἀπάντων, εἴτ' ἐσίγασ Πλούτος ὦν;  
 ΚΑ. σὺ Πλούτος, οὕτως ἀθλίως διακείμενος; 80  
 ΧΡ. ὦ Φοῖβ' Ἀπολλὸν καὶ θεοὶ καὶ δαίμονες  
 καὶ Ζεῦ, τί φῆς; ἐκεῖνος ὄντως εἶ σύ;  
 ΠΛ. ναί.  
 ΧΡ. ἐκεῖνος αὐτός;  
 ΠΛ. αὐτότατος.  
 ΧΡ. πόθεν οὖν, φράσον,  
 αὐχμῶν βαδίσεις;  
 ΠΛ. ἐκ Πατροκλέους ἔρχομαι,  
 ὃς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο. 85  
 ΧΡ. τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες; κάτειπέ μοι.  
 ΠΛ. ὁ Ζεὺς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.  
 ἐγὼ γὰρ ὦν μειράκιον ἠπείλησ' ὅτι  
 ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους  
 μόνους βαδιοίμην· ὁ δέ μ' ἐποίησεν τυφλόν,  
 ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα. 90  
 οὕτως ἐκεῖνος τοῖσι χρηστοῖσι φθονεῖ.  
 ΧΡ. καὶ μὴν διὰ τοὺς χρηστοὺς γέ τιμᾶται μόνους  
 καὶ τοὺς δικαίους.  
 ΠΛ. ὁμολογῶ σοι.  
 ΧΡ. φέρε, τί οὖν;  
 εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ,  
 φεύγοις ἂν ἤδη τοὺς πονηροὺς; 95

THE PLUTUS, 73-96

You'll treat me ill : you'll never let me go.

CHR. I vow we will, at least if you desire it.

WE. Then first unhand me.

CHR. There, we both unhand you.

WE. Then listen, both : for I, it seems, must needs

Reveal the secret I proposed to keep.

Know then, I'm Wealth !

CHR. You most abominable

Of all mankind, you, Wealth, and keep it snug !

CA. You, Wealth, in such a miserable plight !

CHR. O King Apollo ! O ye Gods and daemons !

O Zeus ! what mean you ? are you really HE ?

WE. I am.

CHR. Himself ?

WE. His own self's self.

CHR. Whence come you

So grimed with dirt ?

WE. From Patrocles's <sup>a</sup> house,

A man who never washed in all his life.

CHR. And this, your sad affliction, how came this ?

WE. 'Twas Zeus that caused it, jealous of mankind.

For, when a little chap, I used to brag

I'd visit none except the wise and good

And orderly ; he therefore made me blind,

That I might ne'er distinguish which was which,

So jealous is he always of the good !

CHR. And yet 'tis only from the just and good

His worship comes.

WE. I grant you that.

CHR. Then tell me,

If you could see again as once you could,

Would you avoid the wicked ?

<sup>a</sup> " Some sordid miser of the day " : R.

ARISTOPHANES

- ΠΛ. φήμ' ἐγώ.
- ΧΡ. ὡς τοὺς δικαίους δ' ἂν βαδίζοις;
- ΠΛ. πάνυ μὲν οὖν·  
πολλοῦ γὰρ αὐτοὺς οὐχ ἐόρακά πω χρόνου.
- ΧΡ. καὶ θαυμά γ' οὐδέν· οὐδ' ἐγὼ γὰρ ὁ βλέπων.
- ΠΛ. ἄφετόν με νῦν. ἴστον γὰρ ἤδη τὰπ' ἐμοῦ.
- ΧΡ. μὰ Δί', ἀλλὰ πολλῶ μᾶλλον ἐξόμεσθά σου.
- ΠΛ. οὐκ ἠγόρευον ὅτι παρέξειν πράγματα  
ἐμέλλετόν μοι;
- ΧΡ. καὶ σύ γ', ἀντιβολῶ, πιθοῦ,  
καὶ μή μ' ἀπολίπης· οὐ γὰρ εὐρήσεις ἐμοῦ  
ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα.
- ΚΑ. μὰ τὸν Δί'· οὐ γὰρ ἔστιν ἄλλος πλὴν ἐγώ.
- ΠΛ. ταυτὶ λέγουσι πάντες· ἠνίκ' ἂν δέ μου  
τύχως' ἀληθῶς καὶ γένωνται πλούσιοι,  
ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.
- ΧΡ. ἔχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί.
- ΠΛ. μὰ Δί', ἀλλ' ἀπαξάπαντες.
- ΚΑ. οἰμῶξει μακρά.
- ΧΡ. σοὶ δ' ὡς ἂν εἰδῆς ὅσα, παρ' ἡμῖν ἦν μένης,  
γενήσεται ἀγαθὰ, πρόσεχε τὸν νοῦν, ἵνα πύθῃ.  
οἶμαι γάρ, οἶμαι, σὺν θεῶ δ' εἰρήσεται,  
ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας,  
βλέψαι ποιήσας.
- ΠΛ. μηδαμῶς τοῦτ' ἐργάσῃ.  
οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι.
- ΧΡ. τί φῆς;
- ΚΑ. ἄνθρωπος οὗτός ἐστιν ἄθλιος φύσει.
- ΠΛ. ὁ Ζεὺς μὲν οὖν οἶδ' ὡς τὰ τούτων μῶρ', ἐμ', εἰ  
πύθοιτ', ἂν ἐπιτρέψαιε.
- ΧΡ. νῦν δ' οὐ τοῦτο δρᾶ,  
ὅστις σε προσπταίοντα περινοστεῖν ἐᾷ;

THE PLUTUS, 96-121

- WE. Yes, I would.
- CHR. And visit all the good ?
- WE. Yes ; more by token  
I have not seen the good for many a day.
- CHR. No more have I, although I've got my eyes.<sup>a</sup>
- WE. Come, let me go ; you know my story now.
- CHR. And therefore, truly, hold we on the more.
- WE. I told you so : you vowed you'd let me go.  
I knew you wouldn't.
- CHR. O be guided, pray,  
And don't desert me. Search where'er you will  
You'll never find a better man than I.
- CA. No more there is, by Zeus—except myself.
- WE. They all say that ; but when in sober earnest  
They find they've got me, and are wealthy men,  
They place no limit on their evil ways.
- CHR. Too true ! And yet not every one is bad.
- WE. Yes, every single one.
- CA. (*aside*) You'll smart for that.
- CHR. Nay, nay, but hear what benefits you'll get  
If you're persuaded to abide with us.  
For well I trust,—I trust, with God to aid,<sup>b</sup>  
That I shall rid you of this eye-disease,  
And make you see.
- WE. For mercy's sake, forbear.  
I do not wish to see again.
- CHR. Eh ? what ?
- CA. O why, the man's a born unfortunate !
- WE. Let Zeus but hear their follies, and I know  
He'll pay me out.
- CHR. And doesn't he do that now ;  
Letting you wander stumbling through the world ?

<sup>a</sup> He scans the audience as he says this.

<sup>b</sup> *σὺν θ. δ' εἶπ.*, probably from Eur. *Medea*, 625.

## ARISTOPHANES

- ΠΛ. οὐκ οἶδ'· ἐγὼ δ' ἐκείνον ὄρρωδῶ πάνυ.  
 ΧΡ. ἄληθες, ὦ δειλότατε πάντων δαιμόνων;  
 οἷει γὰρ εἶναι τὴν Διὸς τυραννίδα  
 καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου,  
 ἐὰν ἀναβλέψῃς σὺ κἂν μικρὸν χρόνον;
- ΠΛ. ἦ, μὴ λέγ', ὦ πόνηρε, ταῦτ'.
- ΧΡ. ἔχ' ἤσυχος.  
 ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ  
 μείζον δυνάμενον.
- ΠΛ. ἐμέ σύ;
- ΧΡ. νῆ τὸν οὐρανόν.  
 αὐτίκα γὰρ ἄρχει διὰ τί ὁ Ζεὺς τῶν θεῶν;
- ΚΑ. διὰ τὰργύριον· πλείστον γὰρ ἔστ' αὐτῷ.
- ΧΡ. φέρε,  
 τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ';
- ΚΑ. ὀδί.
- ΧΡ. θύουσι δ' αὐτῷ διὰ τίν'; οὐ διὰ τουτονί;
- ΚΑ. καὶ νῆ Δί' εὐχονται γε πλουτεῖν ἄντικρυς.
- ΧΡ. οὐκουν ὄδ' ἐστὶν αἴτιος, καὶ ῥαδίως  
 παύσειεν, εἰ βούλοιτο, ταῦτ' ἄν;
- ΠΛ. ὅτι τί δή;
- ΧΡ. ὅτι οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι,  
 οὐ βούν ἄν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἔν,  
 μὴ βουλομένου σοῦ.
- ΠΛ. πῶς;
- ΧΡ. ὅπως; οὐκ ἔσθ' ὅπως  
 ὠνήσεται δήπουθεν, ἣν σὺ μὴ παρῶν  
 αὐτὸς διδῶς τὰργύριον, ὥστε τοῦ Διὸς  
 τὴν δύναμιν, ἣν λυπῆ τι, καταλύσεις μόνος.
- ΠΛ. τί λέγεις; δι' ἐμέ θύουσιν αὐτῷ;
- ΧΡ. φήμ' ἐγώ.  
 καὶ νῆ Δί' εἴ τί γ' ἔστι λαμπρὸν καὶ καλὸν



THE PLUTUS, 122-144

WE. Eh, but I'm horribly afraid of Zeus !

CHR. Aye, say you so, you cowardliest God alive ?  
What ! do you think the imperial power of Zeus  
And all his thunderbolts were worth one farthing.  
Could you but see, for ever so short a time ?

WE. Ah, don't say that, you wretches !

CHR. Don't be frightened !  
I'll prove that you're far stronger, mightier far  
Than Zeus.

WE. You'll prove that *I* am ?

CHR. Easily.  
Come, what makes Zeus the Ruler of the Gods ?

CA. His silver. He's the wealthiest of them.

CHR. Well,  
Who gives him all his riches ?

CA. Our friend here.

CHR. And for whose sake do mortals sacrifice  
To Zeus ?

CA. For *his* : and pray straight out for wealth.

CHR. 'Tis all his doing : and 'tis he can quickly  
Undo it if he will.

WE. How mean you that ?

CHR. I mean that nevermore will mortal man  
Bring ox, or cake, or any sacrifice,  
If such thy will.

WE. How so ?

CHR. How can he buy  
A gift to offer, if thy power deny  
The needful silver ? Single-handed, thou,  
If Zeus prove troublesome, canst crush his power.

WE. Men sacrifice to Zeus for *ME* ?

CHR. They do.  
And whatsoever in the world is bright,

## ARISTOPHANES

- ἢ χάριεν ἀνθρώποισι, διὰ σέ γίγνεται.  
 ἅπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.
- ΚΑ. ἔγωγέ τοι διὰ μικρὸν ἀργυρίδιον  
 δούλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσως.
- ΧΡ. καὶ τὰς γ' ἑταίρας φασὶ τὰς Κορινθίας,  
 ὅταν μὲν αὐτὰς τις πένης πειρῶν τύχη,  
 οὐδὲ προσέχειν τὸν νοῦν, ἐὰν δὲ πλούσιος,  
 τὸν πρωκτὸν αὐτὰς εὐθὺς ἐς τοῦτον τρέπειν.
- ΚΑ. καὶ τοὺς γε παῖδάς φασι ταῦτ' οὗτο δρᾶν,  
 οὐ τῶν ἐραστῶν ἀλλὰ τ' ἀργυρίου χάριν.
- ΧΡ. οὐ τοὺς γε χρηστούς, ἀλλὰ τοὺς πόρνους· ἐπεὶ  
 αἰτοῦσιν οὐκ ἀργύριον οἱ χρηστοί.
- ΚΑ. τί δαί;
- ΧΡ. ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνas θηρευτικούς.
- ΚΑ. αἰσχυνόμενοι γὰρ ἀργύριον αἰτεῖν ἴσως  
 ὀνόματι περιπέττουσι τὴν μοχθηρίαν.
- ΧΡ. τέχνηαι δὲ πᾶσαι διὰ σέ καὶ σοφίσματα  
 ἐν τοῖσιν ἀνθρώποισιν ἐσθ' εὐρημένα.  
 ὁ μὲν γὰρ αὐτῶν σκυτοτομέϊ καθήμενος,  
 ἕτερος δὲ χαλκεύει τις, ὁ δὲ τεκταίνεται.  
 ὁ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβών.
- ΚΑ. ὁ δὲ λωποδυτεῖ γε νῆ Δί', ὁ δὲ τοιχωρυχεῖ.
- ΧΡ. ὁ δὲ γναφεύει γ', ὁ δὲ γε πλύνει κώδια,  
 ὁ δὲ βυρσοδειπεῖ γ', ὁ δὲ γε πωλεῖ κρόμμνα,  
 ὁ δ' ἄλους γε μοιχὸς διὰ σέ που παρατίλλεται.
- ΠΛ. οἴμοι τάλας, ταυτί μ' ἐλάνθανεν πάλαι.
- ΧΡ. μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾶ;  
 ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίγνεται;  
 τί δέ; τὰς τριήρεις οὐ σὺ πληροῖς; εἰπέ μοι.

<sup>a</sup> An adulterer "caught" (ἀλούς) by the husband might be put to death, and R. explains that the husband here is bribed to content himself with the minor punishment of depilation (οὕτω γὰρ

THE PLUTUS, 145-172

And fair, and graceful, all is done for thee.  
For every mortal thing subserves to Wealth.

CA. Hence for a little filthy lucre I'm  
A slave, forsooth, because I've got no wealth.

CHR. And those Corinthian huzzies, so they say,  
If he who sues them for their love is poor,  
Turn up their noses at the man ; but grant  
A wealthy suitor more than he desires.

CA. So too the boy-loves ; just to get some money,  
And not at all because they love their lovers.

CHR. Those are the baser, not the nobler sort,  
These never ask for money.

CA. No ? what then ?

CHR. O one a hunter, one a pack of hounds.

CA. Ah, they're ashamed, I warrant, of their vice,  
And seek to crust it over with a name.

CHR. And every art existing in the world,  
And every craft, was for thy sake invented.

For thee one sits and cobbles all the day,  
One works in bronze, another works in wood,  
One fuses gold—the gold derived from thee—

CA. One plies the footpad's, one the burglar's trade,

CHR. One is a fuller, one a sheepskin-washer,  
One is a tanner, one an onion-seller,

Through thee the nabbed adulterer gets off plucked.<sup>a</sup>

WE. O, and all this I never knew before !

CHR. Aye, 'tis on him the Great King plumes himself ;  
And our Assemblies all are held for him ;<sup>b</sup>

Dost thou not man our triremes ? Answer that.

*τοὺς ἀλόντας μοιχοὺς ἤκιζον* : Schol. on *C.* 1083). But more probably *παρατίλλεται* is used here metaphorically ; the man is "plucked" of his money.

<sup>b</sup> The Assembly had been neglected after the Peloponnesian War ; but when the fee was raised to three obols the meetings became crowded.

## ARISTOPHANES

- τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει;  
 ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται;
- ΚΑ. ὁ βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου;  
 Ἄγύρριος δ' οὐχὶ διὰ τοῦτον πέρδεται;
- ΧΡ. Φιλέψιος δ' οὐχ ἔνεκα σοῦ μύθους λέγει;  
 ἢ ξυμμαχία δ' οὐ διὰ σέ τοῖς Αἰγυπτίοις;  
 ἔρα δὲ Λαῖς οὐ διὰ σέ Φιλωνίδου;
- ΚΑ. ὁ Τιμοθέου δὲ πύργος
- ΧΡ. ἐμπέσοι γέ σοι.  
 τὰ δὲ πράγματ' οὐχὶ διὰ σέ πάντα πράττεται;  
 μονώτατος γὰρ εἶ σὺ πάντων αἴτιος,  
 καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι.  
 κρατοῦσι γοῦν κὰν τοῖς πολέμοις ἐκάστοτε  
 ἐφ' οἷς ἂν οὗτος ἐπικαθέζηται μόνον.
- ΠΛ. ἐγὼ τοσαῦτα δυνατὸς εἰμ' εἰς ὧν ποιεῖν;
- ΧΡ. καὶ ναὶ μὰ Δία τούτων γε πολλῶ πλείονα.  
 ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε.  
 τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή.  
 ἔρωτος
- ΚΑ. ἄρτων
- ΧΡ. μουσικῆς
- ΚΑ. τραγημάτων
- ΧΡ. τιμῆς
- ΚΑ. πλακούντων
- ΧΡ. ἀνδραγαθίας
- ΚΑ. ἰσχάδων

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<sup>a</sup> "This is the Foreign Legion, the mercenary force established by Conon at Corinth, 393 b.c., in connexion with the Anti-Spartan League. It had recently distinguished itself, under the command of Iphicrates, by the sensational destruction of a Spartan mora": R.

THE PLUTUS, 173-191

Does he not feed the foreign troop <sup>a</sup> at Corinth ?

Won't Pamphilus be brought to grief for him ?

CA. Won't Pamphilus and the needle-seller <sup>b</sup> too ?

Does not Agyrrhius flout us all for him ?

CHR. Does not Philepsius tell his tales for thee ?

Dost thou not make the Egyptians our allies ? <sup>c</sup>

And Laïs love the uncouth Philonides <sup>d</sup> ?

CA. Timotheus' tower <sup>e</sup>—

CHR. Pray Heaven it fall and crush you !

Aye, everything that's done is done for thee.

Thou art alone, thyself alone, the source

Of all our fortunes, good and bad alike.

'Tis so in war ; wherever *he* alights, <sup>f</sup>

That side is safe the victory to win.

WE. Can I, unaided, do such feats as these ?

CHR. O yes, by Zeus, and many more than these.

So that none ever has enough of thee.

Of all things else a man may have too much,

Of love,

CA. Of loaves,

CHR. Of literature,

CA. Of sweets,

CHR. Of honour,

CA. Cheesecakes,

CHR. Manliness,

CA. Dried figs,

<sup>b</sup> Pamphilus and Aristoxenus the needle-seller, a pair of dishonest demagogues whose goods were confiscated.

<sup>c</sup> Reference unknown ; but both Egyptians and Athenians were supporting Euagoras of Cyprus in his contest with the Persian empire.

<sup>d</sup> Philonides, a clumsy blockhead with a voice like the braying of a jackass. But being rich, he became the lover of Laïs the courtesan. Cf. 303 below.

<sup>e</sup> T., son of Conon, had lately inherited riches and built a tower.

<sup>f</sup> Sitting on the warrior's helm, like Victory.

## ARISTOPHANES

- ΧΡ. φιλοτιμίας  
 ΚΑ. μάζης  
 ΧΡ. στρατηγίας  
 ΚΑ. φακῆς.
- ΧΡ. σοῦ δ' ἐγένετ' οὐδείς μεστὸς οὐδεπώποτε.  
 ἀλλ' ἦν τάλαντά τις λάβῃ τριακαίδεκα,  
 πολὺ μᾶλλον ἐπιθυμῆ λαβεῖν ἑκκαίδεκα. 195  
 κἂν ταῦτ' ἀνύσῃται, τετταράκοντα βούλεται,  
 ἢ φῃσιν οὐ βιωτὸν αὐτῷ τὸν βίον.
- ΠΛ. εὔ τοι λέγειν ἔμοιγε φαίνεσθον πάννυ·  
 πλὴν ἐν μόνον δέδοικα.
- ΧΡ. φράζε τοῦ πέρι.  
 ΠΛ. ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατέ 200  
 ἔχειν με, ταύτης δεσπότης γενήσομαι.
- ΧΡ. νῆ τὸν Δί'· ἀλλὰ καὶ λέγουσι πάντες ὡς  
 δειλότατόν ἐσθ' ὁ πλοῦτος.
- ΠΛ. ἦκιστ', ἀλλά με  
 τοιχωρύχος τις διέβαλ'. εἰσδύς γάρ ποτε  
 οὐκ εἶχεν εἰς τὴν οἰκίαν οὐδὲν λαβεῖν, 205  
 εὐρῶν ἀπαξάπαντα κατακεκλειμένα·  
 εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.
- ΧΡ. μή νυν μελέτω σοι μηδέν· ὡς, ἐὰν γένη  
 ἀνὴρ πρόθυμος αὐτὸς εἰς τὰ πράγματα,  
 βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως. 210
- ΠΛ. πῶς οὖν δυνησεί τοῦτο δρᾶσαι θνητὸς ὢν;
- ΧΡ. ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι  
 ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.
- ΠΛ. κακείνος οὖν σύνοιδε ταῦτα;
- ΧΡ. φήμ' ἐγώ.
- ΠΛ. ὀράτε.
- ΧΡ. μὴ φρόντιζε μηδέν, ὦγαθέ. 215

THE PLUTUS, 192-215

CHR. Ambition,

CA. Barley-meal,

CHR. Command,

CA. Pea soup.

CHR. But no man ever has enough of thee.

For give a man a sum of thirteen talents,

And all the more he hungers for sixteen ;

Give him sixteen, and he must needs have forty

Or life's not worth his living, so he says.

WE. Ye seem to me to speak extremely well,

Yet on one point I'm fearful.

CHR. What is that ?

WE. This mighty power which ye ascribe to me,

I can't imagine how I'm going to wield it.

CHR. O this it is that all the people say,

*Wealth is the cowardliest thing.*<sup>a</sup>

WE. It is not true.

That is some burglar's slander ; breaking into

A wealthy house, he found that everything

Was under lock and key, and so got nothing :

Wherefore he called my forethought, cowardliness.

CHR. Well, never mind ; assist us in the work

And play the man ; and very soon I'll make you

Of keener sight than ever Lynceus<sup>b</sup> was.

WE. Why, how can you, a mortal man, do that ?

CHR. Good hope have I from that which Phoebus told me,

Shaking the Pythian laurel as he spoke.

WE. Is Phoebus privy to your plan ?

CHR. He is.

WE. Take heed !

CHR. Don't fret yourself, my worthy friend.

<sup>a</sup> Eur. *Phoenissae*, 597 δειλὸν δ' ὁ πλοῦτος καὶ φιλόψυχον κακόν.

<sup>b</sup> The keen-eyed Argonaut, who could see into the bowels of the earth : Apoll. Rhod. i. 153 ὄξυτάτοις ἐκέκαστο βμμασιν.

## ARISTOPHANES

ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, κἄν με δέη θανεῖν,  
αὐτὸς διαπράξω ταῦτα.

ΚΑ. κἄν βούλη γ', ἐγώ.

ΧΡ. πολλοὶ δ' ἔσονται χᾶτεροι νῶν ξύμμαχοι,  
ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιστα.

ΠΛ. παπαῖ, πονηρούς γ' εἶπας ἡμῖν συμμάχους. 22

ΧΡ. οὐκ, ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.  
ἀλλ' ἴθι σὺ μὲν ταχέως δραμῶν

ΚΑ. τί δρῶ; λέγε.

ΧΡ. τοὺς ξυγγεώργους κάλεσον, εὐρήσεις δ' ἴσως  
ἐν τοῖς ἀγροῖς αὐτοὺς ταλαιπωρουμένους,  
ὅπως ἂν ἴσον ἕκαστος ἐνταυθὶ παρῶν  
ἡμῖν μετάσχη τοῦδε τοῦ Πλούτου μέρος. 22

ΚΑ. καὶ δὴ βαδίζω· τοῦτο δὲ τὸ κρεάδιον  
τῶν ἐνδοθέν τις εἰσενεγκάτω λαβῶν.

ΧΡ. ἐμοὶ μελήσει τοῦτό γ'· ἀλλ' ἀνύσας τρέχε.  
σὺ δ', ὦ κράτιστε Πλοῦτε πάντων δαιμόνων,  
εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθ'· ἡ γὰρ οἰκία  
αὕτη ἔστιν ἣν δεῖ χρημάτων σε τήμερον  
μεστήν ποιῆσαι καὶ δικαίως κἀδίκως. 23

ΠΛ. ἀλλ' ἄχθομαι μὲν εἰσιῶν νῆ τοὺς θεοὺς  
εἰς οἰκίαν ἕκαστοτ' ἄλλοτρίαν πάνν· 23

ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε.  
ἦν μὲν γὰρ ὡς φειδωλὸν εἰσελθὼν τύχῳ,  
εὐθύς κατώρυξέν με κατὰ τῆς γῆς κάτω·  
κἄν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος  
αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον, 24  
ἕξαρνός ἐστι μηδ' ἰδεῖν με πώποτε.

ἦν δ' ὡς παραπλήγ' ἄνθρωπον εἰσελθὼν τύχῳ,  
πόρναισι καὶ κύβοισι παραβεβλημένος  
γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ.



THE PLUTUS, 216-244

I am the man : I'll work the matter through,  
Though I should die for it.

CA. And so will I.

CHR. And many other bold allies will come,  
Good virtuous men without a grain of—barley.<sup>a</sup>

WE. Bless me ! a set of rather poor allies.

CHR. Not when you've made them wealthy men once more.  
Hi, Cario, run your fastest, and

CA. Do what ?

CHR. Summon my farm-companions from the fields  
(You'll find them there, poor fellows, hard at work),  
And fetch them hither ; so that each and all  
May have, with me, an equal share in Wealth.

CA. Here goes ! I'm off. Come out there, somebody,  
And carry in my little piece of meat.<sup>b</sup>

CHR. I'll see to that : you, run away directly.  
But thou, dear Wealth, the mightiest Power of all,  
Come underneath my roof. Here stands the house,  
Which thou art going evermore to fill  
With wealth and plenty, by fair means or foul.

WE. And yet it irks me, I protest it does,  
To enter in beneath a stranger's roof.  
I never got the slightest good from that.  
Was it a miser's house ; the miser straight  
Would dig a hole and pop me underground ;  
And if some worthy neighbour came to beg  
A little silver for his urgent needs,  
Would vow he'd never seen me in his life.  
Or was it some young madcap's : in a jiffey  
Squandered and lost amongst his drabs and dice  
I'm bundled, naked, out of house and home.

<sup>a</sup> *i.e.* possessing nothing. ἀλφίτα is introduced as a surprise; Chremylus was expected to say "Men who have not a grain of fear."

<sup>b</sup> "Which he was bringing back from the Delphian sacrifice": R. *Exit Cario.*

## ARISTOPHANES

ΧΡ. μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε.  
 ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' αἰί.  
 χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνήρ  
 πάλιν τ' ἀναλῶν, ἡνίκ' ἄν τούτου δέη.  
 ἀλλ' εἰσίσωμεν, ὡς ἰδεῖν σε βούλομαι  
 καὶ τὴν γυναιῖκα καὶ τὸν υἱὸν τὸν μόνον,  
 ὃν ἐγὼ φιλῶ μάλιστα μετὰ σέ.

ΠΛ. πείθομαι.

ΧΡ. τί γὰρ ἄν τις οὐχὶ πρὸς σέ τάληθῆ λέγοι;

ΚΑ. ὦ πολλὰ δὴ τῷ δεσπότη ταῦτὸν θύμον φαγόντες,  
 ἄνδρες φίλοι καὶ δημόται καὶ τοῦ πονεῖν ἐρασταί,  
 ἴτ', ἐγκονεῖτε, σπεύδεθ', ὡς ὁ καιρὸς οὐχὶ μέλλειν,  
 ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ' ἀμύνειν.

ΧΟΡΟΣ. οὐκουν ὀρᾶς ὀρμωμένους ἡμᾶς πάλαι προθύμως,  
 ὡς εἰκὸς ἐστὶν ἀσθενεῖς γέροντας ἄνδρας ἤδη;  
 σὺ δ' ἀξιοῖς ἴσως με θεῖν, πρὶν ταῦτα καὶ φράσαι μοι  
 ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο.

ΚΑ. οὐκουν πάλαι δήπου λέγω; σὺ δ' αὐτὸς οὐκ ἀκούεις.  
 ὁ δεσπότης γάρ φησιν ὑμᾶς ἠδέως ἅπαντας  
 ψυχροῦ βίου καὶ δυσκόλου ζήσειν ἀπαλλαγέντας.

ΧΟ. ἔστιν δὲ δὴ τί καὶ πόθεν τὸ πρᾶγμα τοῦθ' ὃ φησιν;

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<sup>a</sup> Enter Cario with the chorus of needy agriculturists.

THE PLUTUS, 245-264

CHR. You never chanced upon a moderate man,  
 But now you have ; for such a man an I.  
 For much I joy in saving, no man more,  
 And much in spending when 'tis right to spend.  
 So go we in ; I long to introduce  
 My wife and only son whom most I love—  
 After yourself of course.

WE. That I believe.

CHR. Why should one say what is not true to you ?<sup>a</sup>

CA. O ye who many a day have chewed  
   a root of thyme with master,  
 My labour-loving village-friends,  
   be pleased to step out faster ;  
 Be staunch and strong, and stride along,  
   let nothing now delay you,  
 Your fortunes lie upon the die,  
   come save them quick, I pray you.

CHORUS. Now don't you see we're bustling, we,  
   as fast as we can go, sir ?  
 We're not so young as once we were,  
   and Age is somewhat slow, sir.  
 You'd think it fun to see us run,  
   and that before you've told us  
 The reason why your master seems  
   so anxious to behold us.

CA. Why, I've been telling long ago ;  
   'tis you are not attending !  
 He bade me call and fetch you all  
   that you, for ever ending  
 This chill ungenial life of yours,  
   might lead a life luxurious.

CH. Explain to me how that can be ;  
   i' faith I'm rather curious

## ARISTOPHANES

- ΚΑ. ἔχων ἀφίικται δεῦρο πρεσβύτην τιν', ὦ πόνηροι, 26  
 ῥυπῶντα, κυφόν, ἄθλιον, ῥυσόν, μαδῶντα, νωδόν·  
 οἶμαι δὲ νῆ τὸν οὐρανὸν καὶ ψωλὸν αὐτὸν εἶναι.
- ΧΟ. ὦ χρυσὸν ἀγγείλας ἐπῶν, πῶς φῆς; πάλιν φράσον  
 μοι.  
 δηλοῖς γὰρ αὐτὸν σωρὸν ἦκειν χρημάτων ἔχοντα.
- ΚΑ. πρεσβυτικῶν μὲν οὖν κακῶν ἔγωγ' ἔχοντα σωρόν. 27
- ΧΟ. μῶν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλλαγῆναι  
 ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος;
- ΚΑ. πάντως γὰρ ἄνθρωπον φύσει τοιοῦτον εἰς τὰ πάντα  
 ἡγείσθῃ μ' εἶναι κούδὲν ἂν νομίζεθ' ὑγιὲς εἰπεῖν;
- ΧΟ. ὡς σεμνὸς οὐπίτριπτος· αἱ κνῆμαι δέ σου βοῶσιν 27  
 ἰοῦ ἰοῦ, τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι.
- ΚΑ. ἐν τῇ σορῶ νυνὶ λαχὸν τὸ γράμμα σου δικάζειν,  
 σὺ δ' οὐ βαδίζεις; ὁ δὲ Χάρων τὸ ξύμβολον δίδωσιν.
- ΧΟ. διαρραγείης. ὡς μόθων εἶ καὶ φύσει κόβαλος,  
 ὅστις φενακίζεις, φράσαι δ' οὐπω τέτληκας ἡμῖν 28  
 ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο·

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<sup>a</sup> " A dicast, wishing to exercise his judicial duties, would go in the early morning to the κληρωτήρια, and draw a letter, one of the second ten letters (from Λ onwards) of the Greek alphabet. Armed with this letter he would present himself at the Court-house to which the same letter was affixed, and take his seat for the day. At the rising of the Court he would receive from the presiding Archon a ξύμβολον, a ticket or certificate of attendance, on presenting which to the κωλακρέτης he would obtain his pay. Cario, in his teasing mood, says that the letter drawn by the old Chorus-leader is one which would give him the entry not to any Court-house, but to his coffin; and that he will receive *his* ticket not from the Archon, but (by an anagram) from Charon. ὁ Χάρων κατὰ ἀναγραμματισμὸν Ἄρχων λέγεται: Scholiast. This ticket would entitle him, not to the three-obol, but to a passage on Charon's ferry-boat to the world of the dead. And see *infra* 972 and 1167": R.

THE PLUTUS, 265-281

- CA. He's got a man, an ancient man,  
of sorriest form and feature,  
Bald, toothless, squalid, wrinkled, bent,  
a very loathsome creature.  
I really should not be surprised  
to hear the wretch is circumcised.
- CH. O Messenger of golden news,  
you thrill my heart with pleasure.  
I do believe the man has come  
with quite a heap of treasure !
- CA. O aye, he's got a heap, I guess,  
a heap of woes and wretchedness.
- CH. You think, I see, you think you're free  
to gull me with impunity.  
No, no ; my stick I've got and quick  
I'll get my opportunity.
- CA. What, think you I'm the sort of man  
such things as that to do, sirs ?  
Am I the man a tale to tell  
wherein there's nothing true, sirs ?
- CH. How absolute the knave has grown !  
your shins, my boy, are bawling  
*Ah ! Ah !* with all their might and main,  
for gyves and fetters calling.
- CA. You've drawn your lot ;<sup>a</sup> the grave you've got  
to judge in ; why delay now ?  
Old Charon gives the ticket there ;  
why don't you pass away now ?
- CH. Go hang yourself, you peevish elf,  
you born buffoon and scoffer.  
You love to tantalize and tease,  
nor condescend to offer  
A word of explanation why  
we're summoned here so hurriedly.

## ARISTOPHANES

οἱ πολλὰ μοχθήσαντες, οὐκ οὔσης σχολῆς, προθύμως  
 δεῦρ' ἤλθομεν, πολλῶν θύμων ρίζας διεκπερῶντες.

ΚΑ. ἀλλ' οὐκέτ' ἂν κρύψαιμι. τὸν Πλούτον γάρ, ὦνδρες,  
 ἦκει

ἄγων ὁ δεσπότης, ὃς ὑμᾶς πλουσίους ποιήσει. 285

ΧΟ. ὄντως γὰρ ἔστι πλουσίοις ἡμῖν ἅπασιν εἶναι;

ΚΑ. νῆ τοὺς θεοὺς, Μίδαις μὲν οὖν, ἦν ὦτ' ὄνου λάβητε.

ΧΟ. ὡς ἦδομαι καὶ τέρπομαι καὶ βούλομαι χορεύσαι  
 ὑφ' ἠδονῆς, εἶπερ λέγεις ὄντως σὺ ταῦτ' ἀληθῆ.

ΚΑ. καὶ μὴν ἐγὼ βουλήσομαι θρεττανελὸ τὸν Κύκλωπα 290  
 μιμούμενος καὶ τοῖν ποδοῖν ὡδὶ παρενσαλεύων  
 ὑμᾶς ἄγειν. ἀλλ' εἶα, τέκεα, θαμίν' ἐπαναβοῶντες  
 βληχώμενοί τε προβατίων

αἰγῶν τε κιναβρώντων μέλη,

ἔπεσθ' ἀπειψωλημένοι· τράγοι δ' ἀκρατιεῖσθε. 295

ΧΟ. ἡμεῖς δέ γ' αὖ ζητήσομεν θρεττανελὸ τὸν Κύκλωπα  
 βληχώμενοι, σέ τουτονὶ πινῶντα καταλαβόντες,  
 πήραν ἔχοντα λάχανά τ' ἄγρια δροσερά, κραι-  
 παλῶντα,

ἠγούμενον τοῖς προβατίοις,

εἰκῆ δὲ καταδαρθόντα που, 300

<sup>a</sup> ἀλλ' εἶα . . . ἐπαναβοῶντες and the word, θρεττανελό come from the *Loves of Galatea and Cyclops* by Philoxenus of Cythera: Schol. The Cyclops was shown bearing a wallet and herbs (298). In 299-301, the Chorus promise to treat Cario as Odysseus did the Cyclops. For the Cyclops dance see Horace, *Sat.* i. 5. 13, *Ep.* ii. 2. 124.

<sup>b</sup> "The passage may be rendered, 'And verily I, acting the Cyclops, tralalala, and capering with both my feet, like this, will go before and lead you on. But hey! my little ones, keeping up an incessant clamour, and bleating forth the cries of sheep and malodorous goats, follow after me; and you, ye he-goats, shall have your breakfast'" : R.

THE PLUTUS, 282-300

- I had to shirk some urgent work,  
 and here so quickly hasted,  
 That many a tempting root of thyme  
 I passed, and left untasted.
- CA. I'll hide it not : 'tis Wealth we've got ;  
 the God of wealth we've captured,  
 You'll all be rich and wealthy now.
- CH. Ha, don't you look enraptured ?  
 He says we'll all be wealthy now ;  
 upon my word this passes, sirs.
- CA. O yes, you'll all be Midases,  
 if only you've the asses' ears.
- CH. O I'm so happy, I'm so glad,  
 I needs must dance for jollity,  
 If what you say is really true,  
 and not your own frivolity
- CA. And I before your ranks will go,  
*Threttanelo ! Threttanelo !*  
 And I, the Cyclops, heel and toe,  
 will dance the sailor's hornpipe,—so !  
 Come up, come up, my little ones all,  
 come raise your multitudinous squall,<sup>a</sup>  
 Come bleating loudly the tuneful notes  
 Of sheep and of rankly-odorous goats.  
 Come follow along on your loves intent ;  
 come goats, 'tis time to your meal ye went.<sup>b</sup>
- CH. And you we'll seek where'er you go,  
*Threttanelo ! Threttanelo !*  
 And you, the Cyclops, will we find  
 in dirty, drunken sleep reclined,  
 Your well-stuffed wallet beside you too,  
 with many a potherb bathed in dew.  
 And then from out of the fire we'll take

## ARISTOPHANES

μέγαν λαβόντες ἡμμένον σφηκίσκον ἐκτυφλώσαι.

ΚΑ. ἐγὼ δὲ τὴν Κίρκην γε τὴν τὰ φάρμακ' ἀνακυκῶσαν,  
 ἢ τοὺς ἑταίρους τοῦ Φιλωνίδου ποτ' ἐν Κορίνθῳ  
 ἔπεισεν ὡς ὄντας κάπρους  
 μεμαγμένον σκῶρ ἐσθίειν, αὐτὴ δ' ἔματτεν αὐτοῖς, 305  
 μιμήσομαι πάντας τρόπους·  
 ὑμεῖς δὲ γρυλίζοντες ὑπὸ φιληδίας  
 ἔπεσθε μητρὶ χοῖροι.

ΧΘ. οὐκοῦν σὲ τὴν Κίρκην γε τὴν τὰ φάρμακ' ἀνα-  
 κυκῶσαν  
 καὶ μαγγανεύουσαν μολύνουσάν τε τοὺς ἑταίρους, 310  
 λαβόντες ὑπὸ φιληδίας  
 τὸν Λαρτίου μιμούμενοι τῶν ὄρχεων κρεμῶμεν,  
 μινθῶσομέν θ' ὥσπερ τράγου  
 τὴν ρίνα· σὺ δ' Ἀρίστυλλος ὑποχάσκων ἐρεῖς·  
 ἔπεσθε μητρὶ χοῖροι. 315

ΚΑ. ἀλλ' εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη  
 ὑμεῖς ἐπ' ἄλλ' εἶδος τρέπεσθ',  
 ἐγὼ δ' ἰὼν ἤδη λάθρα  
 βουλήσομαι τοῦ δεσπότου  
 λαβὼν τιν' ἄρτον καὶ κρέας 320  
 μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι.

<sup>a</sup> See above, 179. It was Philonides himself whom Laïs transformed; but Cario speaks of his comrades, because Circe in the story had transformed the comrades of Odysseus.

<sup>b</sup> "Instead of saying we will draw the sword upon you, as Odysseus did with Circe, he transfers to Circe what Odysseus did to Melanthius": Schol. He was hung up, hands and feet made fast to a board behind him. Cf. Homer, *Od.* xxii. 178.

<sup>c</sup> Cf. *E.* 647.

<sup>d</sup> Exit Cario to get his bread and meat; enter Chremylus. His speech, and the answer, obviously parody some well-known passage.



THE PLUTUS, 301-321

A sharply-pointed and burning stake,  
And whirling it round till our shoulders ache,  
its flame in your hissing eyeball slake.

CA. And now I'll change to Circe's part,  
who mixed her drugs with baleful art ;  
Who late in Corinth, as I've learned,  
Philonides's comrades turned  
To loathsome swine in a loathsome sty,<sup>a</sup>  
And fed them all on kneaded dung  
which, kneading, she amongst them flung.  
And turn you all into swine will I.  
And then ye'll grunt in your bestial glee  
Wee ! wee ! wee !

*Follow your mother, pigs,* quoth she.

CH. We'll catch you, Circe dear, we will ;  
who mix your drugs with baleful skill ;  
Who with enchantments strange and vile  
ensnare our comrades and defile ;  
We'll hang you up as you erst were hung  
By bold Odysseus,<sup>b</sup> lady fair ;  
and then as if a goat you were  
We'll rub your nose in the kneaded dung.  
Like Aristyllus<sup>c</sup> you'll gape with glee  
Wee ! wee ! wee !

*Follow your mother, pigs,* quoth he.

CA. But now, old mates, break off, break off ;  
no longer may we jest and scoff ;  
No longer play the fool to-day.  
And ye must sail on another tack,  
Whilst I, behind my master's back,  
Rummage for meat and bread to eat,  
And then, whilst yet the food I chew,  
I'll join the work we are going to do.<sup>d</sup>

## ARISTOPHANES

- ΧΡ. χαίρειν μὲν ὑμᾶς ἔστιν, ὦνδρες δημόται,  
 ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρόν·  
 ἀσπάζομαι δ', ὅτι ἡ προθύμως ἤκετε  
 καὶ συντεταμένως κοῦ κατεβλακευμένως. 325  
 ὅπως δέ μοι καὶ τᾶλλα συμπαραστάται  
 ἔσεσθε καὶ σωτῆρες ὄντως τοῦ θεοῦ.
- ΧΟ. θάρρει· βλέπειν γὰρ ἄντικρυς δόξεις μ' Ἄρη.  
 δεινὸν γὰρ εἰ τριωβόλου μὲν εἶνεκα  
 ὥστιζόμεσθ' ἐκάστοτ' ἐν τῆκκλησίᾳ,  
 αὐτὸν δὲ τὸν Πλοῦτον παρεῖην τῷ λαβεῖν. 330
- ΧΡ. καὶ μὴν ὁρῶ καὶ Βλεψίδημον τουτοῖ  
 προσιόντα· δῆλος δ' ἔστιν ὅτι τοῦ πράγματος  
 ἀκήκοέν τι τῇ βαδίσει καὶ τῷ τάχει.
- ΒΛΕΨΙΔ. τί ἂν οὖν τὸ πρᾶγμ' εἴη; πόθεν καὶ τίνι τρόπῳ 335  
 Χρεμύλος πεπλούτηκ' ἐξαπίνης; οὐ πείθομαι.  
 καίτοι λόγος γ' ἦν νῆ τὸν Ἑρακλέα πολὺς  
 ἐπὶ τοῖσι κουρείοισι τῶν καθημένων,  
 ὡς ἐξαπίνης ἀνὴρ γεγένηται πλούσιος.  
 ἔστιν δέ μοι τοῦτ' αὐτὸ θαυμάσιον, ὅπως 340  
 χρηστόν τι πράττων τοὺς φίλους μεταπέμπεται.  
 οὐκ οὐκ ἐπιχώριόν γε πρᾶγμ' ἐργάζεται.
- ΧΡ. ἀλλ' οὐδὲν ἀποκρύψας ἐρῶ νῆ τοὺς θεοὺς.  
 ὦ Βλεψίδημ', ἄμεινον ἢ χθὲς πράττομεν,  
 ὥστε μετέχειν ἔξεστιν· εἰ γὰρ τῶν φίλων. 345
- ΒΛ. γέγονας δ' ἀληθῶς, ὡς λέγουσι, πλούσιος;
- ΧΡ. ἔσομαι μὲν οὖν αὐτίκα μάλ', ἦν θεὸς θέλη.  
 ἔνι γὰρ τις, ἔνι κίνδυνος ἐν τῷ πράγματι.
- ΒΛ. ποῖός τις;
- ΧΡ. οἶος,
- ΒΛ. λέγ' ἀνύσας ὃ τι φῆς ποτε.
- ΧΡ. ἦν μὲν κατορθώσωμεν, εὖ πράττειν αἰεί· 350  
 ἦν δὲ σφαλῶμεν, ἐπιτετρίφθαι τὸ παράπαν.

THE PLUTUS, 322-351

- CHR. To bid you "welcome," fellow-burghers, now  
Is old and musty ; so I—"clasp" you all.  
Ye who have come in this stout-hearted way,  
This strenuous way, this unrelaxing way,  
Stand by me now, and prove yourselves to-day  
In very truth the Saviours of the God.
- CH. Fear not : I'll bear me like the God of War.  
What, shall we push and hustle in the Assembly  
To gain our three poor obols, and to-day  
Let Wealth himself be wrested from our grasp ?
- CHR. And here, I see, comes Blepsidemus too.  
Look ! by his speed and bearing you can tell  
He has heard a rumour of what's happening here.<sup>a</sup>
- BLEPSIDEMUS. What can it mean ? Old Chremylus grown  
wealthy !  
Then whence and how ? I don't believe that story.  
And yet by Heracles 'twas bruited wide  
Amongst the loungers in the barbers' shops  
That Chremylus had all at once grown rich.  
And if he has, 'tis passing wonderful  
That he should call his neighbours in to share.  
That's not our country's fashion, anyhow.
- CHR. I'll tell him everything. O Blepsidemus,  
We're better off to-day than yesterday.  
You are my friend, and you shall share in all.
- BL. What, are you really wealthy, as men say ?
- CHR. Well, if God will, I shall be presently.  
But there's some risk, some risk, about it yet.
- BL. What sort of risk ?
- CHR. Such as—
- BL. Pray, pray go on.
- CHR. If we succeed, we're prosperous all our lives :  
But if we fail, we perish utterly.

<sup>a</sup> *Enter Blepsidemus.*

## ARISTOPHANES

- ΒΛ. τουτὶ πονηρὸν φαίνεται τὸ φορτίον,  
καί μ' οὐκ ἀρέσκει. τό τε γὰρ ἐξαίφνης ἄγαν  
οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι  
πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου. 355
- ΧΡ. πῶς οὐδὲν ὑγιές;
- ΒΛ. εἴ τι κεκλοφῶς νῆ Δία  
ἐκεῖθεν ἦκεις ἀργύριον ἢ χρυσίον  
παρὰ τοῦ θεοῦ, κάπειτ' ἴσως σοι μεταμέλει.
- ΧΡ. Ἄπολλον ἀποτρόπαιε, μὰ Δί' ἐγὼ μὲν οὔ.
- ΒΛ. παῦσαι φλυαρῶν, ὦγάθ'. οἶδα γὰρ σαφῶς. 360
- ΧΡ. σὺ μηδὲν εἰς ἔμ' ὑπονόει τοιοῦτο.
- ΒΛ. φεῦ.  
ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστὶν οὐδενός,  
ἀλλ' εἰσὶ τοῦ κέρδους ἅπαντες ἦπτονες.
- ΧΡ. οὔ τοι μὰ τὴν Δήμητρ' ὑγιαίνειν μοι δοκεῖς.
- ΒΛ. ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων. 365
- ΧΡ. μελαγχολᾶς, ὦνθρωπε, νῆ τὸν οὐρανόν.
- ΒΛ. ἀλλ' οὐδὲ τὸ βλέμμ' αὐτὸ κατὰ χώραν ἔχει,  
ἀλλ' ἐστὶν ἐπίδηλόν τι πεπανουργηκότος.
- ΧΡ. σὺ μὲν οἶδ' ὃ κρώζεις· ὡς ἐμοῦ τι κεκλοφότος  
ζητεῖς μεταλαβεῖν.
- ΒΛ. μεταλαβεῖν ζητῶ; τίνας; 370
- ΧΡ. τὸ δ' ἐστὶν οὐ τοιοῦτον, ἀλλ' ἐτέρως ἔχον.
- ΒΛ. μῶν οὐ κέκλοφας, ἀλλ' ἦρπακας;
- ΧΡ. κακοδαιμονᾶς.
- ΒΛ. ἀλλ' οὐδὲ μὴν ἀπεστέρηκάς γ' οὐδένα;
- ΧΡ. οὐ δῆτ' ἔγωγ'.
- ΒΛ. ὦ Ἡράκλεις, φέρε, ποῖ τις ἂν  
τράποιτο; τάληθές γὰρ οὐκ ἐθέλεις φράσαι. 375

<sup>a</sup> Eur. *Danaë*, fr. 325 κρείσσων γὰρ οὐδεὶς χρημάτων πέφυκ' ἀνὴρ.

<sup>b</sup> "The three forms of theft here enumerated, κλοπή *furtum*,

THE PLUTUS, 352-375

BL. I like not this ; there's something wrong behind,  
Some evil venture. To become, off-hand,  
So over-wealthy, and to fear such risks,  
Smacks of a man who has done some rotten thing.

CHR. Rotten ! what mean you ?

BL. If you've stolen aught,  
Or gold or silver, from the God out there,  
And now perchance repent you of your sin,—

CHR. Apollo shield us ! no, I've not done that.

BL. O don't tell *me*. I see it plainly now.

CHR. Pray don't suspect me of such crimes.

BL. Alas !  
There's nothing sound or honest in the world,  
The love of money overcomes us all.<sup>a</sup>

CHR. Now by Demeter, friend, you have lost your wits.

BL. O how unlike the man he used to be !

CHR. Poor chap, you're moody-mad : I vow you are.

BL. His very eye's grown shifty : he can't look you  
Straight in the face : I warrant he's turned rogue.

CHR. I understand. You think I've stolen something,  
And want a share.

BL. I want a share ? in what ?

CHR. But 'tis not so : the thing's quite otherwise.

BL. Not stol'n, but robbed outright ?

CHR. The man's possessed.

BL. Have you embezzled someone else's cash ?<sup>b</sup>

CHR. I haven't : no.

BL. O Heracles, where now  
Can a man turn ! you won't confess the truth.

simple larceny, ἀρπαγή *latrocinium*, robbery with violence, and ἀποστέρησις *depositum negare*, embezzlement, are known to all systems of jurisprudence, though all sometimes comprised under the generic name *furtum*. ἀποστέρησις differs from the other two in the circumstance that the money was not *obtained*, but merely *withheld*, by fraud" : R.

## ARISTOPHANES

- ΧΡ. κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμα μου.  
 ΒΛ. ὦ τᾶν, ἐγὼ τοι τοῦτ' ἀπὸ μικροῦ πάνυ  
 ἐθέλω διαπρᾶξαι πρὶν πυθέσθαι τὴν πόλιν,  
 τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων.  
 ΧΡ. καὶ μὴν φίλως γ' ἄν μοι δοκεῖς νῆ τοὺς θεοὺς 380  
 τρεῖς μνᾶς ἀναλώσας λογίσασθαι δώδεκα.  
 ΒΛ. ὀρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον,  
 ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων  
 καὶ τῆς γυναικός, κοῦ διοίσοντ' ἄντικρυς  
 τῶν Ἑρακλειδῶν οὐδ' ὅτιοῦν τῶν Παμφίλου. 385  
 ΧΡ. οὐκ, ὦ κακόδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους  
 ἔγωγε καὶ τοὺς δεξιούς καὶ σῶφρονας  
 ἀπαρτὶ πλουτῆσαι ποιήσω.  
 ΒΛ. τί σὺ λέγεις;  
 οὕτω πάνυ πολλὰ κέκλοφας;  
 ΧΡ. οἴμοι τῶν κακῶν,  
 ἀπολεῖς.  
 ΒΛ. σὺ μὲν οὖν σεαυτόν, ὥς γ' ἐμοῖ δοκεῖς. 390  
 ΧΡ. οὐ δῆτ', ἐπεὶ τὸν Πλοῦτον, ὦ μόχθηρε σύ,  
 ἔχω.  
 ΒΛ. σὺ Πλοῦτον; ποῖον;  
 ΧΡ. αὐτὸν τὸν θεόν.  
 ΒΛ. καὶ ποῦ ἔστιν;  
 ΧΡ. ἔνδον.  
 ΒΛ. ποῦ;  
 ΧΡ. παρ' ἐμοί.  
 ΒΛ. παρὰ σοί;

<sup>a</sup> To pay the speakers three minas, and to declare that he had paid twelve.

<sup>b</sup> "Blepsidemus pretends to see in the near future a culprit (Chremylus) pleading for mercy before a hostile tribunal. He is seated in the raised box set apart for the defendant, and with him are his weeping wife and children brought in to move the pity of

THE PLUTUS, 376-393

CHR. You bring your charge before you have heard the facts.

BL. Now prithee let me hush the matter up  
For a mere trifle, ere it all leaks out.  
A few small coins will stop the speakers' mouths.

CHR. You'd like, I warrant, in your friendly way,  
To spend three minas, and to charge me twelve.<sup>a</sup>

BL.<sup>b</sup> I see an old man pleading for his life  
With olive-branch in hand, and at his side  
His weeping wife and children, shrewdly like  
The suppliant Heracleids of Pamphilus.

CHR. Nay, luckless idiot, 'tis the good alone  
And right- and sober-minded that I'm going  
At once to make so wealthy.

BL. Heaven and earth !  
What, have you stol'n so largely ?

CHR. O confound it,  
You'll be my death.

BL. You'll be your own, I fancy.

CHR. Not so, you reprobate ; 'tis WEALTH I've got.

BL. You, Wealth ! What sort of wealth ?

CHR. The God himself.

BL. Where ? where ?

CHR. Within.

BL. Where ?

CHR. In my house.

BL. In yours ?

the Court ; see *W.* 568, 976. Probably they all are supposed to be holding out the olive-branch entwined with wool which was the symbol of supplication ; *ικετηρία κλάδος έλαιας έρίω πεπλεγμένος* : Scholiast. The piteous little group which the imagination of Blepsidemus has conjured up remind him of nothing so much as the Heracleidae in a painting by Pamphilus. These would doubtless be Iolaus with Alcmena and her grandchildren (the children of her dead son Heracles) supplicating the King of Athens to protect them from the emissaries of Eurystheus" : R.

## ARISTOPHANES

- ΧΡ. πάνυ.  
 ΒΛ. οὐκ ἔς κόρακας; Πλοῦτος παρὰ σοί;  
 ΧΡ. νὴ τοὺς θεοὺς.  
 ΒΛ. λέγεις ἀληθῆ;  
 ΧΡ. φημί.  
 ΒΛ. πρὸς τῆς Ἑστίας;  
 ΧΡ. νὴ τὸν Ποσειδῶ.  
 ΒΛ. τὸν θαλάττιον λέγεις;  
 ΧΡ. εἰ δ' ἔστιν ἕτερός τις Ποσειδῶν, τὸν ἕτερον.  
 ΒΛ. εἴτ' οὐ διαπέμπεις καὶ πρὸς ἡμᾶς τοὺς φίλους;  
 ΧΡ. οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ.  
 ΒΛ. τί φῆς;  
 οὐ τῷ μεταδοῦναι;  
 ΧΡ. μὰ Δία. δεῖ γὰρ πρῶτα  
 ΒΛ. τί;  
 ΧΡ. βλέψαι ποιῆσαι νῶ  
 ΒΛ. τίνα βλέψαι; φράσον.  
 ΧΡ. τὸν Πλοῦτον ὥσπερ πρότερον ἐνί γέ τῳ τρόπῳ.  
 ΒΛ. τυφλὸς γὰρ ὄντως ἐστί;  
 ΧΡ. νὴ τὸν οὐρανόν.  
 ΒΛ. οὐκ ἐτὸς ἄρ' ὡς ἔμ' ἦλθεν οὐδεπώποτε.  
 ΧΡ. ἀλλ' ἦν θεοὶ θέλωσι, νῦν ἀφίξεται.  
 ΒΛ. οὐκ οὐν ἰατρὸν εἰσαγαγεῖν ἐχρῆν τινά;  
 ΧΡ. τίς δῆτ' ἰατρός ἐστι νῦν ἐν τῇ πόλει;  
 οὔτε γὰρ ὁ μισθὸς οὐδὲν ἔστ' οὔθ' ἡ τέχνη.  
 ΒΛ. σκοπῶμεν.  
 ΧΡ. ἀλλ' οὐκ ἔστιν.  
 ΒΛ. οὐδ' ἐμοὶ δοκεῖ.  
 ΧΡ. μὰ Δί', ἀλλ' ὅπερ πάλαι παρεσκευαζόμεν  
 ἐγώ, κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ  
 κράτιστόν ἐστι.



THE PLUTUS, 393-412

CHR. Yes.

BL. You be hanged ! Wealth in your house ?

CHR. I swear it.

BL. Is this the truth ?

CHR. It is.

BL. By Hestia ?<sup>a</sup>

CHR. Aye ; by Poseidon.

BL. Him that rules the sea ?

CHR. If there's another, by that other too.

BL. Then don't you send him round for friends to share ?

CHR. Not yet ; things haven't reached that stage.

BL. What stage ?

The stage of sharing ?

CHR. Aye, we've first to—

BL. What ?

CHR. Restore the sight—

BL. Restore the sight of whom ?

CHR. The sight of Wealth, by any means we can.

BL. What, is he really blind ?

CHR. He really is.

BL. O that is why he never came to me.

CHR. But now he'll come, if such the will of Heaven.

BL. Had we not better call a doctor in ?

CHR. Is there a doctor now in all the town ?

There are no fees, and therefore there's no skill.<sup>b</sup>

BL. Let's think awhile.

CHR. There's none.

BL. No more there is.

CHR. Why then, 'tis best to do what I intended,

To let him lie inside Asclepius' temple<sup>c</sup>

A whole night long.

<sup>a</sup> *i.e.* I ask you, in Hestia's name, are you telling the truth ?

<sup>b</sup> Allusion unknown.

<sup>c</sup> Whether that which was in Athens, at the foot of the Acropolis, or that of Aegina, or another, is not made clear.

## ARISTOPHANES

ΒΛ. πολὺ μὲν οὖν νῆ τοὺς θεοὺς.  
μή νυν διάτριβ', ἀλλ' ἄννε πράττων ἔν γέ τι.

ΧΡ. καὶ δὴ βαδίζω.

ΒΛ. σπεῦδέ νυν.

ΧΡ. τοῦτ' αὐτὸ δρῶ.

ΠΕΝΙΑ. ὦ θερμὸν ἔργον κἀνόσιον καὶ παράνομον  
τολμῶντε δρᾶν ἀνθρωπαρίω κακοδαίμονε,  
ποῖ ποῖ; τί φεύγετον; οὐ μενεΐτον;

ΒΛ. Ἡράκλεις.

ΠΕ. ἐγὼ γὰρ ὑμᾶς ἐξολῶ κακοὺς κακῶς·  
τόλμημα γὰρ τολμᾶτον οὐκ ἀνασχετόν,  
ἀλλ' οἶον οὐδεὶς ἄλλος οὐδεπώποτε  
οὔτε θεὸς οὔτ' ἀνθρωπος· ὥστ' ἀπολώλατον.

ΧΡ. σὺ δ' εἶ τίς; ὡχρὰ μὲν γὰρ εἶναί μοι δοκεῖς.

ΒΛ. ἴσως Ἐρινύς ἐστὶν ἐκ τραγωδίας·

βλέπει γέ τοι μανικόν τι καὶ τραγωδικόν.

ΧΡ. ἀλλ' οὐκ ἔχει γὰρ δᾶδας.

ΒΛ. οὐκοῦν κλαύσεται.

ΠΕ. οἴεσθε δ' εἶναι τίνα με;

ΧΡ. πανδοκεύτριαν,

ἢ λεκιθόπωλιν. οὐ γὰρ ἂν τοσοῦτον  
ἐνέκραγες ἡμῖν οὐδὲν ἡδικημένη.

ΠΕ. ἀληθες; οὐ γὰρ δεινότερα δεδράκατον,  
ζητοῦντες ἐκ πάσης με χώρας ἐκβαλεῖν;

<sup>a</sup> *Enter Poverty, a wild-looking woman.*

<sup>b</sup> "What is the meaning of this? There has not been a syllable in the play to justify the charge. No one has thought of expelling Poverty from Hellas. Yet the men do not deny the charge she brings. It is admitted; and becomes the basis of the ensuing discussion. The fact is that Aristophanes is quietly introducing—so quietly that it seems to have escaped the notice of every Scholiast and commentator—an entirely new idea; an idea which dominates

THE PLUTUS, 412-430

- BL. That's far the best, I swear it.  
So don't be dawdling : quick ; get something done.
- CHR. I'm going.
- BL. Make you haste.
- CHR. I'm doing that.<sup>a</sup>
- POVERTY. You pair of luckless manikins who dare  
A rash, unholy, lawless deed to do—  
Where ! What ! Why flee ye ? Tarry ?
- BL. Heracles !
- POV. I'll make you die a miserable death.  
For ye have dared a deed intolerable  
Which no one else has ever dared to do,  
Or God or man ! Now therefore ye must die.
- CHR. But who are you that look so pale and wan ?
- BL. Belike some Fury from a tragic play.  
She has a wild and tragic sort of look.
- CHR. No, for she bears no torch.
- BL. The worse for her.
- POV. What do you take me for ?
- CHR. Some pot-house girl  
Or omelette-seller : else you would not bawl  
At us so loudly ere you're harmed at all.
- POV. Not harmed ! Why, is it not a shameful thing  
That you should seek to drive me from the land ?<sup>b</sup>

the controversy between Poverty and the two friends, and then disappears as suddenly as it came, only making its reappearance in the concluding scene of the play. He is looking forward to the second stage of the Revolution he is engineering. When all good men are rich, and all bad men are poor, the bad will begin to see the advantages of virtue, and finding that honesty is the best policy will themselves become good and, as a consequence, wealthy. Thus at length all will be rich (*infra* 1178), and none will be poor ; and Poverty will be banished out of the land. *She* will disappear, because wickedness will disappear, and Wealth will make *πάντας χρηστούς καὶ πλουτοῦντας δήπου τὰ τε θεία σέβοντας*, *infra* 497, a line which furnishes the key to the enigma" : R.

## ARISTOPHANES

- ΧΡ. οὐκουν ὑπόλοιπον τὸ βάραθρόν σοι γίγνεται;  
ἀλλ' ἦτις εἶ λέγειν σ' ἐχρῆν αὐτίκα μάλα.
- ΠΕ. ἦ σφῶ ποιήσω τήμερον δοῦναι δίκην  
ἀνθ' ὧν ἐμέ ζητεῖτον ἐνθένδ' ἀφανίσαι.
- ΒΛ. ἄρ' ἐστὶν ἡ καπηλὶς ἡ 'κ τῶν γειτόνων,  
ἡ ταῖς κοτύλαις αἰεί με διαλυμαίνεται;
- ΠΕ. Πενία μὲν οὖν, ἡ σφῶν ξυνοικῶ πόλλ' ἔτη.
- ΒΛ. ἄναξ Ἄπολλον καὶ θεοί, ποῖ τις φύγη;
- ΧΡ. οὗτος, τί δρᾶς; ὦ δειλότατον σὺ θηρίον,  
οὐ παραμενεῖς;
- ΒΛ. ἦκιστα πάντων.
- ΧΡ. οὐ μενεῖς;  
ἀλλ' ἄνδρε δύο γυναῖκα φεύγομεν μίαν;
- ΒΛ. Πενία γάρ ἐστιν, ὦ πόνηρ', ἧς οὐδαμοῦ  
οὐδὲν πέφυκε ζῶον ἐξωλέστερον.
- ΧΡ. στήθ', ἀντιβολῶ σε, στήθι.
- ΒΛ. μὰ Δί' ἐγὼ μὲν οὔ.
- ΧΡ. καὶ μὴν λέγω, δειλότατον ἔργον παρὰ πολὺ  
ἔργων ἀπάντων ἐργασόμεθ', εἰ τὸν θεὸν  
ἔρημον ἀπολιπόντε ποι φευξόμεθα  
τηνδὶ δεδιότε, μηδὲ διαμαχοῦμεθα.
- ΒΛ. ποίοις ὄπλοισιν ἡ δυνάμει πεποιθότες;  
ποῖον γὰρ οὐ θώρακα, ποῖαν δ' ἀσπίδα  
οὐκ ἐνέχυρον τίθησιν ἡ μιαρωτάτη;
- ΧΡ. θάρρει· μόνος γὰρ ὁ θεὸς οὗτος οἶδ' ὅτι  
τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων.
- ΠΕ. γρύζειν δὲ καὶ τολμᾶτον, ὦ καθάρματε,  
ἐπ' αὐτοφώρῳ δεινὰ δρῶντ' εἰλημμένω;
- ΧΡ. σὺ δ', ὦ κάκιστ' ἀπολουμένη, τί λαιδορεῖ

<sup>a</sup> A pit or chasm at Athens into which criminals' bodies were thrown. See *F.* 574.

<sup>b</sup> "The advent of Wealth will at once discomfit Poverty and all

THE PLUTUS, 431-456

- CHR. At all events you've got the Deadman's Pit.<sup>a</sup>  
But tell us quickly who and what you are.
- POV. One who is going to pay you out to-day  
Because ye seek to banish me from hence.
- BL. Is it the barmaid from the neighbouring tap  
Who always cheats me with her swindling pint-pots?
- POV. It's POVERTY, your mate for many a year!
- BL. O King Apollo and ye Gods, I'm off.
- CHR. Hi! What are you at? Stop, stop, you coward you,  
Stop, can't you?
- BL. Anything but that.
- CHR. Pray stop.  
What! shall one woman scare away two men?
- BL. But this is Poverty herself, you rogue,  
The most destructive pest in all the world.
- CHR. Stay, I implore you, stay.
- BL. Not I, by Zeus.
- CHR. Why, this, I tell you, were the cowardliest deed  
That ere was heard of, did we leave the God  
Deserted here, and flee away ourselves  
Too scared to strike one blow in his defence.
- BL. O, on what arms, what force, can we rely?  
Is there a shield, a corslet, anywhere  
Which this vile creature has not put in pawn?
- CHR. Courage! the God will, single-handed, rear  
A trophy o'er this atrophied assailant.<sup>b</sup>
- POV. What! dare you mutter, you two outcasts<sup>c</sup> you,  
Caught in the act, doing such dreadful deeds?
- CHR. O, you accursed jade, why come you here

her ways, *τρόπων* : not a very apt word but introduced for the sake of the pun with *τροπαῖον* : R.

<sup>c</sup> *κάθαρμα*, "cleansings," that which is thrown away, is "the designation of the two human victims, doubtless the vilest of the vile, who were sacrificed at Athens every year, at the festival of the Thargelia, as scapegoats for the purification of the city" : R.

## ARISTOPHANES

- ἡμῖν προσελθοῦς' οὐδ' ὅτιοῦν ἀδικουμένη;  
 ΠΕ. οὐδὲν γάρ, ὦ πρὸς τῶν θεῶν, νομίζετε  
 ἀδικεῖν με τὸν Πλούτον ποιεῖν πειρωμένω  
 βλέψαι πάλιν;  
 ΧΡ. τί οὖν ἀδικοῦμεν τοῦτό σε,  
 εἰ πᾶσιν ἀνθρώποισιν ἐκπορίζομεν  
 ἀγαθόν;  
 ΠΕ. τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύροιθ';  
 ΧΡ. ὅ τι;  
 σὲ πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.  
 ΠΕ. ἔμ' ἐκβαλόντες; καὶ τί ἂν νομίζετον  
 κακὸν ἐργάσασθαι μείζον ἀνθρώποις;  
 ΧΡ. ὅ τι;  
 εἰ τοῦτο δρᾶν μέλλοντες ἐπιλαθοίμεθα.  
 ΠΕ. καὶ μὴν περὶ τούτου σφῶν ἐθέλω δοῦναι λόγον  
 τὸ πρῶτον αὐτοῦ· κἂν μὲν ἀποφῆνω μόνην  
 ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμὴ  
 ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή,  
 ποιεῖτον ἤδη τοῦθ' ὅ τι ἂν ὑμῖν δοκῆ.  
 ΧΡ. ταυτὶ σὺ τολμᾶς, ὦ μιαρωτάτῃ, λέγεις;  
 ΠΕ. καὶ σύ γε διδάσκου· πάνν γὰρ οἶμαι ῥαδίως  
 ἅπανθ' ἀμαρτάνοντά σ' ἀποδείξειν ἐγώ,  
 εἰ τοὺς δικαίους φῆς ποιήσειν πλουσίους.  
 ΒΛ. ὦ τύμπανα καὶ κύφωνες, οὐκ ἀρήξετε;  
 ΠΕ. οὐ δεῖ σχετλιάζειν καὶ βοᾶν πρὶν ἂν μάθῃς.  
 ΒΛ. καὶ τίς δύναιτ' ἂν μὴ βοᾶν ἰοῦ ἰοῦ  
 τοιαῦτ' ἀκούων;  
 ΠΕ. ὅστις ἐστὶν εὖ φρονῶν.  
 ΧΡ. τί δῆτά σοι τίμημ' ἐπιγράψω τῇ δίκῃ,  
 ἐὰν ἀλῶς;  
 ΠΕ. ὅ τι σοι δοκεῖ.  
 ΧΡ. καλῶς λέγεις.

THE PLUTUS, 457-481

Abusing us? We never did you wrong.

POV. No wrong, forsooth! O by the heavenly Powers  
No wrong to *me*, your trying to restore  
Wealth's sight again?

CHR. How can it injure *you*,  
If we are trying to confer a blessing  
On all mankind?

POV. Blessing! what blessing?

CHR. What?

Expelling *you* from Hellas, first of all.

POV. Expelling *me* from Hellas! Could you do  
A greater injury to mankind than that?

CHR. A greater? Yes; by *not* expelling you.

POV. Now that's a question I am quite prepared  
To argue out at once; and if I prove  
That I'm the source of every good to men,  
And that by me ye live—: but if I fail,  
Then do thereafter whatsoe'er ye list.

CHR. You dare to offer this, you vixen you?

POV. And you, accept it: easily enough  
Methinks I'll show you altogether wrong  
Making the good men rich, as you propose.

BL. O clubs and pillories! To the rescue! Help!

POV. Don't shout and storm before you have heard the  
facts.

BL. Who can help shouting, when he hears such wild  
Extravagant notions?

POV. Any man of sense.

CHR. And what's the penalty you'll bear, in case  
You lose the day?

POV. Whate'er you please.

CHR. 'Tis well.

## ARISTOPHANES

- ΠΕ. τὸ γὰρ αὐτό γ', ἐὰν ἠτᾶσθε, καὶ σφῶν δεῖ παθεῖν.
- ΒΛ. ἱκανοὺς νομίζεις δῆτα θανάτους εἴκοσιν;
- ΧΡ. ταύτη γε· νῶν δὲ δὺ' ἀποχρήσουσιν μόνω.
- ΠΕ. οὐκ ἂν φθάνοιτε τοῦτο πράττοντ'· ἢ τί γ' ἂν 48  
ἔχοι τις ἂν δίκαιον ἀντειπεῖν ἔτι;
- ΧΟ. ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς σοφὸν ᾧ νικήσετε τηνδὶ  
ἐν τοῖσι λόγοις ἀντιλέγοντες· μαλακὸν δ' ἐνδώσετε  
μηδέν.
- ΧΡ. φανερόν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν  
ὁμοίως,  
ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ  
δίκαιον, 49  
τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τὰναντία  
δήπου.  
τοῦτ' οὖν ἡμεῖς ἐπιθυμοῦντες μόλις εὔρομεν ὥστε  
γενέσθαι  
βούλευμα καλὸν καὶ γενναῖον καὶ χρήσιμον εἰς ἅπαν  
ἔργον.  
ἦν γὰρ ὁ Πλούτος νυνὶ βλέψη καὶ μὴ τυφλὸς ὢν  
περινοστῆ,  
ὡς τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται κοῦκ  
ἀπολείψει, 49  
τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξεῖται· κᾶτα  
ποιήσει  
πάντας χρηστοὺς καὶ πλουτοῦντας δήπου τά τε  
θεῖα σέβοντας.  
καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ'  
ἄμεινον;
- ΒΛ. οὔτις· ἐγὼ σοι τούτου μάρτυς· μηδὲν ταύτην γ'  
ἀνερώτα.
- ΧΡ. ὡς μὲν γὰρ νῦν ἡμῖν ὁ βίος τοῖς ἀνθρώποις διάκειται, 50



THE PLUTUS, 482-500

POV. But, if ye are worsted, ye must bear the same.

BL. (*to Chr.*) Think you that twenty deaths are fine enough ?

CHR. Enough for *her* ; but two will do for us.

POV. Well then, be quick about it ; for, indeed,  
How can my statements be with truth gainsaid ?

CH: Find something, I pray, philosophic to say,  
whereby you may vanquish and rout her.  
No thought of retreat ; but her arguments meet  
with arguments stronger and stouter.

CHR All people with me, I am sure, will agree,  
for to all men alike it is clear,  
That the honest and true should enjoy, as their due,  
a successful and happy career,  
Whilst the lot of the godless and wicked should fall  
in exactly the opposite sphere.  
'Twas to compass this end that myself and my friend  
have been thinking as hard as we can,  
And have hit on a nice beneficial device,  
a truly magnificent plan.

For if Wealth should attain to his eyesight again,  
nor amongst us so aimlessly roam,  
To the dwellings I know of the good he would go,  
nor ever depart from their home.  
The unjust and profane with disgust and disdain  
he is certain thereafter to shun,  
Till all shall be honest and wealthy at last,  
to virtue and opulence won.

Is there any design more effective than mine  
a blessing on men to confer ?

BL. No, nothing, that's flat ; I will answer for that ;  
so don't be inquiring of *her*.

CHR. For our life of to-day were a man to survey  
and consider its chances aright,

ARISTOPHANES

τίς ἂν οὐχ ἠγοίτ' εἶναι μανίαν, κακοδαιμονίαν τ'  
ἔτι μάλλον;

πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι  
πονηροί,

ἀδίκως αὐτὰ ξυλλεξάμενοι· πολλοὶ δ' ὄντες πάνυ  
χρηστοὶ

πράττουσι κακῶς καὶ πεινῶσιν μετὰ σοῦ τε τὰ  
πλείστα σύνεισιν.

οὐκουν εἶναι φημ', εἰ παύσει ταύτην βλέψας ποθ' ὁ  
Πλοῦτος,

ὁδὸν ἦντιν' ἰὼν τοῖς ἀνθρώποις ἀγάθ' ἂν μείζω  
πορίσειεν. 50

ΠΕ. ἀλλ' ὦ πάντων ῥᾶστ' ἀνθρώπων ἀναπεισθέντ' οὐχ  
ὑγιαίνειν

δύο πρεσβύτα, ξυνθιασώτα τοῦ ληρεῖν καὶ παρα-  
παίειν,

εἰ τοῦτο γένοιθ' ὁ ποθειθ' ὑμεῖς, οὐ φημ' ἂν  
λυσιτελεῖν σφῶν.

εἰ γὰρ ὁ Πλοῦτος βλέψειε πάλιν διανείμειέν τ' ἴσον  
αὐτόν,

οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν σοφίαν  
μελετώη 51

οὐδεῖς· ἀμφοῖν δ' ὑμῖν τούτοις ἀφανισθέντοις  
ἐθελήσει

τίς χαλκεύειν ἢ ναυπηγεῖν ἢ ράπτειν ἢ τροχοποιεῖν  
ἢ σκυτοτομεῖν ἢ πλινθουργεῖν ἢ πλύνειν ἢ σκυλο-  
δειψεῖν

ἢ γῆς ἀρότροις ῥήξας δάπεδον καρπὸν Διοῦς  
θερίσασθαι,

ἢν ἐξῆ ζῆν ἀργοῖς ὑμῖν τούτων πάντων ἀμελοῦσιν; 51

ΧΡ. λῆρον ληρεῖς. ταῦτα γὰρ ἡμῖν πάνθ' ὅσα νῦν δὴ  
κατέλεξας

THE PLUTUS, 501-517

He might fancy, I ween, it were madness or e'en  
the sport of some mischievous sprite.

So often the best of the world is possessed  
by the most undeserving of men,  
Who have gotten their pile of money by vile  
injustice ; so often again

The righteous are seen to be famished and lean,  
yea, with *thee* as their comrade to dwell.

Now if Wealth were to-night to recover his sight,  
and her from amongst us expel,

Can you tell me, I pray, a more excellent way  
of bestowing a boon on mankind ?

POV. O men on the least provocation prepared  
to be crazy and out of your mind,

Men bearded and old, yet companions enrolled  
in the Order of zanies and fools,

O what is the gain that the world would obtain  
were it governed by you and your rules ?

Why, if Wealth should allot himself equally out  
(assume that his sight ye restore),

Then none would to science his talents devote  
or practise a craft any more.

Yet if science and art from the world should depart,  
pray whom would ye get for the future

To build you a ship, or your leather to snip,  
or to make you a wheel or a suture ?

Do ye think that a man will be likely to tan,  
or a smithy or laundry to keep,

Or to break up the soil with his ploughshare, and toil  
the fruits of Demeter to reap,

If regardless of these he can dwell at his ease,  
a life without labour enjoying ?

CHR. Absurd ! why the troubles and tasks you describe  
we of course shall our servants employ in.

## ARISTOPHANES

- οἱ θεράποντες μοχθήσουσιν.
- ΠΕ. πόθεν οὖν ἔξεις θεράποντας;
- ΧΡ. ὠνησόμεθ' ἀργυρίου δήπου.
- ΠΕ. τίς δ' ἔσται πρῶτον ὁ πωλῶν,  
ὅταν ἀργύριον κάκεῖνος ἔχη;
- ΧΡ. κερδαίνειν βουλόμενός τις  
ἔμπορος ἦκων ἐκ Θετταλίας παρὰ πλείστων ἀνδρα-  
ποδιστῶν.
- ΠΕ. ἀλλ' οὐδ' ἔσται πρῶτον ἀπάντων οὐδεὶς οὐδ' ἀνδρα-  
ποδιστῆς  
κατὰ τὸν λόγον ὃν σὺ λέγεις δήπου. τίς γὰρ  
πλουτῶν ἐθελήσει  
κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τοῦτο  
ποιῆσαι;  
ὥστ' αὐτὸς ἀροῦν ἐπαναγκασθεὶς καὶ σκάπτειν  
τᾶλλα τε μοχθεῖν  
ὀδυνηρότερον τρίψεις βίοτον πολὺ τοῦ νῦν.
- ΧΡ. ἐς κεφαλὴν σοί.
- ΠΕ. ἔτι δ' οὐχ ἔξεις οὔτ' ἐν κλίνῃ καταδαρθεῖν· οὐ γὰρ  
ἔσονται·  
οὔτ' ἐν δάπισιν· τίς γὰρ ὑφαίνειν ἐθελήσει χρυσοῦ  
ὄντος;  
οὔτε μύροισιν μυρίσαι στακτοῖς, ὅποταν νύμφην  
ἀγάγησθον·  
οὔθ' ἱματίων βαπτῶν δαπάναις κοσμηῆσαι ποικιλο-  
μόρφων.  
καίτοι τί πλέον πλουτεῖν ἐστὶν πάντων τούτων  
ἀποροῦντας;  
παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὖπορα πάνθ' ὑμῖν ὦν  
δεῖσθον· ἐγὼ γὰρ  
τὸν χειροτέχνην ὥσπερ δέσποιω' ἐπαναγκάζουσα  
κάθημαι



## ARISTOPHANES

διὰ τὴν χρεῖαν καὶ τὴν πενίαν ζητεῖν ὀπόθεν βίον  
ἔξει.

- ΧΡ. σὺ γὰρ ἂν πορίσαι τί δύναι' ἀγαθόν, πλὴν φώδων ἐκ  
βαλανείου, 535  
καὶ παιδαρίων ὑποπεινώντων καὶ γραϊδίων κολο-  
συρτοῦ;  
φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ ψυλλῶν οὐδὲ  
λέγω σοι  
ὑπὸ τοῦ πλήθους, αἷ βομβοῦσαι περὶ τὴν κεφαλὴν  
ἀνιῶσιν,  
ἐπεγείρουσαι καὶ φράζουσαι, “πεινήσεις, ἀλλ'  
ἐπανίστω.”  
πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν ἔχειν ράκος·  
ἀντὶ δὲ κλίνης 540  
στιβάδα σχοίνων κόρεων μεστήν, ἢ τοὺς εὐδοντας  
ἐγείρει·  
καὶ φορμὸν ἔχειν ἀντὶ τάπητος σαπρόν· ἀντὶ δὲ  
προσκεφαλαίου,  
λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ· σιτεῖσθαι δ' ἀντὶ  
μὲν ἄρτων  
μαλάχης πτόρθους, ἀντὶ δὲ μάζης φυλλεῖ' ἰσχνῶν  
ράφανίδων,  
ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγότος, ἀντὶ  
δὲ μάκτρας 545  
πιθάκνης πλευρὰν ἐρρωγυῖαν καὶ ταύτην. ἄρά γε  
πολλῶν  
ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἴτιον  
οὔσαν;
- ΠΕ. σὺ μὲν οὐ τὸν ἐμὸν βίον εἴρηκας, τὸν τῶν πτωχῶν  
δ' ὑπεκρούσω.
- ΧΡ. οὐκοῦν δήπου τῆς πτωχείας πενίαν φαμέν εἶναι  
ἀδελφὴν.

THE PLUTUS, 534-549

When I raise it, to earn his living he'll turn,  
and work in a terrible panic.

CHR. Why, what have *you* got to bestow but a lot  
of burns from the bathing-room station <sup>a</sup>  
And a hollow-cheeked rabble of destitute hags,  
and brats on the verge of starvation ?  
And the lice, if you please, and the gnats and the fleas  
whom I can't even count for their numbers,  
Who around you all night will buzz and will bite,  
and arouse you betimes from your slumbers.  
*Up ! up ! they will shrill, 'tis to hunger, but still*  
*up ! up ! to your pain and privation.*

For a robe but a rag, for a bed but a bag  
of rushes which harbour a nation

Of bugs whose envenomed and tireless attacks  
would the soundest of sleepers awaken.

And then for a carpet a sodden old mat,  
which is falling to bits, must be taken.

And a jolly hard stone for a pillow you'll own ;  
and, for girdle-cakes barley and wheaten,

Must leaves dry and lean of the radish or e'en  
sour stalks of the mallow be eaten.

And the head of a barrel, stove in, for a chair ;  
and, instead of a trough, for your kneading

A stave of a vat you must borrow, and that  
all broken. So great and exceeding

Are the blessings which Poverty brings in her train  
on the children of men to bestow !

POV. The life you define with such skill is not mine :  
'tis the life of a beggar, I trow.<sup>b</sup>

CHR. Well, Poverty, Beggary, truly the twain  
to be sisters we always declare.

<sup>a</sup> The poor, crowding round the stove in the public baths, would get blisters and burns.

<sup>b</sup> Lit. "but it is the beggars' life you descanted upon" (*ὑπεκρούσω*).

## ARISTOPHANES

- ΠΕ. ὑμεῖς γ' οἷπερ καὶ Θρασυβούλω Διονύσιον εἶναι  
 ὅμοιον. 5  
 ἀλλ' οὐχ οὐμὸς τοῦτο πέπονθεν βίος οὐ μὰ Δί',  
 οὐδέ γε μέλλει.  
 πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστὶν  
 μηδὲν ἔχοντα·  
 τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις  
 προσέχοντα,  
 περιγίγνεσθαι δ' αὐτῷ μηδέν, μὴ μέντοι μηδ'  
 ἐπιλείπειν.
- ΧΡ. ὡς μακαρίτην, ὦ Δάματερ, τὸν βίον αὐτοῦ κατ-  
 ἔλεξας, 5  
 εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ  
 ταφῆναι.
- ΠΕ. σκώπτειν πειρᾶ καὶ κωμωδεῖν τοῦ σπουδάζειν  
 ἀμελήσας,  
 οὐ γινώσκων ὅτι τοῦ Πλούτου παρέχω βελτίονας  
 ἄνδρας  
 καὶ τὴν γνώμην καὶ τὴν ιδέαν. παρὰ τῷ μὲν γὰρ  
 ποδαγρῶντες  
 καὶ γαστρώδεις καὶ παχύκνημοι καὶ πιονές εἰσιν  
 ἀσελγῶς, 5  
 παρ' ἐμοὶ δ' ἰσχυροὶ καὶ σφηκῶδεις καὶ τοῖς ἐχθροῖς  
 ἀνιαιοί.
- ΧΡ. ἀπὸ τοῦ λιμοῦ γὰρ ἴσως αὐτοῖς τὸ σφηκῶδες σὺ  
 πορίζεις.
- ΠΕ. περὶ σωφροσύνης ἤδη τοίνυν περανῶ σφῶν, κἀνα-  
 διδάξω |  
 ὅτι κοσμιότης οἰκέι μετ' ἐμοῦ, τοῦ Πλούτου δ'  
 ἐστὶν ὑβρίζειν.
- ΧΡ. πάννυ γοῦν κλέπτειν κόσμιόν ἐστιν καὶ τοὺς τοίχους  
 διορύττειν. 5





## ARISTOPHANES

- ΒΛ. νῆ τὸν Δία γ' εἴ γε λαθεῖν αὐτὸν δεῖ, πῶς οὐ  
κόσμιόν ἐστιν;
- ΠΕ. σκέψαι τοίνυν ἐν ταῖς πόλεσιν τοὺς ῥήτορας, ὡς  
ὀπόταν μὲν  
ᾧσι πένητες, περὶ τὸν δῆμον καὶ τὴν πόλιν εἰσὶ δίκαιοι,  
πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἄδικοι  
γεγέννηται,  
ἐπιβουλεύουσί τε τῷ πλήθει καὶ τῷ δήμῳ πολεμοῦσιν. 5
- ΧΡ. ἀλλ' οὐ ψεύδει τούτων γ' οὐδέν, καίπερ σφόδρα  
βάσκανος οὔσα.  
ἀτὰρ οὐχ ἡττόν γ' οὐδέν κλαύσει, μηδὲν ταύτη γε  
κομήσης,  
ὅτι ἡ ζῆτεῖς τοῦτ' ἀναπείθειν ἡμᾶς, ὡς ἔστιν  
ἀμείνων  
πενία πλούτου.
- ΠΕ. καὶ σύ γ' ἐλέγξαι μ' οὔπω δύνασαι περὶ τούτου,  
ἀλλὰ φλυαρεῖς καὶ πτερυγίζεις,
- ΧΡ. καὶ πῶς φεύγουσὶ σ' ἅπαντες; 5
- ΠΕ. ὅτι βελτίους αὐτοὺς ποιῶ. σκέψασθαι δ' ἔστι  
μάλιστα  
ἀπὸ τῶν παίδων· τοὺς γὰρ πατέρας φεύγουσι,  
φρονούντας ἄριστα  
αὐτοῖς. οὔτω διαγιγνώσκειν χαλεπὸν πρᾶγμ' ἐστὶ  
δίκαιον.
- ΧΡ. τὸν Δία φήσεις ἄρ' οὐκ ὀρθῶς διαγιγνώσκειν τὸ  
κράτιστον·  
κάκείνος γὰρ τὸν πλοῦτον ἔχει.
- ΒΛ. ταύτην δ' ἡμῖν ἀποπέμπει. 5
- ΠΕ. ἀλλ' ὦ Κρονικαῖς λήμαις ὄντως λημῶντες τὰς φρένας  
ἄμφω,  
ὁ Ζεὺς δήπου πένεται, καὶ τοῦτ' ἤδη φανερώς σε  
διδάξω.



## ARISTOPHANES

εἰ γὰρ ἐπλούτει, πῶς ἂν ποιῶν τὸν Ὀλυμπικὸν  
 αὐτὸς ἀγῶνα,  
 ἵνα τοὺς Ἑλληνας ἅπαντας αἰεὶ δι' ἔτους πέμπτου  
 ξυναγείρει,  
 ἀνεκῆρυττεντῶν ἀσκητῶν τοὺς νικῶντας στεφανώσας 585  
 κοτινῶ στεφάνῳ; καίτοι χρυσῶ μᾶλλον ἐχρῆν, εἴπερ  
 ἐπλούτει.

ΧΡ. οὐκοῦν τούτῳ δήπου δημοῖ τιμῶν τὸν πλούτον  
 ἐκεῖνος·

φειδόμενος γὰρ καὶ βουλόμενος τούτου μηδὲν  
 δαπανᾶσθαι,  
 λήροις ἀναδῶν τοὺς νικῶντας τὸν πλούτον ἐὰ παρ'  
 ἑαυτῶ.

ΠΕ. πολὺ τῆς πενίας πρᾶγμ' αἴσχιον ζητεῖς αὐτῷ περι-  
 ἄψαι, 590  
 εἰ πλούσιος ὦν ἀνελεύθερός ἐσθ' οὕτωςι καὶ φιλο-  
 κερδῆς.

ΧΡ. ἀλλὰ σέ γ' ὁ Ζεὺς ἐξολέσειεν κοτινῶ στεφάνῳ  
 στεφανώσας.

ΠΕ. τὸ γὰρ ἀντιλέγειν τόλμᾶν ὑμᾶς ὡς οὐ πάντ' ἔστ'  
 ἀγάθ' ὑμῖν  
 διὰ τὴν Πενίαν.

ΧΡ. παρὰ τῆς Ἑκάτης ἔξεστιν τοῦτο πυθέσθαι,  
 εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον. φησὶ γὰρ 595  
 αὕτη  
 τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ  
 μῆν' ἀποπέμπειν,  
 τοὺς δὲ πένητας τῶν ἀνθρώπων ἀρπάζειν πρὶν  
 καταθεῖναι.

ἀλλὰ φθείρου καὶ μὴ γρύξῃς

<sup>a</sup> " On the thirtieth day of every month (ταῖς τριακάσι, Athenaeus vii. 126) those who could afford it were accustomed to



ARISTOPHANES

- ἔτι μηδ' ὀτιοῦν.  
οὐ γὰρ πείσεις, οὐδ' ἦν πείσης. 600
- ΠΕ. ὦ πόλις Ἄργους.  
ΧΡ. Παύσωνα κάλει τὸν ξύσσιτον.  
ΠΕ. τί πάθω τλήμων;  
ΧΡ. ἔρρ' ἐς κόρακας θάπτον ἀφ' ἡμῶν.  
ΠΕ. εἶμι δὲ ποῖ γῆς; 605  
ΧΡ. ἐς τὸν κύφων· ἀλλ' οὐ μέλλειν  
χρή σ', ἀλλ' ἀνύειν.  
ΠΕ. ἦ μὴν ὑμεῖς γ' ἔτι μ' ἐνταυθὶ  
μεταπέμψεσθον.  
ΧΡ. τότε νοστήσεις· νῦν δὲ φθείρου. 610  
κρεῖττον γάρ μοι πλουτεῖν ἐστίν,  
σέ δ' εἶαν κλάειν μακρὰ τὴν κεφαλὴν.  
ΒΛ. νῆ Δί' ἔγωγ' οὖν ἐθέλω πλουτῶν  
εὐωχεῖσθαι μετὰ τῶν παίδων  
τῆς τε γυναικός, καὶ λουσάμενος 615  
λιπαρὸς χωρῶν ἐκ βαλανείου  
τῶν χειροτεχνῶν  
καὶ τῆς Πενίας καταπαρδεῖν.  
ΧΡ. αὕτη μὲν ἡμῖν ἠπίτριπτος οἴχεται.  
ἐγὼ δὲ καὶ σύ γ' ὡς τάχιστα τὸν θεὸν 620  
ἐγκατακλινοῦντ' ἄγωμεν εἰς Ἄσκληπιοῦ.  
ΒΛ. καὶ μὴ διατρίβωμέν γε, μὴ πάλιν τις αὖ  
ἐλθὼν διακωλύσῃ τι τῶν προὔργου ποιεῖν.  
ΧΡ. παῖ Καρίων, τὰ στρώματ' ἐκφέρειν σ' ἐχρῆν,  
αὐτόν τ' ἄγειν τὸν Πλοῦτον, ὡς νομίζεται, 625  
καὶ τᾶλλ' ὅσ' ἐστὶν ἔνδον εὐτρεπισμένα.

<sup>a</sup> From Eur. *Telephus*, fr. 713. The three words, κλύεθ' οἶα λέγει, which follow in all mss., spoil the metre, and are doubtless taken from K. 813.

<sup>b</sup> A painter and a scoundrel.

THE PLUTUS, 599-626

- Importunate scold !  
 Persuade me you may, but I won't be persuaded.  
 POV.               O Argos, behold! <sup>a</sup>  
 CHR.           Nay Pauson,<sup>b</sup> your messmate, to aid you invite.  
 POV.               O woe upon woe !  
 CHR.           Be off to the ravens ; get out of my sight.  
 POV.               O where shall I go ?  
 CHR.           Go ? Go to the pillory ; don't be so slack,  
                   Nor longer delay.  
 POV.           Ah me, but ye'll speedily send for me back,  
                   Who scout me to-day !  
 CHR.           When we send for you, come ; not before. So  
                   farewell !  
                   With Wealth as my comrade 'tis better to dwell.  
                   Get you gone, and bemoan your misfortunes alone.  
 BL.           I too have a mind for an opulent life  
                   Of revel and mirth with my children and wife,  
                   Untroubled by Poverty's panics.  
                   And then as I'm passing, all shiny and bright,  
                   From my bath to my supper, what joy and delight  
                   My fingers to snap in disdain at the sight  
                   Of herself and her frowsy mechanics.  
 CHR.           That cursed witch, thank Heaven, has gone and left  
                   us.  
                   But you and I will take the God at once  
                   To spend the night inside Asclepius' Temple.  
 BL.           And don't delay one instant, lest there come  
                   Some other hindrance to the work in hand.<sup>c</sup>  
 CHR.           Hi ! boy there, Cario, fetch me out the blankets,  
                   And bring the God himself, with due observance,  
                   And whatsoever is prepared within.

<sup>c</sup> After 626 they all quit the stage. A whole night is supposed to pass, and next day Cario suddenly runs in with joyful news. He addresses the Chorus in the orchestra.

## ARISTOPHANES

- ΚΑ. ὦ πλείστα Θησείοις μεμυστιλημένοι  
 γέροντες ἄνδρες ἐπ' ὀλιγίστοις ἀλφίτοις,  
 ὡς εὐτυχεῖθ', ὡς μακαρίως πεπράγατε,  
 ἄλλοι θ' ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου. 630
- ΧΟ. τί δ' ἔστιν, ὦ βέλτιστε τῶν σαυτοῦ φίλων;  
 φαίνει γὰρ ἦκειν ἄγγελος χρηστοῦ τινος.
- ΚΑ. ὁ δεσπότης πέπραγεν εὐτυχέστατα,  
 μᾶλλον δ' ὁ Πλούτος αὐτός· ἀντὶ γὰρ τυφλοῦ  
 ἐξωμμάτῳ καὶ λελάμπρυνται κόρας,  
 Ἄσκληπιοῦ παιῶνος εὐμενοῦς τυχῶν. 635
- ΧΟ. λέγεις μοι χαράν, λέγεις μοι βοάν.
- ΚΑ. πάρεστι χαίρειν, ἦν τε βούλησθ' ἦν τε μή.
- ΧΟ. ἀναβοάσομαι τὸν εὐπαιδα καὶ  
 μέγα βροτοῖσι φέγγος Ἄσκληπιόν. 640
- ΓΥΝΗ. τίς ἢ βοή ποτ' ἔστιν; ἄρ' ἀγγέλλεται  
 χρηστόν τι; τοῦτο γὰρ ποθοῦσ' ἐγὼ πάλαι  
 ἔνδον κάθημαι περιμένουσα τουτονί.
- ΚΑ. ταχέως ταχέως φέρ' οἶνον, ὦ δέσποινα, ἵνα  
 καυτῇ πίης· φιλεῖς δὲ δρῶσ' αὐτὸ σφόδρα·  
 ὡς ἀγαθὰ συλλήβδην ἅπαντά σοι φέρω. 645
- ΓΥ. καὶ ποῦ ἔστιν;
- ΚΑ. ἐν τοῖς λεγομένοις εἴσει τάχα.
- ΓΥ. πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ.
- ΚΑ. ἄκουε τοίνυν, ὡς ἐγὼ τὰ πράγματα  
 ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἐρῶ. 650

<sup>a</sup> "At the feasts of Theseus, in token of the unity which he introduced into the Athenian commonwealth, the poorer classes were entertained at a meal, apparently not of a very sumptuous character, provided at the public cost. The meal seems to have consisted of porridge and barley-bread; and the guests hollowed out bits of the bread as scoops wherewith to eat the porridge. A scoop so made was called *μυστίλη*, and *μεμυστιλημένοι* means 'ye who have scooped up your porridge'; ἐπ' ὀλιγίστοις ἀλφίτοις, 'on tiniest rations of barley-meal.' These workhouse meals, as we may



THE PLUTUS, 627-650

- CA. Here's joy, here's happiness, old friends, for you  
Who, at the feast of Theseus,<sup>a</sup> many a time  
Have ladled up small sops of barley-broth!  
Here's joy for you and all good folk besides.
- CH. How now, you best of all your fellow-knaves?  
You seem to come a messenger of good.
- CA. With happiest fortune has my master sped,  
Or rather Wealth himself; no longer blind,  
He hath relumed the brightness of his eyes,  
So kind a Healer hath Asclepius proved.<sup>b</sup>
- CH. (*singing*) Joy for the news you bring.  
Joy! Joy! with shouts I sing.
- CA. Aye, will you, nill you, it is joy indeed.
- CH. (*singing*) Sing we with all our might Asclepius first  
and best,  
To men a glorious light, Sire in his offspring blest.
- WIFE. What means this shouting? Has good news  
arrived?  
For I've been sitting till I'm tired within  
Waiting for *him*, and longing for good news.
- CA. Bring wine, bring wine, my mistress; quaff yourself  
The flowing bowl; (you like it passing well).  
I bring you here all blessings in a lump.
- WIFE. Where?
- CA. That you'll learn from what I am going to say.
- WIFE. Be pleased to tell me with what speed you can.
- CA. Listen. I'll tell you all this striking business  
Up from the foot on to the very head.

almost deem them, were formerly reckoned luxurious by these poor old men, but now what a change is impending in their ideas and prospects": R.

<sup>b</sup> Lines 635-6 are from Sophocles, *Phineus* fr. 644. The sons of Phineus were blinded by him, or by their stepmother; Phineus himself, blinded, had to endure the assaults of Harpies until Asclepius restored sight to his sons. Line 638 is some tragic fragment or parody: Schol.

## ARISTOPHANES

ΓΥ. μὴ δῆτ' ἔμοιγ' ἐς τὴν κεφαλὴν.

ΚΑ. μὴ τὰγαθὰ  
 ἂ νῦν γεγένηται;

ΓΥ. μὴ μὲν οὖν τὰ πράγματα.

ΚΑ. ὡς γὰρ τάχιστ' ἀφικόμεθα πρὸς τὸν θεὸν  
 ἄγοντες ἄνδρα τότε μὲν ἀθλιώτατον,  
 νῦν δ' εἴ τιν' ἄλλον μακάριον κευδαίμονα, 655  
 πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν,  
 ἔπειτ' ἐλοῦμεν.

ΓΥ. νῆ Δί' εὐδαίμων ἄρ' ἦν  
 ἀνὴρ γέρων ψυχρᾷ θαλάττῃ λούμενος.

ΚΑ. ἔπειτα πρὸς τὸ τέμενος ἦμεν τοῦ θεοῦ.  
 ἐπεὶ δὲ βωμῶ πόπανα καὶ προθύματα 660  
 καθωσιώθη, πέλανος Ἑφαιστοῦ φλογί,  
 κατεκλίναμεν τὸν Πλοῦτον, ὥσπερ εἰκὸς ἦν·  
 ἡμῶν δ' ἕκαστος στιβάδα παρεκαττύετο.

ΓΥ. ἦσαν δέ τινες κἄλλοι δεόμενοι τοῦ θεοῦ;

ΚΑ. εἰς μὲν γε Νεοκλείδης, ὅς ἐστι μὲν τυφλός, 665  
 κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντισεν·  
 ἕτεροί τε πολλοὶ παντοδαπὰ νοσήματα  
 ἔχοντες· ὡς δὲ τοὺς λύχνους ἀποσβέσας  
 ἡμῖν παρήγγειλεν καθεύδειν τοῦ θεοῦ  
 ὁ πρόπολος, εἰπὼν, ἦν τις αἴσθηται ψόφου, 670  
 σιγᾶν, ἅπαντες κοσμίως κατεκείμεθα.

κἀγὼ καθεύδειν οὐκ ἐδυνάμην, ἀλλὰ με  
 ἀθάρης χύτρα τις ἐξέπληττε κειμένη  
 ὀλίγον ἄπωθεν τῆς κεφαλῆς του γραδίου,  
 ἐφ' ἣν ἐπεθύμουν δαιμονίως ἐφερπύσαι. 675  
 ἔπειτ' ἀναβλέψας ὀρῶ τὸν ἱερέα  
 τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας  
 ἀπὸ τῆς τραπέζης τῆς ἱεράς. μετὰ τοῦτο δὲ  
 περιῆλθε τοὺς βωμοὺς ἅπαντας ἐν κύκλῳ,

THE PLUTUS, 651-679

WIFE. Not on *my* head,<sup>a</sup> I pray you.

CA. Not the blessings

We have all got ?

WIFE. Not all that striking business.

CA. Soon as we reached the Temple of the God  
Bringing the man, most miserable then,  
But who so happy, who so prosperous now ?  
Without delay we took him to the sea  
And bathed him there.

WIFE. O what a happy man,  
The poor old fellow bathed in the cold sea !

CA. Then to the precincts of the God we went.  
There on the altar honey-cakes and bakemeats  
Were offered, food for the Hephaestian flame.  
There laid we Wealth as custom bids ; and we  
Each for himself stitched up a pallet near.

WIFE. Were there no others waiting to be healed ?

CA. Neocleides<sup>b</sup> was, for one ; the purblind man,  
Who in his thefts out-shoots the keenest-eyed.  
And many others, sick with every form  
Of ailment. Soon the Temple servitor  
Put out the lights, and bade us fall asleep,  
Nor stir, nor speak, whatever noise we heard.  
So down we lay in orderly repose.

And I could catch no slumber, not one wink,  
Struck by a nice tureen of broth which stood  
A little distance from an old wife's head,  
Whereto I marvellously longed to creep.  
Then, glancing upwards, I behold the priest  
Whipping the cheese-cakes and the figs from off  
The holy table ; thence he coasted round  
To every altar, spying what was left.

<sup>a</sup> A reference to the common imprecation *ἐς κεφαλὴν σοι*. She misunderstands the words.

<sup>b</sup> An orator, informer, and thief ; see *E.* 254, 398-407.

## ARISTOPHANES

- εἷ που πόπανον εἶη τι καταλελειμμένον· 680  
 ἔπειτα ταῦθ' ἤγιζεν εἰς σάκταν τινά.  
 καὶ γὰρ νομίσας πολλὴν ὄσιαν τοῦ πράγματος  
 ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι.
- ΓΓ. ταλάντατ' ἀνδρῶν, οὐκ ἔδεδοίκεις τὸν θεόν;  
 ΚΑ. νῆ τοὺς θεοὺς ἔγωγε μὴ φθάσειέ με 685  
 ἐπὶ τὴν χύτραν ἐλθὼν ἔχων τὰ στέμματα.  
 ὁ γὰρ ἱερεὺς αὐτοῦ με προὔδιδάξατο.  
 τὸ γράδιον δ' ὡς ἦσθετο δῆ μου τὸν ψόφον,  
 τὴν χεῖρ' ὑφῆκε κατὰ συρίξας ἐγὼ  
 ὁδὰξ ἔλαβόμην, ὡς παρείας ὦν ὄφισ. 690  
 ἢ δ' εὐθέως τὴν χεῖρα πάλιν ἀνέσπασε,  
 κατέκειτο δ' αὐτὴν ἐντυλίξασ' ἡσυχῇ,  
 ὑπὸ τοῦ δέους βδέουσα δριμύτερον γαλῆς.  
 καὶ γὰρ τότε ἤδη τῆς ἀθάρης πολλὴν ἔφλων·  
 ἔπειτ' ἐπειδὴ μεστὸς ἦν, ἀνεπαυόμην. 695
- ΓΓ. ὁ δὲ θεὸς ὑμῖν οὐ προσήειν;  
 ΚΑ. οὐδέπω,  
 μετὰ τοῦτο δ' ἤδη· καὶ γελοῖον δῆτά τι  
 ἐποίησα· προσιόντος γὰρ αὐτοῦ μέγα πάνυ  
 ἀπέπαρδον· ἢ γαστήρ γὰρ ἐπεφύσητό μου.
- ΓΓ. ἢ πού σε διὰ τοῦτ' εὐθύς ἐβδελύττετο. 700  
 ΚΑ. οὐκ, ἀλλ' Ἰασὼ μὲν τις ἀκολουθοῦσ' ἅμα  
 ὑπηρυθρίασε χῆ Πανάκει' ἀπεστράφη  
 τὴν ρῖν' ἐπιλαβοῦσ'· οὐ λιβανωτὸν γὰρ βδέω.
- ΓΓ. αὐτὸς δ' ἐκείνος;  
 ΚΑ. οὐ μὰ Δί', οὐδ' ἐφρόντισεν.  
 ΓΓ. λέγεις ἄγροικον ἄρα σύ γ' εἶναι τὸν θεόν. 705  
 ΚΑ. μὰ Δί' οὐκ ἔγωγ', ἀλλὰ σκατοφάγον.  
 ΓΓ. αἶ τάλαν.

THE PLUTUS, 680-706

And everything he found he consecrated  
 Into a sort of sack ; so I, concluding  
 This was the right and proper thing to do,  
 Arose at once to tackle that tureen.

WIFE. Unhappy man ! Did you not fear the God ?

CA. Indeed I did, lest he should cut in first,  
 Garlands and all, and capture my tureen.  
 For so the priest forewarned me he might do.  
 Then the old lady when my steps she heard  
 Reached out a stealthy hand ; I gave a hiss,  
 And mouthed it gently like a sacred snake.<sup>a</sup>  
 Back flies her hand ; she draws her coverlets  
 More tightly round her, and, beneath them, lies  
 In deadly terror like a frightened cat.  
 Then of the broth I gobbled down a lot  
 Till I could eat no more, and then I stopped.

WIFE. Did not the God approach you ?

CA. Not till later.

And then I did a thing will make you laugh.  
 For as he neared me, by some dire mishap  
 My wind exploded like a thunder-clap.

WIFE. I guess the God was awfully disgusted.

CA. No, but Iaso<sup>b</sup> blushed a rosy red  
 And Panacea turned away her head  
 Holding her nose : my wind's not frankincense.

WIFE. But he himself ?

CA. Observed it not, nor cared.

WIFE. O why, you're making out the God a clown !

CA. No, no ; an ordure-taster.<sup>c</sup>

WIFE. Oh ! you wretch.

<sup>a</sup> The *παρείας*, a harmless yellow snake, many of which were kept in the precinct. See *Introd.*, and below, 733.

<sup>b</sup> Iaso, Panacea, and Hygieia were daughters of Asclepius.

<sup>c</sup> *διότι οἱ ἰατροὶ ἐκ τοῦ τὰ σωματῶν κενώματα βλέπειν καὶ οὐρα τοὺς μισθοὺς λαμβάνουσιν*: Schol.

## ARISTOPHANES

- ΚΑ. μετὰ ταῦτ' ἐγὼ μὲν εὐθύς ἐνεκαλυψάμην  
 δείσας, ἐκεῖνος δ' ἐν κύκλῳ τὰ νοσήματα  
 σκοπῶν περιήει πάντα κοσμίως πάνυ.  
 ἔπειτα παῖς αὐτῷ λίθινον θυεῖδιον  
 παρέθηκε καὶ δοίδυκα καὶ κιβώτιον. 710
- ΓΓ. λίθινον;
- ΚΑ. μὰ Δί' οὐ δῆτ', οὐχὶ τό γε κιβώτιον.
- ΓΓ. σὺ δὲ πῶς ἑώρας, ᾧ κάκιστ' ἀπολούμενε,  
 ὃς ἐγκεκαλύφθαι φῆς;
- ΚΑ. διὰ τοῦ τριβωνίου.  
 ὅπας γὰρ εἶχεν οὐκ ὀλίγας μὰ τὸν Δία.  
 πρῶτον δὲ πάντων τῷ Νεοκλείδῃ φάρμακον  
 καταπλαστὸν ἐνεχείρησε τρίβειν, ἐμβάλων  
 σκοροδῶν κεφαλὰς τρεῖς Ἰηνίων. ἔπειτ' ἔφλα  
 ἐν τῇ θυεῖᾳ συμπαραμιγνύων ὄπὸν  
 καὶ σχῖνον· εἶτ' ὄξει διέμενος Σφηττίῳ,  
 κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα  
 ὀδυνῶτο μᾶλλον. ὁ δὲ κεκραγῶς καὶ βοῶν  
 ἔφευγ' ἀνάξας· ὁ δὲ θεὸς γελάσας ἔφη·  
 ἐνταῦθα νῦν κάθησο καταπεπλασμένος,  
 ἵν' ὑπομνύμενον παύσω σε τῆς ἐκκλησίας. 715
- ΓΓ. ὡς φιλόπολις τίς ἐστ' ὁ δαίμων καὶ σοφός. 720
- ΚΑ. μετὰ τοῦτο τῷ Πλούτῳ παρεκαθέζετο,  
 καὶ πρῶτα μὲν ἰδὴ τῆς κεφαλῆς ἐφήψατο,  
 ἔπειτα καθαρὸν ἡμιτύβιον λαβὼν  
 τὰ βλέφαρα περιέψησεν· ἡ Πανάκεια δὲ  
 κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι  
 καὶ πᾶν τὸ πρόσωπον· εἶθ' ὁ θεὸς ἐπόππυσεν.  
 ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεῶ  
 ὑπερφυεῖς τὸ μέγεθος. 725
- 730

THE PLUTUS, 707-734

CA. So then, alarmed, I muffled up my head,  
 Whilst *he* went round, with calm and quiet tread,  
 To every patient, scanning each disease.  
 Then by his side a servant placed a stone  
 Pestle and mortar ; and a medicine chest.

WIFE. A stone one ?

CA. Hang it, not the medicine chest.

WIFE. How saw you this, you villain, when your head,  
 You said just now, was muffled ?

CA. Through my cloak.

Full many a peep-hole has that cloak, I trow.  
 Well, first he set himself to mix a plaster  
 For Neocleides, throwing in three cloves  
 Of Tenian garlic ; and with these he mingled  
 Verjuice and squills ; and brayed them up together  
 Then drenched the mass with Sphettian vinegar,  
 And turning up the eyelids of the man  
 Plastered their inner sides, to make the smart  
 More painful. Up he springs with yells and roars  
 In act to flee ; then laughed the God, and said,  
*Nay, sit thou there, beplastered ; I'll restrain thee,  
 Thou reckless swearer, from the Assembly now.*<sup>a</sup>

WIFE. O what a clever, patriotic God !

CA. Then, after this, he sat him down by Wealth,  
 And first he felt the patient's head, and next  
 Taking a linen napkin, clean and white,  
 Wiped both his lids, and all around them, dry.  
 Then Panacea with a scarlet cloth  
 Covered his face and head ; then the God clucked,  
 And out there issued from the holy shrine  
 Two great enormous serpents.

<sup>a</sup> Reading and meaning are both uncertain. *ὑπομνύμενον*, a conjecture for *ἐπομν.*, must imply some sort of obstructive challenging. If he sits poulticed there, he will not be able to obstruct public business.

## ARISTOPHANES

ΓΓ.

ὦ φίλοι θεοί.

ΚΑ. τούτω δ' ὑπὸ τὴν φοινικίδ' ὑποδύνθ' ἡσυχῇ  
 τὰ βλέφαρα περιέλειχον, ὡς γ' ἐμουδόκει·  
 καὶ πρὶν σε κοτύλας ἐκπιεῖν οἴνου δέκα,  
 ὁ Πλούτος, ὦ δέσποιν', ἀνειστήκει βλέπων·  
 ἐγὼ δὲ τῷ χειρ' ἀνεκρότησ' ὑφ' ἡδονῆς,  
 τὸν δεσπότην τ' ἤγειρον. ὁ θεὸς δ' εὐθέως  
 ἠφάνισεν αὐτὸν οἷ τ' ὄφεις εἰς τὸν νεών.  
 οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖς  
 τὸν Πλούτον ἠσπάζοντο καὶ τὴν νύχθ' ὄλην  
 ἐγρηγόρεσαν, ἕως διέλαμψεν ἡμέρα.  
 ἐγὼ δ' ἐπήνουν τὸν θεὸν πάνυ σφόδρα,  
 ὅτι βλέπειν ἐποίησε τὸν Πλούτον ταχύ,  
 τὸν δὲ Νεοκλείδην μᾶλλον ἐποίησεν τυφλόν.

ΓΓ.

ὄσσην ἔχεις τὴν δύναμιν, ὦναξ δέσποτα.  
 ἀτὰρ φράσον μοι, ποῦ 'σθ' ὁ Πλούτος;

ΚΑ.

ἔρχεται.

ἀλλ' ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος.  
 οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον  
 ἔχοντες ὀλίγον αὐτὸν ἠσπάζοντο καὶ  
 ἐδεξιοῦνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς·  
 ὅσοι δ' ἐπλούτουν οὐσίαν τ' εἶχον συχρῆν  
 οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι,  
 ὄφρῦς συνῆγον ἐσκυθρώπαζόν θ' ἅμα.  
 οἱ δ' ἠκολούθουν κατόπιν ἐστεφανωμένοι,  
 γελῶντες, εὐφημοῦντες· ἐκτυπεῖτο δὲ  
 ἐμβὰς γερόντων εὐρύθμοις προβήμασιν.  
 ἀλλ' εἰ' ἀπαξάπαντες ἐξ ἑνὸς λόγου  
 ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε·  
 οὐδεὶς γὰρ ὑμῖν εἰσιούσιν ἀγγελεῖ  
 ὡς ἄλφειτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ.

ΓΓ.

νῆ τὴν Ἑκάτην, καὶ γὰρ δ' ἀναδηῆσαι βούλομαι



THE PLUTUS, 734-764

WIFE.

O good heavens !

CA. And underneath the scarlet cloth they crept  
And licked his eyelids, as it seemed to me ;  
And, mistress dear, before you could have drunk  
Of wine ten goblets, Wealth arose and saw.  
O then for joy I clapped my hands together  
And woke my master, and, hey presto ! both  
The God and serpents vanished in the shrine.  
And those who lay by Wealth, imagine how  
They blessed and greeted him, nor closed their eyes  
The whole night long till daylight did appear.  
And I could never praise the God enough  
For both his deeds, enabling Wealth to see,  
And making Neocleides still more blind.

WIFE. O Lord and King, what mighty power is thine !  
But prithee where is Wealth ?

CA. He's coming here,  
With such a crowd collected at his heels.  
For all the honest fellows, who before  
Had scanty means of living, flocking round,  
Welcomed the God and clasped his hand for joy.  
—Though others, wealthy rascals, who had gained  
Their pile of money by unrighteous means,  
Wore scowling faces, knitted up in frowns,—  
But those went following on, begarlanded,  
With smiles and blessings ; and the old men's shoes  
Rang out in rhythmic progress as they marched.  
Now therefore all, arise with one accord,  
And skip, and bound, and dance the choral dance,  
For nevermore, returning home, ye'll hear  
Those fatal words *No barley in the bin !*

WIFE. By Hecate, for this good news you bring

## ARISTOPHANES

εὐαγγέλιά σε κριβανωτῶν ὄρμαθῶ,  
τοιαῦτ' ἀπαγγείλαντα.

- ΚΑ. μή νυν μέλλ' ἔτι,  
ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν.
- ΓΓ. φέρε νυν ἰοῦσ' εἴσω κομίσω καταχύσματα  
ὥσπερ νεωνήτοισιν ὀφθαλμοῖς ἐγώ.
- ΚΑ. ἐγὼ δ' ὑπαντήσαί γ' ἐκείνοις βούλομαι.
- ΠΛ. καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον,  
ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον,  
χώραν τε πᾶσαν Κέκροπος, ἧ μ' ἐδέξατο.  
αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφοράς,  
οἷοις ἄρ' ἀνθρώποις ξυνῶν ἐλάνθανον,  
τοὺς ἀξίους δὲ τῆς ἐμῆς ὀμιλίας  
ἔφευγον, εἰδὼς οὐδέν· ὦ τλήμων ἐγώ.  
ὡς οὔτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθῶς ἔδρων·  
ἀλλ' αὐτὰ πάντα πάλιν ἀναστρέψας ἐγὼ  
δείξω τὸ λοιπὸν πᾶσιν ἀνθρώποις ὅτι  
ἄκων ἐμαυτὸν τοῖς πονηροῖς ἐνεδίδουν.
- ΧΡ. βάλλ' ἐς κόρακας· ὡς χαλεπὸν εἰσιν οἱ φίλοι  
οἱ φαινόμενοι παραχρῆμ' ὅταν πράττη τις εὖ.  
νύττουσι γὰρ καὶ φλῶσι τάντικνήμια,  
ἐνδεικνύμενος ἕκαστος εὐνοϊάν τινα.  
ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος  
περιστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός;
- ΓΓ. ὦ φίλτατ' ἀνδρῶν, καὶ σὺ καὶ σὺ χαίρετε.  
φέρε νυν, νόμος γάρ ἐστι, τὰ καταχύσματα  
ταυτὶ καταχέω σου λαβοῦσα.
- ΠΛ. μηδαμῶς.

<sup>a</sup> καταχύσματα: small articles of confectionery, dried fruit, and the like (cf. 789) which were thrown over a new slave on first entering his master's house.

THE PLUTUS, 765-790

I've half a mind to crown you with a wreath  
Of barley loaves.

CA Well, don't be loitering now.

The men, by this, are nearly at your gates.

WIFE. Then I will in, and fetch the welcoming-gifts <sup>a</sup>

Wherewith to greet these newly-purchased—eyes. <sup>b</sup>

CA. And I will out, and meet them as they come. <sup>c</sup>

WE. And first I make obeisance to yon sun ;

Then to august Athene's famous plain,

And all this hospitable land of Cecrops.

Shame on my past career ! I blush to think

With whom I long consorted, unawares,

Whilst those who my companionship deserved

I shunned, not knowing. O unhappy me !

In neither this nor that I acted rightly.

But now, reversing all my former ways,

I'll show mankind 'twas through no wish of mine

I used to give myself to rogues and knaves.

CHR. Hang you, be off ! The nuisance these friends are,

Emerging suddenly when fortune smiles.

Tcha ! How they nudge your ribs, and punch your  
shins,

Displaying each some token of goodwill.

What man addressed me not ? What agèd group

Failed to enwreathe me in the market-place ? <sup>d</sup>

WIFE. Dearest of men, O welcome you and you. <sup>e</sup>

Come now, I'll take these welcoming-gifts and pour  
them

O'er *you*, as custom bids.

WE. Excuse me, no.

<sup>b</sup> *Exit Wife.*

<sup>c</sup> *Exit Cario. Enter Wealth, alone, to him later Chremylus,  
with a crowd at his heels.*

<sup>d</sup> *Enter Wife.*    <sup>e</sup> *Plutus.*

ARISTOPHANES

ἔμοῦ γὰρ εἰσιόντος εἰς τὴν οἰκίαν  
πρώτιστα καὶ βλέψαντος οὐδὲν ἐκφέρειν  
πρεπῶδές ἐστιν, ἀλλὰ μᾶλλον εἰσφέρειν.

ΓΥ. εἴτ' οὐχὶ δέξει δῆτα τὰ καταχύσματα;

ΠΛ. ἔνδον γε παρὰ τὴν ἐστίαν, ὥσπερ νόμος· 795  
ἔπειτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν.

οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ  
ἰσχάδια καὶ τρωγάλια τοῖς θεωμένοις  
προβαλόντ', ἐπὶ τούτοις εἴτ' ἀναγκάζειν γελᾶν.

ΓΥ. εὖ πάνυ λέγεις· ὡς Δεξίνικός γ' οὔτοσὶ 800  
ἀνίσταθ' ὡς ἀρπασόμενος τὰς ἰσχάδας.

ΚΑ. ὡς ἡδὺ πράττειν, ὦνδρες, ἔστ' εὐδαιμόνως,  
καὶ ταῦτα μηδὲν ἐξενεγκόντ' οἴκοθεν.

ἡμῖν γὰρ ἀγαθῶν σωρὸς εἰς τὴν οἰκίαν  
ἐπεισπέπαικεν οὐδὲν ἡδικηκόσιν. 805

[οὔτω τὸ πλουτεῖν ἐστίν· ἡδὺ πρᾶγμα δῆ.]

ἢ μὲν σιπύη μεστή ὅστι λευκῶν ἀλφίτων,  
οἱ δ' ἀμφορῆς οἴνου μέλανος ἀνθοσμίου.

ἅπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσοῦ  
τὰ σκευάρια πλήρη ὅστιν, ὥστε θαυμάσαι.

τὸ φρέαρ δ' ἐλαίου μεστόν· αἱ δὲ λήκυθοι 810  
μύρου γέμουσι, τὸ δ' ὑπερῶν ἰσχάδων.

ὄξις δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα  
χαλκῇ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπροῦς  
τοὺς ἰχθυηροὺς ἀργυροῦς πάρεσθ' ὄραν.

ὁ δ' ἱπνὸς γέγον' ἡμῖν ἐξαπίνης ἐλεφάντινος. 815

στατῆρσι δ' οἱ θεράποντες ἀρτιάζομεν  
χρυσοῖς, ἀποψώμεσθα δ' οὐ λίθοις ἔτι,  
ἀλλὰ σκοροδίῳ ὑπὸ τρυφῆς ἐκάστοτε.

THE PLUTUS, 791-818

When first I'm entering with my sight restored  
Into a house, 'twere meeter far that I  
Confer a largess rather than receive.

WIFE. Then won't you take the welcoming-gifts I bring ?

WE. Aye, by the hearth within, as custom bids.

So too we 'scape the vulgar tricks of farce.  
It is not meet, with such a Bard as ours,  
To fling a shower of figs and comfits out  
Amongst the audience, just to make them laugh.

WIFE. Well said indeed : for Dexinicus there  
Is rising up, to scramble for the figs.<sup>a</sup>

CA. How pleasant 'tis to lead a prosperous life,  
And that, expending nothing of one's own.  
Into this house a heap of golden joys  
Has hurled itself though nothing wrong we've done.  
Truly a sweet and pleasant thing is wealth.  
With good white barley is our garner filled  
And all our casks with red and fragrant wine.  
And every vessel in the house is crammed  
With gold and silver, wonderful to see.  
The tank o'erflows with oil ; the oil-flasks teem  
With precious unguents ; and the loft with figs.  
And every cruet, pitcher, pannikin,  
Is turned to bronze ; the mouldy trencherlets  
That held the fish are all of silver now.  
Our lantern, all at once, is ivory-framed.  
And we the servants, play at odd-or-even  
With golden staters ; and to cleanse us, use  
Not stones, but garlic-leaves, so nice we are.

<sup>a</sup> *They all enter the house : henceforth Cario and Chremylus come out by turns ; they are never on the stage together. Some interval elapses before Cario's first entrance. The Schol. says the scene is modelled on the Inachus of Sophocles, where the entry of Zeus and Wealth brings plenty.*

## ARISTOPHANES

καὶ νῦν ὁ δεσπότης μὲν ἔνδον βουθυτεῖ  
 ὕν καὶ τράγον καὶ κριὸν ἐστεφανωμένους,  
 ἐμέ δ' ἐξέπεμψεν ὁ καπνός. οὐχ οἶός τε γὰρ  
 ἔνδον μένειν ἦν. ἔδακνε γὰρ τὰ βλέφαρά μου.

82

ΔΙΚΑΙΟΣ. ἔπου μετ' ἐμοῦ παιδάριον, ἵνα πρὸς τὸν θεὸν  
 ἴωμεν.

ΚΑ. ἔα, τίς ἔσθ' ὁ προσιὼν οὕτοσί;

ΔΙ. ἀνὴρ πρότερον μὲν ἄθλιος, νῦν δ' εὐτυχής.

ΚΑ. δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.

ΔΙ. μάλιστ'.

ΚΑ. ἔπειτα τοῦ δέει;

ΔΙ. πρὸς τὸν θεὸν

ἦκω· μεγάλων γὰρ μούστιν ἀγαθῶν αἴτιος.  
 ἐγὼ γὰρ ἱκανὴν οὐσίαν παρὰ τοῦ πατρὸς  
 λαβὼν ἐπήρκουν τοῖς δεομένοις τῶν φίλων,  
 εἶναι νομίζων χρήσιμον πρὸς τὸν βίον.

ΚΑ. ἦ πού σε ταχέως ἐπέλιπεν τὰ χρήματα.

ΔΙ. κομιδῇ μὲν οὖν.

ΚΑ. οὐκοῦν μετὰ ταῦτ' ἦσθ' ἄθλιος.

ΔΙ. κομιδῇ μὲν οὖν. καὶ γὰρ μὲν ὤμην οὐς τέως  
 εὐηργέτησα δεομένους ἕξειν φίλους  
 ὄντως βεβαίους, εἰ δεηθείην ποτέ.

οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὀρᾶν μ' ἔτι.

ΚΑ. καὶ κατεγέλων γ', εὖ οἶδ' ὅτι.

ΔΙ. κομιδῇ μὲν οὖν.

αὐχμὸς γὰρ ὦν τῶν σκευαρίων μ' ἀπώλεσεν.

ΚΑ. ἀλλ' οὐχὶ νῦν.

ΔΙ. ἀνθ' ὧν ἐγὼ πρὸς τὸν θεὸν  
 προσευξόμενος ἦκω δικαίως ἐνθάδε.

ΚΑ. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν,  
 ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; φράσον.

82

83

83

84

THE PLUTUS, 819-843

And master now, with garlands round his brow,  
Is offering up hog, goat, and ram within.  
But me the smoke drove out. I could not bear  
To stay within ; it bit my eyelids so.<sup>a</sup>

GOOD MAN. Now then, young fellow, come along with me  
To find the God.

CA. Eh ? Who comes here, I wonder.

G.M. A man once wretched, but so happy now.

CA. One of the honest sort, I dare aver.

G.M. Aye, aye.

CA. What want you now ?

G.M. I am come to thank

The God : great blessings hath he wrought for me.

For I, inheriting a fair estate,

Used it to help my comrades in their need,

Esteeming that the wisest thing to do.

CA. I guess your money soon began to fail.

G.M. Aye, that it did !

CA. And then you came to grief.

G.M. Aye, that I did ! And I supposed that they  
Whom I had succoured in their need, would now  
Be glad to help me when in need myself.

But all slipped off as though they saw me not.

CA. And jeered you, I'll be bound.

G.M. Aye, that they did !

The drought in all my vessels proved my ruin.

CA. But not so now.

G.M. Therefore with right good cause

I come with thankfulness to praise the God.

CA. But what's the meaning, by the Powers, of that,  
That ancient gaberdine your boy is bearing ?

<sup>a</sup> Enter a prosperous and well-dressed citizen with an attendant carrying a tattered gaberdine and a disreputable pair of shoes.

ARISTOPHANES

- ΔΙ. καὶ τοῦτ' ἀναθήσων ἔρχομαι πρὸς τὸν θεόν.  
 ΚΑ. μῶν ἐνεμυήθης δῆτ' ἐν αὐτῷ τὰ μεγάλα; 845  
 ΔΙ. οὐκ, ἀλλ' ἐνερρίγωσ' ἔτη τριακαίδεκα.  
 ΚΑ. τὰ δ' ἐμβάδια;  
 ΔΙ. καὶ ταῦτα συνεχειμάζετο.  
 ΚΑ. καὶ ταῦτ' ἀναθήσων ἔφερεις οὖν;  
 ΔΙ. νῆ τὸν Δία.  
 ΚΑ. χαριέντά γ' ἦκεις δῶρα τῷ θεῷ φέρων.  
 ΣΤΚΟΦΑΝΤΗΣ. οἴμοι κακοδαίμων, ὡς ἀπόλωλα δείλαιος, 850  
 καὶ τρισκακοδαίμων καὶ τετράκις καὶ πεντάκις  
 καὶ δωδεκάκις καὶ μυριάκις· ἰοὺ ἰοῦ.  
 οὕτω πολυφόρῳ συγκέκραμαι δαίμονι.  
 ΚΑ. Ἄπολλον ἀποτρόπαιε καὶ θεοὶ φίλοι,  
 τί ποτ' ἐστὶν ὃ τι πέπονθεν ἄνθρωπος κακόν; 855  
 ΣΤ. οὐ γὰρ σχέτλια πέπονθα νυνὶ πράγματα,  
 ἀπολωλεκῶς ἅπαντα τὰκ τῆς οἰκίας  
 • διὰ τὸν θεὸν τοῦτον, τὸν ἐσόμενον τυφλὸν  
 πάλιν αὖθις, ἦνπερ μὴ ἄλλίπωσιν αἱ δίκαι;  
 ΔΙ. ἐγὼ σχεδὸν τὸ πρᾶγμα γιγνώσκειν δοκῶ. 860  
 προσέρχεται γάρ τις κακῶς πράττων ἀνὴρ,  
 ἔοικε δ' εἶναι τοῦ πονηροῦ κόμματος.  
 ΚΑ. νῆ Δία, καλῶς τοίνυν ποιῶν ἀπόλλυται.  
 ΣΤ. ποῦ ποῦ ἔσθ' ὁ μόνος ἅπαντας ἡμᾶς πλουσίους  
 ὑποσχόμενος οὗτος ποιήσιν εὐθέως, 865  
 εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς; ὁ δὲ  
 πολὺ μᾶλλον ἐνίους ἐστὶν ἐξολωλεκῶς.  
 ΚΑ. καὶ τίνα δέδρακε δῆτα τοῦτ';  
 ΣΤ. ἐμέ τουτονί.  
 ΚΑ. ἦ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων;  
 ΣΤ. μὰ Δί', οὐ μὲν οὖν ἔσθ' ὑγιᾶς ὑμῶν οὐδὲ ἔν, 870

<sup>a</sup> The mystics used to dedicate the fine white garments on their initiation.



THE PLUTUS, 844-870

- G.M. This too I bring, an offering to the God.<sup>a</sup>  
 CA. That's not the robe you were initiate in?  
 G.M. No, but I shivered thirteen years therein.  
 CA. Those shoes?  
 G.M. Have weathered many a storm with me.  
 CA. And them you bring as votive offerings?  
 G.M. Yes.  
 CA. What charming presents to the God you bring!<sup>b</sup>  
 INFORMER. O me unlucky! O my hard, hard fate!  
 O thrice unlucky, four times, five times, yea  
 Twelve times, ten thousand times! O woe is me,  
 So strong the spirit of ill-luck that swamps me.<sup>c</sup>  
 CA. Apollo shield us and ye gracious Gods,  
 What dreadful misery has this poor wretch suffered?  
 IN. What misery quoth'a? Shameful, scandalous wrong.  
 Why, all my goods are spirited away  
 Through this same God, who shall be blind again  
 If any justice can be found in Hellas.  
 G.M. Methinks I've got a glimmering of the truth.  
 This is some wretched fellow, come to grief;  
 Belike he is metal of the baser sort.  
 CA. Then well done he to come to wrack and ruin.  
 IN. Where, where is he who promised he would make  
 All of us wealthy in a trice, if only  
 He could regain his sight? Some of us truly  
 He has brought to ruin rather than to wealth.  
 CA. Whom has he brought to ruin?  
 IN. Me, this chap.  
 CA. One of the rogues and housebreakers perchance?  
 IN. O aye, by Zeus, and you're quite rotten too.

<sup>b</sup> *Enter Informer with Witness.*

<sup>c</sup> Lit. "what manifold ill-luck I am mixed up with"; but in the word *πολυφόρῳ* he plays on the two meanings of "manifold," and wine "that can carry much water": Schol.

## ARISTOPHANES

- κούκ ἔσθ' ὅπως οὐκ ἔχετε μου τὰ χρήματα.
- ΚΑ. ὡς σοβαρός, ὦ Δάματερ, εἰσελήλυθεν  
ὁ συκοφάντης. δῆλον ὅτι βουλιμιᾶ.
- ΣΥ. σὺ μὲν εἰς ἀγορὰν ἰὼν ταχέως οὐκ ἂν φθάνοις;  
ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ' ἐκεῖ στρεβλούμενον  
εἰπεῖν ἅ πεπανούργηκας. 875
- ΚΑ. οἰμῶξ' ἄρα σύ.
- ΔΙ. νῆ τὸν Δία τὸν σωτήρα, πολλοῦ γ' ἄξιος  
ἅπασι τοῖς Ἑλλησιν ὁ θεὸς οὗτος, εἰ  
τοὺς συκοφάντας ἐξολεῖ κακοὺς κακῶς.
- ΣΥ. οἴμοι τάλας· μῶν καὶ σὺ μετέχων καταγελαῶς;  
ἐπεὶ πόθεν θοιμάτιον εἴληφας τοδί;  
ἐχθρὸς δ' ἔχοντ' εἰδόν σ' ἐγὼ τριβώνιον. 880
- ΔΙ. οὐδὲν προτιμῶ σου. φορῶ γὰρ πριάμενος  
τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.
- ΚΑ. ἄλλ' οὐκ ἔνεστι "συκοφάντου δῆγματος."
- ΣΥ. ἄρ' οὐχ ὕβρις ταῦτ' ἐστὶ πολλή; σκώπτετον,  
ὅ τι δὲ ποιείτον ἐνθάδ' οὐκ εἰρήκατον.  
οὐκ ἐπ' ἀγαθῶ γὰρ ἐνθάδ' ἐστὸν οὐδενί.
- ΚΑ. μὰ τὸν Δί' οὐκουν τῶ γε σῶ, σάφ' ἴσθ' ὅτι.
- ΣΥ. ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνήσετε. 890
- ΚΑ. ὡς δὴ 'π' ἀληθείᾳ σὺ μετὰ τοῦ μάρτυρος  
διαρραγείης, μηδενός γ' ἐμπλήμενος.
- ΣΥ. ἀρνεῖσθον; ἔνδον ἐστίν, ὦ μιαρωτάτω,  
πολὺν χρῆμα τεμαχῶν καὶ κρεῶν ὠπτημένων.  
ὑ ὑ, ὑ ὑ, ὑ ὑ, ὑ ὑ, ὑ ὑ, ὑ ὑ, ὑ ὑ. 895
- ΚΑ. κακόδαιμον, ὀσφραίνει τι;
- ΔΙ. τοῦ ψύχους γ' ἴσως,  
ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβώνιον.
- ΣΥ. ταῦτ' οὖν ἀνασχέτ' ἐστίν, ὦ Ζεῦ καὶ θεοί,  
τούτους ὑβρίζειν εἰς ἔμ'; οἴμ' ὡς ἄχθομαι  
ὅτι χρηστὸς ὢν καὶ φιλόπολις πάσχω κακῶς. 900

THE PLUTUS, 871-900

'Tis you have got my goods, I do believe.

CA. How bold, Damater, has the Informing rogue  
Come blustering in! 'Tis plain he's hunger-mad.

IN. You, sirrah, come to the market-place at once,  
There to be broken on the wheel, and forced  
To tell your misdemeanours.

CA. You be hanged!

G.M. O, if the God would extirpate the whole  
Informer-brood, right well would he deserve,  
O Saviour Zeus, of all the Hellenic race!

IN. You jeer me too? Alack, you shared the spoil,  
Or whence that brand new cloak? I'll take my oath  
I saw you yesterday in a gaberdine.

G.M. I fear you not. I wear an antidote,  
A ring Eudemus<sup>a</sup> sold me for a drachma.

CA. 'Tis not inscribed FOR AN INFORMER'S BITE.

IN. Is not this insolence? Ye jest and jeer,  
And have not told me what you are doing here.  
'Tis for no good you two are here, I'm thinking.

CA. Not for *your* good, you may be sure of that.

IN. For off my goods ye are going to dine, I trow.

CA. O that in very truth ye'd burst asunder,  
You and your witness, crammed with nothingness.

IN. Dare ye deny it? In your house they are cooking  
A jolly lot of flesh and fish, you miscreants.

*(The Informer gives five double sniffs.)*

CA. Smell you aught, lackpurse?

G.M. Maybe 'tis the cold,

Look what a wretched gaberdine he's wearing.

IN. O Zeus and Gods, can such affronts be borne  
From rogues like these? O me, how vexed I am  
That I, a virtuous patriot, get such treatment.

<sup>a</sup> Some vendor of charms and amulets; no doubt the purpose of the charm was inscribed upon it.

## ARISTOPHANES

- ΚΑ. σὺ φιλόπολις καὶ χρηστός;  
 ΣΤ. ὡς οὐδείς γ' ἀνήρ.  
 ΚΑ. καὶ μὴν ἐπερωτηθεὶς ἀπόκριναί μοι,  
 ΣΤ. τὸ τί;  
 ΚΑ. γεωργὸς εἶ;  
 ΣΤ. μελαγχολᾶν μ' οὕτως οἶει;  
 ΚΑ. ἀλλ' ἔμπορος;  
 ΣΤ. ναί, σκῆπτομαί γ', ὅταν τύχω.  
 ΚΑ. τί δαί; τέχνην τιν' ἔμαθες;  
 ΣΤ. οὐ μὰ τὸν Δία.  
 ΚΑ. πῶς οὖν διέζησ ἢ πόθεν, μηδὲν ποιῶν;  
 ΣΤ. τῶν τῆς πόλεως εἰμ' ἐπιμελητῆς πραγμάτων  
 καὶ τῶν ἰδίων πάντων.  
 ΚΑ. σύ; τί μαθῶν;  
 ΣΤ. βούλομαι.  
 ΚΑ. πῶς οὖν ἂν εἴης χρηστός, ὦ τοιχωρύχε,  
 εἰ σοὶ προσήκον μηδέν, εἴτ' ἀπεχθάνει;  
 ΣΤ. οὐ γὰρ προσήκει τὴν ἑμαυτοῦ μοι πόλιν  
 εὐεργετεῖν, ὦ κέπφε, καθ' ὅσον ἂν σθένω;  
 ΚΑ. εὐεργετεῖν οὖν ἐστὶ τὸ πολυπραγμονεῖν;  
 ΣΤ. τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις  
 καὶ μὴ ἰπιτρέπειν ἔάν τις ἔξαμαρτάνῃ.  
 ΚΑ. οὐκοῦν δικαστὰς ἐξεπίτηδες ἢ πόλις  
 ἄρχειν καθίστησιν;  
 ΣΤ. κατηγορεῖ δὲ τίς;  
 ΚΑ. ὁ βουλόμενος.  
 ΣΤ. οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.  
 ὥστ' εἰς ἔμ' ἤκει τῆς πόλεως τὰ πράγματα.  
 ΚΑ. νῆ Δία, πονηρόν τ' ἄρα προστάτην ἔχει.  
 ἐκεῖνο δ' οὐ βούλοι' ἂν, ἡσυχίαν ἔχων

<sup>a</sup> "I plead this (falsely), when I am wanted for military service," from which merchants were exempted.

THE PLUTUS, 901-921

- CA. What, you a virtuous patriot ?  
 IN. No man more so.  
 CA. Come then, I'll ask you—Answer me.  
 IN. Well.  
 CA. Are you  
 A farmer ?  
 IN. Do you take me for a fool ?  
 CA. A merchant ?  
 IN. Aye, I feign so, on occasion.<sup>a</sup>  
 CA. Have you learned ANY trade ?  
 IN. No, none by Zeus.  
 CA. Then how and whence do you earn your livelihood ?  
 IN. All public matters and all private too  
 Are in my charge.  
 CA. How so ?  
 IN. 'Tis I WHO WILL.<sup>b</sup>  
 CA. You virtuous, housebreaker ? When all men hate you  
 Meddling with matters which concern you not.  
 IN. What, think you, booby, it concerns me not  
 To aid the State with all my might and main ?  
 CA. To aid the State ! Does that mean mischief-making ?  
 IN. It means upholding the established laws  
 And punishing the rogues who break the same.  
 CA. I thought the State appointed Justices  
 For this one task.  
 IN. And who's to prosecute ?  
 CA. Whoever will.  
 IN. I am that MAN WHO WILL.  
 Therefore, at last, the State depends on me.  
 CA. 'Fore Zeus, a worthless leader it has got.  
 Come, WILL you this, to lead a quiet life

<sup>b</sup> ὁ βουλόμενος (cf. l. 918) "he who wishes," that is anyone, could in certain cases take action against a wrongdoer. This gave opportunity to the informers.

## ARISTOPHANES

ζῆν ἀργός;

- ΣΥ. ἀλλὰ προβατίου βίον λέγεις,  
εἰ μὴ φανείται διατριβή τις τῷ βίῳ.
- ΚΑ. οὐδ' ἂν μεταμάθοις;
- ΣΥ. οὐδ' ἂν εἰ δοίης γέ μοι  
τὸν Πλοῦτον αὐτὸν καὶ τὸ Βάττου σίλφιον.
- ΚΑ. κατάρθου ταχέως θοιμάτιον.
- ΔΙ. οὗτος, σοὶ λέγει.
- ΚΑ. ἔπειθ' ὑπόλυσαι.
- ΔΙ. πάντα ταῦτα σοὶ λέγει.
- ΣΥ. καὶ μὴν προσελθέτω πρὸς ἔμ' ὑμῶν ἐνθαδὶ  
ὁ βουλόμενος.
- ΚΑ. οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.
- ΣΥ. οἴμοι τάλας, ἀποδύομαι μεθ' ἡμέραν.
- ΚΑ. σὺ γὰρ ἀξιοῖς τὰλλότρια πράττων ἐσθίειν.
- ΣΥ. ὄρας ἂ ποιεῖς; ταῦτ' ἐγὼ μαρτύρομαι.
- ΚΑ. ἀλλ' οἴχεται φεύγων ὃν εἶχες μάρτυρα.
- ΣΥ. οἴμοι περιείλημμαι μόνος.
- ΚΑ. νυνὶ βοᾶς;
- ΣΥ. οἴμοι μάλ' αὖθις.
- ΚΑ. δὸς σύ μοι τὸ τριβώνιον,  
ἵν' ἀμφιέσω τὸν συκοφάντην τουτονί.
- ΔΙ. μὴ δῆθ'· ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι.
- ΚΑ. ἔπειτα ποῦ κάλλιον ἀνατεθήσεται  
ἢ περὶ πονηρὸν ἄνδρα καὶ τοιχωρῦχον;  
Πλοῦτον δὲ κοσμεῖν ἱματίοις σεμνοῖς πρέπει.
- ΔΙ. τοῖς δ' ἐμβαδίοις τί χρήσεται τις; εἶπέ μοι.
- ΚΑ. καὶ ταῦτα πρὸς τὸ μέτωπον αὐτίκα δὴ μάλα  
ὥσπερ κοτίνῳ προσπαπταλεύσω τουτῶι.

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<sup>a</sup> Battus led the colony from Thera to Cyrene, and his dynasty reigned there for eight generations. Silphium, a kind of giant

THE PLUTUS, 922-943

And peaceful ?

IN. That's a sheep's life you're describing,  
Living with nothing in the world to do.

CA. Then you won't change ?

IN. Not if you gave me all  
Battus's silphium,<sup>a</sup> aye and Wealth to boot.

CA. Put off your cloak !

G.M. Fellow, to *you* he's speaking.

CA. And then your shoes.

G.M. All this to *you* he's speaking.

IN. I dare you all. Come on and tackle me  
Whoever will.

CA. I am that MAN WHO WILL.

IN. O me, they are stripping me in open day.

CA. You choose to live by mischief-making, do you ?

IN. What are you at ? I call you, friend, to witness.

CA. Methinks the witness that you brought has cut it.

IN. O me ! I am trapped alone.

CA. Aye, now you are roaring.

IN. O me ! once more.

CA. (*to G. M.*) Hand me your gaberdine,  
I'll wrap this rogue of an Informer in it.

G.M. Nay, that long since is dedicate to Wealth.

CA. Where can it then more aptly be suspended <sup>b</sup>  
Than on a rogue and housebreaker like this ?  
Wealth we will decorate with nobler robes.

G.M. How shall we manage with my cast-off shoes ?

CA. Those on his forehead, as upon the stock  
Of a wild olive, will I nail at once.

fennel, was the wealth of the place, being used for human food, animals' fodder, and medicine.

<sup>b</sup> As a votive offering, *ἀνατίθημι* being the technical term for offering them up. Below, Cario treats the Informer as a tree growing in the sacred precinct, where offerings were often hung, and nails or fastens the shoes to the Informer's mask.

ARISTOPHANES

ΣΤ. ἄπειμι· γιννώσκω γὰρ ἤττων ὢν πολὺ  
 ὑμῶν· ἔαν δὲ σύζυγον λάβω τινὰ  
 καὶ σύκινον, τοῦτον τὸν ἰσχυρὸν θεὸν  
 ἐγὼ ποιήσω τήμερον δοῦναι δίκην,  
 ὅτιη καταλύει περιφανῶς εἰς ὢν μόνος  
 τὴν δημοκρατίαν, οὔτε τὴν βουλήν πιθῶν  
 τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν.

ΔΙ. καὶ μὴν ἐπειδὴ τὴν πανοπλίαν τὴν ἐμὴν  
 ἔχων βαδίσεις, εἰς τὸ βαλανεῖον τρέχε·  
 ἔπειτ' ἐκεῖ κορυφαῖος ἐστηκῶς θέρου.  
 καὶ γὰρ εἶχον τὴν στάσιν ταύτην ποτέ.

ΚΑ. ἀλλ' ὁ βαλανεὺς ἔλξει θύραζ' αὐτὸν λαβῶν  
 τῶν ὀρχιπέδων· ἰδὼν γὰρ αὐτὸν γνώσεται  
 ὅτι ἔστ' ἐκείνου τοῦ πονηροῦ κόμματος.  
 νῶ δ' εἰσῴμεν, ἵνα προσεύξῃ τὸν θεόν.

ΓΡΑΤΣ. ἄρ', ὦ φίλοι γέροντες, ἐπὶ τὴν οἰκίαν  
 ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ,  
 ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν;

ΧΘ. ἀλλ' ἴσθ' ἐπ' αὐτὰς τὰς θύρας ἀφιγμένη,  
 ὦ μειρακίσκη· πυνθάνει γὰρ ὠρικῶς.

ΓΡ. φέρε νυν ἐγὼ τῶν ἔνδοθεν καλέσω τινά.

ΧΡ. μὴ δῆτ'· ἐγὼ γὰρ αὐτὸς ἐξελήλυθα.  
 ἀλλ' ὅ τι μάλιστ' ἐλήλυθας λέγειν σ' ἐχρήν.

ΓΡ. πέπονθα δεινὰ καὶ παράνομ', ὦ φίλτατε·  
 ἀφ' οὗ γὰρ ὁ θεὸς οὗτος ἤρξατο βλέπειν,  
 ἀβίωτον εἶναί μοι πεποίηκε τὸν βίον.

ΧΡ. τί δ' ἔστιν; ἢ που καὶ σὺ συκοφάντρια  
 ἐν ταῖς γυναιξὶν ἦσθα;

ΓΡ. μὰ Δί' ἐγὼ μὲν οὔ.

<sup>a</sup> Lit. "if I get a comrade, even a rotten one." σύκινος, "of  
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THE PLUTUS, 944-971

IN. I'll stay no longer ; for, alone, I am weaker,  
I know, than you ; but give me once a comrade,  
A WILLING <sup>a</sup> one, and ere the day is spent  
I'll bring this lusty God of yours to justice,  
For that, being only one, he is overthrowing  
Our great democracy ; nor seeks to gain  
The Council's sanction, or the Assembly's either.

G.M. Aye run you off, accoutred as you are  
In all my panoply, and take the station  
I held erewhile beside the bath-room fire,  
The Coryphaeus of the starvelings there.

CA. Nay, but the keeper of the baths will drag him  
Out by the ears ; for he'll at once perceive  
The man is metal of the baser sort.  
But go we in that you may pray the God.<sup>b</sup>

OLD LADY. Pray, have we really reached, you dear old men,  
The very dwelling where this new God dwells ?  
Or have we altogether missed the way ?

CH. No, you have really reached his very door,  
You dear young girl ; for girl-like is your speech.

O.L. O, then, I'll summon one of those within.<sup>c</sup>

CHR. Nay, for, unsummoned, I have just come out.  
So tell me freely what has brought you here.

O.L. O, sad, my dear, and anguished is my lot,  
For ever since this God began to see  
My life's been not worth living ; all through him.

CHR. What, were you too a she-informer then  
Amongst the women ?

O.L. No indeed, not I.

fig-wood," which usually implies uselessness, is chosen with a play  
on *συκοφάντης*. *Exit Informer.*

<sup>b</sup> *The Good Man and Cario enter the house. Enter Old Lady  
with attendant, carrying cakes and sweetmeats on a tray.*

<sup>c</sup> *Enter Chremylus.*

## ARISTOPHANES

- ΧΡ. ἀλλ' οὐ λαχοῦσ' ἔπινες ἐν τῷ γράμματι;
- ΓΡ. σκώπτεις· ἐγὼ δὲ κατακέκνισμαι δειλάκρα.
- ΧΡ. οὐκουν ἐρεῖς ἀνύσασα τὸν κνισμόν τίνα;
- ΓΡ. ἄκουέ νυν. ἦν μοί τι μειράκιον φίλον, 975  
 πενιχρὸν μὲν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν  
 καὶ χρηστόν· εἰ γάρ του δεηθείην ἐγώ,  
 ἅπαντ' ἐποίει κοσμίως μοι καὶ καλῶς·  
 ἐγὼ δ' ἐκείνῳ γ' αὖ τὰ πάνθ' ὑπηρέτουν.
- ΧΡ. τί δ' ἦν ὅ τι σου μάλιστ' ἐδεῖθ' ἐκάστοτε;
- ΓΡ. οὐ πολλά· καὶ γὰρ ἐκνομίως μ' ἡσχύνετο. 980  
 ἀλλ' ἀργυρίου δραχμὰς ἂν ἦτησ' εἴκοσιν  
 εἰς ἱμάτιον, ὀκτῶ δ' ἂν εἰς ὑποδήματα·  
 καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον  
 ἐκέλευσεν ἂν, τῇ μητρί θ' ἱματίδιον· 985  
 πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων.
- ΧΡ. οὐ πολλά τοίνυν μὰ τὸν Ἀπόλλω ταυτὰ γε  
 εἶρηκας, ἀλλὰ δῆλον ὅτι σ' ἡσχύνετο.
- ΓΡ. καὶ ταυτὰ τοίνυν οὐχ ἔνεκεν μισητίας  
 αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὐνεκα, 990  
 ἵνα τοῦμόν ἱμάτιον φορῶν μεμνητό μου.
- ΧΡ. λέγεις ἐρῶντ' ἄνθρωπον ἐκνομιώτατα.
- ΓΡ. ἀλλ' οὐχὶ νῦν ἔθ' ὁ βδελυρὸς τὸν νοῦν ἔχει  
 τὸν αὐτόν, ἀλλὰ πολὺ μεθέστηκεν πάνυ.  
 ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτονὶ 995  
 καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα.

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<sup>a</sup> " When all the ten Courts were sitting, each of the ten dicastic sections would draw at the balloting-booths the letter of the Court-house in which it was that day to sit. But after the downfall of the Empire there would rarely be sufficient business to occupy all the Courts, and therefore some of the sections would draw blanks, and so would that day hold no sitting, and draw no pay. See *E.* 681-3, and 277 *supra*. But some of the poorer citizens would now, as at the date of the *Wasps* (see lines 304-12 of that play),

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THE PLUTUS, 972-996

- CHR. Or, not elected, sat you judging—wine ? <sup>a</sup>  
O.L. You jest ; but I, poor soul, am misery-stung.  
CHR. What kind of misery stings you ? tell me quick.  
O.L. Then listen. I'd a lad that loved me well,  
Poor, but so handsome, and so fair to see,  
Quite virtuous too ; whate'er I wished, he did  
In such a nice and gentlemanly way ;  
And what he wanted, I in turn supplied.  
CHR. What were the things he asked you to supply ?  
O.L. Not many : so prodigious the respect  
In which he held me. 'Twould be twenty drachmas  
To buy a cloak and, maybe, eight for shoes ; <sup>b</sup>  
Then for his sisters he would want a gown,  
And just one mantle for his mother's use,  
And twice twelve bushels of good wheat perchance.  
CHR. Not many truly were the gifts he asked !  
'Tis plain he held you in immense respect.  
O.L. And these he wanted not for greed, he swore,  
But for love's sake, that when my robe he wore,  
He might, by that, remember me the more.  
CHR. A man prodigiously in love indeed !  
O.L. Aye, but the scamp's quite other-minded now.  
He's altogether changed from what he was.  
So when I sent him this delicious cake,  
And all these bon-bons here upon the tray,

depend for their meals on their dicastic pay, and many, it appears, were the fraudulent devices to which they would resort to obtain it. One would attempt to sit in a dicastic section with which he was not really empanelled : that is the meaning of the present passage. Another would contrive to enter his name in more than one list, so as to diminish the chance of a blank : that is the meaning of 1166. 1167 *infra*. Frauds of this kind, if detected, were visited with condign punishment. Women, of course, could take no part in dicastic proceedings" : R.

<sup>b</sup> These sums seem to be considerably above the usual prices.

## ARISTOPHANES

ἐπόντα πεμφάσης, ὑπειπούσης θ' ὅτι  
εἰς ἐσπέραν ἤξοιμι,

ΧΡ. τί σ' ἔδρασ'; εἶπέ μοι.

ΓΡ. ἄμμητα προσαπέπεμψεν ἡμῖν τουτονί,  
ἐφ' ᾧ τ' ἐκέισε μηδέποτε μ' ἐλθεῖν ἔτι,  
καὶ πρὸς ἐπὶ τούτοις εἶπεν ἀποπέμπων ὅτι  
πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.

ΧΡ. δῆλον ὅτι τοὺς τρόπους τις οὐ μοχθηρὸς ἦν.  
ἔπειτα πλουτῶν οὐκέθ' ἤδεται φακῆ·  
πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἅπαντ' ἐπήσθιεν.

ΓΡ. καὶ μὴν πρὸ τοῦ γ' ὄσημέραι νῆ τῷ θεῷ  
ἐπὶ τὴν θύραν ἐβάδιζεν αἰετὴν ἐμήν.

ΧΡ. ἐπ' ἐκφοράν;

ΓΡ. μὰ Δί', ἀλλὰ τῆς φωνῆς μόνον  
ἐρῶν ἀκοῦσαι.

ΧΡ. τοῦ λαβεῖν μὲν οὖν χάριν.

ΓΡ. καὶ νῆ Δί' εἰ λυπουμένην αἰσθοιτό με,  
νητῆριον ἂν καὶ φάττιον ὑπεκορίζετο.

ΧΡ. ἔπειτ' ἴσως ἤτησ' ἂν εἰς ὑποδήματα.

ΓΡ. μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην  
ἐπὶ τῆς ἀμάξης ὅτι προσέβλεψέν μέ τις,  
ἐτυπτόμην διὰ τοῦθ' ὅλην τὴν ἡμέραν.  
οὕτω σφόδρα ζηλότυπος ὁ νεανίσκος ἦν.

ΧΡ. μόνος γὰρ ἦδεθ', ὡς ἔοικεν, ἐσθίων.

ΓΡ. καὶ τὰς γε χεῖρας παγκάλας ἔχειν μ' ἔφη.

ΧΡ. ὁπότε προτείνοιέν γε δραχμὰς εἴκοσιν.

ΓΡ. ὄζειν τε τῆς χροιάς ἔφασκεν ἡδύ μου.

ΧΡ. εἰ Θάσιον ἐνέχεις, εἰκότως γε νῆ Δία.

ΓΡ. τὸ βλέμμα θ' ὡς ἔχοιμι μαλακὸν καὶ καλόν.

<sup>a</sup> "These are in the nature of wedding presents, sent by the Old Lady to her lover, as by a bridegroom to the bride. See Athenaeus xiv. 49, 50": R.

THE PLUTUS, 997-1022

Adding a whispered message that I hoped  
To come at even—

CHR. Tell me what he did ?

O.L. He sent them back, and sent this cream-cake too,<sup>a</sup>  
Upon condition that I come no more ;  
And said withal, *Long since, in war's alarms*  
*Were the Milesians lusty men-at-arms.*<sup>b</sup>

CHR. O, then the lad's not vicious ; now he's rich  
He cares for broth no longer, though before,  
When he was poor, he snapped up anything.

O.L. O, by the Twain, and every day before,  
He used to come, a suppliant, to my door.

CHR. What, for your funeral ?

O.L. No, he was but fain  
My voice to hear.

CHR. Your bounty to obtain.

O.L. When in the dumps, he'd smother me with love,  
Calling me " little duck " and " little dove."

CHR. And then begged something for a pair of shoes.

O.L. And if perchance, when riding in my coach  
At the Great Mysteries,<sup>c</sup> some gallant threw  
A glance my way, he'd beat me black and blue,  
So very jealous had the young man grown.

CHR. Aye, aye, he likèd to eat his cake alone.

O.L. He vowed my hands were passing fair and white.

CHR. With twenty drachmas in them—well he might.

O.L. And much he praised the fragrance of my skin.

CHR. No doubt, no doubt, if Thasian you poured in.

O.L. And then he swore my glance was soft and sweet.

<sup>b</sup> This proverb, originally a line of Anacreon's, came up after the Milesians had degenerated into luxury. Here it denotes the youth's unwillingness any longer to enter the "lists of love."

<sup>c</sup> In the great procession, to Eleusis, described in the *Frogs*: see *F.* 401.

## ARISTOPHANES

- ΧΡ. οὐ σκαιὸς ἦν ἄνθρωπος, ἀλλ' ἠπίστατο  
 γραὸς καπρώσης τὰφόδια κατεσθίειν.
- ΓΡ. ταῦτ' οὖν ὁ θεός, ὦ φίλ' ἄνερ, οὐκ ὀρθῶς ποιεῖ,  
 φάσκων βοηθεῖν τοῖς ἀδικουμένοις αἰεῖ.
- ΧΡ. τί γὰρ ποιήσῃ; φράζε, καὶ πεπράξεται.
- ΓΡ. ἀναγκάσαι δίκαιόν ἐστι νῆ Δία  
 τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν·  
 ἢ μῆδ' ὅτιοῦν ἀγαθὸν δίκαιός ἐστ' ἔχειν.
- ΧΡ. οὐκουν καθ' ἐκάστην ἀπεδίδου τὴν νύκτα σοι;
- ΓΡ. ἀλλ' οὐδέποτε με ζῶσαν ἀπολείψειν ἔφη.
- ΧΡ. ὀρθῶς γε· νῦν δέ γ' οὐκέτι σε ζῆν οἶεται.
- ΓΡ. ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ', ὦ φίλτατε.
- ΧΡ. οὐκ, ἀλλὰ κατασέσηπας, ὡς γ' ἐμοὶ δοκεῖς.
- ΓΡ. διὰ δακτυλίου μὲν οὖν ἔμεγ' ἂν διελκύσαις.
- ΧΡ. εἰ τυγχάνοι γ' ὁ δακτύλιος ὢν τηλία.
- ΓΡ. καὶ μὴν τὸ μειράκιον τοδὶ προσέρχεται,  
 οὔπερ πάλαι κατηγοροῦσα τυγχάνω·  
 ἔοικε δ' ἐπὶ κῶμον βαδίζειν.
- ΧΡ. φαίνεται.
- στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται.
- ΝΕΑΝΙΑΣ. ἀσπάζομαι.
- ΓΡ. τί φησιν;
- ΝΕ. ἀρχαία φίλη,  
 πολὺν γεγένησαι ταχύ γε νῆ τὸν οὐρανόν.
- ΓΡ. τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὕβριζομαι.
- ΧΡ. ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέσαι.
- ΓΡ. ποίου χρόνου, ταλάνταθ', ὅς παρ' ἐμοὶ χθὲς ἦν;
- ΧΡ. τοῦναντίον πέπονθε τοῖς πολλοῖς ἄρα·  
 μεθύων γάρ, ὡς ἔοικεν, ὀξύτερον βλέπει.
- ΓΡ. οὐκ, ἀλλ' ἀκόλαστός ἐστιν αἰεῖ τοὺς τρόπους.
- ΝΕ. ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί,  
 ἐν τῷ προσώπῳ τῶν ρυτίδων ὅσας ἔχει.

THE PLUTUS, 1023-1051

- CHR. He was no fool : he knew the way to eat  
The goodly substance of a fond old dame.
- O.L. O then, my dear, the God is much to blame.  
He said he'd right the injured, every one.
- CHR. What shall he do ? speak, and the thing is done.
- O.L. He should, by Zeus, this graceless youth compel  
To recompense the love that loved him well ;  
Or no good fortune on the lad should light.
- CHR. Did he not then repay you every night ?
- O.L. He'd never leave me all my life, he said.
- CHR. And rightly too ; but now he counts you dead.
- O.L. My dear, with love's fierce pangs I've pined away
- CHR. Nay rather, grown quite rotten, I should say.
- O.L. O, you could draw me through a ring, I know.
- CHR. A ring ? A hoop that round a sieve could go.
- O.L. O, here comes he of whom I've been complaining  
All this long while ; this is that very lad !  
Bound to some revel surely.
- CHR. So it seems.  
At least, he has got the chaplets and the torch.<sup>a</sup>
- YOUTH. Friends, I salute you.
- O.L. Eh ?
- YOUTH. Mine ancient flame,  
How very suddenly you've got grey hair.
- O.L. O me, the insults I am forced to bear.
- CHR. 'Tis years since last he saw you, I dare say.
- O.L. What years, you wretch ? He saw me yesterday !
- CHR. Why then, his case is different from the rest ;  
When in his cups, methinks, he sees the best.
- O.L. No, this is just his naughty, saucy way.
- YOUTH. O Gods of eld ! Poseidon of the Main !  
What countless wrinkles does her face contain !

<sup>a</sup> *Enter Youth.*

## ARISTOPHANES

- ΓΡ. ᾶ ᾶ,  
τὴν δᾶδα μή μοι πρόσφερ'.
- ΧΡ. εὖ μέντοι λέγει.  
ἐὰν γὰρ αὐτὴν εἰς μόνος σπινθῆρ λάβῃ,  
ὥσπερ παλαιὰν εἰρεσιώνην καύσεται.
- ΝΕ. βούλει διὰ χρόνου πρὸς με παῖσαι;  
ΓΡ. ποῖ, τάλαν; 105
- ΝΕ. αὐτοῦ, λαβοῦσα κάρνα.  
ΓΡ. παιδιὰν τίνα;  
ΝΕ. πόσους ἔχεις ὀδόντας.  
ΧΡ. ἀλλὰ γνώσομαι  
κάγωγ'· ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.
- ΝΕ. ἀπότισον· ἓνα γὰρ γόμφιον μόνον φορεῖ.  
ΓΡ. τάλαντατ' ἀνδρῶν, οὐχ ὑγιαίνειν μοι δοκεῖς, 106  
· πλυνόν με ποιῶν ἐν τοσοῦτοις ἀνδράσιν.  
ΝΕ. ὄναιο μέντ' ἄν, εἴ τις ἐκπλύνειέ σε.  
ΧΡ. οὐ δῆτ', ἐπεὶ νῦν μὲν καπηλικῶς ἔχει,  
εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον,  
ὄψει κατάδηλα τοῦ προσώπου τὰ ράκη. 106
- ΓΡ. γέρων ἀνὴρ ὦν οὐχ ὑγιαίνειν μοι δοκεῖς.  
ΝΕ. πειρᾶ μὲν οὖν ἴσως σε καὶ τῶν τιθθίων  
ἐφάπτεται σου λανθάνειν δοκῶν ἐμέ.  
ΓΡ. μὰ τὴν Ἀφροδίτην, οὐκ ἐμοῦ γ', ὦ βδελυρὲ σύ.  
ΧΡ. μὰ τὴν Ἑκάτην, οὐ δῆτα· μαινοίμην γὰρ ἄν. 107  
ἀλλ', ὦ νεανίσκ', οὐκ ἐῷ τὴν μείρακα  
μισεῖν σε ταύτην.  
ΝΕ. ἀλλ' ἔγωγ' ὑπερφιλῶ.  
ΧΡ. καὶ μὴν κατηγορεῖ γέ σου.

<sup>a</sup> εἰρεσιώνη = the harvest wreath, hung up over the house door; *K.* 729, *W.* 399.



THE PLUTUS, 1052-1073

- O.L. O! O!  
Keep your torch off me, do.
- CHR. In that she's right.  
For if one spark upon her skin should light,  
'Twould set her blazing, like a shrivelled wreath.<sup>a</sup>
- YOUTH. Come, shall we play together?
- O.L. Where? for shame!
- YOUTH. Here with some nuts.
- O.L. And what's your little game?
- YOUTH. How many teeth you've got.<sup>b</sup>
- CHR. How many teeth?  
I'll make a guess at that. She's three, no, four.
- YOUTH. Pay up; you've lost: one grinder, and no more.
- O.L. Wretch, are you crazy that you make your friend  
A washing-pot before so many men?<sup>c</sup>
- YOUTH. Were you well washed, 'twould do you good belike.
- CHR. No, no, she's got up for the market now.  
But if her white-lead paint were washed away,  
Too plain you'd see the tatters of her face.
- O.L. So old and saucy! Are you crazy too?
- YOUTH. What, is he trying to corrupt you, love,  
Toying and fondling you when I'm not looking?
- O.L. By Aphrodite, no, you villain you!
- CHR. No, no, by Hecate, I'm not so daft.<sup>d</sup>  
But come, my boy, I really can't allow you  
To hate the girl.
- YOUTH. Hate her? I love her dearly.
- CHR. Yet she complains of—

<sup>b</sup> Instead of "how many nuts": a child's game.

<sup>c</sup> Sousing me with dirty water, that is, abuse.

<sup>d</sup> "The old lady having used a girl's oath, *μὰ τὴν Ἀφροδίτην*, quite inappropriate to her age and appearance, the old man responds with a woman's oath, *μὰ τὴν Ἑκάτην*, equally inappropriate to his sex": R.

## ARISTOPHANES

- NE. τί κατηγορεῖ;  
 XP. εἶναί σ' ὕβριστήν φησι καὶ λέγειν ὅτι  
 πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. 107
- NE. ἐγὼ περὶ ταύτης οὐ μαχοῦμαί σοι,  
 XP. τὸ τί;  
 NE. αἰσχυρόμενος τὴν ἡλικίαν τὴν σὴν, ἐπεὶ  
 οὐκ ἂν ποτ' ἄλλω τοῦτό γ' ἐπέτρεπον ποιεῖν.  
 νῦν δ' ἄπιθι χαίρων συλλαβῶν τὴν μείρακα.  
 XP. οἶδ' οἶδα τὸν νοῦν· οὐκέτ' ἀξιοῖς ἴσως  
 εἶναι μετ' αὐτῆς. 108
- GP. ὁ δ' ἐπιτρέψων ἐστὶ τίς;  
 NE. οὐκ ἂν διαλεχθείην διεσπλεκωμένη  
 ὑπὸ μυρίων ἐτῶν γε καὶ τρισχιλίων.  
 XP. ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἠξιόους  
 πίνειν, συνεκποτέ' ἐστὶ σοι καὶ τὴν τρύγα. 109
- NE. ἀλλ' ἔστι κομιδῆ τρυξ παλαιὰ καὶ σαπρά.  
 XP. οὐκοῦν τρύγοιπος ταῦτα πάντ' ἰάσεται.  
 NE. ἀλλ' εἴσιθ' εἴσω· τῷ θεῷ γὰρ βούλομαι  
 ἐλθὼν ἀναθεῖναι τοὺς στεφάνους τούσδ' οὓς ἔχω.  
 GP. ἐγὼ δέ γ' αὐτῷ καὶ φράσαι τι βούλομαι. 109
- NE. ἐγὼ δέ γ' οὐκ εἴσειμι.  
 XP. θάρρει, μὴ φοβοῦ.  
 οὐ γὰρ βιάσεται.  
 NE. πάννυ καλῶς τοίνυν λέγεις.  
 ἱκανὸν γὰρ αὐτὴν πρότερον ὑπεπίπτουν χρόνον.  
 GP. βάδιζ'. ἐγὼ δέ σου κατόπιν εἰσέρχομαι.  
 XP. ὡς εὐτόνως, ὦ Ζεῦ βασιλεῦ, τὸ γράδιον  
 ὥσπερ λεπὰς τῷ μεираκίῳ προσίσχεται. 190

<sup>a</sup> "Possibly τίς ὁ ἐπ. was a legal or technical formula of some sort": R.

<sup>b</sup> διεσπλεκωμένη = συνουσιασμένη, διεφθαρμένη: Schol. ἐτῶν may be the gen. of either ἔτης "a comrade" or ἔτος "a year."

THE PLUTUS, 1073-1096

- YOUTH. What ?
- CHR. Your flouts and jeers,  
Sending her word *Long since, in war's alarms*  
*Were the Milesians lusty men-at-arms.*
- YOUTH. Well, I won't fight you for her sake.
- CHR. How mean you ?
- YOUTH. For I respect your age, since be you sure  
It is not everybody I'd permit  
To take my girl. You, take her and begone.
- CHR. I know, I know your drift ; no longer now  
You'd keep her company.
- O.L. Who'll permit *that* ?<sup>a</sup>
- YOUTH. I won't have anything to do with one  
Who has been the sport of thirteen thousand—  
suns.<sup>b</sup>
- CHR. But, howsoever, as you drank the wine,  
You should, in justice, also drink the dregs.
- YOUTH. Pheugh ! they're such very old and fusty dregs !
- CHR. Won't a dreg-strainer remedy all that ?
- YOUTH. Well, go ye in. I want to dedicate  
The wreaths I am wearing to this gracious God.
- O.L. Aye then, I want to tell him something too.
- YOUTH. Aye then, I'll not go in.
- CHR. Come, don't be frightened.  
Why, she won't ravish you.
- YOUTH. I'm glad to hear it.  
I've had enough of her in days gone by.<sup>c</sup>
- O.L. Come, go you on ; I'll follow close behind.
- CHR. O Zeus and King, the ancient woman sticks  
Tight as a limpet to her poor young man.<sup>d</sup>

<sup>c</sup> ὑπερίτρον = ἐσυνουσίαζον : Schol. Properly "to smear ships with pitch."

<sup>d</sup> They all enter the house, and the door is shut. Hermes enters, knocks, and hides himself. Cario opens, and sees no one : coming out he bears a pot containing tripe, and dirty water.

## ARISTOPHANES

ΚΑ. τίς ἔσθ' ὁ κόπτων τὴν θύραν; τουτὶ τί ἦν;  
οὐδείς ἔοικεν· ἀλλὰ δῆτα τὸ θύριον  
φθεγγόμενον ἄλλως κλαυσιᾶ.

ΕΡΜΗΣ. σέ τοι λέγω,  
ὦ Καρίων, ἀνάμεινον.

ΚΑ. οὗτος, εἶπέ μοι, 1100

σὺ τὴν θύραν ἔκοπτες οὕτωςι σφόδρα;

ΕΡ. μὰ Δί', ἀλλ' ἔμελλον· εἴτ' ἀνέωξάς με φθάσας.

ἀλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχύ,

ἔπειτα τὴν γυναῖκα καὶ τὰ παιδιά,

ἔπειτα τοὺς θεράποντας, εἶτα τὴν κύνα,

ἔπειτα σαυτόν, εἶτα τὴν ὕν.

1105

ΚΑ. εἶπέ μοι,

τί δ' ἔστιν;

ΕΡ. ὁ Ζεὺς, ὦ πόνηρε, βούλεται

ἔς ταυτὸν ὑμᾶς συγκυκλήσας τρυβλίον

ἀπαξάπαντας εἰς τὸ βάραθρον ἐμβαλεῖν.

ΚΑ. ἢ γλώττα τῷ κήρυκι τούτων τέμνεται.

ἀτὰρ διὰ τί δὴ ταῦτ' ἐπιβουλεύει ποιεῖν

ἡμᾶς;

1110

ΕΡ. ὅτι ἡ δεινότατα πάντων πραγμάτων

εἴργασθ'. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν

ὁ Πλοῦτος, οὐδείς οὐ λιβανωτόν, οὐ δάφνην,

οὐ ψαιστόν, οὐχ ἱερεῖον, οὐκ ἄλλ' οὐδὲ ἐν

ἡμῖν ἔτι θύει τοῖς θεοῖς.

1115

ΚΑ. μὰ Δί', οὐδέ γε

θύσει. κακῶς γὰρ ἐπεμελείσθ' ἡμῶν τότε.

ΕΡ. καὶ τῶν μὲν ἄλλων μοι θεῶν ἦττον μέλει,

ἐγὼ δ' ἀπόλωλα κάποτέτριμμαί.

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<sup>a</sup> It would seem that the tongues of the victims were cut out separately for the Herald Hermes; then wine was poured over

THE PLUTUS, 1097-1119

CA. Who's knocking at the door? Hallo, what's this!  
 'Twas nobody it seems. The door shall smart,  
 Making that row for nothing.

HERMES. Hoi, you sir,  
 Stop, Cario! don't go in.

CA. Hallo, you fellow,  
 Was that you banging at the door so loudly?

HER. No, I was going to when you flung it open.  
 But run you in and call your master out,  
 And then his wife, and then his little ones,  
 And then the serving-men, and then the dog,  
 And then yourself, and then the sow.

CA. (*severely*) Now tell me  
 What all this means.

HER. It means that Zeus is going  
 To mix you up, you rascal, in one dish,  
 And hurl you all into the Deadman's Pit!

CA. Now for this herald must the tongue be cut.<sup>a</sup>  
 But what's the reason that he is going to do us  
 Such a bad turn?

HER. Because ye have done the basest  
 And worst of deeds. Since Wealth began to see,  
 No laurel, meal-cake, victim, frankincense,  
 Has any man on any altar laid  
 Or aught beside.

CA. Or ever will; for scant  
 Your care for us in the evil days gone by.

HER. And for the other Gods I'm less concerned,  
 But I myself am smashed and ruined.

the tongues, and they were offered to the God. "Hence arose the proverb *ἡ γλῶττα τῷ Κήρυκι*. Hermes in the present scene has come as the herald of ill tidings; and Cario, adopting the proverb, gives a different turn to its meaning; for on his lips it signifies 'The herald of this bad news shall have his tongue cut out'; *εἶθε ἐκκοπέη*, as the Scholiast explains it": R.

## ARISTOPHANES

- ΚΑ. σωφρονεῖς.
- ΕΡ. πρότερον γὰρ εἶχον μὲν παρὰ ταῖς καπηλίσι  
πάντ' ἀγάθ' ἔωθεν εὐθύς, οἰνοῦτταν, μέλι,  
ισχάδας, ὅσ' εἰκός ἐστιν Ἑρμῆν ἐσθίειν.  
νυνὶ δὲ πεινῶν ἀναβάδην ἀναπαύομαι. 1120
- ΚΑ. οὐκουν δικαίως, ὅστις ἐποίεις ζημίαν  
ἐνίοτε τοιαῦτ' ἀγάθ' ἔχων;
- ΕΡ. οἴμοι τάλας,  
οἴμοι πλακοῦντος τοῦ ἔν τετράδι πεπεμμένου. 1125
- ΚΑ. ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.
- ΕΡ. οἴμοι δὲ κωλῆς ἦν ἐγὼ κατήσθιον.
- ΚΑ. ἀσκωλίαζ' ἐνταῦθα πρὸς τὴν αἰθρίαν.
- ΕΡ. σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον. 1130
- ΚΑ. ὀδύνη σε περὶ τὰ σπλάγχν' ἔοικέ τι στρέφειν.
- ΕΡ. οἴμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.
- ΚΑ. ταύτην ἐπιπιῶν ἀποτρέχων οὐκ ἂν φθάνοις;
- ΕΡ. ἄρ' ὠφελήσαις ἂν τι τὸν σαυτοῦ φίλον;
- ΚΑ. εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν. 1135
- ΕΡ. εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον  
δοίης καταφαγεῖν καὶ κρέας νεανικὸν  
ὧν θύεθ' ὑμεῖς ἔνδον.
- ΚΑ. ἀλλ' οὐκ ἔκφορα.
- ΕΡ. καὶ μὴν ὁπότε τι σκευάριον τοῦ δεσπότη  
ὑφέλοι', ἐγὼ σε λανθάνειν ἐποιοῦν αἰεί. 1140
- ΚΑ. ἐφ' ᾧ τε μετέχειν καυτός, ᾧ τοιχωρύχε.  
ἦκεν γὰρ ἂν σοι ναστὸς εὖ πεπεμμένος.
- ΕΡ. ἔπειτα τοῦτόν γ' αὐτὸς ἂν κατήσθιες.
- ΚΑ. οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί,  
ὁπότε τι ληφθείην πανουργήσας ἐγώ. 1145

<sup>a</sup> ἀναβάδην, lit. "with my feet up," i.e. reclining. His occupation is gone.

<sup>b</sup> Reference uncertain.

<sup>c</sup> Hermes, born on the fourth day of the month (*Hymn to Hermes* 19), received offerings on the fourth day of each month.

THE PLUTUS, 1119-1145

- CA. Good.
- HER. For until now the tavern-wives would bring  
From early dawn figs, honey, tipsy-cake,  
Titbits for Hermes, such as Hermes loved ;  
But now I idly cross my legs <sup>a</sup> and starve.
- CA. And rightly too who, though such gifts you got,  
Would wrong the givers.<sup>b</sup>
- HER. O, my hapless lot !  
O me, the Fourth-day <sup>c</sup> cake in days gone by !
- CA. You want the absent ; nought avails your cry.<sup>d</sup>
- HER. O me, the gammon which was erst my fare !
- CA. Here play your game on bladders, in the air.<sup>e</sup>
- HER. O me, the inwards which I ate so hot !
- CA. In your own inwards now a pain you've got.
- HER. O me, the tankard, brimmed with half and half !
- CA. Begone your quickest, taking this to quaff.<sup>f</sup>
- HER. Will you not help a fellow-knave to live ?
- CA. If anything you want is mine to give.
- HER. O, could you get me but one toothsome loaf,  
Or from the sacrifice you make within  
One slice of lusty meat ?
- CA. No exports here.
- HER. O, whenso'er your master's goods you stole,  
'Twas I that caused you to escape detection.
- CA. Upon condition, ruffian, that you shared  
The spoils. A toothsome cake would go to you.
- HER. And then you ate it every bit yourself.
- CA. But you, remember, never shared the kicks  
Were I perchance detected at my tricks.

<sup>a</sup> A line from some tragedy, applied to Heracles when searching for his lost favourite Hylas : Schol.

<sup>e</sup> Leaping on inflated bladders ; from ἀσκόος, with a play on κωλή (1128), a game at the Attic Dionysia. The player hopped on to an inflated bladder, and tried how long he could keep his balance.

<sup>f</sup> Offers the dirty water in his pot.

## ARISTOPHANES

- ΕΡ. μὴ μνησικακῆσης, εἰ σὺ Φυλὴν κατέλαβες.  
ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με.
- ΚΑ. ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενεῖς;  
ΕΡ. τὰ γὰρ παρ' ὑμῖν ἐστὶ βελτίω πολὺ.
- ΚΑ. τί δέ; ταῦτο μολεῖν ἀστεῖον εἶναί σοι δοκεῖ; 1150  
ΕΡ. πατρίς γάρ ἐστι πᾶσ' ἴν' ἂν πράττη τις εὖ.  
ΚΑ. τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὦν;  
ΕΡ. παρὰ τὴν θύραν στροφαῖον ἰδρύσασθέ με.  
ΚΑ. στροφαῖον; ἀλλ' οὐκ ἔργον ἔστ' οὐδὲν στροφῶν.  
ΕΡ. ἀλλ' ἐμπολαῖον.
- ΚΑ. ἀλλὰ πλουτοῦμεν· τί οὖν 1155  
'Ερμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν;  
ΕΡ. ἀλλὰ δόλιον τοίνυν.
- ΚΑ. δόλιον; ἤκιστα γε·  
οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἀπλῶν τρόπων.  
ΕΡ. ἀλλ' ἡγεμόνιον.
- ΚΑ. ἀλλ' ὁ θεὸς ἤδη βλέπει,  
ὡσθ' ἡγεμόνος οὐδὲν δεησόμεσθ' ἔτι. 1160  
ΕΡ. ἐναγώνιος τοίνυν ἔσομαι. καὶ τί ἔτ' ἐρεῖς;  
Πλούτῳ γὰρ ἐστὶ τοῦτο συμφορώτατον,  
ποιεῖν ἀγῶνας μουσικοὺς καὶ γυμνικοὺς.
- ΚΑ. ὡς ἀγαθόν ἐστ' ἐπωνυμίας πολλὰς ἔχειν· 1165  
οὗτος γὰρ ἐξεύρηκεν αὐτῷ βιότιον.  
οὐκ ἐτὸς ἅπαντες οἱ δικάζοντες θαμὰ  
σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

<sup>a</sup> “ ‘If you have captured Phyle as Thrasybulus did, then grant an amnesty (μὴ μνησικακῆσης) as Thrasybulus did.’ The capture of Phyle was the great initial success of Thrasybulus in his campaign to overthrow the Thirty, and restore the democratic constitution of Athens. The Amnesty was the end which crowned the work of that campaign ”: R.

<sup>b</sup> This is given in the *Corpus Paroemiographorum* (Macarius ii. 45) ὅπου γὰρ εὖ πράσσει τις, ἐνταυθοῖ πατρίς. It seems to be a 462



THE PLUTUS, 1146-1167

- HER. Well, don't bear malice, if you've Phyle got,<sup>a</sup>  
But take me in to share your happy lot.
- CA. What, leave the Gods, and settle here below ?
- HER. For things look better here than there, I trow.
- CA. Think you Desertion is a name so grand ?
- HER. Where most I prosper, there's my father-land.<sup>b</sup>
- CA. How could we use you if we took you in ?
- HER. Install me here, the Turn-god<sup>c</sup> by the door.
- CA. The Turn-god ? Turns and twists we want no more.
- HER. The God of Commerce ?
- CA. Wealth we've got, nor need  
A petty-huckstering Hermes now to feed.
- HER. The God of Craft ?
- CA. Craft ? quite the other way.  
Not craft, but Honesty, we need to-day.
- HER. The God of guidance ?
- CA. Wealth can see, my boy !  
A guide no more 'tis needful to employ.
- HER. The God of games ? Aha, I've caught you there.  
For Wealth is always highly sympathetic  
With literary games, and games athletic.
- CA. How lucky 'tis to have a lot of names !  
He has gained a living by that " God of games."<sup>e</sup>  
Not without cause our Justices contrive  
Their names to enter in more lists than one.<sup>d</sup>

cynical version of *πᾶσα γῆ πατρὶς* (Zenobius v. 74) "part of an oracle given to Meleos the Pelasgian, when inquiring about a habitation"; Stobaeus, *Flor.* xl. 7 has *ἀνδρὶ σοφῷ πᾶσα γῆ βατή. ψυχῆς γὰρ ἀγαθῆς πατρὶς ὁ σύμπας κόσμος.* Cf. Cic. *Tusc. Disp.* v. 37 *patria est ubicumque est bene.*

<sup>b</sup> H. mentions some of his titles in the hope of favour. *Στροφαῖος*, the Hinge-God, because his statue was placed by the hinge (*στροφεύς*) of the outer door "to keep off other thieves": Schol.

<sup>c</sup> He has gained a living by having a lot of names.

<sup>d</sup> See note on p. 448.

## ARISTOPHANES

- ΕΡ. οὐκοῦν ἐπὶ τούτοις εἰσίω;
- ΚΑ. καὶ πλῦνέ γε  
 αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας,  
 ἔν' εὐθέως διακονικὸς εἶναι δοκῆς. 1170
- ΙΕΡΕΥΣ. τίς ἂν φράσειε ποῦ ἴστι Χρεμύλος μοι σαφῶς;
- ΧΡ. τί δ' ἔστιν, ὦ βέλτιστε;
- ΙΕ. τί γὰρ ἄλλ' ἢ κακῶς;  
 ἀφ' οὗ γὰρ ὁ Πλούτος οὗτος ἤρξατο βλέπειν,  
 ἀπόλωλ' ὑπὸ λιμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω,  
 καὶ ταῦτα τοῦ σωτήρος ἱερεὺς ὢν Διός. 1175
- ΧΡ. ἢ δ' αἰτία τίς ἐστίν, ὦ πρὸς τῶν θεῶν;
- ΙΕ. θύειν ἔτ' οὐδεὶς ἀξιοῖ.
- ΧΡ. τίνος οὔνεκα;
- ΙΕ. ὅτι πάντες εἰσὶ πλούσιοι· καίτοι τότε,  
 ὅτ' εἶχον οὐδέν, ὁ μὲν ἂν ἤκων ἔμπορος  
 ἔθυσεν ἱερεῖόν τι σωθεῖς, ὁ δέ τις ἂν 1180  
 δίκην ἀποφυγῶν· ὁ δ' ἂν ἐκαλλιερεῖτό τις,  
 καμὲ γ' ἐκάλει τὸν ἱερέα· νῦν δ' οὐδὲ εἰς  
 θύει τὸ παράπαν οὐδέν, οὐδ' εἰσέρχεται,  
 πλὴν ἀποπατησόμενοί γε πλεῖν ἢ μυριοί.
- ΧΡ. οὐκ οὖν τὰ νομιζόμενα σὺ τούτων λαμβάνεις; 1185
- ΙΕ. τὸν οὖν Δία τὸν σωτήρα καὐτός μοι δοκῶ  
 χαίρειν ἐάσας ἐνθάδ' αὐτοῦ καταμενεῖν.
- ΧΡ. θάρρει· καλῶς ἔσται γάρ, ἣν θεὸς θέλη.  
 ὁ Ζεὺς ὁ σωτήρ γὰρ πάρεστιν ἐνθάδε,  
 αὐτόματος ἤκων.
- ΙΕ. πάντ' ἀγαθὰ τοίνυν λέγεις. 1190

THE PLUTUS, 1168-1190

HER. Then on these terms I enter ?

CA. Aye, come in.

And take these guts, and wash them at the well,  
And so, at once, be Hermes Ministrant.<sup>a</sup>

PRIEST. O tell me, where may Chremylus be found ?

CHR. What cheer, my worthy fellow ?

PR. What but ill ?

For ever since this Wealth began to see,  
I'm downright famished, I've got nought to eat,  
And that, although I'm Zeus the Saviour's priest.

CHR. O, by the Powers, and what's the cause of that ?

PR. No man will slay a victim now.

CHR. Why not ?

PR. Because they all are wealthy ; yet before,  
When men had nothing, one, a merchant saved  
From voyage-perils, one, escaped from law,  
Would come and sacrifice ; or else at home  
Perform his vows, and summon me, the priest.  
But not a soul comes now, or body either,  
Except a lot of chaps to do their needs.

CHR. Then don't you take your wonted toll of that ?

PR. So I've myself a mind to cut the service  
Of Zeus the Saviour now, and settle here.

CHR. Courage ! God willing, all will yet be well.  
For Zeus the Saviour is himself within,<sup>b</sup>  
Coming unasked.

PR. O, excellent good news !

<sup>a</sup> In his character as *διάκονος* of Zeus (*cf.* Aesch. *Prometheus*, 963 τὸν τοῦ τυράννου τοῦ νέου διάκονον). *Enter the Priest of Zeus Soter, to find Chremylus.*

<sup>b</sup> "In my judgement Chremylus means that the great Zeus himself has followed the example of Hermes ; so that the Priest, thinking to desert his God for the purpose of entering into the service of Wealth, finds that his God has been beforehand with him, and is already himself snugly ensconced within" : R.

## ARISTOPHANES

- ΧΡ. ἰδρυσόμεθ' οὖν αὐτίκα μάλ', ἀλλὰ περίμενε,  
τὸν Πλοῦτον, οὐπὲρ πρότερον ἦν ἰδρυμένος,  
τὸν ὀπισθόδομον αἰὲ φυλάττων τῆς θεοῦ.  
ἀλλ' ἐκδότω τις δεῦρο δᾶδας ἡμμένας,  
ἵν' ἔχων προηγῆ τῷ θεῷ σύ.
- ΙΕ. πάνυ μὲν οὖν  
δρᾶν ταῦτα χρή.
- ΧΡ. τὸν Πλοῦτον ἔξω τις κάλει.
- ΓΡ. ἐγὼ δὲ τί ποιῶ ;
- ΧΡ. τὰς χύτρας, αἷς τὸν θεὸν  
ἰδρυσόμεθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε  
σεμνῶς· ἔχουσα δ' ἦλθες αὐτὴ ποικίλα.
- ΓΡ. ὦν δ' οὐνεκ' ἦλθον;
- ΧΡ. πάντα σοι πεπράξεται.  
ἦξει γὰρ ὁ νεανίσκος ὡς σ' εἰς ἐσπέραν.
- ΓΡ. ἀλλ' εἴ γε μέντοι νῆ Δί' ἐγγυᾶ σύ μοι  
ἦξειν ἐκείνον ὡς ἐμ', οἶσω τὰς χύτρας.
- ΧΡ. καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τάναντία  
αὐται ποιοῦσι· ταῖς μὲν ἄλλαις γὰρ χύτραις  
ἢ γραῦς ἔπεστ' ἀνωτάτω, ταύτης δὲ νῦν  
τῆς γραὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.
- ΧΟ. οὐκ ἔτι τοίνυν εἰκὸς μέλλειν οὐδ' ἡμᾶς, ἀλλ' ἀνα-  
χωρεῖν  
εἰς τοῦπισθεν· δεῖ γὰρ κατόπιν τούτων ἄδοντας  
ἔπεσθαι.

<sup>a</sup> "From this point to the close of the play Chremylus is arranging a great religious procession for the purpose of escorting Wealth in triumph to his proper home in the Athenian Treasure-house. There was not much wealth in the Treasury now, owing to the cessation of the tribute paid by the Allies, and to the enormous expenditure occasioned by the adhesion of Athens to the anti-Spartan League": R.

<sup>b</sup> The inner cell of the Parthenon, used as a treasury.

<sup>c</sup> Enter Old Lady from the house.

THE PLUTUS, 1191-1209

CHR. So we'll at once install—but bide awhile—  
Wealth in the place where he was erst installed,<sup>a</sup>  
Guarding the Treasury in Athene's Temple.<sup>b</sup>  
Hi! bring me lighted candles. Take them, you,  
And march before the God.

PR. With all my heart.

CHR. Call Wealth out, somebody.<sup>c</sup>

O.L. And I?

CHR. O, you.

Here, balance me these installation pots<sup>d</sup>  
Upon your head, and march along in state.  
You've got your festive robes at all events.

O.L. But what I came for?

CHR. Everything is right.

The lad you love shall visit you to-night.

O.L. O, if you pledge your honour that my boy  
Will come to-night, I'll bear the pots with joy.

CHR. These pots are not like other pots at all.

In other pots the mother<sup>e</sup> is atop,  
But here the mother's underneath the pot.

CH. 'Tis the end of the Play, and we too must delay  
our departure no longer, but hasten away,  
And follow along at the rear of the throng,<sup>f</sup>  
rejoicing and singing our festival song.

<sup>d</sup> Pots of boiled pulse were offered at a dedication of altar or temple.

<sup>e</sup> *γραις* means (1) "old woman," (2) "scum" on the surface of milk, boiled vegetables, soup, etc. So "mother" is applied to scum on boiling liquids, mould on fermenting jams, yeast, and the like (*English Dialect Dictionary*, iv. 175).

<sup>f</sup> *In the rear of the actors.* The actors would depart from the stage, the Chorus, with dance and song, from the *orchestra*; but all are supposed to be combining in one great triumphal procession to the Acropolis, there to install Wealth, as a perpetual resident, in a place with which he had once been familiar, but to which he had long been a stranger, viz. in the Treasury of the Athenian Republic at the back of Athene's Temple.



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