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The Clouds, the Birds, and the Frogs

Aristophanes

ΝΕΦΕΛΑΙ
ΟΡΝΙΘΕΣ
ΒΑΤΡΑΧΟΙ

The Clouds, the Birds, and the Frogs

---

with a word-for-word interlinear English translation

preserving the original word order



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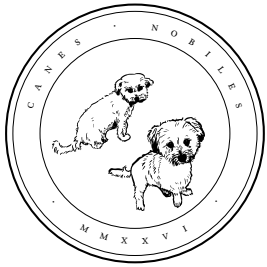

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ARISTOPHANES

ΝΕΦΕΛΑΙ

The Clouds

I · STREPSIADES AND HIS SON

Before dawn Strepsiades lies awake, ruined by the debts his horse-mad son Pheidippides has run up. He recalls his rustic life, his marriage to a proud town lady, and their quarrel over the boy's name. He begs his son to enter Socrates' thinkery and learn the unjust argument, but the son refuses, so the old man goes himself. A pupil tells him of the school's discoveries and shows him a map of the world. Socrates, hanging in a basket, agrees to teach him and seats him for the rites of the Clouds.

ΣΤΡΕΨΙΑΔΗΣ ἰοὺ ἰού·
oh oh

ὦ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν νυκτῶν ὅσον·
O Zeus king the thing of-the nights how-great

ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;
endless never day will-come

καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ·
and truly long-ago at-least cock heard I

οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5
the and servants snore but not — before this

ἀπόλοιο δῆτ' ὦ πόλεμε πολλῶν οὕνεκα,
may-you-perish then O war many-things on-account-of

ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.
when not-even to-punish it-is-allowed to-me the servants

ἀλλ' οὐδ' ὁ χρηστὸς οὑτοσὶ νεανίας
but not-even the fine this-here youth

ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται
wakes the at-night but farts

ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10
in five blankets wrapped-up

ἀλλ' εἰ δοκεῖ ῥέγκωμεν ἐγκεκαλυμμένοι.
but if it-seems-good let-us-snore covered-up

ἀλλ᾽ οὐ δύναμαι δείλαιος εὕδειν δακνόμενος
but not I-can wretched to-sleep being-bitten
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν
by the expense and the manger and the debts
διὰ τουτονὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων
because-of this-here the son he and long-hair having
ἱππάζεταί τε καὶ ξυνωρικεύεται
rides both and drives-a-pair
ὀνειροπολεῖ θ᾽ ἵππους· ἐγὼ δ᾽ ἀπόλλυμαι
dreams and horses I and am-ruined
ὁρῶν ἄγουσαν τὴν σελήνην εἰκάδας·
seeing bringing the moon twentieths
οἱ γὰρ τόκοι χωροῦσιν. ἅπτε παῖ λύχνον,
the for interests run light boy lamp
κἄκφερε τὸ γραμματεῖον, ἵν᾽ ἀναγνῶ λαβὼν
and-bring-out the ledger so-that I-may-read having-taken
ὁπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους.
to-how-many I-owe and may-reckon the interests
φέρ᾽ ἴδω τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ.
come let-me-see what I-owe twelve minas to-Pasias
τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην;
why twelve minas to-Pasias what did-I-use
ὅτ᾽ ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,
when I-bought the koppa-branded ah-me wretched
εἴθ᾽ ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.
would-that I-had-been-knocked-out before the eye with-stone
ΦΕΙΔΙΠΠΙΔΗΣ Φίλων ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον.
Philon you-cheat drive — your-own course

ΣΤΡΕΨΙΑΔΗΣ τοῦτ᾽ ἔστι τουτὶ τὸ κακὸν ὅ μ᾽ ἀπολώλεκεν·
this is this-here the evil which me has-ruined
ὀνειροπολεῖ γὰρ καὶ καθεύδων ἱππικήν.
he-dreams for even sleeping horsemanship
ΦΕΙΔΙΠΠΙΔΗΣ πόσους δρόμους ἐλᾷ τὰ πολεμιστήρια;
how-many courses drives the war-chariots
ΣΤΡΕΨΙΑΔΗΣ ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ᾽ ἐλαύνεις δρόμους.
me indeed you many the father you-drive courses
ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;
but what debt came-upon me after — Pasias
τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ.
three minas for-little-car and for-two-wheels to-Amynias
ΦΕΙΔΙΠΠΙΔΗΣ ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.
lead-away the horse having-rolled-him homeward
ΣΤΡΕΨΙΑΔΗΣ ἀλλ᾽ ὦ μέλ᾽ ἐξήλικας ἐμέ γ᾽ ἐκ τῶν ἐμῶν,
but O friend you-have-rolled me at-least out-of — my-things
ὅτε καὶ δίκας ὤφληκα χἄτεροι τόκου
when even suits I-have-lost and-others for-interest
ἐνεχυράσεσθαί φασιν. ΦΕΙΔΙΠΠΙΔΗΣ ἐτεὸν ὦ πάτερ
to-take-pledges they-say really O father
τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ᾽ ὅλην;
why are-you-peevish and toss the night whole
ΣΤΡΕΨΙΑΔΗΣ δάκνει μὲ δήμαρχός τις ἐκ τῶν στρωμάτων.
bites me demarch some from the bedclothes
ΦΕΙΔΙΠΠΙΔΗΣ ἔασον ὦ δαιμόνιε καταδαρθεῖν τί με.
let O my-good-man to-sleep a-little me
ΣΤΡΕΨΙΑΔΗΣ σὺ δ᾽ οὖν κάθευδε· τὰ δὲ χρέα ταῦτ᾽ ἴσθ᾽ ὅτι
you and then sleep the and debts these know that
ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.
onto the head all — your will-turn

φεῦ.
alas

εἴθ' ὤφελ' ἡ προμνήστρι' ἀπολέσθαι κακῶς,
would-that she-ought the matchmaker to-perish miserably

ἥτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα·
who me to-marry induced — your mother

ἐμοὶ γὰρ ἦν ἄγροικος ἥδιστος βίος
to-me for was rustic sweetest life

εὐρωτιῶν, ἀκόρητος, εἰκῇ κείμενος,
moldy unswept at-random lying

βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.
teeming with-bees and with-sheep and with-olive-cakes

ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους
then I-married of-Megacles — of-Megacles

ἀδελφιδῆν ἄγροικος ὢν ἐξ ἄστεως,
niece rustic being from town

σεμνὴν τρυφῶσαν ἐγκεκοισυρωμένην.
haughty luxurious Coesyra-fied

ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμην ἐγὼ
her when I-married lay-down-beside I

ὄζων τρυγὸς τρασιᾶς ἐρίων περιουσίας,
smelling of-new-wine of-fig-crates of-wool of-plenty

ἡ δ' αὖ μύρου κρόκου καταγλωττισμάτων,
she and in-turn of-perfume of-saffron of-tongue-kisses

δαπάνης λαφυγμοῦ Κωλιάδος Γενετυλλίδος.
of-expense of-gluttony of-Colias of-Genetyllis

οὐ μὴν ἐρῶ γ' ὡς ἀργὸς ἦν, ἀλλ' ἐσπάθα.
not truly I-will-say at-least that idle she-was but she-wove-thick

ἐγὼ δ' ἂν αὐτῇ θοἰμάτιον δεικνὺς τοδὶ
I and — to-her the-cloak showing this-here

πρόφασιν ἔφασκον, ὦ γύναι λίαν σπαθᾷς.
on-pretext I-said O wife too-much you-weave-thick

ΘΕΡΑΠΩΝ ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.
oil to-us not is-in in the lamp

ΣΤΡΕΨΙΑΔΗΣ οἴμοι· τί γάρ μοι τὸν πότην ἧπτες λύχνον;
ah-me why for to-me the drinking you-lit lamp

δεῦρ' ἔλθ' ἵνα κλάῃς. ΘΕΡΑΠΩΝ διὰ τί δῆτα κλαύσομαι;
here come so-that you-may-weep for what then shall-I-weep

ΣΤΡΕΨΙΑΔΗΣ ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
because the thick you-put-in wicks

μετὰ ταῦθ', ὅπως νῷν ἐγένεθ' υἱὸς οὑτοσί,
after this when to-us-two was-born son this-here

ἐμοί τε δὴ καὶ τῇ γυναικὶ τἀγαθῇ,
to-me both indeed and to-the wife the-good

περὶ τοὐνόματος δὴ 'ντεῦθεν ἐλοιδορούμεθα·
about the-name indeed thereupon we-quarreled

ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοὔνομα,
she indeed for horse was-adding to the-name

Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,
Xanthippus or Charippus or Callippides

ἐγὼ δὲ τοῦ πάππου 'τιθέμην Φειδωνίδην.
I and of-the grandfather proposed Pheidonides

τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ
for-a-time indeed then we-disputed then in-the time

κοινῇ ξυνέβημεν κἀθέμεθα Φειδιππίδην.
in-common we-agreed and-named Pheidippides

τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,
this the son taking she-fondled

"ὅταν σὺ μέγας ὢν ἅρμ' ἐλαύνῃς πρὸς πόλιν,
when you big being chariot drive to city

ὥσπερ Μεγακλέης, ξυστίδ' ἔχων." ἐγὼ δ' ἔφην,
like Megacles robe having I and said

"ὅταν μὲν οὖν τὰς αἶγας ἐκ τοῦ φελλέως,
when indeed then the goats from the stony-ground

ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος."
like the father of-you jerkin wearing

ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
but not he-obeyed — my at-all words

ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
but horse-fever of-me poured-over the property

νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὁδοῦ
now then whole the night pondering way

μίαν ηὗρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
one I-found path wondrously extraordinary

ἣν ἢν ἀναπείσω τουτονί, σωθήσομαι.
which if I-persuade this-one I-shall-be-saved

ἀλλ' ἐξεγεῖραι πρῶτον αὐτὸν βούλομαι.
but to-wake first him I-wish

πῶς δῆτ' ἂν ἥδιστ' αὐτὸν ἐπεγείραιμι; πῶς;
how then — most-sweetly him could-I-wake how

Φειδιππίδη Φειδιππίδιον. ΦΕΙΔΙΠΠΙΔΗΣ τί ὦ πάτερ;
Pheidippides Pheidippidikins what O father

ΣΤΡΕΨΙΑΔΗΣ κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
kiss me and the hand give the right

ΦΕΙΔΙΠΠΙΔΗΣ ἰδού. τί ἔστιν; ΣΤΡΕΨΙΑΔΗΣ εἰπέ μοι, φιλεῖς ἐμέ;
look what is-it tell me do-you-love me

ΦΕΙΔΙΠΠΙΔΗΣ νὴ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.
by — Poseidon this-here the horse-god

ΣΤΡΕΨΙΑΔΗΣ μὴ ’μοί γε τοῦτον μηδαμῶς τὸν ἵππιον·
not to-me at-least this-one by-no-means the horse-god
οὗτος γὰρ ὁ θεὸς αἴτιός μοι τῶν κακῶν.
this for the god cause to-me of-the evils
ἀλλ’ εἴπερ ἐκ τῆς καρδίας μ’ ὄντως φιλεῖς,
but if-indeed from the heart me truly you-love
ὦ παῖ πιθοῦ. ΦΕΙΔΙΠΠΙΔΗΣ τί οὖν πίθωμαι δῆτά σοι;
O son obey what then shall-I-obey then you
ΣΤΡΕΨΙΑΔΗΣ ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους,
turn-out as quickly-as-possible — your-own ways
καὶ μάνθαν’ ἐλθὼν ἃν ἐγὼ παραινέσω.
and learn having-gone what I shall-advise
ΦΕΙΔΙΠΠΙΔΗΣ λέγε δή, τί κελεύεις;
speak indeed what do-you-bid
ΣΤΡΕΨΙΑΔΗΣ καί τι πείσει; ΦΕΙΔΙΠΠΙΔΗΣ πείσομαι
and at-all will-you-obey I-will-obey
νὴ τὸν Διόνυσον. ΣΤΡΕΨΙΑΔΗΣ δεῦρό νυν ἀπόβλεπε.
by — Dionysus here now look
ὁρᾷς τὸ θύριον τοῦτο καὶ τᾠκίδιον;
do-you-see the little-door this and the-little-house
ΦΕΙΔΙΠΠΙΔΗΣ ὁρῶ. τί οὖν τοῦτ’ ἐστὶν ἐτεὸν ὦ πάτερ;
I-see what then this is really O father
ΣΤΡΕΨΙΑΔΗΣ ψυχῶν σοφῶν τοῦτ’ ἐστὶ φροντιστήριον.
of-souls wise this is thinkery
ἐνταῦθ’ ἐνοικοῦσ’ ἄνδρες, οἳ τὸν οὐρανὸν
here dwell men who the heaven
λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεύς,
saying persuade that it-is oven-lid
κἄστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ’ ἄνθρακες.
and-is around us this we and coals

οὗτοι διδάσκουσ᾽, ἀργύριον ἤν τις διδῷ,
these teach money if someone gives
λέγοντα νικᾶν καὶ δίκαια κἄδικα.
speaking to-win both just and-unjust
ΦΕΙΔΙΠΠΙΔΗΣ εἰσὶν δὲ τίνες; ΣΤΡΕΨΙΑΔΗΣ οὐκ οἶδ᾽ ἀκριβῶς τοὔνομα·
are and who not I-know exactly the-name
μεριμνοφροντισταὶ καλοί τε κἀγαθοί.
minute-philosophers fine both and-good
ΦΕΙΔΙΠΠΙΔΗΣ αἰβοῖ πονηροί γ᾽, οἶδα. τοὺς ἀλαζόνας
ugh rogues at-least I-know the frauds
τοὺς ὠχριῶντας τοὺς ἀνυποδήτους λέγεις,
the pale-ones the barefoot you-mean
ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.
of-whom the ill-starred Socrates and Chaerephon
ΣΤΡΕΨΙΑΔΗΣ ἢ ἢ σιώπα· μηδὲν εἴπῃς νήπιον.
tut tut be-silent nothing say foolish
ἀλλ᾽ εἴ τι κήδει τῶν πατρῴων ἀλφίτων,
but if at-all you-care for-the paternal barley-meal
τούτων γενοῦ μοι σχασάμενος τὴν ἱππικήν.
of-these become for-me having-dropped the horsemanship
ΦΕΙΔΙΠΠΙΔΗΣ οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι
not — by — Dionysus if you-gave at-least me
τοὺς φασιανοὺς οὓς τρέφει Λεωγόρας.
the pheasants which raises Leogoras
ΣΤΡΕΨΙΑΔΗΣ ἴθ᾽ ἀντιβολῶ σ᾽ ὦ φίλτατ᾽ ἀνθρώπων ἐμοὶ
go I-beg you O dearest of-men to-me
ἐλθὼν διδάσκου. ΦΕΙΔΙΠΠΙΔΗΣ καὶ τί σοι μαθήσομαι;
having-gone be-taught and what for-you shall-I-learn

ΣΤΡΕΨΙΑΔΗΣ εἶναι παρ᾽ αὐτοῖς φασιν ἄμφω τὼ λόγω,
to-be among them they-say both the arguments
τὸν κρείττον᾽, ὅστις ἐστί, καὶ τὸν ἥττονα.
the stronger whoever it-is and the weaker
τούτοιν τὸν ἕτερον τοῖν λόγοιν, τὸν ἥττονα,
of-these the one of-the arguments the weaker
νικᾶν λέγοντά φασι τἀδικώτερα.
to-win speaking they-say the-more-unjust
ἢν οὖν μάθῃς μοι τὸν ἄδικον τοῦτον λόγον,
if then you-learn for-me the unjust this argument
ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
what now I-owe because-of you of-these the debts
οὐκ ἂν ἀποδοίην οὐδ᾽ ἂν ὀβολὸν οὐδενί.
not — I-would-pay not-even — obol to-anyone
ΦΕΙΔΙΠΠΙΔΗΣ οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
not — I-would-obey not for — I-could-bear to-see
τοὺς ἱππέας τὸ χρῶμα διακεκναισμένος.
the knights the color scraped-away
ΣΤΡΕΨΙΑΔΗΣ οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ᾽ ἐμῶν ἔδει,
not then by — Demeter — at-least my-things you-shall-eat
οὔτ᾽ αὐτὸς οὔθ᾽ ὁ ζύγιος οὔθ᾽ ὁ σαμφόρας·
neither yourself nor the yoke-horse nor the san-branded
ἀλλ᾽ ἐξελῶ σ᾽ ἐς κόρακας ἐκ τῆς οἰκίας.
but I-will-drive you to crows out-of the house
ΦΕΙΔΙΠΠΙΔΗΣ ἀλλ᾽ οὐ περιόψεταί μ᾽ ὁ θεῖος Μεγακλέης
but not will-overlook me the uncle Megacles
ἄνιππον. ἀλλ᾽ εἶσειμι, σοῦ δ᾽ οὐ φροντιῶ.
horseless but I-will-go-in of-you and not I-will-care

ΣΤΡΕΨΙΑΔΗΣ ἀλλ᾽ οὐδ᾽ ἐγὼ μέντοι πεσών γε κείσομαι,
but not-even I however having-fallen at-least shall-lie
ἀλλ᾽ εὐξάμενος τοῖσιν θεοῖς διδάξομαι
but having-prayed to-the gods I-shall-be-taught
αὐτὸς βαδίζων ἐς τὸ φροντιστήριον.
myself walking to the thinkery
πῶς οὖν γέρων ὢν κἀπιλήσμων καὶ βραδὺς
how then old being and-forgetful and slow
λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι;
of-arguments precise hair-splittings shall-I-learn
ἰτητέον. τί ταῦτ᾽ ἔχων στραγγεύομαι,
one-must-go why these having do-I-dawdle
ἀλλ᾽ οὐχὶ κόπτω τὴν θύραν; παῖ παιδίον.
but not do-I-knock the door boy little-boy
ΜΑΘΗΤΗΣ βάλλ᾽ ἐς κόρακας· τίς ἐσθ᾽ ὁ κόψας τὴν θύραν;
be-off to crows who is the having-knocked the door
ΣΤΡΕΨΙΑΔΗΣ Φείδωνος υἱὸς Στρεψιάδης Κικυννόθεν.
of-Pheidon son Strepsiades from-Cicynna
ΜΑΘΗΤΗΣ ἀμαθής γε νὴ Δί᾽ ὅστις οὑτωσὶ σφόδρα
ignorant at-least by Zeus whoever so very
ἀπεριμερίμνως τὴν θύραν λελάκτικας
unthinkingly the door you-have-kicked
καὶ φροντίδ᾽ ἐξήμβλωκας ἐξηυρημένην.
and thought you-have-aborted discovered
ΣΤΡΕΨΙΑΔΗΣ σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
forgive me far-off for I-live of-the fields
ἀλλ᾽ εἰπέ μοι τὸ πρᾶγμα τοὐξημβλωμένον.
but tell me the matter the-aborted
ΜΑΘΗΤΗΣ ἀλλ᾽ οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.
but not lawful except to-the pupils to-tell

ΣΤΡΕΨΙΑΔΗΣ λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὑτοσὶ
tell now me taking-heart I for this-here
ἥκω μαθητὴς ἐς τὸ φροντιστήριον.
have-come pupil to the thinkery
ΜΑΘΗΤΗΣ λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.
I-will-tell to-consider and these one-must mysteries
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
asked just-now Chaerephon Socrates
ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὑτῆς πόδας·
flea how-many it-could-jump — its-own feet
δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρῦν
having-bitten for — of-Chaerephon the brow
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
onto the head — of-Socrates it-jumped
ΣΤΡΕΨΙΑΔΗΣ πῶς δῆτα διεμέτρησε; ΜΑΘΗΤΗΣ δεξιώτατα.
how then did-he-measure most-cleverly
κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
wax having-melted then the flea having-taken
ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τὼ πόδε,
he-dipped into the wax of-it the two-feet
κᾆτα ψυχείσῃ περιέφυσαν Περσικαί.
and-then on-it-cooled grew-round Persian-slippers
ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.
these having-taken-off he-measured the space
ΣΤΡΕΨΙΑΔΗΣ ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν.
O Zeus king of-the subtlety of-the wits
ΜΑΘΗΤΗΣ τί δῆτ' ἂν ἕτερον εἰ πύθοιο Σωκράτους
what then — other if you-heard of-Socrates
φρόντισμα; ΣΤΡΕΨΙΑΔΗΣ ποῖον; ἀντιβολῶ κάτειπέ μοι.
thought what-kind I-beg tell me

ΜΑΘΗΤΗΣ ἀνήρετ᾽ αὐτὸν Χαιρεφῶν ὁ Σφήττιος
asked him Chaerephon the Sphettian
ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
which-of-two the opinion he-held the gnats
κατὰ τὸ στόμ᾽ ᾄδειν ἢ κατὰ τοὐρροπύγιον.
through the mouth to-sing or through the-rump
ΣΤΡΕΨΙΑΔΗΣ τί δῆτ᾽ ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;
what then he said about the gnat
ΜΑΘΗΤΗΣ ἔφασκεν εἶναι τοὔντερον τῆς ἐμπίδος
he-said to-be the-gut of-the gnat
στενόν· διὰ λεπτοῦ δ᾽ ὄντος αὐτοῦ τὴν πνοὴν
narrow through thin and being of-it the breath
βίᾳ βαδίζειν εὐθὺ τοὐρροπυγίου·
by-force to-go straight-to the-rump
ἔπειτα κοῖλον πρὸς στενῷ προσκείμενον
then hollow to narrow attached
τὸν πρωκτὸν ἠχεῖν ὑπὸ βίας τοῦ πνεύματος.
the anus to-resound under force of-the wind
ΣΤΡΕΨΙΑΔΗΣ σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων.
trumpet the anus is then of-the gnats
ὦ τρισμακάριος τοῦ διεντερεύματος.
O thrice-blessed for-the gut-probing
ἦ ῥᾳδίως φεύγων ἂν ἀποφύγοι δίκην
truly easily being-prosecuted — he-would-escape suit
ὅστις δίοιδε τοὔντερον τῆς ἐμπίδος.
who knows-through the-gut of-the gnat
ΜΑΘΗΤΗΣ πρώην δέ γε γνώμην μεγάλην ἀφῃρέθη
lately and at-least thought great he-was-robbed
ὑπ᾽ ἀσκαλαβώτου. ΣΤΡΕΨΙΑΔΗΣ τίνα τρόπον; κάτειπέ μοι.
by lizard what way tell me

ΜΑΘΗΤΗΣ ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
seeking he of-the moon the paths
καὶ τὰς περιφορὰς εἶτ᾽ ἄνω κεχηνότος
and the revolutions then upward gaping
ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
from the roof by-night lizard shat-down
ΣΤΡΕΨΙΑΔΗΣ ἥσθην γαλεώτῃ καταχέσαντι Σωκράτους.
I-was-pleased at-lizard having-shat-on Socrates
ΜΑΘΗΤΗΣ ἐχθὲς δέ γ᾽ ἡμῖν δεῖπνον οὐκ ἦν ἑσπέρας. 175
yesterday and at-least to-us dinner not was in-evening
ΣΤΡΕΨΙΑΔΗΣ εἶεν· τί οὖν πρὸς τἄλφιτ᾽ ἐπαλαμήσατο;
well what then for the-barley did-he-contrive
ΜΑΘΗΤΗΣ κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν
over the table having-sprinkled fine ash
κάμψας ὀβελίσκον εἶτα διαβήτην λαβὼν
having-bent spit then compass having-taken
ἐκ τῆς παλαίστρας θοἰμάτιον ὑφείλετο.
from the wrestling-school the-cloak he-filched
ΣΤΡΕΨΙΑΔΗΣ τί δῆτ᾽ ἐκεῖνον τὸν Θαλῆν θαυμάζομεν; 180
why then that — Thales do-we-admire
ἄνοιγ᾽ ἄνοιγ᾽ ἀνύσας τὸ φροντιστήριον,
open open quickly the thinkery
καὶ δεῖξον ὡς τάχιστά μοι τὸν Σωκράτη.
and show as quickly-as-possible me — Socrates
μαθητιῶ γάρ· ἀλλ᾽ ἄνοιγε τὴν θύραν.
I-long-to-learn for but open the door
ὦ Ἡράκλεις ταυτὶ ποδαπὰ τὰ θηρία;
O Heracles these-here from-where the beasts
ΜΑΘΗΤΗΣ τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι; 185
why are-you-amazed to-what to-you seem to-be-like

ΣΤΡΕΨΙΑΔΗΣ τοῖς ἐκ Πύλου ληφθεῖσι τοῖς Λακωνικοῖς.
to-the from Pylos taken the Laconians
ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὑτοί;
but why ever at the earth look these-here
ΜΑΘΗΤΗΣ ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤΡΕΨΙΑΔΗΣ βολβοὺς ἄρα
seek these the under earth bulbs then
ζητοῦσι. μή νυν τουτογὶ φροντίζετε·
they-seek not now this-here worry
190 ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί.
I for know where are big and fine
τί γὰρ οἵδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;
what for these do the very bent-over
ΜΑΘΗΤΗΣ οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.
these and grope-in-Erebus beneath — Tartarus
ΣΤΡΕΨΙΑΔΗΣ τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει;
why then the anus to the sky looks
ΜΑΘΗΤΗΣ αὐτὸς καθ' αὑτὸν ἀστρονομεῖν διδάσκεται.
itself by itself to-study-the-stars is-taught
195 ἀλλ' εἴσιθ', ἵνα μὴ 'κεῖνος ὑμῖν ἐπιτύχῃ.
but go-in so-that not he you may-come-upon
ΣΤΡΕΨΙΑΔΗΣ μήπω γε μήπω γ'· ἀλλ' ἐπιμεινάντων, ἵνα
not-yet at-least not-yet at-least but let-them-stay so-that
αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.
with-them I-may-share some little-matter my
ΜΑΘΗΤΗΣ ἀλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα
but not possible — for-them in the air
ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.
outside to-spend long too-much it-is time
200 ΣΤΡΕΨΙΑΔΗΣ πρὸς τῶν θεῶν τί γὰρ τάδ' ἐστίν; εἰπέ μοι.
by the gods what for these are tell me

ΜΑΘΗΤΗΣ ἀστρονομία μὲν αὑτηί. ΣΤΡΕΨΙΑΔΗΣ τουτὶ δὲ τί;
astronomy indeed this-here this-here and what

ΜΑΘΗΤΗΣ γεωμετρία. ΣΤΡΕΨΙΑΔΗΣ τοῦτ᾽ οὖν τί ἐστι χρήσιμον;
geometry this then what is useful

ΜΑΘΗΤΗΣ γῆν ἀναμετρῆσαι. ΣΤΡΕΨΙΑΔΗΣ πότερα τὴν κληρουχικήν;
land to-measure whether the allotment

ΜΑΘΗΤΗΣ οὔκ, ἀλλὰ τὴν σύμπασαν. ΣΤΡΕΨΙΑΔΗΣ ἀστεῖον λέγεις.
no but the whole charming you-say

τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205
the for device democratic and useful

ΜΑΘΗΤΗΣ αὕτη δέ σοι γῆς περίοδος πάσης. ὁρᾷς;
this and for-you of-earth map of-whole you-see

αἵδε μὲν Ἀθῆναι. ΣΤΡΕΨΙΑΔΗΣ τί σὺ λέγεις; οὐ πείθομαι,
this indeed Athens what you say not I-believe

ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.
since jurors not I-see sitting

ΜΑΘΗΤΗΣ ὡς τοῦτ᾽ ἀληθῶς Ἀττικὸν τὸ χωρίον.
that this truly Attic the territory

ΣΤΡΕΨΙΑΔΗΣ καὶ ποῦ Κικυννῆς εἰσὶν οὑμοὶ δημόται; 210
and where Cicynnians are my demesmen

ΜΑΘΗΤΗΣ ἐνταῦθ᾽ ἔνεισιν. ἡ δέ γ᾽ Εὔβοι᾽, ὡς ὁρᾷς,
there they-are-in — and at-least Euboea as you-see

ἡδὶ παρατέταται μακρὰ πόρρω πάνυ.
this-here is-stretched-out long far very

ΣΤΡΕΨΙΑΔΗΣ οἶδ᾽· ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
I-know by for us was-stretched and Pericles

ἀλλ᾽ ἡ Λακεδαίμων ποῦ ’σθ᾽; ΜΑΘΗΤΗΣ ὅπου ’στίν; αὑτηί.
but — Lacedaemon where is-it where it-is this-here

ΣΤΡΕΨΙΑΔΗΣ ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε,
how near us this very ponder
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.
her from us to-lead-away far very
ΜΑΘΗΤΗΣ ἀλλ' οὐχ οἷόν τε. ΣΤΡΕΨΙΑΔΗΣ νὴ Δί' οἰμώξεσθ' ἄρα.
but not possible — by Zeus you-will-howl then
φέρε τίς γὰρ οὗτος οὑπὶ τῆς κρεμάθρας ἀνήρ;
come who for this the-on the basket man
ΜΑΘΗΤΗΣ αὐτός. ΣΤΡΕΨΙΑΔΗΣ τίς αὐτός;
himself who himself
ΜΑΘΗΤΗΣ Σωκράτης. ΣΤΡΕΨΙΑΔΗΣ ὦ Σώκρατες.
Socrates O Socrates
ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα.
come you call-up him for-me loud
ΜΑΘΗΤΗΣ αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γάρ μοι σχολή.
yourself indeed then you call not for to-me leisure
ΣΤΡΕΨΙΑΔΗΣ ὦ Σώκρατες,
O Socrates
ὦ Σωκρατίδιον.
O Socratikins
ΣΩΚΡΑΤΗΣ τί με καλεῖς ὦφήμερε;
why me you-call O-creature-of-a-day
ΣΤΡΕΨΙΑΔΗΣ πρῶτον μὲν ὅ τι δρᾷς ἀντιβολῶ κάτειπέ μοι.
first indeed what thing you-do I-beg tell me
ΣΩΚΡΑΤΗΣ ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
I-tread-the-air and contemplate the sun

ΣΤΡΕΨΙΑΔΗΣ ἔπειτ᾽ ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
then from basket the gods you-look-down-on
ἀλλ᾽ οὐκ ἀπὸ τῆς γῆς, εἴπερ; ΣΩΚΡΑΤΗΣ οὐ γὰρ ἄν ποτε
but not from the earth if-indeed not for — ever
ἐξηῦρον ὀρθῶς τὰ μετέωρα πράγματα,
I-would-have-found rightly the lofty matters
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
if not having-hung the mind and the thought
λεπτὴν καταμείξας ἐς τὸν ὅμοιον ἀέρα.
subtle having-mixed into the like air
εἰ δ᾽ ὢν χαμαὶ τἄνω κάτωθεν ἐσκόπουν,
if and being on-ground the-things-above from-below I-examined
οὐκ ἄν ποθ᾽ ηὗρον· οὐ γὰρ ἀλλ᾽ ἡ γῆ βίᾳ
not — ever I-would-have-found no for but the earth by-force
ἕλκει πρὸς αὑτὴν τὴν ἰκμάδα τῆς φροντίδος.
draws to itself the moisture of-the thought
πάσχει δὲ ταὐτὸ τοῦτο καὶ τὰ κάρδαμα.
suffers and the-same this also the cress
ΣΤΡΕΨΙΑΔΗΣ τί φῄς;
what you-say
ἡ φροντὶς ἕλκει τὴν ἰκμάδ᾽ ἐς τὰ κάρδαμα;
the thought draws the moisture into the cress
ἴθι νυν κατάβηθ᾽ ὦ Σωκρατίδιον ὡς ἐμέ,
come now come-down O Socratikins to me
ἵνα με διδάξῃς ὧνπερ οὕνεκ᾽ ἐλήλυθα.
so-that me you-may-teach which-very for I-have-come

ΣΩΚΡΑΤΗΣ ἦλθες δὲ κατὰ τί;
you-came and for what
ΣΤΡΕΨΙΑΔΗΣ βουλόμενος μαθεῖν λέγειν.
wishing to-learn to-speak
ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων
by for interests creditors and most-ill-tempered
ἄγομαι φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.
I-am-plundered I-am-pillaged the goods I-am-distrained
ΣΩΚΡΑΤΗΣ πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;
whence and in-debt yourself you-escaped-notice becoming
ΣΤΡΕΨΙΑΔΗΣ νόσος μ' ἐπέτριψεν ἱππικὴ δεινὴ φαγεῖν.
disease me ruined horse terrible to-devour
ἀλλά με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοιν,
but me teach the one — of-your arguments
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὅντιν' ἂν
the nothing paying-back fee and whatever —
πράττῃ μ' ὀμοῦμαί σοι καταθήσειν τοὺς θεούς.
you-charge me I-will-swear to-you to-pay-down the gods
ΣΩΚΡΑΤΗΣ ποίους θεοὺς ὀμεῖ σύ; πρῶτον γὰρ θεοὶ
what-sort gods will-swear you first for gods
ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤΡΕΨΙΑΔΗΣ τῷ γὰρ ὄμνυτ'; ἢ
to-us currency not is by-what for do-you-swear or
σιδαρέοισιν ὥσπερ ἐν Βυζαντίῳ;
by-iron-coins as in Byzantium
ΣΩΚΡΑΤΗΣ βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς
do-you-wish the divine matters to-know clearly
ἅττ' ἐστὶν ὀρθῶς; ΣΤΡΕΨΙΑΔΗΣ νὴ Δί' εἴπερ ἔστι γε.
what-they are rightly by Zeus if-indeed it-is-possible at-least

ΣΩΚΡΑΤΗΣ καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
and to-come-together with-the Clouds into words
ταῖς ἡμετέραισι δαίμοσιν; ΣΤΡΕΨΙΑΔΗΣ μάλιστά γε.
— to-our goddesses most at-least
ΣΩΚΡΑΤΗΣ κάθιζε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.
sit well-then on the sacred couch
ΣΤΡΕΨΙΑΔΗΣ ἰδοὺ κάθημαι. ΣΩΚΡΑΤΗΣ τουτονὶ τοίνυν λαβὲ
look I-sit this-here well-then take
τὸν στέφανον. ΣΤΡΕΨΙΑΔΗΣ ἐπὶ τί στέφανον; οἴμοι Σώκρατες
the wreath for what wreath ah-me Socrates
ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.
like me — Athamas see-that not you-will-sacrifice
ΣΩΚΡΑΤΗΣ οὔκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
no but these all the being-initiated
ἡμεῖς ποιοῦμεν. ΣΤΡΕΨΙΑΔΗΣ εἶτα δὴ τί κερδανῶ;
we do then indeed what shall-I-gain
ΣΩΚΡΑΤΗΣ λέγειν γενήσει τρῖμμα κρόταλον παιπάλη.
to-speak you-will-become smooth-one rattle fine-flour
ἀλλ' ἔχ' ἀτρεμί. ΣΤΡΕΨΙΑΔΗΣ μὰ τὸν Δί' οὐ ψεύσει γέ με·
but hold still by — Zeus not you-will-deceive at-least me
καταπαττόμενος γὰρ παιπάλη γενήσομαι.
being-sprinkled for fine-flour I-shall-become

With Strepsiades seated and sprinkled, Socrates prays to Air, Aether, and the Clouds. The Clouds sing as they rise from Ocean and come to the land of Pallas, its rites and festivals. Socrates explains that they are great goddesses to idle men, granting them wit and quibbling and feeding every kind of sophist. They take whatever shape they please, mocking what they see: centaurs for a shaggy long-hair, wolves for the embezzler Simon, deer for the coward Cleonymus, and women for Cleisthenes.

ΣΩΚΡΑΤΗΣ εὐφημεῖν χρὴ τὸν πρεσβύτην
to-keep-holy-silence it-is-right the old-man
καὶ τῆς εὐχῆς ἐπακούειν.
and the prayer to-listen-to
ὦ δέσποτ᾽ ἄναξ ἀμέτρητ᾽ Ἀήρ, ὃς ἔχεις τὴν γῆν μετέωρον,
O master lord immeasurable Air who hold the earth aloft
λαμπρός τ᾽ Αἰθὴρ σεμναί τε θεαὶ
bright and Aether august and goddesses
Νεφέλαι βροντησικέραυνοι,
Clouds thunder-lightning
ἄρθητε φάνητ᾽ ὦ δέσποιναι τῷ φροντιστῇ μετέωροι.
rise appear O mistresses to-the thinker aloft
ΣΤΡΕΨΙΑΔΗΣ μήπω μήπω γε πρὶν ἂν τουτὶ
not-yet not-yet at-least before — this-here
πτύξωμαι, μὴ καταβρεχθῶ.
I-wrap-round lest I-be-soaked
τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον᾽ ἔχοντα.
the and not-even cap from-home to-come me the wretch having

ΣΩΚΡΑΤΗΣ ἔλθετε δῆτ' ὦ πολυτίμητοι
come then O much-honored
Νεφέλαι τῷδ' εἰς ἐπίδειξιν·
Clouds to-this-man for display
εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθησθε,
whether on of-Olympus peaks sacred snow-beaten you-sit
εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἵστατε Νύμφαις,
or of-Ocean father in gardens sacred dance you-set-up for-Nymphs
εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων
or then of-Nile at-outflows of-waters
χρυσέαις ἀρύτεσθε πρόχοισιν,
golden you-draw with-pitchers
ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα Μίμαντος·
or Maeotian lake you-hold or crag snowy of-Mimas
ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖσαι.
hearken having-received sacrifice and in-the rites rejoicing
ΧΟΡΟΣ ἀέναοι Νεφέλαι
everlasting Clouds
ἀρθῶμεν φαναὶ δροσερὰν φύσιν εὐάγητον,
let-us-rise visible dewy nature bright
πατρὸς ἀπ' Ὠκεανοῦ βαρυαχέος
father from Ocean deep-roaring
ὑψηλῶν ὀρέων κορυφὰς ἐπὶ
of-high mountains peaks onto
δενδροκόμους, ἵνα
tree-crowned so-that
τηλεφανεῖς σκοπιὰς ἀφορώμεθα,
far-seen lookouts we-may-view
καρπούς τ' ἀρδομέναν ἱερὰν χθόνα,
fruits and being-watered sacred earth

καὶ ποταμῶν ζαθέων κελαδήματα,
and of-rivers divine roarings
καὶ πόντον κελάδοντα βαρύβρομον·
and sea resounding deep-thundering
ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται
eye for of-aether tireless blazes
μαρμαρέαις ἐν αὐγαῖς.
sparkling in rays
ἀλλ᾽ ἀποσεισάμεναι νέφος ὄμβριον
but having-shaken-off cloud rainy
ἀθανάτας ἰδέας ἐπιδώμεθα
of-immortal form let-us-look-on
τηλεσκόπῳ ὄμματι γαῖαν.
far-seeing with-eye earth

ΣΩΚΡΑΤΗΣ ὦ μέγα σεμναὶ Νεφέλαι φανερῶς
O greatly august Clouds clearly
ἠκούσατέ μου καλέσαντος.
you-heard me having-called
ᾔσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου;
did-you-perceive voice together and thunder having-bellowed god-revered

ΣΤΡΕΨΙΑΔΗΣ καὶ σέβομαί γ᾽ ὦ πολυτίμητοι
and I-revere at-least O much-honored
καὶ βούλομαι ἀνταποπαρδεῖν
and I-wish to-fart-back
πρὸς τὰς βροντάς· οὕτως αὐτὰς τετρεμαίνω καὶ πεφόβημαι·
at the thunders so them I-tremble and am-afraid
κεἰ θέμις ἐστίν, νυνί γ᾽ ἤδη, κεἰ μὴ θέμις ἐστί, χεσείω.
and-if lawful it-is now at-least already and-if not lawful it-is I-want-to-shit

ΣΩΚΡΑΤΗΣ οὐ μὴ σκώψει μηδὲ ποιήσεις
not — will-you-jest nor will-you-do
ἅπερ οἱ τρυγοδαίμονες οὗτοι,
what-very the comic-wretches these
ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμῆνος ἀοιδαῖς.
but hush great for some of-gods moves swarm with-songs
ΧΟΡΟΣ παρθένοι ὀμβροφόροι
maidens rain-bearing
ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὔανδρον γᾶν
let-us-go shining land of-Pallas of-good-men land
Κέκροπος ὀψόμεναι πολυήρατον·
of-Cecrops to-see much-loved
οὗ σέβας ἀρρήτων ἱερῶν, ἵνα
where reverence of-unspeakable rites where
μυστοδόκος δόμος
initiate-receiving house
ἐν τελεταῖς ἁγίαις ἀναδείκνυται,
in rites holy is-thrown-open
οὐρανίοις τε θεοῖς δωρήματα,
to-heavenly and gods gifts
ναοί θ' ὑψερεφεῖς καὶ ἀγάλματα,
temples and high-roofed and statues
καὶ πρόσοδοι μακάρων ἱερώταται,
and processions of-blessed-ones most-holy
εὐστέφανοί τε θεῶν θυσίαι θαλίαι τε,
well-garlanded and of-gods sacrifices feasts and
παντοδαπαῖς ἐν ὥραις,
of-all-kinds in seasons
ἦρί τ' ἐπερχομένῳ Βρομία χάρις,
in-spring and coming Bromian joy

εὐκελάδων τε χορῶν ἐρεθίσματα,
of-tuneful and choruses rivalries
καὶ μοῦσα βαρύβρομος αὐλῶν.
and music deep-sounding of-pipes
ΣΤΡΕΨΙΑΔΗΣ πρὸς τοῦ Διὸς ἀντιβολῶ σε φράσον,
by — Zeus I-beg you tell
τίνες εἴσ' ὦ Σώκρατες αὗται
who are O Socrates these
315 αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἡρῷναί τινές εἰσιν;
the having-uttered this the solemn-thing surely-not heroines some are
ΣΩΚΡΑΤΗΣ ἥκιστ' ἀλλ' οὐράνιαι Νεφέλαι
least but heavenly Clouds
μεγάλαι θεαὶ ἀνδράσιν ἀργοῖς·
great goddesses to-men idle
αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσιν
who-very judgment and dialectic and mind to-us supply
καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατάληψιν.
and marvel-mongering and circumlocution and striking and seizing
ΣΤΡΕΨΙΑΔΗΣ ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ'
this then having-heard of-them the voice
ἡ ψυχή μου πεπότηται,
the soul of-me has-taken-wing
320 καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενολεσχεῖν,
and to-split-hairs already seeks and about smoke to-quibble
καὶ γνωμιδίῳ γνώμην νύξασ'
and with-little-maxim maxim having-pricked
ἑτέρῳ λόγῳ ἀντιλογῆσαι·
with-another argument to-contradict
ὥστ' εἴ πως ἔστιν ἰδεῖν αὐτὰς ἤδη φανερῶς ἐπιθυμῶ.
so if somehow it-is-possible to-see them now plainly I-desire

ΣΩΚΡΑΤΗΣ βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'·
look now here toward — Parnes
ἤδη γὰρ ὁρῶ κατιούσας
already for I-see descending
ἡσυχῇ αὐτάς. ΣΤΡΕΨΙΑΔΗΣ φέρε ποῦ; δεῖξον.
quietly them come where show
ΣΩΚΡΑΤΗΣ χωροῦσ' αὗται πάνυ πολλαὶ
advance these very many
διὰ τῶν κοίλων καὶ τῶν δασέων, 325
through the hollows and the thickets
αὗται πλάγιαι. ΣΤΡΕΨΙΑΔΗΣ τί τὸ χρῆμα;
these sideways what the thing
ὡς οὐ καθορῶ. ΣΩΚΡΑΤΗΣ παρὰ τὴν εἴσοδον.
how not I-see by the entrance
ΣΤΡΕΨΙΑΔΗΣ ἤδη νυνὶ μόλις οὕτως.
now now barely so
ΣΩΚΡΑΤΗΣ νῦν γέ τοι ἤδη καθορᾷς αὐτάς,
now at-least surely already you-see them
εἰ μὴ λημᾷς κολοκύνταις.
if not you-are-bleary with-pumpkins
ΣΤΡΕΨΙΑΔΗΣ νὴ Δί' ἔγωγ', ὦ πολυτίμητοι·
by Zeus I-at-least O much-honored
πάντα γὰρ ἤδη κατέχουσιν.
all for already they-fill
ΣΩΚΡΑΤΗΣ ταύτας μέντοι σὺ θεὰς οὔσας
these however you goddesses being
οὐκ ἤδησθ' οὐδ' ἐνόμιζες;
not knew nor believed

ΣΤΡΕΨΙΑΔΗΣ μὰ Δί᾽ ἀλλ᾽ ὁμίχλην καὶ δρόσον αὐτὰς
no-by Zeus but mist and dew them
ἡγούμην καὶ καπνὸν εἶναι.
I-thought and smoke to-be

ΣΩΚΡΑΤΗΣ οὐ γὰρ μὰ Δί᾽ οἶσθ᾽ ὁτιὴ πλείστους
not for by Zeus you-know that most
αὗται βόσκουσι σοφιστάς,
these feed sophists
Θουριομάντεις ἰατροτέχνας σφραγιδονυχαργοκομήτας,
Thurian-seers doctor-craftsmen signet-nail-idle-long-hairs
κυκλίων τε χορῶν ᾀσματοκάμπτας ἄνδρας μετεωροφένακας,
of-cyclic and choruses song-twisters men sky-quacks
οὐδὲν δρῶντας βόσκουσ᾽ ἀργούς, ὅτι ταύτας μουσοποιοῦσιν.
nothing doing they-feed idle because these they-make-songs-of

ΣΤΡΕΨΙΑΔΗΣ ταῦτ᾽ ἄρ᾽ ἐποίουν ὑγρὰν Νεφελὰν
this then they-made of-wet Clouds
στρεπταιγλᾶν δάιον ὁρμάν,
twist-gleaming destructive rush
πλοκάμους θ᾽ ἑκατογκεφάλα Τυφῶ
locks and hundred-headed of-Typho
πρημαινούσας τε θυέλλας,
blowing and blasts
εἶτ᾽ ἀερίας διεράς, γαμψοὺς οἰωνοὺς ἀερονηχεῖς,
then airy moist crook-taloned birds air-swimming
ὄμβρους θ᾽ ὑδάτων δροσερὰν Νεφελὰν·
showers and of-waters of-dewy Clouds
εἶτ᾽ ἀντ᾽ αὐτῶν κατέπινον
then in-return-for them they-gulped
κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν κρέα τ᾽ ὀρνίθεια κιχηλᾶν.
of-mullets slices great good flesh and bird of-thrushes

ΣΩΚΡΑΤΗΣ διὰ μέντοι τάσδ' οὐχὶ δικαίως;
because-of however these not justly

ΣΤΡΕΨΙΑΔΗΣ λέξον δή μοι, τί παθοῦσαι,
tell indeed me what having-suffered

εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν;
if-indeed clouds at-least they-are truly to-mortal they-look-like women

οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται.
not for those at-least are such

ΣΩΚΡΑΤΗΣ φέρε ποῖαι γάρ τινές εἰσιν;
come of-what-sort for some are

ΣΤΡΕΨΙΑΔΗΣ οὐκ οἶδα σαφῶς· εἴξασιν γοῦν
not I-know clearly they-look-like at-least

ἐρίοισιν πεπταμένοισιν,
fleeces spread-out

κοὐχὶ γυναιξὶν μὰ Δί' οὐδ' ὁτιοῦν· αὗται δὲ ῥῖνας ἔχουσιν.
and-not women by Zeus not-even at-all these and noses have

ΣΩΚΡΑΤΗΣ ἀπόκριναί νυν ἅττ' ἂν ἔρωμαι.
answer now whatever — I-ask

ΣΤΡΕΨΙΑΔΗΣ λέγε νυν ταχέως ὅ τι βούλει.
say now quickly what thing you-wish

ΣΩΚΡΑΤΗΣ ἦδη ποτ' ἀναβλέψας εἶδες
already ever looking-up did-you-see

νεφέλην κενταύρῳ ὁμοίαν,
cloud to-centaur like

ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ;
or to-leopard or to-wolf or to-bull

ΣΤΡΕΨΙΑΔΗΣ νὴ Δί' ἔγωγ'. εἶτα τί τοῦτο;
by Zeus I-at-least then what this

ΣΩΚΡΑΤΗΣ γίγνονται πάνθ' ὅ τι βούλονται·
they-become all what thing they-wish
κᾆτ' ἢν μὲν ἴδωσι κομήτην
and-then if indeed they-see long-hair
ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξενοφάντου,
savage some of-the shaggy these such-as the of-Xenophantus
σκώπτουσαι τὴν μανίαν αὐτοῦ κενταύροις ᾔκασαν αὑτάς.
mocking the madness of-him to-centaurs they-likened themselves
ΣΤΡΕΨΙΑΔΗΣ τί γὰρ ἢν ἅρπαγα τῶν δημοσίων
what for if plunderer of-the public-funds
κατίδωσι Σίμωνα, τί δρῶσιν;
they-see Simon what do-they-do
ΣΩΚΡΑΤΗΣ ἀποφαίνουσαι τὴν φύσιν αὐτοῦ
showing-up the nature of-him
λύκοι ἐξαίφνης ἐγένοντο.
wolves suddenly they-became
ΣΤΡΕΨΙΑΔΗΣ ταῦτ' ἄρα ταῦτα Κλεώνυμον αὖται
this then this Cleonymus these
τὸν ῥίψασπιν χθὲς ἰδοῦσαι,
the shield-flinger yesterday having-seen
ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο.
because most-cowardly him they-saw deer because-of this they-became
ΣΩΚΡΑΤΗΣ καὶ νῦν γ' ὅτι Κλεισθένη εἶδον,
and now at-least because Cleisthenes they-saw
ὁρᾷς, διὰ τοῦτ' ἐγένοντο γυναῖκες.
you-see because-of this they-became women

The Clouds greet Strepsiades and Socrates. Socrates tells him that only these are goddesses and that Zeus does not exist. The Clouds bring rain and thunder, and the Vortex drives them. Zeus spares the perjurers and strikes his own temple and oaks, so the thunderbolt is dry wind bursting out. Strepsiades renounces every god but Chaos, the Clouds, and the Tongue. The Clouds promise him fame if he endures hardship, and he gives himself over to the school, ready for any abuse if he escapes his debts.

ΣΤΡΕΨΙΑΔΗΣ χαίρετε τοίνυν ὦ δέσποιναι·
hail well-then O mistresses
καὶ νῦν, εἴπερ τινὶ κἄλλῳ,
and now if-indeed to-any and-other
οὐρανομήκη ῥήξατε κἀμοὶ φωνήν, ὦ παμβασίλειαι.
heaven-high burst-forth and-to-me voice O all-queens
ΧΟΡΟΣ χαῖρ' ὦ πρεσβῦτα παλαιογενὲς
hail O old-man ancient-born
θηρατὰ λόγων φιλομούσων,
hunter of-words muse-loving
σύ τε λεπτοτάτων λήρων ἱερεῦ,
you and of-subtlest nonsense priest
φράζε πρὸς ἡμᾶς ὅ τι χρῄζεις·
tell to us what thing you-want
οὐ γὰρ ἂν ἄλλῳ γ' ὑπακούσαιμεν 360
not for — to-another at-least we-would-listen
τῶν νῦν μετεωροσοφιστῶν
of-the now sky-sophists

πλὴν ἢ Προδίκῳ, τῷ μὲν σοφίας
except than to-Prodicus to-him indeed wisdom

καὶ γνώμης οὕνεκα, σοὶ δέ,
and judgment for-the-sake-of to-you and

ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τὠφθαλμὼ παραβάλλεις,
because you-swagger and in the streets and the-two-eyes cast-sideways

κἀνυπόδητος κακὰ πόλλ' ἀνέχει κἀφ' ἡμῖν σεμνοπροσωπεῖς.
and-barefoot evils many endure and-on us put-on-a-solemn-face

ΣΤΡΕΨΙΑΔΗΣ ὦ γῆ τοῦ φθέγματος, ὡς ἱερὸν
O earth of-the voice how holy

καὶ σεμνὸν καὶ τερατῶδες.
and august and portentous

365 ΣΩΚΡΑΤΗΣ αὗται γάρ τοι μόναι εἰσὶ θεαί,
these for surely only are goddesses

τἄλλα δὲ πάντ' ἐστὶ φλύαρος.
the-rest and all is nonsense

ΣΤΡΕΨΙΑΔΗΣ ὁ Ζεὺς δ' ἡμῖν, φέρε πρὸς τῆς γῆς,
— Zeus and to-us come by the earth

οὐλύμπιος οὐ θεός ἐστιν;
the-Olympian not god is

ΣΩΚΡΑΤΗΣ ποῖος Ζεύς; οὐ μὴ ληρήσεις·
what Zeus not — will-you-talk-nonsense

οὐδ' ἔστι Ζεύς. ΣΤΡΕΨΙΑΔΗΣ τί λέγεις σύ;
not-even is Zeus what say you

ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ'
but who rains this-here for to-me-at-least

ἀπόφηναι πρῶτον ἁπάντων.
show first of-all

ΣΩΚΡΑΤΗΣ αὗται δήπου· μεγάλοις δέ σ' ἐγὼ
these of-course great and you I
σημείοις αὐτὸ διδάξω.
by-proofs it will-teach
φέρε ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι; 370
come where for ever without Clouds raining already have-you-seen
καίτοι χρῆν αἰθρίας ὔειν αὐτόν, ταύτας δ' ἀποδημεῖν.
and-yet it-was-needed in-clear-sky to-rain him these and to-be-away
ΣΤΡΕΨΙΑΔΗΣ νὴ τὸν Ἀπόλλω τοῦτό γέ τοι δὴ
by — Apollo this at-least surely indeed
τῷ νῦν λόγῳ εὖ προσέφυσας·
to-the now argument well you-grafted
καίτοι πρότερον τὸν Δί' ἀληθῶς ᾤμην διὰ κοσκίνου οὐρεῖν.
and-yet before — Zeus truly I-thought through sieve to-piss
ἀλλ' ὅστις ὁ βροντῶν ἐστι φράσον·
but whoever the thundering is tell
τοῦτό με ποιεῖ τετρεμαίνειν.
this me makes to-tremble
ΣΩΚΡΑΤΗΣ αὗται βροντῶσι κυλινδόμεναι. 375
these thunder rolling
ΣΤΡΕΨΙΑΔΗΣ τῷ τρόπῳ ὦ πάντα σὺ τολμῶν;
in-what way O all you daring
ΣΩΚΡΑΤΗΣ ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ
when they-are-filled with-water much
κἀναγκασθῶσι φέρεσθαι,
and-are-forced to-be-carried
κατακρημνάμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα βαρεῖαι
hanging-down full of-rain through necessity then heavy
εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ παταγοῦσιν.
into each-other falling they-burst and clatter

ΣΤΡΕΨΙΑΔΗΣ ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς,
the and forcing is who them
οὐχ ὁ Ζεύς, ὥστε φέρεσθαι;
not — Zeus so-as to-be-carried
ΣΩΚΡΑΤΗΣ ἥκιστ' ἀλλ' αἰθέριος Δῖνος.
least but ethereal Vortex
ΣΤΡΕΨΙΑΔΗΣ Δῖνος; τουτί μ' ἐλελήθειν,
Vortex this-here me had-escaped
ὁ Ζεὺς οὐκ ὤν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασιλεύων.
— Zeus not being but instead-of him Vortex now reigning
ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου
but nothing yet about the clatter
καὶ τῆς βροντῆς μ' ἐδίδαξας.
and the thunder me you-taught
ΣΩΚΡΑΤΗΣ οὐκ ἤκουσάς μου τὰς Νεφέλας
not did-you-hear me the Clouds
ὕδατος μεστὰς ὅτι φημὶ
of-water full that I-say
ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα;
falling into each-other to-clatter because-of the density
ΣΤΡΕΨΙΑΔΗΣ φέρε τουτὶ τῷ χρὴ πιστεύειν;
come this-here by-what one-must to-believe
ΣΩΚΡΑΤΗΣ ἀπὸ σαυτοῦ 'γώ σε διδάξω.
from yourself I you will-teach
ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἶτ' ἐταράχθης
ever with-broth at-the-Panathenaea filled then were-you-upset
τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκορύγησεν;
the belly and turmoil suddenly it rumbled-through

ΣΤΡΕΨΙΑΔΗΣ νὴ τὸν Ἀπόλλω καὶ δεινὰ ποιεῖ γ'
by — Apollo and terrible-things it-does at-least
εὐθύς μοι, καὶ τετάρακται
at-once to-me and is-upset
χὥσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν·
and-like thunder the little-broth clatters and terribly roars
ἀτρέμας πρῶτον παππὰξ παππάξ,
gently first pappax pappax
κἄπειτ' ἐπάγει παπαπαππάξ,
and-then it-adds papapappax
χὥταν χέζω, κομιδῇ βροντᾷ παπαπαππὰξ ὥσπερ ἐκεῖναι.
and-when I-shit quite it-thunders papapappax like those
ΣΩΚΡΑΤΗΣ σκέψαι τοίνυν ἀπὸ γαστριδίου
consider well-then from little-belly
τυννουτουὶ οἷα πέπορδας·
so-tiny what-sort you-have-farted
τὸν δ' Ἀέρα τόνδ' ὄντ' ἀπέραντον
— and Air this being boundless
πῶς οὐκ εἰκὸς μέγα βροντᾶν;
how not likely loud to-thunder
ΣΤΡΕΨΙΑΔΗΣ ταῦτ' ἄρα καὶ τὠνόματ' ἀλλήλοιν
this then also the-names to-each-other
βροντὴ καὶ πορδὴ ὁμοίω.
thunder and fart alike
ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται
but the thunderbolt whence in-turn is-borne
λάμπων πυρί, τοῦτο δίδαξον,
flashing with-fire this teach
καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει;
and burns-up striking us those and living singes

τοῦτον γὰρ δὴ φανερῶς ὁ Ζεὺς ἵησ᾽ ἐπὶ τοὺς ἐπιόρκους.
this for indeed plainly — Zeus hurls against the perjurers

ΣΩΚΡΑΤΗΣ καὶ πῶς ὦ μῶρε σὺ καὶ Κρονίων
and how O fool you and of-Cronus-days

ὄζων καὶ βεκκεσέληνε,
smelling and antediluvian

εἴπερ βάλλει τοὺς ἐπιόρκους, δῆτ᾽ οὐχὶ Σίμων᾽ ἐνέπρησεν
if-indeed he-strikes the perjurers then not Simon did-he-burn

οὐδὲ Κλεώνυμον οὐδὲ Θέωρον;
nor Cleonymus nor Theorus

καίτοι σφόδρα γ᾽ εἴσ᾽ ἐπίορκοι·
and-yet very at-least they-are perjurers

ἀλλὰ τὸν αὑτοῦ γε νεὼν βάλλει
but the his-own at-least temple he-strikes

καὶ Σούνιον ἄκρον Ἀθηνέων
and Sunium headland of-Athens

καὶ τὰς δρῦς τὰς μεγάλας· τί μαθών;
and the oaks the great what having-learned

οὐ γὰρ δὴ δρῦς γ᾽ ἐπιορκεῖ.
not for indeed oak at-least perjures

ΣΤΡΕΨΙΑΔΗΣ οὐκ οἶδ᾽· ἀτὰρ εὖ σὺ λέγειν φαίνει.
not I-know but well you to-speak seem

τί γάρ ἐστιν δῆθ᾽ ὁ κεραυνός;
what for is then the thunderbolt

ΣΩΚΡΑΤΗΣ ὅταν ἐς ταύτας ἄνεμος ξηρὸς
when into these wind dry

μετεωρισθεὶς κατακλῃσθῇ,
having-risen is-shut-in

ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾷ, κἄπειθ᾽ ὑπ᾽ ἀνάγκης
from-within them like bladder it-inflates and-then by necessity

ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα,
having-burst them outside it-is-borne violent because-of the density
ὑπὸ τοῦ ῥοίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν κατακάων.
by the whizzing and the rush itself itself burning-up
ΣΤΡΕΨΙΑΔΗΣ νὴ Δί᾽ ἐγὼ γοῦν ἀτεχνῶς ἔπαθον
by Zeus I at-least simply suffered
τουτί ποτε Διασίοισιν
this-here once at-the-Diasia
ὀπτῶν γαστέρα τοῖς συγγενέσιν, κᾆτ᾽ οὐκ ἔσχων ἀμελήσας·
roasting haggis for-the kinsmen and-then not I-slit having-neglected
ἡ δ᾽ ἄρ᾽ ἐφυσᾶτ᾽, εἶτ᾽ ἐξαίφνης διαλακήσασα πρὸς αὐτὼ
it and then swelled then suddenly having-burst at very
τὼφθαλμώ μου προσετίλησεν καὶ κατέκαυσεν τὸ πρόσωπον.
the-two-eyes of-me spattered and burned the face
ΧΟΡΟΣ ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἄνθρωπε παρ᾽ ἡμῶν,
O the great having-desired wisdom man from us
ὡς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἕλλησι γενήσει,
how happy among Athenians and the Greeks you-will-become
εἰ μνήμων εἶ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον ἔνεστιν
if mindful you-are and thinker and the endurance is-in
ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ᾽ ἑστὼς μήτε βαδίζων,
in the soul and not you-tire neither standing nor walking
μήτε ῥιγῶν ἄχθει λίαν μήτ᾽ ἀριστᾶν ἐπιθυμεῖς,
neither being-cold you-are-vexed too-much nor to-breakfast you-desire
οἴνου τ᾽ ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,
wine and you-shun and gymnasia and the other follies
καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,
and best this you-think which-very fitting clever man
νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πολεμίζων.
to-win acting and counseling and with-the tongue warring

ΣΤΡΕΨΙΑΔΗΣ ἀλλ᾽ οὔνεκά γε ψυχῆς στερρᾶς
but as-for at-least soul stubborn
δυσκολοκοίτου τε μερίμνης
restless-bedded and care
καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπιδείπνου,
and thrifty and life-wearing belly and savory-dining
ἀμέλει θαρρῶν οὔνεκα τούτων ἐπιχαλκεύειν παρέχοιμ᾽ ἄν.
never-fear confident as-for these to-hammer-on I-would-offer —
ΣΩΚΡΑΤΗΣ ἄλλο τι δῆτ᾽ οὖν νομιεῖς ἤδη
other at-all then then will-you-believe now
θεὸν οὐδένα πλὴν ἅπερ ἡμεῖς,
god none except what-very we
τὸ Χάος τουτὶ καὶ τὰς Νεφέλας
— Chaos this-here and the Clouds
καὶ τὴν γλῶτταν, τρία ταυτί;
and the tongue three these-here
ΣΤΡΕΨΙΑΔΗΣ οὐδ᾽ ἂν διαλεχθείην γ᾽ ἀτεχνῶς
not-even — would-I-converse at-least simply
τοῖς ἄλλοις οὐδ᾽ ἂν ἀπαντῶν·
with-the others not-even — meeting
οὐδ᾽ ἂν θύσαιμ᾽, οὐδ᾽ ἂν σπείσαιμ᾽,
nor — would-I-sacrifice nor — would-I-pour
οὐδ᾽ ἐπιθείην λιβανωτόν.
nor would-I-put-on incense
ΧΟΡΟΣ λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν
tell now us what thing for-you we-may-do
θαρρῶν, ὡς οὐκ ἀτυχήσεις
confident since not you-will-fail
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.
us honoring and admiring and seeking clever to-be

ΣΤΡΕΨΙΑΔΗΣ ὦ δέσποιναι δέομαι τοίνυν ὑμῶν τουτὶ πάνυ μικρόν,
O mistresses I-ask well-then of-you this-here very small
τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον.
of-the Greeks to-be me to-speak by-a-hundred stades best
ΧΟΡΟΣ ἀλλ᾽ ἔσται σοι τοῦτο παρ᾽ ἡμῶν·
but will-be for-you this from us
ὥστε τὸ λοιπόν γ᾽ ἀπὸ τουδὶ
so-that the rest at-least from this-here
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.
in the assembly motions no-one will-carry more than you
ΣΤΡΕΨΙΑΔΗΣ μὴ ᾽μοί γε λέγειν γνώμας μεγάλας·
not to-me at-least to-speak motions great
οὐ γὰρ τούτων ἐπιθυμῶ,
not for these I-desire
ἀλλ᾽ ὅσ᾽ ἐμαυτῷ στρεψοδικῆσαι
but as-much-as for-myself to-twist-justice
καὶ τοὺς χρήστας διολισθεῖν.
and the creditors to-slip-through
ΧΟΡΟΣ τεύξει τοίνυν ὧν ἱμείρεις· οὐ γὰρ μεγάλων ἐπιθυμεῖς.
you-will-get well-then what you-long-for not for great-things you-desire
ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις προπόλοισιν.
but yourself confident hand-over — to-our ministers
ΣΤΡΕΨΙΑΔΗΣ δράσω ταῦθ᾽ ὑμῖν πιστεύσας·
I-will-do this to-you having-trusted
ἡ γὰρ ἀνάγκη με πιέζει
the for necessity me presses
διὰ τοὺς ἵππους τοὺς κοππατίας
because-of the horses the koppa-branded
καὶ τὸν γάμον ὅς μ᾽ ἐπέτριψεν.
and the marriage which me ruined

νῦν οὖν ἀτεχνῶς ὅ τι βούλονται
now then simply what thing they-wish
τουτὶ τοὐμὸν σῶμ᾽ αὐτοῖσιν
this-here my body to-them
παρέχω, τύπτειν πεινῆν διψῆν
I-offer to-beat to-starve to-thirst
αὐχμεῖν ῥιγῶν ἀσκὸν δείρειν,
to-be-squalid to-freeze wineskin to-flay
εἴπερ τὰ χρέα διαφευξοῦμαι,
if-indeed the debts I-shall-escape
τοῖς τ᾽ ἀνθρώποις εἶναι δόξω
to-the and men to-be I-shall-seem
θρασὺς εὔγλωττος τολμηρὸς ἴτης
bold glib daring reckless
βδελυρὸς ψευδῶν συγκολλητὴς
shameless of-lies glue-maker
εὑρησιεπὴς περίτριμμα δικῶν
word-finding old-hand of-lawsuits
κύρβις κρόταλον κίναδος τρύμη
statute-book rattle fox sharp-one
μάσθλης εἴρων γλοιὸς ἀλαζὼν
slippery-hide dissembler oily braggart
κέντρων μιαρὸς στρόφις ἀργαλέος
rogue foul twister troublesome
ματιολοιχός·
lick-dish
ταῦτ᾽ εἴ με καλοῦσ᾽ ἁπαντῶντες,
these if me they-call meeting
δρώντων ἀτεχνῶς ὅ τι χρῄζουσιν,
let-them-do simply what thing they-want

κεἰ βούλονται
and-if they-wish
νὴ τὴν Δήμητρ᾽ ἔκ μου χορδὴν
by — Demeter out-of me sausage
τοῖς φροντισταῖς παραθέντων.
to-the thinkers let-them-serve
ΧΟΡΟΣ λῆμα μὲν πάρεστι τῷδέ γ᾽
spirit indeed is-present to-this-man at-least
οὐκ ἄτολμον ἀλλ᾽ ἕτοιμον. ἴσθι δ᾽ ὡς
not cowardly but ready know and that
ταῦτα μαθὼν παρ᾽ ἐμοῦ κλέος οὐρανόμηκες
these having-learned from me fame heaven-high
ἐν βροτοῖσιν ἕξεις.
among mortals you-will-have
ΣΤΡΕΨΙΑΔΗΣ τί πείσομαι;
what shall-I-experience
ΧΟΡΟΣ τὸν πάντα χρόνον μετ᾽ ἐμοῦ
the all time with me
ζηλωτότατον βίον ἀνθρώπων διάξεις.
most-envied life of-men you-will-lead
ΣΤΡΕΨΙΑΔΗΣ ἆρά γε τοῦτ᾽ ἄρ᾽ ἐγώ ποτ᾽
— at-least this then I ever
ὄψομαι; ΧΟΡΟΣ ὥστε γέ σου πολλοὺς
shall-see so-that at-least of-you many
ἐπὶ ταῖσι θύραις ἀεὶ καθῆσθαι,
at the doors always to-sit
βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλθεῖν
wishing to-consult both and into speech to-come
πράγματα κἀντιγραφὰς πολλῶν ταλάντων,
matters and-pleas of-many talents

ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ.
worthy your mind about-to-take-counsel with you
ἀλλ' ἐγχείρει τὸν πρεσβύτην
but undertake the old-man
ὅ τι περ μέλλεις προδιδάσκειν,
what thing indeed you-intend to-teach-first
καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης ἀποπειρῶ.
and stir-up the mind of-him and of-the judgment make-trial

IV · THE ENTRANCE TEST

Socrates questions Strepsiades about his ways. He remembers what is owed to him and forgets what he owes, and he will answer a blow by calling witnesses and suing. Ordered to strip before entering, he hands over his cloak, asks which pupil he will come to resemble and is told Chaerephon, and goes down into the thinkery as fearfully as into the cave of Trophonius, asking for a honey cake first.

ΣΩΚΡΑΤΗΣ ἄγε δὴ κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
come indeed tell me you — your-own way
ἵν' αὐτὸν εἰδὼς ὅστις ἐστὶ μηχανὰς
so-that it knowing whatever it-is devices
ἤδη 'πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.
now upon these to you new I-may-bring
ΣΤΡΕΨΙΑΔΗΣ τί δέ; τειχομαχεῖν μοι διανοεῖ πρὸς τῶν θεῶν;
what and to-besiege me do-you-intend by the gods
ΣΩΚΡΑΤΗΣ οὔκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι.
no but brief-things of-you to-learn I-wish
ἦ μνημονικὸς εἶ; ΣΤΡΕΨΙΑΔΗΣ δύο τρόπω νὴ τὸν Δία·
— of-good-memory are-you two ways by — Zeus
ἢν μὲν γὰρ ὀφείληταί τί μοι, μνήμων πάνυ·
if indeed for is-owed something to-me mindful very

ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ.
if and I-owe wretched forgetful very

ΣΩΚΡΑΤΗΣ ἔνεστι δῆτα μανθάνειν ἐν τῇ φύσει;
is-there then to-learn in the nature

ΣΤΡΕΨΙΑΔΗΣ λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.
to-speak indeed not is-in to-defraud and is-in

ΣΩΚΡΑΤΗΣ πῶς οὖν δυνήσει μανθάνειν;
how then will-you-be-able to-learn

ΣΤΡΕΨΙΑΔΗΣ ἀμέλει καλῶς.
never-fear well

ΣΩΚΡΑΤΗΣ ἄγε νυν ὅπως, ὅταν τι προβάλλω σοι σοφὸν
come now see-that when something I-throw-out to-you clever

περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.
about the lofty-things at-once you-will-snatch-up

ΣΤΡΕΨΙΑΔΗΣ τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;
what then dog-fashion the wisdom shall-I-feed-on

ΣΩΚΡΑΤΗΣ ἄνθρωπος ἀμαθὴς οὑτοσὶ καὶ βάρβαρος.
man ignorant this-here and barbarian

δέδοικά σ' ὦ πρεσβῦτα μὴ πληγῶν δέει.
I-fear you O old-man lest blows you-need

φέρ' ἴδω τί δρᾷς, ἤν τίς σε τύπτῃ; ΣΤΡΕΨΙΑΔΗΣ τύπτομαι,
come let-me-see what you-do if someone you strikes I-am-struck

ἔπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,
then having-waited little I-call-witnesses

εἶτ' αὖθις ἀκαρῆ διαλιπὼν δικάζομαι.
then again a-moment having-left I-sue

ΣΩΚΡΑΤΗΣ ἴθι νυν κατάθου θοἰμάτιον. ΣΤΡΕΨΙΑΔΗΣ ἠδίκηκά τι;
come now put-down the-cloak have-I-done-wrong at-all

ΣΩΚΡΑΤΗΣ οὔκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.
no but naked to-go-in is-the-custom

ΣΤΡΕΨΙΑΔΗΣ ἀλλ᾽ οὐχὶ φωράσων ἔγωγ᾽ εἰσέρχομαι.
but not to-search-for-theft I-at-least go-in

ΣΩΚΡΑΤΗΣ κατάθου. τί ληρεῖς;
put-down why you-babble

ΣΤΡΕΨΙΑΔΗΣ εἰπὲ δή νύν μοι· ΣΩΚΡΑΤΗΣ τὸ τί;
tell indeed now me the what

ΣΤΡΕΨΙΑΔΗΣ ἢν ἐπιμελὴς ὦ καὶ προθύμως μανθάνω,
if diligent I-am and eagerly I-learn

τῷ τῶν μαθητῶν ἐμφερὴς γενήσομαι;
to-which of-the pupils like shall-I-become

ΣΩΚΡΑΤΗΣ οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.
nothing you-will-differ from-Chaerephon the nature

ΣΤΡΕΨΙΑΔΗΣ οἴμοι κακοδαίμων ἡμιθνὴς γενήσομαι.
ah-me ill-starred half-dead I-shall-become

ΣΩΚΡΑΤΗΣ οὐ μὴ λαλήσεις, ἀλλ᾽ ἀκολουθήσεις ἐμοὶ
not — will-you-chatter but you-will-follow me

ἀνύσας τι δευρὶ θᾶττον; ΣΤΡΕΨΙΑΔΗΣ ἐς τὼ χεῖρέ νυν
hurrying somewhat here quicker into the two-hands now

δός μοι μελιτοῦτταν πρότερον· ὡς δέδοικ᾽ ἐγὼ
give me honey-cake first since am-afraid I

εἴσω καταβαίνων ὥσπερ ἐς Τροφωνίου.
inside going-down as-if into Trophonius's

ΣΩΚΡΑΤΗΣ χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;
go-on why do-you-dawdle keeping about the door

The chorus speaks for the poet: this comedy is his cleverest, and the audience wrongly preferred vulgar rivals when he first staged it. Like Electra seeking her brother's lock, it looks for wise spectators and uses no crude tricks. He struck Cleon once and left him lying, while his rivals keep trampling Hyperbolus. The Clouds invoke the gods and protest that Athens chose Cleon despite their omens. They pass on the Moon's complaint that the city jumbles the calendar.

ΧΟΡΟΣ ἀλλ᾽ ἴθι χαίρων τῆς ἀνδρείας
but go rejoicing the courage
οὕνεκα ταύτης.
for this
εὐτυχία γένοιτο τἀνθρώπῳ,
good-luck may-there-be to-the-man
ὅτι προήκων
because advanced
ἐς βαθὺ τῆς ἡλικίας
into depth of-the age
νεωτέροις τὴν φύσιν αὑτοῦ
with-newer the nature of-himself
πράγμασιν χρωτίζεται
matters he-tinges
καὶ σοφίαν ἐπασκεῖ.
and wisdom practices
ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως
O spectators I-will-declare to you freely
τἀληθῆ νὴ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
the-truth by — Dionysus the having-reared me
οὕτω νικήσαιμί τ᾽ ἐγὼ καὶ νομιζοίμην σοφός,
so may-I-win both I and be-thought wise

ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιοὺς
as you believing to-be spectators clever
καὶ ταύτην σοφώτατ᾽ ἔχειν τῶν ἐμῶν κωμῳδιῶν,
and this most-cleverly to-be — of-my comedies
πρώτους ἠξίωσ᾽ ἀναγεῦσ᾽ ὑμᾶς, ἣ παρέσχε μοι
first I-thought-fit to-give-a-taste you which gave me
ἔργον πλεῖστον· εἶτ᾽ ἀνεχώρουν ὑπ᾽ ἀνδρῶν φορτικῶν
labor most then I-withdrew by men vulgar
525 ἡττηθεὶς οὐκ ἄξιος ὤν· ταῦτ᾽ οὖν ὑμῖν μέμφομαι
defeated not worthy being this then you I-blame
τοῖς σοφοῖς, ὧν οὕνεκ᾽ ἐγὼ ταῦτ᾽ ἐπραγματευόμην.
the wise whom for I these labored-at
ἀλλ᾽ οὐδ᾽ ὣς ὑμῶν ποθ᾽ ἑκὼν προδώσω τοὺς δεξιούς.
but not-even so of-you ever willingly shall-I-betray the clever
ἐξ ὅτου γὰρ ἐνθάδ᾽ ὑπ᾽ ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,
since when for here by men whom pleasant even to-mention
ὁ σώφρων τε χὠ καταπύγων ἄριστ᾽ ἠκουσάτην,
the modest both and-the lewd best were-well-spoken-of
530 κἀγώ, παρθένος γὰρ ἔτ᾽ ἦν, κοὐκ ἐξῆν πώ μοι τεκεῖν,
and-I maiden for still was and-not was-allowed yet to-me to-bear
ἐξέθηκα, παῖς δ᾽ ἑτέρα τις λαβοῦσ᾽ ἀνείλετο,
exposed girl and other some having-taken took-up
ὑμεῖς δ᾽ ἐξεθρέψατε γενναίως κἀπαιδεύσατε·
you and reared nobly and-educated
ἐκ τούτου μοι πιστὰ παρ᾽ ὑμῖν γνώμης ἔσθ᾽ ὅρκια.
from this to-me trusty with you of-judgment are pledges
νῦν οὖν Ἠλέκτραν κατ᾽ ἐκείνην ἥδ᾽ ἡ κωμῳδία
now then Electra like that this the comedy
535 ζητοῦσ᾽ ἦλθ᾽, ἤν που ᾽πιτύχῃ θεαταῖς οὕτω σοφοῖς·
seeking has-come if somewhere she-may-find spectators so wise

γνώσεται γάρ, ἤνπερ ἴδῃ, τἀδελφοῦ τὸν βόστρυχον.
she-will-know for if-only she-sees the-brother's the lock
ὡς δὲ σώφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα μὲν
how and modest she-is by-nature consider who first indeed
οὐδὲν ἦλθε ῥαψαμένη σκυτίον καθειμένον
not-at-all came having-stitched leather hanging-down
ἐρυθρὸν ἐξ ἄκρου παχύ, τοῖς παιδίοις ἵν' ᾖ γέλως·
red from tip thick for-the children so-that there-be laughter
οὐδ' ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἵλκυσεν,
nor mocked the bald nor cordax dragged
οὐδὲ πρεσβύτης ὁ λέγων τἄπη τῇ βακτηρίᾳ
nor old-man the speaking the-verses with-the stick
τύπτει τὸν παρόντ' ἀφανίζων πονηρὰ σκώμματα,
strikes the one-present hiding poor jokes
οὐδ' εἰσῆξε δᾳδας ἔχουσ', οὐδ' ἰοὺ ἰοὺ βοᾷ,
nor rushed-in torches holding nor oh oh cries
ἀλλ' αὑτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.
but herself and the words trusting has-come
κἀγὼ μὲν τοιοῦτος ἀνὴρ ὢν ποιητὴς οὐ κομῶ,
and-I indeed such man being poet not give-myself-airs
οὐδ' ὑμᾶς ζητῶ 'ξαπατᾶν δὶς καὶ τρὶς ταὔτ' εἰσάγων,
nor you seek to-deceive twice and thrice the-same bringing-on
ἀλλ' ἀεὶ καινὰς ἰδέας ἐσφέρων σοφίζομαι,
but always new forms bringing-in I-devise
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιάς·
not-at-all to-each-other like and all clever
ὃς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα,
who greatest being Cleon struck in the belly
κοὐκ ἐτόλμησ' αὖθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.
and-not dared again to-jump-on him lying

οὗτοι δ', ὡς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,
these and when once gave hold Hyperbolus
τοῦτον δείλαιον κολετρῶσ' ἀεὶ καὶ τὴν μητέρα.
him wretched trample always and the mother
Εὔπολις μὲν τὸν Μαρικᾶν πρώτιστον παρείλκυσεν
Eupolis indeed the Maricas first-of-all dragged-on
ἐκστρέψας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς,
having-turned-inside-out — our Knights bad badly
προσθεὶς αὐτῷ γραῦν μεθύσην τοῦ κόρδακος οὕνεχ', ἣν
having-added to-it old-woman drunk the cordax for-sake-of whom
Φρύνιχος πάλαι πεποίηχ', ἣν τὸ κῆτος ἤσθιεν.
Phrynichus long-ago has-made whom the sea-monster was-eating
εἶθ' Ἑρμιππος αὖθις ἐποίησεν εἰς Ὑπέρβολον,
then Hermippus again composed against Hyperbolus
ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,
others and now all press against Hyperbolus
τὰς εἰκοὺς τῶν ἐγχέλεων τὰς ἐμὰς μιμούμενοι.
the similes of-the eels — my imitating
ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω·
whoever then at-these laughs — at-mine not let-him-delight
ἢν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὑρήμασιν,
if and in-me and — in-my you-delight inventions
ἐς τὰς ὥρας τὰς ἑτέρας εὖ φρονεῖν δοκήσετε.
to the seasons the other well to-think you-will-seem
ὑψιμέδοντα μὲν θεῶν
high-ruling indeed of-gods
Ζῆνα τύραννον ἐς χορὸν
Zeus tyrant to chorus
πρῶτα μέγαν κικλήσκω·
first great I-call

τόν τε μεγασθενῆ τριαίνης ταμίαν,
the and mighty of-trident steward
γῆς τε καὶ ἁλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·
of-earth both and of-salt sea fierce upheaver
καὶ μεγαλώνυμον ἡμέτερον πατέρ᾽
and great-named our father
Αἰθέρα σεμνότατον βιοθρέμμονα πάντων·
Aether most-august life-nurturing of-all
τόν θ᾽ ἱπποκώμαν, ὃς ὑπερλάμπροις
the and horse-driver who with-surpassing-bright
ἀκτῖσιν κατέχει
rays holds
γῆς πέδον μέγας ἐν θεοῖς
of-earth plain great among gods
ἐν θνητοῖσί τε δαίμων.
among mortals and god
ὦ σοφώτατοι θεαταὶ δεῦρο τὸν νοῦν προσέχετε.
O wisest spectators here the mind turn
ἠδικημέναι γὰρ ὑμῖν μεμφόμεσθ᾽ ἐναντίον·
wronged for you we-blame to-the-face
πλεῖστα γὰρ θεῶν ἁπάντων ὠφελούσαις τὴν πόλιν,
most for of-gods all benefiting the city
δαιμόνων ἡμῖν μόναις οὐ θύετ᾽ οὐδὲ σπένδετε,
of-deities to-us alone not you-sacrifice nor pour
αἵτινες τηροῦμεν ὑμᾶς. ἢν γὰρ ᾖ τις ἔξοδος
who watch-over you if for there-be some expedition
μηδενὶ ξὺν νῷ, τότ᾽ ἢ βροντῶμεν ἢ ψακάζομεν.
no with sense then either we-thunder or we-drizzle
εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα
then the to-gods hateful tanner Paphlagonian

ἡνίχ᾽ ᾑρεῖσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν
when you-were-choosing general the brows we-knit
κἀποιοῦμεν δεινά, βροντὴ δ᾽ ἐρράγη δι᾽ ἀστραπῆς·
and-made terrible-things thunder and broke through lightning
ἡ σελήνη δ᾽ ἐξέλειπε τὰς ὁδούς, ὁ δ᾽ ἥλιος
the moon and left the paths the and sun
τὴν θρυαλλίδ᾽ εἰς ἑαυτὸν εὐθέως ξυνελκύσας
the wick into himself at-once having-drawn
οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
not to-shine he-said for-you if will-be-general Cleon
ἀλλ᾽ ὅμως εἵλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν
but nevertheless you-chose him they-say for ill-counsel
τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
to-this the city to-belong these however the gods
ἅττ᾽ ἂν ὑμεῖς ἐξαμάρτητ᾽ ἐπὶ τὸ βέλτιον τρέπειν.
whatever — you err to the better to-turn
ὡς δὲ καὶ τοῦτο ξυνοίσει ῥᾳδίως διδάξομεν·
how and also this will-profit easily we-shall-teach
ἢν Κλέωνα τὸν λάρον δώρων ἑλόντες καὶ κλοπῆς
if Cleon the gull of-bribes having-convicted and of-theft
εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα,
then you-gag of-him in-the stocks the neck
αὖθις ἐς τἀρχαῖον ὑμῖν, εἴ τι κἀξημάρτετε,
again to the-old-state for-you if at-all even-you-erred
ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.
to the better the matter for-the city will-turn-out
ἀμφί μοι αὖτε Φοῖβ᾽ ἄναξ
about me again Phoebus lord
Δήλιε Κυνθίαν ἔχων
Delian Cynthian holding

ὑψικέρατα πέτραν,
high-horned rock
ἥ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις
who and of-Ephesus blessed all-golden hold
οἶκον ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν,
house in which daughters you of-Lydians greatly revere
ἥ τ' ἐπιχώριος ἡμετέρα θεὸς
the and native our goddess
αἰγίδος ἡνίοχος πολιοῦχος Ἀθάνα,
of-aegis holder city-guarding Athena
Παρνασσίαν θ' ὃς κατέχων
Parnassian and who holding
πέτραν σὺν πεύκαις σελαγεῖ
rock with torches blazes
Βάκχαις Δελφίσιν ἐμπρέπων,
among-Bacchants Delphian conspicuous
κωμαστὴς Διόνυσος.
reveler Dionysus
ἡνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
when we here to-set-out were-preparing
ἡ σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
the moon meeting us instructed to-tell
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις·
first indeed to-greet to-Athenians and to-the allies
εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι
then to-be-angry she-said terrible-things for to-have-suffered
ὠφελοῦσ' ὑμᾶς ἅπαντας οὐ λόγοις ἀλλ' ἐμφανῶς.
benefiting you all not in-words but openly
πρῶτα μὲν τοῦ μηνὸς ἐς δᾷδ' οὐκ ἔλαττον ἢ δραχμήν,
first indeed — per-month for torch not less than drachma

ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἑσπέρας,
so-that even to-say all going-out in-evening
"μὴ πρίῃ παῖ δᾷδ', ἐπειδὴ φῶς σεληναίας καλόν."
not buy boy torch since light of-moon fine
ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας
other-things and well to-do she-says you and not to-keep the days
οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾶν·
not-at-all rightly but up both and down to-jumble
ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἑκάστοτε
so-that to-threaten she-says her the gods every-time
ἡνίκ' ἂν ψευσθῶσι δείπνου κἀπίωσιν οἴκαδε,
when — they-are-cheated of-dinner and-go-off home
τῆς ἑορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.
the festival not having-gotten according-to reckoning of-the days
κᾆθ' ὅταν θύειν δέῃ, στρεβλοῦτε καὶ δικάζετε·
and-then when to-sacrifice one-must you-torture and judge
πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
often and we keeping the gods a-fast
ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,
when — we-mourn either — Memnon or Sarpedon
σπένδεθ' ὑμεῖς καὶ γελᾶτ'·
pour you and laugh
ἀνθ' ὧν λαχὼν Ὑπέρβολος
in-return-for which having-been-chosen Hyperbolus
τῆτες ἱερομνημονεῖν, κἄπειθ' ὑφ' ἡμῶν τῶν θεῶν
this-year to-be-sacred-recorder and-then by us the gods
τὸν στέφανον ἀφῃρέθη· μᾶλλον γὰρ οὕτως εἴσεται
the wreath was-robbed better for so he-will-know
κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.
by moon how to-keep one-must of-the life the days

Socrates despairs of his pupil, who knows nothing of meters or rhythms and calls both hen and cock "fowl." Set to think out his own affairs, Strepsiades plans to buy a witch to draw down the moon so that interest never falls due, and to melt a lawsuit's writ with a burning glass. Socrates drives him off, and the Clouds advise sending his son. Strepsiades tells Pheidippides that Vortex has driven out Zeus and brings him to Socrates, who says the boy will learn from the two Arguments themselves.

ΣΩΚΡΑΤΗΣ μὰ τὴν Ἀναπνοὴν μὰ τὸ Χάος μὰ τὸν Ἀέρα
by — Respiration by — Chaos by — Air
οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
not I-saw so man boorish none
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσμονα·
nor helpless nor clumsy nor forgetful
ὅστις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων 630
who trifles some small learning
ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
these has-forgotten before to-learn nevertheless at-least truly
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.
him I-call out here into the light
ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών;
where Strepsiades will-you-come-out the pallet having-taken
ΣΤΡΕΨΙΑΔΗΣ ἀλλ' οὐκ ἐῶσί μ' ἐξενεγκεῖν οἱ κόρεις.
but not allow me to-bring-out the bugs
ΣΩΚΡΑΤΗΣ ἀνύσας τι κατάθου καὶ πρόσεχε τὸν νοῦν. 635
hurrying somewhat put-down and turn the mind
ΣΤΡΕΨΙΑΔΗΣ ἰδού.
look

ΣΩΚΡΑΤΗΣ ἄγε δὴ τί βούλει πρῶτα νυνὶ μανθάνειν
come indeed what do-you-wish first now to-learn
ὧν οὐκ ἐδιδάχθης πώποτ᾽ οὐδέν; εἰπέ μοι.
of-what not you-were-taught ever nothing tell me
πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;
whether about measures or about words or rhythms
ΣΤΡΕΨΙΑΔΗΣ περὶ τῶν μέτρων ἔγωγ᾽· ἔναγχος γάρ ποτε
about the measures I-at-least lately for once
ὑπ᾽ ἀλφιταμοιβοῦ παρεκόπην διχοινίκῳ.
by barley-dealer I-was-cheated of-a-two-quart
ΣΩΚΡΑΤΗΣ οὐ τοῦτ᾽ ἐρωτῶ σ᾽, ἀλλ᾽ ὅ τι κάλλιστον μέτρον
not this I-ask you but what thing finest measure
ἡγεῖ· πότερα τὸ τρίμετρον ἢ τὸ τετράμετρον;
you-think whether the trimeter or the tetrameter
ΣΤΡΕΨΙΑΔΗΣ ἐγὼ μὲν οὐδὲν πρότερον ἡμιεκτέου.
I indeed nothing better than-a-half-sixth
ΣΩΚΡΑΤΗΣ οὐδὲν λέγεις ὦνθρωπε. ΣΤΡΕΨΙΑΔΗΣ περίδου νυν ἐμοί,
nothing you-say O-man bet now with-me
εἰ μὴ τετράμετρόν ἐστιν ἡμιεκτέον.
if not tetrameter is half-sixth
ΣΩΚΡΑΤΗΣ ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.
to crows how boorish you-are and slow-to-learn
ταχύ γ᾽ ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.
quickly at-least — you-could to-learn about rhythms
ΣΤΡΕΨΙΑΔΗΣ τί δέ μ᾽ ὠφελήσουσ᾽ οἱ ῥυθμοὶ πρὸς τἄλφιτα;
what and me will-help the rhythms for the-barley
ΣΩΚΡΑΤΗΣ πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
first indeed to-be refined in company
ἐπαΐονθ᾽ ὁποῖός ἐστι τῶν ῥυθμῶν
understanding of-what-sort is of-the rhythms

κατ᾽ ἐνόπλιον, χὠποῖος αὖ κατὰ δάκτυλον.
by enoplian and-of-what-sort in-turn by dactyl

ΣΤΡΕΨΙΑΔΗΣ κατὰ δάκτυλον; νὴ τὸν Δί᾽, ἀλλ᾽ οἶδ᾽.
by dactyl by — Zeus but I-know

ΣΩΚΡΑΤΗΣ εἰπὲ δή.
tell indeed

ΣΤΡΕΨΙΑΔΗΣ τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου;
what other besides this-here the finger

πρὸ τοῦ μέν, ἔτ᾽ ἐμοῦ παιδὸς ὄντος, οὑτοσί.
before this indeed still me boy being this-here

ΣΩΚΡΑΤΗΣ ἀγρεῖος εἶ καὶ σκαιός. ΣΤΡΕΨΙΑΔΗΣ οὐ γὰρ ὠζυρὲ 655
boorish you-are and clumsy not for O-wretch

τούτων ἐπιθυμῶ μανθάνειν οὐδέν. ΣΩΚΡΑΤΗΣ τί δαί;
these I-desire to-learn nothing what then

ΣΤΡΕΨΙΑΔΗΣ ἐκεῖν᾽ ἐκεῖνο, τὸν ἀδικώτατον λόγον.
that that the most-unjust argument

ΣΩΚΡΑΤΗΣ ἀλλ᾽ ἕτερα δεῖ σε πρότερα τούτου μανθάνειν,
but other-things must you before this to-learn

τῶν τετραπόδων ἅττ᾽ ἐστὶν ὀρθῶς ἄρρενα.
of-the four-footed which are rightly male

ΣΤΡΕΨΙΑΔΗΣ ἀλλ᾽ οἶδ᾽ ἔγωγε τἄρρεν᾽, εἰ μὴ μαίνομαι· 660
but I-know I-at-least the-males if not I-am-mad

κριὸς τράγος ταῦρος κύων ἀλεκτρυών.
ram goat bull dog fowl

ΣΩΚΡΑΤΗΣ ὁρᾷς ὃ πάσχεις; τήν τε θήλειαν καλεῖς
you-see what you-suffer the both female you-call

ἀλεκτρυόνα κατὰ ταὐτὸ καὶ τὸν ἄρρενα.
fowl in the-same-way and the male

ΣΤΡΕΨΙΑΔΗΣ πῶς δὴ φέρ';
how indeed come

ΣΩΚΡΑΤΗΣ ὅπως; ἀλεκτρυὼν κἀλεκτρυών.
how fowl and-fowl

665 ΣΤΡΕΨΙΑΔΗΣ νὴ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;
by — Poseidon now and how me must to-call

ΣΩΚΡΑΤΗΣ ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.
hen-fowl the and other cock

ΣΤΡΕΨΙΑΔΗΣ ἀλεκτρύαιναν; εὖ γε νὴ τὸν Ἀέρα·
hen-fowl well at-least by — Air

ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
so-that in-return-for this the lesson alone

διαλφιτώσω σου κύκλῳ τὴν κάρδοπον.
I-will-fill-with-barley of-you round the kneading-trough

670 ΣΩΚΡΑΤΗΣ ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον· τὴν κάρδοπον
look very again this other the kneading-trough

ἄρρενα καλεῖς θήλειαν οὖσαν. ΣΤΡΕΨΙΑΔΗΣ τῷ τρόπῳ
masculine you-call feminine being in-what way

ἄρρενα καλῶ 'γὼ κάρδοπον; ΣΩΚΡΑΤΗΣ μάλιστά γε,
masculine call I kneading-trough most at-least

ὥσπερ γε καὶ Κλεώνυμον. ΣΤΡΕΨΙΑΔΗΣ πῶς δή; φράσον.
just-as at-least also Cleonymus how indeed tell

ΣΩΚΡΑΤΗΣ ταὐτὸν δύναταί σοι κάρδοπος Κλεωνύμῳ.
the-same means for-you kneading-trough with-Cleonymus

675 ΣΤΡΕΨΙΑΔΗΣ ἀλλ' ὦγάθ' οὐδ' ἦν κάρδοπος Κλεωνύμῳ,
but good-sir not-even had kneading-trough Cleonymus

ἀλλ' ἐν θυείᾳ στρογγύλῃ γ' ἂν ἐμάττετο.
but in mortar round at-least — he-would-knead

ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν; ΣΩΚΡΑΤΗΣ ὅπως;
but the rest how me must to-call how

τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.
the kneading-troughess as you-call — Sostrate

ΣΤΡΕΨΙΑΔΗΣ τὴν καρδόπην θήλειαν; ΣΩΚΡΑΤΗΣ ὀρθῶς γὰρ λέγεις.
the kneading-troughess feminine rightly for you-speak

ΣΤΡΕΨΙΑΔΗΣ ἐκεῖνο δ' ἦν ἄν, καρδόπη, Κλεωνύμη.
that and would-be — kneading-troughess Cleonyme

ΣΩΚΡΑΤΗΣ ἔτι δή γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
still indeed at-least about the names to-learn you must

ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.
which masculine are which and of-them feminine

ΣΤΡΕΨΙΑΔΗΣ ἀλλ' οἶδ' ἔγωγ' ἃ θήλε' ἐστίν. ΣΩΚΡΑΤΗΣ εἰπὲ δή.
but I-know I-at-least which feminine are tell indeed

ΣΤΡΕΨΙΑΔΗΣ Λύσιλλα Φίλιννα Κλειταγόρα Δημητρία.
Lysilla Philinna Cleitagora Demetria

ΣΩΚΡΑΤΗΣ ἄρρενα δὲ ποῖα τῶν ὀνομάτων; ΣΤΡΕΨΙΑΔΗΣ μυρία.
masculine and which of-the names countless

Φιλόξενος Μελησίας Ἀμυνίας.
Philoxenus Melesias Amynias

ΣΩΚΡΑΤΗΣ ἀλλ' ὦ πόνηρε ταῦτά γ' ἐστ' οὐκ ἄρρενα.
but O wretch these at-least are not masculine

ΣΤΡΕΨΙΑΔΗΣ οὐκ ἄρρεν' ὑμῖν ἐστιν; ΣΩΚΡΑΤΗΣ οὐδαμῶς γ', ἐπεὶ
not masculine to-you are by-no-means at-least since

πῶς ἂν καλέσειας ἐντυχὼν Ἀμυνίᾳ;
how — would-you-call meeting Amynias

ΣΤΡΕΨΙΑΔΗΣ ὅπως ἄν; ὡδί, δεῦρο δεῦρ' Ἀμυνία.
how — thus here here Amynia

ΣΩΚΡΑΤΗΣ ὁρᾷς; γυναῖκα τὴν Ἀμυνίαν καλεῖς.
you-see woman — Amynias you-call

ΣΤΡΕΨΙΑΔΗΣ οὔκουν δικαίως ἥτις οὐ στρατεύεται;
not-then justly who not serves-in-war
ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω;
but why these which all we-know do-I-learn
ΣΩΚΡΑΤΗΣ οὐδὲν μὰ Δί' ἀλλὰ κατακλινεὶς δευρὶ —
nothing by Zeus but lying-down here
ΣΤΡΕΨΙΑΔΗΣ τί δρῶ;
what shall-I-do
ΣΩΚΡΑΤΗΣ ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.
think-out some of-the your-own affairs
ΣΤΡΕΨΙΑΔΗΣ μὴ δῆθ' ἱκετεύω σ' ἐνγεταῦθ'· ἀλλ' εἴ γε χρή,
not then I-beg you here-at-least but if at-least must
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.
on-the-ground me let very these-things to-think-out
ΣΩΚΡΑΤΗΣ οὐκ ἔστι παρὰ ταῦτ' ἄλλα.
not is-possible besides these other-ways
ΣΤΡΕΨΙΑΔΗΣ κακοδαίμων ἐγώ,
ill-starred I
οἵαν δίκην τοῖς κόρεσι δώσω τήμερον.
what penalty to-the bugs I-shall-pay today
ΧΟΡΟΣ φρόντιζε δὴ καὶ διάθρει πάντα τρόπον τε σαυτὸν
think indeed and scan every way and yourself
στρόβει πυκνώσας.
whirl having-concentrated
ταχὺς δ', ὅταν εἰς ἄπορον πέσῃς,
quick and when into impasse you-fall
ἐπ' ἄλλο πήδα
to another leap
νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὀμμάτων.
thought of-mind sleep and let-be-away sweet-spirited from-eyes

***

(lacuna)

ΣΤΡΕΨΙΑΔΗΣ ἀτταταῖ ἀτταταῖ.

ow ow

ΧΟΡΟΣ τί πάσχεις; τί κάμνεις;

what do-you-suffer what ails-you

ΣΤΡΕΨΙΑΔΗΣ ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος

I-am-dying wretched from the couch

δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι,

bite me crawling-out the Corinthians

καὶ τὰς πλευρὰς δαρδάπτουσιν

and the ribs they-devour

καὶ τὴν ψυχὴν ἐκπίνουσιν

and the soul they-drink-out

καὶ τοὺς ὄρχεις ἐξέλκουσιν

and the testicles they-drag-out

καὶ τὸν πρωκτὸν διορύττουσιν,

and the anus they-dig-through

καί μ' ἀπολοῦσιν.

and me they-will-kill

ΧΟΡΟΣ μή νυν βαρέως ἄλγει λίαν.

not now heavily grieve too-much

ΣΤΡΕΨΙΑΔΗΣ καὶ πῶς; ὅτε μου

and how when of-me

φροῦδα τὰ χρήματα, φρούδη χροιά,

gone the money gone complexion

φρούδη ψυχή, φρούδη δ' ἐμβάς·

gone soul gone and shoe

καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς

and besides these still the evils

φρουρᾶς ᾄδων
of-watch singing
ὀλίγου φροῦδος γεγένημαι.
nearly gone I-have-become
ΣΩΚΡΑΤΗΣ οὗτος τί ποιεῖς; οὐχὶ φροντίζεις; ΣΤΡΕΨΙΑΔΗΣ ἐγώ;
you what are-you-doing not are-you-thinking I
νὴ τὸν Ποσειδῶ. ΣΩΚΡΑΤΗΣ καὶ τί δῆτ' ἐφρόντισας;
by — Poseidon and what then did-you-think
725 ΣΤΡΕΨΙΑΔΗΣ ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.
by the bugs whether of-me anything will-be-left
ΣΩΚΡΑΤΗΣ ἀπολεῖ κάκιστ'.
you-will-perish most-vilely
ΣΤΡΕΨΙΑΔΗΣ ἀλλ' ὦγάθ' ἀπόλωλ' ἀρτίως.
but good-sir I-am-done-for just-now
ΣΩΚΡΑΤΗΣ οὐ μαλθακιστέ' ἀλλὰ περικαλυπτέα.
not to-be-softened but to-be-covered
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
to-be-found for thought defrauding
κἀπαιόλημ'. ΣΤΡΕΨΙΑΔΗΣ οἴμοι τίς ἂν δῆτ' ἐπιβάλοι
and-deception ah-me who — then would-throw-over
730 ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα;
from lambskins thought defrauding
ΣΩΚΡΑΤΗΣ φέρε νυν ἀθρήσω πρῶτον ὅ τι δρᾷ τουτονί.
come now let-me-look-at first what thing does this-here
οὗτος καθεύδεις; ΣΤΡΕΨΙΑΔΗΣ μὰ τὸν Ἀπόλλω 'γὼ μὲν οὔ.
you are-you-sleeping by — Apollo I indeed not
ΣΩΚΡΑΤΗΣ ἔχεις τι; ΣΤΡΕΨΙΑΔΗΣ μὰ Δί' οὐ δῆτ' ἔγωγ'.
have-you something by Zeus not then I-at-least
ΣΩΚΡΑΤΗΣ οὐδὲν πάνυ;
nothing at-all

ΣΤΡΕΨΙΑΔΗΣ οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.
nothing at-least except than the penis in the right

ΣΩΚΡΑΤΗΣ οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς; 735
not having-covered-up quickly something will-you-think

ΣΤΡΕΨΙΑΔΗΣ περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον ὦ Σώκρατες.
about what you for to-me this tell O Socrates

ΣΩΚΡΑΤΗΣ αὐτὸς ὅ τι βούλει πρῶτος ἐξευρὼν λέγε.
yourself what thing you-wish first having-found-out say

ΣΤΡΕΨΙΑΔΗΣ ἀκήκοας μυριάκις ἀγὼ βούλομαι,
you-have-heard ten-thousand-times what-I wish

περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.
about the interest how — I-may-pay to-no-one

ΣΩΚΡΑΤΗΣ ἴθι νῦν καλύπτου καὶ σχάσας τὴν φροντίδα 740
go now cover-up and having-loosened the thought

λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
subtle by little contemplate the matters

ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤΡΕΨΙΑΔΗΣ οἴμοι τάλας.
rightly dividing and examining ah-me wretched

ΣΩΚΡΑΤΗΣ ἔχ᾽ ἀτρέμα· κἂν ἀπορῇς τι τῶν νοημάτων,
hold still and-if you-are-stuck in-any of-the thoughts

ἀφεὶς ἄπελθε, κατὰ τὴν γνώμην πάλιν
having-let-go go-off into the judgment again

κίνησον αὖθις αὐτὸ καὶ ζυγώθρισον. 745
move again it and weigh

ΣΤΡΕΨΙΑΔΗΣ ὦ Σωκρατίδιον φίλτατον. ΣΩΚΡΑΤΗΣ τί ὦ γέρον;
O Socratikins dearest what O old-man

ΣΤΡΕΨΙΑΔΗΣ ἔχω τόκου γνώμην ἀποστερητικήν.
I-have of-interest thought defrauding

ΣΩΚΡΑΤΗΣ ἐπίδειξον αὐτήν.
show it

ΣΤΡΕΨΙΑΔΗΣ εἰπὲ δή νύν μοι — ΣΩΚΡΑΤΗΣ τὸ τί;
tell indeed now me the what

ΣΤΡΕΨΙΑΔΗΣ γυναῖκα φαρμακίδ' εἰ πριάμενος Θετταλὴν
woman sorceress if having-bought Thessalian

καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὴ
I-drew-down by-night the moon then indeed

αὐτὴν καθείρξαιμ' ἐς λοφεῖον στρογγύλον,
her I-shut-up in case round

ὥσπερ κάτοπτρον, κᾆτα τηροίην ἔχων —
like mirror and-then guarded holding

ΣΩΚΡΑΤΗΣ τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ'; ΣΤΡΕΨΙΑΔΗΣ ὅ τι;
what then this — would-help you what thing

εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
if no-longer rose moon anywhere

οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩΚΡΑΤΗΣ ὁτιὴ τί δή;
not — I-would-pay the interest because why indeed

ΣΤΡΕΨΙΑΔΗΣ ὁτιὴ κατὰ μῆνα τἀργύριον δανείζεται.
because by month the-money is-lent

ΣΩΚΡΑΤΗΣ εὖ γ'· ἀλλ' ἕτερον αὖ σοι
well at-least but another in-turn to-you

προβαλῶ τι δεξιόν.
I-will-set something clever

εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
if against-you were-written five-talent some suit

ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.
how — it you-would-make-vanish tell me

ΣΤΡΕΨΙΑΔΗΣ ὅπως; ὅπως; οὐκ οἶδ'· ἀτὰρ ζητητέον.
how how not I-know but one-must-seek

ΣΩΚΡΑΤΗΣ μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην ἀεί,
not now around yourself wind the thought always
ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἀέρα
but let-loose the thought into the air
λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός.
string-tied like cockchafer by-the foot
ΣΤΡΕΨΙΑΔΗΣ ηὕρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην, 765
I-have-found vanishing of-the suit most-clever
ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩΚΡΑΤΗΣ ποίαν τινά;
so-that yourself to-agree you with-me of-what-sort some
ΣΤΡΕΨΙΑΔΗΣ ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον
already at the druggists the stone
ταύτην ἑόρακας τὴν καλήν, τὴν διαφανῆ,
this have-you-seen the fine the transparent
ἀφ' ἧς τὸ πῦρ ἅπτουσι; ΣΩΚΡΑΤΗΣ τὴν ὕαλον λέγεις;
from which the fire they-light the glass you-mean
ΣΤΡΕΨΙΑΔΗΣ ἔγωγε. φέρε τί δῆτ' ἄν, εἰ ταύτην λαβών, 770
I-at-least come what then — if this having-taken
ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεύς,
when were-writing the suit the clerk
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
farther-off standing thus toward the sun
τὰ γράμματ' ἐκτήξαιμι τῆς ἐμῆς δίκης;
the letters I-melted-out — of-my suit
ΣΩΚΡΑΤΗΣ σοφῶς γε νὴ τὰς Χάριτας.
cleverly at-least by the Graces
ΣΤΡΕΨΙΑΔΗΣ οἴμ' ὡς ἥδομαι
ah-me how I-am-pleased
ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.
that five-talent is-canceled for-me suit

ΣΩΚΡΑΤΗΣ ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨΙΑΔΗΣ τὸ τί;
come indeed quickly this-here snatch-up the what

ΣΩΚΡΑΤΗΣ ὅπως ἀποστρέψαι᾽ ἂν ἀντιδικῶν δίκην
how you-would-turn-aside — opposing suit

μέλλων ὀφλήσειν μὴ παρόντων μαρτύρων.
about to-lose not being-present witnesses

ΣΤΡΕΨΙΑΔΗΣ φαυλότατα καὶ ῥᾷστ᾽. ΣΩΚΡΑΤΗΣ εἰπὲ δή.
most-simply and most-easily tell indeed

ΣΤΡΕΨΙΑΔΗΣ καὶ δὴ λέγω.
and indeed I-speak

εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,
if before still one being-pending suit

πρὶν τὴν ἐμὴν καλεῖσθ᾽, ἀπαγξαίμην τρέχων.
before — my to-be-called I-hanged-myself running

ΣΩΚΡΑΤΗΣ οὐδὲν λέγεις. ΣΤΡΕΨΙΑΔΗΣ νὴ τοὺς θεοὺς ἔγωγ᾽, ἐπεὶ
nothing you-say by the gods I-at-least since

οὐδεὶς κατ᾽ ἐμοῦ τεθνεῶτος εἰσάξει δίκην.
no-one against me dead will-bring suit

ΣΩΚΡΑΤΗΣ ὑθλεῖς· ἄπερρ᾽, οὐκ ἂν διδάξαιμ᾽ ἄν σ᾽ ἔτι.
you-talk-rubbish be-off not — I-would-teach — you still

ΣΤΡΕΨΙΑΔΗΣ ὁτιὴ τί; ναὶ πρὸς τῶν θεῶν ὦ Σώκρατες.
because why yes by the gods O Socrates

ΣΩΚΡΑΤΗΣ ἀλλ᾽ εὐθὺς ἐπιλήθει σύ γ᾽ ἅττ᾽ ἂν καὶ μάθῃς·
but at-once you-forget you at-least whatever — even you-learn

ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.
since what now first were-you-taught say

ΣΤΡΕΨΙΑΔΗΣ φέρ᾽ ἴδω τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
come let-me-see what however first was what first was

τίς ἦν ἐν ᾗ ᾽ματτόμεθα μέντοι τἄλφιτα;
what was-it in which we-used-to-knead however the-barley

οἴμοι τίς ἦν; ΣΩΚΡΑΤΗΣ οὐκ ἐς κόρακας ἀποφθερεῖ,
ah-me what was-it not to crows will-you-perish
ἐπιλησμότατον καὶ σκαιότατον γερόντιον;
most-forgetful and most-clumsy little-old-man
ΣΤΡΕΨΙΑΔΗΣ οἴμοι τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι;
ah-me what then then the ill-starred shall-I-suffer
ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
utterly for I-shall-perish not having-learned to-tongue-twist
ἀλλ' ὦ Νεφέλαι χρηστόν τι συμβουλεύσατε.
but O Clouds useful something advise
ΧΟΡΟΣ ἡμεῖς μὲν ὦ πρεσβῦτα συμβουλεύομεν,
we indeed O old-man advise
εἴ σοί τις υἱός ἐστιν ἐκτεθραμμένος,
if to-you some son is grown-up
πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μανθάνειν.
to-send him instead-of yourself to-learn
ΣΤΡΕΨΙΑΔΗΣ ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλός τε κἀγαθός·
but is to-me-at-least son fine both and-good
ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν. τί ἐγὼ πάθω;
but not he-is-willing for to-learn what I am-to-suffer
ΧΟΡΟΣ σὺ δ' ἐπιτρέπεις; ΣΤΡΕΨΙΑΔΗΣ εὐσωματεῖ γὰρ καὶ σφριγᾷ,
you and give-way he-is-sturdy for and is-lusty
κἄστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας.
and-is from women high-flying the of-Coesyra
ἀτὰρ μέτειμί γ' αὐτόν· ἢν δὲ μὴ 'θέλῃ,
but I-will-go-after at-least him if and not he-is-willing
οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.
not it-is how not I-will-drive out-of the house
ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.
but wait-for me little having-gone-in time

ΧΟΡΟΣ ἆρ᾽ αἰσθάνει πλεῖστα δι᾽ ἡμᾶς
— *do-you-perceive most through us*
ἀγάθ᾽ αὐτίχ᾽ ἕξων
good-things presently about-to-have
μόνας θεῶν; ὡς
alone of-gods as
ἕτοιμος ὅδ᾽ ἐστὶν ἅπαντα δρᾶν
ready this-man is all-things to-do
ὅσ᾽ ἂν κελεύῃς.
whatever — you-bid
σὺ δ᾽ ἀνδρὸς ἐκπεπληγμένου καὶ φανερῶς ἐπηρμένου
you and of-man astounded and plainly elated
γνοὺς ἀπολάψεις ὅ τι πλεῖστον δύνασαι,
having-perceived you-will-lap-up what thing most you-can
ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ᾽ ἑτέρᾳ τρέπεσθαι.
quickly loves for somehow the such-things otherwise to-turn
ΣΤΡΕΨΙΑΔΗΣ οὔτοι μὰ τὴν Ὁμίχλην ἔτ᾽ ἐνταυθοῖ μενεῖς·
surely-not by — Mist still here you-will-stay
ἀλλ᾽ ἔσθι᾽ ἐλθὼν τοὺς Μεγακλέους κίονας.
but eat having-gone the of-Megacles columns
ΦΕΙΔΙΠΠΙΔΗΣ ὦ δαιμόνιε, τί χρῆμα πάσχεις ὦ πάτερ;
O strange-man what thing do-you-suffer O father
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.
not well you-think by — Zeus the Olympian
ΣΤΡΕΨΙΑΔΗΣ ἰδού γ᾽ ἰδού, Δῖ᾽ Ὀλύμπιον· τῆς μωρίας,
look at-least look Zeus Olympian of-the folly
τὸν Δία νομίζειν ὄντα τηλικουτονί.
— Zeus to-believe-in being so-old

ΦΕΙΔΙΠΠΙΔΗΣ τί δὲ τοῦτ᾽ ἐγέλασας ἐτεόν; ΣΤΡΕΨΙΑΔΗΣ ἐνθυμούμενος
why and this did-you-laugh really thinking
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊϊκά.
that little-child you-are and think old-fashioned
ὅμως γε μὴν πρόσελθ᾽, ἵν᾽ εἰδῇς πλείονα,
nevertheless at-least truly come-here so-that you-may-know more
καί σοι φράσω τι πρᾶγμ᾽ ὃ μαθὼν ἀνὴρ ἔσει.
and to-you I-will-tell some matter which having-learned man you-will-be
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.
see-that and this not you-will-teach no-one
ΦΕΙΔΙΠΠΙΔΗΣ ἰδού· τί ἔστιν; ΣΤΡΕΨΙΑΔΗΣ ὤμοσας νυνὶ Δία.
look what is-it you-swore now Zeus
ΦΕΙΔΙΠΠΙΔΗΣ ἔγωγ᾽. ΣΤΡΕΨΙΑΔΗΣ ὁρᾷς οὖν ὡς ἀγαθὸν τὸ μανθάνειν;
I-at-least you-see then how good the learning
οὐκ ἔστιν ὦ Φειδιππίδη Ζεύς. ΦΕΙΔΙΠΠΙΔΗΣ ἀλλὰ τίς;
not is O Pheidippides Zeus but who
ΣΤΡΕΨΙΑΔΗΣ Δῖνος βασιλεύει τὸν Δί᾽ ἐξεληλακώς.
Vortex reigns — Zeus having-driven-out
ΦΕΙΔΙΠΠΙΔΗΣ αἰβοῖ τί ληρεῖς; ΣΤΡΕΨΙΑΔΗΣ ἴσθι τοῦθ᾽ οὕτως ἔχον.
ugh what you-babble know this so being
ΦΕΙΔΙΠΠΙΔΗΣ τίς φησι ταῦτα; ΣΤΡΕΨΙΑΔΗΣ Σωκράτης ὁ Μήλιος
who says these-things Socrates the Melian
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἴχνη.
and Chaerephon who knows the of-fleas tracks
ΦΕΙΔΙΠΠΙΔΗΣ σὺ δ᾽ ἐς τοσοῦτον τῶν μανιῶν ἐλήλυθας
you and to such of-the madness have-come
ὥστ᾽ ἀνδράσιν πείθει χολῶσιν; ΣΤΡΕΨΙΑΔΗΣ εὐστόμει
that men you-obey bilious hush
καὶ μηδὲν εἴπῃς φλαῦρον ἄνδρας δεξιοὺς
and nothing say mean men clever

καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας
and sense having of-whom from the thrift
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο,
cut-his-hair no-one ever nor anointed
οὐδ' ἐς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ
nor to bath came to-wash you and
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
as-if dead wash-away of-me the livelihood
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.
but as quickly having-gone on-behalf-of me learn

ΦΕΙΔΙΠΠΙΔΗΣ τί δ' ἂν παρ' ἐκείνων
what and — from them
καὶ μάθοι χρηστόν τις ἄν;
even would-learn useful someone —

ΣΤΡΕΨΙΑΔΗΣ ἄληθες; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·
really whatever are among men wise
γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς.
you-will-know and yourself how ignorant you-are and thick
ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον.
but wait-for me little here time

ΦΕΙΔΙΠΠΙΔΗΣ οἴμοι τί δράσω παραφρονοῦντος τοῦ πατρός;
ah-me what shall-I-do being-mad the father
πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,
whether of-insanity him having-brought-to-court convict
ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;
or to-the coffin-makers the madness of-him tell

ΣΤΡΕΨΙΑΔΗΣ φέρ' ἴδω, σὺ τοῦτον τί ὀνομάζεις; εἰπέ μοι.
come let-me-see you this what call tell me

ΦΕΙΔΙΠΠΙΔΗΣ ἀλεκτρυόνα. ΣΤΡΕΨΙΑΔΗΣ καλῶς γε. ταυτηνὶ δὲ τί;
fowl well at-least this-here and what

ΦΕΙΔΙΠΠΙΔΗΣ ἀλεκτρυόν'.
fowl

ΣΤΡΕΨΙΑΔΗΣ ἄμφω ταὐτό; καταγέλαστος εἶ.
both the-same laughable you-are

μή νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν
not now the rest but this indeed to-call

ἀλεκτρύαιναν τουτονὶ δ' ἀλέκτορα.
hen-fowl this-here and cock

ΦΕΙΔΙΠΠΙΔΗΣ ἀλεκτρύαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ
hen-fowl these you-learned the clever-things

εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;
inside having-gone just-now to the earthborn

ΣΤΡΕΨΙΑΔΗΣ χἄτερά γε πόλλ'·
and-other-things at-least many

ἀλλ' ὅ τι μάθοιμ' ἑκάστοτε,
but what thing I-learned every-time

ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.
I-would-forget — at-once by multitude of-years

ΦΕΙΔΙΠΠΙΔΗΣ διὰ ταῦτα δὴ καὶ θοἰμάτιον ἀπώλεσας;
because-of this indeed also the-cloak you-lost

ΣΤΡΕΨΙΑΔΗΣ ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
but not I-have-lost but I-have-thought-away

ΦΕΙΔΙΠΠΙΔΗΣ τὰς δ' ἐμβάδας ποῖ τέτροφας ὦνόητε σύ;
the and shoes where have-you-turned O-fool you

ΣΤΡΕΨΙΑΔΗΣ ὥσπερ Περικλέης ἐς τὸ δέον ἀπώλεσα.
like Pericles for the needful I-lost

ἀλλ' ἴθι βάδιζ', ἴωμεν· εἶτα τῷ πατρὶ
but come walk let-us-go then the father

πιθόμενος ἐξάμαρτε· κἀγώ τοί ποτε,
obeying do-wrong and-I surely once

οἶδ', ἑξέτει σοι τραυλίσαντι πιθόμενος,
I-know six-years-old to-you lisping obeying
ὃν πρῶτον ὀβολὸν ἔλαβον ἡλιαστικόν,
which first obol I-got juror's
τούτου 'πριάμην σοι Διασίοις ἁμαξίδα.
of-this I-bought you at-the-Diasia little-cart
865 ΦΕΙΔΙΠΠΙΔΗΣ ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.
truly indeed you at-these in-the time once will-be-vexed
ΣΤΡΕΨΙΑΔΗΣ εὖ γ' ὅτι ἐπείσθης. δεῦρο δεῦρ' ὦ Σώκρατες,
well at-least that you-were-persuaded here here O Socrates
ἔξελθ'· ἄγω γάρ σοι τὸν υἱὸν τουτονὶ
come-out I-bring for to-you the son this-here
ἄκοντ' ἀναπείσας. ΣΩΚΡΑΤΗΣ νηπύτιος γάρ ἐστ' ἔτι,
unwilling having-persuaded childish for he-is still
καὶ τῶν κρεμαθρῶν οὔπω τρίβων τῶν ἐνθάδε.
and the baskets not-yet practiced the here
870 ΦΕΙΔΙΠΠΙΔΗΣ αὐτὸς τρίβων εἴης ἄν, εἰ κρέμαιό γε.
yourself practiced would-be — if you-were-hanged at-least
ΣΤΡΕΨΙΑΔΗΣ οὐκ ἐς κόρακας; καταρᾷ σὺ τῷ διδασκάλῳ;
not to crows you-curse you the teacher
ΣΩΚΡΑΤΗΣ ἰδοὺ κρέμαι', ὡς ἠλίθιον ἐφθέγξατο
look hanged how foolishly he-pronounced
καὶ τοῖσι χείλεσιν διερρυηκόσιν.
and with-the lips drooping
πῶς ἂν μάθοι ποθ' οὗτος ἀπόφυξιν δίκης
how — would-learn ever this-one acquittal of-suit
875 ἢ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν;
or summons or bluster persuasive
καίτοι γε ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.
and-yet at-least for-a-talent this learned Hyperbolus

ΣΤΡΕΨΙΑΔΗΣ ἀμέλει δίδασκε· θυμόσοφός ἐστιν φύσει·
never-fear teach clever-minded he-is by-nature
εὐθύς γέ τοι παιδάριον ὄν τυννουτονὶ
at-once at-least surely little-child being so-tiny
ἔπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,
he-molded inside of-house ships and carved
ἁμαξίδας τε σκυτίνας ἠργάζετο,
little-carts and of-leather made
κἀκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.
and-out-of the pomegranate-rinds frogs made how you-think
ὅπως δ' ἐκείνω τὼ λόγω μαθήσεται,
see-that and those the two-arguments he-learns
τὸν κρείττον' ὅστις ἐστὶ καὶ τὸν ἥττονα,
the stronger whatever it-is and the weaker
ὃς τἄδικα λέγων ἀνατρέπει τὸν κρείττονα·
which the-unjust speaking overturns the stronger
ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.
if and not the at-least unjust by-every art
ΣΩΚΡΑΤΗΣ αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιν.
himself will-learn from themselves the two-arguments
ἐγὼ δ' ἀπέσομαι. ΣΤΡΕΨΙΑΔΗΣ τοῦτό νυν μέμνησ', ὅπως
I and I-will-be-away this now remember that
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.
against all the just to-argue he-will-be-able
ΧΟΡΟΣ ***
(lacuna)

The Right and the Wrong Arguments quarrel before Pheidippides. Right praises the old education: modest boys walking in order to the music master, songs of the fathers, sport in the Academy, and the men who fought at Marathon. Wrong cites Heracles and Homer against his rules on hot baths and the marketplace. He turns Right's own example of Peleus against chastity and argues that a man should indulge his nature. At last he proves that most Athenians are wide-assed, and Right deserts to his side.

ΔΙΚΑΙΟΣ ΛΟΓΟΣ χώρει δευρί, δεῖξον σαυτὸν
come here show yourself

τοῖσι θεαταῖς, καίπερ θρασὺς ὤν.
to-the spectators though bold being

ΑΔΙΚΟΣ ΛΟΓΟΣ ἴθ' ὅποι χρῄζεις. πολὺ γὰρ μᾶλλόν σ'
go where you-like much for rather you

ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.
in the many speaking I-will-destroy

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἀπολεῖς σύ; τίς ὤν; ΑΔΙΚΟΣ ΛΟΓΟΣ λόγος.
you-will-destroy you who being argument

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἥττων γ' ὤν.
weaker at-least being

ΑΔΙΚΟΣ ΛΟΓΟΣ ἀλλά σε νικῶ τὸν ἐμοῦ κρείττω
but you I-defeat — than-me stronger

φάσκοντ' εἶναι. ΔΙΚΑΙΟΣ ΛΟΓΟΣ τί σοφὸν ποιῶν;
claiming to-be what clever doing

ΑΔΙΚΟΣ ΛΟΓΟΣ γνώμας καινὰς ἐξευρίσκων.
maxims new finding-out

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ταῦτα γὰρ ἀνθεῖ διὰ τουτουσὶ
these for flourish because-of these-here
τοὺς ἀνοήτους.
the fools
ΑΔΙΚΟΣ ΛΟΓΟΣ οὔκ, ἀλλὰ σοφούς. ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἀπολῶ σε κακῶς.
no but wise-men I-will-destroy you badly
ΑΔΙΚΟΣ ΛΟΓΟΣ εἰπὲ τί ποιῶν; ΔΙΚΑΙΟΣ ΛΟΓΟΣ τὰ δίκαια λέγων. 900
tell what doing the just-things saying
ΑΔΙΚΟΣ ΛΟΓΟΣ ἀλλ' ἀνατρέψω γ' αὖτ' ἀντιλέγων·
but I-will-overturn at-least them contradicting
οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην.
not-even for to-exist at-all I-say justice
ΔΙΚΑΙΟΣ ΛΟΓΟΣ οὐκ εἶναι φῄς; ΑΔΙΚΟΣ ΛΟΓΟΣ φέρε γὰρ ποῦ 'στιν;
not to-exist you-say come for where is-it
ΔΙΚΑΙΟΣ ΛΟΓΟΣ παρὰ τοῖσι θεοῖς.
among the gods
ΑΔΙΚΟΣ ΛΟΓΟΣ πῶς δῆτα δίκης οὔσης ὁ Ζεὺς
how then justice existing — Zeus
οὐκ ἀπόλωλεν τὸν πατέρ' αὑτοῦ 905
not perished the father of-himself
δήσας; ΔΙΚΑΙΟΣ ΛΟΓΟΣ αἰβοῖ τουτὶ καὶ δὴ
having-bound ugh this-here and indeed
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
comes the evil give me basin
ΑΔΙΚΟΣ ΛΟΓΟΣ τυφογέρων εἶ κἀνάρμοστος.
dotard you-are and-out-of-tune
ΔΙΚΑΙΟΣ ΛΟΓΟΣ καταπύγων εἶ κἀναίσχυντος.
lewd you-are and-shameless
ΑΔΙΚΟΣ ΛΟΓΟΣ ῥόδα μ' εἴρηκας. ΔΙΚΑΙΟΣ ΛΟΓΟΣ καὶ βωμολόχος. 910
roses me you-have-called and buffoon

ΑΔΙΚΟΣ ΛΟΓΟΣ κρίνεσι στεφανοῖς. ΔΙΚΑΙΟΣ ΛΟΓΟΣ καὶ πατραλοίας.
with-lilies you-crown and father-beater

ΑΔΙΚΟΣ ΛΟΓΟΣ χρυσῷ πάττων μ' οὐ γιγνώσκεις.
with-gold sprinkling me not you-recognize

ΔΙΚΑΙΟΣ ΛΟΓΟΣ οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.
not then before this at-least but with-lead

ΑΔΙΚΟΣ ΛΟΓΟΣ νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
now and at-least ornament this is to-me

915 ΔΙΚΑΙΟΣ ΛΟΓΟΣ θρασὺς εἶ πολλοῦ.
bold you-are very

ΑΔΙΚΟΣ ΛΟΓΟΣ σὺ δέ γ' ἀρχαῖος.
you and at-least old-fashioned

ΔΙΚΑΙΟΣ ΛΟΓΟΣ διὰ σὲ δὲ φοιτᾶν
because-of you and to-go-to-school

οὐδεὶς ἐθέλει τῶν μειρακίων·
no-one is-willing of-the youths

καὶ γνωσθήσει ποτ' Ἀθηναίοις
and you-will-be-known once by-Athenians

οἷα διδάσκεις τοὺς ἀνοήτους.
what-things you-teach the fools

920 ΑΔΙΚΟΣ ΛΟΓΟΣ αὐχμεῖς αἰσχρῶς.
you-are-squalid shamefully

ΔΙΚΑΙΟΣ ΛΟΓΟΣ σὺ δέ γ' εὖ πράττεις.
you and at-least well fare

καίτοι πρότερόν γ' ἐπτώχευες,
and-yet before at-least you-were-a-beggar

Τήλεφος εἶναι Μυσὸς φάσκων,
Telephus to-be Mysian claiming

ἐκ πηριδίου
from little-wallet

γνώμας τρώγων Πανδελετείους.
maxims munching Pandeletean

ΑΔΙΚΟΣ ΛΟΓΟΣ ὤμοι σοφίας — ΔΙΚΑΙΟΣ ΛΟΓΟΣ ὤμοι μανίας — 925
ah-me wisdom ah-me madness

ΑΔΙΚΟΣ ΛΟΓΟΣ ἧς ἐμνήσθης —
which you-mentioned

ΔΙΚΑΙΟΣ ΛΟΓΟΣ τῆς σῆς, πόλεώς θ' ἥτις σε τρέφει
— your city and which you feeds

λυμαινόμενον τοῖς μειρακίοις.
ruining the youths

ΑΔΙΚΟΣ ΛΟΓΟΣ οὐχὶ διδάξεις τοῦτον Κρόνος ὤν.
not will-you-teach this-one Cronus being

ΔΙΚΑΙΟΣ ΛΟΓΟΣ εἴπερ γ' αὐτὸν σωθῆναι χρὴ 930
if-indeed at-least him to-be-saved must

καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.
and not chatter only to-practice

ΑΔΙΚΟΣ ΛΟΓΟΣ δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.
here come this-one and let to-rave

ΔΙΚΑΙΟΣ ΛΟΓΟΣ κλαύσει, τὴν χεῖρ' ἢν ἐπιβάλλῃς.
you-will-weep the hand if you-lay-on

ΧΟΡΟΣ παύσασθε μάχης καὶ λοιδορίας.
stop from-fight and abuse

ἀλλ' ἐπίδειξαι σύ τε τοὺς προτέρους 935
but show you both the former-men

ἅττ' ἐδίδασκες, σύ τε τὴν καινὴν
what you-taught you and the new

παίδευσιν, ὅπως ἂν ἀκούσας σφῷν
education so-that — having-heard you-two

ἀντιλεγόντοιν κρίνας φοιτᾷ.
disputing having-judged he-may-attend

ΔΙΚΑΙΟΣ ΛΟΓΟΣ δρᾶν ταῦτ᾽ ἐθέλω. ΑΔΙΚΟΣ ΛΟΓΟΣ κἄγωγ᾽ ἐθέλω.
to-do this I-am-willing and-I-at-least am-willing

ΧΟΡΟΣ φέρε δὴ πότερος λέξει πρότερος;
come indeed which will-speak first

ΑΔΙΚΟΣ ΛΟΓΟΣ τούτῳ δώσω·
to-him I-will-give

κᾆτ᾽ ἐκ τούτων ὧν ἂν λέξῃ
and-then from these what — he-says

ῥηματίοισιν καινοῖς αὐτὸν
with-little-phrases new him

καὶ διανοίαις κατατοξεύσω.
and thoughts I-will-shoot-down

τὸ τελευταῖον δ᾽, ἢν ἀναγρύζῃ,
the last and if he-mutters

τὸ πρόσωπον ἅπαν καὶ τὼφθαλμὰ
the face whole and the-two-eyes

κεντούμενος ὥσπερ ὑπ᾽ ἀνθρηνῶν
stung as-if by hornets

ὑπὸ τῶν γνωμῶν ἀπολεῖται.
by the maxims he-will-perish

ΧΟΡΟΣ νῦν δείξετον τὼ πισύνω τοῖς περιδεξίοισι
now you-two-will-show the trusting in-the most-clever

λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,
arguments and thoughts and maxim-coining cares

ὁπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.
which of-the-two speaking better will-appear

νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνεῖται σοφίας,
now for all here risk is-staked of-wisdom

ἧς πέρι τοῖς ἐμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.
which about — for-my friends is contest greatest

ἀλλ᾽ ὦ πολλοῖς τοὺς πρεσβυτέρους
but O many the elders
ἤθεσι χρηστοῖς στεφανώσας,
with-ways good having-crowned
ῥῆξον φωνὴν ἥτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν εἰπέ. 960
burst-forth voice whatever you-delight-in and — your-own nature tell
ΔΙΚΑΙΟΣ ΛΟΓΟΣ λέξω τοίνυν τὴν ἀρχαίαν παιδείαν ὡς διέκειτο,
I-will-tell well-then the old education how it-was-ordered
ὅτ᾽ ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη ᾽νενόμιστο.
when I the just-things speaking flourished and moderation was-customary
πρῶτον μὲν ἔδει παιδὸς φωνὴν
first indeed it-was-needed of-boy voice
γρύξαντος μηδὲν ἀκοῦσαι·
having-muttered nothing to-hear
εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως ἐς κιθαριστοῦ
then to-walk in the streets in-good-order to lyre-teacher's
τοὺς κωμήτας γυμνοὺς ἀθρόους, κεἰ κριμνώδη κατανείφοι. 965
the of-the-village naked in-a-body and-if like-meal it-snowed
εἶτ᾽ αὖ προμαθεῖν ᾄσμ᾽ ἐδίδασκεν
then in-turn to-learn-by-heart song he-taught
τὼ μηρὼ μὴ ξυνέχοντας,
the two-thighs not holding-together
ἢ "Παλλάδα περσέπολιν δεινὰν"
either Pallas city-sacker terrible
ἢ "τηλέπορόν τι βόαμα,"
or far-reaching some cry
ἐντειναμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν.
tuning the mode which the fathers handed-down
εἰ δέ τις αὐτῶν βωμολοχεύσαιτ᾽ ἢ κάμψειέν τινα καμπήν,
if and some of-them played-the-buffoon or turned some turn

οἵας οἱ νῦν τὰς κατὰ Φρῦνιν
such-as the now-men the in-the-style-of Phrynis

ταύτας τὰς δυσκολοκάμπτους,
these the hard-to-bend

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.
he-was-thrashed being-beaten many as the Muses destroying

ἐν παιδοτρίβου δὲ καθίζοντας
at trainer's and sitting

τὸν μηρὸν ἔδει προβαλέσθαι
the thigh it-was-needed to-put-forward

τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηνές·
the boys so-that to-the outsiders nothing they-might-show cruel

εἶτ' αὖ πάλιν αὖθις ἀνιστάμενον συμψῆσαι, καὶ προνοεῖσθαι
then in-turn again again rising to-smooth and to-take-care

εἴδωλον τοῖσιν ἐρασταῖσιν τῆς ἥβης μὴ καταλείπειν.
image for-the lovers of-the youth not to-leave

ἠλείψατο δ' ἂν τοὐμφαλοῦ οὐδεὶς
would-anoint and — below-the-navel no

παῖς ὑπένερθεν τότ' ἄν, ὥστε
boy beneath then — so-that

τοῖς αἰδοίοισι δρόσος καὶ χνοῦς ὥσπερ μήλοισιν ἐπήνθει·
on-the genitals dew and down as on-apples bloomed

οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν ἐραστὴν
nor — soft having-kneaded the voice toward the lover

αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὀφθαλμοῖς ἐβάδιζεν,
himself himself pandering with-the eyes would-walk

οὐδ' ἀνελέσθαι δειπνοῦντ' ἐξῆν καὶ κεφάλαιον ῥαφανίδος,
nor to-take dining it-was-allowed even head of-radish

οὐδ' ἄννηθον τῶν πρεσβυτέρων ἁρπάζειν οὐδὲ σέλινον,
nor dill from-the elders to-snatch nor celery

οὐδ' ὀψοφαγεῖν οὐδὲ κιχλίζειν οὐδ' ἴσχειν τὼ πόδ' ἐναλλάξ.
nor to-eat-dainties nor to-giggle nor to-hold the two-feet crossed

ΑΔΙΚΟΣ ΛΟΓΟΣ ἀρχαῖά γε καὶ Διπολιώδη
old-fashioned at-least and Dipolia-like

καὶ τεττίγων ἀνάμεστα
and with-cicadas full

καὶ Κηκείδου καὶ Βουφονίων.
and of-Cecides and of-Buphonia

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα,
but still these are those

ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμὴ παίδευσις ἔθρεψεν.
from which men Marathon-fighters my education reared

σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοισι διδάσκεις ἐντετυλίχθαι·
you and the now-men at-once in cloaks teach to-be-wrapped

ὥστε μ' ἀπάγχεσθ', ὅταν ὀρχεῖσθαι
so-that me to-choke when to-dance

Παναθηναίοις δέον αὐτοὺς
at-the-Panathenaea needing them

τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενείας.
the shield the ham holding-before he-neglects — Tritogeneia

πρὸς ταῦτ' ὦ μειράκιον θαρρῶν ἐμὲ
for this O youth confident me

τὸν κρείττω λόγον αἱροῦ·
the stronger argument choose

κἀπιστήσει μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι,
and-you-will-know to-hate marketplace and from-baths to-keep-away

καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι,
and at-the shameful to-be-ashamed

κἂν σκώπτῃ τίς σε φλέγεσθαι·
and-if mocks someone you to-blaze

καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσιοῦσιν,
and from-the seats for-the elders to-rise approaching
καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν, ἄλλο τε μηδὲν
and not toward — your-own parents to-behave-badly other and nothing
995 αἰσχρὸν ποιεῖν, ὅτι τῆς αἰδοῦς
shameful to-do because of-the shame
μέλλεις τἄγαλμ' ἀναπλάττειν·
you-are-to the-statue to-mold
μηδ' εἰς ὀρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα κεχηνὼς
nor into of-dancing-girl's to-dart-in so-that not at these gaping
μήλῳ βληθεὶς ὑπὸ πορνιδίου τῆς εὐκλείας ἀποθραυσθῇς·
by-apple struck by little-whore from-the good-name you-are-broken
μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν καλέσαντα
nor to-contradict the father nothing nor Iapetus having-called
μνησικακῆσαι τὴν ἡλικίαν ἐξ ἧς ἐνεοττοτροφήθης.
to-bear-grudge the age from which you-were-reared-as-a-nestling
1000 ΑΔΙΚΟΣ ΛΟΓΟΣ εἰ ταῦτ' ὦ μειράκιον πείσει
if these O youth you-obey
τούτῳ, νὴ τὸν Διόνυσον
him by — Dionysus
τοῖς Ἱπποκράτους υἱέσιν εἴξεις
— of-Hippocrates to-the-sons you-will-be-like
καί σε καλοῦσι βλιτομάμμαν.
and you they-will-call mammy-sop

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἀλλ᾽ οὖν λιπαρός γε καὶ εὐανθὴς
but then sleek at-least and blooming
ἐν γυμνασίοις διατρίψεις,
in gymnasia you-will-spend-time
οὐ στωμύλλων κατὰ τὴν ἀγορὰν
not chattering through the marketplace
τριβολεκτράπελ᾽ οἷάπερ οἱ νῦν,
prickly-witticisms such-as the now-men
οὐδ᾽ ἑλκόμενος περὶ πραγματίου γλισχραντιλογεξεπιτρίπτου·
nor being-dragged over petty-lawsuit sticky-contentious-damnable
ἀλλ᾽ εἰς Ἀκαδήμειαν κατιὼν ὑπὸ ταῖς μορίαις ἀποθρέξει 1005
but to Academy going-down under the sacred-olives you-will-race
στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος ἡλικιώτου,
crowned with-reed white with modest age-mate
μίλακος ὄζων καὶ ἀπραγμοσύνης
of-bindweed smelling and of-leisure
καὶ λεύκης φυλλοβολούσης,
and of-white-poplar leaf-shedding
ἦρος ἐν ὥρᾳ χαίρων, ὁπόταν πλάτανος πτελέᾳ ψιθυρίζῃ.
of-spring in season rejoicing when plane to-elm whispers
ἢν ταῦτα ποιῇς ἁγὼ φράζω,
if these you-do what-I tell
καὶ πρὸς τούτοις προσέχῃς τὸν νοῦν, 1010
and besides these you-turn the mind
ἕξεις ἀεὶ
you-will-have always
στῆθος λιπαρόν, χροιὰν λαμπράν,
chest sleek complexion bright
ὤμους μεγάλους, γλῶτταν βαιάν,
shoulders big tongue small

πυγὴν μεγάλην, πόσθην μικράν.
buttock big prick small

ἢν δ' ἅπερ οἱ νῦν ἐπιτηδεύῃς,
if and what-very the now-men you-practice

πρῶτα μὲν ἕξεις
first indeed you-will-have

χροιὰν ὠχράν, ὤμους μικρούς,
complexion pale shoulders small

στῆθος λεπτόν, γλῶτταν μεγάλην,
chest thin tongue big

πυγὴν μικράν, κωλῆν μεγάλην,
buttock small ham big

ψήφισμα μακρόν, καὶ σ' ἀναπείσει
decree long and you he-will-persuade

τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγεῖσθαι,
the indeed shameful all fine to-think

τὸ καλὸν δ' αἰσχρόν·
the fine and shameful

καὶ πρὸς τούτοις τῆς Ἀντιμάχου
and besides these the of-Antimachus

καταπυγοσύνης ἀναπλήσει.
lewdness he-will-fill

ΧΟΡΟΣ ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν,
O fine-towered wisdom most-glorious practicing

ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.
how sweet of-you on-the words modest is-on flower

†εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ
happy and were then the living then in

τῶν προτέρων†· πρὸς τάδε σ' ὦ κομψοπρεπῆ μοῦσαν ἔχων,
the of-former-times toward this you O elegant muse having

δεῖ σε λέγειν τι καινόν, ὡς ηὐδοκίμηκεν ἀνήρ.
must you to-say something new since has-won-repute the-man
δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,
terrible and for-you counsels seems to-need against him
εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις. 1035
if-indeed the man you-will-surpass and not laughter you-will-incur
ΑΔΙΚΟΣ ΛΟΓΟΣ καὶ μὴν πάλαι γ' ἐπνιγόμην
and truly long-ago at-least I-was-choking
τὰ σπλάγχνα κἀπεθύμουν
the guts and-was-longing
ἅπαντα ταῦτ' ἐναντίαις γνώμαισι συνταράξαι.
all these with-opposing maxims to-confound
ἐγὼ γὰρ ἥττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην
I for weaker indeed argument for it this was-called
ἐν τοῖσι φροντισταῖσιν, ὅτι πρώτιστος ἐπενόησα
among the thinkers because first-of-all I-devised
τοῖσιν νόμοις καὶ ταῖς δίκαις τἀναντἰ ἀντιλέξαι. 1040
to-the laws and to-the justice the-opposite to-argue
καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,
and this more than ten-thousand is worth staters
αἱρούμενον τοὺς ἥττονας λόγους ἔπειτα νικᾶν.
choosing the weaker arguments then to-win
σκέψαι δὲ τὴν παίδευσιν ᾗ πέποιθεν ὡς ἐλέγξω,
consider and the education in-which he-trusts how I-will-refute
ὅστις σε θερμῷ φησι λοῦσθαι πρῶτον οὐκ ἐάσειν.
who you with-hot he-says to-bathe first not to-allow
καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά; 1045
and-yet what thought having do-you-blame the hot baths
ΔΙΚΑΙΟΣ ΛΟΓΟΣ ὅτιὴ κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.
because worst it-is and cowardly makes the man

ΑΔΙΚΟΣ ΛΟΓΟΣ ἐπίσχες· εὐθὺς γάρ σ' ἔχω
stop at-once for you I-have
μέσον λαβὼν ἄφυκτον.
middle having-taken inescapable
καί μοι φράσον, τῶν τοῦ Διὸς παίδων τίν' ἄνδρ' ἄριστον
and me tell of-the — of-Zeus sons which man best
ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόνους πονῆσαι.
in-soul you-think tell and most labors to-have-labored
1050 ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.
I indeed no-one than-Heracles better man judge
ΑΔΙΚΟΣ ΛΟΓΟΣ ποῦ ψυχρὰ δῆτα πώποτ'
where cold then ever
εἶδες Ἡράκλεια λουτρά;
did-you-see Heraclean baths
καίτοι τίς ἀνδρειότερος ἦν;
and-yet who braver was
ΔΙΚΑΙΟΣ ΛΟΓΟΣ ταῦτ' ἐστὶ ταῦτ' ἐκεῖνα,
these are these those
ἃ τῶν νεανίσκων ἀεὶ δι' ἡμέρας λαλούντων
which the young-men always through day chattering
πλῆρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαίστρας.
full the bath makes empty and the wrestling-schools
1055 ΑΔΙΚΟΣ ΛΟΓΟΣ εἶτ' ἐν ἀγορᾷ τὴν διατριβὴν
then in marketplace the pastime
ψέγεις· ἐγὼ δ' ἐπαινῶ.
you-blame I and praise
εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει
if for bad it-was Homer never — would-have-made
τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας.
— Nestor a-speaker — nor the wise all

ἄνειμι δῆτ' ἐντεῦθεν ἐς τὴν γλῶτταν, ἣν ὁδὶ μὲν
I-will-go-up then from-there to the tongue which this-man indeed
οὔ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δέ φημι.
not says to-be-needed the young to-practice I and say
καὶ σωφρονεῖν αὖ φησι χρῆναι· δύο κακὼ μεγίστω. 1060
and to-be-moderate in-turn he-says to-be-needed two evils greatest
ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἤδη
since you because-of the being-moderate to-whom ever did-you-see already
ἀγαθόν τι γενόμενον, φράσον, καί μ' ἐξέλεγξον εἰπών.
good anything having-come tell and me refute speaking
ΔΙΚΑΙΟΣ ΛΟΓΟΣ πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε
many — at-least Peleus got
διὰ τοῦτο τὴν μάχαιραν.
because-of this the sword
ΑΔΙΚΟΣ ΛΟΓΟΣ μάχαιραν; ἀστεῖόν γε κέρδος
sword charming at-least gain
ἔλαβεν ὁ κακοδαίμων.
got the ill-starred
Ὑπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλὰ 1065
Hyperbolus and the-from the lamps more than talents many
εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.
has-got through villainy but not by Zeus not sword
ΔΙΚΑΙΟΣ ΛΟΓΟΣ καὶ τὴν Θέτιν γ' ἔγημε
and — Thetis at-least married
διὰ τὸ σωφρονεῖν ὁ Πηλεύς.
through the being-moderate — Peleus

ΑΔΙΚΟΣ ΛΟΓΟΣ κᾆτ᾽ ἀπολιποῦσά γ᾽ αὐτὸν
and-then having-left at-least him
ᾤχετ᾽· οὐ γὰρ ἦν ὑβριστὴς
she-went not for he-was outrageous
οὐδ᾽ ἡδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζειν·
nor sweet in the bedclothes the night to-revel-all-night
γυνὴ δὲ σιναμωρουμένη χαίρει· σὺ δ᾽ εἶ Κρόνιππος.
woman and being-wantonly-used rejoices you and are a-Cronus-horse
σκέψαι γὰρ ὦ μειράκιον ἐν τῷ σωφρονεῖν ἅπαντα
consider for O youth in the being-moderate all
ἄνεστιν, ἡδονῶν θ᾽ ὅσων μέλλεις ἀποστερεῖσθαι,
which-are-in of-pleasures and how-many you-are-to to-be-deprived
παίδων γυναικῶν κοττάβων ὄψων πότων κιχλισμῶν.
of-boys of-women of-cottabus of-dainties of-drinking of-giggling
καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῇς;
and-yet what to-you to-live worth of-these if you-are-deprived
εἶεν. πάρειμ᾽ ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας.
well I-pass from-there to the of-the nature necessities
ἥμαρτες, ἠράσθης, ἐμοίχευσάς τι, κᾆτ᾽ ἐλήφθης·
you-erred you-loved you-committed-adultery somewhat and-then you-were-caught
ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν. ἐμοὶ δ᾽ ὁμιλῶν
you-are-done-for unable for you-are to-speak with-me and associating
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.
use the nature leap laugh think nothing shameful
μοιχὸς γὰρ ἢν τύχῃς ἁλούς,
adulterer for if you-happen having-been-caught
τάδ᾽ ἀντερεῖς πρὸς αὐτόν,
this you-will-answer to him
ὡς οὐδὲν ἠδίκηκας· εἶτ᾽ ἐς τὸν Δί᾽ ἐπανενεγκεῖν,
that nothing you-have-done-wrong then to — Zeus to-refer

κἀκεῖνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·
and-he that weaker than-love is and than-women
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο;
and-yet you mortal being than-god how greater — could-you
ΔΙΚΑΙΟΣ ΛΟΓΟΣ τί δ' ἢν ῥαφανιδωθῇ
what and if he-is-radished
πιθόμενός σοι τέφρᾳ τε τιλθῇ,
having-obeyed you with-ash and is-plucked
ἕξει τινὰ γνώμην λέγειν τὸ μὴ εὐρύπρωκτος εἶναι;
will-he-have some argument to-say the not wide-assed to-be
ΑΔΙΚΟΣ ΛΟΓΟΣ ἢν δ' εὐρύπρωκτος ᾖ, τί πείσεται κακόν; 1085
if and wide-assed he-is what will-he-suffer bad
ΔΙΚΑΙΟΣ ΛΟΓΟΣ τί μὲν οὖν ἂν ἔτι μεῖζον πάθοι τούτου ποτέ;
what indeed then — still greater could-he-suffer than-this ever
ΑΔΙΚΟΣ ΛΟΓΟΣ τί δῆτ' ἐρεῖς, ἢν τοῦτο νικηθῇς ἐμοῦ;
what then will-you-say if in-this you-are-beaten by-me
ΔΙΚΑΙΟΣ ΛΟΓΟΣ σιγήσομαι. τί δ' ἄλλο;
I-will-be-silent what and else
ΑΔΙΚΟΣ ΛΟΓΟΣ φέρε δή μοι φράσον·
come indeed me tell
συνηγοροῦσιν ἐκ τίνων;
they-plead-in-court from what
ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἐξ εὐρυπρώκτων. ΑΔΙΚΟΣ ΛΟΓΟΣ πείθομαι. 1090
from wide-assed I-agree
τί δαί; τραγῳδοῦσ' ἐκ τίνων;
what then they-write-tragedy from what
ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἐξ εὐρυπρώκτων. ΑΔΙΚΟΣ ΛΟΓΟΣ εὖ λέγεις.
from wide-assed well you-say
δημηγοροῦσι δ' ἐκ τίνων;
they-address-the-people and from what

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἐξ εὐρυπρώκτων. ΑΔΙΚΟΣ ΛΟΓΟΣ ἆρα δῆτ'
from wide-assed — then

ἔγνωκας ὡς οὐδὲν λέγεις;
you-have-recognized that nothing you-say

καὶ τῶν θεατῶν ὁπότεροι
and of-the spectators which-of-two

πλείους σκόπει. ΔΙΚΑΙΟΣ ΛΟΓΟΣ καὶ δὴ σκοπῶ.
more look and indeed I-look

ΑΔΙΚΟΣ ΛΟΓΟΣ τί δῆθ' ὁρᾷς;
what then do-you-see

ΔΙΚΑΙΟΣ ΛΟΓΟΣ πολὺ πλείονας νὴ τοὺς θεοὺς
far more by the gods

τοὺς εὐρυπρώκτους· τουτονὶ
the wide-assed this-here

γοῦν οἶδ' ἐγὼ κἀκεινονὶ
at-least I-know I and-that-one-there

καὶ τὸν κομήτην τουτονί.
and the long-haired this-here

ΑΔΙΚΟΣ ΛΟΓΟΣ τί δῆτ' ἐρεῖς;
what then will-you-say

ΔΙΚΑΙΟΣ ΛΟΓΟΣ ἡττήμεθ'· ὦ κινούμενοι
we-are-beaten O debauchees

πρὸς τῶν θεῶν δέξασθέ μου
by the gods receive of-me

θοἰμάτιον, ὡς
the-cloak as

ἐξαυτομολῶ πρὸς ὑμᾶς.
I-desert to you

VIII · PHEIDIPPIDES IS HANDED OVER

Socrates asks whether Strepsiades will take his son away or leave him to be taught. Strepsiades tells him to teach the boy and sharpen his jaw for both small cases and great ones. Socrates promises to return him a clever sophist, and Pheidippides predicts he will come back pale and miserable.

ΣΩΚΡΑΤΗΣ τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν
what then whether this-one to-lead-away having-taken

βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;
do-you-wish the son or am-I-to-teach for-you to-speak

ΣΤΡΕΨΙΑΔΗΣ δίδασκε καὶ κόλαζε καὶ μέμνησ᾽ ὅπως
teach and punish and remember that

εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θάτερα
well for-me you-will-sharpen him on indeed the-one-side

οἷον δικιδίοις, τὴν δ᾽ ἑτέραν αὐτοῦ γνάθον
as-for petty-suits the and other of-him jaw

στόμωσον οἵαν ἐς τὰ μείζω πράγματα.
sharpen such-as for the greater matters

ΣΩΚΡΑΤΗΣ ἀμέλει κομιεῖ τοῦτον σοφιστὴν δεξιόν.
never-fear you-will-get-back this-one sophist clever

ΦΕΙΔΙΠΠΙΔΗΣ ὠχρὸν μὲν οὖν οἶμαί γε καὶ κακοδαίμονα.
pale indeed then I-think at-least and ill-starred

The chorus tells the judges what they will gain if they award the prize to this play: rain in season for their fields and protection for their vines. Whoever slights the Clouds will lose his wine and olives to hail, see his roof tiles smashed, and have his wedding night drowned in rain.

ΧΟΡΟΣ χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.
go-on now I-think and to-you these to-repent

τοὺς κριτὰς ἃ κερδανοῦσιν, ἤν τι τόνδε τὸν χορὸν
the judges what they-will-gain if somewhat this the chorus

ὠφελῶσ᾽ ἐκ τῶν δικαίων, βουλόμεσθ᾽ ἡμεῖς φράσαι.
they-help from the just we-wish we to-tell

πρῶτα μὲν γάρ, ἢν νεᾶν βούλησθ᾽ ἐν ὥρᾳ τοὺς ἀγρούς,
first indeed for if to-plow-fresh you-wish in season the fields

ὕσομεν πρώτοισιν ὑμῖν, τοῖσι δ᾽ ἄλλοις ὕστερον.
we-will-rain first for-you for-the and others later

εἶτα τὸν καρπὸν τεκούσας ἀμπέλους φυλάξομεν,
then the fruit bearing vines we-will-guard

ὥστε μήτ᾽ αὐχμὸν πιέζειν μήτ᾽ ἄγαν ἐπομβρίαν.
so-that neither drought to-press nor too-much downpour

ἢν δ᾽ ἀτιμάσῃ τις ἡμᾶς θνητὸς ὢν οὔσας θεάς,
if and dishonors someone us mortal being being goddesses

προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά,
let-him-turn the mind toward us what-sort he-will-suffer evils

λαμβάνων οὔτ᾽ οἶνον οὔτ᾽ ἄλλ᾽ οὐδὲν ἐκ τοῦ χωρίου.
getting neither wine nor other nothing from the land

ἡνίκ᾽ ἂν γὰρ αἵ τ᾽ ἐλαῖαι βλαστάνωσ᾽ αἵ τ᾽ ἄμπελοι,
when — for the both olives sprout the and vines

ἀποκεκόψονται· τοιαύταις σφενδόναις παιήσομεν.
they-will-be-cut-off such slings we-will-strike

ἢν δὲ πλινθεύοντ᾽ ἴδωμεν, ὕσομεν καὶ τοῦ τέγους
if and making-bricks we-see-him we-will-rain and of-the roof
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίψομεν.
the tiles of-him with-hailstones round we-will-smash
κἂν γαμῇ ποτ᾽ αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
and-if he-marries ever himself or of-the kinsmen or of-the friends
ὕσομεν τὴν νύκτα πᾶσαν· ὥστ᾽ ἴσως βουλήσεται
we-will-rain the night whole so-that perhaps he-will-wish
κἂν ἐν Αἰγύπτῳ τυχεῖν ὢν μᾶλλον ἢ κρῖναι κακῶς. 1130
even in Egypt to-happen being rather than to-judge badly

X · THE CREDITORS

Strepsiades counts the days to the end of the month, when his creditors will sue. Socrates hands back his son, now a master of argument, and Pheidippides proves that the Old and New Day cannot be one day. Two creditors arrive. Strepsiades mocks the first for calling a kneading trough by the wrong gender and refuses to pay. He baffles the second, who fell from his chariot, by asking whether the sea grows larger, and he chases him away with a goad.

ΣΤΡΕΨΙΑΔΗΣ πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,
fifth fourth third after this second
εἶθ᾽ ἣν ἐγὼ μάλιστα πασῶν ἡμερῶν
then which I most of-all days
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
fear and shudder-at and loathe
εὐθὺς μετὰ ταύτην ἔσθ᾽ ἕνη τε καὶ νέα.
straight after this is old both and new
πᾶς γάρ τις ὀμνὺς οἷς ὀφείλων τυγχάνω, 1135
every for one swearing to-whom owing I-happen

θείς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κἀξολεῖν,
having-paid me court-deposits to-destroy me says and-to-ruin
κἀμοῦ μέτριά τε καὶ δίκαι' αἰτουμένου,
and-me moderate both and just-things asking
"ὦ δαιμόνιε τὸ μέν τι νυνὶ μὴ λάβῃς,
O strange-man the indeed some now not take
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες", οὔ φασίν ποτε
the and put-off for-me the and remit not they-say ever
οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με
so to-get-back but they-abuse me
ὡς ἄδικός εἰμι, καὶ δικάσεσθαί φασί μοι.
that unjust I-am and to-go-to-law they-say with-me
νῦν οὖν δικαζέσθων· ὀλίγον γάρ μοι μέλει,
now then let-them-go-to-law little for to-me it-matters
εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.
if-indeed has-learned well to-speak Pheidippides
τάχα δ' εἴσομαι κόψας τὸ φροντιστήριον.
soon and I-shall-know having-knocked-at the thinkery
παῖ, ἠμί, παῖ παῖ. ΣΩΚΡΑΤΗΣ Στρεψιάδην ἀσπάζομαι.
boy I-say boy boy Strepsiades I-greet
ΣΤΡΕΨΙΑΔΗΣ κἄγωγέ σ'· ἀλλὰ τουτονὶ πρῶτον λαβέ·
and-I-at-least you but this-here first take
χρὴ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.
must for to-show-admiration somewhat the teacher
καί μοι τὸν υἱὸν εἰ μεμάθηκε τὸν λόγον
and me the son if he-has-learned the argument
ἐκεῖνον εἴφ' ὃν ἀρτίως εἰσήγαγες.
that-one tell whom just-now you-brought-in

ΣΩΚΡΑΤΗΣ μεμάθηκεν.
he-has-learned

ΣΤΡΕΨΙΑΔΗΣ εὖ γ' ὦ παμβασίλει' Ἀπαιόλη.
well at-least O all-queen Fraud

ΣΩΚΡΑΤΗΣ ὥστ' ἀποφύγοις ἂν ἥντιν' ἂν βούλῃ δίκην.
so-that you-could-escape — whatever — you-wish suit

ΣΤΡΕΨΙΑΔΗΣ κεἰ μάρτυρες παρῆσαν, ὅτ' ἐδανειζόμην;
and-if witnesses were-present when I-was-borrowing

ΣΩΚΡΑΤΗΣ πολλῷ γε μᾶλλον, κἂν παρῶσι χίλιοι.
by-much at-least rather and-if are-present thousand

ΣΤΡΕΨΙΑΔΗΣ βοάσομαί τἄρα τὰν ὑπέρτονον
I-will-shout then the overstrained

βοάν. ἰὼ κλάετ' ὦ 'βολοστάται
shout ho weep O obol-weighers

αὐτοί τε καὶ τἀρχαῖα καὶ τόκοι τόκων·
yourselves both and the-principals and interests of-interests

οὐδὲν γὰρ ἄν με φλαῦρον ἐργάσαισθ' ἔτι,
nothing for — me mean you-could-do still

οἷος ἐμοὶ τρέφεται
such for-me is-reared

τοῖσδ' ἐνὶ δώμασι παῖς,
in-these in halls son

ἀμφήκει γλώττῃ λάμπων,
two-edged with-tongue shining

πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς βλάβη,
bulwark my savior to-house to-enemies harm

λυσανίας πατρῴων μεγάλων κακῶν·
releaser of-ancestral great evils

ὃν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.
whom call running from-within to me

ΣΩΚΡΑΤΗΣ ὦ τέκνον ὦ παῖ ἔξελθ' οἴκων,
O child O son come-out of-the-house

ἄιε σοῦ πατρός.
hear your father

ὅδ' ἐκεῖνος ἀνήρ.
here-is that man

ΣΤΡΕΨΙΑΔΗΣ ὦ φίλος ὦ φίλος.
O friend O friend

ΣΩΚΡΑΤΗΣ ἄπιθι συλλαβών.
go-off having-taken-him

ΣΤΡΕΨΙΑΔΗΣ ἰὼ ἰὼ τέκνον, ἰὼ ἰοῦ ἰοῦ.
ho ho child ho oh oh

ὡς ἥδομαί σου πρῶτα τὴν χρόαν ἰδών.
how I-am-glad of-you first the complexion seeing

νῦν μέν γ' ἰδεῖν εἶ πρῶτον ἐξαρνητικὸς
now indeed at-least to-see you-are first denying

κἀντιλογικός, καὶ τοῦτο τοὐπιχώριον
and-contradicting and this the-local

ἀτεχνῶς ἐπανθεῖ, τὸ "τί λέγεις σύ;" καὶ δοκεῖν
simply blooms-on the what say you and to-seem

ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ' ὅτι·
doing-wrong to-be-wronged and doing-evil I-know that

ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.
on the face and is Attic look

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.
now then see-that you-save me since and-you-ruined

ΦΕΙΔΙΠΠΙΔΗΣ φοβεῖ δὲ δὴ τί; ΣΤΡΕΨΙΑΔΗΣ τὴν ἔνην τε καὶ νέαν.
you-fear and indeed what the old both and new

ΦΕΙΔΙΠΠΙΔΗΣ ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;
old for is and new some day

ΣΤΡΕΨΙΑΔΗΣ εἰς ἥν γε θήσειν τὰ πρυτανεῖά φασί μοι. 1180
on which at-least to-pay the court-deposits they-say me

ΦΕΙΔΙΠΠΙΔΗΣ ἀπολοῦσ' ἄρ' αὖθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως
will-lose then them the having-paid not for it-is how
μί' ἡμέρα γένοιτ' ἂν ἡμέρα δύο.
one day could-become — days two

ΣΤΡΕΨΙΑΔΗΣ οὐκ ἂν γένοιτο;
not — could-it-be

ΦΕΙΔΙΠΠΙΔΗΣ πῶς γάρ; εἰ μή πέρ γ' ἅμα
how for if not indeed at-least at-once
αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.
the-same could-become — old-woman both and young woman

ΣΤΡΕΨΙΑΔΗΣ καὶ μὴν νενόμισταί γ'. 1185
and truly it-is-the-law at-least

ΦΕΙΔΙΠΠΙΔΗΣ οὐ γάρ, οἶμαι, τὸν νόμον
not for I-think the law
ἴσασιν ὀρθῶς ὅ τι νοεῖ. ΣΤΡΕΨΙΑΔΗΣ νοεῖ δὲ τί;
they-know rightly what thing it-means it-means and what

ΦΕΙΔΙΠΠΙΔΗΣ ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.
— Solon the old was people-loving the nature

ΣΤΡΕΨΙΑΔΗΣ τουτὶ μὲν οὐδέν πω πρὸς ἔνην τε καὶ νέαν.
this-here indeed nothing yet to old both and new

ΦΕΙΔΙΠΠΙΔΗΣ ἐκεῖνος οὖν τὴν κλῆσιν ἐς δύ' ἡμέρας
he then the summons for two days
ἔθηκεν, ἔς γε τὴν ἔνην τε καὶ νέαν, 1190
set for at-least the old both and new
ἵν' αἱ θέσεις γίγνοιντο τῇ νουμηνίᾳ.
so-that the deposits might-be-made at-the new-moon

ΣΤΡΕΨΙΑΔΗΣ ἵνα δὴ τί τὴν ἔνην προσέθηχ';
so-that indeed why the old be-added

ΦΕΙΔΙΠΠΙΔΗΣ ἵν' ὦ μέλε
so-that O friend

παρόντες οἱ φεύγοντες ἡμέρᾳ μιᾷ
being-present the defendants on-day one

πρότερον ἀπαλλάττοινθ' ἑκόντες, εἰ δὲ μή,
before might-be-released willingly if and not

ἔωθεν ὑπανιῷντο τῇ νουμηνίᾳ.
at-dawn might-be-vexed on-the new-moon

ΣΤΡΕΨΙΑΔΗΣ πῶς οὐ δέχονται δῆτα τῇ νουμηνίᾳ
how not do-they-accept then at-the new-moon

ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνῃ τε καὶ νέᾳ;
the-magistrates the deposits but at-old both and new

ΦΕΙΔΙΠΠΙΔΗΣ ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν·
which-very the foretasters for seem to-me to-do

ὅπως τάχιστα τὰ πρυτανεῖ' ὑφελοίατο,
so-that quickest the deposits they-might-filch

διὰ τοῦτο προὐτένθευσαν ἡμέρᾳ μιᾷ.
because-of this they-foretasted by-day one

ΣΤΡΕΨΙΑΔΗΣ εὖ γ'· ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
well at-least O ill-starred why do-you-sit fools

ἡμέτερα κέρδη τῶν σοφῶν ὄντες, λίθοι,
our gains of-the wise being stones

ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι;
numbers sheep simply jars heaped-up

ὥστ' εἰς ἐμαυτὸν καὶ τὸν υἱὸν τουτονὶ
so-that to myself and the son this-here

ἐπ' εὐτυχίαισιν ᾄστέον μοὐγκώμιον.
at good-fortune one-must-sing my-encomium

"μάκαρ ὦ Στρεψίαδες,
blessed O Strepsiades
αὐτός τ' ἔφυς ὡς σοφὸς
yourself both are how wise
χοἷον τὸν υἱὸν τρέφεις",
and-what-a the son you-rear
φήσουσι δή μ' οἱ φίλοι
will-say indeed of-me the friends
χοὶ δημόται
and-the demesmen
ζηλοῦντες ἡνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.
envying when — you win speaking the suits
ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἑστιᾶσαι.
but bringing-in you I-wish first to-feast
ΠΑΣΙΑΣ εἶτ' ἄνδρα τῶν αὑτοῦ τι χρὴ προϊέναι;
then a-man of-the his-own anything must to-give-up
οὐδέποτέ γ', ἀλλὰ κρεῖττον εὐθὺς ἦν τότε
never at-least but better at-once it-was then
ἀπερυθριᾶσαι μᾶλλον ἢ σχεῖν πράγματα,
to-blush-it-off rather than to-have troubles
ὅτε τῶν ἐμαυτοῦ γ' ἕνεκα νυνὶ χρημάτων
when — my-own at-least for-sake-of now money
ἕλκω σε κλητεύσοντα, καὶ γενήσομαι
I-drag you to-be-witness and I-shall-become
ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
enemy still besides these to-man fellow-demesman
ἀτὰρ οὐδέποτέ γε τὴν πατρίδα καταισχυνῶ
but never at-least the fatherland I-shall-disgrace
ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην — ΣΤΡΕΨΙΑΔΗΣ τίς οὑτοσί;
living but I-summon Strepsiades who this-here

ΠΑΣΙΑΣ ἐς τὴν ἔνην τε καὶ νέαν. ΣΤΡΕΨΙΑΔΗΣ μαρτύρομαι,
for the old both and new I-call-witnesses

ὅτι ἐς δύ' εἶπεν ἡμέρας. τοῦ χρήματος;
that for two he-said days what money

ΠΑΣΙΑΣ τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος
of-the twelve minas which you-got buying

τὸν ψαρὸν ἵππον. ΣΤΡΕΨΙΑΔΗΣ ἵππον; οὐκ ἀκούετε;
the dapple horse horse not do-you-hear

ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἱππικήν.
which all you know hating horsemanship

ΠΑΣΙΑΣ καὶ νὴ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.
and by Zeus to-repay at-least you-swore-by the gods

ΣΤΡΕΨΙΑΔΗΣ μὰ τὸν Δί' οὐ γάρ πω τότ' ἐξηπίστατο
by — Zeus not for yet then knew

Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
Pheidippides for-me the irrefutable argument

ΠΑΣΙΑΣ νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ;
now and because-of this denying to-be you-intend

ΣΤΡΕΨΙΑΔΗΣ τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;
what for else — would-I-enjoy of-the learning

ΠΑΣΙΑΣ καὶ ταῦτ' ἐθελήσεις ἀπομόσαι μοι τοὺς θεοὺς
and this will-you-be-willing to-deny-on-oath for-me by-the gods

ἵν' ἂν κελεύσω 'γώ σε; ΣΤΡΕΨΙΑΔΗΣ τοὺς ποίους θεούς;
where — I-bid I you the what-sort gods

ΠΑΣΙΑΣ τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤΡΕΨΙΑΔΗΣ νὴ Δία
— Zeus — Hermes — Poseidon by Zeus

κἂν προσκαταθείην γ' ὥστ' ὀμόσαι τριώβολον.
and I-would-pay-down-besides at-least so-as to-swear three-obols

ΠΑΣΙΑΣ ἀπόλοιο τοίνυν ἕνεκ' ἀναιδείας ἔτι.
may-you-perish well-then for-sake-of shamelessness still

ΣΤΡΕΨΙΑΔΗΣ ἁλσὶν διασμηχθεὶς ὄναιτ' ἂν οὑτοσί.
with-salts having-been-scoured would-profit — this-one

ΠΑΣΙΑΣ οἴμ' ὡς καταγελᾷς. ΣΤΡΕΨΙΑΔΗΣ ἓξ χοᾶς χωρήσεται.
ah how you-laugh six pitchers it-will-hold

ΠΑΣΙΑΣ οὔ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
not surely by — Zeus the great and the gods

ἐμοῦ καταπροίξει. ΣΤΡΕΨΙΑΔΗΣ θαυμασίως ἥσθην θεοῖς, 1240
me you-will-get-off-with marvelously I-was-pleased by-gods

καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν.
and Zeus laughable sworn-by to-those knowing

ΠΑΣΙΑΣ ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
truly indeed you for-these in-the time will-pay penalty

ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μή,
but whether you-will-repay me the money or not

ἀπόπεμψον ἀποκρινάμενος. ΣΤΡΕΨΙΑΔΗΣ ἔχε νυν ἥσυχος.
send-me-off having-answered keep now quiet

ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαί σοι σαφῶς. 1245
I for at-once will-answer you clearly

ΠΑΣΙΑΣ τί σοι δοκεῖ δράσειν; ΜΑΡΤΤΣ ἀποδώσειν μοι δοκεῖ.
what to-you seems-he to-do to-repay me he-seems

ΣΤΡΕΨΙΑΔΗΣ ποῦ 'σθ' οὗτος ἀπαιτῶν με τἀργύριον; λέγε
where is this-one demanding-back from-me the-money tell

τουτὶ τί ἔστι; ΠΑΣΙΑΣ τοῦθ' ὅ τι ἐστί; κάρδοπος.
this-here what is-it this what thing it-is kneading-trough

ΣΤΡΕΨΙΑΔΗΣ ἔπειτ' ἀπαιτεῖς τἀργύριον τοιοῦτος ὤν;
then you-demand-back the-money such being

οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί, 1250
not — I-would-pay not-even — obol to-anyone

ὅστις καλέσειε κάρδοπον τὴν καρδόπην.
who called kneading-trough the kneading-troughess

ΠΑΣΙΑΣ οὐκ ἄρ' ἀποδώσεις; ΣΤΡΕΨΙΑΔΗΣ οὐχ ὅσον γέ μ' εἰδέναι.
not then will-you-pay not as-far-as at-least me to-know

οὔκουν ἀνύσας τι θᾶττον ἀπολιταργιεῖς
not-then hurrying somewhat quicker will-you-take-yourself-off

ἀπὸ τῆς θύρας; ΠΑΣΙΑΣ ἄπειμι, καὶ τοῦτ' ἴσθ' ὅτι
from the door I-will-go and this know that

θήσω πρυτανεῖ' ἢ μηκέτι ζῴην ἐγώ.
I-will-pay deposits or no-longer may-live I

ΣΤΡΕΨΙΑΔΗΣ καὶ προσαπολεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.
and you-will-lose-besides then them besides the twelve

καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
and-yet you this at-least not I-wish to-suffer

ὁτιὴ 'κάλεσας εὐηθικῶς τὴν κάρδοπον.
because you-called foolishly the kneading-trough

ΑΜΥΝΙΑΣ ἰώ μοί μοι.
ho me me

ΣΤΡΕΨΙΑΔΗΣ ἔα.
ha

τίς οὑτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὔτι που
who this-here ever is the lamenting not perhaps

τῶν Καρκίνου τις δαιμόνων ἐφθέγξατο;
of-the of-Carcinus some gods uttered

ΑΜΥΝΙΑΣ τί δ' ὅστις εἰμὶ τοῦτο βούλεσθ' εἰδέναι;
what and whoever I-am this do-you-wish to-know

ἀνὴρ κακοδαίμων. ΣΤΡΕΨΙΑΔΗΣ κατὰ σεαυτόν νυν τρέπου.
man ill-starred by yourself now turn

ΑΜΥΝΙΑΣ ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες
O harsh god O fortunes rim-breaking

ἵππων ἐμῶν, ὦ Παλλὰς ὥς μ' ἀπώλεσας.
of-horses my O Pallas how me you-destroyed

ΣΤΡΕΨΙΑΔΗΣ τί δαί σε Τληπόλεμός ποτ' εἴργασται κακόν;
what then you Tlepolemus ever has-done evil
ΑΜΥΝΙΑΣ μὴ σκῶπτέ μ' ὦ τᾶν, ἀλλά μοι τὰ χρήματα
not mock me O my-friend but me the money
τὸν υἱὸν ἀποδοῦναι κέλευσον ἅλαβεν,
the son to-repay bid which-he-got
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.
otherwise both however and badly having-fared
ΣΤΡΕΨΙΑΔΗΣ τὰ ποῖα ταῦτα χρήμαθ'; ΑΜΥΝΙΑΣ ἁδανείσατο. 1270
the what-sort these money which-he-borrowed
ΣΤΡΕΨΙΑΔΗΣ κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς.
badly then truly you-were as at-least to-me you-seem
ΑΜΥΝΙΑΣ ἵππους ἐλαύνων ἐξέπεσον νὴ τοὺς θεούς.
horses driving I-fell-out by the gods
ΣΤΡΕΨΙΑΔΗΣ τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;
why then do-you-babble as-if from donkey having-fallen
ΑΜΥΝΙΑΣ ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;
I-babble the money to-get-back if I-wish
ΣΤΡΕΨΙΑΔΗΣ οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις. 1275
not it-is how you at-least yourself are-sane
ΑΜΥΝΙΑΣ τί δαί;
what then
ΣΤΡΕΨΙΑΔΗΣ τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς.
the brain as-if to-have-been-shaken to-me you-seem
ΑΜΥΝΙΑΣ σὺ δὲ νὴ τὸν Ἑρμῆν προσκεκλήσεσθαί γέ μοι,
you and by — Hermes will-be-summoned at-least by-me
εἰ μὴ 'ποδώσεις τἀργύριον. ΣΤΡΕΨΙΑΔΗΣ κάτειπέ νυν,
if not you-pay the-money tell now
πότερα νομίζεις καινὸν ἀεὶ τὸν Δία
whether do-you-think new always — Zeus

ὕειν ὕδωρ ἑκάστοτ', ἢ τὸν ἥλιον
to-rain water every-time or the sun
ἕλκειν κάτωθεν ταὐτὸ τοῦθ' ὕδωρ πάλιν;
to-draw from-below the-same this water again
ΑΜΥΝΙΑΣ οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.
not I-know I-at-least which nor to-me it-matters
ΣΤΡΕΨΙΑΔΗΣ πῶς οὖν ἀπολαβεῖν τἀργύριον δίκαιος εἶ,
how then to-get-back the-money just are-you
εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων;
if nothing you-know of-the lofty matters
ΑΜΥΝΙΑΣ ἀλλ' εἰ σπανίζεις, τἀργυρίου μοι τὸν τόκον
but if you-are-short of-the-money for-me the interest
ἀπόδοτε· ΣΤΡΕΨΙΑΔΗΣ τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;
pay this and is the interest what beast
ΑΜΥΝΙΑΣ τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
what and else at-least than by month and by day
πλέον πλέον τἀργύριον ἀεὶ γίγνεται
more more the-money always becomes
ὑπορρέοντος τοῦ χρόνου; ΣΤΡΕΨΙΑΔΗΣ καλῶς λέγεις.
flowing-on the time well you-say
τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα
what then the sea is-it that more
νυνὶ νομίζεις ἢ πρὸ τοῦ; ΑΜΥΝΙΑΣ μὰ Δί' ἀλλ' ἴσην.
now you-think or before this by Zeus but equal
οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤΡΕΨΙΑΔΗΣ κᾆτα πῶς
not for just more to-be and-then how
αὕτη μὲν ὦ κακόδαιμον οὐδὲν γίγνεται
this indeed O ill-starred nothing becomes
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
flowing-in the rivers greater you and

ζητεῖς ποιῆσαι τἀργύριον πλεῖον τὸ σόν; 1295
seek to-make the-money greater — your
οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας;
not will-you-chase yourself from the house
φέρε μοι τὸ κέντρον. ΑΜΥΝΙΑΣ ταῦτ' ἐγὼ μαρτύρομαι.
bring me the goad this I call-witnesses
ΣΤΡΕΨΙΑΔΗΣ ὕπαγε. τί μέλλεις; οὐκ ἐλᾷς ὦ σαμφόρα;
get-on why do-you-delay not will-you-drive O san-branded
ΑΜΥΝΙΑΣ ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; ΣΤΡΕΨΙΑΔΗΣ ἄξεις; ἐπιαλῶ
this not outrage then is will-you-dart I-will-prick
κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον. 1300
goading under the rump you the trace-horse
φεύγεις; ἔμελλόν σ' ἆρα κινήσειν ἐγὼ
you-flee I-was-to you then to-set-moving I
αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.
with-the-very wheels — your and chariots

XI · THE CHORUS FORESEES TROUBLE

The chorus reflects on the old man's love of base dealings. Wishing to withhold the money he borrowed, he will soon meet some trouble that repays his roguery. He will find that his son has indeed become clever at arguing against justice, and perhaps he will wish the boy were dumb.

ΧΟΡΟΣ οἷον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ
what the of-matters to-love mean the for
γέρων ὅδ' ἐρασθεὶς
old-man this having-fallen-in-love
ἀποστερῆσαι βούλεται 1305
to-withhold wishes

τὰ χρήμαθ' ἁδανείσατο·
the money which-he-borrowed
κοὐκ ἔσθ' ὅπως οὐ τήμερον
and-not it-is how not today
λήψεταί τι πρᾶγμ', ὃ τοῦτον
he-will-get some trouble which this-one
ποιήσει τὸν σοφιστὴν
will-make the sophist
ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι.
for which to-play-the-rogue he-began suddenly to-get evil something
οἶμαι γὰρ αὐτὸν αὐτίχ' εὑρήσειν ὅπερ
I-think for him at-once to-find what-very
πάλαι ποτ' †ἐπεζήτει†
long-ago once he-was-seeking
εἶναι τὸν υἱὸν δεινόν οἱ
to-be the son clever for-him
γνώμας ἐναντίας λέγειν
maxims opposite to-speak
τοῖσιν δικαίοις, ὥστε νικᾶν
to-the just so-as to-defeat
ἅπαντας οἷσπερ ἂν
all with-whom-ever —
ξυγγένηται, κἂν λέγῃ παμπόνηρ'.
he-consorts even-if he-says utter-villainies
ἴσως δ' ἴσως βουλήσεται κἄφωνον αὐτὸν εἶναι.
perhaps and perhaps he-will-wish even-dumb him to-be

Strepsiades rushes out crying to his neighbors and kinsmen that his son is beating him. Pheidippides admits it, enjoys the abuse, and offers to prove that he struck his father justly. He asks which of the two arguments his father would like him to use. Strepsiades says that he had him taught to argue against justice, if he can prove that beating a father is just. Pheidippides promises that his father will have no answer, and Strepsiades asks to hear him.

ΣΤΡΕΨΙΑΔΗΣ ἰοὺ ἰού.
oh oh

ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
O neighbors and kinsmen and demesmen

ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.
defend me being-beaten by-every art

οἴμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
ah-me ill-starred the head and the jaw

ὦ μιαρὲ τύπτεις τὸν πατέρα; ΦΕΙΔΙΠΠΙΔΗΣ φήμ' ὦ πάτερ. 1325
O wretch do-you-strike the father I-say O father

ΣΤΡΕΨΙΑΔΗΣ ὁρᾷθ' ὁμολογοῦνθ' ὅτι με τύπτει.
you-see him-agreeing that me he-strikes

ΦΕΙΔΙΠΠΙΔΗΣ καὶ μάλα.
and very

ΣΤΡΕΨΙΑΔΗΣ ὦ μιαρὲ καὶ πατραλοῖα καὶ τοιχωρύχε.
O wretch and father-beater and burglar

ΦΕΙΔΙΠΠΙΔΗΣ αὖθίς με ταὐτὰ ταῦτα καὶ πλείω λέγε.
again me the-same these and more say

ἆρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;
— do-you-know that I-rejoice many-things hearing and bad

ΣΤΡΕΨΙΑΔΗΣ ὦ λακκόπρωκτε.
O wide-assed

ΦΕΙΔΙΠΠΙΔΗΣ πάττε πολλοῖς τοῖς ῥόδοις.
sprinkle with-many the roses

ΣΤΡΕΨΙΑΔΗΣ τὸν πατέρα τύπτεις;
the father you-strike

ΦΕΙΔΙΠΠΙΔΗΣ κἀποφανῶ γε νὴ Δία
and-I-will-show at-least by Zeus
ὡς ἐν δίκῃ σ' ἔτυπτον. ΣΤΡΕΨΙΑΔΗΣ ὦ μιαρώτατε,
that in justice you I-was-striking O most-wretched
καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκῃ;
and how could-it-be — father to-strike in justice
ΦΕΙΔΙΠΠΙΔΗΣ ἔγωγ' ἀποδείξω καί σε νικήσω λέγων.
I-at-least will-prove and you will-defeat speaking
ΣΤΡΕΨΙΑΔΗΣ τουτὶ σὺ νικήσεις; ΦΕΙΔΙΠΠΙΔΗΣ πολύ γε καὶ ῥᾳδίως.
this-here you will-defeat much at-least and easily
ἑλοῦ δ' ὁπότερον τοῖν λόγοιν βούλει λέγειν.
choose and which-of-two of-the arguments you-wish to-speak
ΣΤΡΕΨΙΑΔΗΣ ποίοιν λόγοιν; ΦΕΙΔΙΠΠΙΔΗΣ τὸν κρείττον' ἢ τὸν ἥττονα.
which arguments the stronger or the weaker
ΣΤΡΕΨΙΑΔΗΣ ἐδιδαξάμην μέντοι σε νὴ Δί' ὦ μέλε
I-had-you-taught however you by Zeus O friend
τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε
to-the just to-speak-against if this at-least
μέλλεις ἀναπείσειν, ὡς δίκαιον καὶ καλὸν
you-are-to to-persuade that just and fine
τὸν πατέρα τύπτεσθ' ἐστὶν ὑπὸ τῶν υἱέων.
the father to-be-beaten is by the sons

ΦΕΙΔΙΠΠΙΔΗΣ ἀλλ᾽ οἴομαι μέντοι σ᾽ ἀναπείσειν, ὥστε γε
but I-think however you to-persuade so-that at-least
οὐδ᾽ αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.
not-even yourself having-listened nothing will-answer
ΣΤΡΕΨΙΑΔΗΣ καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι.
and truly what thing even you-will-say to-hear I-wish

XIII · THE QUARREL OVER POETS

The chorus asks the old man how the fight began. Strepsiades says that at dinner Pheidippides scorned Simonides and Aeschylus and sang a Euripides speech about incest. When Strepsiades abused him, the son beat and throttled him, though his father had nursed him as a baby. The son argues that a father who beat him for his good may be beaten back, as cocks do. Strepsiades concedes, but when the son offers to prove he may beat his mother, he bids him jump into the pit with Socrates and the weaker argument.

ΧΟΡΟΣ σὸν ἔργον ὦ πρεσβῦτα φροντίζειν ὅπῃ
your task O old-man to-ponder how
τὸν ἄνδρα κρατήσεις,
the man you-will-master
ὡς οὗτος, εἰ μή τῳ ᾽πεποίθειν, οὐκ ἂν ἦν
since this-one if not in-something had-trusted not — would-be
οὕτως ἀκόλαστος.
so unruly
ἀλλ᾽ ἔσθ᾽ ὅτῳ θρασύνεται· δῆλόν γε τἀνθρώπου
but there-is-something in-which he-is-bold plain at-least of-the-man
᾽στὶ τὸ λῆμα.
is the spirit
ἀλλ᾽ ἐξ ὅτου τὸ πρῶτον ἤρξαθ᾽ ἡ μάχη γενέσθαι,
but from what the first began the fight to-come-about

ἤδη λέγειν χρὴ πρὸς χορόν· πάντως δὲ τοῦτο δράσεις.
now to-tell must to chorus by-all-means and this you-will-do

ΣΤΡΕΨΙΑΔΗΣ καὶ μὴν ὅθεν γε
and truly from-where at-least
πρῶτον ἠρξάμεσθα λοιδορεῖσθαι
first we-began to-abuse
ἐγὼ φράσω· 'πειδὴ γὰρ εἱστιώμεθ', ὥσπερ ἴστε,
I will-tell since for we-were-feasting as you-know
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα
first indeed him the lyre having-taken I I-bade
ᾄσαι Σιμωνίδου μέλος, τὸν Κριὸν ὡς ἐπέχθη.
to-sing of-Simonides song the Ram how he-was-shorn
ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
he and at-once old-fashioned to-be said the to-play-the-lyre
ᾄδειν τε πίνονθ' ὡσπερεὶ κάχρυς γυναῖκ' ἀλοῦσαν.
to-sing and drinking as-if barley a-woman grinding

ΦΕΙΔΙΠΠΙΔΗΣ οὐ γὰρ τότ' εὐθὺς χρῆν σ' ἄρα
not for then at-once ought you then
τύπτεσθαί τε καὶ πατεῖσθαι,
to-be-beaten both and to-be-trampled
ᾄδειν κελεύονθ' ὡσπερεὶ τέττιγας ἑστιῶντα;
to-sing bidding as-if cicadas feasting

ΣΤΡΕΨΙΑΔΗΣ τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον οἷάπερ νῦν,
such however also then he-said inside such-as now
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
and — Simonides said to-be bad poet
κἀγὼ μόλις μὲν ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον·
and-I with-difficulty indeed but nevertheless endured the first
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
then and I-bade him but myrtle having-taken

τῶν Αἰσχύλου λέξαι τί μοι· κᾆθ' οὗτος εὐθὺς εἶπεν·
of-the of-Aeschylus to-recite something to-me and-then this-one at-once said
"ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς,
I for Aeschylus think first among poets
ψόφου πλέων ἀξύστατον στόμφακα κρημνοποιόν;"
of-noise full incoherent bombast precipice-maker
κἀνταῦθα πῶς οἴεσθέ μου τὴν καρδίαν ὀρεχθεῖν;
and-there how do-you-think my the heart to-heave
ὅμως δὲ τὸν θυμὸν δακὼν ἔφην, "σὺ δ' ἀλλὰ τούτων
nevertheless and the anger having-bitten I-said you and but of-these
λέξον τι τῶν νεωτέρων, ἅττ' ἐστὶ τὰ σοφὰ ταῦτα."
recite something of-the newer what are the clever these
ὁ δ' εὐθὺς ᾖσ' Εὐριπίδου ῥῆσίν τιν', ὡς ἐκίνει
he and at-once sang of-Euripides speech some how was-mounting
ἀδελφὸς ὦλεξίκακε τὴν ὁμομητρίαν ἀδελφήν.
brother O-averter-of-ill the same-mothered sister
κἀγὼ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθέως ἀράττω
and-I no-longer endured but at-once I-strike
πολλοῖς κακοῖς καἰσχροῖσι· κᾆτ' ἐντεῦθεν, οἷον εἰκός,
with-many abuses and-shameful and-then from-there as likely
ἔπος πρὸς ἔπος ἠρειδόμεσθ'· εἶθ' οὗτος ἐπαναπηδᾷ,
word against word we-pressed then this-one leaps-up
κἄπειτ' ἔφλα με κἀσπόδει κἄπνιγε κἀπέθλιβεν.
and-then thrashed me and-pounded and-throttled and-crushed

ΦΕΙΔΙΠΠΙΔΗΣ οὔκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς
not-then justly who not Euripides praise
σοφώτατον; ΣΤΡΕΨΙΑΔΗΣ σοφώτατόν γ'
most-wise most-wise at-least
ἐκεῖνον· ὦ — τί σ' εἴπω;
him O what you shall-I-call
ἀλλ' αὖθις αὖ τυπτήσομαι.
but again in-turn I-shall-be-beaten
ΦΕΙΔΙΠΠΙΔΗΣ νὴ τὸν Δί' ἐν δίκῃ γ' ἄν.
by — Zeus in justice at-least —
1380 ΣΤΡΕΨΙΑΔΗΣ καὶ πῶς δικαίως; ὅστις ὦ 'ναίσχυντέ σ' ἐξέθρεψα,
and how justly who O shameless-one you reared
αἰσθανόμενός σου πάντα τραυλίζοντος, ὅ τι νοοίης.
perceiving of-you all-things lisping what thing you-meant
εἰ μέν γε βρῦν εἶποις, ἐγὼ γνοὺς ἂν πιεῖν ἐπέσχον·
if indeed at-least bryn you-said I knowing — to-drink held-out
μαμμᾶν δ' ἂν αἰτήσαντος ἦκόν σοι φέρων ἂν ἄρτον·
mamman and — asking came to-you bringing — bread
κακκᾶν δ' ἂν οὐκ ἔφθης φράσας, κἀγὼ λαβὼν θύραζε
kakkan and — not you-were-sooner saying and-I taking out
1385 ἐξέφερον ἂν καὶ προὐσχόμην σε· σὺ δ' ἐμὲ νῦν ἀπάγχων
used-to-carry — and held-out you you and me now throttling
βοῶντα καὶ κεκραγόθ' ὅτι
shouting and crying that
χεζητιῴην, οὐκ ἔτλης
I-wanted-to-shit not you-dared
ἔξω 'ξενεγκεῖν ὦ μιαρὲ
out to-carry O wretch
θύραζέ μ', ἀλλὰ πνιγόμενος
outside me but being-choked

αὐτοῦ ’ποίησα κακκᾶν.
there I-made kakkan

ΧΟΡΟΣ οἶμαί γε τῶν νεωτέρων τὰς καρδίας
I-think at-least of-the younger the hearts

πηδᾶν ὅ τι λέξει.
to-leap what thing he-will-say

εἰ γὰρ τοιαῦτά γ’ οὗτος ἐξειργασμένος
if for such-things at-least this-one having-done

λαλῶν ἀναπείσει,
chattering will-persuade

τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν
the hide of-the elders we-would-take —

ἀλλ’ οὐδ’ ἐρεβίνθου.
but not-even of-a-chickpea

σὸν ἔργον ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτὰ
your task O of-new words mover and upheaver

πειθώ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.
persuasion some to-seek how you-will-seem to-speak just-things

ΦΕΙΔΙΠΠΙΔΗΣ ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν,
how sweet with-new matters and clever to-consort

καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι.
and the established laws to-look-down-on to-be-able

ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνῃ προσεῖχον,
I for when indeed to-horsemanship the mind alone I-turned

οὐδ’ ἂν τρί’ εἰπεῖν ῥήμαθ’ οἷός τ’ ἦν πρὶν ἐξαμαρτεῖν·
not-even — three to-say words able — I-was before to-blunder

νυνὶ δ’ ἐπειδή μ’ οὑτοσὶ τούτων ἔπαυσεν αὐτός,
now and since me this-one from-these stopped himself

γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις,
with-maxims and subtle and arguments I-consort and cares

οἶμαι διδάξειν ὡς δίκαιον τὸν πατέρα κολάζειν.
I-think to-teach that just the father to-punish

ΣΤΡΕΨΙΑΔΗΣ ἵππευε τοίνυν νὴ Δί', ὡς ἔμοιγε κρεῖττόν ἐστιν
ride well-then by Zeus since to-me-at-least better it-is
ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.
of-horses to-keep four-horse-team than being-beaten to-be-ruined

ΦΕΙΔΙΠΠΙΔΗΣ ἐκεῖσε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
there and from-where you-split me of-the argument I-will-go
καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες;
and first I-will-ask you this-here boy me being did-you-beat

ΣΤΡΕΨΙΑΔΗΣ ἔγωγέ σ' εὐνοῶν τε καὶ κηδόμενος.
I-at-least you being-kind both and caring

ΦΕΙΔΙΠΠΙΔΗΣ εἰπὲ δή μοι,
tell indeed me
οὐ κἀμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως
not and-me to-you just it-is to-be-kind equally
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἐστ' εὐνοεῖν τὸ τύπτειν;
to-beat and since-indeed at-least this is to-be-kind the to-beat
πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῷον εἶναι,
how for the indeed your body must of-blows free to-be
τοὐμὸν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε κἀγώ.
mine and not and truly was-born free at-least and-I

κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς; ***
weep boys father and not to-weep you-think (lacuna)
φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοὔργον εἶναι·
you-will-say to-be-customary you of-a-boy this the-work to-be
ἐγὼ δέ γ' ἀντείποιμ' ἂν ὡς δὶς παῖδες οἱ γέροντες·
I and at-least would-reply — that twice boys the old
εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
fitting and rather the old than young somewhat to-weep

ὅσῳπερ ἐξαμαρτάνειν ἧττον δίκαιον αὐτούς.
by-as-much-as to-err less just them

ΣΤΡΕΨΙΑΔΗΣ ἀλλ᾽ οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν. 1420
but nowhere it-is-customary the father this to-suffer

ΦΕΙΔΙΠΠΙΔΗΣ οὔκουν ἀνὴρ ὁ τὸν νόμον
not-then man the the law
θεὶς τοῦτον ἦν τὸ πρῶτον
having-made this was the first
ὥσπερ σὺ κἀγώ, καὶ λέγων ἔπειθε τοὺς παλαιούς;
as you and-I and speaking persuaded the ancients
ἧττόν τι δῆτ᾽ ἔξεστι κἀμοὶ καινὸν αὖ τὸ λοιπὸν
less at-all then is-it-allowed and-to-me new in-turn the rest
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν;
to-make law for-the sons the fathers to-beat-back
ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι, 1425
as-many and blows we-had before the law to-be-made
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.
we-remit and give them free to-have-been-thrashed
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τἄλλα τὰ βοτὰ ταυτί,
consider and the cocks and the-other the beasts these-here
ὡς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν
how the fathers they-fight and-yet what do-they-differ
ἡμῶν ἐκεῖνοι, πλήν γ᾽ ὅτι ψηφίσματ᾽ οὐ γράφουσιν;
from-us those except at-least that decrees not they-write

ΣΤΡΕΨΙΑΔΗΣ τί δῆτ᾽, ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεῖ, 1430
why then since the cocks in-all you-imitate
οὐκ ἐσθίεις καὶ τὴν κόπρον κἀπὶ ξύλου καθεύδεις;
not do-you-eat also the dung and-on perch sleep

ΦΕΙΔΙΠΠΙΔΗΣ οὐ ταὐτὸν ὦ τᾶν ἐστίν,
not the-same O my-friend it-is
οὐδ' ἂν Σωκράτει δοκοίη.
nor — to-Socrates would-seem
ΣΤΡΕΨΙΑΔΗΣ πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή,
for this not beat if and not
σαυτόν ποτ' αἰτιάσει.
yourself some-day you-will-blame
ΦΕΙΔΙΠΠΙΔΗΣ καὶ πῶς; ΣΤΡΕΨΙΑΔΗΣ ἐπεὶ σὲ μὲν
and how since you indeed
δίκαιός εἰμ' ἐγὼ κολάζειν,
justified am I to-punish
σὺ δ', ἢν γένηταί σοι, τὸν υἱόν. ΦΕΙΔΙΠΠΙΔΗΣ ἢν δὲ μὴ γένηται,
you and if there-is to-you the son if and not there-is
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.
in-vain by-me it-will-have-been-wept you and gaping will-die
ΣΤΡΕΨΙΑΔΗΣ ἐμοὶ μὲν ὦνδρες ἥλικες δοκεῖ λέγειν δίκαια·
to-me indeed O-men age-mates he-seems to-say just-things
κἄμοιγε συγχωρεῖν δοκεῖ τούτοισι τἀπιεικῆ.
and-to-me-at-least to-concede seems to-these the-fair
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἢν μὴ δίκαια δρῶμεν.
to-weep for us fitting is if not just-things we-do
ΦΕΙΔΙΠΠΙΔΗΣ σκέψαι δὲ χἀτέραν ἔτι γνώμην.
consider and also-another still thought
ΣΤΡΕΨΙΑΔΗΣ ἀπὸ γὰρ ὀλοῦμαι.
utterly for I-shall-perish
ΦΕΙΔΙΠΠΙΔΗΣ καὶ μὴν ἴσως γ' οὐκ ἀχθέσει
and truly perhaps at-least not you-will-be-vexed
παθὼν ἃ νῦν πέπονθας.
suffering what now you-have-suffered

ΣΤΡΕΨΙΑΔΗΣ πῶς δή; δίδαξον γὰρ τί μ᾽
how indeed teach for what me
ἐκ τούτων ἐπωφελήσεις.
from these you-will-benefit
ΦΕΙΔΙΠΠΙΔΗΣ τὴν μητέρ᾽ ὥσπερ καὶ σὲ τυπτήσω.
the mother as also you I-will-beat
ΣΤΡΕΨΙΑΔΗΣ τί φῄς, τί φῂς σύ;
what you-say what say you
τοῦθ᾽ ἕτερον αὖ μεῖζον κακόν.
this other in-turn greater evil
ΦΕΙΔΙΠΠΙΔΗΣ τί δ᾽ ἢν ἔχων τὸν ἥττω
what and if having the weaker
λόγον σε νικήσω λέγων 1445
argument you I-defeat saying
τὴν μητέρ᾽ ὡς τύπτειν χρεών;
the mother that to-beat one-must
ΣΤΡΕΨΙΑΔΗΣ τί δ᾽ ἄλλο γ᾽ ἢν ταυτὶ ποιῇς,
what and else at-least if these-here you-do
οὐδέν σε κωλύσει σεαυτὸν
nothing you will-hinder yourself
ἐμβαλεῖν ἐς τὸ βάραθρον
to-throw into the pit
μετὰ Σωκράτους 1450
with Socrates
καὶ τὸν λόγον τὸν ἥττω.
and the argument the weaker

Strepsiades blames the Clouds, who answer that he turned to wickedness himself and that they lead such men into trouble so that they learn to fear the gods. Pheidippides refuses to help punish Socrates and Chaerephon. Strepsiades begs pardon of Hermes, sends Xanthias onto the thinkery's roof with a ladder and a mattock, and sets the house on fire while the pupils cry out. Socrates asks what he is doing, and Strepsiades says he treads the air. He rebukes them for outraging the gods, and Hermes urges the attack on.

ΣΤΡΕΨΙΑΔΗΣ ταυτὶ δι' ὑμᾶς ὦ Νεφέλαι πέπονθ' ἐγώ,
these-here because-of you O Clouds have-suffered I
ὑμῖν ἀναθεὶς ἅπαντα τἀμὰ πράγματα.
to-you having-entrusted all my affairs
ΧΟΡΟΣ αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,
yourself indeed rather to-yourself you of-these cause
στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.
having-turned yourself to wicked affairs
ΣΤΡΕΨΙΑΔΗΣ τί δῆτα ταῦτ' οὔ μοι τότ' ἠγορεύετε,
why then these not to-me then did-you-say
ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπῄρετε;
but man rustic and old you-encouraged
ΧΟΡΟΣ ἡμεῖς ποιοῦμεν ταῦθ' ἑκάστοθ' ὅταν τινὰ
we do this every-time when someone
γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,
we-know of-wicked being lover of-affairs
ἕως ἂν αὐτὸν ἐμβάλωμεν ἐς κακόν,
until — him we-throw into evil
ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.
so-that — he-may-know the gods to-fear

ΣΤΡΕΨΙΑΔΗΣ ὤμοι πονηρά γ' ὦ Νεφέλαι, δίκαια δέ.
ah-me hard at-least O Clouds just but
οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἁδανεισάμην
not for me ought the money which-I-borrowed
ἀποστερεῖν. νῦν οὖν ὅπως ὦ φίλτατε
to-withhold now then see-that O dearest
τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη
— Chaerephon the wretch and Socrates
ἀπολεῖς μετ' ἐμοῦ 'λθών, οἳ σὲ κἄμ' ἐξηπάτων.
you-will-destroy with me having-come who you and-me deceived
ΦΕΙΔΙΠΠΙΔΗΣ ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.
but not — I-would-wrong the teachers
ΣΤΡΕΨΙΑΔΗΣ ναὶ ναὶ καταιδέσθητι πατρῷον Δία.
yes yes revere ancestral Zeus
ΦΕΙΔΙΠΠΙΔΗΣ ἰδού γε Δία πατρῷον· ὡς ἀρχαῖος εἶ.
look at-least Zeus ancestral how old-fashioned you-are
Ζεὺς γάρ τις ἔστιν; ΣΤΡΕΨΙΑΔΗΣ ἔστιν.
Zeus for any is is
ΦΕΙΔΙΠΠΙΔΗΣ οὐκ ἔστ', οὔκ, ἐπεὶ
not there-is no since
Δῖνος βασιλεύει τὸν Δί' ἐξεληλακώς.
Vortex reigns — Zeus having-driven-out
ΣΤΡΕΨΙΑΔΗΣ οὐκ ἐξελήλακ', ἀλλ' ἐγὼ τοῦτ' ᾠόμην
not has-driven-out but I this thought
διὰ τουτονὶ τὸν δῖνον. οἴμοι δείλαιος
because-of this-here the vortex ah-me wretched
ὅτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἡγησάμην.
when even you earthenware being god I-took
ΦΕΙΔΙΠΠΙΔΗΣ ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.
here to-yourself rave and babble

ΣΤΡΕΨΙΑΔΗΣ οἴμοι παρανοίας· ὡς ἐμαινόμην ἄρα,
ah-me of-madness how I-was-mad then
ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.
when I-cast-out the gods because-of Socrates
ἀλλ' ὦ φίλ' Ἑρμῆ μηδαμῶς θύμαινέ μοι
but O dear Hermes by-no-means be-angry with-me
μηδέ μ' ἐπιτρίψῃς, ἀλλὰ συγγνώμην ἔχε
nor me crush but pardon have
ἐμοῦ παρανοήσαντος ἀδολεσχίᾳ·
of-me having-gone-mad by-babble
καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
and to-me be adviser whether them indictment
διωκάθω γραψάμενος εἴθ' ὅ τι σοι δοκεῖ.
I-should-prosecute having-indicted or what thing to-you seems
ὀρθῶς παραινεῖς οὐκ ἐῶν δικορραφεῖν,
rightly you-advise not allowing to-stitch-suits
ἀλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν
but as quickly-as-possible to-set-fire-to the house
τῶν ἀδολεσχῶν. δεῦρο δεῦρ' ὦ Ξανθία,
of-the babblers here here O Xanthias
κλίμακα λαβὼν ἔξελθε καὶ σμινύην φέρων,
ladder having-taken come-out and mattock bringing
κἄπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
and-then having-climbed onto the thinkery
τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
the roof dig-down if you-love the master
ἕως ἂν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν·
until — on-them you-throw the house
ἐμοὶ δὲ δᾷδ' ἐνεγκάτω τις ἡμμένην,
to-me and torch let-bring someone lit

κἀγώ τιν' αὐτῶν τήμερον δοῦναι δίκην
and-I some of-them today to-give penalty
ἐμοὶ ποιήσω, κεἰ σφόδρ' εἴσ' ἀλαζόνες.
to-me will-make even-if very are frauds
ΜΑΘΗΤΗΣ Α′ ἰοὺ ἰού.
oh oh
ΣΤΡΕΨΙΑΔΗΣ σὸν ἔργον ὦ δᾳδ ἱέναι πολλὴν φλόγα.
your task O torch to-send much flame
ΜΑΘΗΤΗΣ Α′ ἄνθρωπε, τί ποιεῖς; 1495
man what are-you-doing
ΣΤΡΕΨΙΑΔΗΣ ὅ τι ποιῶ; τί δ' ἄλλο γ' ἢ
what thing I-do what and else at-least than
διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας;
I-chop-logic with-the beams of-the house
ΜΑΘΗΤΗΣ Β′ οἴμοι τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;
ah-me who our is-burning the house
ΣΤΡΕΨΙΑΔΗΣ ἐκεῖνος οὗπερ θοἰμάτιον εἰλήφατε.
he whose the-cloak you-have-taken
ΜΑΘΗΤΗΣ Γ′ ἀπολεῖς ἀπολεῖς.
you-will-kill you-will-kill
ΣΤΡΕΨΙΑΔΗΣ τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,
this very for also I-wish
ἢν ἡ σμινύη μοι μὴ προδῷ τὰς ἐλπίδας, 1500
if the mattock me not betrays the hopes
ἢ 'γὼ πρότερόν πως ἐκτραχηλισθῶ πεσών.
or I before somehow break-my-neck falling
ΣΩΚΡΑΤΗΣ οὗτος τί ποιεῖς ἐτεὸν οὑπὶ τοῦ τέγους;
you what are-you-doing really the-one-on the roof
ΣΤΡΕΨΙΑΔΗΣ ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
I-tread-the-air and contemplate the sun

ΣΩΚΡΑΤΗΣ οἴμοι τάλας δείλαιος ἀποπνιγήσομαι.
ah-me wretched miserable I-shall-be-choked

ΧΑΙΡΕΦΩΝ ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.
I and ill-starred at-least shall-be-burned-up

ΣΤΡΕΨΙΑΔΗΣ τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,
what for having-learned the gods do-you-outrage

καὶ τῆς σελήνης ἐσκοπεῖσθε τὴν ἕδραν;
and of-the moon did-you-examine the seat

ΕΡΜΗΣ δίωκε βάλλε παῖε, πολλῶν οὕνεκα,
chase pelt strike many-things on-account-of

μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἠδίκουν.
most and knowing the gods how they-wronged

XV · EXIT

The chorus leads the way out, having danced enough for the day.

ΧΟΡΟΣ ἡγεῖσθ' ἔξω· κεχόρευται γὰρ
lead out it-has-been-danced for

μετρίως τό γε τήμερον ἡμῖν.
moderately the at-least today by-us

ARISTOPHANES

ΟΡΝΙΘΕΣ

The Birds

I · TWO ATHENIANS SEEK A CITY

Peisthetaerus and Euelpides, led by a crow and a jackdaw bought in the market, wander among rocks looking for Tereus, who became a hoopoe. They have left Athens, a city they do not hate, to escape its lawsuits and find a quiet place to settle. The Hoopoe's servant bird answers their knock, and the Hoopoe himself appears. Euelpides asks him for an easy city and rejects each one he names. Peisthetaerus then proposes that the birds found one city in the air, and the Hoopoe agrees to call the birds.

ΕΥΕΛΠΙΔΗΣ ὀρθὴν κελεύεις, ᾗ τὸ δένδρον φαίνεται;
straight-on you-bid where the tree appears

ΠΙΣΘΕΤΑΙΡΟΣ διαρραγείης· ἥδε δ' αὖ κρώζει πάλιν.
may-you-burst this-one and in-turn croaks again

ΕΥΕΛΠΙΔΗΣ τί ὦ πόνηρ' ἄνω κάτω πλανύττομεν;
why O wretch up down do-we-wander

ἀπολούμεθ' ἄλλως τὴν ὁδὸν προφορουμένω.
we-shall-perish in-vain the road going-to-and-fro

ΠΙΣΘΕΤΑΙΡΟΣ τὸ δ' ἐμὲ κορώνῃ πειθόμενον τὸν ἄθλιον
the and me by-crow obeying the wretched

ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.
of-road to-go-round stades more than thousand

ΕΥΕΛΠΙΔΗΣ τὸ δ' ἐμὲ κολοιῷ πειθόμενον τὸν δύσμορον
the and me by-jackdaw obeying the ill-fated

ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.
to-wear-off the nails of-the toes

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ' οὐδ' ὅπου γῆς ἐσμὲν οἶδ' ἔγωγ' ἔτι.
but not-even where on-earth we-are know I-at-least still

ΕΥΕΛΠΙΔΗΣ ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που;
from-here-hereabouts the fatherland — could-find you somewhere

ΠΙΣΘΕΤΑΙΡΟΣ οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.
not-even — by Zeus at-least from-here Execestides

ΕΥΕΛΠΙΔΗΣ οἴμοι. ΠΙΣΘΕΤΑΙΡΟΣ σὺ μὲν
ah-me you indeed

ὦ τᾶν τὴν ὁδὸν ταύτην ἴθι.
O my-friend the road this go

ΕΥΕΛΠΙΔΗΣ ἦ δεινὰ νὼ δέδρακεν οὑκ τῶν ὀρνέων,
truly terrible-things us-two has-done the-one-from the bird-market

ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
the tablet-seller Philocrates being-mad

ὃς τώδ' ἔφασκε νῷν φράσειν τὸν Τηρέα
who these-two said to-us-two to-show — Tereus

τὸν ἔποφ' ὃς ὄρνις ἐγένετ' ἐκ τῶν ὀρνέων·
the hoopoe who bird became from the birds

κἀπέδοτο τὸν μὲν Θαρρελείδου τουτονὶ
and-sold the indeed of-Tharreleides this-here

κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.
jackdaw for-an-obol this-here-one for-three-obols

τὼ δ' οὐκ ἄρ' ᾔστην οὐδὲν ἄλλο πλὴν δάκνειν.
the-two and not then knew nothing else except to-bite

καὶ νῦν τί κέχηνας; ἔσθ' ὅποι κατὰ τῶν πετρῶν
and now why do-you-gape is-there where down the rocks

ἡμᾶς ἔτ' ἄξεις. οὐ γάρ ἐστ' ἐνταῦθά τις
us still you-will-lead not for is there any

ὁδός. ΠΙΣΘΕΤΑΙΡΟΣ οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.
road nor by Zeus here at-least path anywhere

ΕΥΕΛΠΙΔΗΣ οὐδ' ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι;
nor the crow of-the road anything says about

ΠΙΣΘΕΤΑΙΡΟΣ οὐ ταὐτὰ κρώζει μὰ Δία νῦν τε καὶ τότε.
not the-same croaks by Zeus now both and then

ΕΥΕΛΠΙΔΗΣ τί δὴ λέγει περὶ τῆς ὁδοῦ;
what indeed says about the road
ΠΙΣΘΕΤΑΙΡΟΣ τί δ' ἄλλο γ' ἢ
what and else at-least than
βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους;
gnashing to-eat-off she-says of-me the fingers
ΕΥΕΛΠΙΔΗΣ οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους
not terrible then then is-it us wanting
ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους
to crows to-go and having-been-prepared
ἔπειτα μὴ 'ξευρεῖν δύνασθαι τὴν ὁδόν;
then not to-find to-be-able the road
ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ,
we for O-men the being-present in speech
νόσον νοσοῦμεν τὴν ἐναντίαν Σάκᾳ·
disease we-are-sick the opposite to-Sacas
ὁ μὲν γὰρ ὢν οὐκ ἀστὸς ἐσβιάζεται,
he indeed for being not citizen forces-his-way-in
ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,
we and by-tribe and by-family honored
ἀστοὶ μετ' ἀστῶν, οὐ σοβοῦντος οὐδενὸς
citizens among citizens not shooing no-one
ἀνεπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν,
we-have-flown-off from the fatherland with-both feet
αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν
it indeed not hating that the city
τὸ μὴ οὐ μεγάλην εἶναι φύσει κεὐδαίμονα
the not not great to-be by-nature and-prosperous
καὶ πᾶσι κοινὴν ἐναποτεῖσαι χρήματα.
and to-all common to-pay-away money

οἱ μὲν γὰρ οὖν τέττιγες ἕνα μῆν᾽ ἢ δύο
the indeed for then cicadas one month or two
ἐπὶ τῶν κραδῶν ᾄδουσ᾽, Ἀθηναῖοι δ᾽ ἀεὶ
on the boughs sing Athenians and always
ἐπὶ τῶν δικῶν ᾄδουσι πάντα τὸν βίον.
on the lawsuits sing all the life
διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,
because-of this this the journey we-walk
κανοῦν δ᾽ ἔχοντε καὶ χύτραν καὶ μυρρίνας
basket and having and pot and myrtles
πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,
we-wander seeking place untroubled
ὅποι καθιδρυθέντε διαγενοίμεθ᾽ ἄν.
where settled we-may-pass-life —
ὁ δὲ στόλος νῷν ἐστι παρὰ τὸν Τηρέα
the and expedition for-us-two is to — Tereus
τὸν ἔποπα, παρ᾽ ἐκείνου πυθέσθαι δεομένω,
the hoopoe from him to-learn wanting
εἴ που τοιαύτην εἶδε πόλιν ᾗ ᾽πέπτετο.
if somewhere such he-saw city where he-flew
ΠΙΣΘΕΤΑΙΡΟΣ οὗτος. ΕΥΕΛΠΙΔΗΣ τί ἔστιν;
you what is-it
ΠΙΣΘΕΤΑΙΡΟΣ ἡ κορώνη μοι πάλαι
the crow to-me long-since
ἄνω τι φράζει. ΕΥΕΛΠΙΔΗΣ χὠ κολοιὸς οὑτοσὶ
upward something shows and-the jackdaw this-here
ἄνω κέχηνεν ὡσπερεὶ δεικνύς τί μοι,
upward gapes as-if pointing-out something to-me
κοὐκ ἔσθ᾽ ὅπως οὐκ ἔστιν ἐνταῦθ᾽ ὄρνεα.
and-not it-is how not are here birds

εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφον.
we-shall-know and at-once if we-make noise

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ' οἶσθ' ὃ δρᾶσον;
but do-you-know what do

τῷ σκέλει θένε τὴν πέτραν.
with-the leg strike the rock

ΕΥΕΛΠΙΔΗΣ σὺ δὲ τῇ κεφαλῇ γ', 55
you and with-the head at-least

ἵν' ᾖ διπλάσιος ὁ ψόφος.
so-that may-be double the noise

ΠΙΣΘΕΤΑΙΡΟΣ σὺ δ' οὖν λίθῳ κόψον λαβών.
you and then with-stone knock having-taken

ΕΥΕΛΠΙΔΗΣ πάνυ γ', εἰ δοκεῖ.
very at-least if it-seems-good

παῖ παῖ. ΠΙΣΘΕΤΑΙΡΟΣ τί λέγεις οὗτος; τὸν ἔποπα παῖ καλεῖς;
boy boy what you-say you the hoopoe boy you-call

οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποῖ καλεῖν;
not instead-of the boy you ought epopoi to-call

ΕΥΕΛΠΙΔΗΣ ἐποποῖ. ποιήσεις ἔτι με κόπτειν αὖθις αὖ.
epopoi you-will-make still me to-knock again in-turn

ἐποποῖ. ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ τίνες οὗτοι; 60
epopoi who these

τίς ὁ βοῶν τὸν δεσπότην;
who the shouting-for the master

ΕΥΕΛΠΙΔΗΣ Ἄπολλον ἀποτρόπαιε τοῦ χασμήματος.
Apollo averter of-the gape

ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ οἴμοι τάλας ὀρνιθοθήρα τουτωί.
ah-me wretched bird-catcher this-here

ΕΥΕΛΠΙΔΗΣ οὕτως τι δεινὸν οὐδὲ κάλλιον λέγειν.
so somewhat terrible nor more-handsome to-say

ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ ἀπολεῖσθον. ΕΤΕΛΠΙΔΗΣ ἀλλ᾽ οὐκ ἐσμὲν
you-two-will-perish *but not we-are*
ἀνθρώπω. ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ τί δαί;
two-men *what then*
ΕΤΕΛΠΙΔΗΣ Ὑποδεδιὼς ἔγωγε Λιβυκὸν ὄρνεον.
Fearling *I-at-least* *Libyan* *bird*
ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ οὐδὲν λέγεις.
nothing *you-say*
ΕΤΕΛΠΙΔΗΣ καὶ μὴν ἐροῦ τὰ πρὸς ποδῶν.
and truly *ask* *the* *at* *feet*
ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ ὁδὶ δὲ δὴ τίς ἐστιν ὄρνις; οὐκ ἐρεῖς;
this-one *and* *indeed* *who* *is* *bird* *not* *will-you-say*
ΠΙΣΘΕΤΑΙΡΟΣ Ἐπικεχοδὼς ἔγωγε Φασιανικός.
Beshitten *I-at-least* *Pheasantish*
ΕΤΕΛΠΙΔΗΣ ἀτὰρ σὺ τί θηρίον ποτ᾽ εἶ πρὸς τῶν θεῶν;
but *you* *what* *beast* *ever* *are-you* *by* *the* *gods*
ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ ὄρνις ἔγωγε δοῦλος. ΕΤΕΛΠΙΔΗΣ ἠττήθης τινὸς
bird *I-at-least* *slave* *were-you-beaten* *by-some*
ἀλεκτρυόνος; ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ οὐκ ἀλλ᾽ ὅτε περ ὁ δεσπότης
cock *no* *but* *when* — *the* *master*
ἔποψ ἐγένετο, τότε γενέσθαι μ᾽ ηὔξατο
hoopoe *became* *then* *to-become* *me* *he-prayed*
ὄρνιν, ἵν᾽ ἀκόλουθον διάκονόν τ᾽ ἔχῃ.
bird *so-that* *attendant* *servant* *and* *he-might-have*
ΕΤΕΛΠΙΔΗΣ δεῖται γὰρ ὄρνις καὶ διακόνου τινός;
needs *for* *bird* *also* *servant* *some*

ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ οὗτός γ', ἄτ' οἶμαι
this-one at-least since I-think
πρότερον ἄνθρωπός ποτ' ὤν,
before man once being
τοτὲ μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικάς·
sometimes indeed he-longs to-eat sprats Phaleric
τρέχω 'π' ἀφύας λαβὼν ἐγὼ τὸ τρύβλιον.
I-run for sprats having-taken I the dish
ἔτνους δ' ἐπιθυμεῖ, δεῖ τορύνης καὶ χύτρας·
pea-soup and he-desires needs ladle and pot
τρέχω 'πὶ τορύνην. ΕΥΕΛΠΙΔΗΣ τροχίλος ὄρνις οὑτοσί.
I-run for ladle wren bird this-here
οἶσθ' οὖν ὃ δρᾶσον ὦ τροχίλε; τὸν δεσπότην
do-you-know then what do O wren the master
ἡμῖν κάλεσον. ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ ἀλλ' ἀρτίως νὴ τὸν Δία
for-us call but just-now by — Zeus
εὕδει καταφαγὼν μύρτα καὶ σέρφους τινάς.
he-sleeps having-eaten myrtle-berries and gnats some
ΕΥΕΛΠΙΔΗΣ ὅμως ἐπέγειρον αὐτόν.
nevertheless wake him
ΘΕΡΑΠΩΝ ΕΠΟΠΟΣ οἶδα μὲν σαφῶς
I-know indeed clearly
ὅτι ἀχθέσεται, σφῷν δ' αὐτὸν οὕνεκ' ἐπεγερῶ.
that he-will-be-vexed for-you-two and him for-sake I-will-wake
ΠΙΣΘΕΤΑΙΡΟΣ κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει.
badly you at-least may-you-perish how me you-killed with-fear

ΕΥΕΛΠΙΔΗΣ οἴμοι κακοδαίμων χὠ κολοιός μοΐχεται
ah-me ill-starred and-the jackdaw from-me-is-gone
ὑπὸ τοῦ δέους. ΠΙΣΘΕΤΑΙΡΟΣ ὦ δειλότατον σὺ θηρίον,
by the fear O most-cowardly you beast
δείσας ἀφῆκας τὸν κολοιόν; ΕΥΕΛΠΙΔΗΣ εἰπέ μοι,
having-feared you-let-go the jackdaw tell me
σὺ δὲ τὴν κορώνην οὐκ ἀφῆκας καταπεσών;
you and the crow not did-you-let-go having-fallen
ΠΙΣΘΕΤΑΙΡΟΣ μὰ Δί' οὐκ ἔγωγε.
by Zeus not I-at-least
ΕΥΕΛΠΙΔΗΣ ποῦ γάρ ἐστ'; ΠΙΣΘΕΤΑΙΡΟΣ ἀπέπτετο.
where for is-it it-flew-off
ΕΥΕΛΠΙΔΗΣ οὐκ ἆρ' ἀφῆκας; ὦγάθ' ὡς ἀνδρεῖος εἶ.
not — did-you-let-go good-sir how brave you-are
ΕΠΟΨ ἄνοιγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.
open the wood so-that I-may-come-out at-last
ΕΥΕΛΠΙΔΗΣ ὦ Ἡράκλεις τουτὶ τί ποτ' ἐστὶ τὸ θηρίον;
O Heracles this-here what ever is the beast
τίς ἡ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;
what the plumage what the fashion of-the triple-crest
ΕΠΟΨ τίνες εἰσί μ' οἱ ζητοῦντες; ΕΥΕΛΠΙΔΗΣ οἱ δώδεκα θεοὶ
who are me the seeking the twelve gods
εἴξασιν ἐπιτρῖψαί σε. ΕΠΟΨ μῶν με σκώπτετον
they-look-like to-crush you surely-not me you-two-mock
ὁρῶντε τὴν πτέρωσιν; ἦν γὰρ ὦ ξένοι
seeing the plumage I-was for O strangers
ἄνθρωπος. ΕΥΕΛΠΙΔΗΣ οὐ σοῦ καταγελῶμεν. ΕΠΟΨ ἀλλὰ τοῦ;
man not you we-laugh-at but what
ΕΥΕΛΠΙΔΗΣ τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.
the beak to-us of-you laughable appears

ΕΠΟΨ τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται
such however Sophocles outrages
ἐν ταῖς τραγῳδίαισιν ἐμὲ τὸν Τηρέα.
in the tragedies me — Tereus
ΕΥΕΛΠΙΔΗΣ Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταὼς;
Tereus for are you whether bird or peacock
ΕΠΟΨ ὄρνις ἔγωγε. ΕΥΕΛΠΙΔΗΣ κᾆτά σοι ποῦ τὰ πτερά;
bird I-at-least and-then of-you where the feathers
ΕΠΟΨ ἐξερρύηκε. ΕΥΕΛΠΙΔΗΣ πότερον ὑπὸ νόσου τινός;
have-fallen-out whether from disease some
ΕΠΟΨ οὔκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα
no but the winter all the-birds
πτεροῤῥυεῖ τε καὖθις ἕτερα φύομεν.
molt and and-again others we-grow
ἀλλ' εἴπατόν μοι σφὼ τίν' ἐστόν; ΕΥΕΛΠΙΔΗΣ νώ; βροτώ.
but tell me you-two who are-you we mortals
ΕΠΟΨ ποδαπὼ τὸ γένος; ΕΥΕΛΠΙΔΗΣ ὅθεν αἱ τριήρεις αἱ καλαί.
from-where the race where the triremes the fine
ΕΠΟΨ μῶν ἡλιαστά; ΕΥΕΛΠΙΔΗΣ μὰλλὰ θατέρου τρόπου,
surely-not jurors no-but of-the-other way
ἀπηλιαστά. ΕΠΟΨ σπείρεται γὰρ τοῦτ' ἐκεῖ
juror-haters is-sown for this there
τὸ σπέρμ'; ΕΥΕΛΠΙΔΗΣ ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.
the seed little seeking — from field you-could-take
ΕΠΟΨ πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἦλθετον;
of-matter and indeed what wanting here did-you-two-come
ΕΥΕΛΠΙΔΗΣ σοὶ ξυγγενέσθαι βουλομένω.
with-you to-confer wishing

ΕΠΟΨ τίνος πέρι; ΕΥΕΛΠΙΔΗΣ ὅτι πρῶτα μὲν
what about *because first indeed*
ἦσθ' ἄνθρωπος ὥσπερ νὼ ποτέ,
you-were man like we once
καὐργύριον ὠφείλησας ὥσπερ νὼ ποτέ,
and-money you-owed like we once
κοὐκ ἀποδιδοὺς ἔχαιρες ὥσπερ νὼ ποτέ·
and-not paying-back you-delighted like we once
εἶτ' αὖθις ὀρνίθων μεταλλάξας φύσιν
then again of-birds having-exchanged nature
καὶ γῆν ἐπέπτου καὶ θάλατταν ἐν κύκλῳ,
both earth you-flew-over and sea in circle
καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς·
and all whatever man what and bird you-know
ταῦτ' οὖν ἱκέται νὼ πρὸς σὲ δεῦρ' ἀφίγμεθα,
these then suppliants we to you here have-come
εἴ τινα πόλιν φράσειας ἡμῖν εὔερον
if some city you-could-tell us well-fleeced
ὥσπερ σισύραν ἐγκατακλινῆναι μαλθακήν.
like blanket to-lie-down-in soft
ΕΠΟΨ ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;
then greater than-the Cranaans do-you-seek city
ΕΥΕΛΠΙΔΗΣ μείζω μὲν οὐδέν, προσφορωτέραν δὲ νῷν.
greater indeed nothing more-suitable but for-us-two
ΕΠΟΨ ἀριστοκρατεῖσθαι δῆλος εἶ ζητῶν. ΕΥΕΛΠΙΔΗΣ ἐγώ;
to-be-ruled-by-the-best clear you-are seeking I
ἥκιστα· καὶ γὰρ τὸν Σκελίου βδελύττομαι.
least and for the of-Scellias I-loathe
ΕΠΟΨ ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν;
what-sort some then most-gladly — would-you-dwell — city

ΕΥΕΛΠΙΔΗΣ ὅπου τὰ μέγιστα πράγματ᾽ εἴη τοιάδε·
where the greatest troubles would-be such
ἐπὶ τὴν θύραν μου πρῴ τις ἐλθὼν τῶν φίλων
at the door of-me early someone coming of-the friends
λέγοι ταδί· “πρὸς τοῦ Διὸς τοὐλυμπίου
might-say these-here by — Zeus the-Olympian
ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία
see-that you-will-be-present for-me both you and the children
λουσάμενα πρῴ· μέλλω γὰρ ἑστιᾶν γάμους·
having-bathed early I-am-to for to-feast a-wedding
καὶ μηδαμῶς ἄλλως ποιήσῃς· εἰ δὲ μή,
and by-no-means otherwise do if and not
μή μοι τότε γ᾽ ἔλθῃς, ὅταν ἐγὼ πράττω κακῶς”.
not to-me then at-least come when I fare badly
ΕΠΟΨ νὴ Δία ταλαιπώρων γε πραγμάτων ἐρᾷς.
by Zeus wretched at-least troubles you-love
τί δαὶ σύ; ΠΙΣΘΕΤΑΙΡΟΣ τοιούτων ἐρῶ κἀγώ. ΕΠΟΨ τίνων;
what then you such I-love and-I what
ΠΙΣΘΕΤΑΙΡΟΣ ὅπου ξυναντῶν μοι ταδί τις μέμψεται
where meeting me these someone will-blame
ὥσπερ ἀδικηθεὶς παιδὸς ὡραίου πατήρ·
like wronged of-boy handsome father
“καλῶς γέ μου τὸν υἱὸν ὦ Στιλβωνίδη
fine at-least of-me the son O Stilbonides
εὑρὼν ἀπιόντ᾽ ἀπὸ γυμνασίου λελουμένον
finding coming-away from gymnasium bathed
οὐκ ἔκυσας, οὐ προσεῖπας, οὐ προσηγάγου,
not you-kissed not you-greeted not you-drew-near
οὐκ ὠρχιπέδισας, ὢν ἐμοὶ πατρικὸς φίλος.”
not you-fondled being to-me ancestral friend

ΕΠΟΨ ὦ δειλακρίων σὺ τῶν κακῶν οἵων ἐρᾷς.
O poor-wretch you of-the evils what you-love
ἀτὰρ ἔστι γ' ὁποίαν λέγετον εὐδαίμων πόλις
but is at-least such-as you-two-mean happy city
παρὰ τὴν ἐρυθρὰν θάλατταν. ΕΤΕΛΠΙΔΗΣ οἴμοι μηδαμῶς
by the red sea ah-me by-no-means
ἡμῖν παρὰ τὴν θάλατταν, ἵν' ἀνακύψεται
for-us by the sea where will-pop-up
κλητῆρ' ἄγουσ' ἕωθεν ἡ Σαλαμινία.
summoner bringing at-dawn — Salaminia
Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;
Greek and city have-you to-us to-tell
ΕΠΟΨ τί οὐ τὸν Ἠλεῖον Λέπρεον οἰκίζετον
why not the Elean Lepreus do-you-two-settle
ἐλθόνθ'; ΕΤΕΛΠΙΔΗΣ ὅτιὴ νὴ τοὺς θεοὺς ὅσ' οὐκ ἰδὼν
having-gone because by the gods as-much-as not having-seen
βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.
I-loathe — Lepreus from Melanthius
ΕΠΟΨ ἀλλ' εἰσὶν ἕτεροι τῆς Λοκρίδος Ὀπούντιοι,
but are others — of-Locris Opuntians
ἵνα χρὴ κατοικεῖν. ΕΤΕΛΠΙΔΗΣ ἀλλ' ἔγωγ' Ὀπούντιος
where one-must to-dwell but I-at-least Opuntian
οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσίου.
not — would-become for talent of-gold
οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;
this and indeed what is the with birds life
σὺ γὰρ οἶσθ' ἀκριβῶς. ΕΠΟΨ οὐκ ἄχαρις ἐς τὴν τριβήν·
you for know exactly not graceless for the wear
οὗ πρῶτα μὲν δεῖ ζῆν ἄνευ βαλλαντίου.
where first indeed one-must to-live without purse

ΕΥΕΛΠΙΔΗΣ πολλήν γ᾽ ἀφεῖλες τοῦ βίου κιβδηλίαν.
much at-least you-took-away of-the life fraud

ΕΠΟΨ νεμόμεσθα δ᾽ ἐν κήποις τὰ λευκὰ σήσαμα
we-feed and in gardens the white sesame
καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.
and myrtle-berries and poppy and mint

ΕΥΕΛΠΙΔΗΣ ὑμεῖς μὲν ἆρα ζῆτε νυμφίων βίον.
you indeed then live of-bridegrooms life

ΠΙΣΘΕΤΑΙΡΟΣ φεῦ φεῦ·
ah ah
ἦ μέγ᾽ ἐνορῶ βούλευμ᾽ ἐν ὀρνίθων γένει,
truly great I-see plan in of-birds race
καὶ δύναμιν ἣ γένοιτ᾽ ἄν, εἰ πίθοισθέ μοι.
and power which might-come — if you-would-obey me

ΕΠΟΨ τί σοι πιθώμεσθ᾽;
in-what you shall-we-obey

ΠΙΣΘΕΤΑΙΡΟΣ ὅ τι πίθησθε; πρῶτα μὲν
what thing you-shall-obey first indeed
μὴ περιπέτεσθε πανταχῇ κεχηνότες·
not fly-about everywhere gaping
ὡς τοῦτ᾽ ἄτιμον τοὔργον ἐστίν. αὐτίκα
since this dishonorable the-deed is for-instance
ἐκεῖ παρ᾽ ἡμῖν τοὺς πετομένους ἢν ἔρῃ,
there among us the fliers if you-ask
"τίς ὄρνις οὗτος;" ὁ Τελέας ἐρεῖ ταδί·
what bird this-one — Teleas will-say these-here
"ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος,
the-man bird unstable flying
ἀτέκμαρτος, οὐδὲν οὐδέποτ᾽ ἐν ταὐτῷ μένων."
uncertain nothing never in the-same staying

ΕΠΟΨ νὴ τὸν Διόνυσον εὖ γε μωμᾷ ταυταγί.
by — Dionysus well at-least you-blame these-here

τί ἂν οὖν ποιοῖμεν; ΠΙΣΘΕΤΑΙΡΟΣ οἰκίσατε μίαν πόλιν.
what — then should-we-do found one city

ΕΠΟΨ ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;
what-sort and — could-we-found birds city

ΠΙΣΘΕΤΑΙΡΟΣ ἆληθες; ὦ σκαιότατον εἰρηκὼς ἔπος,
really O most-stupid having-said word

βλέψον κάτω. ΕΠΟΨ καὶ δὴ βλέπω. ΠΙΣΘΕΤΑΙΡΟΣ βλέπε νῦν ἄνω.
look down and indeed I-look look now up

ΕΠΟΨ βλέπω. ΠΙΣΘΕΤΑΙΡΟΣ περίαγε τὸν τράχηλον. ΕΠΟΨ νὴ Δία
I-look turn-round the neck by Zeus

ἀπολαύσομαί τί γ', εἰ διαστραφήσομαι.
I-shall-profit somewhat at-least if I-shall-be-twisted

ΠΙΣΘΕΤΑΙΡΟΣ εἶδές τι;
did-you-see something

ΕΠΟΨ τὰς νεφέλας γε καὶ τὸν οὐρανόν.
the clouds at-least and the sky

ΠΙΣΘΕΤΑΙΡΟΣ οὐχ οὗτος οὖν δήπου 'στὶν ὀρνίθων πόλος;
not this then surely is of-birds sphere

ΕΠΟΨ πόλος; τίνα τρόπον;
sphere what way

ΠΙΣΘΕΤΑΙΡΟΣ ὥσπερ ἂν εἴποι τις τόπος.
as — might-say someone place

ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται
that and revolves this and passes-through

ἅπαντα διὰ τούτου, καλεῖται νῦν πόλος.
all through this it-is-called now sphere

ἢν δ' οἰκίσητε τοῦτο καὶ φάρξηθ' ἅπαξ,
if and you-settle this and you-fence once

ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.
from the sphere this it-will-be-called city

ὥστ᾽ ἄρξετ᾽ ἀνθρώπων μὲν ὥσπερ παρνόπων,
so-that you-will-rule men indeed as locusts

τοὺς δ᾽ αὖ θεοὺς ἀπολεῖτε λιμῷ Μηλίῳ.
the and in-turn gods you-will-destroy with-famine Melian

ΕΠΟΨ πῶς; ΠΙΣΘΕΤΑΙΡΟΣ ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.
how in middle surely air is of-earth

εἶθ᾽ ὥσπερ ἡμεῖς, ἢν ἰέναι βουλώμεθα
then as we if to-go we-wish

Πυθώδε, Βοιωτοὺς δίοδον αἰτούμεθα,
to-Pytho Boeotians passage we-ask

οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς,
so when sacrifice men to-gods

ἢν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,
if not tribute bring to-you the gods

τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.
of-the thigh-bones the savor not you-will-let-through

ΕΠΟΨ ἰοὺ ἰού·
oh oh

μὰ γῆν μὰ παγίδας μὰ νεφέλας μὰ δίκτυα,
by earth by snares by fowling-nets by nets

μὴ ᾽γὼ νόημα κομψότερον ἤκουσά πω·
not I idea more-clever heard yet

ὥστ᾽ ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
so-that — I-would-settle with you the city

εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.
if it-seemed-good to-the other birds

ΠΙΣΘΕΤΑΙΡΟΣ τίς ἂν οὖν τὸ πρᾶγμ᾽ αὐτοῖς διηγήσαιτο; ΕΠΟΨ σύ.
who — then the matter to-them would-explain you

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
I for them barbarians being before this

200 ἐδίδαξα τὴν φωνήν, ξυνὼν πολὺν χρόνον.
taught the speech being-with-them long time

ΠΙΣΘΕΤΑΙΡΟΣ πῶς δῆτ᾽ ἂν αὐτοὺς ξυγκαλέσειας; ΕΠΟΨ ῥᾳδίως.
how then — them could-you-call-together easily

δευρὶ γὰρ ἐσβὰς αὐτίκα μάλ᾽ ἐς τὴν λόχμην,
here for having-gone-in at-once very into the thicket

ἔπειτ᾽ ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
then having-wakened — my nightingale

καλοῦμεν αὐτούς· οἱ δὲ νῷν τοῦ φθέγματος
we-call them they and of-us-two the voice

205 ἐάνπερ ἐπακούσωσι θεύσονται δρόμῳ.
if-only they-hear will-run at-a-run

ΠΙΣΘΕΤΑΙΡΟΣ ὦ φίλτατ᾽ ὀρνίθων σὺ μή νυν ἕσταθι·
O dearest of-birds you not then stand-still

ἀλλ᾽ ἀντιβολῶ σ᾽ ἄγ᾽ ὡς τάχιστ᾽ ἐς τὴν λόχμην
but I-beg you come as quickly-as-possible into the thicket

ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.
go-in and-wake the nightingale

The Hoopoe wakes his mate the nightingale and calls the birds from fields, gardens, mountains, marshes, and the sea to hear the news. Bird after bird arrives: the flamingo, the Mede, a second hoopoe who is the son of Philocles' hoopoe, the gobbler, and a great flock of others, until the entrance is hidden. The Hoopoe tells them that two subtle men have come from mankind with a monstrous plan, and the chorus cries that he has done the greatest wrong.

ΕΠΟΨ ἄγε σύννομέ μοι παῦσαι μὲν ὕπνου,
come mate my cease indeed from-sleep
λῦσον δὲ νόμους ἱερῶν ὕμνων,
loose and strains of-sacred hymns
οὓς διὰ θείου στόματος θρηνεῖς
which through divine mouth you-lament
τὸν ἐμὸν καὶ σὸν πολύδακρυν Ἴτυν·
— my and your much-wept Itys
ἐλελιζομένης δ' ἱεροῖς μέλεσιν
trilling and in-sacred melodies
γένυος ξουθῆς
of-throat tawny
καθαρὰ χωρεῖ διὰ φυλλοκόμου
pure goes through leafy
μίλακος ἠχὼ πρὸς Διὸς ἕδρας,
bindweed echo to of-Zeus seats
ἵν' ὁ χρυσοκόμας Φοῖβος ἀκούων
where the golden-haired Phoebus hearing
τοῖς σοῖς ἐλέγοις ἀντιψάλλων
— to-your elegies answering-on-the-strings
ἐλεφαντόδετον φόρμιγγα θεῶν
ivory-bound lyre of-gods

ἵστησι χορούς· διὰ δ' ἀθανάτων
sets-up choruses through and of-immortal
στομάτων χωρεῖ ξύμφωνος ὁμοῦ
mouths goes harmonious together
θεία μακάρων ὀλολυγή.
divine of-blessed-ones cry
ΠΙΣΘΕΤΑΙΡΟΣ ὦ Ζεῦ βασιλεῦ τοῦ φθέγματος τοὐρνιθίου·
O Zeus king the of-voice of-the-birdie
οἷον κατεμελίτωσε τὴν λόχμην ὅλην.
how it-honeyed-over the thicket whole
ΕΥΕΛΠΙΔΗΣ οὗτος. ΠΙΣΘΕΤΑΙΡΟΣ τί ἔστιν; οὐ σιωπήσει;
you what is-it not will-you-be-silent
ΕΥΕΛΠΙΔΗΣ τί δαί;
what then
ΠΙΣΘΕΤΑΙΡΟΣ οὔποψ μελῳδεῖν αὖ παρασκευάζεται.
the-hoopoe to-sing again prepares
ΕΠΟΨ ἐποποῖ ποποποποποποποῖ,
epopoi popopopopopopoi
ἰὼ ἰὼ ἰτὼ ἰτὼ ἰτὼ ἰτὼ,
io io ito ito ito ito
ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·
let-come someone here — of-my fellow-feathered
ὅσοι τ' εὐσπόρους ἀγροίκων γύας
as-many-as and well-sown of-farmers fields
νέμεσθε, φῦλα μυρία κριθοτράγων
graze tribes countless of-barley-eaters
σπερμολόγων τε γένη
of-seed-pickers and races
ταχὺ πετόμενα, μαλθακὴν ἱέντα γῆρυν·
quickly flying soft sending voice

ὅσα τ᾽ ἐν ἄλοκι θαμὰ
as-many-as and in furrow often
βῶλον ἀμφιτιττυβίζεθ᾽ ὧδε λεπτὸν
clod twitter-round thus thin
ἡδομένᾳ φωνᾷ·
with-delighted voice
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιό.
tio tio tio tio tio tio tio tio
ὅσα θ᾽ ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ
as-many-as and of-you in gardens on ivy
κλάδεσι νομὸν ἔχει,
branches pasture have
τά τε κατ᾽ ὄρεα τά τε κοτινοτράγα τά τε κομαροφάγα,
those both on mountains those both olive-eating those both arbutus-eating
ἀνύσατε πετόμενα πρὸς ἐμὰν αὐδάν·
hurry flying to my voice
τριοτὸ τριοτὸ τοτοβρίξ·
trioto trioto totobrix
οἵ θ᾽ ἑλείας παρ᾽ αὐλῶνας ὀξυστόμους
who and marshy by glens sharp-mouthed
ἐμπίδας κάπτεθ᾽, ὅσα τ᾽ εὐδρόσους γῆς τόπους
gnats you-gulp as-many-as and dewy of-earth places
ἔχετε λειμῶνά τ᾽ ἐρόεντα Μαραθῶνος, ὄρνις
hold meadow and lovely of-Marathon bird
πτερυγοποίκιλός τ᾽ ἀτταγᾶς ἀτταγᾶς.
wing-spangled and francolin francolin
ὧν τ᾽ ἐπὶ πόντιον οἶδμα θαλάσσης
of-whom and over of-the-deep swell of-sea
φῦλα μετ᾽ ἀλκυόνεσσι ποτῆται,
tribes with halcyons fly

δεῦρ᾽ ἴτε πευσόμενοι τὰ νεώτερα,
here come to-learn the news
πάντα γὰρ ἐνθάδε φῦλ᾽ ἀθροΐζομεν
all for here tribes we-gather
οἰωνῶν ταναοδείρων.
of-birds long-necked
ἥκει γὰρ τις δριμὺς πρέσβυς
has-come for some sharp old-man
καινὸς γνώμην
new in-thought
καινῶν τ᾽ ἔργων ἐγχειρητής.
of-new and deeds undertaker
ἀλλ᾽ ἴτ᾽ ἐς λόγους ἅπαντα,
but come to talk all
δεῦρο δεῦρο δεῦρο δεῦρο.
here here here here
ΧΟΡΟΣ τοροτοροτοροτοροτίξ.
torotorotorotorotix
κικκαβαῦ κικκαβαῦ.
kikkabau kikkabau
τοροτοροτοροτορολιλιλίξ.
torotorotorotorolililix
ΠΙΣΘΕΤΑΙΡΟΣ ὁρᾷς τιν᾽ ὄρνιν;
do-you-see some bird
ΕΥΕΛΠΙΔΗΣ μὰ τὸν Ἀπόλλω ᾽γὼ μὲν οὔ·
by — Apollo I indeed not
καίτοι κέχηνά γ᾽ ἐς τὸν οὐρανὸν βλέπων.
and-yet I-have-gaped at-least to the sky looking

ΠΙΣΘΕΤΑΙΡΟΣ ἄλλως ἄρ᾽ οὔποψ, ὡς ἔοικ᾽, ἐς τὴν λόχμην
in-vain then the-hoopoe as it-seems into the thicket
ἐσβὰς ἐπῴζε χαραδριὸν μιμούμενος.
having-gone-in sang plover imitating
ΟΡΝΙΣ ΤΙΣ τοροτὶξ τοροτίξ.
torotix torotix
ΠΙΣΘΕΤΑΙΡΟΣ ὦγάθ᾽ ἀλλ᾽ εἷς οὑτοσὶ καὶ δή τις ὄρνις ἔρχεται.
good-sir but one this-here and indeed some bird comes
ΕΥΕΛΠΙΔΗΣ νὴ Δί᾽ ὄρνις δῆτα. τίς ποτ᾽ ἐστίν; οὐ δήπου ταὼς;
by Zeus bird then who ever is-it not surely peacock
ΠΙΣΘΕΤΑΙΡΟΣ οὗτος αὐτὸς νῷν φράσει· τίς ἐστιν ὄρνις οὑτοσί;
this-one himself to-us-two will-tell who is bird this-here
ΕΠΟΨ οὗτος οὐ τῶν ἠθάδων τῶνδ᾽ ὧν ὁρᾷθ᾽ ὑμεῖς ἀεί,
this-one not of-the familiar these which see you always
ἀλλὰ λιμναῖος. ΕΥΕΛΠΙΔΗΣ βαβαὶ καλός γε καὶ φοινικιοῦς.
but marsh-dweller wow fine at-least and crimson
ΕΠΟΨ εἰκότως γε· καὶ γὰρ ὄνομ᾽ αὐτῷ ᾽στὶ φοινικόπτερος.
reasonably at-least and for name to-him is flamingo
ΕΥΕΛΠΙΔΗΣ οὗτος ὦ σέ τοι. ΠΙΣΘΕΤΑΙΡΟΣ τί βωστρεῖς;
you O you surely why shout
ΕΥΕΛΠΙΔΗΣ ἕτερος ὄρνις οὑτοσί.
another bird this-here
ΠΙΣΘΕΤΑΙΡΟΣ νὴ Δί᾽ ἕτερος δῆτα χοὗτος ἔξεδρον χρόαν ἔχων.
by Zeus another then and-this-one out-of-place color having
τίς ποτ᾽ ἔσθ᾽ ὁ μουσόμαντις ἄτοπος ὄρνις ὀρειβάτης;
who ever is the muse-prophet strange bird mountain-ranger

ΕΠΟΨ ὄνομα τούτῳ Μῆδός ἐστι.
name to-this-one Mede is

ΠΙΣΘΕΤΑΙΡΟΣ Μῆδος; ὦναξ Ἡράκλεις·
Mede O-lord Heracles

εἶτα πῶς ἄνευ καμήλου Μῆδος ὢν εἰσέπτετο;
then how without camel Mede being did-be-fly-in

ΕΥΕΛΠΙΔΗΣ ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὑτοσί.
another in-turn crest having-seized some bird this-here

ΠΙΣΘΕΤΑΙΡΟΣ τί τὸ τέρας τουτί ποτ' ἐστίν;
what the portent this-here ever is

οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ,
not you alone then were hoopoe

ἀλλὰ χοὗτος ἕτερος; ΕΠΟΨ οὑτοσὶ μέν ἐστι Φιλοκλέους
but and-this-one another this-here indeed is of-Philocles

ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
from hoopoe I and of-this grandfather as if you-were-to-say

Ἱππόνικος Καλλίου κἀξ Ἱππονίκου Καλλίας.
Hipponicus of-Callias and-from Hipponicus Callias

ΠΙΣΘΕΤΑΙΡΟΣ Καλλίας ἄρ' οὗτος οὔρνις ἐστίν· ὡς πτερορρυεῖ.
Callias then this the-bird is how be-molts

ΕΥΕΛΠΙΔΗΣ ἅτε γὰρ ὢν γενναῖος ὑπό τε συκοφαντῶν τίλλεται,
as for being noble by both sycophants be-is-plucked

αἵ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.
the and females pluck-out-besides of-him the feathers

ΠΙΣΘΕΤΑΙΡΟΣ ὦ Πόσειδον ἕτερος αὖ τις βαπτὸς ὄρνις οὑτοσί.
O Poseidon another in-turn some dyed bird this-here

τίς ὀνομάξεταί ποθ' οὗτος; ΕΠΟΨ οὑτοσὶ κατωφαγᾶς.
what will-be-named ever this-one this-here gobbler

ΠΙΣΘΕΤΑΙΡΟΣ ἔστι γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;
is for gobbler some other than Cleonymus

ΕΥΕΛΠΙΔΗΣ πῶς ἂν οὖν Κλεώνυμός γ' ὢν 290
how — then Cleonymus at-least being
οὐκ ἀπέβαλε τὸν λόφον;
not threw-away the crest
ΠΙΣΘΕΤΑΙΡΟΣ ἀλλὰ μέντοι τίς ποθ' ἡ λόφωσις ἡ τῶν ὀρνέων;
but however what ever the cresting the of-the birds
ἦ 'πὶ τὸν δίαυλον ἦλθον; ΕΠΟΨ ὥσπερ οἱ Κᾶρες μὲν οὖν
— for the double-race they-came as the Carians indeed then
ἐπὶ λόφων οἰκοῦσιν ὦγάθ' ἀσφαλείας οὕνεκα.
on crests they-dwell good-sir safety for-sake-of
ΠΙΣΘΕΤΑΙΡΟΣ ὦ Πόσειδον οὐχ ὁρᾷς ὅσον συνείλεκται κακὸν
O Poseidon not do-you-see how-great is-collected evil
ὀρνέων; ΕΥΕΛΠΙΔΗΣ ὦναξ Ἄπολλον τοῦ νέφους. ἰοὺ ἰού, 295
of-birds O-lord Apollo of-the cloud oh oh
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.
not-even to-see still it-is by them flying the entrance
ΕΠΟΨ οὑτοσὶ πέρδιξ, ἐκεινοσί γε νὴ Δί' ἀτταγᾶς,
this-here partridge that-there at-least by Zeus francolin
οὑτοσὶ δὲ πηνέλοψ, ἐκεινηὶ δέ γ' ἀλκυών.
this-here and widgeon that-there and at-least halcyon
ΠΙΣΘΕΤΑΙΡΟΣ τίς γάρ ἐσθ' οὔπισθεν αὐτῆς;
who for is behind her
ΕΠΟΨ ὅστις ἐστί; κειρύλος.
whoever is shaveling

ΠΙΣΘΕΤΑΙΡΟΣ κειρύλος γάρ ἐστιν ὄρνις;
shaveling for is bird

ΕΠΟΨ οὐ γάρ ἐστι Σποργίλος;
not for is Sporgilus

χαὐτηί γε γλαῦξ.
and-this-here at-least owl

ΕΥΕΛΠΙΔΗΣ τί φῄς; τίς γλαῦκ' Ἀθήναζ' ἤγαγεν;
what you-say who owl to-Athens brought

ΕΠΟΨ κίττα τρυγὼν κορυδὸς ἐλεᾶς ὑποθυμὶς περιστερὰ
jay turtledove lark reed-warbler thyme-finch pigeon

νέρτος ἱέραξ φάττα κόκκυξ ἐρυθρόπους κεβλήπυρις
nertos hawk ring-dove cuckoo redshank firecrest

πορφυρὶς κερχνῆς κολυμβὶς ἀμπελὶς φήνη δρύοψ.
porphyrion kestrel diver bunting osprey woodpecker

ΠΙΣΘΕΤΑΙΡΟΣ ἰοὺ ἰοὺ τῶν ὀρνέων, ἰοὺ ἰοὺ τῶν κοψίχων·
oh oh of-the birds oh oh of-the blackbirds

οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.
how they-cheep and run screaming

ἆρ' ἀπειλοῦσίν γε νῷν; οἴμοι, κεχήνασίν γέ τοι
— threaten at-least us-two ah-me they-gape at-least surely

καὶ βλέπουσιν ἐς σὲ κἀμέ. ΕΥΕΛΠΙΔΗΣ τοῦτο μὲν κἀμοὶ δοκεῖ.
and look at you and-me this indeed and-to-me seems

ΧΟΡΟΣ ποποποποποποποποποῖ ποῦ μ' ἄρ' ὃς
popopopopopopopopopoi where me then who

ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;
called what place then ever does-he-haunt

ΕΠΟΨ οὑτοσὶ πάλαι πάρειμι κοὐκ ἀποστατῶ φίλων.
this-here long-since I-am-present and-not I-stand-aloof from-friends

ΧΟΡΟΣ τί τί τί τί τί τί τί τί· τίνα λόγον ἄρα ποτὲ
what what what what what what what what what word then ever
πρὸς ἐμὲ φίλον ἔχων;
to me dear having
ΕΠΟΨ κοινὸν ἀσφαλῆ δίκαιον ἡδὺν ὠφελήσιμον.
common safe just pleasant beneficial
ἄνδρε γὰρ λεπτὼ λογιστὰ δεῦρ᾽ ἀφῖχθον ὡς ἐμέ.
two-men for subtle reasoners here have-come to me
ΧΟΡΟΣ ποῦ; πᾷ; πῶς φῄς;
where where how do-you-say
ΕΠΟΨ φήμ᾽ ἀπ᾽ ἀνθρώπων ἀφῖχθαι δεῦρο πρεσβύτα δύο·
I-say from men to-have-come here old-men two
ἥκετον δ᾽ ἔχοντε πρέμνον πράγματος πελωρίου.
they-have-come and bringing root of-matter monstrous
ΧΟΡΟΣ ὦ μέγιστον ἐξαμαρτὼν ἐξ ὅτου ᾽τράφην ἐγώ,
O greatest having-erred since when was-reared I
πῶς λέγεις; ΕΠΟΨ μήπω φοβηθῇς τὸν λόγον.
how do-you-say not-yet fear the word
ΧΟΡΟΣ τί μ᾽ ἠργάσω;
what me have-you-done
ΕΠΟΨ ἄνδρ᾽ ἐδεξάμην ἐραστὰ τῆσδε τῆς ξυνουσίας.
two-men I-received lovers of-this the fellowship
ΧΟΡΟΣ καὶ δέδρακας τοῦτο τοὔργον;
and you-have-done this the-deed
ΕΠΟΨ καὶ δεδρακώς γ᾽ ἥδομαι.
and having-done at-least I-am-glad
ΧΟΡΟΣ κἀστὸν ἤδη που παρ᾽ ἡμῖν;
and-they-are already somewhere among us
ΕΠΟΨ εἰ παρ᾽ ὑμῖν εἴμ᾽ ἐγώ.
if among you I-am I

The birds accuse the Hoopoe of betraying their ancient laws by welcoming their enemies, and they charge the two men. Euelpides blames Peisthetaerus, who arms them with pots, dishes, and spits. The Hoopoe pleads that the men are kinsmen of his wife and have come to teach something useful, since the wise learn much from enemies. The birds relax their anger. Peisthetaerus has the men lower their pots but keep watch, and he jokes that if they die, they will win public burial as men who fell fighting at Orneae.

ΧΟΡΟΣ ἔα ἔα,

ha ha

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·

we-have-been-betrayed unholy-things and we-have-suffered

ὃς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν

who for friend was fellow-fed and with-us

ἐνέμετο πεδία παρ' ἡμῖν,

grazed plains with us

παρέβη μὲν θεσμοὺς ἀρχαίους,

transgressed indeed laws ancient

παρέβη δ' ὅρκους ὀρνίθων·

transgressed and oaths of-birds

ἐς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ

into and trap called threw-before and me to

γένος ἀνόσιον, ὅπερ ἐξότ' ἐγένετ' ἐπ' ἐμοὶ

race unholy which-very since was-born against me

πολέμιον ἐτράφη.

hostile was-reared

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστιν ὕστερος λόγος·

but toward this-one indeed for-us is later word

τὼ δὲ πρεσβύτα δοκεῖ μοι τώδε δοῦναι τὴν δίκην
the-two and old-men seem to-me these-two to-pay the penalty
διαφορηθῆναί θ' ὑφ' ἡμῶν. ΠΙΣΘΕΤΑΙΡΟΣ ὡς ἀπωλόμεσθ' ἄρα.
to-be-torn-apart and by us how we-are-done-for then
ΕΥΕΛΠΙΔΗΣ αἴτιος μέντοι σὺ νῷν εἶ τῶν κακῶν τούτων μόνος.
cause however you to-us-two are of-the evils these alone
ἐπὶ τί γάρ μ' ἐκεῖθεν ἦγες; 340
for what for me from-there did-you-lead
ΠΙΣΘΕΤΑΙΡΟΣ ἵν' ἀκολουθοίης ἐμοί.
so-that you-might-follow me
ΕΥΕΛΠΙΔΗΣ ἵνα μὲν οὖν κλάοιμι μεγάλα.
so-that indeed then I-might-weep greatly
ΠΙΣΘΕΤΑΙΡΟΣ τοῦτο μὲν ληρεῖς ἔχων
this indeed you-babble having
κάρτα· πῶς κλαύσει γάρ,
very how will-you-weep for
ἢν ἅπαξ γε τὼφθαλμὼ 'κκοπῇς;
if once at-least the-two-eyes you-get-knocked-out
ΧΟΡΟΣ ἰὼ ἰώ,
io io
ἔπαγ' ἔπιθ' ἐπίφερε πολέμιον
lead-on attack bring-on hostile
ὁρμὰν φονίαν, πτέρυγά τε παντᾷ 345
rush murderous wing and everywhere
ἐπίβαλε περί τε κύκλωσαι·
throw-round round and encircle
ὡς δεῖ τώδ' οἰμώζειν ἄμφω
since must these-two to-howl both
καὶ δοῦναι ῥύγχει φορβάν.
and to-give to-beak fodder

οὔτε γὰρ ὄρος σκιερὸν οὔτε νέφος αἰθέριον
neither for mountain shady nor cloud of-aether
οὔτε πολιὸν πέλαγος ἔστιν ὅ τι δέξεται
nor gray sea is what thing will-receive
τώδ' ἀποφυγόντε με.
these-two escaping me
ἀλλὰ μὴ μέλλωμεν ἤδη τώδε τίλλειν καὶ δάκνειν.
but not let-us-delay now these-two to-pluck and to-bite
ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας.
where is the taxiarch let-him-lead-on the right wing
ΕΥΕΛΠΙΔΗΣ τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος;
this that where shall-I-flee wretched
ΠΙΣΘΕΤΑΙΡΟΣ οὗτος οὐ μενεῖς;
you not will-you-stay
ΕΥΕΛΠΙΔΗΣ ἵν' ὑπὸ τούτων διαφορηθῶ;
so-that by these I-may-be-torn-apart
ΠΙΣΘΕΤΑΙΡΟΣ πῶς γὰρ ἂν τούτους δοκεῖς
how for — these you-think
ἐκφυγεῖν; ΕΥΕΛΠΙΔΗΣ οὐκ οἶδ' ὅπως ἄν.
to-escape not I-know how —
ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ' ἐγώ τοί σοι λέγω,
but I surely to-you say
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν χυτρῶν.
that standing one-must to-fight to-take and of-the pots
ΕΥΕΛΠΙΔΗΣ τί δὲ χύτρα νώ γ' ὠφελήσει;
what and pot us at-least will-help
ΠΙΣΘΕΤΑΙΡΟΣ γλαῦξ μὲν οὐ πρόσεισι νῷν.
owl indeed not will-approach us

ΕΥΕΛΠΙΔΗΣ τοῖς δὲ γαμψώνυξι τοισδί;
the and crook-taloned these-here
ΠΙΣΘΕΤΑΙΡΟΣ τὸν ὀβελίσκον ἁρπάσας
the spit having-snatched
εἶτα κατάπηξον πρὸ σαυτοῦ. ΕΥΕΛΠΙΔΗΣ τοῖσι δ' ὀφθαλμοῖσι τί; 360
then plant-it before yourself for-the and eyes what
ΠΙΣΘΕΤΑΙΡΟΣ ὀξύβαφον ἐντευθενὶ προσδοῦ λαβὼν ἢ τρύβλιον.
saucer from-here put-on having-taken or dish
ΕΥΕΛΠΙΔΗΣ ὦ σοφώτατ', εὖ γ' ἀνηῦρες
O wisest well at-least you-found
αὐτὸ καὶ στρατηγικῶς·
it and like-a-general
ὑπερακοντίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.
you-out-throw you at-least already Nicias with-the devices
ΧΟΡΟΣ ἐλελελεῦ χώρει κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν.
elelelеu advance lower the beak not to-delay one-should
ἕλκε τίλλε παῖε δεῖρε, κόπτε πρώτην τὴν χύτραν. 365
drag pluck strike flay hit first the pot
ΕΠΟΨ εἰπέ μοι τί μέλλετ' ὦ πάντων κάκιστα θηρίων
tell me why do-you-intend O of-all most-evil beasts
ἀπολέσαι παθόντες οὐδὲν ἄνδρε καὶ διασπάσαι
to-destroy having-suffered nothing two-men and to-tear-apart
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενεῖ καὶ φυλέτα;
— of-my wife being kinsmen and tribesmen
ΧΟΡΟΣ φεισόμεσθα γάρ τι τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;
shall-we-spare for at-all these more we than wolves
ἢ τίνας τεισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι; 370
or whom could-we-punish others than-these — more-hateful still

ΕΠΟΨ εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ τὸν δὲ νοῦν εἰσιν φίλοι,
if and the nature indeed enemies the and mind are friends
καὶ διδάξοντές τι δεῦρ' ἥκουσιν ὑμᾶς χρήσιμον;
and to-teach something here they-have-come you useful
ΧΟΡΟΣ πῶς δ' ἂν οἵδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε
how and — these us something useful could-teach ever
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;
or tell being enemies to-the grandfathers — my
375 ΕΠΟΨ ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί.
but from enemies then many-things learn the wise
ἡ γὰρ εὐλάβεια σῴζει πάντα. παρὰ μὲν οὖν φίλου
the for caution saves all from indeed then friend
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν.
not you-could-learn — this the and enemy at-once compelled
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ'
for-instance the cities from men at-least
ἔμαθον ἐχθρῶν κοὐ φίλων
learned enemies and-not friends
ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς·
to-build and high walls ships and to-possess long
380 τὸ δὲ μάθημα τοῦτο σῴζει παῖδας οἶκον χρήματα.
the and lesson this saves children house money
ΧΟΡΟΣ ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
it-is indeed of-words to-hear first as to-us it-seems
χρήσιμον· μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν.
useful could-learn for — someone even-from the enemies wise-thing
ΠΙΣΘΕΤΑΙΡΟΣ οἵδε τῆς ὀργῆς χαλᾶν εἴξασιν. ἄναγ' ἐπὶ σκέλος.
these from-the anger to-slacken seem march-back on leg
ΕΠΟΨ καὶ δίκαιόν γ' ἐστὶ κἀμοὶ δεῖ νέμειν ὑμᾶς χάριν.
and just at-least it-is and-to-me one-must to-render you thanks

ΧΟΡΟΣ ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα.
but truly not-even other to-you ever matter we-opposed

ΠΙΣΘΕΤΑΙΡΟΣ μᾶλλον εἰρήνην ἄγουσι νὴ Δί', ὥστε τὴν χύτραν
rather peace they-keep by Zeus so-that the pot

τώ τε τρυβλίω καθίει·
the both two-dishes put-down

καὶ τὸ δόρυ χρή, τὸν ὀβελίσκον,
and the spear one-must the spit

περιπατεῖν ἔχοντας ἡμᾶς
to-walk-about holding us

τῶν ὅπλων ἐντός, παρ' αὐτὴν
of-the arms inside along it

τὴν χύτραν ἄκραν ὁρῶντας
the pot top looking

ἐγγύς· ὡς οὐ φευκτέον νῷν.
near since not to-flee for-us

ΕΥΕΛΠΙΔΗΣ ἐτεὸν ἦν δ' ἄρ' ἀποθάνωμεν,
really if and then we-die

κατορυχθησόμεσθα ποῦ γῆς;
shall-we-be-buried where of-earth

ΠΙΣΘΕΤΑΙΡΟΣ ὁ Κεραμεικὸς δέξεται νώ.
— *Cerameicus will-receive us*

δημοσίᾳ γὰρ ἵνα ταφῶμεν,
at-public-cost for so-that we-may-be-buried

φήσομεν πρὸς τοὺς στρατηγοὺς
we-will-say to the generals

μαχομένω τοῖς πολεμίοισιν
fighting with-the enemies

ἀποθανεῖν ἐν Ὀρνεαῖς.
to-have-died at Orneae

IV · THE BIRDS ASK WHO THE MEN ARE

The chorus returns to rank and asks the Hoopoe who the strangers are and why they have come. He answers that they are two strangers from wise Greece who wish to live with the birds. He says one promises a bliss beyond belief: all things here and there will be theirs. The birds ask whether he is mad. The Hoopoe calls him a cunning fox, and the birds ask to hear him speak.

ΧΟΡΟΣ ἄναγ᾽ ἐς τάξιν πάλιν ἐς ταὐτόν,
march-back into rank again into the-same
καὶ τὸν θυμὸν κατάθου κύψας
and the anger lay-down stooping
παρὰ τὴν ὀργὴν ὥσπερ ὁπλίτης·
beside the wrath like hoplite
κἀναπυθώμεθα τούσδε τίνες ποτὲ
and-let-us-ask these who ever
καὶ πόθεν ἔμολον
and from-where they-came
†ἐπὶ τίνα τ᾽ ἐπίνοιαν.†
on what and design
ἰὼ ἔποψ σέ τοι καλῶ.
io hoopoe you surely I-call
ΕΠΟΨ καλεῖς δὲ τοῦ κλύειν θέλων;
you-call and of-the to-hear wishing
ΧΟΡΟΣ τίνες ποθ᾽ οἵδε καὶ πόθεν;
who ever these and from-where
ΕΠΟΨ ξείνω σοφῆς ἀφ᾽ Ἑλλάδος.
two-strangers wise from Greece

ΧΟΡΟΣ τύχη δὲ ποία κομίζει
fortune and what brings
ποτ᾽ αὐτὼ πρὸς ὄρνιθας
ever them to birds
ἐλθεῖν; ΕΠΟΨ ἔρως
to-come love
βίου διαίτης τε καὶ
of-life of-way-of-living both and
σοῦ ξυνοικεῖν τέ σοι
of-you to-live-with and you
καὶ ξυνεῖναι τὸ πᾶν.
and to-be-with the whole
ΧΟΡΟΣ τί φῄς;
what you-say
λέγουσι δὴ τίνας λόγους;
they-say indeed what words
ΕΠΟΨ ἄπιστα καὶ πέρα κλύειν.
incredible and beyond to-hear
ΧΟΡΟΣ ὁρᾷ τι κέρδος ἐνθάδ᾽ ἄξιον
does-be-see some gain here worth
μονῆς, ὅτῳ πέποιθ᾽
of-staying in-which he-trusts
ἐμοὶ ξυνὼν ***
with-me being-with (lacuna)
κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ
to-master — either the enemy or
φίλοισιν ὠφελεῖν ἔχειν;
for-friends to-help to-be-able

ΕΠΟΨ λέγει μέγαν τιν᾽ ὄλβον οὔτε
he-says great some bliss neither
λεκτὸν οὔτε πιστόν· ὡς
to-be-told nor to-be-believed that
σὰ γὰρ τὰ πάντα ταῦτα καὶ
yours for the all these and
425 τὸ τῇδε καὶ τὸ κεῖσε καὶ
the here and the there and
τὸ δεῦρο προσβιβᾷ λέγων.
the hither he-brings-over saying
ΧΟΡΟΣ πότερα μαινόμενος;
whether mad
ΕΠΟΨ ἄφατον ὡς φρόνιμος.
unspeakably how wise
ΧΟΡΟΣ ἔνι σοφόν τι φρενί;
is-in clever something in-mind
430 ΕΠΟΨ πυκνότατον κίναδος,
most-cunning fox
σόφισμα κύρμα τρῖμμα παιπάλημ᾽ ὅλον.
contrivance find smooth-one fine-flour whole
ΧΟΡΟΣ λέγειν λέγειν κέλευέ μοι.
to-speak to-speak bid me
κλύων γὰρ ὧν σύ μοι λέγεις
hearing for what you to-me say
λόγων ἀνεπτέρωμαι.
of-words I-have-taken-wing

The Hoopoe has the full armor hung up in the kitchen and asks Peisthetaerus to explain his plan. Peisthetaerus first makes the birds swear a covenant not to bite or harm him. They swear, staking a win with all the judges, and if they break the oath, they will win by one judge only. The herald sends the hoplites home and orders them to watch for the notices that will be posted.

ΕΠΟΨ ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν
come indeed you and you the full-armor indeed back
ταύτην λαβόντε κρεμάσατον τύχἀγαθῇ
this having-taken hang-up with-good-luck
ἐς τὸν ἰπνὸν εἴσω πλησίον τοὐπιστάτου·
in the kitchen inside near the-trivet
σὺ δὲ τούσδ' ἐφ' οἷσπερ τοῖς λόγοις συνέλεξ' ἐγὼ
you and these for which-very the words gathered I
φράσον, δίδαξον. ΠΙΣΘΕΤΑΙΡΟΣ μὰ τὸν Ἀπόλλω 'γὼ μὲν οὔ,
tell teach by — Apollo I indeed not
ἢν μὴ διάθωνταί γ' οἵδε διαθήκην ἐμοὶ
if not make at-least these covenant with-me
ἥνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,
which-very the ape with-the wife made
ὁ μαχαιροποιός, μήτε δάκνειν τούτους ἐμὲ
the cutler neither to-bite these me
μήτ' ὀρχίπεδ' ἕλκειν μήτ' ὀρύττειν — ΧΟΡΟΣ οὔτι που
nor testicles to-drag nor to-dig not-at-all surely
τόν—; οὐδαμῶς. ΠΙΣΘΕΤΑΙΡΟΣ οὔκ, ἀλλὰ τὼφθαλμὼ λέγω.
the by-no-means no but the-two-eyes I-mean
ΧΟΡΟΣ διατίθεμαι 'γώ. ΠΙΣΘΕΤΑΙΡΟΣ κατόμοσόν νυν ταῦτά μοι.
I-covenant I swear now these to-me

ΧΟΡΟΣ ὄμνυμ᾽ ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς
I-swear on these all to-win with-the judges
καὶ τοῖς θεαταῖς πᾶσιν. ΠΙΣΘΕΤΑΙΡΟΣ ἔσται ταυταγί.
and with-the spectators all it-shall-be these-here
ΧΟΡΟΣ εἰ δὲ παραβαίην, ἑνὶ κριτῇ νικᾶν μόνον.
if and I-transgress by-one judge to-win alone
ΚΗΡΥΞ ἀκούετε λεῴ· τοὺς ὁπλίτας νυνμενὶ
hear O-people the hoplites now-indeed
ἀνελομένους θὤπλ᾽ ἀπιέναι πάλιν οἴκαδε,
having-taken-up the-arms to-go-away back home
σκοπεῖν δ᾽ ὅ τι ἂν προγράφωμεν ἐν τοῖς πινακίοις.
to-watch and what thing — we-post-up on the tablets

VI · THE ARGUMENT FOR THE BIRDS

Peisthetaerus tells the birds that they were once kings, older than Cronus, the Titans, and the earth. He cites the cock in Persia, the kite in Greece, the cuckoo in Egypt, and the eagle on Zeus's head, his daughter's owl, and Apollo's hawk. Now men trap and cook them. He proposes walling the air into one city, demanding back the rule from Zeus, and making men sacrifice to the birds first. Men who refuse will lose their seed and oxen, and men who honor the birds will gain wealth, health, and long life.

ΧΟΡΟΣ δολερὸν μὲν ἀεὶ κατὰ πάντα δὴ τρόπον
crafty indeed always in every indeed way
πέφυκεν ἄνθρωπος· σὺ δ᾽ ὅμως λέγε μοι.
is-by-nature man you and nevertheless tell me
τάχα γὰρ τύχοις ἂν
perhaps for you-may-happen —
χρηστὸν ἐξειπὼν ὅ τι μοι παρορᾷς, ἢ
useful having-told what thing me you-perceive or

δύναμίν τινα μείζω
power some greater
παραλειπομένην ὑπ᾽ ἐμῆς φρενὸς ἀξυνέτου·
being-left-aside by my mind unintelligent
σὺ δὲ τοῦθ᾽ οὑρᾷς λέγ᾽ ἐς κοινόν.
you and this which-you-see say for common
ὅ γὰρ ἂν σὺ τύχῃς μοι
what for — you happen for-me
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.
good providing this common will-be
ἀλλ᾽ ἐφ᾽ ὅτῳπερ πράγματι τὴν σὴν
but on whatever-very matter — your
ἥκεις γνώμην ἀναπείσας,
you-have-come judgment having-persuaded
λέγε θαρρήσας· ὡς τὰς σπονδὰς οὐ μὴ πρότεροι παραβῶμεν.
speak taking-heart since the truce not — first we-shall-break
ΠΙΣΘΕΤΑΙΡΟΣ καὶ μὴν ὀργῶ νὴ τὸν Δία
and truly I-swell by — Zeus
καὶ προπεφύραται λόγος εἷς μοι,
and is-kneaded-up speech one for-me
ὃν διαμάττειν οὐ κωλύει· φέρε παῖ στέφανον· καταχεῖσθαι
which to-knead-through not hinders come boy wreath to-pour-over
κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.
on hand water let-bring quickly someone
ΕΤΕΛΠΙΔΗΣ δειπνήσειν μέλλομεν; ἢ τί;
to-dine we-are-about or what

ΠΙΣΘΕΤΑΙΡΟΣ μὰ Δί᾽ ἀλλὰ λέγειν ζητῶ τι πάλαι
by Zeus but to-say I-seek something long-since
μέγα καὶ λαρινὸν ἔπος τι,
great and fat word some
ὅ τι τὴν τούτων θραύσει ψυχήν· οὕτως ὑμῶν ὑπεραλγῶ,
what thing the of-these will-break soul so for-you I-grieve
οἵτινες ὄντες πρότερον βασιλῆς —
who being before kings
ΧΟΡΟΣ ἡμεῖς βασιλῆς; τίνος; ΠΙΣΘΕΤΑΙΡΟΣ ὑμεῖς
we kings of-what you
πάντων ὁπόσ᾽ ἔστιν, ἐμοῦ πρῶτον,
of-all as-many-as are of-me first
τουδί, καὶ τοῦ Διὸς αὐτοῦ,
this-here and — of-Zeus himself
ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε,
older earlier and than-Cronus and Titans you-were
καὶ γῆς. ΧΟΡΟΣ καὶ γῆς; ΠΙΣΘΕΤΑΙΡΟΣ νὴ τὸν Ἀπόλλω.
and than-earth and than-earth by — Apollo
ΧΟΡΟΣ τουτὶ μὰ Δί᾽ οὐκ ἐπεπύσμην.
this-here by Zeus not I-had-heard
ΠΙΣΘΕΤΑΙΡΟΣ ἀμαθὴς γὰρ ἔφυς κοὐ πολυπράγμων,
ignorant for you-are and-not busy
οὐδ᾽ Αἴσωπον πεπάτηκας,
nor Aesop you-have-thumbed
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,
who said saying lark of-all first bird to-be-born
προτέραν τῆς γῆς, κἄπειτα νόσῳ
before the earth and-then by-disease
τὸν πατέρ᾽ αὐτῆς ἀποθνήσκειν·
the father of-her to-die

γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι
earth and not to-exist he and to-lie-in-state
πεμπταῖον· τὴν δ' ἀποροῦσαν
on-fifth-day she and at-a-loss
ὑπ' ἀμηχανίας τὸν πατέρ' αὑτῆς ἐν τῇ κεφαλῇ κατορύξαι. 475
through helplessness the father of-herself in the head to-bury
ΕΥΕΛΠΙΔΗΣ ὁ πατὴρ ἄρα τῆς κορυδοῦ
the father then of-the lark
νυνὶ κεῖται τεθνεὼς Κεφαλῆσιν.
now lies dead at-Cephalae
ΠΙΣΘΕΤΑΙΡΟΣ οὔκουν δῆτ' εἰ πρότεροι μὲν γῆς
not-then then if earlier indeed than-earth
πρότεροι δὲ θεῶν ἐγένοντο,
earlier and than-gods they-were
ὡς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἐσθ' ἡ βασιλεία;
as eldest them being rightly is the kingship
ΕΥΕΛΠΙΔΗΣ νὴ τὸν Ἀπόλλω· πάνυ τοίνυν χρὴ
by — Apollo very well-then must
ῥύγχος βόσκειν σε τὸ λοιπόν·
beak to-feed you the rest
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ δρυκολάπτῃ. 480
not will-give-back quickly — Zeus the scepter to-the woodpecker
ΠΙΣΘΕΤΑΙΡΟΣ ὡς δ' οὐχὶ θεοὶ τοίνυν ἦρχον
that and not gods well-then ruled
τῶν ἀνθρώπων τὸ παλαιόν,
— men the of-old
ἀλλ' ὄρνιθες, καὐβασίλευον, πόλλ' ἐστὶ τεκμήρια τούτων.
but birds and-were-kings many are proofs of-these
αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὡς ἐτυράννει
for-instance and to-you first I-will-show the cock how he-was-tyrant

ἦρχέ τε Περσῶν πρῶτον πάντων Δαρείου καὶ Μεγαβάζου,
ruled and of-Persians first of-all Darius and Megabazus
ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ' ἐκείνης.
so-that he-is-called Persian bird from the rule still that
ΕΥΕΛΠΙΔΗΣ διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ
because-of this then having also now like
βασιλεὺς ὁ μέγας διαβάσκει
king the great he-struts
ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθήν.
on the head the tiara of-the birds alone upright
ΠΙΣΘΕΤΑΙΡΟΣ οὕτω δ' ἴσχυσέ τε καὶ μέγας ἦν
so and was-strong both and great was
τότε καὶ πολύς, ὥστ' ἔτι καὶ νῦν
then and mighty so-that still even now
ὑπὸ τῆς ῥώμης τῆς τότ' ἐκείνης, ὁπόταν μόνον ὄρθριον ᾄσῃ,
from the strength the then that whenever only at-dawn he-sings
ἀναπηδῶσιν πάντες ἐπ' ἔργον χαλκῆς κεραμῆς σκυλοδέψαι
leap-up all to work smiths potters tanners
σκυτῆς βαλανῆς ἀλφιταμοιβοὶ τορνευτολυρασπιδοπηγοί·
shoemakers bathmen barley-dealers lyre-and-shield-turners
οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ.
they and walk having-put-on-shoes by-night
ΕΥΕΛΠΙΔΗΣ ἐμὲ τοῦτό γ' ἐρώτα.
me this at-least ask
χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς
cloak for lost the wretch
Φρυγίων ἐρίων διὰ τοῦτον.
of-Phrygian wool because-of this-one
ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον ἐν ἄστει,
to tenth-day-feast for once of-a-baby invited I-was-drinking in town

κἄρτι καθηῦδον, καὶ πρὶν δειπνεῖν
and-just-now I-was-asleep and before to-dine
τοὺς ἄλλους οὗτος ἄρ' ᾖσεν·
the others this-one then sang
κἀγὼ νομίσας ὄρθρον ἐχώρουν
and-I thinking dawn was-going
Ἀλιμουντάδε, κἄρτι προκύπτω
to-Halimus and-just-now I-peep-out
ἔξω τείχους καὶ λωποδύτης παίει ῥοπάλῳ με τὸ νῶτον·
outside wall and clothes-thief strikes with-club me the back
κἀγὼ πίπτω μέλλω τε βοᾶν, ὁ δ' ἀπέβλισε θοἰμάτιόν μου.
and-I fall I-am-about and to-shout he and filched the-cloak of-me
ΠΙΣΘΕΤΑΙΡΟΣ ἰκτῖνος δ' οὖν τῶν Ἑλλήνων
kite and then the Greeks
ἦρχεν τότε κἀβασίλευεν.
ruled then and-was-king
ΧΟΡΟΣ τῶν Ἑλλήνων; ΠΙΣΘΕΤΑΙΡΟΣ καὶ κατέδειξέν γ'
of-the Greeks and showed at-least
οὗτος πρῶτος βασιλεύων
this-one first being-king
προκυλινδεῖσθαι τοῖς ἰκτίνοις.
to-roll-forward to-the kites
ΕΥΕΛΠΙΔΗΣ νὴ τὸν Διόνυσον, ἐγὼ γοῦν
by — Dionysus I at-least
ἐκυλινδούμην ἰκτῖνον ἰδών· κᾆθ' ὕπτιος ὢν ἀναχάσκων
I-rolled kite having-seen and-then on-my-back being gaping
ὀβολὸν κατεβρόχθισα· κᾆτα κενὸν
obol I-gulped-down and-then empty
τὸν θύλακον οἴκαδ' ἀφεῖλκον.
the bag home I-dragged

ΠΙΣΘΕΤΑΙΡΟΣ Αἰγύπτου δ' αὖ καὶ Φοινίκης
of-Egypt and in-turn and of-Phoenicia
πάσης κόκκυξ βασιλεὺς ἦν·
all cuckoo king was
χὠπόθ' ὁ κόκκυξ εἴποι "κόκκυ," τότ' ἂν οἱ Φοίνικες ἅπαντες
and-when the cuckoo said cuckoo then — the Phoenicians all
τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις ἐθέριζον.
the wheat — and the barley in the plains would-reap
ΕΥΕΛΠΙΔΗΣ τοῦτ' ἄρ' ἐκεῖν' ἦν τοὔπος ἀληθῶς·
this then that was the-saying truly
"κόκκυ ψωλοὶ πεδίονδε."
cuckoo circumcised to-the-plain
ΠΙΣΘΕΤΑΙΡΟΣ ἦρχον δ' οὕτω σφόδρα τὴν ἀρχήν,
they-ruled and so strongly the rule
ὥστ' εἴ τις καὶ βασιλεύοι
so-that if anyone even was-king
ἐν ταῖς πόλεσιν τῶν Ἑλλήνων Ἀγαμέμνων ἢ Μενέλαος,
in the cities of-the Greeks Agamemnon or Menelaus
ἐπὶ τῶν σκήπτρων ἐκάθητ' ὄρνις
on the scepters sat bird
μετέχων ὅ τι δωροδοκοίη.
sharing what thing he-took-as-bribe
ΕΥΕΛΠΙΔΗΣ τουτὶ τοίνυν οὐκ ᾔδη 'γώ·
this-here well-then not knew I
καὶ δῆτά μ' ἐλάμβανε θαῦμα,
and then me took wonder
ὁπότ' ἐξέλθοι Πρίαμός τις ἔχων ὄρνιν ἐν τοῖσι τραγῳδοῖς,
when came-out Priam some having bird in the tragedies
ὁ δ' ἄρ' εἱστήκει τὸν Λυσικράτη τηρῶν ὅ τι δωροδοκοίη.
it and then stood — Lysicrates watching what thing he-took-as-bribe

ΠΙΣΘΕΤΑΙΡΟΣ ὃ δὲ δεινότατόν γ' ἐστὶν ἁπάντων,
what and most-terrible at-least is of-all
ὁ Ζεὺς γὰρ ὁ νῦν βασιλεύων
— Zeus for the now reigning
αἰετὸν ὄρνιν ἕστηκεν ἔχων ἐπὶ τῆς κεφαλῆς βασιλεὺς ὤν,
eagle bird stands having on the head king being
ἡ δ' αὖ θυγάτηρ γλαῦχ', ὁ δ' Ἀπόλλων
the and in-turn daughter owl — and Apollo
ὥσπερ θεράπων ἱέρακα.
as servant hawk
ΕΥΕΛΠΙΔΗΣ νὴ τὴν Δήμητρ' εὖ ταῦτα λέγεις.
by — Demeter well these you-say
τίνος οὕνεκα ταῦτ' ἄρ' ἔχουσιν;
what for-sake-of these then they-have
ΠΙΣΘΕΤΑΙΡΟΣ ἵν' ὅταν θύων τις ἔπειτ' αὐτοῖς
so-that when sacrificing someone then to-them
ἐς τὴν χεῖρ', ὡς νόμος ἐστίν,
into the hand as custom is
τὰ σπλάγχνα διδῷ, τοῦ Διὸς αὐτοὶ
the entrails gives — of-Zeus themselves
πρότεροι τὰ σπλάγχνα λάβωσιν.
first the entrails they-may-take
ὤμνυ τ' οὐδεὶς τότ' ἂν ἀνθρώπων
would-swear and no-one then — of-men
θεόν, ἀλλ' ὄρνιθας ἅπαντες·
god but birds all
Λάμπων δ' ὄμνυσ' ἔτι καὶ νυνὶ τὸν χῆν',
Lampon and swears still even now by-the goose
ὅταν ἐξαπατᾷ τι.
when he-cheats somewhat

οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἁγίους τ' ἐνόμιζον,
so you all before great holy and believed
νῦν δ' ἀνδράποδ' ἠλιθίους Μανᾶς·
now and slaves fools Maneses
ὥσπερ δ' ἤδη τοὺς μαινομένους
like and now the madmen
βάλλουσ' ὑμᾶς, κἀν τοῖς ἱεροῖς
they-pelt you and-in the temples
πᾶς τις ἐφ' ὑμῖν ὀρνιθευτὴς
every one at you bird-catcher
ἵστησι βρόχους παγίδας ῥάβδους
sets nooses snares rods
ἕρκη νεφέλας δίκτυα πηκτάς·
nets fowling-nets nets traps
εἶτα λαβόντες πωλοῦσ' ἁθρόους·
then having-taken they-sell in-crowds
οἱ δ' ὠνοῦνται βλιμάζοντες·
they and buy fingering
κοὐδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,
and-not then if-indeed these it-seems-good to-do
ὀπτησάμενοι παρέθενθ' ὑμᾶς,
having-roasted they-serve you
ἀλλ' ἐπικνῶσιν τυρὸν ἔλαιον
but they-grate-over cheese oil
σίλφιον ὄξος καὶ τρίψαντες
silphium vinegar and having-ground
κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρόν,
sauce other sweet and greasy
κἄπειτα κατεσκέδασαν θερμὸν
and-then they-poured hot

τοῦτο καθ᾽ ὑμῶν
this over you
αὐτῶν ὥσπερ κενεβρείων.
yourselves like carrion
ΧΟΡΟΣ πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους
much indeed much indeed most-grievous words
ἤνεγκας ἄνθρωφ᾽. ὡς ἐδάκρυσά γ᾽ ἐμῶν 540
you-have-brought O-man how I-wept at-least of-my
πατέρων κάκην, οἳ
of-fathers cowardice who
τάσδε τὰς τιμὰς προγόνων παραδόντων
these the honors forefathers having-handed-down
ἐπ᾽ ἐμοῦ κατέλυσαν.
in my-time destroyed
σὺ δέ μοι κατὰ δαίμονα καί τινα συντυχίαν
you and to-me by divine-will and some chance
ἀγαθὴν ἥκεις ἐμοὶ σωτήρ. 545
good have-come for-me savior
ἀναθεὶς γὰρ ἐγώ σοι
having-entrusted for I to-you
τὰ νεοττία κἀμαυτὸν οἰκήσω.
the nestlings and-myself will-dwell
ἀλλ᾽ ὅ τι χρὴ δρᾶν, σὺ δίδασκε παρών·
but what thing one-must to-do you teach being-present
ὡς ζῆν οὐκ ἄξιον ἡμῖν,
since to-live not worth for-us
εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βασιλείαν.
if not we-shall-recover by-every way — our kingship

ΠΙΣΘΕΤΑΙΡΟΣ καὶ δὴ τοίνυν πρῶτα διδάσκω
and indeed well-then first I-teach
μίαν ὀρνίθων πόλιν εἶναι,
one of-birds city to-be
κἄπειτα τὸν ἀέρα πάντα κύκλῳ καὶ πᾶν τουτὶ τὸ μεταξὺ
and-then the air all round and all this-here the between
περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς ὥσπερ Βαβυλῶνα.
to-wall-round with-great bricks baked like Babylon
ΕΠΟΨ ὦ Κεβριόνη καὶ Πορφυρίων ὡς σμερδαλέον τὸ πόλισμα.
O Cebriones and Porphyrion how terrible the city
ΠΙΣΘΕΤΑΙΡΟΣ κἄπειτ' ἢν τοῦτ' ἐπανεστήκῃ,
and-then if this is-set-up
τὴν ἀρχὴν τὸν Δί' ἀπαιτεῖν·
the rule — Zeus to-demand-back
κἂν μὲν μὴ φῇ μηδ' ἐθελήσῃ μηδ' εὐθὺς γνωσιμαχήσῃ,
and-if indeed not he-says nor is-willing nor at-once gives-in
ἱερὸν πόλεμον προὐδᾶν αὐτῷ, καὶ τοῖσι θεοῖσιν ἀπειπεῖν
holy war to-proclaim to-him and to-the gods to-forbid
διὰ τῆς χώρας τῆς ὑμετέρας ἐστυκόσι μὴ διαφοιτᾶν,
through the land — your with-erections not to-go-to-and-fro
ὥσπερ πρότερον μοιχεύσοντες τὰς Ἀλκμήνας κατέβαινον
as before to-commit-adultery — Alcmenes they-came-down
καὶ τὰς Ἀλόπας καὶ τὰς Σεμέλας·
and — Alopes and — Semeles
ἤνπερ δ' ἐπίωσ', ἐπιβάλλειν
if-indeed and they-come to-put-on
σφραγῖδ' αὐτοῖς ἐπὶ τὴν ψωλήν,
seal on-them on the prick
ἵνα μὴ βινῶσ' ἔτ' ἐκείνας.
so-that not they-may-screw still those

τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα κελεύω,
to-the and men bird another to-send herald I-bid
ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοιπόν,
that birds ruling to-sacrifice to-birds the rest
κἄπειτα θεοῖς ὕστερον αὖθις· προσνείμασθαι δὲ πρεπόντως
and-then to-gods later again to-assign and fittingly
τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἁρμόττῃ καθ' ἕκαστον·
to-the gods of-the birds which — suits for each
ἢν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύειν·
if to-Aphrodite he-sacrifices wheat to-bird coot to-sacrifice
ἢν δὲ Ποσειδῶνί τις οἶν θύῃ, νήττῃ πυροὺς καθαγίζειν·
if and to-Poseidon someone sheep sacrifices to-duck wheat to-offer
ἢν δ' Ἡρακλέει θύῃ τι, λάρῳ
if and to-Heracles he-sacrifices something to-gull
ναστοὺς θύειν μελιτοῦντας·
cakes to-sacrifice honeyed
κἂν Διὶ θύῃ βασιλεῖ κριόν, βασιλεύς ἐστ' ὀρχίλος ὄρνις,
and-if to-Zeus he-sacrifices king ram king is wren bird
ᾧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ
to-whom before one-must — Zeus himself
σέρφον ἐνόρχην σφαγιάζειν.
gnat uncastrated to-slaughter
ΕΥΕΛΠΙΔΗΣ ἥσθην σέρφῳ σφαγιαζομένῳ.
I-was-pleased at-gnat being-slaughtered
βροντάτω νῦν ὁ μέγας Ζάν.
let-thunder now the great Zan

ΧΟΡΟΣ καὶ πῶς ἡμᾶς νομιοῦσι θεοὺς ἄνθρωποι κοὐχὶ κολοιούς,
and how us will-believe gods men and-not jackdaws
οἳ πετόμεσθα πτέρυγάς τ' ἔχομεν;
who fly wings and have
ΠΙΣΘΕΤΑΙΡΟΣ ληρεῖς· καὶ νὴ Δί' ὅ γ' Ἑρμῆς
you-babble and by Zeus — at-least Hermes
πέτεται θεὸς ὢν πτέρυγάς τε φορεῖ,
flies god being wings and wears
κἄλλοι γε θεοὶ πάνυ πολλοί.
and-others at-least gods very many
αὐτίκα Νίκη πέτεται πτερύγοιν
for-instance Victory flies with-two-wings
χρυσαῖν καὶ νὴ Δί' Ἔρως γε·
golden and by Zeus Love at-least
575 Ἥρην δέ γ' Ὅμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι πελείῃ.
Hera and at-least Homer said like to-be to-timid dove
ΕΥΕΛΠΙΔΗΣ ὁ Ζεὺς δ' ἡμῖν οὐ βροντήσας
— Zeus and to-us not having-thundered
πέμψει πτερόεντα κεραυνόν;
will-send winged thunderbolt
ΠΙΣΘΕΤΑΙΡΟΣ ἦν δ' οὖν ὑμᾶς μὲν ὑπ' ἀγνοίας
if and then you indeed through ignorance
εἶναι νομίσωσι τὸ μηδέν,
to-be think the nothing
τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ
these and gods the in Olympus
τότε χρὴ στρούθων νέφος ἀρθὲν
then must of-sparrows cloud having-risen
καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν ἀνακάψαι·
and of-seed-pickers from the fields the seed of-them to-gobble-up

κἄπειτ᾽ αὐτοῖς ἡ Δημήτηρ πυροὺς πεινῶσι μετρείτω. 580
and-then them — Demeter wheat starving let-her-measure-out

ΕΥΕΛΠΙΔΗΣ οὐκ ἐθελήσει μὰ Δί᾽, ἀλλ᾽ ὄψει
not she-will-be-willing by Zeus but you-will-see
προφάσεις αὐτὴν παρέχουσαν.
excuses her offering

ΠΙΣΘΕΤΑΙΡΟΣ οἱ δ᾽ αὖ κόρακες τῶν ζευγαρίων,
the and in-turn crows of-the yoke-oxen
οἷσιν τὴν γῆν καταροῦσιν,
with-which the earth they-plow
καὶ τῶν προβάτων τοὺς ὀφθαλμοὺς ἐκκοψάντων ἐπὶ πείρᾳ·
and of-the sheep the eyes let-them-peck-out for trial
εἶθ᾽ ὅ γ᾽ Ἀπόλλων ἰατρός γ᾽ ὢν ἰάσθω· μισθοφορεῖ δέ.
then — at-least Apollo doctor at-least being let-him-heal he-takes-fees and

ΕΥΕΛΠΙΔΗΣ μὴ πρίν γ᾽ ἂν ἐγὼ τὼ βοιδαρίω 585
not before at-least — I the two-oxen
τὼμὼ πρώτιστ᾽ ἀποδῶμαι.
my first-of-all I-sell

ΠΙΣΘΕΤΑΙΡΟΣ ἢν δ᾽ ἡγῶνται σὲ θεὸν σὲ βίον
if and they-think you god you life
σὲ δὲ γῆν σὲ Κρόνον σὲ Ποσειδῶ,
you and earth you Cronus you Poseidon
ἀγάθ᾽ αὐτοῖσιν πάντα παρέσται.
good-things to-them all will-be-present

ΕΠΟΨ λέγε δή μοι τῶν ἀγαθῶν ἕν.
tell indeed me of-the good-things one

ΠΙΣΘΕΤΑΙΡΟΣ πρῶτα μὲν αὐτῶν τὰς οἰνάνθας
first indeed of-them the vine-buds
οἱ πάρνοπες οὐ κατέδονται,
the locusts not will-eat
ἀλλὰ γλαυκῶν λόχος εἷς αὐτοὺς καὶ κερχνῇδων ἐπιτρίψει.
but of-owls troop one them and of-kestrels will-destroy
590 εἶθ' οἱ κνῖπες καὶ ψῆνες ἀεὶ τὰς συκᾶς οὐ κατέδονται,
then the ants and gall-flies always the figs not will-eat
ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία κιχλῶν.
but will-pick-off all clean them flock one of-thrushes
ΕΠΟΨ πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς;
to-be-rich and from-where shall-we-give them
καὶ γὰρ τούτου σφόδρ' ἐρῶσιν.
and for this very they-love
ΠΙΣΘΕΤΑΙΡΟΣ τὰ μέταλλ' αὐτοῖς μαντευομένοις
the mines to-them consulting
οὗτοι δώσουσι τὰ χρηστά,
these will-give the good
τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν κατεροῦσιν,
the and trades the gainful to the seer they-will-declare
595 ὥστ' ἀπολεῖται τῶν ναυκλήρων οὐδείς.
so-that will-perish of-the ship-owners no-one
ΕΠΟΨ πῶς οὐκ ἀπολεῖται;
how not will-perish
ΠΙΣΘΕΤΑΙΡΟΣ προερεῖ τις ἀεὶ τῶν ὀρνίθων
will-foretell someone always of-the birds
μαντευομένῳ περὶ τοῦ πλοῦ·
consulting about the voyage
"νυνὶ μὴ πλεῖ, χειμὼν ἔσται·" "νυνὶ πλεῖ, κέρδος ἐπέσται."
now not sail storm will-be now sail gain will-be

ΕΥΕΛΠΙΔΗΣ γαῦλον κτῶμαι καὶ ναυκληρῶ,
merchant-ship I-acquire and I-ship-own
κοὐκ ἂν μείναιμι παρ' ὑμῖν.
and-not — I-would-stay with you
ΠΙΣΘΕΤΑΙΡΟΣ τοὺς θησαυρούς τ' αὐτοῖς δείξουσ'
the treasures and to-them they-will-show
οὓς οἱ πρότεροι κατέθεντο
which the earlier-men laid-up
τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες,
of-the silver these for know they-say and surely these all
"οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ' ὄρνις."
no-one knows the treasure — my except if some then bird
ΕΥΕΛΠΙΔΗΣ πωλῶ γαῦλον, κτῶμαι σμινύην,
I-sell merchant-ship I-acquire mattock
καὶ τὰς ὑδρίας ἀνορύττω.
and the jars dig-up
ΕΠΟΨ πῶς δ' ὑγιείαν δώσουσ' αὐτοῖς,
how and health will-they-give them
οὖσαν παρὰ τοῖσι θεοῖσιν;
being among the gods
ΠΙΣΘΕΤΑΙΡΟΣ ἢν εὖ πράττωσ', οὐχ ὑγιεία
if well they-fare not health
μεγάλη τοῦτ' ἐστί; σάφ' ἴσθι,
great this is clearly know
ὡς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς ὑγιαίνει.
that man at-least badly faring simply no-one is-healthy

ΕΠΟΨ πῶς δ᾽ ἐς γῆράς ποτ᾽ ἀφίξονται;
how and to old-age ever will-they-come
καὶ γὰρ τοῦτ᾽ ἔστ᾽ ἐν Ὀλύμπῳ·
and for this is in Olympus
ἢ παιδάρι᾽ ὄντ᾽ ἀποθνήσκειν δεῖ;
or little-children being to-die must-they
ΠΙΣΘΕΤΑΙΡΟΣ μὰ Δί᾽ ἀλλὰ τριακόσι᾽ αὐτοῖς
by Zeus but three-hundred to-them
ἔτι προσθήσουσ᾽ ὄρνιθες ἔτη. ΕΠΟΨ παρὰ τοῦ;
still will-add birds years from whom
ΠΙΣΘΕΤΑΙΡΟΣ παρ᾽ ὅτου; παρ᾽ ἑαυτῶν.
from whom from themselves
οὐκ οἶσθ᾽ ὅτι πέντ᾽ ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη;
not you-know that five of-men generations lives cawing crow
610 ΕΥΕΛΠΙΔΗΣ αἰβοῖ πολλῷ κρείττους οὗτοι
ugh by-much better these
τοῦ Διὸς ἡμῖν βασιλεύειν.
— than-Zeus for-us to-reign
ΠΙΣΘΕΤΑΙΡΟΣ οὐ γὰρ πολλῷ;
not for by-much
πρῶτον μέν γ᾽ οὐχὶ νεὼς ἡμᾶς
first indeed at-least not temples us
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
to-build one-must of-stone for-them
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,
nor to-fit with-golden doors
615 ἀλλ᾽ ὑπὸ θάμνοις καὶ πρινιδίοις
but under bushes and holm-oaks
οἰκήσουσιν. τοῖς δ᾽ αὖ σεμνοῖς
they-will-dwell for-the and in-turn august

τῶν ὀρνίθων δένδρον ἐλάας
of-the birds tree of-olive
ὁ νεὼς ἔσται· κοὐκ ἐς Δελφοὺς
the temple will-be and-not to Delphi
οὐδ' εἰς Ἄμμων' ἐλθόντες ἐκεῖ
nor to Ammon having-gone there
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις
we-shall-sacrifice but among the arbutus
καὶ τοῖς κοτίνοις στάντες ἔχοντες
and the wild-olives standing having
κριθὰς πυροὺς εὐξόμεθ' αὐτοῖς
barley wheat we-shall-pray to-them
ἀνατείνοντες τὼ χεῖρ' ἀγαθῶν
stretching-up the two-hands of-good-things
διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν
to-give some share and this to-us
παραχρῆμ' ἔσται
at-once will-be
πυροὺς ὀλίγους προβαλοῦσιν.
wheat few throwing-before

The chorus hails the old man, once most hateful and now dearest, and vows never to let go of his plan. If he marches against the gods with them in just and guileless harmony, the gods will not wear the birds' scepters long. The birds will supply the strength and leave the counsel to him.

ΧΟΡΟΣ ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν
O dearest to-me by-far of-old-men
ἐξ ἐχθίστου μεταπίπτων,
from most-hateful changing
οὐκ ἔστιν ὅπως ἂν ἐγώ ποθ' ἑκὼν
not it-is how — I ever willingly
τῆς σῆς γνώμης ἔτ' ἀφείμην.
— your judgment still would-let-go
ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις
having-boasted and — in-your words
ἐπηπείλησα καὶ κατώμοσα,
I-threatened and swore
ἢν σὺ παρ' ἐμὲ θέμενος
if you with me having-made
ὁμόφρονας λόγους δικαίους
like-minded words just
ἀδόλους ὁσίους
guileless holy
ἐπὶ θεοὺς ἴῃς, ἐμοὶ
against gods you-go with-me
φρονῶν ξυνῳδά, μὴ πολὺν χρόνον
thinking in-harmony not long time
θεοὺς ἔτι σκῆπτρα τἀμὰ τρίψειν.
gods still scepters my to-wear-out

ἀλλ᾽ ὅσα μὲν δεῖ ῥώμῃ πράττειν,
but as-much-as indeed one-must by-strength to-do
ἐπὶ ταῦτα τεταξόμεθ᾽ ἡμεῖς·
to these will-be-ranged we
ὅσα δὲ γνώμῃ δεῖ βουλεύειν,
as-much-as and by-judgment one-must to-counsel
ἐπὶ σοὶ τάδε πάντ᾽ ἀνάκειται.
on you these all are-laid

VIII · THE MEN ENTER THE NEST

The Hoopoe invites the men into his nest and asks their names: Peisthetaerus and Euelpides. Peisthetaerus worries how wingless men can live among birds, recalling Aesop's fox and eagle, but the Hoopoe promises a root that will give them wings. The chorus asks to keep the nightingale with them, and the two men ask to see her too. Procne comes out, tender and golden, and Euelpides wants to kiss her before they all go in.

ΕΠΟΨ καὶ μὴν μὰ τὸν Δί᾽ οὐχὶ νυστάζειν ἔτι
and truly by — Zeus not to-nod still
ὥρα ᾽στὶν ἡμῖν οὐδὲ μελλονικιᾶν,
time is for-us nor to-dilly-dally
ἀλλ᾽ ὡς τάχιστα δεῖ τι δρᾶν· πρῶτον δέ γε
but as quickly-as-possible one-must something to-do first and at-least
εἰσέλθετ᾽ ἐς νεοττιάν γε τὴν ἐμὴν
come-in into nest at-least — my
καὶ τἀμὰ κάρφη καὶ τὰ παρόντα φρύγανα,
and my twigs and the present sticks

καὶ τοὔνομ᾽ ἡμῖν φράσατον. ΠΙΣΘΕΤΑΙΡΟΣ ἀλλὰ ῥᾴδιον.
and the-name to-us tell but easy

ἐμοὶ μὲν ὄνομα Πισθέταιρος, τῳδεδὶ
my indeed name Peisthetaerus to-this-one-here

Εὐελπίδης Κριῶθεν. ΕΠΟΨ ἀλλὰ χαίρετον
Euelpides from-Crius but welcome-both

ἄμφω. ΠΙΣΘΕΤΑΙΡΟΣ δεχόμεθα. ΕΠΟΨ δεῦρο τοίνυν εἴσιτον.
both we-receive here well-then come-in

ΠΙΣΘΕΤΑΙΡΟΣ ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς. ΕΠΟΨ ἴθι.
let-us-go lead you having-taken us go

ΠΙΣΘΕΤΑΙΡΟΣ ἀτὰρ τὸ δεῖνα, δεῦρ᾽ ἐπανάκρουσαι πάλιν.
but the what's-it here back-water again

φέρ᾽ ἴδω, φράσον νῷν, πῶς ἐγώ τε χοὐτοσὶ
come let-me-see tell us how I both and-this-one

ξυνεσόμεθ᾽ ὑμῖν πετομένοις οὐ πετομένῳ;
shall-be-with you flying not flying

ΕΠΟΨ καλῶς. ΠΙΣΘΕΤΑΙΡΟΣ ὅρα νυν, ὡς ἐν Αἰσώπου λόγοις
well look now how in of-Aesop fables

ἐστὶν λεγόμενον δή τι, τὴν ἀλώπεχ᾽, ὡς
is said indeed something the fox how

φλαύρως ἐκοινώνησεν αἰετῷ ποτέ.
badly made-partnership with-eagle once

ΕΠΟΨ μηδὲν φοβηθῇς· ἔστι γάρ τι ῥιζίον,
nothing fear there-is for some little-root

ὃ διατραγόντ᾽ ἔσεσθον ἐπτερωμένω.
which having-chewed you-two-will-be winged

ΠΙΣΘΕΤΑΙΡΟΣ οὕτω μὲν εἰσίωμεν. ἄγε δὴ Ξανθία
so indeed let-us-go-in come indeed Xanthias

καὶ Μανόδωρε λαμβάνετε τὰ στρώματα.
and Manodorus take the bedding

ΧΟΡΟΣ οὗτος σὲ καλῶ, σὲ λέγω. ΕΠΟΨ τί καλεῖς;
you you I-call you I-mean why you-call
ΧΟΡΟΣ τούτους μὲν ἄγων μετὰ σαυτοῦ
these indeed leading with yourself
ἀρίστισον εὖ· τὴν δ' ἡδυμελῆ ξύμφωνον ἀηδόνα Μούσαις
feed well the and sweet-singing harmonious nightingale with-the-Muses
κατάλειφ' ἡμῖν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ' ἐκείνης. 660
leave for-us here having-brought-out so-that we-may-play with her
ΠΙΣΘΕΤΑΙΡΟΣ ὦ τοῦτο μεντοι νὴ Δί' αὐτοῖσιν πιθοῦ·
O this however by Zeus them obey
ἐκβίβασον ἐκ τοῦ βουτόμου τοὐρνίθιον.
bring-out from the sedge the-birdie
ΕΥΕΛΠΙΔΗΣ ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτήν, ἵνα
bring-out here by gods her so-that
καὶ νὼ θεασώμεσθα τὴν ἀηδόνα.
also we may-look-at the nightingale
ΕΠΟΨ ἀλλ' εἰ δοκεῖ σφῷν, ταῦτα χρὴ δρᾶν. ἡ Πρόκνη 665
but if it-seems-good to-you-two this one-must to-do — Procne
ἔκβαινε καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις.
come-out and yourself show to-the strangers
ΠΙΣΘΕΤΑΙΡΟΣ ὦ Ζεῦ πολυτίμηθ' ὡς καλὸν τοὐρνίθιον,
O Zeus much-honored how fine the-birdie
ὡς δ' ἁπαλόν, ὡς δὲ λευκόν. ΕΥΕΛΠΙΔΗΣ ἆρά γ' οἶσθ' ὅτι
how and tender how and white — at-least do-you-know that
ἐγὼ διαμηρίζομ' ἂν αὐτὴν ἡδέως;
I would-thigh — her gladly
ΠΙΣΘΕΤΑΙΡΟΣ ὅσον δ' ἔχει τὸν χρυσόν, ὥσπερ παρθένος. 670
how-much and she-has the gold like maiden
ΕΥΕΛΠΙΔΗΣ ἐγὼ μὲν αὐτὴν κἂν φιλῆσαί μοι δοκῶ.
I indeed her even to-kiss to-me I-seem

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ᾽ ὦ κακόδαιμον ῥύγχος ὀβελίσκοιν ἔχει.
but O ill-starred beak of-two-spits she-has

ΕΥΕΛΠΙΔΗΣ ἀλλ᾽ ὥσπερ ᾠὸν νὴ Δί᾽ ἀπολέψαντα χρὴ
but like egg by Zeus having-peeled one-must

ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾆθ᾽ οὕτω φιλεῖν.
from the head the shell and-then so to-kiss

675 ΕΠΟΨ ἴωμεν. ΠΙΣΘΕΤΑΙΡΟΣ ἡγοῦ δὴ σὺ νῷν τύχαγαθῇ.
let-us-go lead indeed you us with-good-luck

IX · THE PARABASIS OF THE BIRDS

The chorus calls on the nightingale and addresses wingless mortals. In the beginning were Chaos, Night, Erebus, and Tartarus; Night laid an egg from which winged Love was born, and Love begot the birds before the gods. Birds mark the seasons, serve as oracles, and give all good things to men who honor them. The chorus invites the spectators to join them, since every shameful act at Athens is fine among birds, and praises the joys of wings.

ΧΟΡΟΣ ὦ φίλη, ὦ ξουθή,
O dear O tawny

ὦ φίλτατον ὀρνέων
O dearest of-birds

πάντων, ξύννομε τῶν ἐμῶν
of-all partner — my

ὕμνων, ξύντροφ᾽ ἀηδοῖ,
of-hymns companion nightingale

680 ἦλθες ἦλθες ὤφθης,
you-came you-came you-were-seen

ἡδὺν φθόγγον ἐμοὶ φέρουσ᾽.
sweet sound to-me bringing

ἀλλ᾽ ὦ καλλιβόαν κρέκουσ᾽
but O fair-sounding playing
αὐλὸν φθέγμασιν ἠρινοῖς,
pipe with-tones of-spring
ἄρχου τῶν ἀναπαίστων.
begin the anapaests
ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι,
come indeed by-nature men dim-living
φύλλων γενεᾷ προσόμοιοι,
of-leaves to-race like
ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φῦλ᾽ ἀμενηνά,
feeble-doers moldings of-clay shadowy tribes strengthless
ἀπτῆνες ἐφημέριοι ταλαοὶ βροτοὶ ἀνέρες εἰκελόνειροι,
wingless ephemeral wretched mortals men dream-like
προσέχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν τοῖς αἰὲν ἐοῦσιν,
turn the mind to-the immortal us the always being
τοῖς αἰθερίοις τοῖσιν ἀγήρῳς τοῖς ἄφθιτα μηδομένοισιν,
the ethereal the ageless the imperishable-things devising
ἵν᾽ ἀκούσαντες πάντα παρ᾽ ἡμῶν
so-that having-heard all from us
ὀρθῶς περὶ τῶν μετεώρων.
rightly about the lofty-things
φύσιν οἰωνῶν γένεσίν τε θεῶν
nature of-birds origin and of-gods
ποταμῶν τ᾽ Ἐρέβους τε Χάους τε
of-rivers and of-Erebus and of-Chaos and
εἰδότες ὀρθῶς, Προδίκῳ παρ᾽ ἐμοῦ κλάειν εἴπητε τὸ λοιπόν.
knowing rightly to-Prodicus from me to-weep you-may-tell the rest

Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλαν
Chaos was and Night Erebus and black
πρῶτον καὶ Τάρταρος εὐρύς,
first and Tartarus wide
γῆ δ' οὐδ' ἀὴρ οὐδ' οὐρανὸς ἦν·
earth and nor air nor heaven was
Ἐρέβους δ' ἐν ἀπείροσι κόλποις
of-Erebus and in boundless bosom
τίκτει πρώτιστον ὑπηνέμιον Νὺξ ἡ μελανόπτερος ᾠόν,
bears first-of-all wind-egg Night the black-winged egg
ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινός,
from which with-revolving seasons sprang Love the longed-for
στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώκεσι δίναις.
gleaming on-back with-two-wings golden like wind-swift whirls
οὗτος δὲ Χάει πτερόεντι μιγεὶς
this-one and with-Chaos winged mingling
νυχίῳ κατὰ Τάρταρον εὐρὺν
by-night down Tartarus wide
ἐνεόττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς φῶς.
hatched race our and first brought-up into light
πρότερον δ' οὐκ ἦν γένος ἀθανάτων,
before and not was race of-immortals
πρὶν Ἔρως ξυνέμειξεν ἅπαντα·
before Love mingled all
ξυμμιγνυμένων δ' ἑτέρων ἑτέροις
mingling and others with-others
γένετ' οὐρανὸς ὠκεανός τε
came-to-be heaven ocean and

καὶ γῆ πάντων τε θεῶν μακάρων
and earth of-all and gods blessed
γένος ἄφθιτον. ὧδε μέν ἐσμεν
race imperishable so indeed we-are
πολὺ πρεσβύτατοι πάντων μακάρων.
by-far oldest of-all blessed-ones
ἡμεῖς δ' ὡς ἐσμὲν Ἔρωτος
we and that we-are of-Love
πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρῶσι σύνεσμεν·
to-many plain we-fly both for and with-the lovers we-consort
πολλοὺς δὲ καλοὺς ἀπομωμοκότας
many and handsome having-forsworn
παῖδας πρὸς τέρμασιν ὥρας
boys at end of-youth
διὰ τὴν ἰσχὺν τὴν ἡμετέραν διεμήρισαν ἄνδρες ἐρασταί,
because-of the power — our thighed men lovers
ὁ μὲν ὄρτυγα δοὺς ὁ δὲ πορφυρίων'
the-one indeed quail giving the-other and porphyrion
ὁ δὲ χῆν' ὁ δὲ Περσικὸν ὄρνιν.
the-other and goose the-other and Persian bird
πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ μέγιστα.
all and to-mortals are from us the birds the greatest-things
πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος χειμῶνος ὀπώρας·
first indeed seasons show we of-spring of-winter of-autumn
σπείρειν μέν, ὅταν γέρανος κρώζουσ'
to-sow indeed when crane croaking
ἐς τὴν Λιβύην μεταχωρῇ.
to — Libya migrates
καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι καθεύδειν,
and rudder then to-shipowner tells having-hung-up to-sleep

εἶτα δ' Ὀρέστῃ χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν ἀποδύῃ.
then and for-Orestes cloak to-weave so-that not being-cold he-strip
ἰκτῖνος δ' αὖ μετὰ ταῦτα φανεὶς ἑτέραν ὥραν ἀποφαίνει,
kite and in-turn after this appearing another season shows
ἡνίκα πεκτεῖν ὥρα προβάτων πόκον ἠρινόν· εἶτα χελιδών,
when to-shear time of-sheep fleece in-spring then swallow
715 ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ ληδάριόν τι πρίασθαι.
when one-must cloak to-sell now and summer-wrap some to-buy
ἐσμὲν δ' ὑμῖν Ἄμμων Δελφοὶ Δωδώνη Φοῖβος Ἀπόλλων.
we-are and to-you Ammon Delphi Dodona Phoebus Apollo
ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις οὕτω πρὸς ἅπαντα τρέπεσθε,
having-come for first to birds so to all you-turn
πρός τ' ἐμπορίαν, καὶ πρὸς βιότου
to both trade and to of-livelihood
κτῆσιν, καὶ πρὸς γάμον ἀνδρός.
acquisition and to marriage of-man
ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει·
bird and you-consider all whatever about divination decides
720 φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ' ὄρνιθα καλεῖτε,
saying at-least to-you bird is sneeze and bird you-call
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν.
meeting bird voice bird servant bird donkey bird
ἆρ' οὐ φανερῶς ἡμεῖς ὑμῖν ἐσμὲν μαντεῖος Ἀπόλλων;
— not clearly we to-you are prophetic Apollo
ἢν οὖν ἡμᾶς νομίσητε θεούς,
if then us you-consider gods
ἕξετε χρῆσθαι μάντεσι Μούσαις
you-will-have to-use as-seers Muses
725 αὔραις ὥραις χειμῶνι θέρει
breezes seasons winter summer

μετρίῳ πνίγει· κοὐκ ἀποδράντες
moderate heat and-not running-away
καθεδούμεθ' ἄνω σεμνυνόμενοι
we-shall-sit above giving-ourselves-airs
παρὰ ταῖς νεφέλαις ὥσπερ χὠ Ζεύς·
among the clouds like and Zeus
ἀλλὰ παρόντες δώσομεν ὑμῖν
but being-present we-will-give to-you
αὐτοῖς, παισίν, παίδων παισίν,
to-yourselves to-children of-children to-children
πλουθυγιείαν
wealthy-health
εὐδαιμονίαν βίον εἰρήνην
happiness life peace
νεότητα γέλωτα χοροὺς θαλίας
youth laughter dances feasts
γάλα τ' ὀρνίθων. ὥστε παρέσται
milk and of-birds so-that it-will-be-possible
κοπιᾶν ὑμῖν ὑπὸ τῶν ἀγαθῶν·
to-weary to-you from the good-things
οὕτω πλουτήσετε πάντες.
so you-will-be-rich all
Μοῦσα λοχμαία,
Muse of-the-thicket
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,
tio tio tio tio tio tio tiotinx
ποικίλη, μεθ' ἧς ἐγὼ
dappled with whom I
νάπαισι καὶ κορυφαῖς ἐν ὀρείαις,
glens and peaks in mountain

τιὸ τιὸ τιὸ τιοτίγξ,
tio tio tio tiotinx
ἱζόμενος μελίας ἐπὶ φυλλοκόμου,
sitting ash on leafy
τιὸ τιὸ τιὸ τιοτίγξ,
tio tio tio tiotinx
δι᾽ ἐμῆς γένυος ξουθῆς μελέων
through my throat tawny of-songs
Πανὶ νόμους ἱεροὺς ἀναφαίνω
for-Pan strains holy I-reveal
σεμνά τε μητρὶ χορεύματ᾽ ὀρείᾳ,
august and for-mother dances mountain
τοτοτοτοτοτοτοτοτίγξ,
totototototototototinx
ἔνθεν ὡσπερεὶ μέλιττα
whence like bee
Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν ἀεὶ
Phrynichus of-ambrosial songs fed-on fruit always
φέρων γλυκεῖαν ᾠδάν.
bringing sweet song
τιὸ τιὸ τιὸ τιοτίγξ.
tio tio tio tiotinx
εἰ μετ᾽ ὀρνίθων τις ὑμῶν ὦ θεαταὶ βούλεται
if with birds anyone of-you O spectators wishes
διαπλέκειν ζῶν ἡδέως τὸ λοιπόν, ὡς ἡμᾶς ἴτω.
to-weave living pleasantly the rest to us let-him-come
ὅσα γάρ ἐστιν ἐνθάδ᾽ αἰσχρὰ τῷ νόμῳ κρατούμενα,
as-many-as for are here shameful by-the law ruled
ταῦτα πάντ᾽ ἐστὶν παρ᾽ ἡμῖν τοῖσιν ὄρνισιν καλά.
these all are among us the birds fine

εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ,
if for here is shameful the father to-beat by-law
τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστιν, ἤν τις τῷ πατρὶ
this there fine among us is if someone to-the father
προσδραμὼν εἴπῃ πατάξας, "αἶρε πλῆκτρον, εἰ μαχεῖ."
running-up says having-struck raise spur if you-will-fight
εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος,
if and happens someone of-you runaway branded
ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
francolin this-one among us dappled will-be-called
εἰ δὲ τυγχάνει τις ὢν Φρὺξ μηδὲν ἧττον Σπινθάρου,
if and happens someone being Phrygian nothing less than-Spintharus
φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.
finch bird here he-will-be — of-Philemon race
εἰ δὲ δοῦλός ἐστι καὶ Κὰρ ὥσπερ Ἐξηκεστίδης,
if and slave he-is and Carian like Execestides
φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φράτερες.
let-him-grow grandfathers among us and will-appear clansmen
εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
if and the of-Peisias to-betray to-the disfranchised the gates
βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον·
wishes partridge let-him-become of-the father chick
ὡς παρ' ἡμῖν οὐδὲν αἰσχρόν ἐστιν ἐκπερδικίσαι.
since among us nothing shameful is to-partridge-out
τοιάδε κύκνοι,
such-things swans
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,
tio tio tio tio tio tio tiotinx
συμμιγῆ βοὴν ὁμοῦ
mingled cry together

πτεροῖς κρέκοντες ἴακχον Ἀπόλλω,
with-wings beating shout to-Apollo
τιὸ τιὸ τιὸ τιοτίγξ,
tio tio tio tiotinx
ὄχθῳ ἐφεζόμενοι παρ᾽ Ἔβρον ποταμόν,
on-bank sitting by Hebrus river
τιὸ τιὸ τιὸ τιοτίγξ,
tio tio tio tiotinx
διὰ δ᾽ αἰθέριον νέφος ἦλθε βοά·
through and ethereal cloud went cry
πτῆξε δὲ φῦλά τε ποικίλα θηρῶν,
cowered and tribes and dappled of-beasts
κύματά τ᾽ ἔσβεσε νήνεμος αἴθρη,
waves and quenched windless clear-sky
τοτοτοτοτοτοτοτοτίγξ·
totototototototototinx
πᾶς δ᾽ ἐπεκτύπησ᾽ Ὄλυμπος·
all and resounded Olympus
εἶλε δὲ θάμβος ἄνακτας· Ὀλυμπιάδες δὲ μέλος Χάριτες
seized and amazement lords Olympian and song Graces
Μοῦσαί τ᾽ ἐπωλόλυξαν.
Muses and shouted
τιὸ τιὸ τιὸ τιοτίγξ.
tio tio tio tiotinx
οὐδέν ἐστ᾽ ἄμεινον οὐδ᾽ ἥδιον ἢ φῦσαι πτερά.
nothing is better nor sweeter than to-grow wings
αὐτίχ᾽ ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,
for-instance of-you of-the spectators if anyone was winged
εἶτα πεινῶν τοῖς χοροῖσι τῶν τραγῳδῶν ἤχθετο,
then hungry at-the choruses of-the tragedians was-vexed

ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,
flying-off — this-one would-have-lunched having-gone home
κᾆτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπτετο.
and-then — having-filled-up to us again in-turn would-fly-down
εἴ τε Πατροκλείδης τις ὑμῶν τυγχάνει χεζητιῶν,
if and Patrocleides someone of-you happens wanting-to-shit
οὐκ ἂν ἐξίδισεν ἐς θοἰμάτιον, ἀλλ' ἀνέπτετο,
not — he-would-sweat into the-cloak but would-fly-up
κἀποπαρδὼν κἀναπνεύσας αὖθις αὖ κατέπτετο·
and-having-farted and-having-breathed again in-turn would-fly-down
εἴ τε μοιχεύων τις ὑμῶν ἐστιν ὅστις τυγχάνει,
if and committing-adultery someone of-you is who happens
κᾆθ' ὁρᾷ τὸν ἄνδρα τῆς γυναικὸς ἐν βουλευτικῷ,
and-then sees the husband of-the woman in council-seats
οὗτος ἂν πάλιν παρ' ὑμῶν πτερυγίσας ἀνέπτετο,
this-one — back from you having-taken-wing would-fly-up
εἶτα βινήσας ἐκεῖθεν αὖθις αὖ κατέπτετο.
then having-screwed from-there again in-turn would-fly-down
ἆρ' ὑπόπτερον γενέσθαι παντός ἐστιν ἄξιον;
— winged to-become everything is worth
ὡς Διειτρέφης γε πυτιναῖα μόνον ἔχων πτερὰ
since Diitrephes at-least wicker only having wings
ᾑρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶτ' ἐξ οὐδενὸς
was-chosen phylarch then hipparch then from nothing
μεγάλα πράττει κἀστὶ νυνὶ ξουθὸς ἱππαλεκτρυών.
great-things does and-is now tawny horse-cock

Peisthetaerus and Euelpides appear in their wings, and the city is named Cloudcuckooland. Euelpides is sent to help build the wall. A priest begins the sacrifice to the bird gods, but Peisthetaerus tires of his roll of birds, sends him off, and sacrifices alone. Intruders follow: a poet begging a gift, an oracle-monger with prophecies of Bacis, the surveyor Meton, an Athenian inspector, and a seller of decrees. Peisthetaerus gives the poet a jerkin and a tunic, beats off the rest, and goes in to sacrifice.

ΠΙΣΘΕΤΑΙΡΟΣ ταυτὶ τοιαυτί· μὰ Δί᾽ ἐγὼ μὲν πρᾶγμά πω
these-here such-here by Zeus I indeed thing ever
γελοιότερον οὐκ εἶδον οὐδεπώποτε.
more-laughable not saw never-yet
ΕΥΕΛΠΙΔΗΣ ἐπὶ τῷ γελᾷς; ΠΙΣΘΕΤΑΙΡΟΣ ἐπὶ τοῖσι σοῖς ὠκυπτέροις.
at what do-you-laugh at — your swift-wings
οἶσθ᾽ ᾧ μάλιστ᾽ ἔοικας ἐπτερωμένος;
do-you-know what most you-resemble winged
εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ.
for cheapness to-goose painted
ΕΥΕΛΠΙΔΗΣ σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.
you and to-blackbird at-least bowl-cut plucked
ΠΙΣΘΕΤΑΙΡΟΣ ταυτὶ μὲν ᾐκάσμεσθα κατὰ τὸν Αἰσχύλον·
these-here indeed we-have-been-likened according-to — Aeschylus
τάδ᾽ οὐχ ὑπ᾽ ἄλλων ἀλλὰ τοῖς αὑτῶν πτεροῖς.
these not by others but by-the our-own feathers

ΕΠΟΨ ἄγε δὴ τί χρὴ δρᾶν;
come indeed what must to-do

ΠΙΣΘΕΤΑΙΡΟΣ πρῶτον ὄνομα τῇ πόλει
first name for-the city

θέσθαι τι μέγα καὶ κλεινόν, εἶτα τοῖς θεοῖς
to-give some great and famous then to-the gods

θῦσαι μετὰ τοῦτο. ΕΥΕΛΠΙΔΗΣ ταῦτα κἀμοὶ συνδοκεῖ.
to-sacrifice after this these and-to-me seems-good

ΕΠΟΨ φέρ' ἴδω, τί δ' ἡμῖν τοὔνομ' ἔσται τῇ πόλει;
come let-me-see what and for-us the-name will-be for-the city

ΕΥΕΛΠΙΔΗΣ βούλεσθε τὸ μέγα τοῦτο τοὐκ Λακεδαίμονος
do-you-wish the great this the-from Lacedaemon

Σπάρτην ὄνομα καλῶμεν αὐτήν; ΠΙΣΘΕΤΑΙΡΟΣ Ἡράκλεις·
Sparta name we-call it Heracles

Σπάρτην γὰρ ἂν θείμην ἐγὼ τἠμῇ πόλει;
Sparta for — would-I-give I to-my city

οὐδ' ἂν χαμεύνῃ πάνυ γε κειρίαν γ' ἔχων.
not-even — to-pallet very at-least bed-cord at-least having

ΕΥΕΛΠΙΔΗΣ τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; ΕΠΟΨ ἐντευθενὶ
what then name to-it shall-we-give from-here

ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων
from the clouds and the lofty places

χαῦνόν τι πάνυ. ΠΙΣΘΕΤΑΙΡΟΣ βούλει Νεφελοκοκκυγίαν;
puffy something very do-you-wish Cloudcuckooland

ΕΠΟΨ ἰοὺ ἰού·
oh oh

καλόν γ' ἀτεχνῶς σὺ καὶ μέγ' ηὗρες τοὔνομα.
fine at-least simply you and great have-found the-name

ΕΥΕΛΠΙΔΗΣ ἆρ᾽ ἐστὶν αὐτηγὶ Νεφελοκοκκυγία,
— *is this-here Cloudcuckooland*
ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα
where both the of-Theogenes the many riches
τά τ᾽ Αἰσχίνου γ᾽ ἅπαντα; ΠΙΣΘΕΤΑΙΡΟΣ καὶ λῷστον μὲν οὖν
those and of-Aeschines at-least all and best indeed rather
τὸ Φλέγρας πεδίον, ἵν᾽ οἱ θεοὶ τοὺς γηγενεῖς
the of-Phlegra plain where the gods the earthborn
ἀλαζονευόμενοι καθυπερηκόντισαν.
boasting outshot
ΕΠΟΨ λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαὶ θεὸς
splendid the thing of-the city who then god
πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
city-guard will-be for-whom shall-we-card the robe
ΕΥΕΛΠΙΔΗΣ τί δ᾽ οὐκ Ἀθηναίαν ἐῶμεν Πολιάδα;
why and not Athena let-us-allow City-Guardian
ΠΙΣΘΕΤΑΙΡΟΣ καὶ πῶς ἂν ἔτι γένοιτ᾽ ἂν εὔτακτος πόλις,
and how — still could-be — well-ordered city
ὅπου θεὸς γυνὴ γεγονυῖα πανοπλίαν
where god woman born full-armor
ἕστηκ᾽ ἔχουσα, Κλεισθένης δὲ κερκίδα;
stands holding Cleisthenes and shuttle
ΕΥΕΛΠΙΔΗΣ τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;
who then will-hold of-the city the Pelargicon
ΕΠΟΨ ὄρνις ἀφ᾽ ἡμῶν τοῦ γένους τοῦ Περσικοῦ,
bird from us of-the race the Persian
ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ
who-very is-said most-terrible to-be everywhere

Ἄρεως νεοττός. ΕΥΕΛΠΙΔΗΣ ὦ νεοττὲ δέσποτα·
of-Ares chick O chick master
ὡς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.
how and the god fit to-dwell on rocks
ΠΙΣΘΕΤΑΙΡΟΣ ἄγε νυν σὺ μὲν βάδιζε πρὸς τὸν ἀέρα
come now you indeed walk to the air
καὶ τοῖσι τειχίζουσι παραδιακόνει,
and with-the wall-builders serve
χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον,
pebbles carry-along mud stripping knead
λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος,
hod carry-up fall-down from the ladder
φύλακας κατάστησαι, τὸ πῦρ ἔγκρυπτ' ἀεί,
guards post the fire hide always
κωδωνοφορῶν περίτρεχε καὶ κάθευδ' ἐκεῖ·
bell-carrying run-round and sleep there
κήρυκα δὲ πέμψον τὸν μὲν ἐς θεοὺς ἄνω,
herald and send the-one indeed to gods above
ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,
other and from-above in-turn to men below
κἀκεῖθεν αὖθις παρ' ἐμέ. ΕΥΕΛΠΙΔΗΣ σὺ δέ γ' αὐτοῦ μένων
and-from-there again to me you and at-least here staying
οἴμωζε παρ' ἔμ'. ΠΙΣΘΕΤΑΙΡΟΣ ἴθ' ὦγάθ' οἶ πέμπω σ' ἐγώ.
go-hang to me go good-sir where send you I
οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἃ λέγω πεπράξεται.
nothing for without you of-these which I-say will-be-done
ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,
I and so-that I-may-sacrifice to-the new gods
τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.
the priest to-conduct the procession I-call

παῖ παῖ, τὸ κανοῦν αἴρεσθε καὶ τὴν χέρνιβα.
boy boy the basket raise and the lustral-water

ΙΕΡΕΥΣ ὁμορροθῶ, συνθέλω,
I-row-with-you I-wish-with-you

συμπαραινέσας ἔχω
having-advised-together I-hold

προσόδια μεγάλα σεμνὰ προσιέναι θεοῖσιν,
processionals great august to-approach to-gods

ἅμα δὲ προσέτι χάριτος ἕνεκα προβάτιόν τι θύειν.
together and besides of-favor for-sake little-sheep some to-sacrifice

ἴτω ἴτω δὲ Πυθιὰς βοὰ θεῷ,
let-go let-go and Pythian cry to-the-god

συναδέτω δὲ Χαῖρις ᾠδάν.
let-sing-along and Chaeris song

ΠΙΣΘΕΤΑΙΡΟΣ παῦσαι σὺ φυσῶν. Ἡράκλεις τουτὶ τί ἦν;
stop you blowing Heracles this-here what was

τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δεί' ἰδὼν
this-here by Zeus I many indeed and terrible-things having-seen

οὔπω κόρακ' εἶδον ἐμπεφορβειωμένον.
not-yet raven saw muzzle-strapped

ἱερεῦ σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.
priest your task sacrifice to-the new gods

ΙΕΡΕΥΣ δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;
I-will-do this but where is the the basket having

εὔχεσθε τῇ Ἑστίᾳ τῇ ὀρνιθείῳ καὶ τῷ ἰκτίνῳ τῷ
pray — to-Hestia — of-the-birds and to-the kite the

ἑστιούχῳ καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμπίῃσι
hearth-keeper and to-birds Olympian and to-Olympian-hens

πᾶσι καὶ πάσῃσιν —
all and all

ΠΙΣΘΕΤΑΙΡΟΣ ὦ Σουνιέρακε χαῖρ᾽ ἄναξ Πελαργικέ.
O Sunium-hawk hail lord Pelargic

ΙΕΡΕΥΣ καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ καὶ Λητοῖ
and to-swan Pythian and Delian and to-Leto
Ὀρτυγομήτρᾳ καὶ Ἀρτέμιδι Ἀκαλανθίδι —
Quail-mother and to-Artemis Goldfinch

ΠΙΣΘΕΤΑΙΡΟΣ οὐκέτι Κολαινὶς ἀλλ᾽ Ἀκαλανθὶς Ἄρτεμις.
no-longer Colaenis but Goldfinch Artemis

ΙΕΡΕΥΣ καὶ φρυγίλῳ Σαβαζίῳ καὶ στρούθῳ
and to-finch Sabazius and to-ostrich
μεγάλῃ μητρὶ θεῶν καὶ ἀνθρώπων —
great mother of-gods and of-men

ΠΙΣΘΕΤΑΙΡΟΣ δέσποινα Κυβέλη, στροῦθε, μῆτερ Κλεοκρίτου.
mistress Cybele ostrich mother of-Cleocritus

ΙΕΡΕΥΣ διδόναι Νεφελοκοκκυγιεῦσιν ὑγιείαν
to-give to-Cloudcuckoolanders health
καὶ σωτηρίαν αὐτοῖσι καὶ Χίοισι —
and safety to-themselves and to-Chians

ΠΙΣΘΕΤΑΙΡΟΣ Χίοισιν ἥσθην πανταχοῦ προσκειμένοις. 880
Chians I-was-pleased-at everywhere being-attached

ΙΕΡΕΥΣ καὶ ἥρωσιν ὄρνισι καὶ ἡρώων παισί, πορφυρίωνι καὶ
and to-heroes birds and of-heroes to-children to-porphyrion and
πελεκᾶντι καὶ πελεκίνῳ καὶ φλέξιδι καὶ τέτρακι καὶ ταὼνι
to-pelican and to-pelecinus and to-phlexis and to-grouse and to-peacock
καὶ ἐλεᾷ καὶ βασκᾷ καὶ ἐλασᾷ
and to-reed-warbler and to-teal and to-elasas
καὶ ἐρωδιῷ καὶ καταρράκτῃ
and to-heron and to-tern
καὶ μελαγκορύφῳ καὶ αἰγιθάλλῳ —
and to-blackcap and to-titmouse

ΠΙΣΘΕΤΑΙΡΟΣ παῦ' ἐς κόρακας, παῦσαι καλῶν. ἰοὺ ἰού,
stop to crows stop calling oh oh

ἐπὶ ποῖον ὦ κακόδαιμον ἱερεῖον καλεῖς
to what-sort O ill-starred victim do-you-call

ἁλιαιέτους καὶ γῦπας; οὐχ ὁρᾷς ὅτι
sea-eagles and vultures not you-see that

ἰκτῖνος εἷς ἂν τοῦτό γ' οἴχοιθ' ἁρπάσας;
kite one — this at-least would-go-off having-snatched

ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·
go-away from us both you and the fillets

ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.
I for myself this-here will-sacrifice alone

ΙΕΡΕΥΣ εἶτ' αὖθις αὖ τἄρα σοι
then again in-turn then for-you

δεῖ με δεύτερον μέλος
must me second song

χέρνιβι θεοσεβὲς ὅσιον ἐπιβοᾶν, καλεῖν δὲ
for-lustral-water god-fearing holy to-call-out to-call and

μάκαρας, ἕνα τινὰ μόνον, εἴπερ ἱκανὸν ἕξετ' ὄψον.
blessed-ones one some only if-indeed enough you-will-have meat

τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
the for present victims nothing else except

γένειόν ἐστι καὶ κέρατα.
beard is and horns

ΠΙΣΘΕΤΑΙΡΟΣ θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.
sacrificing let-us-pray to-the feathered gods

ΠΟΙΗΤΗΣ Νεφελοκοκκυγίαν τὰν εὐδαίμονα
Cloudcuckooland the happy

κλῄσον ὦ Μοῦσα τεαῖς ἐν ὕμνων ἀοιδαῖς.
celebrate O Muse your in of-hymns songs

ΠΙΣΘΕΤΑΙΡΟΣ τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι τίς εἶ;
this-here the thing from-where tell me who are-you

ΠΟΙΗΤΗΣ ἐγὼ μελιγλώσσων ἐπέων ἱεὶς ἀοιδὰν
I of-honey-tongued words sending song

Μουσάων θεράπων ὀτρηρός,
of-the-Muses servant eager

κατὰ τὸν Ὅμηρον.
according-to — Homer

ΠΙΣΘΕΤΑΙΡΟΣ ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις;
then then slave being long-hair have-you

ΠΟΙΗΤΗΣ οὔκ, ἀλλὰ πάντες ἐσμὲν οἱ διδάσκαλοι
no but all are the producers

Μουσάων θεράποντες ὀτρηροί,
of-the-Muses servants eager

κατὰ τὸν Ὅμηρον.
according-to — Homer

ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἐτὸς ὀτρηρὸν καὶ τὸ ληδάριον ἔχεις.
not without-reason eager also the little-cloak you-have

ἀτὰρ ὦ ποιητὰ κατὰ τί δεῦρ' ἀνεφθάρης;
but O poet for what here did-you-come-to-ruin

ΠΟΙΗΤΗΣ μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
songs I-have-made for the Cloudcuckoolands

τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ
— your cyclic both many and fine

καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου.
and maiden-songs and in-the-manner-of the of-Simonides

ΠΙΣΘΕΤΑΙΡΟΣ ταυτὶ σὺ πότ' ἐποίησας; ἀπὸ ποίου χρόνου;
these-here you when did-you-make from what time

ΠΟΙΗΤΗΣ πάλαι πάλαι δὴ τήνδ' ἐγὼ κλῄζω πόλιν.
long-ago long-ago indeed this I celebrate city

ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ,
not just-now I-sacrifice the tenth-day of-it I
καὶ τοὔνομ᾽ ὥσπερ παιδίῳ νῦν δὴ ᾽θέμην;
and the-name as for-child now indeed I-gave
ΠΟΙΗΤΗΣ ἀλλά τις ὠκεῖα Μουσάων φάτις
but some swift of-the-Muses report
οἷάπερ ἵππων ἀμαρυγά.
such-as of-horses flashing
σὺ δὲ πάτερ κτίστορ Αἴτνας,
you and father founder of-Aetna
ζαθέων ἱερῶν ὁμώνυμε,
of-holy rites namesake
δὸς ἐμὶν ὅ τι περ
give to-me what thing very
τεᾷ κεφαλᾷ θέλῃς
by-your head you-wish
πρόφρων δόμεν ἐμὶν τείν.
willing to-give to-me to-you
ΠΙΣΘΕΤΑΙΡΟΣ τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,
this-here will-give the plague us troubles
εἰ μή τι τούτῳ δόντες ἀποφευξούμεθα.
if not something to-this-one giving we-shall-escape
οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν᾽ ἔχεις,
you you however jerkin and tunic have
ἀπόδυθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.
strip and give to-the poet the wise
ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς.
have the jerkin altogether and to-me being-cold you-seem

ΠΟΙΗΤΗΣ τόδε μὲν οὐκ ἀέκουσα φίλα
this indeed not unwilling dear
Μοῦσα δῶρον δέχεται·
Muse gift receives
τὺ δὲ τεᾷ φρενὶ μάθε Πινδάρειον ἔπος —
you and in-your mind learn Pindaric word
ΠΙΣΘΕΤΑΙΡΟΣ ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται. 940
the-man us not will-be-got-rid-of
ΠΟΙΗΤΗΣ νομάδεσσι γὰρ ἐν Σκύθαις
nomad for among Scythians
ἀλᾶται Στράτων,
wanders Straton
ὃς ὑφαντοδόνατον ἔσθος οὐ πέπαται·
who weave-tossed garment not has-acquired
ἀκλεὴς δ' ἔβα σπολὰς ἄνευ χιτῶνος.
inglorious and went jerkin without tunic
ξύνες ὅ τοι λέγω. 945
understand what surely I-say
ΠΙΣΘΕΤΑΙΡΟΣ ξυνῆχ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.
I-understand that you-wish the little-tunic to-take
ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.
strip one-must for the poet to-help
ἄπελθε τουτονὶ λαβών. ΠΟΙΗΤΗΣ ἀπέρχομαι,
go-away this-here having-taken I-go-away
κἀς τὴν πόλιν γ' ἐλθὼν ποιήσω τοιαδί·
and-into the city at-least having-gone I-will-make such-here
"κλῆσον ὦ χρυσόθρονε τὰν τρομερὰν κρυεράν· 950
celebrate O golden-throned the trembling cold
νιφόβολα πεδία πολύπορά τ' ἦλυθον ἀλαλάν."
snow-beaten plains much-traversed and I-came cry

ΠΙΣΘΕΤΑΙΡΟΣ νὴ τὸν Δί᾽ ἀλλ᾽ ἤδη πέφευγας ταυταγὶ
by — Zeus but already you-have-escaped these-here
τὰ κρυερὰ τονδὶ τὸν χιτωνίσκον λαβών.
the cold-things this-here the little-tunic having-taken
τουτὶ μὰ Δί᾽ ἐγὼ τὸ κακὸν οὐδέποτ᾽ ἤλπισα,
this-here by Zeus I the plague never expected
οὕτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
so quickly this-one to-have-learned-of the city
αὖθις σὺ περιχώρει λαβὼν τὴν χέρνιβα.
again you go-round having-taken the lustral-water
εὐφημία ᾽στω. ΧΡΗΣΜΟΛΟΓΟΣ μὴ κατάρξῃ τοῦ τράγου.
holy-silence let-there-be do-not begin the goat
ΠΙΣΘΕΤΑΙΡΟΣ σὺ δ᾽ εἶ τίς; ΧΡΗΣΜΟΛΟΓΟΣ ὅστις; χρησμολόγος.
you and are who who oracle-monger
ΠΙΣΘΕΤΑΙΡΟΣ οἴμωζέ νυν.
go-hang now
ΧΡΗΣΜΟΛΟΓΟΣ ὦ δαιμόνιε τὰ θεῖα μὴ φαύλως φέρε·
O strange-man the divine not lightly take
ὡς ἔστι Βάκιδος χρησμὸς ἄντικρυς λέγων
since there-is of-Bacis oracle plainly speaking
ἐς τὰς Νεφελοκοκκυγίας. ΠΙΣΘΕΤΑΙΡΟΣ κἄπειτα πῶς
to the Cloudcuckoolands and-then how
ταῦτ᾽ οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πόλιν
these not you-were-oracle-mongering you before me the city
τήνδ᾽ οἰκίσαι; ΧΡΗΣΜΟΛΟΓΟΣ τὸ θεῖον ἐνεπόδιζέ με.
this to-found the divine prevented me
ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ᾽ οὐδὲν οἷόν ἐστ᾽ ἀκοῦσαι τῶν ἐπῶν.
but nothing such is to-hear the words

ΧΡΗΣΜΟΛΟΓΟΣ ἀλλ᾽ ὅταν οἰκήσωσι λύκοι πολιαί τε κορῶναι
but when dwell wolves gray and crows
ἐν ταὐτῷ τὸ μεταξὺ Κορίνθου καὶ Σικυῶνος, —
in the-same the between Corinth and Sicyon
ΠΙΣΘΕΤΑΙΡΟΣ τί οὖν προσήκει δῆτ᾽ ἐμοὶ Κορινθίων;
what then concerns then me of-Corinthians
ΧΡΗΣΜΟΛΟΓΟΣ ᾐνίξαθ᾽ ὁ Βάκις τοῦτο πρὸς τὸν ἀέρα.
riddled — Bacis this to the air
πρῶτον Πανδώρᾳ θῦσαι λευκότριχα κριόν·
first to-Pandora to-sacrifice white-fleeced ram
ὃς δέ κ᾽ ἐμῶν ἐπέων ἔλθῃ πρώτιστα προφήτης,
who and — of-my words comes first-of-all prophet
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα —
to-him to-give cloak clean and new sandals
ΠΙΣΘΕΤΑΙΡΟΣ ἔνεστι καὶ τὰ πέδιλα; ΧΡΗΣΜΟΛΟΓΟΣ λαβὲ τὸ βιβλίον.
are-in also the sandals take the book
καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ᾽ ἐπιπλῆσαι.
and bowl to-give and with-entrails hand to-fill
ΠΙΣΘΕΤΑΙΡΟΣ καὶ σπλάγχνα διδόν᾽ ἔνεστι;
and entrails to-give are-in
ΧΡΗΣΜΟΛΟΓΟΣ λαβὲ τὸ βιβλίον.
take the book
κἂν μὲν θέσπιε κοῦρε ποιῇς ταῦθ᾽ ὡς ἐπιτέλλω,
and-if indeed divine youth you-do these as I-bid
αἰετὸς ἐν νεφέλῃσι γενήσεαι· αἰ δέ κε μὴ δῷς,
eagle in clouds you-will-become if and — not you-give
οὐκ ἔσει οὐ τρυγὼν οὐδ᾽ αἰετὸς οὐ δρυκολάπτης.
not you-will-be not turtledove nor eagle not woodpecker

ΠΙΣΘΕΤΑΙΡΟΣ καὶ ταῦτ᾽ ἔνεστ᾽ ἐνταῦθα;
and these are-in there

ΧΡΗΣΜΟΛΟΓΟΣ λαβὲ τὸ βιβλίον.
take the book

ΠΙΣΘΕΤΑΙΡΟΣ οὐδὲν ἄρ᾽ ὅμοιός ἐσθ᾽ ὁ χρησμὸς τουτῳί,
nothing then like is the oracle to-this-here

ὃν ἐγὼ παρὰ τἀπόλλωνος ἐξεγραψάμην·
which I from of-Apollo copied

αὐτὰρ ἐπὴν ἄκλητος ἰὼν ἄνθρωπος ἀλαζὼν
but when uninvited going man fraud

λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῇ,
annoys sacrificers and to-feast-on-entrails desires

δὴ τότε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὺ —
indeed then must to-beat him of-the-ribs the between

ΧΡΗΣΜΟΛΟΓΟΣ οὐδὲν λέγειν οἶμαί σε. ΠΙΣΘΕΤΑΙΡΟΣ λαβὲ τὸ βιβλίον.
nothing to-say I-think you take the book

καὶ φείδου μηδὲν μηδ᾽ αἰετοῦ ἐν νεφέλῃσιν,
and spare not-at-all not-even eagle in clouds

μήτ᾽ ἢν Λάμπων ᾖ μήτ᾽ ἢν ὁ μέγας Διοπείθης.
neither if Lampon he-be nor if the great Diopeithes

ΧΡΗΣΜΟΛΟΓΟΣ καὶ ταῦτ᾽ ἔνεστ᾽ ἐνταῦθα;
and these are-in there

ΠΙΣΘΕΤΑΙΡΟΣ λαβὲ τὸ βιβλίον.
take the book

οὐκ εἶ θύραζ᾽; ἐς κόρακας. ΧΡΗΣΜΟΛΟΓΟΣ οἴμοι δείλαιος.
not will-you-go outside to crows ah-me wretched

ΠΙΣΘΕΤΑΙΡΟΣ οὔκουν ἑτέρωσε χρησμολογήσεις ἐκτρέχων;
not-then elsewhere you-will-oracle-monger running-out

ΜΕΤΩΝ ἥκω παρ᾽ ὑμᾶς — ΠΙΣΘΕΤΑΙΡΟΣ ἕτερον αὖ τουτὶ κακόν.
I-come to you another in-turn this-here plague
τί δ᾽ αὖ σὺ δράσων; τίς δ᾽ ἰδέα βουλεύματος;
what and in-turn you to-do what and form of-plan
τίς ἡ ᾽πίνοια, τίς ὁ κόθορνος τῆς ὁδοῦ;
what the design what the buskin of-the road
ΜΕΤΩΝ γεωμετρῆσαι βούλομαι τὸν ἀέρα 995
to-survey I-wish the air
ὑμῖν διελεῖν τε κατὰ γύας. ΠΙΣΘΕΤΑΙΡΟΣ πρὸς τῶν θεῶν
for-you to-divide and into acres by the gods
σὺ δ᾽ εἶ τίς ἀνδρῶν; ΜΕΤΩΝ ὅστις εἴμ᾽ ἐγώ; Μέτων,
you and are who of-men whoever am I Meton
ὃν οἶδεν Ἑλλὰς χὠ Κολωνός. ΠΙΣΘΕΤΑΙΡΟΣ εἰπέ μοι,
whom knows Greece and Colonus tell me
ταυτὶ δέ σοι τί ἔστι; ΜΕΤΩΝ κανόνες ἀέρος.
these-here and for-you what is-it rulers of-air
αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ὅλος 1000
for-instance for air is the form whole
κατὰ πνιγέα μάλιστα. προσθεὶς οὖν ἐγὼ
like oven-lid most having-applied then I
τὸν κανόν᾽, ἄνωθεν τουτονὶ τὸν καμπύλον
the ruler from-above this-here the curved
ἐνθεὶς διαβήτην — μανθάνεις; ΠΙΣΘΕΤΑΙΡΟΣ οὐ μανθάνω.
having-put-in compass you-understand not I-understand
ΜΕΤΩΝ ὀρθῷ μετρήσω κανόνι προστιθείς, ἵνα
straight I-will-measure with-ruler applying so-that
ὁ κύκλος γένηταί σοι τετράγωνος κἀν μέσῳ 1005
the circle may-become for-you square and-in middle
ἀγορά, φέρουσαι δ᾽ ὧσιν εἰς αὐτὴν ὁδοὶ
marketplace leading and may-be into it roads

ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος
straight to itself the middle like and of-star
αὐτοῦ κυκλοτεροῦς ὄντος ὀρθαὶ πανταχῇ
itself round being straight everywhere
ἀκτῖνες ἀπολάμπωσιν. ΠΙΣΘΕΤΑΙΡΟΣ ἄνθρωπος Θαλῆς.
rays may-shine-out the-man Thales
Μέτων — ΜΕΤΩΝ τί ἔστιν; ΠΙΣΘΕΤΑΙΡΟΣ οἶσθ' ὁτιὴ φιλῶ σ' ἐγώ,
Meton what is-it you-know that I-love you I
κἀμοὶ πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.
and-me obeying slip-away from-the road
ΜΕΤΩΝ τί δ' ἐστὶ δεινόν; ΠΙΣΘΕΤΑΙΡΟΣ ὥσπερ ἐν Λακεδαίμονι
what and is terrible as in Lacedaemon
ξενηλατοῦνται καὶ κεκίνηνταί τινες·
strangers-are-driven-out and are-stirred some
πληγαὶ συχναὶ κατ' ἄστυ. ΜΕΤΩΝ μῶν στασιάζετε;
blows many through town surely-not are-you-in-revolt
ΠΙΣΘΕΤΑΙΡΟΣ μὰ τὸν Δί' οὐ δῆτ'. ΜΕΤΩΝ ἀλλὰ πῶς;
by — Zeus not then but how
ΠΙΣΘΕΤΑΙΡΟΣ ὁμοθυμαδὸν
with-one-mind
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.
to-thrash all the frauds it-is-resolved
ΜΕΤΩΝ ὑπάγοιμί τἄρ' ἄν. ΠΙΣΘΕΤΑΙΡΟΣ νὴ Δί' ὡς οὐκ οἶδ' ἂν εἰ
I-would-withdraw then — by Zeus since not I-know — if
φθαίης ἄν· ἐπίκεινται γὰρ ἐγγὺς αὗταί.
you-would-get-off — are-upon for near these-here
ΜΕΤΩΝ οἴμοι κακοδαίμων. ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἔλεγον ἐγὼ πάλαι;
ah-me ill-starred not did-I-say I long-ago
οὐκ ἀναμετρήσεις σαυτὸν ἀπιὼν ἀλλαχῇ;
not will-you-measure yourself going-away elsewhere

ΕΠΙΣΚΟΠΟΣ ποῦ πρόξενοι;
where consuls
ΠΙΣΘΕΤΑΙΡΟΣ τίς ὁ Σαρδανάπαλλος οὑτοσί;
who the Sardanapallus this-here
ΕΠΙΣΚΟΠΟΣ ἐπίσκοπος ἥκω δεῦρο τῷ κυάμῳ λαχὼν
inspector I-come here by-the bean having-got-by-lot
ἐς τὰς Νεφελοκοκκυγίας. ΠΙΣΘΕΤΑΙΡΟΣ ἐπίσκοπος;
to the Cloudcuckoolands inspector
ἔπεμψε δὲ τίς σε δεῦρο; ΕΠΙΣΚΟΠΟΣ φαῦλον βιβλίον
sent and who you here poor book
Τελέου. ΠΙΣΘΕΤΑΙΡΟΣ τί; βούλει δῆτα τὸν μισθὸν λαβὼν 1025
of-Teleas what do-you-wish then the pay having-taken
μὴ πράγματ' ἔχειν ἀλλ' ἀπιέναι; ΕΠΙΣΚΟΠΟΣ νὴ τοὺς θεούς.
not troubles to-have but to-go-away by the gods
ἐκκλησιάσαι δ' οὖν ἐδεόμην οἴκοι μένων.
to-hold-assembly and then I-needed at-home staying
ἔστιν γὰρ ἃ δι' ἐμοῦ πέπρακται Φαρνάκῃ.
there-is for what through me has-been-done with-Pharnaces
ΠΙΣΘΕΤΑΙΡΟΣ ἄπιθι λαβών· ἔστιν δ' ὁ μισθὸς οὑτοσί.
go-away having-taken is and the pay this-here
ΕΠΙΣΚΟΠΟΣ τουτὶ τί ἦν; ΠΙΣΘΕΤΑΙΡΟΣ ἐκκλησία περὶ Φαρνάκου. 1030
this-here what was-it assembly about Pharnaces
ΕΠΙΣΚΟΠΟΣ μαρτύρομαι τυπτόμενος ὢν ἐπίσκοπος.
I-call-witnesses being-beaten being inspector
ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τὼ κάδω;
not will-you-shoo-off not will-you-carry-off the two-urns
οὐ δεινά; καὶ πέμπουσιν ἤδη 'πισκόπους
not terrible and they-send already inspectors
ἐς τὴν πόλιν, πρὶν καὶ τεθύσθαι τοῖς θεοῖς;
to the city before even to-have-been-sacrificed to-the gods

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ ἐὰν δ' ὁ Νεφελοκοκκυγιεὺς
if and the Cloudcuckoolander
τὸν Ἀθηναῖον ἀδικῇ —
the Athenian wrongs
ΠΙΣΘΕΤΑΙΡΟΣ τουτὶ τί ἔστιν αὖ κακὸν τὸ βιβλίον;
this-here what is in-turn plague the book
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ ψηφισματοπώλης εἰμὶ καὶ νόμους νέους
decree-seller I-am and laws new
ἥκω παρ' ὑμᾶς δεῦρο πωλήσων. ΠΙΣΘΕΤΑΙΡΟΣ τὸ τί;
I-come to you here to-sell the what
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ χρῆσθαι Νεφελοκοκκυγιᾶς
to-use Cloudcuckoolanders
τοῖσδε τοῖς μέτροισι καὶ
these the measures and
σταθμοῖσι καὶ ψηφίσμασι καθάπερ Ὀλοφύξιοι.
weights and decrees like Olophyxians
ΠΙΣΘΕΤΑΙΡΟΣ σὺ δέ γ' οἵσπερ ὠτοτύξιοι χρήσει τάχα.
you and at-least which-very Ototyxians will-use soon
ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ οὗτος τί πάσχεις;
you what ails-you
ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἀποίσεις τοὺς νόμους;
not will-you-carry-off the laws
πικροὺς ἐγώ σοι τήμερον δείξω νόμους.
bitter I to-you today will-show laws
ΕΠΙΣΚΟΠΟΣ καλοῦμαι Πισθέταιρον ὕβρεως
I-summon Peisthetaerus for-outrage
ἐς τὸν Μουνιχιῶνα μῆνα.
for the Munychion month
ΠΙΣΘΕΤΑΙΡΟΣ ἄληθες οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;
really you still for here were you

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας
if and anyone drives-out the magistrates

καὶ μὴ δέχηται
and not receives

κατὰ τὴν στήλην —
according-to the stele

ΠΙΣΘΕΤΑΙΡΟΣ οἴμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;
ah-me ill-starred and you for here were still

ΕΠΙΣΚΟΠΟΣ ἀπολῶ σε καὶ γράφω σε μυρίας δραχμάς.
I-will-ruin you and indict you ten-thousand drachmas

ΠΙΣΘΕΤΑΙΡΟΣ ἐγὼ δὲ σοῦ γε τὼ κάδω διασκεδῶ.
I and of-you at-least the two-urns will-scatter

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ μέμνησ' ὅτε τῆς στήλης κατετίλας ἑσπέρας;
remember when the stele you-shat-on in-evening

ΠΙΣΘΕΤΑΙΡΟΣ αἰβοῖ· λαβέτω τις αὐτόν. οὗτος οὐ μενεῖς;
ugh let-take someone him you not will-you-stay

ἀπίωμεν ἡμεῖς ὡς τάχιστ' ἐντευθενὶ
let-us-go-away we as quickly-as-possible from-here

θύσοντες εἴσω τοῖς θεοῖσι τὸν τράγον.
to-sacrifice inside to-the gods the goat

The birds proclaim that mortals will now sacrifice to them, since they guard the crops by killing pests. They set a price on the head of Philocrates the bird-seller and order caged birds released. They praise the happy life of birds, warm in winter and cool in summer, and promise the judges rich gifts if they award the prize, and droppings on their cloaks if they do not.

ΧΟΡΟΣ ἤδη ’μοὶ τῷ παντόπτᾳ
now to-me the all-seeing
καὶ παντάρχᾳ θνητοὶ πάντες
and all-ruling mortals all
θύσουσ’ εὐκταίαις εὐχαῖς.
will-sacrifice with-votive prayers
πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
all indeed for earth I-watch
σῴζω δ’ εὐθαλεῖς καρποὺς
I-save and flourishing fruits
κτείνων παμφύλων γένναν
killing of-all-tribes brood
θηρῶν, ἃ πάντ’ ἐν γαίᾳ
of-beasts which all-things in earth
ἐκ κάλυκος αὐξανόμενον γέννσι παμφάγοις
from bud growing with-jaws all-devouring
δένδρεσί τ’ ἐφημένα καρπὸν ἀποβόσκεται·
on-trees and sitting fruit feed-off
κτείνω δ’ οἳ κήπους εὐώδεις
I-kill and who gardens fragrant
φθείρουσιν λύμαις ἐχθίσταις,
ruin with-outrages most-hateful

ἑρπετά τε καὶ δάκετα πάνθ' ὅσαπερ
creeping-things both and biting-things all as-many-as
ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐν φοναῖς ὄλλυται.
is under my wing in slaughter perishes
τῇδε μέντοι θἠμέρᾳ μάλιστ' ἐπαναγορεύεται,
on-this however the-day most is-proclaimed-again
ἤν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μήλιον,
if kills anyone of-you Diagoras the Melian
λαμβάνειν τάλαντον, ἤν τε τῶν τυράννων τίς τινα
to-receive talent if and of-the tyrants anyone someone
τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.
of-the dead kills talent to-receive
βουλόμεσθ' οὖν νυν ἀνειπεῖν ταὐτὰ χἠμεῖς ἐνθάδε.
we-wish then now to-proclaim the-same and-we here
ἤν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
if kills anyone of-you Philocrates the Sparrovian
λήψεται τάλαντον, ἤν δὲ ζῶντά γ' ἀγάγῃ, τέτταρα,
he-will-receive talent if and alive at-least he-brings four
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοὐβολοῦ,
because stringing the finches he-sells by seven for-the-obol
εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
then blowing-up the thrushes he-shows and outrages
τοῖς τε κοψίχοισιν ἐς τὰς ῥῖνας ἐγχεῖ τὰ πτερά,
to-the and blackbirds into the nostrils he-pours the feathers
τὰς περιστερὰς θ' ὁμοίως ξυλλαβὼν εἴρξας ἔχει,
the pigeons and likewise having-caught having-shut-up holds
κἀπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.
and-forces to-act-as-decoys bound in net
ταῦτα βουλόμεσθ' ἀνειπεῖν· κεἴ τις ὄρνιθας τρέφει
these we-wish to-proclaim and-if anyone birds keeps

εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι.
shut-up of-you in courtyard we-tell to-let-go

ἢν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέων
if and not you-obey caught by the birds

αὖθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.
again you in-turn among us bound will-act-as-decoys

εὔδαιμον φῦλον πτηνῶν
happy tribe of-winged

οἰωνῶν, οἳ χειμῶνος μὲν
birds who in-winter indeed

χλαίνας οὐκ ἀμπισχνοῦνται·
cloaks not wrap-on

οὐδ' αὖ θερμὴ πνίγους ἡμᾶς
nor in-turn hot of-stifling-heat us

ἀκτὶς τηλαυγὴς θάλπει·
ray far-shining warms

ἀλλ' ἀνθηρῶν λειμώνων
but of-flowery meadows

φύλλων τ' ἐν κόλποις ναίω,
of-leaves and in bosoms I-dwell

ἡνίκ' ἂν ὁ θεσπέσιος ὀξὺ μέλος ἀχέτας
when — the divine shrill song cicada

θάλπεσι μεσημβρινοῖς ἡλιομανὴς βοᾷ.
in-heats of-noon sun-maddened cries

χειμάζω δ' ἐν κοίλοις ἄντροις
I-winter and in hollow caves

νύμφαις οὐρείαις ξυμπαίζων·
with-nymphs mountain playing

ἠρινά τε βοσκόμεθα παρθένια
of-spring and we-feed-on maiden

λευκότροφα μύρτα Χαρίτων τε κηπεύματα.
white-grown myrtle-berries of-Graces and garden-plants
τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,
to-the judges to-say something we-wish the victory about
ὅσ' ἀγάθ', ἢν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,
how-many good-things if they-pick us to-all them we-will-give
ὥστε κρείττω δῶρα πολλῷ τῶν Ἀλεξάνδρου λαβεῖν.
so-that better gifts by-far than-the of-Alexander to-get
πρῶτα μὲν γὰρ οὗ μάλιστα πᾶς κριτὴς ἐφίεται,
first indeed for what most every judge desires
γλαῦκες ὑμᾶς οὔποτ' ἐπιλείψουσι Λαυρειωτικαί·
owls you never will-fail Laureian
ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις
but will-dwell inside in and the purses
ἐννεοττεύσουσι κἀκλέψουσι μικρὰ κέρματα.
they-will-nest and-will-hatch small coins
εἶτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε·
then besides these as-if in temples you-will-dwell
τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰετόν·
the for your houses we-will-roof to pediment
κἂν λαχόντες ἀρχίδιον εἶθ' ἁρπάσαι βούλησθέ τι,
and-if having-got-by-lot little-office then to-snatch you-wish something
ὀξὺν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.
sharp hawklet into the hands to-you we-will-give
ἢν δέ που δειπνῆτε, πρηγορεῶνας ὑμῖν πέμψομεν.
if and somewhere you-dine crops to-you we-will-send
ἢν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
if and not you-judge-for be-forged crescents to-wear
ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ,
like statues since of-you whoever — not crescent has

ὅταν ἔχητε χλανίδα λευκήν, τότε μάλισθ' οὕτω δίκην
when you-wear mantle white then most so penalty
δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνισι κατατιλώμενοι.
you-will-pay to-us by-all the birds being-shat-on

XII · THE WALL AND THE INTRUDING GOD

A messenger reports that the birds have built the wall themselves: cranes brought the stones, storks and ducks carried bricks, herons and swallows carried mud, geese shoveled it with their feet, and pelicans hewed the gates. A second messenger announces that a god has flown through the gates. Iris is caught on her way to bid men sacrifice to the Olympians, and Peisthetaerus threatens her and sends her off. A herald brings a golden crown from mankind, which has gone bird-mad and wants wings.

ΠΙΣΘΕΤΑΙΡΟΣ τὰ μὲν ἱέρ' ἡμῖν ἐστιν ὦρνιθες καλά·
the indeed rites for-us are O-birds fair
ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
but how from the wall here-is messenger
1120 οὐδείς, ὅτου πευσόμεθα τἀκεῖ πράγματα.
no-one from-whom we-shall-learn the-there matters
ἀλλ' οὑτοσὶ τρέχει τις Ἀλφειὸν πνέων.
but this-here runs someone Alpheus breathing
ΑΓΓΕΛΟΣ Α′ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι,
where where is-he where where where is-he
ποῦ ποῦ ποῦ 'στι ποῦ,
where where where is-he where
ποῦ Πισθέταιρός ἐστιν ἄρχων; ΠΙΣΘΕΤΑΙΡΟΣ οὑτοσί.
where Peisthetaerus is the-ruler this-here
ΑΓΓΕΛΟΣ Α′ ἐξῳκοδόμηταί σοι τὸ τεῖχος. ΠΙΣΘΕΤΑΙΡΟΣ εὖ λέγεις.
has-been-built for-you the wall well you-say

ΑΓΓΕΛΟΣ Α′ κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
finest work and most-magnificent
ὥστ᾽ ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
so-that — on-top indeed Proxenides the Braggartian
καὶ Θεογένης ἐναντίω δύ᾽ ἅρματε,
and Theogenes opposite two chariots
ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος,
horses being-yoked in-size as-great-as the wooden
ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΙΣΘΕΤΑΙΡΟΣ Ἡράκλεις.
by the width — could-drive-past Heracles
ΑΓΓΕΛΟΣ Α′ τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ᾽ αὖτ᾽ ἐγώ,
the and length is also for I-measured it I
ἑκατοντορόγυιον. ΠΙΣΘΕΤΑΙΡΟΣ ὦ Πόσειδον τοῦ μάκρους.
hundred-fathoms O Poseidon of-the length
τίνες ὠκοδόμησαν αὐτὸ τηλικουτονί;
who built it so-great-here
ΑΓΓΕΛΟΣ Α′ ὄρνιθες, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
birds no-one other not Egyptian
πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν,
brick-bearer not mason not carpenter was-present
ἀλλ᾽ αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.
but with-own-hands so-that to-marvel me
ἐκ μέν γε Λιβύης ἦκον ὡς τρισμύριαι
from indeed at-least Libya came about thirty-thousand
γέρανοι θεμελίους καταπεπωκυῖαι λίθους.
cranes foundation having-swallowed stones
τούτους δ᾽ ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.
these and dressed the corncrakes with-the beaks
ἕτεροι δ᾽ ἐπλινθοφόρουν πελαργοὶ μύριοι·
others and bore-bricks storks ten-thousand

ὕδωρ δ᾽ ἐφόρουν κάτωθεν ἐς τὸν ἀέρα
water and carried from-below to the air
οἱ χαραδριοὶ καὶ τἄλλα ποτόμι᾽ ὄρνεα.
the plovers and the-other river birds
ΠΙΣΘΕΤΑΙΡΟΣ ἐπηλοφόρουν δ᾽ αὐτοῖσι τίνες; ΑΓΓΕΛΟΣ Α′ ἐρωδιοὶ
carried-mud and for-them who herons
λεκάναισι. ΠΙΣΘΕΤΑΙΡΟΣ τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;
in-hods the and mud put-in how
ΑΓΓΕΛΟΣ Α′ τοῦτ᾽ ὦγάθ᾽ ἐξηύρητο καὶ σοφώτατα·
this good-sir was-devised and most-cleverly
οἱ χῆνες ὑποτύπτοντες ὥσπερ ταῖς ἄμαις
the geese striking-under as with-the shovels
ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν.
into the hods threw very with-the two-feet
ΠΙΣΘΕΤΑΙΡΟΣ τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίατο;
what then feet — not — would-accomplish
ΑΓΓΕΛΟΣ Α′ καὶ νὴ Δί᾽ αἱ νῆτταί γε περιεζωσμέναι
and by Zeus the ducks at-least girded
ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα
bore-bricks up and the trowel
ἐπέτοντ᾽ ἔχουσαι κατόπιν †ὥσπερ παιδία
flew holding behind like little-children
τὸν πηλὸν ἐν τοῖς στόμασιν† αἱ χελιδόνες.
the mud in the mouths the swallows
ΠΙΣΘΕΤΑΙΡΟΣ τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;
why then hired-laborers — still would-hire anyone
φέρ᾽ ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες
come let-me-see what then the wooden-parts of-the wall who

ἀπηργάσαντ'; ΑΓΓΕΛΟΣ Α′ ὄρνιθες ἦσαν τέκτονες
made birds were carpenters
σοφώτατοι πελεκᾶντες, οἳ τοῖς ῥύγχεσιν
most-clever pelicans who with-the beaks
ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος
hewed the gates was and the din
αὐτῶν πελεκώντων ὥσπερ ἐν ναυπηγίῳ.
of-them hewing as in shipyard
καὶ νῦν ἅπαντ' ἐκεῖνα πεπύλωται πύλαις
and now all those are-gated with-gates
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,
and are-bolted and are-guarded round
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ,
are-patrolled are-belled everywhere
φυλακαὶ καθεστήκασι καὶ φρυκτωρίαι
guards are-posted and beacons
ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων
in the towers but I indeed running-off
ἀπονίψομαι· σὺ δ' αὐτὸς ἤδη τἄλλα δρᾶ.
will-wash you and yourself now the-rest do
ΧΟΡΟΣ οὗτος τί ποιεῖς; ἆρα θαυμάζεις ὅτι
you what are-you-doing — do-you-wonder that
οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ;
so the wall has-been-walled quickly
ΠΙΣΘΕΤΑΙΡΟΣ νὴ τοὺς θεούς ἔγωγε· καὶ γὰρ ἄξιον·
by the gods I-at-least and for worth
ἴσα γὰρ ἀληθῶς φαίνεταί μοι ψεύδεσιν.
equal for truly appears to-me to-lies
ἀλλ' ὅδε φύλαξ γὰρ τῶν ἐκεῖθεν ἄγγελος
but here guard for of-the from-there messenger

ἐσθεῖ πρὸς ἡμᾶς δεῦρο πυρρίχην βλέπων.
runs-in to us here war-dance looking

ΑΓΓΕΛΟΣ Β′ ἰοὺ ἰού, ἰοὺ ἰού, ἰοὺ ἰού.
oh oh oh oh oh oh

ΠΙΣΘΕΤΑΙΡΟΣ τί τὸ πρᾶγμα τουτί;
what the matter this-here

ΑΓΓΕΛΟΣ Β′ δεινότατα πεπόνθαμεν.
most-terribly we-have-suffered

τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
of-the for gods one just-now of-the from — Zeus

διὰ τῶν πυλῶν εἰσέπτετ' ἐς τὸν ἀέρα,
through the gates flew-in into the air

λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.
having-escaped jackdaws guards day-watchers

ΠΙΣΘΕΤΑΙΡΟΣ ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος.
O terrible deed and wicked having-done

τίς τῶν θεῶν; ΑΓΓΕΛΟΣ Β′ οὐκ ἴσμεν· ὅτι δ' εἶχε πτερά,
who of-the gods not we-know that and he-had wings

τοῦτ' ἴσμεν. ΠΙΣΘΕΤΑΙΡΟΣ οὔκουν δῆτα περιπόλους ἐχρῆν
this we-know not-then then patrols ought

πέμψαι κατ' αὐτὸν εὐθύς; ΑΓΓΕΛΟΣ Β′ ἀλλ' ἐπέμψαμεν
to-send after him at-once but we-sent

τρισμυρίους ἱέρακας ἱπποτοξότας,
thirty-thousand hawks mounted-archers

χωρεῖ δὲ πᾶς τις ὄνυχας ἠγκυλωμένος,
goes and every one talons crooked

κερχνὴς τριόρχης γὺψ κύμινδις αἰετός·
kestrel buzzard vulture night-hawk eagle

ῥύμῃ τε καὶ πτεροῖσι καὶ ῥοιζήμασιν
with-rush both and wings and whizzings

αἰθὴρ δονεῖται τοῦ θεοῦ ζητουμένου·
aether is-shaken the god being-sought
κἄστ᾽ οὐ μακρὰν ἄπωθεν, ἀλλ᾽ ἐνταῦθά που
and-he-is not far away but here somewhere
ἤδη ᾽στίν. ΠΙΣΘΕΤΑΙΡΟΣ οὔκουν σφενδόνας δεῖ λαμβάνειν
already he-is not-then slings one-must to-take
καὶ τόξα; χώρει δεῦρο πᾶς ὑπηρέτης·
and bows advance here every attendant
τόξευε παῖε, σφενδόνην τίς μοι δότω.
shoot strike sling someone me let-give
ΧΟΡΟΣ πόλεμος αἴρεται, πόλεμος οὐ φατὸς
war is-raised war not to-be-spoken
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς
against me and gods but guard every-one
ἀέρα περινέφελον, ὃν ἔρεβος ἐτέκετο,
air cloud-wrapped which erebus bore
μή σε λάθῃ θεῶν τις ταύτῃ περῶν·
not you escape-notice of-gods any this-way crossing
∗∗∗ ἄθρει δὲ πᾶς κύκλῳ σκοπῶν,
(lacuna) look and every-one round watching
ὡς ἐγγὺς ἤδη δαίμονος πεδαρσίου
since near already of-deity airborne
δίνης πτερωτὸς φθόγγος ἐξακούεται.
of-whirl winged sound is-heard
ΠΙΣΘΕΤΑΙΡΟΣ αὕτη σύ, ποῖ ποῖ ποῖ πέτει; μέν᾽ ἥσυχος,
you you where where where do-you-fly stay quiet
ἔχ᾽ ἀτρέμας· αὐτοῦ στῆθ᾽· ἐπίσχες τοῦ δρόμου.
keep still there stand stop from-the running
τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὁπόθεν πότ᾽ εἶ.
who are-you from-where to-say one-ought whence ever you-are

ΙΡΙΣ παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων.
from the gods I-at-least the Olympian

ΠΙΣΘΕΤΑΙΡΟΣ ὄνομα δέ σοι τί ἐστι; πλοῖον ἢ κυνῆ;
name and to-you what is-it ship or cap

ΙΡΙΣ Ἶρις ταχεῖα. ΠΙΣΘΕΤΑΙΡΟΣ Πάραλος ἢ Σαλαμινία;
Iris swift Paralus or Salaminia

ΙΡΙΣ τί δὲ τοῦτο; ΠΙΣΘΕΤΑΙΡΟΣ ταυτηνί τις οὐ συλλήψεται
what and this this-here someone not will-seize

ἀναπτόμενος τρίορχος; ΙΡΙΣ ἐμὲ συλλήψεται;
flying-up buzzard me will-seize

τί ποτ' ἐστὶ τουτὶ τὸ κακόν; ΠΙΣΘΕΤΑΙΡΟΣ οἰμώξει μακρά.
what ever is this-here the evil you-will-howl long

ΙΡΙΣ ἄτοπόν γε τουτὶ πρᾶγμα. ΠΙΣΘΕΤΑΙΡΟΣ κατὰ ποίας πύλας
strange at-least this-here matter through what-sort gates

εἰσῆλθες ἐς τὸ τεῖχος ὦ μιαρωτάτη;
did-you-come into the wall O most-wretched

ΙΡΙΣ οὐκ οἶδα μὰ Δί' ἔγωγε κατὰ ποίας πύλας.
not I-know by Zeus I-at-least through what-sort gates

ΠΙΣΘΕΤΑΙΡΟΣ ἤκουσας αὐτῆς οἷον εἰρωνεύεται;
did-you-hear her how she-dissembles

πρὸς τοὺς κολοιάρχας προσῆλθες; οὐ λέγεις;
to the jackdaw-captains did-you-come not you-say

σφραγῖδ' ἔχεις παρὰ τῶν πελαργῶν; ΙΡΙΣ τί τὸ κακόν.
seal have-you from the storks what the evil

ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἔλαβες; ΙΡΙΣ ὑγιαίνεις μέν;
not did-you-get are-you-sane indeed

ΠΙΣΘΕΤΑΙΡΟΣ οὐδὲ σύμβολον
nor token

ἐπέβαλεν ὀρνίθαρχος οὐδείς σοι παρών;
put-on bird-captain no-one for-you being-present

ΙΡΙΣ μὰ Δί᾽ οὐκ ἔμοιγ᾽ ἐπέβαλεν οὐδεὶς ὦ μέλε.
by Zeus not on-me-at-least put-on no-one O friend

ΠΙΣΘΕΤΑΙΡΟΣ κἄπειτα δῆθ᾽ οὕτω σιωπῇ διαπέτει
and-then then so in-silence you-fly-through

διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;
through the city the foreign and the chaos

ΙΡΙΣ ποίᾳ γὰρ ἄλλῃ χρὴ πέτεσθαι τοὺς θεούς;
what-sort for other ought to-fly the gods

ΠΙΣΘΕΤΑΙΡΟΣ οὐκ οἶδα μὰ Δί᾽ ἔγωγε· τῇδε μὲν γὰρ οὔ. 1220
not I-know by Zeus I-at-least this-way indeed for not

ἀδικεῖς δὲ καὶ νῦν. ἆρά γ᾽ οἶσθα τοῦθ᾽ ὅτι
you-do-wrong and even now — at-least do-you-know this that

δικαιότατ᾽ ἂν ληφθεῖσα πασῶν Ἰρίδων
most-justly — being-caught of-all Irises

ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες;
you-would-have-died if the desert you-got

ΙΡΙΣ ἀλλ᾽ ἀθάνατός εἰμ᾽.
but immortal I-am

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ᾽ ὅμως ἂν ἀπέθανες.
but nevertheless — you-would-have-died

δεινότατα γάρ τοι πεισόμεσθ᾽, ἐμοὶ δοκεῖ, 1225
most-terribly for surely we-shall-suffer to-me it-seems

εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ᾽ οἱ θεοὶ
if the indeed others we-rule you and the gods

ἀκολαστανεῖτε, κοὐδέπω γνώσεσθ᾽ ὅτι
will-be-licentious and-not-yet will-know that

ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειττόνων.
one-must-obey by-you in turn the stronger

φράσον δέ τοί μοι τὼ πτέρυγε ποῖ ναυστολεῖς;
tell and surely me the two-wings where do-you-steer

ΙΡΙΣ ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς
I to men fly from the father
φράσουσα θύειν τοῖς Ὀλυμπίοις θεοῖς
to-tell to-sacrifice to-the Olympian gods
μηλοσφαγεῖν τε βουθύτοις ἐπ᾽ ἐσχάραις
to-slaughter-sheep and ox-sacrificing on hearths
κνισᾶν τ᾽ ἀγυιάς. ΠΙΣΘΕΤΑΙΡΟΣ τί σὺ λέγεις; ποίοις θεοῖς;
to-fill-with-savor and streets what you say what-sort gods
ΙΡΙΣ ποίοισιν; ἡμῖν τοῖς ἐν οὐρανῷ θεοῖς.
what-sort to-us the in heaven gods
ΠΙΣΘΕΤΑΙΡΟΣ θεοὶ γὰρ ὑμεῖς; ΙΡΙΣ τίς γάρ ἐστ᾽ ἄλλος θεός;
gods for you who for is other god
ΠΙΣΘΕΤΑΙΡΟΣ ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί,
birds to-men now are gods
οἷς θυτέον αὐτούς, ἀλλὰ μὰ Δί᾽ οὐ τῷ Διί.
to-whom one-must-sacrifice them but by Zeus not — to-Zeus
ΙΡΙΣ ὦ μῶρε μῶρε μὴ θεῶν κίνει φρένας
O fool fool not of-gods stir minds
δεινάς, ὅπως μή σου γένος πανώλεθρον
terrible so-that not of-you race utterly-ruined
Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη,
of-Zeus with-mattock all overturn Justice
λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς
smoke and body and of-halls enfoldings
καταιθαλώσῃ σου Λικυμνίαις βολαῖς.
burn-to-ash of-you with-Licymnian strokes
ΠΙΣΘΕΤΑΙΡΟΣ ἄκουσον αὖτη· παῦε τῶν παφλασμάτων·
listen you stop the splutterings
ἔχ᾽ ἀτρέμα. φέρ᾽ ἴδω, πότερα Λυδὸν ἢ Φρύγα
keep still come let-me-see whether Lydian or Phrygian

ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς;
these-here saying to-frighten do-you-think
ἆρ᾽ οἶσθ᾽ ὅτι Ζεὺς εἴ με λυπήσει πέρα,
— do-you-know that Zeus if me will-annoy further
μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
halls indeed of-him and house of-Amphion
καταιθαλώσω πυρφόροισιν αἰετοῖς;
I-will-burn-to-ash with-fire-bearing eagles
πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
I-will-send and porphyrions to the heaven
ὄρνις ἐπ᾽ αὐτὸν παρδαλᾶς ἐνημμένους
birds against him leopard-skins wearing
πλεῖν ἑξακοσίους τὸν ἀριθμόν. καὶ δή ποτε
more than-six-hundred the number and indeed once
εἷς Πορφυρίων αὐτῷ παρέσχε πράγματα.
one Porphyrion to-him gave troubles
σὺ δ᾽ εἴ με λυπήσεις τι, τῆς διακόνου
you and if me you-will-annoy at-all of-the servant
πρώτης ἀνατείνας τὼ σκέλει διαμηριῶ
first having-raised the two-legs I-will-thigh
τὴν Ἶριν αὐτήν, ὥστε θαυμάζειν ὅπως
— Iris herself so-that to-marvel how
οὕτω γέρων ὢν στύομαι τριέμβολον.
so old being I-get-stiff with-triple-ram

ΙΡΙΣ διαρραγείης ὦ μέλ᾽ αὐτοῖς ῥήμασιν.
may-you-burst O friend with-the-very words

ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.
not will-you-shoo-off not quickly shoo whoosh

ΙΡΙΣ ἦ μήν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ.
truly indeed you will-stop of-the outrage my father

ΠΙΣΘΕΤΑΙΡΟΣ οἴμοι τάλας. οὔκουν ἑτέρωσε πετομένη
ah-me wretched not-then elsewhere flying
καταιθαλώσεις τῶν νεωτέρων τινά;
will-you-burn-to-ash of-the younger someone
ΧΟΡΟΣ ἀποκεκλῄκαμεν διογενεῖς θεοὺς
we-have-shut-out Zeus-born gods
μηκέτι τὴν ἐμὴν διαπερᾶν πόλιν,
no-longer — my to-cross city
μηδέ γέ τιν' ἱερόθυτον ἀνὰ δάπεδον ἔτι
nor at-least any sacrificial over ground still
τῇδε βροτῶν θεοῖσι πέμπειν καπνόν.
this-way of-mortals to-gods to-send smoke
ΠΙΣΘΕΤΑΙΡΟΣ δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
terrible at-least the herald the to the mortals
οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν.
gone if never he-will-return again
ΚΗΡΥΞ ὦ Πισθέταιρ' ὦ μακάρι' ὦ σοφώτατε,
O Peisthetaerus O blessed O wisest
ὦ κλεινότατ' ὦ σοφώτατ' ὦ γλαφυρώτατε,
O most-glorious O wisest O most-polished
ὦ τρισμακάρι' ὦ κατακέλευσον. ΠΙΣΘΕΤΑΙΡΟΣ τί σὺ λέγεις;
O thrice-blessed O give-the-word what you say
ΚΗΡΥΞ στεφάνῳ σε χρυσῷ τῷδε σοφίας οὕνεκα
with-wreath you golden this of-wisdom for-sake
στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεῴ.
crown and honor the all peoples
ΠΙΣΘΕΤΑΙΡΟΣ δέχομαι. τί δ' οὕτως οἱ λεῷ τιμῶσί με;
I-accept why and so the peoples honor me

ΚΗΡΥΞ ὦ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,
O most-glorious ethereal having-founded city
οὐκ οἶσθ' ὅσην τιμὴν παρ' ἀνθρώποις φέρει,
not you-know how-great honor among men you-bring
ὅσους τ' ἐραστὰς τῆσδε τῆς χώρας ἔχεις.
how-many and lovers of-this the land you-have
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν,
before indeed for to-found you this the city
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
were-Laconia-mad all men then
ἐκόμων ἐπείνων ἐρρύπων ἐσωκράτουν
wore-long-hair starved went-unwashed Socratized
σκυτάλι' ἐφόρουν, νυνὶ δ' ὑποστρέψαντες αὖ
little-staffs carried now and having-turned-round in-turn
ὀρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς
are-bird-mad all and from the pleasure
ποιοῦσιν ἅπερ ὄρνιθες ἐκμιμούμενοι·
do what-very birds imitating
πρῶτον μὲν εὐθὺς πάντες ἐξ εὐνῆς ἅμα
first indeed at-once all from bed together
ἐπέτονθ' ἕωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν·
flew at-dawn as we to pasture
κἄπειτ' ἂν ἅμα κατῆραν ἐς τὰ βιβλία·
and-then — together alighted on the books
εἶτ' ἀπενέμοντ' ἐνταῦθα τὰ ψηφίσματα.
then grazed there the decrees
ὠρνιθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ
were-bird-mad and so conspicuously that even
πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα.
to-many of-birds names were laid-on

πέρδιξ μὲν εἷς κάπηλος ὠνομάζετο
partridge indeed one tavern-keeper was-named
χωλός, Μενίππῳ δ' ἦν χελιδὼν τοὔνομα,
lame to-Menippus and was swallow the-name
Ὀπουντίῳ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ,
to-Opuntius and eye not having raven
κορυδὸς Φιλοκλέει, χηναλώπηξ Θεογένει,
lark to-Philocles sheldrake to-Theogenes
ἶβις Λυκούργῳ, Χαιρεφῶντι νυκτερίς,
ibis to-Lycurgus to-Chaerephon bat
Συρακοσίῳ δὲ κίττα· Μειδίας δ' ἐκεῖ
to-Syracosius and jay Meidias and there
ὄρτυξ ἐκαλεῖτο· καὶ γὰρ ᾤκειν ὄρτυγι
quail was-called and for he-resembled quail
ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.
by quail-flipper on-the head struck
ᾖδον δ' ὑπὸ φιλορνιθίας πάντες μέλη,
they-sang and from bird-love all songs
ὅπου χελιδὼν ἦν τις ἐμπεποιημένη
where swallow was some worked-in
ἢ πηνέλοψ ἢ χήν τις ἢ περιστερὰ
or widgeon or goose some or pigeon
ἢ πτέρυγες, ἢ πτεροῦ τι καὶ σμικρὸν προσῆν.
or wings or of-feather some even small was-added
τοιαῦτα μὲν τἀκεῖθεν. ἓν δέ σοι λέγω·
such indeed the-there one and to-you I-tell
ἥξουσ' ἐκεῖθεν δεῦρο πλεῖν ἢ μύριοι
will-come from-there here more than ten-thousand
πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·
wings wanting and ways crook-taloned

ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.
so-that wings for-you for-the settlers one-must from-somewhere

ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἆρα μὰ Δί' ἡμῖν ἔτ' ἔργον ἑστάναι.
not then by Zeus for-us still work to-stand

ἀλλ' ὡς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους
but as quickly-as-possible you indeed going the baskets

καὶ τοὺς κοφίνους ἅπαντας ἐμπίμπλη πτερῶν· 1310
and the hampers all fill with-wings

Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερά·
Manes and let-bring me out the wings

ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.
I and of-those the arriving will-receive

XIII · WINGS FOR THE NEWCOMERS

The chorus foresees that men will soon call the city populous, since Wisdom, Longing, the Graces, and Quiet dwell there. Peisthetaerus urges on the slow slave Manes with the baskets of wings and beats him. The chorus tells Peisthetaerus to sort the feathers by kind, musical, prophetic, and marine, so that he may fit each newcomer to his nature.

ΧΟΡΟΣ ταχὺ δὴ πολυάνορα τάνδε πόλιν
quickly indeed populous this city

καλεῖ τις ἀνθρώπων.
calls someone of-men

ΠΙΣΘΕΤΑΙΡΟΣ τύχη μόνον προσείη. 1315
fortune only may-be-present

ΧΟΡΟΣ κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.
possess and loves of-my city

ΠΙΣΘΕΤΑΙΡΟΣ θάττον φέρειν κελεύω.
quicker to-bring I-bid

ΧΟΡΟΣ τί γὰρ οὐκ ἔνι ταύτῃ
what for not is-in this
καλὸν ἀνδρὶ μετοικεῖν;
fine for-man to-settle
Σοφία Πόθος Ἀμβροσία Χάριτες
Wisdom Longing Ambrosia Graces
τό τε τῆς ἀγανόφρονος Ἡσυχίας
the and of-the gentle-minded Quiet
εὐήμερον πρόσωπον.
cheerful face
ΠΙΣΘΕΤΑΙΡΟΣ ὡς βλακικῶς διακονεῖς·
how lazily you-serve
οὐ θᾶττον ἐγκονήσεις;
not quicker will-you-hurry
ΧΟΡΟΣ φερέτω κάλαθον ταχύ τις πτερύγων,
let-bring basket quickly someone of-wings
σὺ δ' αὖθις ἐξόρμα —
you and again rouse
ΠΙΣΘΕΤΑΙΡΟΣ τύπτων γε τοῦτον ὠδί.
beating at-least this-one thus
ΧΟΡΟΣ πάνυ γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.
very for slow is somewhat like donkey
ΠΙΣΘΕΤΑΙΡΟΣ Μανῆς γάρ ἐστι δειλός.
Manes for is cowardly
ΧΟΡΟΣ σὺ δὲ τὰ πτερὰ πρῶτον
you and the feathers first
διάθες τάδε κόσμῳ,
arrange these in-order
τά τε μουσίχ' ὁμοῦ τά τε μαντικὰ καὶ
the both musical together the and prophetic and

τὰ θαλάττι᾽. ἔπειτα δ᾽ ὅπως φρονίμως
the marine then and so-that wisely
πρὸς ἄνδρ᾽ ὁρῶν πτερώσεις.
at man looking you-will-feather
ΠΙΣΘΕΤΑΙΡΟΣ οὔ τοι μὰ τὰς κερχνῆδας ἔτι σοῦ σχήσομαι, 1335
not surely by the kestrels still of-you I-shall-keep-off
οὕτως ὁρῶν σε δειλὸν ὄντα καὶ βραδύν.
so seeing you cowardly being and slow

XIV · THREE APPLICANTS FOR WINGS

A young man arrives who wants wings so that he may throttle his father under bird law; Peisthetaerus tells him of the stork's law of caring for parents and sends him to fight in Thrace. The dithyrambic poet Cinesias comes wanting wings to gather preludes in the clouds; Peisthetaerus mocks him and offers him a chorus of birds to train. An informer wants wings to summon islanders to court; Peisthetaerus whips him away.

ΠΑΤΡΑΛΟΙΑΣ γενοίμαν αἰετὸς ὑψιπέτας,
may-I-become eagle high-flying
ὡς ἀμποταθείην ὑπὲρ ἀτρυγέτου
so-that I-might-fly-up over unharvested
γλαυκᾶς ἐπ᾽ οἶδμα λίμνας.
of-gray onto swell lake
ΠΙΣΘΕΤΑΙΡΟΣ ἔοικεν οὐ ψευδαγγελήσειν ἄγγελος. 1340
seems not to-bring-false-news the-messenger
ᾄδων γὰρ ὅδε τις αἰετοὺς προσέρχεται.
singing for this someone eagles approaches

ΠΑΤΡΑΛΟΙΑΣ αἰβοῖ·
ugh

οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον·
not is nothing than-the to-fly sweeter

ὀρνιθομανῶ γὰρ καὶ πέτομαι καὶ βούλομαι
I-am-bird-mad for and I-fly and I-wish

οἰκεῖν μεθ' ὑμῶν κἀπιθυμῶ τῶν νόμων.
to-live with you and-I-long-for the laws

ΠΙΣΘΕΤΑΙΡΟΣ ποίων νόμων; πολλοὶ γὰρ ὀρνίθων νόμοι.
what-sort laws many for of-birds laws

ΠΑΤΡΑΛΟΙΑΣ πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται
of-all most and that fine is-considered

τὸν πατέρα τοῖς ὄρνισιν ἄγχειν καὶ δάκνειν.
the father among-the birds to-throttle and to-bite

ΠΙΣΘΕΤΑΙΡΟΣ καὶ νὴ Δί' ἀνδρεῖόν γε πάνυ νομίζομεν,
and by Zeus brave at-least very we-consider

ὃς ἂν πεπλήγῃ τὸν πατέρα νεοττὸς ὤν.
whoever — has-struck the father chick being

ΠΑΤΡΑΛΟΙΑΣ διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεὶς ἐγὼ
because-of this however here having-moved I

ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.
to-throttle I-long the father and all to-have

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος
but there-is for-us the birds law

παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν·
ancient in the of-the storks tablets

ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους
when the father the stork able-to-fly

πάντας ποιήσῃ τοὺς πελαργιδέας τρέφων,
all makes the storklings rearing

δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.
must the chicks the father in-turn to-feed
ΠΑΤΡΑΛΟΙΑΣ ἀπέλαυσά τἄρα νὴ Δί᾽ ἐλθὼν ἐνθαδί,
I-have-profited then by Zeus having-come here
εἴπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.
if-indeed at-least for-me also the father must-be-fed
ΠΙΣΘΕΤΑΙΡΟΣ οὐδέν γ᾽. ἐπειδήπερ γὰρ ἦλθες ὦ μέλε 1360
nothing at-least since-indeed for you-came O friend
εὔνους, πτερώσω σ᾽ ὥσπερ ὄρνιν ὀρφανόν.
kindly I-will-feather you like bird orphan
σοὶ δ᾽ ὦ νεανίσκ᾽ οὐ κακῶς ὑποθήσομαι,
to-you and O young-man not badly I-will-advise
ἀλλ᾽ οἷάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ. σὺ γὰρ
but such-as myself I-learned when boy I-was you for
τὸν μὲν πατέρα μὴ τύπτε· ταυτηνδὶ λαβὼν
the indeed father do-not beat this-here having-taken
τὴν πτέρυγα καὶ τουτὶ τὸ πλῆκτρον θἀτέρᾳ, 1365
the wing and this-here the spur in-the-other
νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον,
believing of-cock to-have this crest
φρούρει στρατεύου μισθοφορῶν σαυτὸν τρέφε,
stand-guard serve earning-pay yourself feed
τὸν πατέρ᾽ ἔα ζῆν· ἀλλ᾽ ἐπειδὴ μάχιμος εἶ,
the father let to-live but since warlike you-are
ἐς τἀπὶ Θρᾴκης ἀποπέτου κἀκεῖ μάχου.
to the-parts-of Thrace fly-off and-there fight
ΠΑΤΡΑΛΟΙΑΣ νὴ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν, 1370
by — Dionysus well at-least to-me you-seem to-speak
καὶ πείσομαί σοι. ΠΙΣΘΕΤΑΙΡΟΣ νοῦν ἄρ᾽ ἕξεις νὴ Δία.
and I-will-obey you sense then you-will-have by Zeus

ΚΙΝΗΣΙΑΣ ἀναπέτομαι δὴ πρὸς Ὄλυμπον πτερύγεσσι κούφαις·
I-fly-up indeed to Olympus with-wings light
πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων —
I-fly and path now on another of-songs
ΠΙΣΘΕΤΑΙΡΟΣ τουτὶ τὸ πρᾶγμα φορτίου δεῖται πτερῶν.
this-here the matter load needs of-wings
ΚΙΝΗΣΙΑΣ ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων —
with-fearless mind body and new pursuing
ΠΙΣΘΕΤΑΙΡΟΣ ἀσπαζόμεσθα φιλύρινον Κινησίαν.
we-greet lime-wood Cinesias
τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;
why here foot you crooked round circle do-you-circle
ΚΙΝΗΣΙΑΣ ὄρνις γενέσθαι βούλομαι λιγύφθογγος ἀηδών.
bird to-become I-wish clear-voiced nightingale
ΠΙΣΘΕΤΑΙΡΟΣ παῦσαι μελῳδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.
stop singing but what thing you-say tell me
ΚΙΝΗΣΙΑΣ ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος
by you having-been-feathered I-wish aloft
ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
flying-up from the clouds new to-get
ἀεροδονήτους καὶ νιφοβόλους ἀναβολάς.
air-whirled and snow-beaten preludes
ΠΙΣΘΕΤΑΙΡΟΣ ἐκ τῶν νεφελῶν γὰρ ἄν τις ἀναβολὰς λάβοι;
from the clouds for — someone preludes could-get
ΚΙΝΗΣΙΑΣ κρέμαται μὲν οὖν ἐντεῦθεν ἡμῶν ἡ τέχνη.
hangs indeed then from-there our the art
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται
of-the dithyrambs for the brilliant-parts become
ἀέρια καὶ σκότιά γε καὶ κυαναυγέα
airy and dark at-least and dark-gleaming

καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα.
and wing-whirled you and hearing will-know soon

ΠΙΣΘΕΤΑΙΡΟΣ οὐ δῆτ' ἔγωγε. ΚΙΝΗΣΙΑΣ νὴ τὸν Ἡρακλέα σύ γε.
not then I-at-least by — Heracles you at-least

ἅπαντα γὰρ δίειμί σοι τὸν ἀέρα.
all for I-will-go-through for-you the air

εἴδωλα πετεινῶν
images of-birds

αἰθεροδρόμων
of-aether-runners

οἰωνῶν ταναοδείρων —
of-birds long-necked

ΠΙΣΘΕΤΑΙΡΟΣ ὠόπ.
ohop

ΚΙΝΗΣΙΑΣ τὸν ἁλάδρομον ἁλάμενος
the sea-course having-leaped

ἅμ' ἀνέμων πνοαῖσι βαίην.
together of-winds with-blasts may-I-go

ΠΙΣΘΕΤΑΙΡΟΣ νὴ τὸν Δί' ἦ 'γώ σου καταπαύσω τὰς πνοάς.
by — Zeus truly I of-you will-stop the blasts

ΚΙΝΗΣΙΑΣ τοτὲ μὲν νοτίαν στείχων πρὸς ὁδόν,
now indeed southward going to path

τοτὲ δ' αὖ βορέᾳ σῶμα πελάζων
now and in-turn to-north body nearing

ἀλίμενον αἰθέρος αὔλακα τέμνων.
harborless of-aether furrow cutting

χαρίεντά γ' ὦ πρεσβῦτ' ἐσοφίσω καὶ σοφά.
charming at-least O old-man you-devised and wise

ΠΙΣΘΕΤΑΙΡΟΣ οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;
not for you delight wing-whirled having-become

ΚΙΝΗΣΙΑΣ ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,
these-here you-have-done the cyclic-chorus-trainer
ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' ἀεί;
who by-the tribes fought-over am always
ΠΙΣΘΕΤΑΙΡΟΣ βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων
do-you-wish to-train also among us then staying
Λεωτροφίδῃ χορὸν πετομένων ὀρνέων
for-Leotrophides chorus of-flying birds
Κεκροπίδα φυλήν; ΚΙΝΗΣΙΑΣ καταγελᾷς μου, δῆλος εἶ.
Cecropid tribe you-mock me clear you-are
ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,
but then I-at-least not shall-stop this know that
πρὶν ἂν πτερωθεὶς διαδράμω τὸν ἀέρα.
before — having-been-feathered I-run-through the air
ΣΤΚΟΦΑΝΤΗΣ ὄρνιθες τίνες οἵδ' οὐδὲν ἔχοντες πτεροποίκιλοι,
birds who these nothing having feather-spangled
τανυσίπτερε ποικίλα χελιδοῖ;
long-winged dappled swallow
ΠΙΣΘΕΤΑΙΡΟΣ τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεγρήγορεν.
this-here the evil not mean has-woken-up
ὅδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.
this-one in-turn humming here someone approaches
ΣΤΚΟΦΑΝΤΗΣ τανυσίπτερε ποικίλα μάλ' αὖθις.
long-winged dappled very again
ΠΙΣΘΕΤΑΙΡΟΣ ἐς θοἰμάτιον τὸ σκόλιον ᾄδειν μοι δοκεῖ,
for the-cloak the drinking-song to-sing to-me he-seems
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.
to-need and seems not few swallows
ΣΤΚΟΦΑΝΤΗΣ τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;
who the feathering here is the arriving

ΠΙΣΘΕΤΑΙΡΟΣ ὁδὶ πάρεστιν· ἀλλ᾽ ὅτου δεῖ χρὴ λέγειν.
this-one is-present but of-what you-need must to-say

ΣΥΚΟΦΑΝΤΗΣ πτερῶν πτερῶν δεῖ· μὴ πύθῃ τὸ δεύτερον. 1420
of-wings of-wings need not ask the second-time

ΠΙΣΘΕΤΑΙΡΟΣ μῶν εὐθὺ Πελλήνης πέτεσθαι διανοεῖ;
surely-not straight-to Pellene to-fly you-intend

ΣΥΚΟΦΑΝΤΗΣ μὰ Δί᾽ ἀλλὰ κλητήρ εἰμι νησιωτικὸς
by Zeus but summoner I-am island

καὶ συκοφάντης — ΠΙΣΘΕΤΑΙΡΟΣ ὦ μακάριε τῆς τέχνης.
and informer O blessed of-the art

ΣΥΚΟΦΑΝΤΗΣ καὶ πραγματοδίφης. εἶτα δέομαι πτερὰ λαβὼν
and trouble-hunter then I-need wings having-taken

κύκλῳ περισοβεῖν τὰς πόλεις καλούμενος. 1425
round to-buzz-about the cities summoning

ΠΙΣΘΕΤΑΙΡΟΣ ὑπὸ πτερύγων τι προσκαλεῖ σοφώτερον;
by wings somewhat summon more-cleverly

ΣΥΚΟΦΑΝΤΗΣ μὰ Δί᾽ ἀλλ᾽ ἵν᾽ οἱ λῃσταί τε μὴ λυπῶσί με,
by Zeus but so-that the pirates both not trouble me

μετὰ τῶν γεράνων τ᾽ ἐκεῖθεν ἀναχωρῶ πάλιν,
with the cranes and from-there I-may-return again

ἀνθ᾽ ἕρματος πολλὰς καταπεπωκὼς δίκας.
instead-of ballast many having-swallowed suits

ΠΙΣΘΕΤΑΙΡΟΣ τουτὶ γὰρ ἐργάζει σὺ τοὔργον; εἰπέ μοι, 1430
this-here for you-work you the-work tell me

νεανίας ὢν συκοφαντεῖς τοὺς ξένους;
young-man being you-inform-on the strangers

ΣΥΚΟΦΑΝΤΗΣ τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.
what for am-I-to-do to-dig for not I-know-how

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ᾽ ἔστιν ἕτερα νὴ Δί᾽ ἔργα σώφρονα,
but there-are other by Zeus works honest
ἀφ᾽ ὧν διαζῆν ἄνδρα χρῆν τοσουτονὶ
from which to-make-a-living man ought so-big
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν.
from the just rather than to-stitch-suits
ΣΤΚΟΦΑΝΤΗΣ ὦ δαιμόνιε μὴ νουθέτει μ᾽ ἀλλὰ πτέρου.
O strange-man do-not admonish me but feather
ΠΙΣΘΕΤΑΙΡΟΣ νῦν τοι λέγων πτερῶ σε.
now surely speaking I-feather you
ΣΤΚΟΦΑΝΤΗΣ καὶ πῶς ἂν λόγοις
and how — with-words
ἄνδρα πτερώσειας σύ; ΠΙΣΘΕΤΑΙΡΟΣ πάντες τοῖς λόγοις
man could-feather you all with-the words
ἀναπτεροῦνται. ΣΤΚΟΦΑΝΤΗΣ πάντες; ΠΙΣΘΕΤΑΙΡΟΣ οὐκ ἀκήκοας,
are-winged-up all not you-have-heard
ὅταν λέγωσιν οἱ πατέρες ἑκάστοτε
when speak the fathers every-time
τοῖς μειρακίοις ἐν τοῖσι κουρείοις ταδί;
to-the youths in the barbershops these-here
“δεινῶς γέ μου τὸ μειράκιον Διειτρέφης
terribly at-least of-me the youth Diitrephes
λέγων ἀνεπτέρωκεν ὥσθ᾽ ἱππηλατεῖν.”
speaking has-winged-up so-as to-drive-horses
ὁ δέ τις τὸν αὑτοῦ φησιν ἐπὶ τραγῳδίᾳ
the and some the his-own says for tragedy
ἀνεπτερῶσθαι καὶ πεποτῆσθαι τὰς φρένας.
to-be-winged-up and to-have-flown the wits

ΣΤΚΟΦΑΝΤΗΣ λόγοισί τἄρα καὶ πτεροῦνται; ΠΙΣΘΕΤΑΙΡΟΣ φήμ᾽ ἐγώ.
with-words then even they-are-winged I-say I

ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
by for words the mind both is-raised

ἐπαίρεταί τ᾽ ἄνθρωπος. οὕτω καί σ᾽ ἐγὼ
is-lifted and man so also you I

ἀναπτερώσας βούλομαι χρηστοῖς λόγοις
having-winged-up I-wish with-useful words

τρέψαι πρὸς ἔργον νόμιμον. ΣΤΚΟΦΑΝΤΗΣ ἀλλ᾽ οὐ βούλομαι. 1450
to-turn to work lawful but not I-wish

ΠΙΣΘΕΤΑΙΡΟΣ τί δαὶ ποιήσεις;
what then will-you-do

ΣΤΚΟΦΑΝΤΗΣ τὸ γένος οὐ καταισχυνῶ.
the race not I-will-disgrace

παππῷος ὁ βίος συκοφαντεῖν ἐστί μοι.
ancestral the life to-inform is to-me

ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῖς
but feather me with-swift and light feathers

ἱέρακος ἢ κερχνῆδος, ὡς ἂν τοὺς ξένους
of-hawk or of-kestrel so-that — the strangers

καλεσάμενος κᾆτ᾽ ἐγκεκληκὼς ἐνθαδὶ 1455
having-summoned and-then having-indicted here

κᾆτ᾽ αὖ πέτωμαι πάλιν ἐκεῖσε. ΠΙΣΘΕΤΑΙΡΟΣ μανθάνω.
and-then in-turn I-may-fly back there I-understand

ὠδὶ λέγεις· ὅπως ἂν ὠφλήκῃ δίκην
thus you-mean so-that — he-has-lost suit

ἐνθάδε πρὶν ἥκειν ὁ ξένος. ΣΤΚΟΦΑΝΤΗΣ πάνυ μανθάνεις.
here before to-come the stranger quite you-understand

ΠΙΣΘΕΤΑΙΡΟΣ κἄπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκεῖσ' αὖ πέτει
and-then he indeed sails here you and there in-turn fly
ἁρπασόμενος τὰ χρήματ' αὐτοῦ. ΣΤΚΟΦΑΝΤΗΣ πάντ' ἔχεις.
to-seize the property of-him all you-have-it
βέμβικος οὐδὲν διαφέρειν δεῖ. ΠΙΣΘΕΤΑΙΡΟΣ μανθάνω
of-top nothing to-differ one-must I-understand
βέμβικα· καὶ μὴν ἔστι μοι νὴ τὸν Δία
top and truly there-is for-me by — Zeus
κάλλιστα Κορκυραῖα τοιαυτὶ πτερά.
finest Corcyrean such-here feathers
ΣΤΚΟΦΑΝΤΗΣ οἴμοι τάλας μάστιγ' ἔχεις.
ah-me wretched whip you-have
ΠΙΣΘΕΤΑΙΡΟΣ πτερὼ μὲν οὖν,
two-feathers indeed rather
οἷσί σε ποιήσω τήμερον βεμβικιᾶν.
with-which you I-will-make today to-spin-like-a-top
ΣΤΚΟΦΑΝΤΗΣ οἴμοι τάλας. ΠΙΣΘΕΤΑΙΡΟΣ οὐ πτερυγιεῖς ἐντευθενί;
ah-me wretched not will-you-wing-it from-here
οὐκ ἀπολιβάξεις ὦ κάκιστ' ἀπολούμενος;
not will-you-trickle-off O most-vilely about-to-perish
πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν.
bitter soon you-will-see justice-twisting-villainy
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.
let-us-go-away we having-gathered the feathers

The chorus sings of wonders seen in its flights. Prometheus arrives hiding from Zeus under a parasol to warn that the gods are starving and that envoys are coming; he advises Peisthetaerus to demand the scepter and the Princess as his wife. Poseidon, Heracles, and a Triballian god arrive. Peisthetaerus wins Heracles over with roasting meat and by showing him that he is a bastard with no claim to his father's wealth. The embassy yields and invites Peisthetaerus to heaven for his bride.

ΧΟΡΟΣ πολλὰ δὴ καὶ καινὰ καὶ θαυμάστ' 1470
many indeed and new and wondrous
ἐπεπτόμεσθα καὶ
we-have-flown-over and
δεινὰ πράγματ' εἴδομεν.
terrible things we-saw
ἔστι γὰρ δένδρον πεφυκὸς
is for tree grown
ἔκτοπόν τι Καρδίας ἀ-
outlandish some of-Cardia farther
πωτέρω Κλεώνυμος, 1475
— Cleonymus
χρήσιμον μὲν οὐδέν, ἄλλως
useful indeed nothing otherwise
δὲ δειλὸν καὶ μέγα.
and cowardly and big
τοῦτο τοῦ μὲν ἦρος ἀεὶ
this in-the indeed spring always
βλαστάνει καὶ συκοφαντεῖ,
sprouts and informs
τοῦ δὲ χειμῶνος πάλιν τὰς 1480
in-the and winter again the

ἀσπίδας φυλλορροεῖ.
shields sheds-as-leaves
ἔστι δ' αὖ χώρα πρὸς αὐτῷ
is and in-turn land near very
τῷ σκότῳ πόρρω τις ἐν
the darkness far-off some in
τῇ λύχνων ἐρημίᾳ,
the of-lamps desert
ἔνθα τοῖς ἥρωσιν ἄνθρωποι
where with-the heroes men
ξυναριστῶσι καὶ ξύν-
lunch-together and are-with
εισι πλὴν τῆς ἑσπέρας.
— except the evening
τηνικαῦτα δ' οὐκέτ' ἦν
then and no-longer it-was
ἀσφαλὲς ξυντυγχάνειν.
safe to-meet
εἰ γὰρ ἐντύχοι τις ἥρῳ
if for met anyone hero
τῶν βροτῶν νύκτωρ Ὀρέστῃ,
of-the mortals by-night Orestes
γυμνὸς ἦν πληγεὶς ὑπ' αὐτοῦ
stripped he-was struck by him
πάντα τἀπιδέξια.
all the-right-side

ΠΡΟΜΗΘΕΥΣ οἴμοι τάλας, ὁ Ζεὺς ὅπως μή μ᾽ ὄψεται.
ah-me wretched — Zeus so-that not me will-see
ποῦ Πισθέταιρός ἐστ᾽; ΠΙΣΘΕΤΑΙΡΟΣ ἔα τουτὶ τί ἦν; 1495
where Peisthetaerus is ha this-here what was
τίς ὁ συγκαλυμμός; ΠΡΟΜΗΘΕΥΣ τῶν θεῶν ὁρᾷς τινα
what the muffling of-the gods do-you-see someone
ἐμοῦ κατόπιν ἐνταῦθα; ΠΙΣΘΕΤΑΙΡΟΣ μὰ Δί᾽ ἐγὼ μὲν οὔ.
me behind here by Zeus I indeed not
τίς δ᾽ εἶ σύ; ΠΡΟΜΗΘΕΥΣ πηνίκ᾽ ἐστὶν ἄρα τῆς ἡμέρας;
who and are you what-time is-it then of-the day
ΠΙΣΘΕΤΑΙΡΟΣ ὁπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.
what-time little somewhat after midday
ἀλλὰ σὺ τίς εἶ; ΠΡΟΜΗΘΕΥΣ βουλυτὸς ἢ περαιτέρω; 1500
but you who are-you ox-loosing or later
ΠΙΣΘΕΤΑΙΡΟΣ οἴμ᾽ ὡς βδελύττομαί σε.
ah how I-loathe you
ΠΡΟΜΗΘΕΥΣ τί γὰρ ὁ Ζεὺς ποιεῖ;
what for — Zeus does
ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει;
clears-away the clouds or clouds-over
ΠΙΣΘΕΤΑΙΡΟΣ οἴμωζε μεγάλ᾽. ΠΡΟΜΗΘΕΥΣ οὕτω μὲν ἐκκεκαλύψομαι.
howl greatly so indeed I-will-uncover
ΠΙΣΘΕΤΑΙΡΟΣ ὦ φίλε Προμηθεῦ. ΠΡΟΜΗΘΕΥΣ παῦε παῦε, μὴ βόα.
O dear Prometheus stop stop do-not shout
ΠΙΣΘΕΤΑΙΡΟΣ τί γὰρ ἔστι; 1505
what for is-it
ΠΡΟΜΗΘΕΥΣ σίγα, μὴ κάλει μου τοὔνομα·
hush do-not call of-me the-name
ἀπὸ γάρ μ᾽ ὀλεῖς, εἴ μ᾽ ἐνθάδ᾽ ὁ Ζεὺς ὄψεται.
utterly for me you-will-ruin if me here — Zeus will-see

ἀλλ᾽ ἵνα φράσω σοι πάντα τἄνω πράγματα,
but so-that I-may-tell you all the-above matters
τουτὶ λαβών μου τὸ σκιάδειον ὑπέρεχε
this-here having-taken of-me the parasol hold-over
ἄνωθεν, ὡς ἂν μή μ᾽ ὁρῶσιν οἱ θεοί.
from-above so-that — not me see the gods
ΠΙΣΘΕΤΑΙΡΟΣ ἰοὺ ἰού·
oh oh
εὖ γ᾽ ἐπενόησας αὐτὸ καὶ προμηθικῶς.
well at-least you-devised it and Promethean-like
ὑπόδυθι ταχὺ δὴ κᾆτα θαρρήσας λέγε.
get-under quickly indeed and-then taking-heart speak
ΠΡΟΜΗΘΕΥΣ ἄκουε δή νυν. ΠΙΣΘΕΤΑΙΡΟΣ ὡς ἀκούοντος λέγε.
listen indeed now as listening speak
ΠΡΟΜΗΘΕΥΣ ἀπόλωλεν ὁ Ζεύς. ΠΙΣΘΕΤΑΙΡΟΣ πηνίκ᾽ ἄττ᾽ ἀπώλετο;
is-done-for — Zeus when about did-he-perish
ΠΡΟΜΗΘΕΥΣ ἐξ οὗπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα.
from when-very you settled the air
θύει γὰρ οὐδεὶς οὐδὲν ἀνθρώπων ἔτι
sacrifices for no-one nothing of-men still
θεοῖσιν, οὐδὲ κνῖσα μηρίων ἄπο
to-gods nor savor thigh-bones from
ἀνῆλθεν ὡς ἡμᾶς ἀπ᾽ ἐκείνου τοῦ χρόνου,
went-up to us from that the time
ἀλλ᾽ ὡσπερεὶ Θεσμοφορίοις νηστεύομεν
but as-if at-Thesmophoria we-fast
ἄνευ θυηλῶν· οἱ δὲ βάρβαροι θεοὶ
without offerings the and barbarian gods
πεινῶντες ὥσπερ Ἰλλυριοὶ κεκριγότες
hungry like Illyrians screeching

ἐπιστρατεύσειν φάσ᾽ ἄνωθεν τῷ Διί,
to-march-against they-say from-above — Zeus
εἰ μὴ παρέξει τἀμπόρι᾽ ἀνεῳγμένα,
if not he-will-provide the-markets opened
ἵν᾽ εἰσάγοιτο σπλάγχνα κατατετμημένα.
so-that may-be-imported entrails cut-up
ΠΙΣΘΕΤΑΙΡΟΣ εἰσὶν γὰρ ἕτεροι βάρβαροι θεοί τινες
are for other barbarian gods some
ἄνωθεν ὑμῶν; ΠΡΟΜΗΘΕΥΣ οὐ γάρ εἰσι βάρβαροι,
above you not for are barbarians
ὅθεν ὁ πατρῷός ἐστιν Ἐξηκεστίδῃ;
whence the ancestral is to-Execestides
ΠΙΣΘΕΤΑΙΡΟΣ ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
name and to-these the gods the barbarian
τί ἔστιν; ΠΡΟΜΗΘΕΥΣ ὅ τι ἔστιν; Τριβαλλοί.
what is-it what thing is-it Triballians
ΠΙΣΘΕΤΑΙΡΟΣ μανθάνω.
I-understand
ἐντεῦθεν ἆρα τοὐπιτριβείης ἐγένετο;
from-there then the-may-you-be-damned came
ΠΡΟΜΗΘΕΥΣ μάλιστα πάντων. ἓν δέ σοι λέγω σαφές·
most of-all one and to-you I-tell clear
ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν
will-come envoys here about reconciliation
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
from — Zeus and the Triballians the above
ὑμεῖς δὲ μὴ σπένδεσθ᾽, ἐὰν μὴ παραδιδῷ
you and not make-truce if not he-hands-over
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ὄρνισιν πάλιν,
the scepter — Zeus to-the birds back

καὶ τὴν Βασίλειάν σοι γυναῖκ᾽ ἔχειν διδῷ.
and — Princess to-you wife to-have gives

ΠΙΣΘΕΤΑΙΡΟΣ τίς ἐστιν ἡ Βασίλεια; ΠΡΟΜΗΘΕΥΣ καλλίστη κόρη,
who is — Princess fairest maiden

ἥπερ ταμιεύει τὸν κεραυνὸν τοῦ Διὸς
who-very keeps the thunderbolt — of-Zeus

καὶ τἄλλ᾽ ἁπαξάπαντα, τὴν εὐβουλίαν
and the-rest all the good-counsel

τὴν εὐνομίαν τὴν σωφροσύνην τὰ νεώρια,
the good-order the moderation the dockyards

τὴν λοιδορίαν τὸν κωλακρέτην τὰ τριώβολα.
the abuse the paymaster the three-obols

ΠΙΣΘΕΤΑΙΡΟΣ ἅπαντά γ᾽ ἆρ᾽ αὐτῷ ταμιεύει;
all-things at-least then for-him keeps

ΠΡΟΜΗΘΕΥΣ φήμ᾽ ἐγώ.
I-say I

ἥν γ᾽ ἦν σὺ παρ᾽ ἐκείνου παραλάβῃς, πάντ᾽ ἔχεις.
whom at-least if you from him take-over all you-have

τούτων ἕνεκα δεῦρ᾽ ἦλθον, ἵνα φράσαιμί σοι.
of-these for-sake here I-came so-that I-might-tell you

ἀεί ποτ᾽ ἀνθρώποις γὰρ εὔνους εἴμ᾽ ἐγώ.
always ever to-men for well-disposed am I

ΠΙΣΘΕΤΑΙΡΟΣ μόνον θεῶν γὰρ διὰ σ᾽ ἀπανθρακίζομεν.
only of-gods for because-of you we-roast-on-coals

ΠΡΟΜΗΘΕΥΣ μισῶ δ᾽ ἅπαντας τοὺς θεούς, ὡς οἶσθα σύ.
I-hate and all the gods as know you

ΠΙΣΘΕΤΑΙΡΟΣ νὴ τὸν Δί᾽ ἀεὶ δῆτα θεομισὴς ἔφυς.
by — Zeus always then god-hated you-were

ΠΡΟΜΗΘΕΥΣ Τίμων καθαρός. ἀλλ᾽ ὡς ἂν ἀποτρέχω πάλιν,
Timon pure but so-that — I-may-run-back again
φέρε τὸ σκιάδειον, ἵνα με κἂν ὁ Ζεὺς ἴδῃ
bring the parasol so-that me even-if — Zeus sees
ἄνωθεν, ἀκολουθεῖν δοκῶ κανηφόρῳ.
from-above to-follow I-may-seem basket-bearer
ΠΙΣΘΕΤΑΙΡΟΣ καὶ τὸν δίφρον γε διφροφόρει τονδὶ λαβών.
and the stool at-least carry-as-stool-bearer this-here having-taken
ΧΟΡΟΣ πρὸς δὲ τοῖς Σκιάποσιν λίμνη
by and the Shadow-feet marsh
τις ἔστ᾽ ἄλουτος οὗ
some is unwashed where
ψυχαγωγεῖ Σωκράτης·
calls-up-souls Socrates
ἔνθα καὶ Πείσανδρος ἦλθε
where also Peisander came
δεόμενος ψυχὴν ἰδεῖν ἣ
wanting soul to-see which
ζῶντ᾽ ἐκεῖνον προὔλιπε,
living him abandoned
σφάγι᾽ ἔχων κάμηλον ἀμνόν
victim having camel lamb
τιν᾽, ἧς λαιμοὺς τεμὼν ὥσπερ
some of-which throats having-cut like
ποθ᾽ Ὀδυσσεὺς ἀπῆλθε,
once Odysseus went-off
κᾆτ᾽ ἀνῆλθ᾽ αὐτῷ κάτωθεν
and-then came-up to-him from-below
πρὸς τὸ λαῖτμα τῆς καμήλου
to the gash of-the camel

Χαιρεφῶν ἡ νυκτερίς.
Chaerephon the bat

ΠΟΣΕΙΔΩΝ τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας
the indeed city of-the Cloudcuckooland

ὁρᾶν τοδὶ πάρεστιν, οἷ πρεσβεύομεν.
to-see this-here is-possible to-which we-are-envoys

οὗτος τί δρᾷς; ἐπ' ἀριστέρ' οὕτως ἀμπέχει;
you what are-you-doing on left so do-you-wrap

οὐ μεταβαλεῖς θοἰμάτιον ὧδ' ἐπιδέξια;
not will-you-shift the-cloak thus to-the-right

τί ὦ κακόδαιμον; Λαισποδίας εἶ τὴν φύσιν;
what O ill-starred Laespodias are-you the nature

ὦ δημοκρατία ποῖ προβιβᾷς ἡμᾶς ποτε,
O democracy where do-you-bring us ever

εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοί;
if this-one at-least elected the gods

ΤΡΙΒΑΛΛΟΣ ἕξεις ἀτρέμας; ΠΟΣΕΙΔΩΝ οἴμωζε·
will-you-keep still go-hang

πολὺ γὰρ δή σ' ἐγὼ
by-far for indeed you I

ἑόρακα πάντων βαρβαρώτατον θεῶν.
have-seen of-all most-barbarous of-gods

ἄγε δὴ τί δρῶμεν Ἡράκλεις; ΗΡΑΚΛΗΣ ἀκήκοας
come indeed what shall-we-do Heracles you-have-heard

ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι,
me at-least that the man to-throttle I-wish

ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτειχίσας.
whoever ever is the the gods having-walled-off

ΠΟΣΕΙΔΩΝ ἀλλ᾽ ὦγάθ᾽ ἡρήμεσθα περὶ διαλλαγῶν
but good-sir we-have-been-chosen about reconciliation
πρέσβεις. ΗΡΑΚΛΗΣ διπλασίως μᾶλλον ἄγχειν μοι δοκεῖ.
envoys twice rather to-throttle to-me it-seems
ΠΙΣΘΕΤΑΙΡΟΣ τὴν τυρόκνηστίν τις δότω· φέρε σίλφιον·
the cheese-grater someone let-give bring silphium
τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας. 1580
cheese let-bring someone fan the coals
ΠΟΣΕΙΔΩΝ τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
the man to-hail the gods we-bid
τρεῖς ὄντες ἡμεῖς. ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ᾽ ἐπικνῶ τὸ σίλφιον.
three being we but I-grate-on the silphium
ΗΡΑΚΛΗΣ τὰ δὲ κρέα τοῦ ταῦτ᾽ ἐστίν; ΠΙΣΘΕΤΑΙΡΟΣ ὄρνιθές τινες
the and meats whose these are birds some
ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
rising-up against-the democratic birds
ἔδοξαν ἀδικεῖν. ΗΡΑΚΛΗΣ εἶτα δῆτα σίλφιον 1585
seemed to-do-wrong then then silphium
ἐπικνῇς πρότερον αὐτοῖσιν; ΠΙΣΘΕΤΑΙΡΟΣ ὦ χαῖρ᾽ Ἡράκλεις.
you-grate first on-them O hail Heracles
τί ἔστι; ΠΟΣΕΙΔΩΝ πρεσβεύοντες ἡμεῖς ἥκομεν
what is-it being-envoys we have-come
παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.
from the gods about of-war reconciliation
ΠΙΣΘΕΤΑΙΡΟΣ ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.
oil not is-in in the flask
ΗΡΑΚΛΗΣ καὶ μὴν τά γ᾽ ὀρνίθεια λιπάρ᾽ εἶναι πρέπει. 1590
and truly the at-least bird-meats glossy to-be befits

ΠΟΣΕΙΔΩΝ ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
we both for warring not gain
ὑμεῖς τ᾽ ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
you and — to-us the gods being friends
ὄμβριον ὕδωρ ἂν εἶχετ᾽ ἐν τοῖς τέλμασιν,
rain water — would-have in the pools
ἀλκυονίδας τ᾽ ἂν ἤγεθ᾽ ἡμέρας ἀεί.
halcyon and — you-would-keep days always
τούτων περὶ πάντων αὐτοκράτορες ἥκομεν.
of-these about all with-full-powers we-come
ΠΙΣΘΕΤΑΙΡΟΣ ἀλλ᾽ οὔτε πρότερον πώποθ᾽ ἡμεῖς ἤρξαμεν
but neither before ever we began
πολέμου πρὸς ὑμᾶς, νῦν τ᾽ ἐθέλομεν, εἰ δοκεῖ,
war against you now and we-are-willing if it-seems-good
ἐάν τι δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
if something just at-least now you-are-willing to-do
σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι᾽ ἐστὶν ταδί,
truce to-make the and just-things are these-here
τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν
the scepter to-us the birds back
τὸν Δί᾽ ἀποδοῦναι· κἂν διαλλαττώμεθα
— Zeus to-give-back and-if we-are-reconciled
ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ᾽ ἄριστον καλῶ.
on these the envoys to lunch I-invite
ΗΡΑΚΛΗΣ ἐμοὶ μὲν ἀπόχρη ταῦτα καὶ ψηφίζομαι.
to-me indeed suffices this and I-vote
ΠΟΣΕΙΔΩΝ τί ὦ κακόδαιμον; ἠλίθιος καὶ γάστρις εἶ.
what O ill-starred fool and glutton are-you
ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος;
you-rob the father of-the tyranny

ΠΙΣΘΕΤΑΙΡΟΣ ἄληθες; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
really not for greater you the gods
ἰσχύσετ', ἢν ὄρνιθες ἄρξωσιν κάτω;
will-be-strong if birds rule below
νῦν μέν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
now indeed at-least under the clouds hidden
κύψαντες ἐπιορκοῦσιν ὑμᾶς οἱ βροτοί·
stooping forswear-by you the mortals
ἐὰν δὲ τοὺς ὄρνις ἔχητε συμμάχους,
if and the birds you-have as-allies
ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
when swears someone by-the raven and — by-Zeus
ὁ κόραξ παρελθὼν τοὐπιορκοῦντος λάθρᾳ
the raven coming-by of-the-perjurer secretly
προσπτόμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.
flying-at will-peck-out the eye striking
ΠΟΣΕΙΔΩΝ νὴ τὸν Ποσειδῶ ταῦτά γέ τοι καλῶς λέγεις.
by — Poseidon this at-least surely well you-say
ΗΡΑΚΛΗΣ κἀμοὶ δοκεῖ. ΠΙΣΘΕΤΑΙΡΟΣ τί δαὶ σὺ φῄς;
and-to-me it-seems what then you say
ΤΡΙΒΑΛΛΟΣ ναβαισατρεῦ.
nabaisatreu
ΠΙΣΘΕΤΑΙΡΟΣ ὁρᾷς; ἐπαινεῖ χοὗτος. ἕτερόν νυν ἔτι
you-see he-praises and-this-one another now still
ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.
hear how-great you good we-will-do
ἐάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
if someone of-men victim to-any of-gods
εὐξάμενος εἶτα διασοφίζηται λέγων,
having-vowed then quibbles saying

"μενετοὶ θεοί," καὶ μἀποδιδῷ μισητίᾳ,
patient gods and not-pays out-of-meanness
ἀναπράξομεν καὶ ταῦτα. ΠΟΣΕΙΔΩΝ φέρ' ἴδω τῷ τρόπῳ;
we-will-exact also these come let-me-see in-what way
ΠΙΣΘΕΤΑΙΡΟΣ ὅταν διαριθμῶν ἀργυρίδιον τύχῃ
when counting little-money he-happens
ἄνθρωπος οὗτος, ἢ καθῆται λούμενος,
the-man this or sits bathing
καταπτόμενος ἰκτῖνος ἁρπάσας λάθρᾳ
swooping-down kite having-snatched secretly
προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ.
of-sheep two value will-bring-up to-the god
ΗΡΑΚΛΗΣ τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
the scepter to-give-back again I-vote
τούτοις ἐγώ. ΠΟΣΕΙΔΩΝ καὶ τὸν Τριβαλλόν νυν ἐροῦ.
to-these I and — Triballian now ask
ΗΡΑΚΛΗΣ ὁ Τριβαλλός, οἰμώζειν δοκεῖ σοι; ΤΡΙΒΑΛΛΟΣ σαυνάκα
— Triballian to-howl seems to-you saunaka
βακταρικροῦσα. ΗΡΑΚΛΗΣ φησί μ' εὖ λέγειν πάνυ.
baktarikrousa he-says me well to-speak very
ΠΟΣΕΙΔΩΝ εἴ τοι δοκεῖ σφῷν ταῦτα, κἀμοὶ συνδοκεῖ.
if surely it-seems to-you-two this and-to-me seems-good
ΗΡΑΚΛΗΣ οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκήπτρου πέρι.
you seems to-do these the scepter about
ΠΙΣΘΕΤΑΙΡΟΣ καὶ νὴ Δί' ἕτερόν γ' ἐστὶν οὗ 'μνήσθην ἐγώ.
and by Zeus other at-least is which I-remembered I
τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Διί,
— indeed for Hera I-hand-over — to-Zeus
τὴν δὲ Βασίλειαν τὴν κόρην γυναῖκ' ἐμοὶ
— and Princess the maiden as-wife to-me

ἐκδοτέον ἐστίν. ΠΟΣΕΙΔΩΝ οὐ διαλλαγῶν ἐρᾷς.
must-be-given it-is not reconciliation you-want
ἀπίωμεν οἴκαδ' αὖθις. ΠΙΣΘΕΤΑΙΡΟΣ ὀλίγον μοι μέλει.
let-us-go-away home again little to-me it-matters
μάγειρε τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.
cook the sauce one-must to-make sweet
ΗΡΑΚΛΗΣ ὦ δαιμόνι' ἀνθρώπων Πόσειδον ποῖ φέρει;
O strangest of-men Poseidon where are-you-carried
ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;
we about woman one shall-make-war
ΠΟΣΕΙΔΩΝ τί δαὶ ποιῶμεν; ΗΡΑΚΛΗΣ ὅ τι; διαλλαττώμεθα.
what then shall-we-do what thing shall-we-be-reconciled
ΠΟΣΕΙΔΩΝ τί δ' ᾠζύρ'; οὐκ οἶσθ' ἐξαπατώμενος πάλαι;
what and O-wretch not you-know being-deceived long-since
βλάπτεις δέ τοι σὺ σαυτόν. ἢν γὰρ ἀποθάνῃ
harm and surely you yourself if for dies
ὁ Ζεὺς παραδοὺς τούτοισι τὴν τυραννίδα,
— Zeus having-handed-over to-these the tyranny
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
poor will-be you of-you for all becomes
τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνῄσκων καταλίπῃ.
the property whatever — — Zeus dying leaves
ΠΙΣΘΕΤΑΙΡΟΣ οἴμοι τάλας οἷόν σε περισοφίζεται.
ah-me wretched how you he-tricks
δεῦρ' ὡς ἔμ' ἀποχώρησον, ἵνα τί σοι φράσω.
here to me withdraw so-that something to-you I-may-tell
διαβάλλεταί σ' ὁ θεῖος ὦ πόνηρε σύ.
slanders you the uncle O wretch you
τῶν γὰρ πατρῴων οὐδ' ἀκαρῆ μέτεστί σοι
of-the for paternal-goods not-even a-bit share to-you

κατὰ τοὺς νόμους· νόθος γὰρ εἶ κοὐ γνήσιος.
according-to the laws bastard for you-are and-not legitimate

ΗΡΑΚΛΗΣ ἐγὼ νόθος; τί λέγεις; ΠΙΣΘΕΤΑΙΡΟΣ σὺ μέντοι νὴ Δία
I bastard what say you however by Zeus

ὢν γε ξένης γυναικός. ἢ πῶς ἄν ποτε
being at-least of-foreign woman or how — ever

ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
heiress to-be — Athena you-think

οὖσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;
being daughter being of-brothers legitimate

ΗΡΑΚΛΗΣ τί δ' ἦν ὁ πατὴρ ἐμοὶ διδῷ τὰ χρήματα
what and if the father to-me gives the property

νοθεῖ' ἀποθνήσκων; ΠΙΣΘΕΤΑΙΡΟΣ ὁ νόμος αὐτὸν οὐκ ἐᾷ.
bastard's-portion dying the law him not allows

οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,
this — Poseidon first who excites you now

ἀνθέξεταί σου τῶν πατρῴων χρημάτων
will-lay-claim of-you of-the paternal property

φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.
claiming brother himself to-be legitimate

ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον·
I-will-tell and indeed also the of-Solon to-you law

"νόθῳ δὲ μὴ εἶναι ἀγχιστείαν παίδων ὄντων
to-bastard and not to-be kinship children being

γνησίων. ἐὰν δὲ παῖδες μὴ ὦσι γνήσιοι, τοῖς
legitimate if and children not are legitimate to-the

ἐγγυτάτω γένους μετεῖναι τῶν χρημάτων."
nearest of-kin to-share of-the property

ΗΡΑΚΛΗΣ ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῴων χρημάτων
to-me and then nothing of-the paternal property
μέτεστιν; ΠΙΣΘΕΤΑΙΡΟΣ οὐ μέντοι μὰ Δία. λέξον δέ μοι,
belongs not however by Zeus tell and me
ἤδη σ' ὁ πατὴρ εἰσήγαγ' ἐς τοὺς φράτερας;
ever you the father introduced into the clansmen
ΗΡΑΚΛΗΣ οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι. 1670
not then me at-least and then I-wondered long-since
ΠΙΣΘΕΤΑΙΡΟΣ τί δῆτ' ἄνω κέχηνας αἴκειαν βλέπων;
why then up do-you-gape outrage looking
ἀλλ' ἢν μεθ' ἡμῶν ᾖς, καταστήσας σ' ἐγὼ
but if with us you-are having-established you I
τύραννον ὀρνίθων παρέξω σοι γάλα.
tyrant of-birds will-provide you milk
ΗΡΑΚΛΗΣ δίκαι' ἔμοιγε καὶ πάλαι δοκεῖς λέγειν
just-things to-me-at-least and long-since you-seem to-say
περὶ τῆς κόρης, κἄγωγε παραδίδωμί σοι. 1675
about the maiden and-I-at-least hand-over to-you
ΠΙΣΘΕΤΑΙΡΟΣ τί δαὶ σὺ φῄς; ΠΟΣΕΙΔΩΝ τἀναντία ψηφίζομαι.
what then you say the-opposite I-vote
ΠΙΣΘΕΤΑΙΡΟΣ ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;
on — Triballian all the matter what you say
ΤΡΙΒΑΛΛΟΣ καλάνι κόραυνα καὶ μεγάλα βασιλιναῦ
fine girl and great princess
ὄρνιτο παραδίδωμι. ΗΡΑΚΛΗΣ παραδοῦναι λέγει.
to-birds I-hand-over to-hand-over he-says
ΠΟΣΕΙΔΩΝ μὰ τὸν Δί' οὐχ οὗτός γε παραδοῦναι λέγει, 1680
by — Zeus not this-one at-least to-hand-over says
εἰ μὴ †βαδίζειν† ὥσπερ αἱ χελιδόνες.
if not to-walk like the swallows

ΠΙΣΘΕΤΑΙΡΟΣ οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.
then to-hand-over to-the swallows he-says

ΠΟΣΕΙΔΩΝ σφὼ νῦν διαλλάττεσθε καὶ ξυμβαίνετε·
you-two now be-reconciled and agree

ἐγὼ δ', ἐπειδὴ σφῷν δοκεῖ, σιγήσομαι.
I and since to-you-two it-seems shall-be-silent

1685 ΗΡΑΚΛΗΣ ἡμῖν ἃ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ.
to-us what say you all to-concede seems-good

ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
but come with us yourself to the heaven

ἵνα τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.
so-that — Princess and the all there you-may-take

ΠΙΣΘΕΤΑΙΡΟΣ ἐς καιρὸν ἆρα κατεκόπησαν οὑτοὶ
in time then were-cut-up these-here

ἐς τοὺς γάμους. ΗΡΑΚΛΗΣ βούλεσθε δῆτ' ἐγὼ τέως
to the wedding do-you-wish then I meanwhile

1690 ὀπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε.
roast the meats these-here staying you and go

ΠΟΣΕΙΔΩΝ ὀπτᾷς τὰ κρέα; πολλήν γε τενθείαν λέγεις.
you-roast the meats much at-least gourmandizing you-mean

οὐκ εἶ μεθ' ἡμῶν; ΗΡΑΚΛΗΣ εὖ γε μέντἂν διετέθην.
not will-you-go with us well at-least however I-would-be-treated

ΠΙΣΘΕΤΑΙΡΟΣ ἀλλὰ γαμικὴν χλανίδα δότω τις δεῦρό μοι.
but wedding mantle let-give someone here me

ΧΟΡΟΣ ἔστι δ' ἐν Φαναῖσι πρὸς τῇ
is and in Phanae by the

1695 Κλεψύδρᾳ πανοῦργον ἐγ-
Clepsydra villainous of-tongue-belly-men

γλωττογαστόρων γένος,
— *race*

οἳ θερίζουσίν τε καὶ σπείρουσι
who reap both and sow
καὶ τρυγῶσι ταῖς γλώτταισι
and gather-grapes with-the tongues
συκάζουσί τε·
gather-figs and
βάρβαροι δ' εἰσὶν γένος,
barbarians and are race
Γοργίαι τε καὶ Φίλιπποι.
Gorgiases both and Philips
κἀπὸ τῶν ἐγγλωττογαστόρων
and-from the tongue-belly-men
ἐκείνων τῶν Φιλίππων
those the Philips
πανταχοῦ τῆς Ἀττικῆς ἡ
everywhere of-the Attica the
γλῶττα χωρὶς τέμνεται.
tongue apart is-cut

A messenger hails the birds and bids them receive their ruler in his blessed halls. Peisthetaerus approaches, shining brighter than any star or the sun's rays, with a bride of unspeakable beauty and the winged thunderbolt of Zeus. Fragrance and incense fill the air, and the messenger calls on the Muse to sing.

ΑΓΓΕΛΟΣ ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου,
O all good-things faring O greater than-word
ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,
O thrice-blessed winged of-birds race
δέχεσθε τὸν τύραννον ὀλβίοις δόμοις.
receive the tyrant in-blessed halls
προσέρχεται γὰρ οἷος οὔτε παμφαὴς
he-approaches for such-as neither all-shining
1710 ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεῖ δόμῳ,
star to-see shone in-gold-gleaming house
οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας
nor of-sun far-shining of-rays light
τοιοῦτον ἐξέλαμψεν, οἷον ἔρχεται
such shone-out as he-comes
ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,
having of-woman beauty not to-be-told to-speak
πάλλων κεραυνόν, πτεροφόρον Διὸς βέλος·
brandishing thunderbolt winged of-Zeus shaft
1715 ὀσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου
scent and nameless to depth of-the-circle
χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'
goes fine sight of-incense and
αὖραι διαψαίρουσι πλεκτάνην καπνοῦ.
breezes scatter wreath of-smoke

ὁδὶ δὲ καὐτός ἐστιν. ἀλλὰ χρὴ θεᾶς
this-one and and-himself is but one-must of-goddess
Μούσης ἀνοίγειν ἱερὸν εὔφημον στόμα.
Muse to-open holy auspicious mouth

XVII · THE WEDDING SONG

The birds make way and sing the wedding hymn for Peisthetaerus and the Princess, recalling the marriage of Zeus and Hera led by golden-winged Love. They praise the thunder and lightning that he now holds, and he invites them to follow to the palace of Zeus as the chorus hails him highest of the gods.

ΧΟΡΟΣ ἄναγε δίεχε πάραγε πάρεχε.
back-up part go-aside give-room
περιπέτεσθε
fly-around
τὸν μάκαρα μάκαρι σὺν τύχᾳ.
the blessed-one blessed with fortune
ὦ φεῦ φεῦ τῆς ὥρας τοῦ κάλλους.
O ah ah of-the youth of-the beauty
ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας.
O most-blessed you marriage for-this city having-married
μεγάλαι μεγάλαι κατέχουσι τύχαι
great great possess fortunes
γένος ὀρνίθων
race of-birds
διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὑμεναίοις
because-of this the man but with-wedding-songs
καὶ νυμφιδίοισι δέχεσθ' ᾠδαῖς
and with-bridal receive songs

αὐτὸν καὶ τὴν Βασίλειαν.
him and — Princess
Ἥρᾳ ποτ᾽ Ὀλυμπίᾳ
Hera once Olympian
τῶν ἠλιβάτων θρόνων
of-the steep thrones
ἄρχοντα θεοῖς μέγαν
ruler for-gods great
Μοῖραι ξυνεκοίμισαν
Fates bedded-with
ἐν τοιῷδ᾽ ὑμεναίῳ.
in such wedding-song
Ὑμὴν ὦ Ὑμέναι᾽ ὦ,
Hymen O Hymenaeus O
Ὑμὴν ὦ Ὑμέναι᾽ ὦ.
Hymen O Hymenaeus O
ὁ δ᾽ ἀμφιθαλὴς Ἔρως
the and blooming Love
χρυσόπτερος ἡνίας
golden-winged reins
ηὔθυνε παλιντόνους,
guided back-stretched
Ζηνὸς πάροχος γάμων
of-Zeus groomsman of-marriage
τῆς τ᾽ εὐδαίμονος Ἥρας.
of-the and happy Hera
Ὑμὴν ὦ Ὑμέναι᾽ ὦ,
Hymen O Hymenaeus O
Ὑμὴν ὦ Ὑμέναι᾽ ὦ.
Hymen O Hymenaeus O

ΠΙΣΘΕΤΑΙΡΟΣ ἐχάρην ὕμνοις, ἐχάρην ᾠδαῖς·
I-rejoiced in-hymns I-rejoiced in-songs

ἄγαμαι δὲ λόγων. ἄγε νυν αὐτοῦ
I-admire and of-the-words come now of-him

καὶ τὰς χθονίας κλῄσατε βροντὰς
also the earthly sing thunders

τάς τε πυρώδεις Διὸς ἀστεροπὰς
the and fiery of-Zeus lightnings

δεινόν τ' ἀργῆτα κεραυνόν.
terrible and bright thunderbolt

ΧΟΡΟΣ ὦ μέγα χρύσεον ἀστεροπῆς φάος,
O great golden of-lightning light

ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
O of-Zeus immortal spear fire-bearing

ὦ χθόνιαι βαρυαχέες
O earthly deep-roaring

ὀμβροφόροι θ' ἅμα βρονταί,
rain-bearing and together thunders

αἷς ὅδε νῦν χθόνα σείει.
with-which this-man now earth shakes

διὰ σὲ τὰ πάντα κρατήσας
because-of you the all having-mastered

καὶ πάρεδρον Βασίλειαν ἔχει Διός.
and throne-mate Princess has of-Zeus

Ὑμὴν ὦ Ὑμέναι' ὦ.
Hymen O Hymenaeus O

ΠΙΣΘΕΤΑΙΡΟΣ ἕπεσθε νῦν γάμοισιν ὦ
follow now the-wedding O

φῦλα πάντα συννόμων
tribes all of-companions

πτεροφόρ᾽ ἐπὶ δάπεδον Διὸς
feathered to floor of-Zeus
καὶ λέχος γαμήλιον.
and bed marriage
ὄρεξον ὦ μάκαιρα σὴν
stretch-out O blessed your
χεῖρα καὶ πτερῶν ἐμῶν
hand and of-wings my
λαβοῦσα συγχόρευσον· αἴρων
having-taken dance-with-me raising
δὲ κουφιῶ σ᾽ ἐγώ.
and will-lift you I
ΧΟΡΟΣ ἀλαλαλαὶ ἰὴ παιών,
alalalai ie paeon
τήνελλα καλλίνικος, ὦ
tenella glorious-victor O
δαιμόνων ὑπέρτατε.
of-gods highest

ARISTOPHANES

ΒΑΤΡΑΧΟΙ

The Frogs

Dionysus, dressed as Heracles, walks toward the underworld while his slave Xanthias rides a donkey. He asks Heracles how to reach Hades, since he longs for the dead poet Euripides. Heracles mocks the plan and describes the routes. A corpse refuses to carry their baggage for less than two drachmas. Dionysus rows Charon's boat across the lake while the frogs croak, and Charon sends Xanthias around the lake. On the other side Dionysus is terrified by Empusa, until they hear the pipes of the initiates.

ΞΑΝΘΙΑΣ Εἴπω τι τῶν εἰωθότων ὦ δέσποτα,
Shall-I-say some of-the usual O master
ἐφ' οἷς ἀεὶ γελῶσιν οἱ θεώμενοι;
at which always laugh the spectators
ΔΙΟΝΥΣΟΣ νὴ τὸν Δί' ὅ τι βούλει γε, πλὴν "πιέζομαι,"
by — Zeus what thing you-wish at-least except I-am-hard-pressed
τοῦτο δὲ φύλαξαι· πάνυ γάρ ἐστ' ἤδη χολή.
this and avoid very for is now bile
ΞΑΝΘΙΑΣ μηδ' ἕτερον ἀστεῖόν τι; 5
nor other witty something
ΔΙΟΝΥΣΟΣ πλήν γ' "ὡς θλίβομαι."
except at-least that I-am-crushed
ΞΑΝΘΙΑΣ τί δαί; τὸ πάνυ γέλοιον εἴπω; ΔΙΟΝΥΣΟΣ νὴ Δία
what then the very funny shall-I-say by Zeus
θαρρῶν γε· μόνον ἐκεῖν' ὅπως μὴ 'ρεῖς, ΞΑΝΘΙΑΣ τὸ τί;
boldly at-least only that see-that not you-will-say the what
ΔΙΟΝΥΣΟΣ μεταβαλλόμενος τἀνάφορον ὅτι "χεζητιᾷς."
shifting the-pole that you-want-to-shit
ΞΑΝΘΙΑΣ μηδ' ὅτι τοσοῦτον ἄχθος ἐπ' ἐμαυτῷ φέρων,
nor that so-great load on myself carrying
εἰ μὴ καθαιρήσει τις, ἀποπαρδήσομαι; 10
if not will-take-down someone I-shall-fart-it-off

ΔΙΟΝΥΣΟΣ μὴ δῆθ', ἱκετεύω, πλήν γ' ὅταν μέλλω 'ξεμεῖν.
not then I-beg except at-least when I-am-about to-vomit

ΞΑΝΘΙΑΣ τί δῆτ' ἔδει με ταῦτα τὰ σκεύη φέρειν,
why then had-to me these the baggage to-carry

εἴπερ ποιήσω μηδὲν ὧνπερ Φρύνιχος
if-indeed I-shall-do nothing of-what-very Phrynichus

εἴωθε ποιεῖν καὶ Λύκις κἀμειψίας;
is-wont to-do and Lycis and-Ameipsias

ΔΙΟΝΥΣΟΣ μή νυν ποιήσῃς· ὡς ἐγὼ θεώμενος,
not now do since I watching

ὅταν τι τούτων τῶν σοφισμάτων ἴδω,
when any of-these the clever-tricks I-see

πλεῖν ἢ 'νιαυτῷ πρεσβύτερος ἀπέρχομαι.
more than by-a-year older I-go-away

ΞΑΝΘΙΑΣ ὦ τρισκακοδαίμων ἄρ' ὁ τράχηλος οὑτοσί,
O thrice-ill-starred then the neck this-here

ὅτι θλίβεται μέν, τὸ δὲ γέλοιον οὐκ ἐρεῖ.
because is-crushed indeed the and joke not it-will-say

ΔΙΟΝΥΣΟΣ εἶτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή,
then not outrage this is and much luxury

ὅτ' ἐγὼ μὲν ὢν Διόνυσος υἱὸς Σταμνίου
when I indeed being Dionysus son of-Wine-jar

αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ,
myself walk and toil this-one and carry

ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι;
so-that not he-be-distressed nor load carry

ΞΑΝΘΙΑΣ οὐ γὰρ φέρω 'γώ;
not for carry I

ΔΙΟΝΥΣΟΣ πῶς φέρεις γὰρ ὅς γ' ὀχεῖ;
how you-carry for who at-least ride

ΞΑΝΘΙΑΣ φέρων γε ταυτί. ΔΙΟΝΥΣΟΣ τίνα τρόπον;
carrying at-least these-here what way

ΞΑΝΘΙΑΣ βαρέως πάνυ.
heavily very

ΔΙΟΝΥΣΟΣ οὔκουν τὸ βάρος τοῦθ' ὃ σὺ φέρεις ὄνος φέρει;
not-then the weight this which you carry donkey carries

ΞΑΝΘΙΑΣ οὐ δῆθ' ὅ γ' ἔχω 'γὼ καὶ φέρω μὰ τὸν Δί' οὔ.
not then what at-least have I and carry by — Zeus not

ΔΙΟΝΥΣΟΣ πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἑτέρου φέρει;
how for you-carry who at-least yourself by another are-carried

ΞΑΝΘΙΑΣ οὐκ οἶδ'· ὁ δ' ὦμος οὑτοσὶ πιέζεται. 30
not I-know the and shoulder this-here is-pressed

ΔΙΟΝΥΣΟΣ σὺ δ' οὖν ἐπειδὴ τὸν ὄνον οὐ φῄς σ' ὠφελεῖν,
you and then since the donkey not you-say you to-help

ἐν τῷ μέρει σὺ τὸν ὄνον ἀράμενος φέρε.
in the turn you the donkey having-lifted carry

ΞΑΝΘΙΑΣ οἴμοι κακοδαίμων· τί γὰρ ἐγὼ οὐκ ἐναυμάχουν;
ah-me ill-starred why for I not fought-at-sea

ἦ τἄν σε κωκύειν ἂν ἐκέλευον μακρά.
truly surely you to-wail — I-would-have-bid long

ΔΙΟΝΥΣΟΣ κατάβα πανοῦργε. καὶ γὰρ ἐγγὺς τῆς θύρας 35
get-down rogue and for near the door

ἤδη βαδίζων εἰμὶ τῆσδ', οἷ πρῶτά με
now walking I-am of-this where first me

ἔδει τραπέσθαι. παιδίον, παῖ, ἠμί, παῖ.
had-to to-turn boy boy I-say boy

ΗΡΑΚΛΗΣ τίς τὴν θύραν ἐπάταξεν; ὡς κενταυρικῶς
who the door knocked how centaur-like

ἐνήλαθ' ὅστις· εἰπέ μοι τουτὶ τί ἦν;
leapt-at whoever tell me this-here what was-it

ΔΙΟΝΥΣΟΣ ὁ παῖς. ΞΑΝΘΙΑΣ τί ἔστιν;
the boy *what is-it*

ΔΙΟΝΥΣΟΣ οὐκ ἐνεθυμήθης; ΞΑΝΘΙΑΣ τὸ τί;
not you-noticed *the what*

ΔΙΟΝΥΣΟΣ ὡς σφόδρα μ' ἔδεισε.
how badly me he-feared

ΞΑΝΘΙΑΣ νὴ Δία μὴ μαίνοιό γε.
by Zeus lest you-might-be-mad at-least

ΗΡΑΚΛΗΣ οὔ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν·
not surely by — Demeter I-can not to-laugh

καίτοι δάκνω γ' ἐμαυτόν· ἀλλ' ὅμως γελῶ.
and-yet I-bite at-least myself but nevertheless I-laugh

ΔΙΟΝΥΣΟΣ ὦ δαιμόνιε πρόσελθε· δέομαι γάρ τί σου.
O strange-man come-here I-need for something of-you

ΗΡΑΚΛΗΣ ἀλλ' οὐχ οἷός τ' εἴμ' ἀποσοβῆσαι τὸν γέλων
but not able — am to-shoo-off the laughter

ὁρῶν λεοντῆν ἐπὶ κροκωτῷ κειμένην.
seeing lion-skin on saffron-robe lying

τίς ὁ νοῦς; τί κόθορνος καὶ ῥόπαλον ξυνηλθέτην;
what the sense why buskin and club came-together

ποῖ γῆς ἀπεδήμεις; ΔΙΟΝΥΣΟΣ ἐπεβάτευον Κλεισθένει —
where on-earth were-you-abroad I-served-as-marine with-Cleisthenes

ΗΡΑΚΛΗΣ κἀναυμάχησας; ΔΙΟΝΥΣΟΣ καὶ κατεδύσαμέν γε ναῦς
and-did-you-fight-at-sea and we-sank at-least ships

τῶν πολεμίων ἢ δώδεκ' ἢ τρεῖς καὶ δέκα.
of-the enemy either twelve or three and ten

ΗΡΑΚΛΗΣ σφώ; ΔΙΟΝΥΣΟΣ νὴ τὸν Ἀπόλλω.
you-two by — Apollo

ΞΑΝΘΙΑΣ κᾆτ' ἔγωγ' ἐξηγρόμην.
and-then I-at-least woke-up

ΔΙΟΝΥΣΟΣ καὶ δῆτ᾽ ἐπὶ τῆς νεὼς ἀναγιγνώσκοντί μοι
and then on the ship reading to-me
τὴν Ἀνδρομέδαν πρὸς ἐμαυτὸν ἐξαίφνης πόθος
the Andromeda to myself suddenly longing
τὴν καρδίαν ἐπάταξε πῶς οἴει σφόδρα.
the heart struck how do-you-think very
ΗΡΑΚΛΗΣ πόθος; πόσος τις; ΔΙΟΝΥΣΟΣ μικρὸς ἡλίκος Μόλων.
longing how-great some small as-big-as Molon
ΗΡΑΚΛΗΣ γυναικός; ΔΙΟΝΥΣΟΣ οὐ δῆτ᾽.
for-woman not then
ΗΡΑΚΛΗΣ ἀλλὰ παιδός; ΔΙΟΝΥΣΟΣ οὐδαμῶς.
but for-boy by-no-means
ΗΡΑΚΛΗΣ ἀλλ᾽ ἀνδρός; ΔΙΟΝΥΣΟΣ ἀπαπαί.
but for-man ah-ah
ΗΡΑΚΛΗΣ ξυνεγένου τῷ Κλεισθένει;
you-were-with — Cleisthenes
ΔΙΟΝΥΣΟΣ μὴ σκῶπτέ μ᾽ ὦδέλφ᾽· οὐ γὰρ ἀλλ᾽ ἔχω κακῶς·
not mock me O-brother not for but I-am badly
τοιοῦτος ἵμερός με διαλυμαίνεται.
such longing me ravages
ΗΡΑΚΛΗΣ ποῖός τις ὦδελφίδιον; ΔΙΟΝΥΣΟΣ οὐκ ἔχω φράσαι.
what-sort some O-little-brother not I-can to-tell
ὅμως γε μέντοι σοι δι᾽ αἰνιγμῶν ἐρῶ.
nevertheless at-least however to-you through riddles I-will-say
ἤδη ποτ᾽ ἐπεθύμησας ἐξαίφνης ἔτνους;
ever once did-you-long suddenly for-pea-soup
ΗΡΑΚΛΗΣ ἔτνους; βαβαιάξ, μυριάκις γ᾽ ἐν τῷ βίῳ.
for-pea-soup wow ten-thousand-times at-least in the life
ΔΙΟΝΥΣΟΣ ἆρ᾽ ἐκδιδάσκω τὸ σαφὲς ἢ ᾽τέρᾳ φράσω;
— do-I-teach the clear or otherwise shall-I-tell

ΗΡΑΚΛΗΣ μὴ δῆτα περὶ ἔτνους γε· πάνυ γὰρ μανθάνω.
not then about pea-soup at-least very for I-understand

ΔΙΟΝΤΣΟΣ τοιουτοσὶ τοίνυν με δαρδάπτει πόθος
such-here well-then me devours longing

Εὐριπίδου. ΗΡΑΚΛΗΣ καὶ ταῦτα τοῦ τεθνηκότος;
for-Euripides and this of-the dead

ΔΙΟΝΤΣΟΣ κοὐδείς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ
and-no-one at-least me — could-persuade of-men the not not

ἐλθεῖν ἐπ' ἐκεῖνον. ΗΡΑΚΛΗΣ πότερον εἰς Ἅιδου κάτω;
to-go after him whether to Hades's below

ΔΙΟΝΤΣΟΣ καὶ νὴ Δί' εἴ τί γ' ἔστιν ἔτι κατωτέρω.
and by Zeus if somewhat at-least is still lower

ΗΡΑΚΛΗΣ τί βουλόμενος; ΔΙΟΝΤΣΟΣ δέομαι ποιητοῦ δεξιοῦ.
what wanting I-need poet clever

οἱ μὲν γὰρ οὐκέτ' εἰσίν, οἱ δ' ὄντες κακοί.
the indeed for no-longer are the and being bad

ΗΡΑΚΛΗΣ τί δ'; οὐκ Ἰοφῶν ζῇ;
what and not Iophon lives

ΔΙΟΝΤΣΟΣ τοῦτο γάρ τοι καὶ μόνον
this for surely also alone

ἔτ' ἐστὶ λοιπὸν ἀγαθόν, εἰ καὶ τοῦτ' ἄρα·
still is left good if even this then

οὐ γὰρ σάφ' οἶδ' οὐδ' αὐτὸ τοῦθ' ὅπως ἔχει.
not for clearly I-know not-even itself this how it-is

ΗΡΑΚΛΗΣ εἶτ' οὐχὶ Σοφοκλέα πρότερον Εὐριπίδου
then not Sophocles first than-Euripides

μέλλεις ἀναγαγεῖν, εἴπερ ἐκεῖθεν δεῖ σ' ἄγειν;
you-mean to-bring-up if-indeed from-there must you to-bring

ΔΙΟΝΥΣΟΣ οὐ πρίν γ' ἂν Ἰοφῶντ', ἀπολαβὼν αὐτὸν μόνον,
not before at-least — Iophon having-got him alone
ἄνευ Σοφοκλέους ὅ τι ποιεῖ κωδωνίσω.
without Sophocles what thing he-makes I-test
κἄλλως ὁ μέν γ' Εὐριπίδης πανοῦργος ὢν
and-otherwise — indeed at-least Euripides rogue being
κἂν ξυναποδρᾶναι δεῦρ' ἐπιχειρήσειέ μοι·
even-would run-away-with here try with-me
ὁ δ' εὔκολος μὲν ἐνθάδ' εὔκολος δ' ἐκεῖ.
he and good-tempered indeed here good-tempered and there
ΗΡΑΚΛΗΣ Ἀγάθων δὲ ποῦ 'στιν; ΔΙΟΝΥΣΟΣ ἀπολιπών μ' ἀποίχεται,
Agathon and where is-he having-left me he-is-gone
ἀγαθὸς ποιητὴς καὶ ποθεινὸς τοῖς φίλοις.
good poet and longed-for by-the friends
ΗΡΑΚΛΗΣ ποῖ γῆς ὁ τλήμων; ΔΙΟΝΥΣΟΣ ἐς Μακάρων εὐωχίαν.
where on-earth the wretch to of-the-Blessed feast
ΗΡΑΚΛΗΣ ὁ δὲ Ξενοκλέης; ΔΙΟΝΥΣΟΣ ἐξόλοιτο νὴ Δία.
— and Xenocles may-he-perish by Zeus
ΗΡΑΚΛΗΣ Πυθάγγελος δέ; ΞΑΝΘΙΑΣ περὶ ἐμοῦ δ' οὐδεὶς λόγος
Pythangelus and about me and no word
ἐπιτριβομένου τὸν ὦμον οὕτωσὶ σφόδρα.
being-crushed the shoulder so very
ΗΡΑΚΛΗΣ οὔκουν ἕτερ' ἔστ' ἐνταῦθα μειρακύλλια
not-then others are there young-lads
τραγῳδίας ποιοῦντα πλεῖν ἢ μύρια,
tragedies making more than ten-thousand
Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα.
than-Euripides more than by-a-stade more-talkative

ΔΙΟΝΤΣΟΣ ἐπιφυλλίδες ταῦτ' ἐστὶ καὶ στωμύλματα,
gleanings these are and babblings
χελιδόνων μουσεῖα, λωβηταὶ τέχνης,
of-swallows choirs spoilers of-art
ἃ φροῦδα θᾶττον, ἢν μόνον χορὸν λάβῃ,
which gone quicker if only chorus they-get
95 ἅπαξ προσουρήσαντα τῇ τραγῳδίᾳ.
once having-pissed-on the tragedy
γόνιμον δὲ ποιητὴν ἂν οὐχ εὕροις ἔτι
fertile and poet — not you-could-find still
ζητῶν ἄν, ὅστις ῥῆμα γενναῖον λάκοι.
seeking — who word noble would-utter
ΗΡΑΚΛΗΣ πῶς γόνιμον; ΔΙΟΝΤΣΟΣ ὡδὶ γόνιμον, ὅστις φθέγξεται
how fertile thus fertile who will-utter
τοιουτονί τι παρακεκινδυνευμένον,
such-here something daring
100 αἰθέρα Διὸς δωμάτιον, ἢ χρόνου πόδα,
aether of-Zeus little-room or of-time foot
ἢ φρένα μὲν οὐκ ἐθέλουσαν ὀμόσαι καθ' ἱερῶν,
or mind indeed not willing to-swear by victims
γλῶτταν δ' ἐπιορκήσασαν ἰδίᾳ τῆς φρενός.
tongue and having-forsworn separately from-the mind
ΗΡΑΚΛΗΣ σὲ δὲ ταῦτ' ἀρέσκει;
you and these please
ΔΙΟΝΤΣΟΣ μὰλλὰ πλεῖν ἢ μαίνομαι.
no-but more than I-am-mad
ΗΡΑΚΛΗΣ ἦ μὴν κόβαλά γ' ἐστίν, ὡς καὶ σοὶ δοκεῖ.
truly indeed knavery at-least it-is as also to-you it-seems
105 ΔΙΟΝΤΣΟΣ μὴ τὸν ἐμὸν οἴκει νοῦν· ἔχεις γὰρ οἰκίαν.
not — my inhabit mind you-have for house

ΗΡΑΚΛΗΣ καὶ μὴν ἀτεχνῶς γε παμπόνηρα φαίνεται.
and truly simply at-least utterly-villainous it-appears
ΔΙΟΝΥΣΟΣ δειπνεῖν με δίδασκε. ΞΑΝΘΙΑΣ περὶ ἐμοῦ δ' οὐδεὶς λόγος.
to-dine me teach about me and no word
ΔΙΟΝΥΣΟΣ ἀλλ' ὧνπερ ἕνεκα τήνδε τὴν σκευὴν ἔχων
but of-which-very for-sake this the outfit having
ἦλθον κατὰ σὴν μίμησιν, ἵνα μοι τοὺς ξένους
I-came after your imitation so-that to-me the hosts
τοὺς σοὺς φράσειας, εἰ δεοίμην, οἷσι σὺ
— your you-might-tell if I-should-need whom you
ἐχρῶ τόθ', ἡνίκ' ἦλθες ἐπὶ τὸν Κέρβερον,
you-used then when you-came for — Cerberus
τούτους φράσον μοι, λιμένας ἀρτοπώλια
these tell me harbors bakeries
πορνεῖ' ἀναπαύλας ἐκτροπὰς κρήνας ὁδοὺς
brothels resting-places turnings springs roads
πόλεις διαίτας πανδοκευτρίας, ὅπου
cities lodgings innkeepers where
κόρεις ὀλίγιστοι. ΞΑΝΘΙΑΣ περὶ ἐμοῦ δ' οὐδεὶς λόγος.
bugs fewest about me and no word
ΗΡΑΚΛΗΣ ὦ σχέτλιε τολμήσεις γὰρ ἰέναι καὶ σύ γε;
O reckless will-you-dare for to-go also you at-least
ΔΙΟΝΥΣΟΣ μηδὲν ἔτι πρὸς ταῦτ', ἀλλὰ φράζε τῶν ὁδῶν
nothing more to this but tell of-the roads
ὅπῃ τάχιστ' ἀφιξόμεθ' εἰς Ἅιδου κάτω·
by-which quickest we-shall-arrive to Hades's below
καὶ μήτε θερμὴν μήτ' ἄγαν ψυχρὰν φράσῃς.
and neither hot nor too cold tell

ΗΡΑΚΛΗΣ φέρε δὴ τίν᾽ αὐτῶν σοι φράσω πρώτην; τίνα;
come indeed which of-them to-you shall-I-tell first which
μία μὲν γὰρ ἔστιν ἀπὸ κάλω καὶ θρανίου,
one indeed for is from rope and bench
κρεμάσαντι σαυτόν. ΔΙΟΝΤΣΟΣ παῦε, πνιγηρὰν λέγεις.
having-hanged yourself stop stifling you-mean
ΗΡΑΚΛΗΣ ἀλλ᾽ ἔστιν ἀτραπὸς ξύντομος τετριμμένη
but is path short well-trodden
ἡ διὰ θυείας. ΔΙΟΝΤΣΟΣ ἆρα κώνειον λέγεις;
the through mortar — hemlock you-mean
ΗΡΑΚΛΗΣ μάλιστά γε. ΔΙΟΝΤΣΟΣ ψυχράν γε καὶ δυσχείμερον·
most at-least cold at-least and wintry
εὐθὺς γὰρ ἀποπήγνυσι τἀντικνήμια.
at-once for it-freezes the-shins
ΗΡΑΚΛΗΣ βούλει κατάντη καὶ ταχεῖαν σοι φράσω;
do-you-wish steep and quick to-you shall-I-tell
ΔΙΟΝΤΣΟΣ νὴ τὸν Δί᾽ ὡς ὄντος γε μὴ βαδιστικοῦ.
by — Zeus as being at-least not good-at-walking
ΗΡΑΚΛΗΣ καθέρπυσόν νυν ἐς Κεραμεικόν. ΔΙΟΝΤΣΟΣ κᾆτα τί;
creep-down now to Cerameicus and-then what
ΗΡΑΚΛΗΣ ἀναβὰς ἐπὶ τὸν πύργον τὸν ὑψηλόν —
having-climbed onto the tower the high
ΔΙΟΝΤΣΟΣ τί δρῶ;
what shall-I-do
ΗΡΑΚΛΗΣ ἀφιεμένην τὴν λαμπάδ᾽ ἐντεῦθεν θεῶ,
being-let-go the torch from-there watch
κἄπειτ᾽ ἐπειδὰν φῶσιν οἱ θεώμενοι
and-then when say the spectators
"εἶναι," τόθ᾽ εἶναι καὶ σὺ σαυτόν. ΔΙΟΝΤΣΟΣ ποῖ; ΗΡΑΚΛΗΣ κάτω.
let-go then let-go also you yourself where below

ΔΙΟΝΥΣΟΣ ἀλλ᾽ ἀπολέσαιμ᾽ ἂν ἐγκεφάλου θρίω δύο.
but I-would-lose — of-brain leaf-wraps two
οὐκ ἂν βαδίσαιμι τὴν ὁδὸν ταύτην. ΗΡΑΚΛΗΣ τί δαί;
not — I-would-walk the road this what then
ΔΙΟΝΥΣΟΣ ἥνπερ σὺ τότε κατῆλθες.
which-very you then went-down
ΗΡΑΚΛΗΣ ἀλλ᾽ ὁ πλοῦς πολύς.
but the voyage long
εὐθὺς γὰρ ἐπὶ λίμνην μεγάλην ἥξεις πάνυ
at-once for to lake great you-will-come very
ἄβυσσον. ΔΙΟΝΥΣΟΣ εἶτα πῶς περαιωθήσομαι;
bottomless then how shall-I-be-ferried
ΗΡΑΚΛΗΣ ἐν πλοιαρίῳ τυννουτῳί σ᾽ ἀνὴρ γέρων
in boat so-tiny-here you man old
ναύτης διάξει δύ᾽ ὀβολὼ μισθὸν λαβών.
sailor will-ferry two obols fee taking
ΔΙΟΝΥΣΟΣ φεῦ,
alas
ὡς μέγα δύνασθον πανταχοῦ τὼ δύ᾽ ὀβολώ.
how greatly can everywhere the two obols
πῶς ἠλθέτην κἀκεῖσε; ΗΡΑΚΛΗΣ Θησεὺς ἤγαγεν.
how did-they-come and-there Theseus brought
μετὰ ταῦτ᾽ ὄφεις καὶ θηρί᾽ ὄψει μυρία
after this snakes and beasts you-will-see countless
δεινότατα. ΔΙΟΝΥΣΟΣ μή μ᾽ ἔκπληττε μηδὲ δειμάτου·
most-terrible not me frighten nor terrify
οὐ γάρ μ᾽ ἀποτρέψεις. ΗΡΑΚΛΗΣ εἶτα βόρβορον πολὺν
not for me you-will-turn-back then mud much
καὶ σκῶρ ἀείνων· ἐν δὲ τούτῳ κειμένους,
and dung ever-flowing in and this lying

εἴ που ξένον τις ἠδίκησε πώποτε,
if somewhere stranger anyone wronged ever
ἢ παῖδα κινῶν τἀργύριον ὑφείλετο,
or boy screwing the-money filched
ἢ μητέρ᾽ ἠλόασεν, ἢ πατρὸς γνάθον
or mother beat or of-father jaw
ἐπάταξεν, ἢ ᾽πίορκον ὅρκον ὤμοσεν,
struck or false oath swore
ἢ Μορσίμου τις ῥῆσιν ἐξεγράψατο.
or of-Morsimus someone speech copied
ΔΙΟΝΤΣΟΣ νὴ τοὺς θεοὺς ἐχρῆν γε πρὸς τούτοισι κεἰ
by the gods ought at-least besides these and-if
τὴν πυρρίχην τις ἔμαθε τὴν Κινησίου.
the war-dance someone learned the of-Cinesias
ΗΡΑΚΛΗΣ ἐντεῦθεν αὐλῶν τίς σε περίεισιν πνοή,
from-there of-pipes some you will-go-round breath
ὄψει τε φῶς κάλλιστον ὥσπερ ἐνθάδε,
you-will-see and light finest as here
καὶ μυρρινῶνας καὶ θιάσους εὐδαίμονας
and myrtle-groves and bands happy
ἀνδρῶν γυναικῶν καὶ κρότον χειρῶν πολύν.
of-men of-women and clapping of-hands much
ΔΙΟΝΤΣΟΣ οὗτοι δὲ δὴ τίνες εἰσίν; ΗΡΑΚΛΗΣ οἱ μεμυημένοι —
these and indeed who are the initiated
ΞΑΝΘΙΑΣ νὴ τὸν Δί᾽ ἐγὼ γοῦν ὄνος ἄγω μυστήρια.
by — Zeus I at-least donkey bring mysteries
ἀτὰρ οὐ καθέξω ταῦτα τὸν πλείω χρόνον.
but not I-will-hold these the longer time

ΗΡΑΚΛΗΣ οἵ σοι φράσουσ᾽ ἁπαξάπανθ᾽ ὧν ἂν δέῃ.
who to-you will-tell all-things whatever — you-need
οὗτοι γὰρ ἐγγύτατα παρ᾽ αὐτὴν τὴν ὁδὸν
these for nearest by itself the road
ἐπὶ ταῖσι τοῦ Πλούτωνος οἰκοῦσιν θύραις.
at the — of-Pluto dwell doors
καὶ χαῖρε πόλλ᾽ ὦδελφέ. ΔΙΟΝΥΣΟΣ νὴ Δία καὶ σύ γε
and farewell much O-brother by Zeus and you at-least
ὑγίαινε. σὺ δὲ τὰ στρώματ᾽ αὖθις λάμβανε. 165
be-well you and the bedding again take
ΞΑΝΘΙΑΣ πρὶν καὶ καταθέσθαι; ΔΙΟΝΥΣΟΣ καὶ ταχέως μέντοι πάνυ.
before even to-put-down and quickly however very
ΞΑΝΘΙΑΣ μὴ δῆθ᾽, ἱκετεύω σ᾽, ἀλλὰ μίσθωσαί τινα
not then I-beg you but hire someone
τῶν ἐκφερομένων, ὅστις ἐπὶ τοῦτ᾽ ἔρχεται.
of-the being-carried-out whoever for this goes
ΔΙΟΝΥΣΟΣ ἐὰν δὲ μὴ εὕρω; ΞΑΝΘΙΑΣ τότε μ᾽ ἄγειν.
if and not I-find then me to-take
ΔΙΟΝΥΣΟΣ καλῶς λέγεις.
well you-say
καὶ γάρ τιν᾽ ἐκφέρουσι τουτονὶ νεκρόν, 170
and for some they-carry-out this-here corpse
οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνηκότα·
you you I-mean however you the dead
ἄνθρωπε βούλει σκευάρι᾽ εἰς Ἅιδου φέρειν;
man do-you-wish bags to Hades's to-carry
ΝΕΚΡΟΣ πόσ᾽ ἄττα; ΔΙΟΝΥΣΟΣ ταυτί.
how-many some these-here
ΝΕΚΡΟΣ δύο δραχμὰς μισθὸν τελεῖς;
two drachmas fee will-you-pay

ΔΙΟΝΤΣΟΣ μὰ Δί᾽ ἀλλ᾽ ἔλαττον. ΝΕΚΡΟΣ ὑπάγεθ᾽ ὑμεῖς τῆς ὁδοῦ.
by Zeus but less go-on you on-the road

ΔΙΟΝΤΣΟΣ ἀνάμεινον ὦ δαιμόνι᾽, ἐὰν ξυμβῶ τί σοι.
wait O strange-man if I-agree something with-you

ΝΕΚΡΟΣ εἰ μὴ καταθήσεις δύο δραχμάς, μὴ διαλέγου.
if not you-will-pay-down two drachmas do-not talk

ΔΙΟΝΤΣΟΣ λάβ᾽ ἐννέ᾽ ὀβολούς. ΝΕΚΡΟΣ ἀναβιοίην νυν πάλιν.
take nine obols may-I-come-back-to-life now again

ΞΑΝΘΙΑΣ ὡς σεμνὸς ὁ κατάρατος· οὐκ οἰμώξεται;
how haughty the accursed not will-he-howl

ἐγὼ βαδιοῦμαι. ΔΙΟΝΤΣΟΣ χρηστὸς εἶ καὶ γεννάδας.
I will-walk good you-are and noble

χωρῶμεν ἐπὶ τὸ πλοῖον. ΧΑΡΩΝ ὠὸπ παραβαλοῦ.
let-us-go to the boat ohop put-in

ΞΑΝΘΙΑΣ τουτὶ τί ἔστι; ΔΙΟΝΤΣΟΣ τοῦτο; λίμνη νὴ Δία
this-here what is-it this lake by Zeus

αὕτη ᾽στὶν ἣν ἔφραζε, καὶ πλοῖόν γ᾽ ὁρῶ.
this is which he-told and boat at-least I-see

ΞΑΝΘΙΑΣ νὴ τὸν Ποσειδῶ κἄστι γ᾽ ὁ Χάρων οὑτοσί.
by — Poseidon and-is at-least — Charon this-here

ΔΙΟΝΤΣΟΣ χαῖρ᾽ ὦ Χάρων, χαῖρ᾽ ὦ Χάρων, χαῖρ᾽ ὦ Χάρων.
hail O Charon hail O Charon hail O Charon

ΧΑΡΩΝ τίς εἰς ἀναπαύλας ἐκ κακῶν καὶ πραγμάτων;
who to rest from evils and troubles

τίς ἐς τὸ Λήθης πεδίον, ἢ ᾽ς Ὄνου πλοκάς,
who to the of-Lethe plain or to Donkey's plaitings

ἢ ᾽ς Κερβερίους, ἢ ᾽ς κόρακας, ἢ ᾽πὶ Ταίναρον;
or to Cerberians or to crows or to Taenarum

ΔΙΟΝΥΣΟΣ ἐγώ. ΧΑΡΩΝ ταχέως ἔμβαινε.
I quickly embark

ΔΙΟΝΥΣΟΣ ποῖ σχήσειν δοκεῖς;
where to-put-in do-you-think

ἐς κόρακας ὄντως; ΧΑΡΩΝ ναὶ μὰ Δία σοῦ γ' οὕνεκα.
to crows really yes by Zeus of-you at-least for-sake

ἔσβαινε δή. ΔΙΟΝΥΣΟΣ παῖ δεῦρο. ΧΑΡΩΝ δοῦλον οὐκ ἄγω, 190
embark indeed boy here slave not I-take

εἰ μὴ νεναυμάχηκε τὴν περὶ τῶν κρεῶν.
if not he-has-fought-at-sea the about the carcasses

ΞΑΝΘΙΑΣ μὰ τὸν Δί' οὐ γὰρ ἀλλ' ἔτυχον ὀφθαλμιῶν.
by — Zeus not for but I-happened having-sore-eyes

ΧΑΡΩΝ οὔκουν περιθρέξει δῆτα τὴν λίμνην κύκλῳ;
not-then will-you-run-round then the lake round

ΞΑΝΘΙΑΣ ποῦ δῆτ' ἀναμενῶ; ΧΑΡΩΝ παρὰ τὸν Αὐαίνου λίθον
where then shall-I-wait by the of-Withering stone

ἐπὶ ταῖς ἀναπαύλαις. ΔΙΟΝΥΣΟΣ μανθάνεις; 195
at the resting-places you-understand

ΞΑΝΘΙΑΣ πάνυ μανθάνω.
very I-understand

οἴμοι κακοδαίμων, τῷ ξυνέτυχον ἐξιών;
ah-me ill-starred whom did-I-meet coming-out

ΧΑΡΩΝ κάθιζ' ἐπὶ κώπην. εἴ τις ἔτι πλεῖ, σπευδέτω.
sit on oar if anyone still sails let-him-hurry

οὗτος τί ποιεῖς; ΔΙΟΝΥΣΟΣ ὅ τι ποιῶ;
you what are-you-doing what thing I-do

τί δ' ἄλλο γ' ἢ
what and else at-least than

ἵζω 'πὶ κώπην, οὗπερ ἐκέλευές με σύ;
I-sit on oar where-very you-bid me you

ΧΑΡΩΝ οὔκουν καθεδεῖ δῆτ᾽ ἐνθαδὶ γάστρων; ΔΙΟΝΤΣΟΣ ἰδού.
not-then will-you-sit then here pot-belly look

ΧΑΡΩΝ οὔκουν προβαλεῖ τὼ χεῖρε κἀκτενεῖς;
not-then will-you-stretch-forward the two-hands and-will-extend

ΔΙΟΝΤΣΟΣ ἰδού.
look

ΧΑΡΩΝ οὐ μὴ φλυαρήσεις ἔχων ἀλλ᾽ ἀντιβὰς
not — will-you-babble having but setting-your-feet

ἐλᾷς προθύμως; ΔΙΟΝΤΣΟΣ κᾆτα πῶς δυνήσομαι
you-will-row eagerly and-then how shall-I-be-able

ἄπειρος ἀθαλάττωτος ἀσαλαμίνιος
inexperienced unsea-ed un-Salamined

ὢν εἶτ᾽ ἐλαύνειν; ΧΑΡΩΝ ῥᾷστ᾽· ἀκούσει γὰρ μέλη
being then to-row most-easily you-will-hear for songs

κάλλιστ᾽, ἐπειδὰν ἐμβάλῃς ἅπαξ, ΔΙΟΝΤΣΟΣ τίνων;
finest when you-strike once of-whom

ΧΑΡΩΝ βατράχων κύκνων θαυμαστά. ΔΙΟΝΤΣΟΣ κατακέλευε δή.
of-frogs swans wondrous give-the-time indeed

ΧΑΡΩΝ ὦ ὀπὸπ ὦ ὀπόπ.
O opop O opop

ΒΑΤΡΑΧΟΙ βρεκεκεκὲξ κοὰξ κοάξ,
brekekekex koax koax

βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax

λιμναῖα κρηνῶν τέκνα,
marshy of-springs children

ξύναυλον ὕμνων βοὰν
harmonious of-hymns cry

φθεγξώμεθ᾽, εὔγηρυν ἐμὰν ἀοιδάν,
let-us-utter sweet-voiced my song

κοὰξ κοάξ,

koax koax

ἣν ἀμφὶ Νυσήιον

which about Nysaean

Διὸς Διόνυσον ἐν

of-Zeus Dionysus in

Λίμναισιν ἰαχήσαμεν,

the-Marshes we-sang

ἡνίχ᾽ ὁ κραιπαλόκωμος

when the hungover-reveling

τοῖς ἱεροῖσι Χύτροισι

at-the holy Pots

χωρεῖ κατ᾽ ἐμὸν τέμενος λαῶν ὄχλος.

goes through my precinct of-peoples crowd

βρεκεκεκὲξ κοὰξ κοάξ.

brekekekex koax koax

ΔΙΟΝΥΣΟΣ ἐγὼ δέ γ᾽ ἀλγεῖν ἄρχομαι

I and at-least to-ache begin

τὸν ὄρρον ὦ κοὰξ κοάξ·

the rump O koax koax

ὑμῖν δ᾽ ἴσως οὐδὲν μέλει.

to-you and perhaps nothing matters

ΒΑΤΡΑΧΟΙ βρεκεκεκὲξ κοὰξ κοάξ.

brekekekex koax koax

ΔΙΟΝΥΣΟΣ ἀλλ᾽ ἐξόλοισθ᾽ αὐτῷ κοάξ·

but may-you-perish with-it koax

οὐδὲν γάρ ἐστ᾽ ἀλλ᾽ ἢ κοάξ.

nothing for is but than koax

ΒΑΤΡΑΧΟΙ εἰκότως γ' ὦ πολλὰ πράττων.
reasonably at-least O much meddling
ἐμὲ γὰρ ἔστερξαν εὔλυροί τε Μοῦσαι
me for loved lyre-playing and Muses
καὶ κεροβάτας Πὰν ὁ καλαμόφθογγα παίζων·
and horn-footed Pan the reed-voiced playing
προσεπιτέρπεται δ' ὁ φορμικτὰς Ἀπόλλων,
delights-besides and the lyre-player Apollo
ἕνεκα δόνακος, ὃν ὑπολύριον
for-sake-of reed which under-the-lyre
ἔννδρον ἐν λίμναις τρέφω.
watery in marshes I-rear
βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax
ΔΙΟΝΤΣΟΣ ἐγὼ δὲ φλυκταίνας γ' ἔχω,
I and blisters at-least have
χὠ πρωκτὸς ἱδίει πάλαι,
and-the rump sweats long-since
κᾆτ' αὐτίκ' ἐκκύψας ἐρεῖ —
and-then at-once peeping-out will-say
ΒΑΤΡΑΧΟΙ βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax
ΔΙΟΝΤΣΟΣ ἀλλ' ὦ φιλῳδὸν γένος
but O song-loving race
παύσασθε. ΒΑΤΡΑΧΟΙ μᾶλλον μὲν οὖν
stop rather indeed then
φθεγξόμεσθ', εἰ δή ποτ' εὐηλίοις
we-will-utter if indeed ever in-sunny
ἐν ἁμέραισιν
in days

ἠλάμεσθα διὰ κυπείρου
we-leaped through galingale
καὶ φλέω, χαίροντες ᾠδῆς
and rush rejoicing of-song
πολυκολύμβοισι μέλεσιν,
with-much-diving songs
ἢ Διὸς φεύγοντες ὄμβρον
or of-Zeus fleeing rain
ἔνυδρον ἐν βυθῷ χορείαν
watery in deep dance
αἰόλαν ἐφθεγξάμεσθα
varied we-uttered
πομφολυγοπαφλάσμασιν.
with-bubble-splutterings
ΔΙΟΝΤΣΟΣ βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax
τουτὶ παρ᾽ ὑμῶν λαμβάνω.
this-here from you I-take
ΒΑΤΡΑΧΟΙ δεινά τἄρα πεισόμεσθα.
terrible-things then we-shall-suffer
ΔΙΟΝΤΣΟΣ δεινότερα δ᾽ ἔγωγ᾽, ἐλαύνων
more-terrible and I-at-least rowing
εἰ διαρραγήσομαι.
if I-shall-burst
ΒΑΤΡΑΧΟΙ βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax
ΔΙΟΝΤΣΟΣ οἰμώζετ᾽· οὐ γάρ μοι μέλει.
howl not for to-me it-matters

ΒΑΤΡΑΧΟΙ ἀλλὰ μὴν κεκραξόμεσθά γ'
but truly we-shall-croak at-least
ὁπόσον ἡ φάρυξ ἂν ἡμῶν
as-much-as the throat — of-us
χανδάνῃ δι' ἡμέρας.
holds through day
ΔΙΟΝΤΣΟΣ βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax
τούτῳ γὰρ οὐ νικήσετε.
in-this for not you-will-win
ΒΑΤΡΑΧΟΙ οὐδὲ μὴν ἡμᾶς σὺ πάντως.
nor truly us you by-all-means
ΔΙΟΝΤΣΟΣ οὐδὲ μὴν ὑμεῖς γ' ἐμὲ
nor truly you at-least me
οὐδέποτε· κεκράξομαι γὰρ
never I-will-croak for
κἂν δέῃ δι' ἡμέρας
and-if one-must through day
βρεκεκεκὲξ κοὰξ κοάξ,
brekekekex koax koax
ἕως ἂν ὑμῶν ἐπικρατήσω τῷ κοάξ,
until — you I-master with-the koax
βρεκεκεκὲξ κοὰξ κοάξ.
brekekekex koax koax
ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοάξ.
I-was-to then to-stop at-last you of-the koax

ΧΑΡΩΝ ὦ παῦε παῦε, παραβαλοῦ τὼ κωπίω,
O stop stop put-in the two-oars
ἔκβαιν', ἀπόδος τὸν ναῦλον. ΔΙΟΝΥΣΟΣ ἔχε δὴ τὼβολώ.
get-out pay the fare have indeed the-two-obols
ὁ Ξανθίας. ποῦ Ξανθίας; ἦ Ξανθία.
— Xanthias where Xanthias ho Xanthias
ΞΑΝΘΙΑΣ ἰαῦ. ΔΙΟΝΥΣΟΣ βάδιζε δεῦρο. ΞΑΝΘΙΑΣ χαῖρ' ὦ δέσποτα.
iau walk here hail O master
ΔΙΟΝΥΣΟΣ τί ἔστι τἀνταυθοῖ; ΞΑΝΘΙΑΣ σκότος καὶ βόρβορος.
what is-it the-things-here darkness and mud
ΔΙΟΝΥΣΟΣ κατεῖδες οὖν που τοὺς πατραλοίας αὐτόθι
did-you-see then somewhere the father-beaters there
καὶ τοὺς ἐπιόρκους, οὓς ἔλεγεν ἡμῖν; ΞΑΝΘΙΑΣ σὺ δ' οὔ;
and the perjurers whom he-told us you and not
ΔΙΟΝΥΣΟΣ νὴ τὸν Ποσειδῶ 'γωγε, καὶ νυνί γ' ὁρῶ.
by — Poseidon I-at-least and now at-least I-see
ἄγε δὴ τί δρῶμεν; ΞΑΝΘΙΑΣ προϊέναι βέλτιστα νῷν,
come indeed what shall-we-do to-go-forward best for-us
ὡς οὗτος ὁ τόπος ἐστὶν οὗ τὰ θηρία
since this the place is where the beasts
τὰ δεί' ἔφασκ' ἐκεῖνος. ΔΙΟΝΥΣΟΣ ὡς οἰμώξεται.
the terrible said he how he-will-howl
ἠλαζονεύεθ' ἵνα φοβηθείην ἐγώ,
he-was-boasting so-that I-might-be-afraid I
εἰδώς με μάχιμον ὄντα φιλοτιμούμενος.
knowing me warlike being being-jealous
οὐδὲν γὰρ οὕτω γαῦρόν ἐσθ' ὡς Ἡρακλῆς.
nothing for so proud is as Heracles
ἐγὼ δέ γ' εὐξαίμην ἂν ἐντυχεῖν τινι
I and at-least would-pray — to-meet someone

λαβεῖν τ' ἀγώνισμ' ἄξιόν τι τῆς ὁδοῦ.
to-get and feat worthy somewhat of-the journey

285 ΞΑΝΘΙΑΣ νὴ τὸν Δία καὶ μὴν αἰσθάνομαι ψόφου τινός.
by — Zeus and truly I-perceive noise some

ΔΙΟΝΥΣΟΣ ποῦ ποῦ 'στιν; ΞΑΝΘΙΑΣ ἐξόπισθεν. ΔΙΟΝΥΣΟΣ ἐξόπισθ' ἴθι.
where where is-it behind behind go

ΞΑΝΘΙΑΣ ἀλλ' ἐστὶν ἐν τῷ πρόσθε. ΔΙΟΝΥΣΟΣ πρόσθε νυν ἴθι.
but it-is in the front front now go

ΞΑΝΘΙΑΣ καὶ μὴν ὁρῶ νὴ τὸν Δία θηρίον μέγα.
and truly I-see by — Zeus beast great

ΔΙΟΝΥΣΟΣ ποιόν τι; ΞΑΝΘΙΑΣ δεινόν· παντοδαπὸν γοῦν γίγνεται
what-sort some terrible every-shape at-least it-becomes

290 τοτὲ μέν γε βοῦς, νυνὶ δ' ὀρεύς, τοτὲ δ' αὖ γυνὴ
now indeed at-least ox now and mule now and in-turn woman

ὡραιοτάτη τις. ΔΙΟΝΥΣΟΣ ποῦ 'στι; φέρ' ἐπ' αὐτὴν ἴω.
most-lovely some where is-she come at her let-me-go

ΞΑΝΘΙΑΣ ἀλλ' οὐκέτ' αὖ γυνή 'στιν, ἀλλ' ἤδη κύων.
but no-longer in-turn woman is but now dog

ΔΙΟΝΥΣΟΣ Ἔμπουσα τοίνυν ἐστί. ΞΑΝΘΙΑΣ πυρὶ γοῦν λάμπεται
Empusa well-then it-is with-fire at-least shines

ἅπαν τὸ πρόσωπον. ΔΙΟΝΥΣΟΣ καὶ σκέλος χαλκοῦν ἔχει;
whole the face and leg bronze has

295 ΞΑΝΘΙΑΣ νὴ τὸν Ποσειδῶ, καὶ βολίτινον θάτερον,
by — Poseidon and of-dung the-other

σάφ' ἴσθι. ΔΙΟΝΥΣΟΣ ποῖ δῆτ' ἂν τραποίμην; ΞΑΝΘΙΑΣ ποῖ δ' ἐγώ;
clearly know where then — could-I-turn where and I

ΔΙΟΝΥΣΟΣ ἱερεῦ διαφύλαξόν μ', ἵν' ὦ σοι ξυμπότης.
priest guard me so-that I-may-be your drinking-companion

ΞΑΝΘΙΑΣ ἀπολούμεθ᾽ ὦναξ Ἡράκλεις. ΔΙΟΝΤΣΟΣ οὐ μὴ καλεῖς μ᾽
we-shall-perish O-lord Heracles not — will-you-call me
ὦνθρωφ᾽, ἱκετεύω, μηδὲ κατερεῖς τοὔνομα.
O-man I-beg nor will-you-tell the-name
ΞΑΝΘΙΑΣ Διόνυσε τοίνυν. ΔΙΟΝΤΣΟΣ τοῦτό γ᾽ ἧττον θατέρου.
Dionysus well-then this at-least less than-the-other
ἴθ᾽ ἧπερ ἔρχει. ΞΑΝΘΙΑΣ δεῦρο δεῦρ᾽ ὦ δέσποτα.
go where-very you-go here here O master
ΔΙΟΝΤΣΟΣ τί δ᾽ ἔστι; ΞΑΝΘΙΑΣ θάρρει· πάντ᾽ ἀγαθὰ πεπράγαμεν,
what and is-it take-heart all good-things we-have-fared
ἔξεστί θ᾽ ὥσπερ Ἡγέλοχος ἡμῖν λέγειν,
it-is-possible and as Hegelochus to-us to-say
"ἐκ κυμάτων γὰρ αὖθις αὖ γαλῆν ὁρῶ."
from waves for again in-turn weasel I-see
ἤμπουσα φρούδη. ΔΙΟΝΤΣΟΣ κατόμοσον. ΞΑΝΘΙΑΣ νὴ τὸν Δία.
Empusa gone swear by — Zeus
ΔΙΟΝΤΣΟΣ καὖθις κατόμοσον. ΞΑΝΘΙΑΣ νὴ Δί᾽.
and-again swear by Zeus
ΔΙΟΝΤΣΟΣ ὄμοσον. ΞΑΝΘΙΑΣ νὴ Δία.
swear by Zeus
ΔΙΟΝΤΣΟΣ οἴμοι τάλας, ὡς ὠχρίασ᾽ αὐτὴν ἰδών.
ah-me wretched how I-turned-pale her seeing
ΞΑΝΘΙΑΣ ὁδὶ δὲ δείσας ὑπερεπυρρίασέ σου.
this-one and having-feared went-redder than-you
ΔΙΟΝΤΣΟΣ οἴμοι, πόθεν μοι τὰ κακὰ ταυτὶ προσέπεσεν;
ah-me whence to-me the evils these-here fell
τίν᾽ αἰτιάσομαι θεῶν μ᾽ ἀπολλύναι;
whom shall-I-blame of-gods me to-ruin
ΞΑΝΘΙΑΣ αἰθέρα Διὸς δωμάτιον ἢ χρόνου πόδα;
aether of-Zeus little-room or of-time foot

ΔΙΟΝΥΣΟΣ οὗτος. ΞΑΝΘΙΑΣ τί ἔστιν;
you *what* *is-it*

ΔΙΟΝΥΣΟΣ οὐ κατήκουσας; ΞΑΝΘΙΑΣ τίνος;
not *did-you-hear* *what*

ΔΙΟΝΥΣΟΣ αὐλῶν πνοῆς. ΞΑΝΘΙΑΣ ἔγωγε, καὶ δᾴδων γέ με
of-pipes *breath* *I-at-least* *and* *of-torches* *at-least* *me*

αὔρα τις εἰσέπνευσε μυστικωτάτη.
air *some* *breathed-on* *most-mystic*

315 ΔΙΟΝΥΣΟΣ ἀλλ᾽ ἠρεμὶ πτήξαντες ἀκροασώμεθα.
but *quietly* *crouching* *let-us-listen*

II · THE INITIATES

The chorus of initiates calls on Iacchus to come and dance in the meadow. They bid the profane stand aside: anyone ignorant of the Muses' rites, and anyone who stirs up faction, takes bribes, or betrays the city. They hymn Demeter and Iacchus, praying to jest and dance worthily. They mock Archedemus and Callias, and the son of Cleisthenes weeping among the tombs. Dionysus asks where Pluto lives and learns he has reached the door. The initiates move on to the flowery meadows.

ΧΟΡΟΣ Ἴακχ᾽ ὦ Ἴακχε.
Iacchus *O* *Iacchus*

Ἴακχ᾽ ὦ Ἴακχε.
Iacchus *O* *Iacchus*

ΞΑΝΘΙΑΣ τοῦτ᾽ ἔστ᾽ ἐκεῖν᾽ ὦ δέσποθ᾽· οἱ μεμυημένοι
this *is* *that* *O* *master* *the* *initiated*

ἐνταῦθά που παίζουσιν, οὓς ἔφραζε νῷν.
here *somewhere* *play* *whom* *he-told* *us*

320 ᾄδουσι γοῦν τὸν Ἴακχον ὅνπερ Διαγόρας.
they-sing *at-least* — *Iacchus* *whom-very* *Diagoras*

ΔΙΟΝΥΣΟΣ κἀμοὶ δοκοῦσιν. ἡσυχίαν τοίνυν ἄγειν
and-to-me they-seem quiet well-then to-keep
βέλτιστόν ἐσθ', ἕως ἂν εἰδῶμεν σαφῶς.
best it-is until — we-know clearly
ΧΟΡΟΣ Ἴακχ' ὦ πολυτίμητ' ἐν ἕδραις ἐνθάδε ναίων,
Iacchus O much-honored in seats here dwelling
Ἴακχ' ὦ Ἴακχε,
Iacchus O Iacchus
ἐλθὲ τόνδ' ἀνὰ λειμῶνα χορεύσων
come this through meadow to-dance
ὁσίους ἐς θιασώτας,
holy to fellow-revelers
πολύκαρπον μὲν τινάσσων
fruitful indeed shaking
περὶ κρατὶ σῷ βρύοντα
about head your teeming
στέφανον μύρτων, θρασεῖ δ' ἐγκατακρούων
wreath of-myrtles with-bold and beating
ποδὶ τὰν ἀκόλαστον
foot the unruly
φιλοπαίγμονα τιμάν,
play-loving worship
χαρίτων πλεῖστον ἔχουσαν μέρος, ἁγνάν, ἱερὰν
of-graces most having share pure holy
ὁσίοις μύσταις χορείαν.
for-holy initiates dance
ΞΑΝΘΙΑΣ ὦ πότνια πολυτίμητε Δήμητρος κόρη,
O lady much-honored of-Demeter daughter
ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν.
how sweet to-me breathed of-pork meats

ΔΙΟΝΤΣΟΣ οὔκουν ἀτρέμ᾽ ἕξεις, ἤν τι καὶ χορδῆς λάβῃς;
not-then still will-you-keep if some also of-sausage you-get

ΧΟΡΟΣ †ἔγειρε φλογέας λαμπάδας
rouse flaming torches
ἐν χερσὶ γὰρ ἥκει τινάσσων†,
in hands for he-comes brandishing
Ἴακχ᾽ ὦ Ἴακχε,
Iacchus O Iacchus
νυκτέρου τελετῆς φωσφόρος ἀστήρ.
of-nightly rite light-bearing star
φλογὶ φέγγεται δὲ λειμών·
with-flame shines and meadow
γόνυ πάλλεται γερόντων·
knee leaps of-old-men
ἀποσείονται δὲ λύπας
shake-off and griefs
χρονίους τ᾽ ἐτῶν παλαιῶν ἐνιαυτοὺς
long and of-years old cycles
ἱερᾶς ὑπὸ τιμᾶς.
of-holy by worship
σὺ δὲ λαμπάδι †φλέγων†
you and with-torch blazing
προβάδην ἔξαγ᾽ ἐπ᾽ ἀνθηρὸν ἕλειον δάπεδον
step-by-step lead-out to flowery marshy floor
χοροποιὸν μάκαρ ἥβαν.
dance-making blessed youth
εὐφημεῖν χρὴ καὶξίστασθαι τοῖς ἡμετέροισι χοροῖσιν,
to-keep-holy-silence one-must and-to-stand-aside — from-our choruses
ὅστις ἄπειρος τοιῶνδε λόγων ἢ γνώμῃ μὴ καθαρεύει,
whoever inexperienced of-such words or in-judgment not is-pure

ἢ γενναίων ὄργια Μουσῶν μήτ᾽ εἶδεν μήτ᾽ ἐχόρευσεν,
or of-noble rites of-Muses neither saw nor danced
μηδὲ Κρατίνου τοῦ ταυροφάγου γλώττης Βακχεῖ᾽ ἐτελέσθη,
nor of-Cratinus the bull-eating of-tongue Bacchic was-initiated
ἢ βωμολόχοις ἔπεσιν χαίρει μὴ ᾽ν καιρῷ τοῦτο ποιοῦσιν,
or in-buffoonish words delights not in time this doing
ἢ στάσιν ἐχθρὰν μὴ καταλύει μηδ᾽ εὔκολός ἐστι πολίταις,
or faction hateful not ends nor good-tempered is to-citizens
ἀλλ᾽ ἀνεγείρει καὶ ῥιπίζει κερδῶν ἰδίων ἐπιθυμῶν,
but rouses and fans of-gains private desiring
ἢ τῆς πόλεως χειμαζομένης ἄρχων καταδωροδοκεῖται,
or the city storm-tossed ruling takes-bribes
ἢ προδίδωσιν φρούριον ἢ ναῦς, ἢ τἀπόρρητ᾽ ἀποπέμπει
or betrays fort or ships or the-forbidden sends
ἐξ Αἰγίνης Θωρυκίων ὢν εἰκοστολόγος κακοδαίμων,
from Aegina Thorycion being twentieth-collector ill-starred
ἀσκώματα καὶ λίνα καὶ πίτταν διαπέμπων εἰς Ἐπίδαυρον,
oar-pads and linen and pitch sending-over to Epidaurus
ἢ χρήματα ταῖς τῶν ἀντιπάλων ναυσὶν παρέχειν τινὰ πείθει,
or money to-the of-the enemies ships to-provide someone persuades
ἢ κατατιλᾷ τῶν Ἑκαταίων κυκλίοισι χοροῖσιν ὑπᾴδων,
or shits-on the Hecate-shrines for-cyclic choruses singing
ἢ τοὺς μισθοὺς τῶν ποιητῶν ῥήτωρ ὢν εἶτ᾽ ἀποτρώγει,
or the pay of-the poets orator being then nibbles-away
κωμῳδηθεὶς ἐν ταῖς πατρίοις τελεταῖς ταῖς τοῦ Διονύσου·
lampooned in the ancestral rites the — of-Dionysus
τούτοις αὐδῶ καὖθις ἀπαυδῶ
to-these I-proclaim and-again forbid
καὖθις τὸ τρίτον μάλ᾽ ἀπαυδῶ
and-again the third-time very forbid

370 ἐξίστασθαι μύσταισι χοροῖς· ὑμεῖς δ' ἀνεγείρετε μολπὴν
to-stand-aside from-initiate choruses you and rouse song
καὶ παννυχίδας τὰς ἡμετέρας αἳ τῇδε πρέπουσιν ἑορτῇ.
and night-revels — our which this befit festival
χώρει νυν πᾶς ἀνδρείως
advance now every-one bravely
ἐς τοὺς εὐανθεῖς κόλπους
into the flowery bosoms
λειμώνων ἐγκρούων
of-meadows stamping
375 κἀπισκώπτων
and-jesting
καὶ παίζων καὶ χλευάζων,
and playing and mocking
ἠρίστηται δ' ἐξαρκούντως.
we-have-lunched and sufficiently
ἀλλ' ἔμβα χὤπως ἀρεῖς
but step and-see-that you-will-raise
τὴν Σώτειραν γενναίως
the Savior nobly
380 τῇ φωνῇ μολπάζων,
with-the voice singing
ἣ τὴν χώραν
who the land
σῴζειν φήσ' ἐς τὰς ὥρας,
to-save says for the seasons
κἂν Θωρυκίων μὴ βούληται.
even-if Thorycion not wishes
ἄγε νυν ἑτέραν ὕμνων ἰδέαν τὴν καρποφόρον βασίλειαν
come now another of-hymns form the fruit-bearing queen

Δήμητρα θεὰν ἐπικοσμοῦντες ζαθέαις μολπαῖς κελαδεῖτε.
Demeter goddess adorning with-holy songs celebrate

Δήμητερ ἁγνῶν ὀργίων
Demeter of-holy rites

ἄνασσα συμπαραστάτει,
queen stand-by-me

καὶ σῴζε τὸν σαυτῆς χορόν,
and save — your-own chorus

καί μ' ἀσφαλῶς πανήμερον
and me safely all-day

παῖσαί τε καὶ χορεῦσαι·
to-play both and to-dance

καὶ πολλὰ μὲν γέλοιά μ' εἰ-
and many indeed funny-things me to-say

πεῖν, πολλὰ δὲ σπουδαῖα, καὶ
— many and serious-things and

τῆς σῆς ἑορτῆς ἀξίως
— of-your festival worthily

παίσαντα καὶ σκώψαντα νι-
having-played and having-jested having-won

κήσαντα ταινιοῦσθαι.
— to-be-crowned

ἄγ' εἶα
come up

νῦν καὶ τὸν ὡραῖον θεὸν παρακαλεῖτε δεῦρο
now also the seasonable god call here

ᾠδαῖσι, τὸν ξυνέμπορον τῆσδε τῆς χορείας.
with-songs the fellow-traveler of-this the dance

Ἴακχε πολυτίμητε, μέλος ἑορτῆς
Iacchus much-honored song of-festival

ἥδιστον εὑρών, δεῦρο συνακολούθει
sweetest having-found here follow-along

πρὸς τὴν θεὸν
to the goddess

καὶ δεῖξον ὡς ἄνευ πόνου
and show how without toil

πολλὴν ὁδὸν περαίνεις.
long road you-accomplish

Ἴακχε φιλοχορευτὰ συμπρόπεμπέ με.
Iacchus dance-loving escort me

σὺ γὰρ κατεσχίσω μὲν ἐπὶ γέλωτι
you for tore indeed for laughter

κἀπ᾽ εὐτελείᾳ τόδε τὸ σανδαλίσκον
and-for cheapness this the little-sandal

καὶ τὸ ῥάκος,
and the rag

κἀξηῦρες ὥστ᾽ ἀζημίους
and-found so-that unpunished

παίζειν τε καὶ χορεύειν.
to-play both and to-dance

Ἴακχε φιλοχορευτὰ συμπρόπεμπέ με.
Iacchus dance-loving escort me

καὶ γὰρ παραβλέψας τι μειρακίσκης
and for having-glanced somewhat of-girl

νῦν δὴ κατεῖδον καὶ μάλ᾽ εὐπροσώπου
now indeed I-spied and very lovely

συμπαιστρίας
playmate

χιτωνίου παραρραγέν-
of-little-tunic torn
τος τιτθίον προκύψαν.
— breast peeping-out
Ἴακχε φιλοχορευτὰ συμπρόπεμπέ με.
Iacchus dance-loving escort me
ΔΙΟΝΥΣΟΣ ἐγὼ δ' ἀεί πως φιλακόλου-
I and always somehow follower
θός εἰμι καὶ μετ' αὐτῆς
— I-am and with her
παίζων χορεύειν βούλομαι. ΞΑΝΘΙΑΣ κἄγωγε πρός.
playing to-dance I-wish and-I-at-least besides
ΧΟΡΟΣ βούλεσθε δῆτα κοινῇ
do-you-wish then in-common
σκώψωμεν Ἀρχέδημον;
let-us-mock Archedemus
ὃς ἑπτέτης ὢν οὐκ ἔφυσε φράτερας.
who seven-years-old being not grew clansmen
νυνὶ δὲ δημαγωγεῖ
now and leads-the-people
ἐν τοῖς ἄνω νεκροῖσι,
among the above dead
κἀστὶν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.
and-is the first of-the there villainy
τὸν Κλεισθένους δ' ἀκούω
the of-Cleisthenes and I-hear
ἐν ταῖς ταφαῖσι πρωκτὸν
in the tombs rump
τίλλειν ἑαυτοῦ καὶ σπαράττειν τὰς γνάθους·
to-pluck of-himself and to-tear the jaws

κἀκόπτετ᾽ ἐγκεκυφώς,
and-he-beat stooping

κἄκλαε κἀκεκράγει
and-wept and-shouted

Σεβῖνον ὅστις ἐστὶν ἀναφλύστιος.
Sebinus whoever is Anaphlystian

καὶ Καλλίαν γέ φασι
and Callias at-least they-say

τοῦτον τὸν Ἱπποβίνου
this the of-Hippobinus

κύσθου λεοντῆν ναυμαχεῖν ἐνημμένον.
of-cunt lion-skin to-fight-at-sea wearing

ΔΙΟΝΤΣΟΣ ἔχοιτ᾽ ἂν οὖν φράσαι νῷν
could-you — then tell us

Πλούτων᾽ ὅπου ᾽νθάδ᾽ οἰκεῖ;
Pluto where here dwells

ξένω γάρ ἐσμεν ἀρτίως ἀφιγμένω.
strangers for we-are just-now arrived

ΧΟΡΟΣ μηδὲν μακρὰν ἀπέλθῃς,
not-at-all far go-away

μηδ᾽ αὖθις ἐπανέρῃ με,
nor again ask me

ἀλλ᾽ ἴσθ᾽ ἐπ᾽ αὐτὴν θύραν ἀφιγμένος.
but know at the-very door having-arrived

ΔΙΟΝΤΣΟΣ αἴροι᾽ ἂν αὖθις ὦ παῖ.
take-up — again O boy

ΞΑΝΘΙΑΣ τουτὶ τί ἦν τὸ πρᾶγμα;
this-here what was the matter

ἀλλ᾽ ἢ Διὸς Κόρινθος ἐν τοῖς στρώμασιν.
but than of-Zeus Corinth in the bedding

ΧΟΡΟΣ χωρεῖτε
advance

νῦν ἱερὸν ἀνὰ κύκλον θεᾶς, ἀνθοφόρον ἀν' ἄλσος
now holy around circle of-goddess flowery through grove

παίζοντες οἷς μετουσία θεοφιλοῦς ἑορτῆς·
playing to-whom share god-beloved festival

ἐγὼ δὲ σὺν ταῖσιν κόραις εἶμι καὶ γυναιξίν,
I and with the girls will-go and women

οὗ παννυχίζουσιν θεᾷ, φέγγος ἱερὸν οἴσων.
where they-revel-all-night for-the-goddess light holy to-bear

χωρῶμεν ἐς πολυρρόδους
let-us-go to many-rosed

λειμῶνας ἀνθεμώδεις,
meadows flowery

τὸν ἡμέτερον τρόπον
— our way

τὸν καλλιχορώτατον
the finest-dancing

παίζοντες, ὃν ὄλβιαι
playing which blessed

Μοῖραι ξυνάγουσιν.
Fates bring-together

μόνοις γὰρ ἡμῖν ἥλιος
alone for to-us sun

καὶ φέγγος ἱλαρόν ἐστιν,
and light cheerful is

ὅσοι μεμυήμεθ' εὐ-
as-many-as we-have-been-initiated pious

σεβῆ τε διήγομεν
— and we-led

τρόπον περὶ τοὺς ξένους
way toward the strangers
καὶ τοὺς ἰδιώτας.
and the private-citizens

III · AT PLUTO'S DOOR

Aeacus takes Dionysus for Heracles, curses him for stealing Cerberus, and threatens him, and Dionysus soils himself in fear. He gives Xanthias the lion skin, but takes it back when a maid invites Heracles to a feast. Two innkeepers then accuse him of eating their bread and meat, and he hands it to Xanthias again. Aeacus returns, and each claims to be the god. Aeacus whips both in turn, cannot tell, and takes them in to his master.

ΔΙΟΝΥΣΟΣ ἄγε δὴ τίνα τρόπον τὴν θύραν κόψω; τίνα;
come indeed what way the door shall-I-knock what
πῶς ἐνθάδ' ἄρα κόπτουσιν οὐπιχώριοι;
how here then knock the-locals
ΞΑΝΘΙΑΣ οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας,
not — will-you-dawdle but you-will-taste of-the door
καθ' Ἡρακλέα τὸ σχῆμα καὶ τὸ λῆμ' ἔχων.
in-the-style-of Heracles the guise and the spirit having
ΔΙΟΝΥΣΟΣ παῖ παῖ. ΑΙΑΚΟΣ τίς οὗτος;
boy boy who this
ΔΙΟΝΥΣΟΣ Ἡρακλῆς ὁ καρτερός.
Heracles the mighty
ΑΙΑΚΟΣ ὦ βδελυρὲ κἀναίσχυντε καὶ τολμηρὲ σὺ
O loathsome and-shameless and daring you
καὶ μιαρὲ καὶ παμμίαρε καὶ μιαρώτατε,
and foul and all-foul and most-foul

ὃς τὸν κύν' ἡμῶν ἐξελάσας τὸν Κέρβερον
who the dog of-ours having-driven-out — Cerberus
ἀπῄξας ἄγχων κἀποδρὰς ᾤχου λαβών,
rushed-off throttling and-running-away went having-taken
ὃν ἐγὼ 'φύλαττον. ἀλλὰ νῦν ἔχει μέσος·
whom I was-guarding but now you-are-held by-the-middle
τοία Στυγός σε μελανοκάρδιος πέτρα
such of-Styx you black-hearted rock
Ἀχερόντιός τε σκόπελος αἱματοσταγὴς
of-Acheron and crag blood-dripping
φρουροῦσι, Κωκυτοῦ τε περίδρομοι κύνες,
guard of-Cocytus and running-round hounds
ἔχιδνά θ' ἑκατογκέφαλος, ἣ τὰ σπλάγχνα σου
viper and hundred-headed who the guts of-you
διασπαράξει, πλευμόνων τ' ἀνθάψεται
will-tear-apart of-lungs and will-fasten-on
Ταρτησία μύραινα· τὼ νεφρὼ δέ σου
Tartessian lamprey the two-kidneys and of-you
αὐτοῖσιν ἐντέροισιν ᾑματωμένω
with-the-very guts bloodied
διασπάσονται Γοργόνες Τειθράσιαι,
will-tear-apart Gorgons Teithrasian
ἐφ' ἃς ἐγὼ δρομαῖον ὁρμήσω πόδα.
against whom I running will-launch foot
ΞΑΝΘΙΑΣ οὗτος τί δέδρακας; ΔΙΟΝΤΣΟΣ ἐγκέχοδα· κάλει θεόν.
you what have-you-done I-have-shat-myself call god

ΞΑΝΘΙΑΣ ὦ καταγέλαστ᾽ οὔκουν ἀναστήσει ταχὺ
O laughable not-then will-you-get-up quickly
πρίν τινά σ᾽ ἰδεῖν ἀλλότριον; ΔΙΟΝΤΣΟΣ ἀλλ᾽ ὡρακιῶ.
before someone you to-see stranger but I-am-fainting
ἀλλ᾽ οἶσε πρὸς τὴν καρδίαν μου σφογγιάν.
but bring to the heart of-me sponge
ΞΑΝΘΙΑΣ ἰδοὺ λαβέ, προσθοῦ. ΔΙΟΝΤΣΟΣ ποῦ ᾽στιν;
look take apply where is-it
ΞΑΝΘΙΑΣ ὦ χρυσοῖ θεοὶ
O golden gods
ἐνταῦθ᾽ ἔχεις τὴν καρδίαν; ΔΙΟΝΤΣΟΣ δείσασα γὰρ
there you-have the heart having-feared for
ἐς τὴν κάτω μου κοιλίαν καθείρπυσεν.
into the lower of-me belly it-crept-down
ΞΑΝΘΙΑΣ ὦ δειλότατε θεῶν σὺ κἀνθρώπων. ΔΙΟΝΤΣΟΣ ἐγώ;
O most-cowardly of-gods you and-of-men I
πῶς δειλὸς ὅστις σφογγιὰν ᾔτησά σε;
how cowardly who sponge asked you
οὐκ ἂν ἕτερός γ᾽ αὖτ᾽ ἠργάσατ᾽ ἀνήρ. ΞΑΝΘΙΑΣ ἀλλὰ τί;
not — other at-least it would-have-done man but what
ΔΙΟΝΤΣΟΣ κατέκειτ᾽ ἂν ὀσφραινόμενος, εἴπερ δειλὸς ἦν·
would-have-lain — smelling if-indeed cowardly he-was
ἐγὼ δ᾽ ἀνέστην καὶ προσέτ᾽ ἀπεψησάμην.
I and stood-up and besides wiped-myself
ΞΑΝΘΙΑΣ ἀνδρεῖά γ᾽ ὦ Πόσειδον. ΔΙΟΝΤΣΟΣ οἶμαι νὴ Δία.
brave-things at-least O Poseidon I-think by Zeus
σὺ δ᾽ οὐκ ἔδεισας τὸν ψόφον τῶν ῥημάτων
you and not feared the noise of-the words
καὶ τὰς ἀπειλάς; ΞΑΝΘΙΑΣ οὐ μὰ Δί᾽ οὐδ᾽ ἐφρόντισα.
and the threats not by Zeus nor cared

ΔΙΟΝΥΣΟΣ ἴθι νυν ἐπειδὴ λῃματίας κἀνδρεῖος εἶ,
come now since spirited and-brave you-are
σὺ μὲν γενοῦ ’γὼ τὸ ῥόπαλον τουτὶ λαβὼν
you indeed become me the club this-here having-taken
καὶ τὴν λεοντῆν, εἴπερ ἀφοβόσπλαγχνος εἶ·
and the lion-skin if-indeed fearless-hearted you-are
ἐγὼ δ’ ἔσομαί σοι σκευοφόρος ἐν τῷ μέρει.
I and will-be for-you baggage-carrier in the turn
ΞΑΝΘΙΑΣ φέρε δὴ ταχέως αὖτ’· οὐ γὰρ ἀλλὰ πειστέον·
give indeed quickly it not for but must-obey
καὶ βλέψον ἐς τὸν Ἡρακλειοξανθίαν,
and look at — Heracleo-Xanthias
εἰ δειλὸς ἔσομαι καὶ κατὰ σὲ τὸ λῆμ’ ἔχων.
if cowardly I-shall-be and according-to you the spirit having
ΔΙΟΝΥΣΟΣ μὰ Δί’ ἀλλ’ ἀληθῶς οὐκ Μελίτης μαστιγίας.
by Zeus but truly the-from Melite whipping-post
φέρε νυν ἐγὼ τὰ στρώματ’ αἴρωμαι ταδί.
come now I the bedding let-me-take these-here
ΘΕΡΑΠΑΙΝΑ ὦ φίλταθ’ ἥκεις Ἡράκλεις; δεῦρ’ εἴσιθι.
O dearest you-have-come Heracles here come-in
ἡ γὰρ θεός σ’ ὡς ἐπύθεθ’ ἥκοντ’, εὐθέως
the for goddess you when she-learned coming at-once
ἔπεττεν ἄρτους, ἥψε κατερεικτῶν χύτρας
was-baking loaves boiled of-split-peas pots
ἔτνους δύ’ ἢ τρεῖς, βοῦν ἀπηνθράκιζ’ ὅλον,
of-pea-soup two or three ox was-roasting whole
πλακοῦντας ὤπτα κολλάβους. ἀλλ’ εἴσιθι.
cakes baked rolls but come-in

ΞΑΝΘΙΑΣ κάλλιστ', ἐπαινῶ. ΘΕΡΑΠΑΙΝΑ μὰ τὸν Ἀπόλλω
finely I-praise by — Apollo
οὐ μή σ' ἐγὼ
not — you I
περιόψομαι ἀπελθόντ', ἐπεί τοι καὶ κρέα
will-overlook going-away since surely also meats
ἀνέβραττεν ὀρνίθεια, καὶ τραγήματα
she-boiled bird and sweetmeats
ἔφρυγε, κῷνον ἀνεκεράννυ γλυκύτατον.
roasted and-wine mixed sweetest
ἀλλ' εἴσιθ' ἅμ' ἐμοί. ΞΑΝΘΙΑΣ πάνυ καλῶς. ΘΕΡΑΠΑΙΝΑ ληρεῖς ἔχων
but come-in with me very finely you-babble having
οὐ γάρ σ' ἀφήσω. καὶ γὰρ αὐλητρίς γέ σοι
not for you I-will-let-go and for flute-girl at-least for-you
ἥδ' ἔνδον ἔσθ' ὡραιοτάτη κὠρχηστρίδες
this inside is loveliest and-dancing-girls
ἕτεραι δύ' ἢ τρεῖς. ΞΑΝΘΙΑΣ πῶς λέγεις; ὀρχηστρίδες;
others two or three how you-say dancing-girls
ΘΕΡΑΠΑΙΝΑ ἡβυλλιῶσαι κἄρτι παρατετιλμέναι.
in-their-prime and-just-now plucked
ἀλλ' εἴσιθ', ὡς ὁ μάγειρος ἤδη τὰ τεμάχη
but come-in since the cook now the slices
ἔμελλ' ἀφαιρεῖν χἠ τράπεζ' εἰσήρετο.
was-about to-take-off and-the table was-being-brought-in
ΞΑΝΘΙΑΣ ἴθι νυν φράσον πρώτιστα ταῖς ὀρχηστρίσιν
go now tell first to-the dancing-girls
ταῖς ἔνδον οὔσαις αὐτὸς ὅτι εἰσέρχομαι.
the inside being myself that I-come-in
ὁ παῖς ἀκολούθει δεῦρο τὰ σκεύη φέρων.
the boy follow here the baggage carrying

ΔΙΟΝΥΣΟΣ ἐπίσχες οὗτος. οὔ τί που σπουδὴν ποιεῖ,
stop you not at-all surely seriousness do-you-make
ὁτιή σε παίζων Ἡρακλέα ’νεσκεύασα;
because you playing Heracles I-dressed-up
οὐ μὴ φλυαρήσεις ἔχων ὦ Ξανθία,
not — will-you-babble having O Xanthias
ἀλλ’ ἀράμενος οἴσεις πάλιν τὰ στρώματα.
but having-lifted you-will-carry again the bedding
ΞΑΝΘΙΑΣ τί δ’ ἔστιν; οὔ τι πού μ’ ἀφελέσθαι διανοεῖ
what and is-it not at-all surely me to-take-away you-intend
ἅδωκας αὐτός; ΔΙΟΝΥΣΟΣ οὐ τάχ’, ἀλλ’ ἤδη ποιῶ.
which-you-gave yourself not soon but now I-do
κατάθου τὸ δέρμα. ΞΑΝΘΙΑΣ ταῦτ’ ἐγὼ μαρτύρομαι
put-down the skin these I call-to-witness
καὶ τοῖς θεοῖσιν ἐπιτρέπω. ΔΙΟΝΥΣΟΣ ποίοις θεοῖς;
and to-the gods I-commit to-what-sort gods
τὸ δὲ προσδοκῆσαί σ’ οὐκ ἀνόητον καὶ κενὸν
the and to-expect you not foolish and empty
ὡς δοῦλος ὢν καὶ θνητὸς Ἀλκμήνης ἔσει;
that slave being and mortal of-Alcmene you-will-be
ΞΑΝΘΙΑΣ ἀμέλει καλῶς· ἔχ’ αὖτ’. ἴσως γάρ τοί ποτε
never-fear fine keep it perhaps for surely once
ἐμοῦ δεηθείης ἄν, εἰ θεὸς θέλοι.
of-me you-might-need — if god wish
ΧΟΡΟΣ ταῦτα μὲν πρὸς ἀνδρός ἐστι
these indeed of man are
νοῦν ἔχοντος καὶ φρένας καὶ
sense having and wits and
πολλὰ περιπεπλευκότος,
much having-sailed-round

μετακυλίνδειν αὐτὸν ἀεὶ
to-roll-over himself always
πρὸς τὸν εὖ πράττοντα τοῖχον
to the well faring side
μᾶλλον ἢ γεγραμμένην
rather than painted
εἰκόν' ἑστάναι, λαβόνθ' ἓν
image to-stand having-taken one
σχῆμα· τὸ δὲ μεταστρέφεσθαι
posture the and to-turn
πρὸς τὸ μαλθακώτερον
to the softer
δεξιοῦ πρὸς ἀνδρός ἐστι
of-clever of man it-is
καὶ φύσει Θηραμένους.
and by-nature of-Theramenes
ΔΙΟΝΤΣΟΣ οὐ γὰρ ἂν γέλοιον ἦν, εἰ
not for — laughable would-be if
Ξανθίας μὲν δοῦλος ὢν ἐν
Xanthias indeed slave being on
στρώμασιν Μιλησίοις
bedding Milesian
ἀνατετραμμένος κυνῶν ὀρ-
lying-back kissing dancing-girl
χηστρίδ' εἶτ' ᾔτησεν ἀμίδ', ἐ-
— then asked chamber-pot I
γὼ δὲ πρὸς τοῦτον βλέπων
— and at this looking

τοὐρεβίνθου ᾽δραττόμην, οὗ- 545
the-chickpea grasped this-one
τος δ᾽ ἅτ᾽ ὢν αὐτὸς πανοῦργος
— and as being himself rogue
εἶδε, κᾆτ᾽ ἐκ τῆς γνάθου
saw and-then from the jaw
πὺξ πατάξας μοὐξέκοψε
fist having-struck knocked-out-of-me
τοῦ χοροῦ τοὺς προσθίους;
of-the chorus the front-ones
ΠΑΝΔΟΚΕΤΤΡΙΑ Πλαθάνη Πλαθάνη δεῦρ᾽ ἔλθ᾽,
Plathane Plathane here come
ὁ πανοῦργος οὑτοσί,
the rogue this-here
ὃς ἐς τὸ πανδοκεῖον εἰσελθών ποτε 550
who into the inn having-come once
ἑκκαίδεκ᾽ ἄρτους κατέφαγ᾽ ἡμῶν. ΠΛΑΘΑΝΗ νὴ Δία
sixteen loaves ate-up of-ours by Zeus
ἐκεῖνος αὐτὸς δῆτα. ΞΑΝΘΙΑΣ κακὸν ἥκει τινί.
that-one himself then evil has-come to-someone
ΠΑΝΔΟΚΕΤΤΡΙΑ καὶ κρέα γε πρὸς τούτοισιν ἀνάβραστ᾽ εἴκοσιν
and meats at-least besides these boiled twenty
ἀν᾽ ἡμιωβολιαῖα. ΞΑΝΘΙΑΣ δώσει τις δίκην.
at half-obol-each will-pay someone penalty

ΠΑΝΔΟΚΕΤΤΡΙΑ καὶ τὰ σκόροδα τὰ πολλά. ΔΙΟΝΥΣΟΣ ληρεῖς ὦ γύναι
and the garlic the much you-babble O woman

κοὐκ οἶσθ' ὅ τι λέγεις.
and-not you-know what thing you-say

ΠΑΝΔΟΚΕΤΤΡΙΑ οὐ μὲν οὖν με προσεδόκας,
not indeed then me did-you-expect

ὁτιὴ κοθόρνους εἶχες, ἂν γνῶναί σ' ἔτι;
because buskins you-had — to-recognize you still

τί δαί; τὸ πολὺ τάριχος οὐκ εἴρηκά πω.
what then the much salt-fish not I-have-mentioned yet

ΠΛΑΘΑΝΗ μὰ Δί' οὐδὲ τὸν τυρόν γε τὸν χλωρὸν τάλαν,
by Zeus nor the cheese at-least the fresh wretched

ὃν οὗτος αὐτοῖς τοῖς ταλάροις κατήσθιεν
which this-one with-the-very the baskets devoured

ΠΑΝΔΟΚΕΤΤΡΙΑ κἄπειτ' ἐπειδὴ τἀργύριον ἐπραττόμην,
and-then when the-money I-demanded

ἔβλεψεν ἔς με δριμὺ κἀμυκᾶτό γε.
he-looked at me fiercely and-bellowed at-least

ΞΑΝΘΙΑΣ τούτου πάνυ τοὔργον· οὗτος ὁ τρόπος πανταχοῦ.
of-this-one very the-work this the way everywhere

ΠΑΝΔΟΚΕΤΤΡΙΑ καὶ τὸ ξίφος γ' ἐσπᾶτο μαίνεσθαι δοκῶν.
and the sword at-least he-drew to-be-mad seeming

ΠΛΑΘΑΝΗ νὴ Δία τάλαινα.
by Zeus wretched

ΠΑΝΔΟΚΕΤΤΡΙΑ νὼ δὲ δείσασα γέ που
we and having-feared at-least somehow

ἐπὶ τὴν κατήλιφ' εὐθὺς ἀνεπηδήσαμεν·
onto the loft at-once leaped-up

ὁ δ' ᾤχετ' ἐξάξας γε τὰς ψιάθους λαβών.
he and went darting-out at-least the mats having-taken

ΞΑΝΘΙΑΣ καὶ τοῦτο τούτου τοὔργον.
and this of-this-one the-work
ΠΛΑΘΑΝΗ ἀλλ᾽ ἐχρῆν τι δρᾶν.
but one-should something to-do
ΠΑΝΔΟΚΕΤΤΡΙΑ ἴθι δὴ κάλεσον τὸν προστάτην Κλεώνά μοι.
go indeed call the patron Cleon for-me
ΠΛΑΘΑΝΗ σὺ δ᾽ ἔμοιγ᾽ ἐάνπερ ἐπιτύχῃς Ὑπέρβολον,
you and for-me if-indeed you-meet Hyperbolus
ἵν᾽ αὐτὸν ἐπιτρίψωμεν. ΠΑΝΔΟΚΕΤΤΡΙΑ ὦ μιαρὰ φάρυξ,
so-that him we-may-crush O foul gullet
ὡς ἡδέως ἄν σου λίθῳ τοὺς γομφίους
how gladly — of-you with-stone the molars
κόπτοιμ᾽ ἄν, οἷς μου κατέφαγες τὰ φορτία.
I-would-knock — with-which of-me you-ate-up the wares
ΠΛΑΘΑΝΗ ἐγὼ δέ γ᾽ ἐς τὸ βάραθρον ἐμβάλοιμί σε.
I and at-least into the pit would-throw you
ΠΑΝΔΟΚΕΤΤΡΙΑ ἐγὼ δὲ τὸν λάρυγγ᾽ ἂν ἐκτέμοιμί σου
I and the throat — would-cut-out of-you
δρέπανον λαβοῦσ᾽, ᾧ τὰς χόλικας κατέσπασας.
sickle having-taken with-which the tripe you-gulped-down
ΠΛΑΘΑΝΗ ἀλλ᾽ εἶμ᾽ ἐπὶ τὸν Κλέων᾽, ὃς αὐτοῦ τήμερον
but I-will-go for — Cleon who of-him today
ἐκπηνιεῖται ταῦτα προσκαλούμενος.
will-wind-out these summoning
ΔΙΟΝΤΣΟΣ κάκιστ᾽ ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ.
most-vilely may-I-perish Xanthias if not I-love

ΞΑΝΘΙΑΣ οἶδ' οἶδα τὸν νοῦν· παῦε παῦε τοῦ λόγου.
I-know I-know the mind stop stop the speech
οὐκ ἂν γενοίμην Ἡρακλῆς ἄν. ΔΙΟΝΤΣΟΣ μηδαμῶς
not — I-would-become Heracles — by-no-means
ὦ Ξανθίδιον. ΞΑΝΘΙΑΣ καὶ πῶς ἂν Ἀλκμήνης ἐγὼ
O little-Xanthias and how — of-Alcmene I
υἱὸς γενοίμην δοῦλος ἅμα καὶ θνητὸς ὤν;
son could-become slave at-once and mortal being
ΔΙΟΝΤΣΟΣ οἶδ' οἶδ' ὅτι θυμοῖ, καὶ δικαίως αὐτὸ δρᾷς·
I-know I-know that you-are-angry and justly it you-do
κἂν εἴ με τύπτοις, οὐκ ἂν ἀντείποιμί σοι.
even if me you-struck not — I-would-object to-you
ἀλλ' ἤν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου,
but if you of-the remaining ever I-take-away time
πρόρριζος αὐτός, ἡ γυνή, τὰ παιδία,
root-and-branch myself the wife the children
κάκιστ' ἀπολοίμην, κἀρχέδημος ὁ γλάμων.
most-vilely may-I-perish and-Archedemus the blear-eyed
ΞΑΝΘΙΑΣ δέχομαι τὸν ὅρκον κἀπὶ τούτοις λαμβάνω.
I-accept the oath and-on these I-take
ΧΟΡΟΣ νῦν σὸν ἔργον ἔστ', ἐπειδὴ
now your task is since
τὴν στολὴν εἴληφας ἥνπερ
the dress you-have-taken which-very
εἶχες ἐξ ἀρχῆς πάλιν,
you-had from beginning again
ἀνανεάζειν ***
to-renew (lacuna)
καὶ βλέπειν αὖθις τὸ δεινόν,
and to-look again the terrible

τοῦ θεοῦ μεμνημένον
of-the god remembering
ᾧπερ εἰκάζεις σεαυτόν.
whom-very you-liken yourself
εἰ δὲ παραληρῶν ἁλώσει
if and babbling you-are-caught
κἀκβαλεῖς τι μαλθακόν,
and-will-throw-out something soft
αὖθις αἴρεσθαί σ' ἀνάγκη
again to-take-up you necessity
'σται πάλιν τὰ στρώματα.
will-be again the bedding
ΞΑΝΘΙΑΣ οὐ κακῶς ὦνδρες παραινεῖτ',
not badly O-men you-advise
ἀλλὰ καὐτὸς τυγχάνω ταῦτ'
but and-myself I-happen these
ἄρτι συννοούμενος.
just-now considering
ὅτι μὲν οὖν, ἢν χρηστὸν ᾖ τι,
that indeed then if good there-be something
ταῦτ' ἀφαιρεῖσθαι πάλιν πειράσεταί
these to-take-away again he-will-try
μ' εὖ οἶδ' ὅτι.
me well I-know that
ἀλλ' ὅμως ἐγὼ παρέξω
but nevertheless I will-show
'μαυτὸν ἀνδρεῖον τὸ λῆμα
myself brave the spirit
καὶ βλέποντ' ὀρίγανον.
and looking marjoram

δεῖν δ' ἔοικεν, ὡς ἀκούω
to-be-needful and it-seems as I-hear
τῆς θύρας καὶ δὴ ψόφον.
of-the door and indeed noise
ΑΙΑΚΟΣ ξυνδεῖτε ταχέως τουτονὶ τὸν κυνοκλόπον,
bind quickly this-here the dog-thief
ἵνα δῷ δίκην· ἀνύετον. ΔΙΟΝΤΣΟΣ ἥκει τῳ κακόν.
so-that he-may-give penalty hurry has-come to-someone evil
ΞΑΝΘΙΑΣ οὐκ ἐς κόρακας; μὴ πρόσιτον. ΑΙΑΚΟΣ εἶεν, καὶ μάχει;
not to crows do-not approach well and you-fight
ὁ Διτύλας χὠ Σκεβλύας χὠ Παρδόκας
— Ditylas and Sceblyas and Pardocas
χωρεῖτε δευρὶ καὶ μάχεσθε τουτῳί.
come here and fight this-one
ΔΙΟΝΤΣΟΣ εἶτ' οὐχὶ δεινὰ ταῦτα, τύπτειν τουτονὶ
then not terrible these to-strike this-one
κλέπτοντα πρὸς τἀλλότρια; ΑΙΑΚΟΣ μᾶλλ' ὑπερφυᾶ.
stealing besides the-others'-goods no-but outrageous
ΔΙΟΝΤΣΟΣ σχέτλια μὲν οὖν καὶ δεινά. ΞΑΝΘΙΑΣ καὶ μὴν νὴ Δία
cruel indeed rather and terrible and truly by Zeus
εἰ πώποτ' ἦλθον δεῦρ', ἐθέλω τεθνηκέναι,
if ever I-came here I-am-willing to-be-dead
ἢ 'κλεψα τῶν σῶν ἄξιόν τι καὶ τριχός.
or stole — of-yours worth anything even of-a-hair
καί σοι ποιήσω πρᾶγμα γενναῖον πάνυ·
and for-you I-will-do thing noble very
βασάνιζε γὰρ τὸν παῖδα τουτονὶ λαβών,
torture for the slave this-here having-taken
κἄν ποτέ μ' ἔλῃς ἀδικοῦντ', ἀπόκτεινόν μ' ἄγων.
and-if ever me you-convict doing-wrong kill me leading-away

ΑΙΑΚΟΣ καὶ πῶς βασανίσω; ΞΑΝΘΙΑΣ πάντα τρόπον, ἐν κλίμακι
and how shall-I-torture every way on ladder
δήσας κρεμάσας ὑστριχίδι μαστιγῶν, δέρων,
binding hanging with-bristle-whip whipping flaying
στρεβλῶν, ἔτι δ' ἐς τὰς ῥῖνας ὄξος ἐγχέων,
racking still and into the nostrils vinegar pouring
πλίνθους ἐπιτιθείς, πάντα τἄλλα, πλὴν πράσῳ
bricks piling-on all the-rest except with-leek
μὴ τύπτε τοῦτον μηδὲ γητείῳ νέῳ.
do-not strike this-one nor with-onion young
ΑΙΑΚΟΣ δίκαιος ὁ λόγος· κἄν τι πηρώσω γέ σου
just the speech and-if something I-maim at-least of-you
τὸν παῖδα τύπτων, τἀργύριόν σοι κείσεται.
the slave beating the-money to-you will-be-laid-up
ΞΑΝΘΙΑΣ μὴ δῆτ' ἔμοιγ'. οὕτω δὲ βασάνιζ' ἀπαγαγών.
not then for-me-at-least so and torture leading-away
ΑΙΑΚΟΣ αὐτοῦ μὲν οὖν, ἵνα σοὶ κατ' ὀφθαλμοὺς λέγῃ.
here indeed rather so-that to-you to eyes he-may-speak
κατάθου σὺ τὰ σκεύη ταχέως, χὤπως ἐρεῖς
put-down you the baggage quickly and-see-that you-will-say
ἐνταῦθα μηδὲν ψεῦδος. ΔΙΟΝΥΣΟΣ ἀγορεύω τινὶ
here nothing false I-proclaim to-anyone
ἐμὲ μὴ βασανίζειν ἀθάνατον ὄντ'· εἰ δὲ μή,
me not to-torture immortal being if and not
αὐτὸς σεαυτὸν αἰτιῶ. ΑΙΑΚΟΣ λέγεις δὲ τί;
yourself yourself blame you-say and what

ΔΙΟΝΤΣΟΣ ἀθάνατος εἶναί φημι Διόνυσος Διός,
immortal to-be I-say Dionysus of-Zeus
τοῦτον δὲ δοῦλον. ΑΙΑΚΟΣ ταῦτ' ἀκούεις; ΞΑΝΘΙΑΣ φήμ' ἐγώ.
this-one and slave these you-hear I-say I
καὶ πολύ γε μᾶλλόν ἐστι μαστιγωτέος·
and much at-least rather is to-be-whipped
εἴπερ θεὸς γάρ ἐστιν, οὐκ αἰσθήσεται.
if-indeed god for he-is not he-will-feel
635 ΔΙΟΝΤΣΟΣ τί δῆτ', ἐπειδὴ καὶ σὺ φὴς εἶναι θεός,
what then since also you say to-be god
οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί;
not also you are-beaten the equal blows with-me
ΞΑΝΘΙΑΣ δίκαιος ὁ λόγος· χὠπότερόν γ' ἂν νῷν ἴδῃς
just the speech and-whichever at-least — of-us you-see
κλαύσαντα πρότερον ἢ προτιμήσαντά τι
crying sooner than minding something
τυπτόμενον, εἶναι τοῦτον ἡγοῦ μὴ θεόν.
being-beaten to-be this-one consider not god
640 ΑΙΑΚΟΣ οὐκ ἔσθ' ὅπως οὐκ εἶ σὺ γεννάδας ἀνήρ·
not it-is how not you-are you noble man
χωρεῖς γὰρ ἐς τὸ δίκαιον. ἀποδύεσθε δή.
you-go for to the just undress indeed
ΞΑΝΘΙΑΣ πῶς οὖν βασανιεῖς νὼ δικαίως; ΑΙΑΚΟΣ ῥᾳδίως·
how then will-you-torture us justly easily
πληγὴν παρὰ πληγὴν ἑκάτερον. ΞΑΝΘΙΑΣ καλῶς λέγεις.
blow beside blow each well you-say
ΑΙΑΚΟΣ ἰδού. ΞΑΝΘΙΑΣ σκόπει νυν ἤν μ' ὑποκινήσαντ' ἴδῃς.
look watch now if me flinching you-see

ΑΙΑΚΟΣ ἤδη ’πάταξά σ’. ΞΑΝΘΙΑΣ οὐ μὰ Δί’.
already I-struck you not by Zeus

ΑΙΑΚΟΣ οὐδ’ ἐμοὶ δοκεῖς.
nor to-me you-seem

ἀλλ’ εἶμ’ ἐπὶ τονδὶ καὶ πατάξω. ΔΙΟΝΤΣΟΣ πηνίκα;
but I-will-go to this-one and will-strike when

ΑΙΑΚΟΣ καὶ δὴ ’πάταξα. ΔΙΟΝΤΣΟΣ κᾆτα πῶς οὐκ ἔπταρον;
and indeed I-struck and-then how not I-sneezed

ΑΙΑΚΟΣ οὐκ οἶδα· τονδὶ δ’ αὖθις ἀποπειράσομαι.
not I-know this-one and again I-will-try

ΞΑΝΘΙΑΣ οὔκουν ἀνύσεις τι; ἀτταταῖ. ΑΙΑΚΟΣ τί τἀτταταῖ;
not-then will-you-hurry somewhat ow what the-ow

μῶν ὠδυνήθης; ΞΑΝΘΙΑΣ οὐ μὰ Δί’ ἀλλ’ ἐφρόντισα
surely-not you-felt-pain not by Zeus but I-thought

ὁπόθ’ Ἡράκλεια τἀν Διομείοις γίγνεται.
when Heracles-festival the-in Diomeia takes-place

ΑΙΑΚΟΣ ἄνθρωπος ἱερός. δεῦρο πάλιν βαδιστέον.
the-man holy here again one-must-walk

ΔΙΟΝΤΣΟΣ ἰοὺ ἰού. ΑΙΑΚΟΣ τί ἔστιν; ΔΙΟΝΤΣΟΣ ἱππέας ὁρῶ.
oh oh what is-it horsemen I-see

ΑΙΑΚΟΣ τί δῆτα κλάεις; ΔΙΟΝΤΣΟΣ κρομμύων ὀσφραίνομαι.
why then do-you-weep onions I-smell

ΑΙΑΚΟΣ ἐπεὶ προτιμᾷς γ’ οὐδέν. ΔΙΟΝΤΣΟΣ οὐδέν μοι μέλει.
since you-mind at-least nothing nothing to-me it-matters

ΑΙΑΚΟΣ βαδιστέον τἄρ’ ἐστὶν ἐπὶ τονδὶ πάλιν.
one-must-walk then it-is to this-one again

ΞΑΝΘΙΑΣ οἴμοι. ΑΙΑΚΟΣ τί ἔστι; ΞΑΝΘΙΑΣ τὴν ἄκανθαν ἔξελε.
ah-me what is-it the thorn take-out

ΑΙΑΚΟΣ τί τὸ πρᾶγμα τουτί; δεῦρο πάλιν βαδιστέον.
what the matter this-here here again one-must-walk

ΔΙΟΝΤΣΟΣ Ἄπολλον — ὅς που Δῆλον ἢ Πυθῶν' ἔχεις.
Apollo who somewhere Delos or Pytho hold

ΞΑΝΘΙΑΣ ἤλγησεν· οὐκ ἤκουσας; ΔΙΟΝΤΣΟΣ οὐκ ἔγωγ', ἐπεὶ
he-felt-pain not you-heard not I-at-least since

ἴαμβον Ἱππώνακτος ἀνεμιμνῃσκόμην.
iambus of-Hipponax I-was-recalling

ΞΑΝΘΙΑΣ οὐδὲν ποιεῖς γάρ· ἀλλὰ τὰς λαγόνας σπόδει.
nothing you-do for but the flanks pound

ΑΙΑΚΟΣ μὰ τὸν Δί' ἀλλ' ἤδη πάρεχε τὴν γαστέρα.
by — Zeus but now offer the belly

ΔΙΟΝΤΣΟΣ Πόσειδον ΞΑΝΘΙΑΣ ἤλγησέν τις.
Poseidon felt-pain someone

ΔΙΟΝΤΣΟΣ ὃς Αἰγαίου πρῶνας
who of-Aegean headlands

ἢ γλαυκᾶς μέδεις ἁλὸς ἐν βένθεσιν.
or of-gray rule sea in depths

ΑΙΑΚΟΣ οὔ τοι μὰ τὴν Δήμητρα δύναμαί πω μαθεῖν
not surely by — Demeter I-can yet to-learn

ὁπότερος ὑμῶν ἐστι θεός. ἀλλ' εἴσιτον·
which-of-two of-you is god but come-in-both

ὁ δεσπότης γὰρ αὐτὸς ὑμᾶς γνώσεται
the master for himself you will-know

χἠ Φερρέφατθ', ἅτ' ὄντε κἀκείνω θεώ.
and Persephone as being and-those gods

ΔΙΟΝΤΣΟΣ ὀρθῶς λέγεις· ἐβουλόμην δ' ἂν τοῦτό σε
rightly you-say I-would-have-wished and — this you

πρότερον νοῆσαι, πρὶν ἐμὲ τὰς πληγὰς λαβεῖν.
before to-perceive before me the blows to-take

The chorus calls on the Muse and mocks Cleophon, a chattering Thracian swallow. It advises the city to restore those tripped by Phrynichus' holds, since slaves who fought one sea battle have become Plataeans and masters. It mocks Cleigenes the bathman. The city treats its citizens as it treats its coinage: it shuns the good old coins and the noble men, and uses base coppers and base newcomers. The chorus urges the Athenians to use the good again.

ΧΟΡΟΣ Μοῦσα χορῶν ἱερῶν
Muse of-choruses holy
ἐπίβηθι καὶ ἔλθ' ἐπὶ τέρψιν ἀοιδᾶς ἐμᾶς,
step-on and come to delight of-song my
τὸν πολὺν ὀψομένη λαῶν ὄχλον, οὗ σοφίαι
the great to-see of-peoples crowd where wisdoms
μυρίαι κάθηνται
countless sit
φιλοτιμότεραι Κλεοφῶντος, ἐφ' οὗ δὴ χείλεσιν ἀμφιλάλοις
more-ambitious than-Cleophon on whose indeed lips double-talking
δεινὸν ἐπιβρέμεται
terribly roars-on
Θρῃκία χελιδὼν
Thracian swallow
†ἐπὶ βάρβαρον ἑζομένη πέταλον·†
on barbarian sitting leaf
κελαδεῖ δ' ἐπίκλαυτον ἀηδόνιον νόμον, ὡς ἀπολεῖται,
she-sings and mournful nightingale strain that he-will-perish
κἂν ἴσαι γένωνται.
even-if equal they-become
τὸν ἱερὸν χορὸν δίκαιόν ἐστι χρηστὰ τῇ πόλει
the holy chorus right is useful-things to-the city

ξυμπαραινεῖν καὶ διδάσκειν. πρῶτον οὖν ἡμῖν δοκεῖ
to-advise-together and to-teach first then to-us it-seems
ἐξισῶσαι τοὺς πολίτας κἀφελεῖν τὰ δείματα,
to-make-equal the citizens and-to-take-away the fears
κεἴ τις ἥμαρτε σφαλείς τι Φρυνίχου παλαίσμασιν,
and-if anyone erred tripped somewhat of-Phrynichus by-wrestling-holds
690 ἐγγενέσθαι φημὶ χρῆναι τοῖς ὀλισθοῦσιν τότε
to-be-allowed I-say to-be-necessary to-the having-slipped then
αἰτίαν ἐκθεῖσι λῦσαι τὰς πρότερον ἁμαρτίας.
cause having-set-out to-undo the former errors
εἶτ' ἄτιμόν φημι χρῆναι μηδέν' εἶν' ἐν τῇ πόλει·
then disfranchised I-say to-be-necessary no-one to-be in the city
καὶ γὰρ αἰσχρόν ἐστι τοὺς μὲν ναυμαχήσαντας μίαν
and for shameful it-is the indeed having-fought-at-sea one
καὶ Πλαταιᾶς εὐθὺς εἶναι κἀντὶ δούλων δεσπότας.
and Plataeans at-once to-be and-instead-of slaves masters
695 κοὐδὲ ταῦτ' ἔγωγ' ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν ἔχειν,
and-not-even these I-at-least could — not not well to-say to-be
ἀλλ' ἐπαινῶ· μόνα γὰρ αὐτὰ νοῦν ἔχοντ' ἐδράσατε.
but I-praise alone for these sense having you-did
πρὸς δὲ τούτοις εἰκὸς ὑμᾶς, οἳ μεθ' ὑμῶν πολλὰ δὴ
besides and these fitting you who with you many-times indeed
χοἱ πατέρες ἐναυμάχησαν καὶ προσήκουσιν γένει,
and-their fathers fought-at-sea and are-akin by-race
τὴν μίαν ταύτην παρεῖναι ξυμφορὰν αἰτουμένοις.
the one this to-forgive misfortune asking
700 ἀλλὰ τῆς ὀργῆς ἀνέντες ὦ σοφώτατοι φύσει
but of-the anger relaxing O wisest by-nature
πάντας ἀνθρώπους ἑκόντες συγγενεῖς κτησώμεθα
all men willingly kinsmen let-us-acquire

κἀπιτίμους καὶ πολίτας, ὅστις ἂν ξυνναυμαχῇ.
and-enfranchised and citizens whoever — fights-at-sea-with-us
εἰ δὲ ταῦτ' ὀγκωσόμεσθα κἀποσεμνυνούμεθα,
if and these we-will-puff-up and-will-give-ourselves-airs
τὴν πόλιν καὶ ταῦτ' ἔχοντες κυμάτων ἐν ἀγκάλαις,
the city and this having of-waves in arms
ὑστέρῳ χρόνῳ ποτ' αὖθις εὖ φρονεῖν οὐ δόξομεν.
in-later time ever again well to-think not we-shall-seem
εἰ δ' ἐγὼ ὀρθὸς ἰδεῖν βίον ἀνέρος ἢ τρόπον ὅστις ἔτ'
if and I right to-see life of-man or way who still
οἰμώξεται,
will-howl
οὐ πολὺν οὐδ' ὁ πίθηκος οὗτος ὁ νῦν ἐνοχλῶν,
not long not-even the ape this the now annoying
Κλειγένης ὁ μικρός,
Cleigenes the little
ὁ πονηρότατος βαλανεὺς ὁπόσοι κρατοῦσι κυκησιτέφρου
the most-wicked bathman as-many-as rule ash-mixing
ψευδολίτρου κονίας
false-soda lye
καὶ Κιμωλίας γῆς,
and Cimolian earth
χρόνον ἐνδιατρίψει· ἰδὼν δὲ τάδ' οὐκ
time will-spend having-seen and these not
εἰρηνικὸς ἔσθ', ἵνα μή ποτε κἀποδυθῇ μεθύων ἄνευ
peaceful he-is so-that not ever and-be-stripped drunk without
ξύλου βαδίζων.
stick walking
πολλάκις γ' ἡμῖν ἔδοξεν ἡ πόλις πεπονθέναι
often at-least to-us seemed the city to-have-suffered

ταὐτὸν ἔς τε τῶν πολιτῶν τοὺς καλούς τε κἀγαθοὺς
the-same towards both of-the citizens the fine both and-good
ἔς τε τἀρχαῖον νόμισμα καὶ τὸ καινὸν χρυσίον.
towards and the-old coinage and the new gold
οὔτε γὰρ τούτοισιν οὖσιν οὐ κεκιβδηλευμένοις,
neither for these being not adulterated
ἀλλὰ καλλίστοις ἁπάντων, ὡς δοκεῖ, νομισμάτων
but finest of-all as seems of-coins
καὶ μόνοις ὀρθῶς κοπεῖσι καὶ κεκωδωνισμένοις
and alone rightly struck and rung
ἔν τε τοῖς Ἕλλησι καὶ τοῖς βαρβάροισι πανταχοῦ
in both the Greeks and the barbarians everywhere
χρώμεθ' οὐδέν, ἀλλὰ τούτοις τοῖς πονηροῖς χαλκίοις
we-use nothing but these the wicked coppers
χθές τε καὶ πρώην κοπεῖσι τῷ κακίστῳ κόμματι.
yesterday both and day-before struck with-the worst stamp
τῶν πολιτῶν θ' οὓς μὲν ἴσμεν εὐγενεῖς καὶ σώφρονας
of-the citizens and whom indeed we-know well-born and moderate
ἄνδρας ὄντας καὶ δικαίους καὶ καλούς τε κἀγαθοὺς
men being and just and fine both and-good
καὶ τραφέντας ἐν παλαίστραις καὶ χοροῖς καὶ μουσικῇ,
and reared in wrestling-schools and choruses and music
προυσελοῦμεν, τοῖς δὲ χαλκοῖς καὶ ξένοις καὶ πυρρίαις
we-insult the and coppers and foreigners and redheads
καὶ πονηροῖς κἀκ πονηρῶν εἰς ἅπαντα χρώμεθα
and wicked and-from wicked for all we-use
ὑστάτοις ἀφιγμένοισιν, οἷσιν ἡ πόλις πρὸ τοῦ
latest arrived whom the city before this
οὐδὲ φαρμακοῖσιν εἰκῇ ῥᾳδίως ἐχρήσατ' ἄν.
not-even as-scapegoats at-random easily would-have-used —

ἀλλὰ καὶ νῦν ὦνόητοι μεταβαλόντες τοὺς τρόπους
but even now O-fools changing the ways
χρῆσθε τοῖς χρηστοῖσιν αὖθις· καὶ κατορθώσασι γὰρ
use the useful again and having-succeeded for
εὔλογον, κἄν τι σφαλῆτ', ἐξ ἀξίου γοῦν τοῦ ξύλου,
reasonable and-if something you-fail from worthy at-least the wood
ἤν τι καὶ πάσχητε, πάσχειν τοῖς σοφοῖς δοκήσετε.
if something even you-suffer to-suffer to-the wise you-will-seem

V · THE SLAVES TALK

Aeacus praises Xanthias' master as a gentleman, and the two slaves share their pleasures: cursing their masters in secret and eavesdropping. Aeacus explains the uproar within. By law the best in each art dines in the prytaneum and sits beside Pluto. Euripides, applauded by the rogues of Hades, claimed Aeschylus' tragic throne, while Sophocles yielded to Aeschylus. Pluto has called a contest in which poetry will be weighed in scales, and Xanthias' master will judge.

ΑΙΑΚΟΣ νὴ τὸν Δία τὸν σωτῆρα γεννάδας ἀνὴρ
by — Zeus the savior noble man
ὁ δεσπότης σου. ΞΑΝΘΙΑΣ πῶς γὰρ οὐχὶ γεννάδας,
the master of-you how for not noble
ὅστις γε πίνειν οἶδε καὶ βινεῖν μόνον;
who at-least to-drink knows and to-screw only
ΑΙΑΚΟΣ τὸ δὲ μὴ πατάξαι σ' ἐξελεγχθέντ' ἄντικρυς,
the and not to-strike you having-been-convicted outright
ὅτι δοῦλος ὢν ἔφασκες εἶναι δεσπότης.
that slave being you-said to-be master

ΞΑΝΘΙΑΣ ᾤμωξε μέντἄν. ΑΙΑΚΟΣ τοῦτο μέντοι δουλικὸν
he-would-have-howled however this however slavish
εὐθὺς πεποίηκας, ὅπερ ἐγὼ χαίρω ποιῶν.
at-once you-have-done which-very I delight doing
ΞΑΝΘΙΑΣ χαίρεις, ἱκετεύω; ΑΙΑΚΟΣ μὰλλ' ἐποπτεύειν δοκῶ,
you-delight I-beg no-but to-be-initiated-into-bliss I-think
ὅταν καταράσωμαι λάθρᾳ τῷ δεσπότῃ.
when I-curse secretly the master
ΞΑΝΘΙΑΣ τί δὲ τονθορύζων, ἡνίκ' ἂν πληγὰς λαβὼν
what and muttering when — blows having-got
πολλὰς ἀπίῃς θύραζε; ΑΙΑΚΟΣ καὶ τοῦθ' ἥδομαι.
many you-go out and this I-enjoy
ΞΑΝΘΙΑΣ τί δὲ πολλὰ πράττων;
what and much meddling
ΑΙΑΚΟΣ ὡς μὰ Δί' οὐδὲν οἶδ' ἐγώ.
how by Zeus nothing know I
ΞΑΝΘΙΑΣ ὁμόγνιε Ζεῦ· καὶ παρακούων δεσποτῶν
of-kin Zeus and eavesdropping on-masters
ἅττ' ἂν λαλῶσι; ΑΙΑΚΟΣ μὰλλὰ πλεῖν ἢ μαίνομαι.
whatever — they-chatter no-but more than I-am-mad
ΞΑΝΘΙΑΣ τί δὲ τοῖς θύραζε ταῦτα καταλαλῶν; ΑΙΑΚΟΣ ἐγώ;
what and to-those outside these blabbing I
μὰ Δί' ἀλλ' ὅταν δρῶ τοῦτο, κἀκμιαίνομαι.
by Zeus but when I-do this and-I-wet-myself
ΞΑΝΘΙΑΣ ὦ Φοῖβ' Ἄπολλον ἔμβαλέ μοι τὴν δεξιάν,
O Phoebus Apollo throw-in me the right-hand
καὶ δὸς κύσαι καὐτὸς κύσον, καί μοι φράσον
and give to-kiss and-yourself kiss and me tell
πρὸς Διός, ὃς ἡμῖν ἐστιν ὁμομαστιγίας,
by Zeus who for-us is fellow-flogged

τίς οὗτος οὔνδον ἐστὶ θόρυβος καὶ βοὴ
what this the-inside is uproar and shout
χὠ λοιδορησμός; ΑΙΑΚΟΣ Αἰσχύλου κεὐριπίδου.
and-the abuse of-Aeschylus and-of-Euripides
ΞΑΝΘΙΑΣ ἆ. ΑΙΑΚΟΣ πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα
ah matter matter great has-been-stirred great
ἐν τοῖς νεκροῖσι καὶ στάσις πολλὴ πάνυ.
among the dead and faction much very
ΞΑΝΘΙΑΣ ἐκ τοῦ; ΑΙΑΚΟΣ νόμος τις ἐνθάδ' ἐστὶ κείμενος
from what law some here is laid-down
ἀπὸ τῶν τεχνῶν ὅσαι μεγάλαι καὶ δεξιαί,
from the arts as-many-as great and clever
τὸν ἄριστον ὄντα τῶν ἑαυτοῦ συντέχνων
the best being of-the his-own fellow-artisans
σίτησιν αὐτὸν ἐν πρυτανείῳ λαμβάνειν
maintenance him in prytaneum to-receive
θρόνον τε τοῦ Πλούτωνος ἑξῆς — ΞΑΝΘΙΑΣ μανθάνω.
throne and — of-Pluto next I-understand
ΑΙΑΚΟΣ ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος
until should-come in-the art wiser
ἕτερός τις αὐτοῦ· τότε δὲ παραχωρεῖν ἔδει.
another some than-him then and to-yield one-had
ΞΑΝΘΙΑΣ τί δῆτα τουτὶ τεθορύβηκεν Αἰσχύλον;
what then this-here has-upset Aeschylus
ΑΙΑΚΟΣ ἐκεῖνος εἶχε τὸν τραγῳδικὸν θρόνον,
he held the tragic throne
ὡς ὢν κράτιστος τὴν τέχνην. ΞΑΝΘΙΑΣ νυνὶ δὲ τίς;
as being mightiest in-the art now and who

ΑΙΑΚΟΣ ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο
when indeed came-down Euripides he-showed-off
τοῖς λωποδύταις καὶ τοῖσι βαλλαντιοτόμοις
to-the clothes-thieves and to-the purse-cutters
καὶ τοῖσι πατραλοίαισι καὶ τοιχωρύχοις,
and to-the father-beaters and burglars
ὅπερ ἔστ' ἐν Ἅιδου πλῆθος, οἱ δ' ἀκροώμενοι
which-very is in Hades's multitude they and listening
775 τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν
to-the counter-arguments and twists and turns
ὑπερεμάνησαν κἀνόμισαν σοφώτατον·
went-mad and-thought most-wise
κἄπειτ' ἐπαρθεὶς ἀντελάβετο τοῦ θρόνου,
and-then elated laid-hold-of the throne
ἵν' Αἰσχύλος καθῆστο. ΞΑΝΘΙΑΣ κοὐκ ἐβάλλετο;
where Aeschylus sat and-not was-pelted
ΑΙΑΚΟΣ μὰ Δῖ' ἀλλ' ὁ δῆμος ἀνεβόα κρίσιν ποιεῖν
by Zeus but the people shouted judgment to-make
780 ὁπότερος εἴη τὴν τέχνην σοφώτερος.
which-of-two was in-the art wiser
ΞΑΝΘΙΑΣ ὁ τῶν πανούργων; ΑΙΑΚΟΣ νὴ Δῖ' οὐράνιόν γ' ὅσον.
the of-the rogues by Zeus heaven-high at-least how-much
ΞΑΝΘΙΑΣ μετ' Αἰσχύλου δ' οὐκ ἦσαν ἕτεροι σύμμαχοι;
with Aeschylus and not were others allies
ΑΙΑΚΟΣ ὀλίγον τὸ χρηστόν ἐστιν, ὥσπερ ἐνθάδε.
little the good is as here
ΞΑΝΘΙΑΣ τί δῆθ' ὁ Πλούτων δρᾶν παρασκευάζεται;
what then — Pluto to-do prepares

ΑΙΑΚΟΣ ἀγῶνα ποιεῖν αὐτίκα μάλα καὶ κρίσιν
contest to-make at-once very and judgment
κἄλεγχον αὐτῶν τῆς τέχνης. ΞΑΝΘΙΑΣ κἄπειτα πῶς
and-test of-them of-the art and-then how
οὐ καὶ Σοφοκλέης ἀντελάβετο τοῦ θρόνου;
not also Sophocles laid-hold-of the throne
ΑΙΑΚΟΣ μὰ Δί᾽ οὐκ ἐκεῖνος, ἀλλ᾽ ἔκυσε μὲν Αἰσχύλον,
by Zeus not he but kissed indeed Aeschylus
ὅτε δὴ κατῆλθε, κἀνέβαλε τὴν δεξιάν,
when indeed he-came-down and-put-in the right-hand
κἀκεῖνος ὑπεχώρησεν αὐτῷ τοῦ θρόνου·
and-he yielded to-him of-the throne
νυνὶ δ᾽ ἔμελλεν, ὡς ἔφη Κλειδημίδης,
now and he-was-about as said Cleidemides
ἔφεδρος καθεδεῖσθαι· κἂν μὲν Αἰσχύλος κρατῇ,
reserve to-sit and-if indeed Aeschylus wins
ἔξειν κατὰ χώραν· εἰ δὲ μή, περὶ τῆς τέχνης
to-have in place if and not about the art
διαγωνιεῖσθ᾽ ἔφασκε πρός γ᾽ Εὐριπίδην.
to-contest-it he-said against at-least Euripides
ΞΑΝΘΙΑΣ τὸ χρῆμ᾽ ἄρ᾽ ἔσται; ΑΙΑΚΟΣ νὴ Δί᾽ ὀλίγον ὕστερον.
the thing then will-be by Zeus little later
κἀνταῦθα δὴ τὰ δεινὰ κινηθήσεται.
and-there indeed the terrible-things will-be-stirred
καὶ γὰρ ταλάντῳ μουσικὴ σταθμήσεται —
and for in-scales poetry will-be-weighed
ΞΑΝΘΙΑΣ τί δέ; μειαγωγήσουσι τὴν τραγῳδίαν;
what and will-they-weigh-like-lambs the tragedy

ΑΙΑΚΟΣ καὶ κανόνας ἐξοίσουσι καὶ πήχεις ἐπῶν
and rulers they-will-bring-out and cubits of-verses
καὶ πλαίσια ξύμπτυκτα — ΞΑΝΘΙΑΣ πλινθεύσουσι γάρ;
and frames folding will-they-make-bricks for
ΑΙΑΚΟΣ καὶ διαμέτρους καὶ σφῆνας. ὁ γὰρ Εὐριπίδης
and diagonals and wedges — for Euripides
κατ' ἔπος βασανιεῖν φησι τὰς τραγῳδίας.
by verse to-test he-says the tragedies
ΞΑΝΘΙΑΣ ἦ που βαρέως οἶμαι τὸν Αἰσχύλον φέρειν.
truly surely heavily I-think — Aeschylus to-take-it
ΑΙΑΚΟΣ ἔβλεψε γοῦν ταυρηδὸν ἐγκύψας κάτω.
he-looked at-least bull-like stooping down
ΞΑΝΘΙΑΣ κρινεῖ δὲ δὴ τίς ταῦτα; ΑΙΑΚΟΣ τοῦτ' ἦν δύσκολον·
will-judge and indeed who these this was difficult
σοφῶν γὰρ ἀνδρῶν ἀπορίαν ηὑρισκέτην.
of-wise for men lack they-two-found
οὔτε γὰρ Ἀθηναίοισι συνέβαιν' Αἰσχύλος —
neither for with-Athenians agreed Aeschylus
ΞΑΝΘΙΑΣ πολλοὺς ἴσως ἐνόμιζε τοὺς τοιχωρύχους.
many perhaps he-thought the burglars
ΑΙΑΚΟΣ λῆρόν τε τἄλλ' ἡγεῖτο τοῦ γνῶναι πέρι
nonsense and the-rest he-held the to-discern about
φύσεις ποιητῶν· εἶτα τῷ σῷ δεσπότῃ
natures of-poets then — to-your master
ἐπέτρεψαν, ὁτιὴ τῆς τέχνης ἔμπειρος ἦν.
they-entrusted because of-the art experienced he-was
ἀλλ' εἰσίωμεν· ὡς ὅταν γ' οἱ δεσπόται
but let-us-go-in since when at-least the masters
ἐσπουδάκωσι, κλαύμαθ' ἡμῖν γίγνεται.
are-in-earnest weepings for-us happen

The chorus imagines the coming battle. The loud thunderer, bristling his shaggy mane and knitting his brow, will roar and hurl words bolted like planks. His rival, a smooth-tongued tester of verses, will chop those words fine.

ΧΟΡΟΣ ἦ που δεινὸν ἐριβρεμέτας χόλον ἔνδοθεν ἕξει,
truly surely terrible loud-thunderer wrath within will-have
ἡνίκ' ἂν ὀξύλαλον παρίδῃ θήγοντος ὀδόντα
when — sharp-talking he-sees whetting tooth
ἀντιτέχνου· τότε δὴ μανίας ὑπὸ δεινῆς
of-rival-artist then indeed madness by terrible
ὄμματα στροβήσεται.
eyes will-roll
ἔσται δ' ἱπολόφων τε λόγων κορυθαίολα νείκη
will-be and of-horse-crested both of-words helmet-glancing strifes
σχινδαλάμων τε παραξόνια σμιλεύματά τ' ἔργων,
of-splinters and axle-gratings carvings and of-works
φωτὸς ἀμυνομένου φρενοτέκτονος ἀνδρὸς
of-man warding-off of-mind-builder of-man
ῥήμαθ' ἱπποβάμονα.
words horse-riding
φρίξας δ' αὐτοκόμου λοφιᾶς λασιαύχενα χαίταν,
bristling and of-self-grown crest shaggy-necked mane
δεινὸν ἐπισκύνιον ξυνάγων βρυχώμενος ἥσει
terrible brow knitting roaring he-will-hurl
ῥήματα γομφοπαγῆ πινακηδὸν ἀποσπῶν
words bolted plank-wise tearing-off
γηγενεῖ φυσήματι·
with-earthborn blast

ἔνθεν δὴ στοματουργὸς ἐπῶν βασανίστρια λίσφη
thence indeed mouth-working of-verses tester smooth
γλῶσσ᾽ ἀνελισσομένη φθονεροὺς κινοῦσα χαλινοὺς
tongue unrolling envious moving bits
ῥήματα δαιομένη καταλεπτολογήσει
words dividing will-chop-fine
πλευμόνων πολὺν πόνον.
of-lungs much labor

VII · THE CHALLENGE

Euripides refuses to yield the throne and attacks Aeschylus as a bombastic poet of unbridled mouth. Aeschylus answers that Euripides gathers Cretan monodies and unholy marriages and makes cripples and beggars his heroes. Dionysus restrains them, and Aeschylus complains that the contest is unequal, since his poetry did not die with him. The chorus invokes the Muses. Aeschylus prays to Demeter, Euripides to his own gods, Aether and the pivot of his tongue.

ΕΥΡΙΠΙΔΗΣ οὐκ ἂν μεθείμην τοῦ θρόνου, μὴ νουθέτει.
not — I-would-let-go of-the throne do-not admonish
κρείττων γὰρ εἶναί φημι τούτου τὴν τέχνην.
better for to-be I-say than-this-one in-the art
ΔΙΟΝΥΣΟΣ Αἰσχύλε τί σιγᾷς; αἰσθάνει γὰρ τοῦ λόγου.
Aeschylus why are-you-silent you-perceive for the speech
ΕΥΡΙΠΙΔΗΣ ἀποσεμνυνεῖται πρῶτον, ἅπερ ἑκάστοτε
he-will-give-himself-airs first what-very every-time
ἐν ταῖς τραγῳδίαισιν ἐτερατεύετο.
in the tragedies he-made-marvels
ΔΙΟΝΥΣΟΣ ὦ δαιμόνι᾽ ἀνδρῶν μὴ μεγάλα λίαν λέγε.
O strange-man of-men not great-things too-much say

ΕΥΡΙΠΙΔΗΣ ἐγῷδα τοῦτον καὶ διέσκεμμαι πάλαι,
I-know this-one and have-examined long-since
ἄνθρωπον ἀγριοποιὸν αὐθαδόστομον,
man savage-making stubborn-mouthed
ἔχοντ' ἀχάλινον ἀκρατὲς ἀπύλωτον στόμα,
having unbridled unrestrained ungated mouth
ἀπεριλάλητον κομποφακελορρήμονα.
un-out-talkable bombast-bundle-worder
ΑΙΣΧΥΛΟΣ ἄληθες ὦ παῖ τῆς ἀρουραίας θεοῦ; 840
really O son of-the field goddess
σὺ δή με ταῦτ' ὦ στωμυλιοσυλλεκτάδη
you indeed me these O babble-collector
καὶ πτωχοποιὲ καὶ ῥακιοσυρραπτάδη;
and beggar-maker and rag-stitcher
ἀλλ' οὔ τι χαίρων αὖτ' ἐρεῖς. ΔΙΟΝΥΣΟΣ παῦ' Αἰσχύλε,
but not at-all rejoicing them you-will-say stop Aeschylus
καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς κότῳ.
and not to anger heart heat with-rage
ΑΙΣΧΥΛΟΣ οὐ δῆτα πρίν γ' ἂν τοῦτον ἀποφήνω σαφῶς 845
not then before at-least — this-one I-show clearly
τὸν χωλοποιὸν οἷος ὢν θρασύνεται.
the cripple-maker what-sort being he-is-bold
ΔΙΟΝΥΣΟΣ ἄρν' ἄρνα μέλανα παῖδες ἐξενέγκατε·
lamb lamb black boys bring-out
τυφὼς γὰρ ἐκβαίνειν παρασκευάζεται.
typhoon for to-come-out prepares
ΑΙΣΧΥΛΟΣ ὦ Κρητικὰς μὲν συλλέγων μονῳδίας,
O Cretan indeed collecting monodies
γάμους δ' ἀνοσίους ἐσφέρων ἐς τὴν τέχνην. 850
marriages and unholy bringing into the art

ΔΙΟΝΤΣΟΣ ἐπίσχες οὗτος ὦ πολυτίμητ' Αἰσχύλε.
stop you O much-honored Aeschylus
ἀπὸ τῶν χαλαζῶν δ' ὦ πόνηρ' Εὐριπίδη
from the hailstones and O wretched Euripides
ἄναγε σεαυτὸν ἐκποδών, εἰ σωφρονεῖς,
withdraw yourself out-of-the-way if you-are-wise
ἵνα μὴ κεφαλαίῳ τὸν κρόταφόν σου ῥήματι
so-that not with-head-sized the temple of-you word
θενὼν ὑπ' ὀργῆς ἐκχέῃ τὸν Τήλεφον·
striking from anger he-may-spill-out the Telephus
σὺ δὲ μὴ πρὸς ὀργὴν Αἰσχύλ' ἀλλὰ πραόνως
you and not to anger Aeschylus but gently
ἔλεγχ' ἐλέγχου· λοιδορεῖσθαι δ' οὐ πρέπει
refute be-refuted to-abuse and not befits
ἄνδρας ποιητὰς ὥσπερ ἀρτοπώλιδας.
men poets like bread-women
σὺ δ' εὐθὺς ὥσπερ πρῖνος ἐμπρησθεὶς βοᾷς.
you and at-once like holm-oak set-on-fire you-shout
ΕΥΡΙΠΙΔΗΣ ἕτοιμός εἰμ' ἔγωγε, κοὐκ ἀναδύομαι,
ready am I-at-least and-not I-shrink
δάκνειν δάκνεσθαι πρότερος, εἰ τούτῳ δοκεῖ,
to-bite to-be-bitten first if to-this-one it-seems
τἄπη, τὰ μέλη, τὰ νεῦρα τῆς τραγῳδίας,
the-verses the songs the sinews of-the tragedy
καὶ νὴ Δία τὸν Πηλέα γε καὶ τὸν Αἴολον
and by Zeus the Peleus at-least and the Aeolus
καὶ τὸν Μελέαγρον κἄτι μάλα τὸν Τήλεφον.
and the Meleager and-still very the Telephus
ΔΙΟΝΤΣΟΣ τί δαὶ σὺ βουλεύει ποιεῖν; λέγ' Αἰσχύλε.
what then you wish to-do say Aeschylus

ΑΙΣΧΥΛΟΣ ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε·
I-wished indeed not to-contend here
οὐκ ἐξ ἴσου γάρ ἐστιν ἀγὼν νῷν. ΔΙΟΝΥΣΟΣ τί δαί;
not from equal for is the-contest for-us-two what then
ΑΙΣΧΥΛΟΣ ὅτι ἡ ποίησις οὐχὶ συντέθνηκέ μοι,
that the poetry not has-died-with me
τούτῳ δὲ συντέθνηκεν, ὥσθ' ἕξει λέγειν.
with-this-one and has-died-with so-that he-will-have to-recite
ὅμως δ' ἐπειδή σοι δοκεῖ, δρᾶν ταῦτα χρή. 870
nevertheless and since to-you seems to-do these one-must
ΔΙΟΝΥΣΟΣ ἴθι νυν λιβανωτὸν δεῦρό τις καὶ πῦρ δότω.
come now incense here someone and fire let-give
ὅπως ἂν εὔξωμαι πρὸ τῶν σοφισμάτων
so-that — I-may-pray before the clevernesses
ἀγῶνα κρῖναι τόνδε μουσικώτατα·
contest to-judge this most-musically
ὑμεῖς δὲ ταῖς Μούσαις τι μέλος ὑπάσατε.
you and to-the Muses some song sing-to
ΧΟΡΟΣ ὦ Διὸς ἐννέα παρθένοι ἁγναὶ 875
O of-Zeus nine maidens pure
Μοῦσαι, λεπτολόγους ξυνετὰς φρένας αἳ καθορᾶτε
Muses subtle-speaking intelligent minds who look-down-on
ἀνδρῶν γνωμοτύπων, ὅταν εἰς ἔριν ὀξυμερίμνοις
of-men maxim-coining when into strife with-sharp-cares
ἔλθωσι στρεβλοῖσι παλαίσμασιν ἀντιλογοῦντες,
they-come with-twisted wrestlings counter-arguing
ἔλθετ' ἐποψόμεναι δύναμιν
come to-watch power
δεινοτάτοιν στομάτοιν πορίσασθαι 880
of-most-terrible two-mouths to-supply

ῥήματα καὶ παραπρίσματ᾽ ἐπῶν.
words and sawdust of-verses

νῦν γὰρ ἀγὼν σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον ἤδη.
now for contest of-wisdom the great goes to work already

ΔΙΟΝΤΣΟΣ εὔχεσθε δὴ καὶ σφώ τι πρὶν τἄπη λέγειν.
pray indeed also you-two something before the-verses to-say

ΑΙΣΧΥΛΟΣ Δήμητερ ἡ θρέψασα τὴν ἐμὴν φρένα,
Demeter who having-nourished — my mind

εἶναί με τῶν σῶν ἄξιον μυστηρίων.
to-be me — of-your worthy mysteries

ΔΙΟΝΤΣΟΣ ἐπίθες λαβὼν δὴ καὶ σὺ λιβανωτόν.
put-on having-taken indeed also you incense

ΕΥΡΙΠΙΔΗΣ καλῶς·
well

ἕτεροι γάρ εἰσιν οἷσιν εὔχομαι θεοῖς.
others for are to-whom I-pray gods

ΔΙΟΝΤΣΟΣ ἴδιοί τινές σοι, κόμμα καινόν; ΕΥΡΙΠΙΔΗΣ καὶ μάλα.
private some to-you coinage new and very

ΔΙΟΝΤΣΟΣ ἴθι δὴ προσεύχου τοῖσιν ἰδιώταις θεοῖς.
go indeed pray-to to-the private gods

ΕΥΡΙΠΙΔΗΣ αἰθὴρ ἐμὸν βόσκημα καὶ γλώσσης στρόφιγξ
aether my food and of-tongue pivot

καὶ ξύνεσι καὶ μυκτῆρες ὀσφραντήριοι,
and intelligence and nostrils keen-scented

ὀρθῶς μ᾽ ἐλέγχειν ὧν ἂν ἅπτωμαι λόγων.
rightly me to-refute whatever — I-touch words

Euripides charges that Aeschylus seated silent veiled figures while the chorus sang on, and used incomprehensible words. He says he trimmed tragedy, let every character speak, and taught the people to reason about their households. Euripides says poets are admired for making men better. Aeschylus answers that Euripides made noble men wretched. His own plays made men warlike, as Orpheus, Musaeus, Hesiod, and Homer taught useful things. Euripides' adulterous heroines, ragged kings, and chatter have corrupted the city.

ΧΟΡΟΣ καὶ μὴν ἡμεῖς ἐπιθυμοῦμεν 895
and truly we desire
παρὰ σοφοῖν ἀνδροῖν ἀκοῦσαι
from wise two-men to-hear
τίνα λόγων ἐμμέλειαν
what of-words harmony
ἔπιτε δαΐαν ὁδόν.
go-on hostile road
γλῶσσα μὲν γὰρ ἠγρίωται,
tongue indeed for has-been-made-savage
λῆμα δ' οὐκ ἄτολμον ἀμφοῖν,
spirit and not cowardly of-both
οὐδ' ἀκίνητοι φρένες.
nor unmoved minds
προσδοκᾶν οὖν εἰκός ἐστι 900
to-expect then fitting it-is
τὸν μὲν ἀστεῖόν τι λέξειν
the indeed elegant something to-say
καὶ κατερρινημένον,
and filed-smooth

τὸν δ' ἀνασπῶντ' αὐτοπρέμνοις
the and tearing-up with-root-and-branch
τοῖς λόγοισιν
the words
ἐμπεσόντα συσκεδᾶν πολλὰς
falling-on to-scatter many
ἀλινδήθρας ἐπῶν.
rolling-grounds of-verses
905 ΔΙΟΝΤΣΟΣ ἀλλ' ὡς τάχιστα χρὴ λέγειν·
but as quickly-as-possible one-must to-speak
οὕτω δ' ὅπως ἐρεῖτον
so and as you-two-will-speak
ἀστεῖα καὶ μήτ' εἰκόνας μήθ' οἵ' ἂν ἄλλος εἴποι.
elegant-things and neither images nor such-as — another would-say
ΕΥΡΙΠΙΔΗΣ καὶ μὴν ἐμαυτὸν μέν γε τὴν ποίησιν οἷός εἰμι,
and truly myself indeed at-least the poetry what-sort I-am
ἐν τοῖσιν ὑστάτοις φράσω, τοῦτον δὲ πρῶτ' ἐλέγξω,
in the last I-will-tell this-one and first I-will-refute
ὡς ἦν ἀλαζὼν καὶ φέναξ οἵοις τε τοὺς θεατὰς
how he-was impostor and cheat with-what-sort and the spectators
910 ἐξηπάτα μώρους λαβὼν παρὰ Φρυνίχῳ τραφέντας.
he-deceived fools having-taken by Phrynichus reared
πρώτιστα μὲν γὰρ ἕνα τιν' ἂν καθῖσεν ἐγκαλύψας,
first-of-all indeed for one some — he-would-seat having-veiled
Ἀχιλλέα τιν' ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνύς,
Achilles some or Niobe the face not showing
πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδὲ τουτί.
showpiece of-the tragedy muttering not-even this-here

ΔΙΟΝΥΣΟΣ μὰ τὸν Δί᾽ οὐ δῆθ᾽.
by — Zeus not then

ΕΥΡΙΠΙΔΗΣ ὁ δὲ χορός γ᾽ ἤρειδεν ὁρμαθοὺς ἂν
the and chorus at-least would-press strings —

μελῶν ἐφεξῆς τέτταρας ξυνεχῶς ἄν· οἱ δ᾽ ἐσίγων.
of-songs in-a-row four continuously — they and were-silent

ΔΙΟΝΥΣΟΣ ἐγὼ δ᾽ ἔχαιρον τῇ σιωπῇ, καί με τοῦτ᾽ ἔτερπεν
I and enjoyed the silence and me this delighted

οὐχ ἧττον ἢ νῦν οἱ λαλοῦντες. ΕΥΡΙΠΙΔΗΣ ἠλίθιος γὰρ ἦσθα,
not less than now the chatterers foolish for you-were

σάφ᾽ ἴσθι. ΔΙΟΝΥΣΟΣ κἀμαυτῷ δοκῶ.
clearly know and-to-myself I-seem

τί δὲ ταῦτ᾽ ἔδρασ᾽ ὁ δεῖνα;
why and these did the what's-his-name

ΕΥΡΙΠΙΔΗΣ ὑπ᾽ ἀλαζονείας, ἵν᾽ ὁ θεατὴς προσδοκῶν καθοῖτο,
from imposture so-that the spectator expecting might-sit

ὁπόθ᾽ ἡ Νιόβη τι φθέγξεται· τὸ δρᾶμα δ᾽ ἂν διήει.
when — Niobe something will-utter the play and — would-go-through

ΔΙΟΝΥΣΟΣ ὦ παμπόνηρος, οἵ᾽ ἄρ᾽ ἐφενακιζόμην ὑπ᾽ αὐτοῦ.
O utter-villain how then I-was-cheated by him

τί σκορδινᾷ καὶ δυσφορεῖς; ΕΥΡΙΠΙΔΗΣ ὅτι αὐτὸν ἐξελέγχω.
why do-you-squirm and are-vexed because him I-refute

κἄπειτ᾽ ἐπειδὴ ταῦτα ληρήσειε καὶ τὸ δρᾶμα
and-then when these he-had-babbled and the play

ἤδη μεσοίη, ῥήματ᾽ ἂν βόεια δώδεκ᾽ εἶπεν,
now was-half-through words — ox-like twelve he-would-say

ὀφρῦς ἔχοντα καὶ λόφους, δεί᾽ ἄττα μορμορωπά,
brows having and crests terrible some bogey-faced

ἄγνωτα τοῖς θεωμένοις. ΑΙΣΧΥΛΟΣ οἴμοι τάλας. ΔΙΟΝΥΣΟΣ σιώπα.
unknown to-the spectators ah-me wretched be-silent

ΕΥΡΙΠΙΔΗΣ σαφὲς δ' ἂν εἶπεν οὐδὲ ἕν —
clear and — he-would-say not-even one

ΔΙΟΝΥΣΟΣ μὴ πρῖε τοὺς ὀδόντας.
do-not grind the teeth

ΕΥΡΙΠΙΔΗΣ ἀλλ' ἢ Σκαμάνδρους ἢ τάφρους
but than Scamanders or trenches

ἢ 'π' ἀσπίδων ἐπόντας
or on shields being-on

γρυπαιέτους χαλκηλάτους καὶ ῥήμαθ' ἱππόκρημνα,
griffin-eagles bronze-wrought and words horse-precipitous

930 ἃ ξυμβαλεῖν οὐ ῥᾴδι' ἦν. ΔΙΟΝΥΣΟΣ νὴ τοὺς θεοὺς ἐγὼ γοῦν
which to-make-out not easy was by the gods I at-least

ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα
once ever in long time of-night lay-awake

τὸν ξουθὸν ἱππαλεκτρυόνα ζητῶν τίς ἐστιν ὄρνις.
the tawny horse-cock seeking what is bird

ΑΙΣΧΥΛΟΣ σημεῖον ἐν ταῖς ναυσὶν ὦμαθέστατ' ἐνεγέγραπτο.
emblem on the ships O-most-ignorant it-had-been-painted

ΔΙΟΝΥΣΟΣ ἐγὼ δὲ τὸν Φιλοξένου γ' ᾤμην Ἔρυξιν εἶναι.
I and the of-Philoxenus at-least thought Eryxis to-be

935 ΕΥΡΙΠΙΔΗΣ εἶτ' ἐν τραγῳδίαις ἐχρῆν κἀλεκτρυόνα ποιῆσαι;
then in tragedies one-had and-cock to-put

ΑΙΣΧΥΛΟΣ σὺ δ' ὦ θεοῖσιν ἐχθρὲ ποῖ' ἄττ' ἐστὶν ἄττ' ἐποίεις;
you and O to-gods hateful what-sort some are what you-made

ΕΥΡΙΠΙΔΗΣ οὐχ ἱππαλεκτρυόνας μὰ Δί'
not horse-cocks by Zeus

οὐδὲ τραγελάφους, ἅπερ σύ,
nor goat-stags which you

ἂν τοῖσι παραπετάσμασιν τοῖς Μηδικοῖς γράφουσιν·
which-on the curtains the Median they-paint

ἀλλ᾽ ὡς παρέλαβον τὴν τέχνην παρὰ σοῦ τὸ πρῶτον εὐθὺς
but when I-took-over the art from you the first at-once
οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν, 940
swollen by boasts and words burdensome
ἴσχνανα μὲν πρώτιστον αὐτὴν καὶ τὸ βάρος ἀφεῖλον
I-reduced indeed first-of-all it and the weight took-away
ἐπυλλίοις καὶ περιπάτοις καὶ τευτλίοισι λευκοῖς,
with-little-verses and walks and beets white
χυλὸν διδοὺς στωμυλμάτων ἀπὸ βιβλίων ἀπηθῶν·
juice giving of-babblings from books straining
εἶτ᾽ ἀνέτρεφον μονῳδίαις — ΔΙΟΝΥΣΟΣ Κηφισοφῶντα μιγνύς.
then I-fed-it-up with-monodies Cephisophon mixing
ΕΥΡΙΠΙΔΗΣ εἶτ᾽ οὐκ ἐλήρουν ὅ τι τύχοιμ᾽ οὐδ᾽ ἐμπεσὼν ἔφυρον, 945
then not I-babbled what thing I-happened nor falling-in jumbled
ἀλλ᾽ οὐξιὼν πρώτιστα μέν μοι τὸ γένος εἶπ᾽ ἂν εὐθὺς
but the-one-coming-out first-of-all indeed to-me the race would-tell — at-once
τοῦ δράματος. ΔΙΟΝΥΣΟΣ κρεῖττον γὰρ ἦν σοι νὴ Δί᾽ ἢ
of-the play better for was for-you by Zeus than
τὸ σαυτοῦ.
— your-own
ΕΥΡΙΠΙΔΗΣ ἔπειτ᾽ ἀπὸ τῶν πρώτων ἐπῶν οὐδὲν παρῆκ᾽ ἂν ἀργόν,
then from the first words nothing I-would-leave — idle
ἀλλ᾽ ἔλεγεν ἡ γυνή τέ μοι χὠ δοῦλος οὐδὲν ἧττον,
but would-speak the wife both for-me and-the slave nothing less

χὠ δεσπότης χἠ παρθένος χἠ γραῦς ἄν.
and-the master and-the maiden and-the old-woman —

ΑΙΣΧΥΛΟΣ εἶτα δῆτα
then then

οὐκ ἀποθανεῖν σε ταῦτ' ἐχρῆν τολμῶντα;
not to-die you for-this ought daring

ΕΥΡΙΠΙΔΗΣ μὰ τὸν Ἀπόλλω·
no-by — Apollo

δημοκρατικὸν γὰρ αὖτ' ἔδρων.
democratic for it I-did

ΔΙΟΝΥΣΟΣ τοῦτο μὲν ἔασον ὦ τᾶν.
this indeed let-go O my-friend

οὐ σοὶ γάρ ἐστι περίπατος κάλλιστα περί γε τούτου.
not for-you for is walk finest about at-least this

ΕΥΡΙΠΙΔΗΣ ἔπειτα τουτουσὶ λαλεῖν ἐδίδαξα —
then these-here to-chatter I-taught

ΑΙΣΧΥΛΟΣ φημὶ κἀγώ.
I-say and-I

ὡς πρὶν διδάξαι γ' ὤφελες μέσος διαρραγῆναι.
how before to-teach at-least you-ought middle to-be-burst

ΕΥΡΙΠΙΔΗΣ λεπτῶν τε κανόνων ἐσβολὰς ἐπῶν τε γωνιασμούς,
of-subtle and rules applications of-verses and angle-measurings

νοεῖν ὁρᾶν ξυνιέναι στρέφειν ἐρᾶν τεχνάζειν,
to-think to-see to-understand to-twist to-love to-contrive

κάχ' ὑποτοπεῖσθαι, περινοεῖν ἅπαντα — ΑΙΣΧΥΛΟΣ φημὶ κἀγώ.
evils to-suspect to-consider all I-say and-I

ΕΥΡΙΠΙΔΗΣ οἰκεῖα πράγματ' εἰσάγων, οἷς χρώμεθ', οἷς ξύνεσμεν,
domestic matters bringing-in which we-use which we-live-with

ἐξ ὧν γ' ἂν ἐξηλεγχόμην· ξυνειδότες γὰρ οὗτοι
from which at-least — I-could-be-refuted knowing-with for these

ἤλεγχον ἄν μου τὴν τέχνην· ἀλλ᾽ οὐκ ἐκομπολάκουν
would-refute — of-me the art but not I-bombasted
ἀπὸ τοῦ φρονεῖν ἀποσπάσας, οὐδ᾽ ἐξέπληττον αὐτούς,
from the to-think having-drawn-off nor I-stunned them
Κύκνους ποιῶν καὶ Μέμνονας κωδωνοφαλαροπώλους.
Cycnuses making and Memnons bell-trapping-horse-sellers
γνώσει δὲ τοὺς τούτου τε κἀμοὺς ἑκατέρου μαθητάς.
you-will-know and the of-this-one both and-my of-each disciples
τουτουμενὶ Φορμίσιος Μεγαίνετός θ᾽ ὁ Μανῆς, 965
this-one Phormisius Megaenetus and — Manes
σαλπιγγολογχυπηνάδαι, σαρκασμοπιτυοκάμπται,
trumpet-lance-beards flesh-tearing-pine-benders
οὐμοὶ δὲ Κλειτοφῶν τε καὶ Θηραμένης ὁ κομψός.
mine and Cleitophon both and Theramenes the smart
ΔΙΟΝΥΣΟΣ Θηραμένης; σοφός γ᾽ ἀνὴρ καὶ δεινὸς ἐς τὰ πάντα,
Theramenes wise at-least man and clever at the all
ὃς ἢν κακοῖς που περιπέσῃ καὶ πλησίον παραστῇ,
who if into-evils somewhere falls and near stands-by
πέπτωκεν ἔξω τῶν κακῶν, οὐ Χῖος ἀλλὰ Κεῖος. 970
has-fallen out-of the evils not Chian but Cean
ΕΥΡΙΠΙΔΗΣ τοιαῦτα μέντοὐγὼ φρονεῖν
such however-I to-think
τούτοισιν εἰσηγησάμην,
to-these introduced
λογισμὸν ἐνθεὶς τῇ τέχνῃ
reasoning having-put-in to-the art
καὶ σκέψιν, ὥστ᾽ ἤδη νοεῖν
and examination so-that now to-understand
ἅπαντα καὶ διειδέναι 975
all and to-see-through

τά τ᾽ ἄλλα καὶ τὰς οἰκίας
the both other-things and the households
οἰκεῖν ἄμεινον ἢ πρὸ τοῦ
to-manage better than before this
κἀνασκοπεῖν, “πῶς τοῦτ᾽ ἔχει;
and-to-look-into how this is
ποῦ μοι τοδί; τίς τοῦτ᾽ ἔλαβε;”
where to-me this-here who this took
980 ΔΙΟΝΤΣΟΣ νὴ τοὺς θεοὺς νῦν γοῦν Ἀθηναίων
by the gods now at-least of-Athenians
ἅπας τις εἰσιὼν
every one going-in
κέκραγε πρὸς τοὺς οἰκέτας
shouts to the servants
ζητεῖ τε, “ποῦ ’στιν ἡ χύτρα;
seeks and where is the pot
τίς τὴν κεφαλὴν ἀπεδήδοκεν
who the head has-eaten-off
985 τῆς μαινίδος; τὸ τρύβλιον
of-the sprat the dish
τὸ περυσινὸν τέθνηκέ μοι·
the last-year’s has-died for-me
ποῦ τὸ σκόροδον τὸ χθιζινόν;
where the garlic the yesterday’s
τίς τῆς ἐλάας παρέτραγεν;”
who of-the olive nibbled-off
τέως δ᾽ ἀβελτερώτατοι
till-then and most-foolish

κεχηνότες Μαμμάκυθοι
gaping Mammacuthi
Μελιτίδαι καθῆντο.
Melitides sat
ΧΟΡΟΣ τάδε μὲν λεύσσεις φαίδιμ᾽ Ἀχιλλεῦ·
this indeed you-see shining Achilles
σὺ δὲ τί φέρε πρὸς ταῦτα λέξεις;
you and what come to this will-say
μόνον ὅπως ***
only that (lacuna)
μή σ᾽ ὁ θυμὸς ἁρπάσας
not you the anger having-seized
ἐκτὸς οἴσει τῶν ἐλαῶν·
outside will-carry the olive-trees
δεινὰ γὰρ κατηγόρηκεν.
terrible-things for he-has-charged
ἀλλ᾽ ὅπως ὦ γεννάδα
but see-that O noble-one
μὴ πρὸς ὀργὴν ἀντιλέξεις,
not to anger you-will-answer
ἀλλὰ συστείλας ἄκροισι
but having-reefed topmost
χρώμενος τοῖς ἱστίοις,
using the sails
εἶτα μᾶλλον μᾶλλον ἄξεις
then more more you-will-drive
καὶ φυλάξεις,
and will-watch
ἡνίκ᾽ ἂν τὸ πνεῦμα λεῖον
when — the wind smooth

καὶ καθεστηκὸς λάβῃς.
and settled you-get

ΔΙΟΝΤΣΟΣ ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων
but O first of-the Greeks

πυργώσας ῥήματα σεμνὰ
having-towered words august

καὶ κοσμήσας τραγικὸν λῆρον, θαρρῶν τὸν κρουνὸν ἀφίει.
and having-adorned tragic nonsense boldly the spring let-loose

ΑΙΣΧΥΛΟΣ θυμοῦμαι μὲν τῇ ξυντυχίᾳ,
I-am-angry indeed at-the encounter

καὶ μου τὰ σπλάγχν' ἀγανακτεῖ,
and of-me the guts are-vexed

εἰ πρὸς τοῦτον δεῖ μ' ἀντιλέγειν·
if against this-one must me to-argue

ἵνα μὴ φάσκῃ δ' ἀπορεῖν με,
so-that not he-may-claim and to-be-at-a-loss me

ἀπόκριναί μοι, τίνος οὕνεκα χρὴ θαυμάζειν ἄνδρα ποιητήν;
answer me for-what for-sake ought to-admire man poet

ΕΥΡΙΠΙΔΗΣ δεξιότητος καὶ νουθεσίας, ὅτι βελτίους τε ποιοῦμεν
for-cleverness and admonition because better and we-make

τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.
the men in the cities

ΑΙΣΧΥΛΟΣ τοῦτ' οὖν εἰ μὴ πεποίηκας,
this then if not you-have-done

ἀλλ' ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας,
but from good and noble most-wretched you-made

τί παθεῖν φήσεις ἄξιος εἶναι;
what to-suffer will-you-say worthy to-be

ΔΙΟΝΤΣΟΣ τεθνάναι· μὴ τοῦτον ἐρώτα.
to-be-dead do-not him ask

ΑΙΣΧΥΛΟΣ σκέψαι τοίνυν οἵους αὐτοὺς
consider well-then what-sort them
παρ᾽ ἐμοῦ παρεδέξατο πρῶτον,
from me he-took-over first
εἰ γενναίους καὶ τετραπήχεις, καὶ μὴ διαδρασιπολίτας,
whether noble and four-cubit and not duty-shirkers
μηδ᾽ ἀγοραίους μηδὲ κοβάλους ὥσπερ νῦν μηδὲ πανούργους, 1015
nor market-loungers nor knaves as now nor rogues
ἀλλὰ πνέοντας δόρυ καὶ λόγχας καὶ λευκολόφους τρυφαλείας
but breathing spear and lances and white-crested helmets
καὶ πήληκας καὶ κνημῖδας καὶ θυμοὺς ἑπταβοείους.
and helmets and greaves and spirits seven-ox-hide
ΔΙΟΝΥΣΟΣ καὶ δὴ χωρεῖ τουτὶ τὸ κακόν·
and indeed goes this-here the evil
κρανοποιῶν αὖ μ᾽ ἐπιτρίψει.
helmet-making again me will-crush
ΕΥΡΙΠΙΔΗΣ καὶ τί σὺ δράσας οὕτως
and what you having-done so
αὐτοὺς γενναίους ἐξεδίδαξας;
them noble taught
ΔΙΟΝΥΣΟΣ Αἰσχύλε λέξον, μηδ᾽ αὐθάδως 1020
Aeschylus speak nor willfully
σεμνυνόμενος χαλέπαινε.
boasting be-angry
ΑΙΣΧΥΛΟΣ δρᾶμα ποιήσας Ἄρεως μεστόν. ΔΙΟΝΥΣΟΣ ποῖον;
drama having-made of-Ares full what-sort
ΑΙΣΧΥΛΟΣ τοὺς ἑπτ᾽ ἐπὶ Θήβας·
the Seven against Thebes
ὃ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δάιος εἶναι.
which having-watched every — someone man would-have-longed warlike to-be

ΔΙΟΝΤΣΟΣ τουτὶ μέν σοι κακὸν εἴργασται·
this-here indeed for-you evil has-been-done
Θηβαίους γὰρ πεποίηκας
Thebans for you-have-made
ἀνδρειοτέρους ἐς τὸν πόλεμον,
braver for the war
καὶ τούτου γ' οὕνεκα τύπτου.
and of-this at-least for-sake be-beaten
ΑΙΣΧΥΛΟΣ ἀλλ' ὑμῖν αὖτ' ἐξῆν ἀσκεῖν,
but for-you it was-possible to-practice
ἀλλ' οὐκ ἐπὶ τοῦτ' ἐτράπεσθε.
but not to this you-turned
εἶτα διδάξας Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐξεδίδαξα
then having-produced Persians after this to-long I-taught
νικᾶν ἀεὶ τοὺς ἀντιπάλους, κοσμήσας ἔργον ἄριστον.
to-win always the opponents having-adorned work best
ΔΙΟΝΤΣΟΣ ἐχάρην γοῦν, †ἡνίκ' ἤκουσα περὶ Δαρείου τεθνεῶτος,†
I-rejoiced at-least when I-heard about Darius dead
ὁ χορὸς δ' εὐθὺς τὼ χεῖρ' ὧδὶ συγκρούσας εἶπεν "ἰαυοῖ."
the chorus and at-once the two-hands thus having-clapped said iauoi
ΑΙΣΧΥΛΟΣ ταῦτα γὰρ ἄνδρας χρὴ ποιητὰς ἀσκεῖν.
these for men ought poets to-practice
σκέψαι γὰρ ἀπ' ἀρχῆς
consider for from beginning
ὡς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι γεγένηνται.
how useful of-the poets the noble have-become
Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν
Orpheus indeed for rites and to-us
κατέδειξε φόνων τ' ἀπέχεσθαι,
showed of-murders and to-abstain

Μουσαῖος δ' ἐξακέσεις τε νόσων καὶ χρησμούς, Ἡσίοδος δὲ
Musaeus and cures both of-diseases and oracles Hesiod and
γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους· ὁ δὲ θεῖος Ὅμηρος
of-earth workings of-fruits seasons plowings the and divine Homer
ἀπὸ τοῦ τιμὴν καὶ κλέος ἔσχεν 1035
from what honor and fame had
πλὴν τοῦδ' ὅτι χρήστ' ἐδίδαξεν,
except this that useful-things he-taught
τάξεις ἀρετὰς ὁπλίσεις ἀνδρῶν;
arrays virtues armings of-men
ΔΙΟΝΤΣΟΣ καὶ μὴν οὐ Παντακλέα γε
and truly not Pantacles at-least
ἐδίδαξεν ὅμως τὸν σκαιότατον·
he-taught nevertheless the most-clumsy
πρώην γοῦν, ἡνίκ' ἔπεμπεν,
lately at-least when he-led-procession
τὸ κράνος πρῶτον περιδησάμενος
the helmet first having-tied-round
τὸν λόφον ἤμελλ' ἐπιδήσειν.
the crest he-was-about to-tie-on
ΑΙΣΧΥΛΟΣ ἀλλ' ἄλλους τοι πολλοὺς ἀγαθούς,
but others surely many good
ὧν ἦν καὶ Λάμαχος ἥρως·
of-whom was also Lamachus hero
ὅθεν ἡμὴ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς ἐποίησεν, 1040
whence my mind having-taken-the-imprint many virtues made
Πατρόκλων, Τεύκρων θυμολεόντων,
of-Patrocluses of-Teucers lion-spirited
ἵν' ἐπαίροιμ' ἄνδρα πολίτην
so-that I-might-rouse man citizen

ἀντεκτείνειν αὑτὸν τούτοις, ὁπόταν σάλπιγγος ἀκούσῃ.
to-stretch-out-against himself to-these whenever of-trumpet he-hears
ἀλλ' οὐ μὰ Δί' οὐ Φαίδρας ἐποίουν πόρνας οὐδὲ Σθενεβοίας,
but not by Zeus not Phaedras I-made whores nor Stheneboeas
οὐδ' οἶδ' οὐδεὶς ἥντιν' ἐρῶσαν πώποτ' ἐποίησα γυναῖκα.
nor knows anyone what loving ever I-made woman
ΕΥΡΙΠΙΔΗΣ μὰ Δί' οὐ γὰρ ἐπῆν τῆς Ἀφροδίτης
by Zeus not for was-on — of-Aphrodite
οὐδέν σοι. ΑΙΣΧΥΛΟΣ μηδέ γ' ἐπείη.
nothing on-you nor at-least may-be-on
ἀλλ' ἐπί τοι σοὶ καὶ τοῖς σοῖσιν πολλὴ πολλοῦ 'πικαθῆτο,
but on surely you and — yours much of-much sat
ὥστε γε καὐτόν σε κατ' οὖν ἔβαλεν.
so-that at-least and-yourself you down then threw
ΔΙΟΝΥΣΟΣ νὴ τὸν Δία τοῦτό γέ τοι δή.
by — Zeus this at-least surely indeed
ἃ γὰρ ἐς τὰς ἀλλοτρίας ἐποίεις, αὐτὸς τούτοισιν ἐπλήγης.
what for to the other-men's-wives you-made yourself by-these you-were-struck
ΕΥΡΙΠΙΔΗΣ καὶ τί βλάπτουσ' ὦ σχέτλι' ἀνδρῶν
and what harm O wretched of-men
τὴν πόλιν ἁμαὶ Σθενέβοιαι;
the city my Stheneboeas
ΑΙΣΧΥΛΟΣ ὅτι γενναίας καὶ γενναίων ἀνδρῶν ἀλόχους ἀνέπεισας
that noble and of-noble men wives you-persuaded
κώνεια πιεῖν αἰσχυνθείσας διὰ τοὺς σοὺς Βελλεροφόντας.
hemlock to-drink having-been-ashamed because-of — your Bellerophons
ΕΥΡΙΠΙΔΗΣ πότερον δ' οὐκ ὄντα λόγον τοῦτον
whether and not being story this
περὶ τῆς Φαίδρας ξυνέθηκα;
about — Phaedra did-I-compose

ΑΙΣΧΥΛΟΣ μὰ Δί᾽ ἀλλ᾽ ὄντ᾽· ἀλλ᾽ ἀποκρύπτειν
by Zeus but being but to-hide
χρὴ τὸ πονηρὸν τόν γε ποιητήν,
ought the wicked the at-least poet
καὶ μὴ παράγειν μηδὲ διδάσκειν. τοῖς μὲν γὰρ παιδαρίοισιν
and not to-bring-on nor to-teach for-the indeed for little-boys
ἔστι διδάσκαλος ὅστις φράζει, τοῖσιν δ᾽ ἡβῶσι ποιηταί. 1055
is teacher who instructs for-the and grown-up poets
πάνυ δὴ δεῖ χρηστὰ λέγειν ἡμᾶς.
very indeed must useful-things to-say we

ΕΥΡΙΠΙΔΗΣ ἢν οὖν σὺ λέγῃς Λυκαβηττοὺς
if then you speak Lycabettuses
καὶ Παρνασσῶν ἡμῖν μεγέθη, τοῦτ᾽ ἐστὶ τὸ χρηστὰ διδάσκειν,
and of-Parnassuses to-us sizes this is the useful-things to-teach
ὃν χρῆν φράζειν ἀνθρωπείως;
whom ought to-tell humanly

ΑΙΣΧΥΛΟΣ ἀλλ᾽ ὦ κακόδαιμον ἀνάγκη
but O ill-starred necessity
μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν.
of-great maxims and thoughts equal also the words to-beget
κἄλλως εἰκὸς τοὺς ἡμιθέους τοῖς ῥήμασι μείζοσι χρῆσθαι· 1060
and-otherwise likely the demigods with-the words greater to-use
καὶ γὰρ τοῖς ἱματίοις ἡμῶν χρῶνται πολὺ σεμνοτέροισιν.
and for the clothes than-ours they-use much more-solemn
ἁμοῦ χρηστῶς καταδείξαντος διελυμήνω σύ.
which-of-me usefully having-shown you-ruined you

ΕΥΡΙΠΙΔΗΣ τί δράσας;
what having-done

ΑΙΣΧΥΛΟΣ πρῶτον μὲν τοὺς βασιλεύοντας
first indeed the kings
ῥάκι᾽ ἀμπισχών, ἵν᾽ ἐλεινοὶ
rags dressing so-that pitiable
τοῖς ἀνθρώποις φαίνοιντ᾽ εἶναι.
to-the men they-might-appear to-be
ΕΥΡΙΠΙΔΗΣ τοῦτ᾽ οὖν ἔβλαψά τι δράσας;
this then did-I-harm what having-done
1065 ΑΙΣΧΥΛΟΣ οὔκουν ἐθέλει γε τριηραρχεῖν
not-then is-willing at-least to-be-trierarch
πλουτῶν οὐδεὶς διὰ ταῦτα,
rich no-one because-of this
ἀλλὰ ῥακίοις περιειλάμενος κλάει καὶ φησὶ πένεσθαι.
but in-rags wrapped weeps and says to-be-poor
ΔΙΟΝΥΣΟΣ νὴ τὴν Δήμητρα χιτῶνά γ᾽
by — Demeter tunic at-least
ἔχων οὔλων ἐρίων ὑπένερθεν.
having of-thick wool beneath
κἂν ταῦτα λέγων ἐξαπατήσῃ, παρὰ τοὺς ἰχθῦς ἀνέκυψεν.
and-if this saying he-deceives at the fish he-pops-up
ΑΙΣΧΥΛΟΣ εἶτ᾽ αὖ λαλιὰν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας,
then in-turn chatter to-practice and babbling you-taught
1070 ἣ ᾽ξεκένωσεν τάς τε παλαίστρας καὶ τὰς πυγὰς ἐνέτριψεν
which emptied the both wrestling-schools and the buttocks rubbed
τῶν μειρακίων στωμυλλομένων,
of-the youths babbling
καὶ τοὺς Παράλους ἀνέπεισεν
and the Paralians persuaded
ἀνταγορεύειν τοῖς ἄρχουσιν. καίτοι τότε γ᾽ ἡνίκ᾽ ἐγὼ ᾽ζων,
to-talk-back to-the officers and-yet then at-least when I lived

οὐκ ἠπίσταντ᾽ ἀλλ᾽ ἢ μᾶζαν
not they-knew but than barley-cake

καλέσαι καὶ "ῥυππαπαῖ" εἰπεῖν.
to-call and rhyppapai to-say

ΔΙΟΝΥΣΟΣ νὴ τὸν Ἀπόλλω, καὶ προσπαρδεῖν γ᾽
by — Apollo and to-fart-besides at-least

ἐς τὸ στόμα τῷ θαλάμακι,
into the mouth to-the lower-rower

καὶ μινθῶσαι τὸν ξύσσιτον κἀκβάς τινα λωποδυτῆσαι· 1075
and to-smear-with-dung the messmate and-going-ashore someone to-rob

νῦν δ᾽ ἀντιλέγει κοὐκέτ᾽ ἐλαύνων πλεῖ δευρὶ καὖθις ἐκεῖσε.
now and he-argues and-no-longer rowing sails hither and-again thither

ΑΙΣΧΥΛΟΣ ποίων δὲ κακῶν οὐκ αἴτιός ἐστ᾽;
of-what-sort and evils not cause is-he

οὐ προαγωγοὺς κατέδειξ᾽ οὗτος,
not procuresses showed this-one

καὶ τικτούσας ἐν τοῖς ἱεροῖς, 1080
and giving-birth in the temples

καὶ μιγνυμένας τοῖσιν ἀδελφοῖς,
and mingling with-the brothers

καὶ φασκούσας οὐ ζῆν τὸ ζῆν;
and saying not to-live the to-live

κᾆτ᾽ ἐκ τούτων ἡ πόλις ἡμῶν
and-then from these the city our

ὑπογραμματέων ἀνεμεστώθη
with-under-clerks was-filled-up

καὶ βωμολόχων δημοπιθήκων 1085
and of-buffoons demagogue-apes

ἐξαπατώντων τὸν δῆμον ἀεί,
deceiving the people always

λαμπάδα δ' οὐδεὶς οἷός τε φέρειν
torch and no-one able — to-carry
ὑπ' ἀγυμνασίας ἔτι νυνί.
from lack-of-exercise still now
ΔΙΟΝΤΣΟΣ μὰ Δῖ' οὐ δῆθ', ὥστ' ἐπαφαυάνθην
by Zeus not then so-that I-was-dried-up
Παναθηναίοισι γελῶν, ὅτε δὴ
at-the-Panathenaea laughing when indeed
βραδὺς ἄνθρωπός τις ἔθει κύψας
slow man some ran stooping
λευκὸς πίων ὑπολειπόμενος
white fat lagging-behind
καὶ δεινὰ ποιῶν· κᾆθ' οἱ Κεραμῆς
and terrible-things doing and-then the Ceramicans
ἐν ταῖσι πύλαις παίουσ' αὐτοῦ
in the gates strike of-him
γαστέρα πλευρὰς λαγόνας πυγήν,
belly ribs flanks buttock
ὁ δὲ τυπτόμενος ταῖσι πλατείαις
he and being-struck with-the flat-hands
ὑποπερδόμενος
farting
φυσῶν τὴν λαμπάδ' ἔφευγεν.
blowing-on the torch fled

The chorus urges the two poets to attack each other's work in every way, old and new, and to venture something subtle and clever. They need not fear that the audience will miss the fine points. The spectators are veterans, each has a book and learns the clever things, and their wits are sharpened.

ΧΟΡΟΣ μέγα τὸ πρᾶγμα, πολὺ τὸ νεῖκος,
great the matter much the strife
ἁδρὸς ὁ πόλεμος ἔρχεται.
stout the war comes
χαλεπὸν οὖν ἔργον διαιρεῖν,
hard then task to-decide
ὅταν ὁ μὲν τείνῃ βιαίως,
when the one strains violently
ὁ δ' ἐπαναστρέφειν δύνηται καὶπερείδεσθαι τορῶς.
the and to-turn-back is-able and-to-press-hard sharply
ἀλλὰ μὴ 'ν ταὐτῷ κάθησθον·
but not in the-same sit-you-two
ἐσβολαὶ γάρ εἰσι πολλαὶ χἄτεραι σοφισμάτων.
assaults for are many and-other of-clevernesses
ὅ τι περ οὖν ἔχετον ἐρίζειν,
what thing indeed then you-two-have to-contend
λέγετον ἔπιτον ἀνά τε δέρετον
speak attack up and flay
τά τε παλαιὰ καὶ τὰ καινά,
the both old and the new
κἀποκινδυνεύετον λεπτόν τι καὶ σοφὸν λέγειν.
and-venture subtle something and clever to-say
εἰ δὲ τοῦτο καταφοβεῖσθον, μή τις ἀμαθία προσῇ
if and this you-two-fear lest some ignorance be-present

τοῖς θεωμένοισιν, ὡς τὰ
to-the spectators so-that the

λεπτὰ μὴ γνῶναι λεγόντοιν,
subtleties not to-know of-the-two-speaking

μηδὲν ὀρρωδεῖτε τοῦθ'· ὡς οὐκέθ' οὕτω ταῦτ' ἔχει.
nothing fear this since no-longer so these are

ἐστρατευμένοι γάρ εἰσι,
having-served for they-are

βιβλίον τ' ἔχων ἕκαστος μανθάνει τὰ δεξιά·
book and having each learns the clever-things

αἱ φύσεις τ' ἄλλως κράτισται,
the natures and otherwise mightiest

νῦν δὲ καὶ παρηκόνηνται.
now and also have-been-sharpened

μηδὲν οὖν δείσητον, ἀλλὰ
nothing then fear but

πάντ' ἐπέξιτον θεατῶν γ' οὕνεχ' ὡς ὄντων σοφῶν.
all go-over of-the-spectators at-least for-sake as being wise

Euripides criticizes the opening lines of the Oresteia, and Aeschylus ruins every prologue of Euripides with the phrase "lost his little oil flask." Each parodies the other's lyric songs. Their verses are weighed on scales, and Aeschylus' heavy words win every time. Pressed by Pluto, Dionysus asks each for advice to save the city and chooses Aeschylus. When Euripides protests, Dionysus answers with Euripides' own lines. Pluto invites Dionysus and Aeschylus inside to feast before they sail.

ΕΥΡΙΠΙΔΗΣ καὶ μὴν ἐπ' αὐτοὺς τοὺς προλόγους σου τρέψομαι,
and truly to the-very the prologues of-you I-will-turn
ὅπως τὸ πρῶτον τῆς τραγῳδίας μέρος
so-that the first of-the tragedy part
πρώτιστον αὐτοῦ βασανιῶ τοῦ δεξιοῦ.
first-of-all of-him I-will-test of-the clever
ἀσαφὴς γὰρ ἦν ἐν τῇ φράσει τῶν πραγμάτων.
unclear for he-was in the expression of-the matters
ΔΙΟΝΥΣΟΣ καὶ ποῖον αὐτοῦ βασανιεῖς; ΕΥΡΙΠΙΔΗΣ πολλοὺς πάνυ.
and which of-him will-you-test many very
πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας λέγε.
first and to-me the from Oresteia recite
ΔΙΟΝΥΣΟΣ ἄγε δὴ σιώπα πᾶς ἀνήρ. λέγ' Αἰσχύλε.
come indeed be-silent every man recite Aeschylus
ΑΙΣΧΥΛΟΣ "Ἑρμῆ χθόνιε πατρῷ' ἐποπτεύων κράτη,
Hermes underground ancestral overseeing powers
σωτὴρ γενοῦ μοι σύμμαχός τ' αἰτουμένῳ.
savior become for-me ally and asking
ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι."
I-come for into land this and return
ΔΙΟΝΥΣΟΣ τούτων ἔχεις ψέγειν τι; ΕΥΡΙΠΙΔΗΣ πλεῖν ἢ δώδεκα.
of-these have-you to-blame anything more than twelve

ΔΙΟΝΥΣΟΣ ἀλλ᾽ οὐδὲ πάντα ταῦτά γ᾽ ἔστ᾽ ἀλλ᾽ ἢ τρία.
but not-even all these at-least are but than three

ΕΥΡΙΠΙΔΗΣ ἔχει δ᾽ ἕκαστον εἴκοσίν γ᾽ ἁμαρτίας.
has and each twenty at-least errors

ΔΙΟΝΥΣΟΣ Αἰσχύλε παραινῶ σοι σιωπᾶν· εἰ δὲ μή,
Aeschylus I-advise you to-be-silent if and not

πρὸς τρισὶν ἰαμβείοισι προσοφείλων φανεῖ.
besides three iambics owing-more you-will-appear

ΑΙΣΧΥΛΟΣ ἐγὼ σιωπῶ τῷδ᾽; ΔΙΟΝΥΣΟΣ ἐὰν πείθῃ γ᾽ ἐμοί.
I shall-be-silent to-this-one if you-obey at-least me

ΕΥΡΙΠΙΔΗΣ εὐθὺς γὰρ ἡμάρτηκεν οὐράνιόν γ᾽ ὅσον.
at-once for he-has-erred heaven-high at-least how-much

ΑΙΣΧΥΛΟΣ ὁρᾷς ὅτι ληρεῖς; ΔΙΟΝΥΣΟΣ ἀλλ᾽ ὀλίγον γέ μοι μέλει.
you-see that you-babble but little at-least to-me it-matters

ΑΙΣΧΥΛΟΣ πῶς φῄς μ᾽ ἁμαρτεῖν; ΕΥΡΙΠΙΔΗΣ αὖθις ἐξ ἀρχῆς λέγε.
how say-you me to-have-erred again from beginning recite

ΑΙΣΧΥΛΟΣ "Ἑρμῆ χθόνιε πατρῷ᾽ ἐποπτεύων κράτη."
Hermes underground ancestral overseeing powers

ΕΥΡΙΠΙΔΗΣ οὔκουν Ὀρέστης τοῦτ᾽ ἐπὶ τῷ τύμβῳ λέγει
not-then Orestes this at the tomb says

τῷ τοῦ πατρὸς τεθνεῶτος; ΑΙΣΧΥΛΟΣ οὐκ ἄλλως λέγω.
to-the of-the father dead not otherwise I-say

ΕΥΡΙΠΙΔΗΣ πότερ᾽ οὖν τὸν Ἑρμῆν, ὡς ὁ πατὴρ ἀπώλετο
whether then — Hermes as the father perished

αὐτοῦ βιαίως ἐκ γυναικείας χερὸς
his violently by woman's hand

δόλοις λαθραίοις, ταῦτ᾽ "ἐποπτεύειν" ἔφη;
by-tricks secret these to-oversee he-said

ΑΙΣΧΥΛΟΣ οὐ δῆτ' ἐκεῖνον, ἀλλὰ τὸν Ἐριούνιον
not then him but — Helper
Ἑρμῆν χθόνιον προσεῖπε, καὶδήλου λέγων
Hermes underground he-addressed and-made-plain saying
ὁτιὴ πατρῷον τοῦτο κέκτηται γέρας —
because ancestral this he-has-got office
ΕΥΡΙΠΙΔΗΣ ἔτι μεῖζον ἐξήμαρτες ἢ 'γὼ 'βουλόμην·
still greater you-erred than I wished
εἰ γὰρ πατρῷον τὸ χθόνιον ἔχει γέρας —
if for ancestral the underground he-has office
ΔΙΟΝΥΣΟΣ οὕτω γ' ἂν εἴη πρὸς πατρὸς τυμβωρύχος.
so at-least — would-be on father's-side tomb-robber
ΑΙΣΧΥΛΟΣ Διόνυσε πίνεις οἶνον οὐκ ἀνθοσμίαν.
Dionysus you-drink wine not fragrant
ΔΙΟΝΥΣΟΣ λέγ' ἕτερον αὐτῷ· σὺ δ' ἐπιτήρει τὸ βλάβος.
recite another to-him you and watch-for the flaw
ΑΙΣΧΥΛΟΣ "σωτὴρ γενοῦ μοι σύμμαχός τ' αἰτουμένῳ.
savior become for-me ally and asking
ἥκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι—"
I-come for into land this and return
ΕΥΡΙΠΙΔΗΣ δὶς ταὐτὸν ἡμῖν εἶπεν ὁ σοφὸς Αἰσχύλος.
twice the-same to-us said the wise Aeschylus
ΔΙΟΝΥΣΟΣ πῶς δίς; ΕΥΡΙΠΙΔΗΣ σκόπει τὸ ῥῆμ'· ἐγὼ δέ σοι φράσω.
how twice consider the word I and to-you will-tell
"ἥκω γὰρ ἐς γῆν," φησί, "καὶ κατέρχομαι·"
I-come for into land he-says and return
"ἥκω" δὲ ταὐτόν ἐστι τῷ "κατέρχομαι."
I-come and the-same is to-the return

ΔΙΟΝΥΣΟΣ νὴ τὸν Δί᾽ ὥσπερ γ᾽ εἴ τις εἴποι γείτονι,
by — Zeus as at-least if someone should-say to-neighbor
"χρῆσον σὺ μάκτραν, εἰ δὲ βούλει, κάρδοπον."
lend you kneading-trough if and you-wish kneading-tub
ΑΙΣΧΥΛΟΣ οὐ δῆτα τοῦτό γ᾽ ὦ κατεστωμυλμένε
not then this at-least O chatterbox
ἄνθρωπε ταὔτ᾽ ἔστ᾽, ἀλλ᾽ ἄριστ᾽ ἐπῶν ἔχον.
man the-same it-is but best of-verses being
ΕΥΡΙΠΙΔΗΣ πῶς δή; δίδαξον γάρ με καθ᾽ ὅ τι δὴ λέγεις;
how indeed teach for me in what thing indeed you-mean
ΑΙΣΧΥΛΟΣ "ἐλθεῖν" μὲν ἐς γῆν ἔσθ᾽ ὅτῳ μετῇ πάτρας·
to-come indeed into land is-for-him to-whom belongs fatherland
χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν·
without for other misfortune he-has-come
φεύγων δ᾽ ἀνὴρ "ἥκει" τε καὶ "κατέρχεται."
exiled and man comes both and returns
ΔΙΟΝΥΣΟΣ εὖ νὴ τὸν Ἀπόλλω. τί σὺ λέγεις Εὐριπίδη;
well by — Apollo what you say Euripides
ΕΥΡΙΠΙΔΗΣ οὐ φημὶ τὸν Ὀρέστην κατελθεῖν οἴκαδε·
not I-say — Orestes to-have-returned home
λάθρᾳ γὰρ ἦλθεν οὐ πιθὼν τοὺς κυρίους.
secretly for he-came not persuading the authorities
ΔΙΟΝΥΣΟΣ εὖ νὴ τὸν Ἑρμῆν· ὅ τι λέγεις δ᾽ οὐ μανθάνω.
well by — Hermes what thing you-say and not I-understand
ΕΥΡΙΠΙΔΗΣ πέραινε τοίνυν ἕτερον. ΔΙΟΝΥΣΟΣ ἴθι πέραινε σὺ
go-on well-then another go go-on you
Αἰσχύλ᾽ ἀνύσας· σὺ δ᾽ ἐς τὸ κακὸν ἀπόβλεπε.
Aeschylus hurrying you and to the evil look-out

ΑΙΣΧΥΛΟΣ "τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ
of-tomb and on mound this I-proclaim to-father
κλύειν ἀκοῦσαι." ΕΥΡΙΠΙΔΗΣ τοῦθ' ἕτερον αὖθις λέγει,
to-hear to-listen this other again he-says
"κλύειν ἀκοῦσαι," ταὐτὸν ὄν σαφέστατα.
to-hear to-listen the-same being most-clearly
ΔΙΟΝΥΣΟΣ τεθνηκόσιν γὰρ ἔλεγεν ὦ μόχθηρε σύ, 1175
to-the-dead for he-was-speaking O wretch you
οἷς οὐδὲ τρὶς λέγοντες ἐξικνούμεθα.
whom not-even thrice speaking we-reach
ΑΙΣΧΥΛΟΣ σὺ δὲ πῶς ἐποίεις τοὺς προλόγους;
you and how did-you-make the prologues
ΕΥΡΙΠΙΔΗΣ ἐγὼ φράσω.
I will-tell
κἄν που δὶς εἴπω ταὐτόν, ἢ στοιβὴν ἴδῃς
and-if somewhere twice I-say the-same or padding you-see
ἐνοῦσαν ἔξω τοῦ λόγου, κατάπτυσον.
being-in outside the sense spit-on-it
ΔΙΟΝΥΣΟΣ ἴθι δὴ λέγ'· οὐ γάρ μοὔστιν ἀλλ' ἀκουστέα 1180
come indeed recite not for to-me-it-is but must-be-heard
τῶν σῶν προλόγων τῆς ὀρθότητος τῶν ἐπῶν.
— of-your prologues of-the correctness of-the verses
ΕΥΡΙΠΙΔΗΣ "ἦν Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνήρ" —
was Oedipus the first happy man
ΑΙΣΧΥΛΟΣ μὰ τὸν Δί' οὐ δῆτ', ἀλλὰ κακοδαίμων φύσει,
by — Zeus not then but ill-starred by-nature
ὅντινά γε πρὶν φῦναι μὲν Ἀπόλλων ἔφη
whom at-least before to-be-born indeed Apollo said
ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγονέναι· 1185
to-be-going-to-kill the father before even to-have-been-born

πῶς οὗτος ἦν τὸ πρῶτον εὐδαίμων ἀνήρ;
how this-one was the first happy man

ΕΥΡΙΠΙΔΗΣ "εἶτ' ἐγένετ' αὖθις ἀθλιώτατος βροτῶν."
then became again most-wretched of-mortals

ΑΙΣΧΥΛΟΣ μὰ τὸν Δί' οὐ δῆτ', οὐ μὲν οὖν ἐπαύσατο.
by — Zeus not then not indeed then he-stopped

πῶς γάρ; ὅτε δὴ πρῶτον μὲν αὐτὸν γενόμενον
how for when indeed first indeed him born

χειμῶνος ὄντος ἐξέθεσαν ἐν ὀστράκῳ,
winter being they-exposed in potsherd

ἵνα μὴ 'κτραφεὶς γένοιτο τοῦ πατρὸς φονεύς·
so-that not reared he-might-become of-the father murderer

εἶθ' ὡς Πόλυβον ἤρρησεν οἰδῶν τὼ πόδε·
then to Polybus he-hobbled swelling the two-feet

ἔπειτα γραῦν ἔγημεν αὐτὸς ὢν νέος
then old-woman married himself being young

καὶ πρός γε τούτοις τὴν ἑαυτοῦ μητέρα·
and besides at-least these the his-own mother

εἶτ' ἐξετύφλωσεν αὑτόν. ΔΙΟΝΤΣΟΣ εὐδαίμων ἄρ' ἦν,
then blinded himself happy then he-was

εἰ καὐστρατήγησέν γε μετ' Ἐρασινίδου.
if and-had-been-general at-least with Erasinides

ΕΥΡΙΠΙΔΗΣ ληρεῖς· ἐγὼ δὲ τοὺς προλόγους καλοὺς ποιῶ.
you-babble I and the prologues fine make

ΑΙΣΧΥΛΟΣ καὶ μὴν μὰ τὸν Δί' οὐ κατ' ἔπος γέ σου κνίσω
and truly by — Zeus not by verse at-least of-you I-will-scratch

τὸ ῥῆμ' ἕκαστον, ἀλλὰ σὺν τοῖσιν θεοῖς
the word each but with the gods

ἀπὸ ληκυθίου σου τοὺς προλόγους διαφθερῶ.
with little-oil-flask of-you the prologues I-will-destroy

ΕΥΡΙΠΙΔΗΣ ἀπὸ ληκυθίου σὺ τοὺς ἐμούς; ΑΙΣΧΥΛΟΣ ἑνὸς μόνου.
with little-oil-flask you — my of-one alone
ποιεῖς γὰρ οὕτως ὥστ᾽ ἐναρμόττειν ἅπαν,
you-make for so so-that to-fit all
καὶ κῳδάριον καὶ ληκύθιον καὶ θύλακον,
both little-fleece and little-oil-flask and little-bag
ἐν τοῖς ἰαμβείοισι. δείξω δ᾽ αὐτίκα.
in the iambics I-will-show and at-once
ΕΥΡΙΠΙΔΗΣ ἰδού, σὺ δείξεις; ΑΙΣΧΥΛΟΣ φημί. 1205
look you will-show I-say
ΔΙΟΝΥΣΟΣ καὶ δὴ χρὴ λέγειν.
and indeed one-must to-recite
ΕΥΡΙΠΙΔΗΣ "Αἴγυπτος, ὡς ὁ πλεῖστος ἔσπαρται λόγος,
Aegyptus as the most-widespread is-sown story
ξὺν παισὶ πεντήκοντα ναυτίλῳ πλάτῃ
with sons fifty with-seafaring oar
Ἄργος κατασχών" — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
Argos having-reached little-oil-flask lost
ΔΙΟΝΥΣΟΣ τουτὶ τί ἦν τὸ ληκύθιον; οὐ κλαύσεται;
this-here what was the little-oil-flask not will-it-weep
λέγ᾽ ἕτερον αὐτῷ πρόλογον, ἵνα καὶ γνῶ πάλιν. 1210
recite another to-him prologue so-that also I-may-know again
ΕΥΡΙΠΙΔΗΣ "Διόνυσος, ὃς θύρσοισι καὶ νεβρῶν δοραῖς
Dionysus who with-thyrsi and of-fawns skins
καθαπτὸς ἐν πεύκαισι Παρνασσὸν κάτα
girt among pines Parnassus down
πηδᾷ χορεύων" — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
leaps dancing little-oil-flask lost
ΔΙΟΝΥΣΟΣ οἴμοι πεπλήγμεθ᾽ αὖθις ὑπὸ τῆς ληκύθου.
ah-me we-are-struck again by the oil-flask

ΕΥΡΙΠΙΔΗΣ ἀλλ᾽ οὐδὲν ἔσται πρᾶγμα· πρὸς γὰρ τουτονὶ
but nothing will-be matter against for this-here
τὸν πρόλογον οὐχ ἕξει προσάψαι λήκυθον.
the prologue not he-will-be-able to-attach oil-flask
"οὐκ ἔστιν ὅστις πάντ᾽ ἀνὴρ εὐδαιμονεῖ·
not is-there who in-all man is-happy
ἢ γὰρ πεφυκὼς ἐσθλὸς οὐκ ἔχει βίον,
either for born noble not has livelihood
ἢ δυσγενὴς ὤν" — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
or low-born being little-oil-flask lost
ΔΙΟΝΥΣΟΣ Εὐριπίδη — ΕΥΡΙΠΙΔΗΣ τί ἔσθ᾽;
Euripides what is-it
ΔΙΟΝΥΣΟΣ ὑφέσθαι μοι δοκεῖ·
to-strike-sail to-me it-seems
τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολύ.
the little-oil-flask for this will-blow much
ΕΥΡΙΠΙΔΗΣ οὐδ᾽ ἂν μὰ τὴν Δήμητρα φροντίσαιμί γε·
not-even — by — Demeter I-would-care at-least
νυνὶ γὰρ αὐτοῦ τοῦτό γ᾽ ἐκκεκόψεται.
now for of-him this at-least will-be-knocked-out
ΔΙΟΝΥΣΟΣ ἴθι δὴ λέγ᾽ ἕτερον κἀπέχου τῆς ληκύθου.
go indeed recite another and-keep-off from-the oil-flask
ΕΥΡΙΠΙΔΗΣ "Σιδώνιόν ποτ᾽ ἄστυ Κάδμος ἐκλιπὼν
Sidonian once town Cadmus having-left
Ἀγήνορος παῖς" — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
of-Agenor son little-oil-flask lost

ΔΙΟΝΥΣΟΣ ὦ δαιμόνι᾽ ἀνδρῶν ἀποπρίω τὴν λήκυθον,
O strange-man of-men buy-off the oil-flask
ἵνα μὴ διακναίσῃ τοὺς προλόγους ἡμῶν. ΕΥΡΙΠΙΔΗΣ τὸ τί;
so-that not it-may-scrape-away the prologues of-us the what
ἐγὼ πρίωμαι τῷδ᾽; ΔΙΟΝΥΣΟΣ ἐὰν πείθῃ γ᾽ ἐμοί.
I should-buy to-this-one if you-obey at-least me
ΕΥΡΙΠΙΔΗΣ οὐ δῆτ᾽, ἐπεὶ πολλοὺς προλόγους ἔξω λέγειν
not then since many prologues I-shall-have to-recite
ἵν᾽ οὗτος οὐχ ἕξει προσάψαι ληκύθιον.
where this-one not will-be-able to-attach little-oil-flask
“Πέλοψ ὁ Ταντάλειος ἐς Πῖσαν μολὼν
Pelops the son-of-Tantalus to Pisa having-gone
θοαῖσιν ἵπποις” — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
with-swift horses little-oil-flask lost
ΔΙΟΝΥΣΟΣ ὁρᾷς, προσῆψεν αὖθις αὖ τὴν λήκυθον.
you-see he-attached again in-turn the oil-flask
ἀλλ᾽ ὦγάθ᾽ ἔτι καὶ νῦν ἀπόδος πάσῃ τέχνῃ·
but good-sir still even now pay-it-off by-every art
λήψει γὰρ ὀβολοῦ πάνυ καλήν τε κἀγαθήν.
you-will-get for for-an-obol very fine both and-good
ΕΥΡΙΠΙΔΗΣ μὰ τὸν Δί᾽ οὔπω γ᾽· ἔτι γὰρ εἰσί μοι συχνοί.
by — Zeus not-yet at-least still for are to-me many
“Οἰνεύς ποτ᾽ ἐκ γῆς” — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
Oeneus once from land little-oil-flask lost
ΕΥΡΙΠΙΔΗΣ ἔασον εἰπεῖν πρῶθ᾽ ὅλον με τὸν στίχον.
let to-say first whole me the line
“Οἰνεύς ποτ᾽ ἐκ γῆς πολύμετρον λαβὼν στάχυν
Oeneus once from land of-full-measure having-taken ear
θύων ἀπαρχάς” — ΑΙΣΧΥΛΟΣ ληκύθιον ἀπώλεσεν.
sacrificing first-fruits little-oil-flask lost

ΔΙΟΝΥΣΟΣ μεταξὺ θύων; καὶ τίς αὖθ' ὑφείλετο;
in-the-midst sacrificing and who it filched

ΕΥΡΙΠΙΔΗΣ ἔα αὐτὸν ὦ τᾶν· πρὸς τοδὶ γὰρ εἰπάτω.
let him O my-friend to this-here for let-him-say

"Ζεύς, ὡς λέλεκται τῆς ἀληθείας ὕπο" —
Zeus as has-been-said the truth by

ΔΙΟΝΥΣΟΣ ἀπολεῖ σ'· ἐρεῖ γάρ, "ληκύθιον ἀπώλεσεν."
will-destroy you he-will-say for little-oil-flask lost

τὸ ληκύθιον γὰρ τοῦτ' ἐπὶ τοῖς προλόγοισί σου
the little-oil-flask for this on the prologues of-you

ὥσπερ τὰ σῦκ' ἐπὶ τοῖσιν ὀφθαλμοῖς ἔφυ.
like the warts on the eyes grew

ἀλλ' ἐς τὰ μέλη πρὸς τῶν θεῶν αὐτοῦ τραποῦ.
but to the songs by the gods of-him turn

ΕΥΡΙΠΙΔΗΣ καὶ μὴν ἔχω γ' οἷς αὐτὸν ἀποδείξω κακὸν
and truly I-have at-least with-which him I-will-show bad

μελοποιὸν ὄντα καὶ ποιοῦντα ταὔτ' ἀεί.
song-maker being and making the-same always

ΧΟΡΟΣ τί ποτε πρᾶγμα γενήσεται;
what ever thing will-happen

φροντίζειν γὰρ ἔγωγ' ἔχω,
to-ponder for I-at-least have

τίν' ἄρα μέμψιν ἐποίσει
what then blame will-he-bring

ἀνδρὶ τῷ πολὺ πλεῖστα δὴ
on-man the much most indeed

καὶ κάλλιστα μέλη ποιήσαντι
and finest songs having-made

τῶν μέχρι νυνί.
of-the up-to now

θαυμάζω γὰρ ἔγωγ' ὅπῃ
I-wonder for I-at-least how
μέμψεταί ποτε τοῦτον
he-will-blame ever this-one
τὸν Βακχεῖον ἄνακτα,
the Bacchic lord
καὶ δέδοιχ' ὑπὲρ αὐτοῦ.
and I-fear for him

ΕΥΡΙΠΙΔΗΣ πάνυ γε μέλη θαυμαστά· δείξει δὴ τάχα.
very at-least songs wondrous he-will-show indeed soon
εἰς ἓν γὰρ αὐτοῦ πάντα τὰ μέλη ξυντεμῶ.
into one for of-him all the songs I-will-cut-together

ΔΙΟΝΥΣΟΣ καὶ μὴν λογιοῦμαι ταῦτα τῶν ψήφων λαβών·
and truly I-will-count these of-the pebbles having-taken

ΕΥΡΙΠΙΔΗΣ Φθιῶτ' Ἀχιλλεῦ, τί ποτ' ἀνδροδάικτον ἀκούων
Phthian Achilles why ever man-slaying hearing
ἰὴ κόπον οὐ πελάθεις ἐπ' ἀρωγάν;
ie smiting not you-approach to help
Ἑρμᾶν μὲν πρόγονον τίομεν γένος οἱ περὶ λίμναν.
Hermes indeed ancestor we-honor race the about lake
ἰὴ κόπον οὐ πελάθεις ἐπ' ἀρωγάν;
ie smiting not you-approach to help

ΔΙΟΝΥΣΟΣ δύο σοὶ κόπω Αἰσχύλε τούτω.
two for-you smitings Aeschylus these

ΕΥΡΙΠΙΔΗΣ κύδιστ' Ἀχαιῶν Ἀτρέως
most-glorious of-Achaeans of-Atreus
πολυκοίρανε μάνθανέ μου παῖ.
wide-ruling learn of-me son
ἰὴ κόπον οὐ πελάθεις ἐπ' ἀρωγάν;
ie smiting not you-approach to help

ΔΙΟΝΥΣΟΣ τρίτος ᾠσχύλε σοὶ κόπος οὗτος.
third O-Aeschylus to-you smiting this

ΕΥΡΙΠΙΔΗΣ εὐφαμεῖτε· μελισσονόμοι
keep-holy-silence bee-keepers

δόμον Ἀρτέμιδος πέλας οἴγειν.
house of-Artemis near to-open

ἰὴ κόπον οὐ πελάθεις ἐπ᾽ ἀρωγάν;
ie smiting not you-approach to help

κύριός εἰμι θροεῖν ὅδιον κράτος αἴσιον ἀνδρῶν.
empowered I-am to-tell way-faring power auspicious of-men

ἰὴ κόπον οὐ πελάθεις ἐπ᾽ ἀρωγάν;
ie smiting not you-approach to help

ΔΙΟΝΥΣΟΣ ὦ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν κόπων ὅσον.
O Zeus king the thing of-the smitings how-great

ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι·
I indeed then to the bath wish

ὑπὸ τῶν κόπων γὰρ τὼ νεφρὼ βουβωνιῶ.
by the smitings for the two-kidneys I-am-swollen

ΕΥΡΙΠΙΔΗΣ μὴ πρίν γ᾽ ἂν ἀκούσῃς χἀτέραν στάσιν μελῶν
not before at-least — you-hear and-another strain of-songs

ἐκ τῶν κιθαρῳδικῶν νόμων εἰργασμένην.
from the lyre-singing nomes worked-up

ΔΙΟΝΥΣΟΣ ἴθι δὴ πέραινε, καὶ κόπον μὴ προστίθει.
go indeed go-on and smiting do-not add

ΕΥΡΙΠΙΔΗΣ ὅπως Ἀχαιῶν δίθρονον κράτος, Ἑλλάδος ἥβας,
how of-Achaeans two-throned power of-Greece of-youth

τοφλαττοθρατ τοφλαττοθρατ,
tophlattothrat tophlattothrat

Σφίγγα δυσαμεριᾶν πρύτανιν κύνα, πέμπει,
Sphinx of-evil-days presiding hound sends

τοφλαττοθρατ τοφλαττοθρατ,
tophlattothrat tophlattothrat
σὺν δορὶ καὶ χερὶ πράκτορι θούριος ὄρνις,
with spear and hand avenging impetuous bird
τοφλαττοθρατ τοφλαττοθρατ,
tophlattothrat tophlattothrat
κυρεῖν παρασχὼν ἰταμαῖς κυσὶν ἀεροφοίτοις,
to-meet having-given to-eager hounds air-roaming
τοφλαττοθρατ τοφλαττοθρατ,
tophlattothrat tophlattothrat
τὸ συγκλινές τ' ἐπ' Αἴαντι,
the leaning-together and against Ajax
τοφλαττοθρατ τοφλαττοθρατ.
tophlattothrat tophlattothrat
ΔΙΟΝΥΣΟΣ τί τὸ "φλαττοθρατ" τοῦτ' ἐστίν; ἐκ Μαραθῶνος ἢ
what the phlattothrat this is from Marathon or
πόθεν συνέλεξας ἰμονιοστρόφου μέλη;
from-where did-you-collect of-rope-twister songs
ΑΙΣΧΥΛΟΣ ἀλλ' οὖν ἐγὼ μὲν ἐς τὸ καλὸν ἐκ τοῦ καλοῦ
but then I indeed into the fine from the fine
ἤνεγκον αὖθ', ἵνα μὴ τὸν αὐτὸν Φρυνίχῳ
brought it so-that not the same with-Phrynichus
λειμῶνα Μουσῶν ἱερὸν ὀφθείην δρέπων·
meadow of-Muses holy I-might-be-seen culling
οὗτος δ' ἀπὸ πάντων †μὲν φέρει, πορνιδίων†,
this-one and from all indeed bears of-little-whores
σκολίων Μελήτου, Καρικῶν αὐλημάτων,
drinking-songs of-Meletus Carian pipings
θρήνων, χορειῶν. τάχα δὲ δηλωθήσεται.
dirges dances soon and it-will-be-made-clear

ἐνεγκάτω τις τὸ λύριον. καίτοι τί δεῖ
let-bring someone the little-lyre and-yet what need
λύρας ἐπὶ τούτων; ποῦ ’στιν ἡ τοῖς ὀστράκοις
lyre for these where is the with-the potsherds
αὕτη κροτοῦσα; δεῦρο Μοῦσ’ Εὐριπίδου,
she clapping here Muse of-Euripides
πρὸς ἥνπερ ἐπιτήδεια ταῦτ’ ᾄδειν μέλη.
to whom fit these to-sing songs
ΔΙΟΝΤΣΟΣ αὕτη ποθ’ ἡ Μοῦσ’ οὐκ ἐλεσβίαζεν, οὔ.
this once the Muse not played-the-Lesbian no
ΑΙΣΧΥΛΟΣ ἀλκυόνες, αἳ παρ’ ἀενάοις θαλάσσης
halcyons who by everflowing of-sea
κύμασι στωμύλλετε,
waves chatter
τέγγουσαι νοτίοις πτερῶν
wetting with-moist of-wings
ῥανίσι χρόα δροσιζόμεναι·
drops skin bedewed
αἵ θ’ ὑπωρόφιοι κατὰ γωνίας
who and under-the-roof in corners
εἰειειειλίσσετε δακτύλοις φάλαγγες
whi-i-i-i-irl with-fingers spiders
ἱστόπονα πηνίσματα,
loom-labor bobbins
κερκίδος ἀοιδοῦ μελέτας,
of-shuttle singing practices
ἵν’ ὁ φίλαυλος ἔπαλλε δελφὶς
where the pipe-loving leaped dolphin
πρῴραις κυανεμβόλοις
at-prows dark-beaked

μαντεῖα καὶ σταδίους,
oracles and race-courses
οἰνάνθας γάνος ἀμπέλου,
of-vine-bloom gladness of-vine
βότρυος ἕλικα παυσίπονον.
of-grape-cluster tendril toil-stopping
περίβαλλ' ὦ τέκνον ὠλένας.
throw-round O child arms
ὁρᾷς τὸν πόδα τοῦτον; ΔΙΟΝΤΣΟΣ ὁρῶ.
you-see the foot this I-see
ΑΙΣΧΥΛΟΣ τί δαί; τοῦτον ὁρᾷς; ΔΙΟΝΤΣΟΣ ὁρῶ.
what then this do-you-see I-see
ΑΙΣΧΥΛΟΣ τοιαυτὶ μέντοι σὺ ποιῶν
such-here however you making
τολμᾷς τἀμὰ μέλη ψέγειν,
you-dare my songs to-blame
ἀνὰ τὸ δωδεκαμήχανον
in the twelve-trick
Κυρήνης μελοποιῶν;
of-Cyrene song-making
τὰ μὲν μέλη σου ταῦτα· βούλομαι δ' ἔτι
the indeed songs of-you these I-wish and still
τὸν τῶν μονῳδιῶν διεξελθεῖν τρόπον.
the of-the monodies to-go-through way
ὦ νυκτὸς κελαινοφαὴς
O of-night dark-shining
ὄρφνα, τίνα μοι
gloom what to-me
δύστανον ὄνειρον
wretched dream

πέμπεις ἐξ ἀφανοῦς,
do-you-send from unseen
Ἅιδα πρόμολον,
of-Hades messenger
ψυχὰν ἄψυχον ἔχοντα,
soul soulless having
μελαίνας Νυκτὸς παῖδα,
of-black Night child
φρικώδη δεινὰν ὄψιν,
shuddering terrible sight
μελανονεκυείμονα,
black-corpse-clad
φόνια φόνια δερκόμενον,
murderous murderous glaring
μεγάλους ὄνυχας ἔχοντα.
great talons having
ἀλλά μοι ἀμφίπολοι λύχνον ἅψατε
but for-me servants lamp light
κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε, θέρμετε δ' ὕδωρ,
with-pitchers and from rivers dew draw heat and water
ὡς ἂν θεῖον ὄνειρον ἀποκλύσω.
so-that — divine dream I-may-wash-away
ἰὼ πόντιε δαῖμον,
io sea god
τοῦτ' ἐκεῖν'· ἰὼ ξύνοικοι,
this that io housemates
τάδε τέρα θεάσασθε.
these portents behold
τὸν ἀλεκτρυόνα μου συναρπάσασα
the cock of-me having-snatched

φρούδη Γλύκη.
gone Glyce
Νύμφαι ὀρεσσίγονοι.
Nymphs mountain-born
ὦ Μανία ξύλλαβε.
O Mania seize
ἐγὼ δ' ἁ τάλαινα προσέχουσ' ἔτυχον
I and the wretch attending happened
ἐμαυτῆς ἔργοισι,
of-myself to-works
λίνου μεστὸν ἄτρακτον
of-flax full spindle
εἰειειειλίσσουσα χεροῖν
whi-i-i-i-irling with-two-hands
κλωστῆρα ποιοῦσ', ὅπως
yarn making so-that
κνεφαῖος εἰς ἀγορὰν
at-dawn to market
φέρουσ' ἀποδοίμαν·
carrying I-might-sell
ὁ δ' ἀνέπτατ' ἀνέπτατ' ἐς αἰθέρα
he and flew-up flew-up into aether
κουφοτάταις πτερύγων ἀκμαῖς·
with-lightest of-wings tips
ἐμοὶ δ' ἄχε' ἄχεα κατέλιπε,
to-me and griefs griefs left
δάκρυα δάκρυά τ' ἀπ' ὀμμάτων
tears tears and from eyes
ἔβαλον ἔβαλον ἁ τλάμων.
I-shed I-shed the wretched

ἀλλ᾽ ὦ Κρῆτες, Ἴδας τέκνα,
but O Cretans of-Ida children
τὰ τόξα λαβόντες ἐπαμύνατε,
the bows having-taken defend
τὰ κῶλά τ᾽ ἀμπάλλετε κυκλούμενοι τὴν οἰκίαν.
the limbs and swing circling the house
ἅμα δὲ Δίκτυννα παῖς Ἄρτεμις καλὰ
together and Dictynna child Artemis fair
τὰς κυνίσκας ἔχουσ᾽ ἐλθέτω διὰ δόμων πανταχῇ,
the little-hounds having let-her-come through halls everywhere
σὺ δ᾽ ὦ Διὸς διπύρους ἀνέχουσα
you and O of-Zeus double-fire holding-up
λαμπάδας ὀξυτάτας χεροῖν Ἑκάτα παράφηνον
torches sharpest in-two-hands Hecate shine-forth
ἐς Γλύκης, ὅπως ἂν
into Glyce's so-that —
εἰσελθοῦσα φωράσω.
having-entered I-may-catch-her

ΔΙΟΝΤΣΟΣ παύσασθον ἤδη τῶν μελῶν.
stop now the songs

ΑΙΣΧΥΛΟΣ κἄμοιγ᾽ ἅλις.
and-for-me-at-least enough

ἐπὶ τὸν σταθμὸν γὰρ αὐτὸν ἀγαγεῖν βούλομαι,
to the scale for him to-bring I-wish
ὅπερ ἐξελέγξει τὴν ποίησιν νῷν μόνον.
which-very will-test the poetry of-us-two alone
τὸ γὰρ βάρος νὼ βασανιεῖ τῶν ῥημάτων.
the for weight us-two will-test of-the words

ΔΙΟΝΥΣΟΣ ἴτε δεῦρό νυν, εἴπερ γε δεῖ καὶ τοῦτό με
come here now if-indeed at-least must also this me
ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην.
of-men poets to-cheese-sell art
ΧΟΡΟΣ ἐπίπονοί γ' οἱ δεξιοί.
laborious at-least the clever
τόδε γὰρ ἕτερον αὖ τέρας
this for other in-turn portent
νεοχμόν, ἀτοπίας πλέων,
novel of-strangeness full
ὃ τίς ἂν ἐπενόησεν ἄλλος;
which who — would-have-devised else

***

(lacuna)

μὰ τὸν ἐγὼ μὲν οὐδ' ἂν εἴ τις
by the I indeed not-even — if someone
ἔλεγέ μοι τῶν ἐπιτυχόντων,
told me of-the passers-by
ἐπιθόμην, ἀλλ' ᾠόμην ἂν
would-have-believed but would-have-thought —
αὐτὸν αὐτὰ ληρεῖν.
him them to-babble
ΔΙΟΝΥΣΟΣ ἴθι δὴ παρίστασθον παρὰ τὼ πλάστιγγ',
come indeed stand-beside by the two-scale-pans
ΑΙΣΧΥΛΟΣ ΚΑΙ ΕΥΡΙΠΙΔΗΣ ἰδού.
look
ΔΙΟΝΥΣΟΣ καὶ λαβομένω τὸ ῥῆμ' ἑκάτερος εἴπατον,
and having-taken-hold the word each say
καὶ μὴ μεθῆσθον, πρὶν ἂν ἐγὼ σφῷν κοκκύσω.
and not let-go before — I to-you-two cuckoo

ΑΙΣΧΥΛΟΣ ΚΑΙ ΕΥΡΙΠΙΔΗΣ ἐχόμεθα.
we-hold

ΔΙΟΝΥΣΟΣ τοὔπος νῦν λέγετον ἐς τὸν σταθμόν.
the-verse now say into the scale

ΕΥΡΙΠΙΔΗΣ "εἴθ' ὤφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος."
would-that ought of-Argo not to-have-flown-through hull

ΑΙΣΧΥΛΟΣ "Σπερχειὲ ποταμὲ βουνόμοι τ' ἐπιστροφαί."
Spercheius river cattle-grazing and haunts

ΔΙΟΝΥΣΟΣ κόκκυ, μέθεσθε· καὶ πολύ γε κατωτέρω
cuckoo let-go and much at-least lower

χωρεῖ τὸ τοῦδε. ΕΥΡΙΠΙΔΗΣ καὶ τί ποτ' ἐστὶ ταῖτιον;
goes the of-this-one and what ever is the-cause

ΔΙΟΝΥΣΟΣ ὅτι εἰσέθηκε ποταμόν, ἐριοπωλικῶς
because he-put-in river wool-dealer-like

ὑγρὸν ποιήσας τοὔπος ὥσπερ τἄρια,
wet having-made the-verse like the-wool

σὺ δ' εἰσέθηκας τοὔπος ἐπτερωμένον.
you and put-in the-verse winged

ΕΥΡΙΠΙΔΗΣ ἀλλ' ἕτερον εἰπάτω τι κἀντιστησάτω.
but another let-him-say something and-set-against

ΔΙΟΝΥΣΟΣ λάβεσθε τοίνυν αὖθις.
take-hold well-then again

ΑΙΣΧΥΛΟΣ ΚΑΙ ΕΥΡΙΠΙΔΗΣ ἦν ἰδού. ΔΙΟΝΥΣΟΣ λέγε.
there look speak

ΕΥΡΙΠΙΔΗΣ "οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος."
not is of-Persuasion temple other than speech

ΑΙΣΧΥΛΟΣ "μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ."
alone of-gods for Death not gifts loves

ΔΙΟΝΥΣΟΣ μέθεσθε μέθεσθε· καὶ τὸ τοῦδέ γ' αὖ ῥέπει·
let-go let-go and the of-this-one at-least in-turn sinks
θάνατον γὰρ εἰσέθηκε βαρύτατον κακόν.
death for he-put-in heaviest evil
ΕΥΡΙΠΙΔΗΣ ἐγὼ δὲ πειθώ γ' ἔπος ἄριστ' εἰρημένον.
I and persuasion at-least verse best spoken
ΔΙΟΝΥΣΟΣ πειθὼ δὲ κοὐφόν ἐστι καὶ νοῦν οὐκ ἔχον.
persuasion and light is and sense not having
ἀλλ' ἕτερον αὖ ζήτει τι τῶν βαρυστάθμων,
but another in-turn seek something of-the heavy-weighing
ὅ τι σοι καθέλξει, καρτερόν τε καὶ μέγα.
what thing for-you will-drag-down strong both and big
ΕΥΡΙΠΙΔΗΣ φέρε ποῦ τοιοῦτον δῆτά μοὐστί; ποῦ; ΔΙΟΝΥΣΟΣ φράσω·
come where such then to-me-is where I-will-tell
"βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τέτταρα."
has-thrown Achilles two dice and four
λέγοιτ' ἄν, ὡς αὕτη 'στὶ λοιπὴ σφῷν στάσις.
you-may-speak — since this is last of-you-two weighing
ΕΥΡΙΠΙΔΗΣ "σιδηροβριθές τ' ἔλαβε δεξιᾷ ξύλον."
iron-heavy and he-took in-right-hand club
ΑΙΣΧΥΛΟΣ "ἐφ' ἅρματος γὰρ ἅρμα καὶ νεκρῷ νεκρός."
on chariot for chariot and on-corpse corpse
ΔΙΟΝΥΣΟΣ ἐξηπάτηκεν αὖ σὲ καὶ νῦν. ΕΥΡΙΠΙΔΗΣ τῷ τρόπῳ;
he-has-deceived again you and now in-what way
ΔΙΟΝΥΣΟΣ δύ' ἅρματ' εἰσέθηκε καὶ νεκρὼ δύο,
two chariots he-put-in and corpses two
οὓς οὐκ ἂν ἄραιντ' οὐδ' ἑκατὸν Αἰγύπτιοι.
which not — could-lift not-even hundred Egyptians

ΑΙΣΧΥΛΟΣ καὶ μηκέτ᾽ ἔμοιγε κατ᾽ ἔπος, ἀλλ᾽ ἐς τὸν σταθμὸν
and no-longer for-me-at-least by verse but into the scale
αὐτὸς τὰ παιδί᾽ ἡ γυνὴ Κηφισοφῶν
himself the children the wife Cephisophon
ἐμβὰς καθήσθω, συλλαβὼν τὰ βιβλία·
having-stepped-in let-him-sit having-gathered the books
1410 ἐγὼ δὲ δύ᾽ ἔπη τῶν ἐμῶν ἐρῶ μόνον.
I and two verses — of-mine will-say only
ΔΙΟΝΥΣΟΣ ἄνδρες φίλοι, κἀγὼ μὲν αὐτοὺς οὐ κρινῶ.
the-men friends and-I indeed them not shall-judge
οὐ γὰρ δι᾽ ἔχθρας οὐδετέρῳ γενήσομαι.
not for through enmity to-either I-shall-come
τὸν μὲν γὰρ ἡγοῦμαι σοφὸν τῷ δ᾽ ἥδομαι.
the one for I-think wise the and I-enjoy
ΠΛΟΥΤΩΝ οὐδὲν ἄρα πράξεις ὧνπερ ἦλθες οὕνεκα;
nothing then will-you-do of-what-very you-came for-sake
1415 ΔΙΟΝΥΣΟΣ ἐὰν δὲ κρίνω; ΠΛΟΥΤΩΝ τὸν ἕτερον λαβὼν ἄπει,
if and I-judge the one having-taken you-will-go
ὁπότερον ἂν κρίνῃς, ἵν᾽ ἔλθῃς μὴ μάτην.
whichever — you-judge so-that you-may-have-come not in-vain
ΔΙΟΝΥΣΟΣ εὐδαιμονοίης. φέρε πύθεσθέ μου ταδί.
may-you-be-happy come learn of-me these-here
ἐγὼ κατῆλθον ἐπὶ ποιητήν. τοῦ χάριν;
I came-down for poet for-what for-sake
ἵν᾽ ἡ πόλις σωθεῖσα τοὺς χοροὺς ἄγῃ.
so-that the city saved the choruses may-keep
1420 ὁπότερος οὖν ἂν τῇ πόλει παραινέσῃ
whichever then — to-the city advises
μᾶλλόν τι χρηστόν, τοῦτον ἄξειν μοι δοκῶ.
more somewhat useful him to-take to-me I-think

πρῶτον μὲν οὖν περὶ Ἀλκιβιάδου τίν' ἔχετον
first indeed then about Alcibiades what have-you-two
γνώμην ἑκάτερος; ἡ πόλις γὰρ δυστοκεῖ.
opinion each the city for has-hard-labor
ΕΥΡΙΠΙΔΗΣ ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην; ΔΙΟΝΥΣΟΣ τίνα;
has and about him what opinion what
ποθεῖ μέν, ἐχθαίρει δέ, βούλεται δ' ἔχειν.
it-longs indeed hates and wishes and to-have
ἀλλ' ὅ τι νοεῖτον εἴπατον τούτου πέρι.
but what thing you-two-think tell this about
ΕΥΡΙΠΙΔΗΣ μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν
I-hate citizen who to-help fatherland
βραδὺς πέφυκε μεγάλα δὲ βλάπτειν ταχύς,
slow is-by-nature greatly and to-harm quick
καὶ πόριμον αὑτῷ τῇ πόλει δ' ἀμήχανον.
and resourceful for-himself for-the city and helpless
ΔΙΟΝΥΣΟΣ εὖ γ' ὦ Πόσειδον· σὺ δὲ τίνα γνώμην ἔχεις;
well at-least O Poseidon you and what opinion have
ΑΙΣΧΥΛΟΣ οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν,
not one-should of-lion cub in city to-rear
ἢν δ' ἐκτραφῇ τις, τοῖς τρόποις ὑπηρετεῖν.
if and is-reared someone to-the ways to-serve
ΔΙΟΝΥΣΟΣ νὴ τὸν Δία τὸν σωτῆρα δυσκρίτως γ' ἔχω·
by — Zeus the savior hard-to-judge at-least I-am
ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ' ἕτερος σαφῶς.
the one wisely for spoke the and other clearly
ἀλλ' ἔτι μίαν γνώμην ἑκάτερος εἴπατον
but still one opinion each tell
περὶ τῆς πόλεως ἥντιν' ἔχετον σωτηρίαν.
about the city what you-two-have salvation

ΕΥΡΙΠΙΔΗΣ εἴ τις πτερώσας Κλεόκριτον Κινησίᾳ,
if someone having-feathered Cleocritus with-Cinesias
αἴροιεν αὖραι πελαγίαν ὑπὲρ πλάκα.
should-lift breezes sea over plain
ΔΙΟΝΥΣΟΣ γέλοιον ἂν φαίνοιτο· νοῦν δ' ἔχει τίνα;
laughable — it-would-appear sense and has what
ΕΥΡΙΠΙΔΗΣ εἰ ναυμαχοῖεν κᾆτ' ἔχοντες ὀξίδας
if they-fought-at-sea and-then having vinegar-cruets
ῥαίνοιεν ἐς τὰ βλέφαρα τῶν ἐναντίων.
they-squirted into the eyelids of-the enemies
ἐγὼ μὲν οἶδα καὶ θέλω φράζειν. ΔΙΟΝΥΣΟΣ λέγε.
I indeed know and wish to-tell speak
ΕΥΡΙΠΙΔΗΣ ὅταν τὰ νῦν ἄπιστα πίσθ' ἡγώμεθα,
when the now untrustworthy trustworthy we-consider
τὰ δ' ὄντα πίστ' ἄπιστα. ΔΙΟΝΥΣΟΣ πῶς; οὐ μανθάνω.
the and being trustworthy untrustworthy how not I-understand
ἀμαθέστερόν πως εἰπὲ καὶ σαφέστερον.
more-ignorantly somehow say and more-clearly
ΕΥΡΙΠΙΔΗΣ εἰ τῶν πολιτῶν οἷσι νῦν πιστεύομεν,
if the citizens whom now we-trust
τούτοις ἀπιστήσαιμεν, οἷς δ' οὐ χρώμεθα,
these we-distrusted whom and not we-use
τούτοισι χρησαίμεσθ', ἴσως σωθεῖμεν ἄν.
these we-used perhaps we-would-be-saved —
εἰ νῦν γε δυστυχοῦμεν ἐν τούτοισι, πῶς
if now at-least we-are-unfortunate in these how
τἀναντί' ἂν πράττοντες οὐ σῳζοίμεθ' ἄν;
the-opposite — doing not would-we-be-saved —

ΔΙΟΝΥΣΟΣ εὖ γ' ὦ Παλάμηδες, ὦ σοφωτάτη φύσις.
well at-least O Palamedes O wisest nature
ταυτὶ πότερ' αὐτὸς ηὗρες ἢ Κηφισοφῶν;
these-here whether yourself did-you-find or Cephisophon
ΕΥΡΙΠΙΔΗΣ ἐγὼ μόνος· τὰς δ' ὀξίδας Κηφισοφῶν.
I alone the and vinegar-cruets Cephisophon
ΔΙΟΝΥΣΟΣ τί δαὶ σύ; τί λέγεις;
what then you what you-say
ΑΙΣΧΥΛΟΣ τὴν πόλιν νῦν μοι φράσον
the city now me tell
πρῶτον τίσι χρῆται· πότερα τοῖς χρηστοῖς; ΔΙΟΝΥΣΟΣ πόθεν; 1455
first whom it-uses whether the good whence
μισεῖ κάκιστα. ΑΙΣΧΥΛΟΣ τοῖς πονηροῖς δ' ἥδεται;
it-hates most-vilely in-the wicked and delights
ΔΙΟΝΥΣΟΣ οὐ δῆτ' ἐκείνη γ', ἀλλὰ χρῆται πρὸς βίαν.
not then that at-least but uses by force
ΑΙΣΧΥΛΟΣ πῶς οὖν τις ἂν σώσειε τοιαύτην πόλιν,
how then someone — could-save such city
ᾗ μήτε χλαῖνα μήτε σισύρα συμφέρει;
for-which neither cloak nor blanket is-useful
ΔΙΟΝΥΣΟΣ εὕρισκε νὴ Δί', εἴπερ ἀναδύσει πάλιν. 1460
find by Zeus if-indeed you-will-come-up again
ΑΙΣΧΥΛΟΣ ἐκεῖ φράσαιμ' ἄν· ἐνθαδὶ δ' οὐ βούλομαι.
there I-would-tell — here and not I-wish
ΔΙΟΝΥΣΟΣ μὴ δῆτα σύ γ', ἀλλ' ἐνθένδ' ἀνίει τἀγαθά.
not then you at-least but from-here send-up the-good-things
ΑΙΣΧΥΛΟΣ τὴν γῆν ὅταν νομίσωσι τὴν τῶν πολεμίων
the land when they-think the of-the enemies
εἶναι σφετέραν, τὴν δὲ σφετέραν τῶν πολεμίων,
to-be theirs the and theirs of-the enemies

πόρον δὲ τὰς ναῦς ἀπορίαν δὲ τὸν πόρον.
resource and the ships lack-of-resource and the resource

ΔΙΟΝΥΣΟΣ εὖ, πλήν γ' ὁ δικαστὴς αὐτὰ καταπίνει μόνος.
well except at-least the juror it gulps-down alone

ΠΛΟΥΤΩΝ κρίνοις ἄν. ΔΙΟΝΥΣΟΣ αὕτη σφῷν κρίσις γενήσεται·
you-may-judge — this of-you-two judgment will-be

αἱρήσομαι γὰρ ὅνπερ ἡ ψυχὴ θέλει.
I-will-choose for whom-very the soul wishes

ΕΥΡΙΠΙΔΗΣ μεμνημένος νυν τῶν θεῶν οὓς ὤμοσας
remembering now the gods by-whom you-swore

ἦ μὴν ἀπάξειν μ' οἴκαδ', αἱροῦ τοὺς φίλους.
truly indeed to-take-back me home choose the friends

ΔΙΟΝΥΣΟΣ "ἡ γλῶττ' ὀμώμοκ'," Αἰσχύλον δ' αἱρήσομαι.
the tongue has-sworn Aeschylus and I-will-choose

ΕΥΡΙΠΙΔΗΣ τί δέδρακας ὦ μιαρώτατ' ἀνθρώπων; ΔΙΟΝΥΣΟΣ ἐγώ;
what have-you-done O most-wretched of-men I

ἔκρινα νικᾶν Αἰσχύλον. τιὴ γὰρ οὔ;
judged to-win Aeschylus why for not

ΕΥΡΙΠΙΔΗΣ αἴσχιστον ἔργον προσβλέπεις μ' εἰργασμένος;
most-shameful deed you-look-at me having-done

ΔΙΟΝΥΣΟΣ τί δ' αἰσχρόν, ἢν μὴ τοῖς θεωμένοις δοκῇ;
what and shameful if not to-the spectators it-seems

ΕΥΡΙΠΙΔΗΣ ὦ σχέτλιε περιόψει με δὴ τεθνηκότα;
O wretch will-you-overlook me indeed dead

ΔΙΟΝΥΣΟΣ τίς οἶδεν εἰ τὸ ζῆν μέν ἐστι κατθανεῖν,
who knows if the to-live indeed is to-die

τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεύδειν κώδιον;
the to-breathe and to-dine the and to-sleep fleece

ΠΛΟΥΤΩΝ χωρεῖτε τοίνυν ὦ Διόνυσ' εἴσω. ΔΙΟΝΥΣΟΣ τί δαί;
go-in well-then O Dionysus inside what then

ΠΛΟΥΤΩΝ ἵνα ξενίσω ’γὼ σφὼ πρὶν ἀποπλεῖν. 1480
so-that I-may-entertain I you-two before to-sail-away

ΔΙΟΝΥΣΟΣ εὖ λέγεις
well you-say

νὴ τὸν Δί᾽· οὐ γὰρ ἄχθομαι τῷ πράγματι.
by — Zeus not for I-am-vexed at-the matter

XI · PRAISE OF THE WISE MAN

The chorus praises the man of intelligence who returns home to the good of his city and kin. It is better not to sit chattering beside Socrates, neglecting music and the best parts of tragedy, spending idle time on pompous words and quibbles, as a madman does.

ΧΟΡΟΣ μακάριός γ’ ἀνὴρ ἔχων
blessed at-least man having

ξύνεσιν ἠκριβωμένην.
intelligence refined

πάρα δὲ πολλοῖσιν μαθεῖν.
it-is-possible and for-many to-learn

ὅδε γὰρ εὖ φρονεῖν δοκήσας 1485
this-one for well to-think having-seemed

πάλιν ἄπεισιν οἴκαδ’ αὖ,
back goes-away home again

ἐπ’ ἀγαθῷ μὲν τοῖς πολίταις,
for good indeed to-the citizens

ἐπ’ ἀγαθῷ δὲ τοῖς ἑαυτοῦ
for good and to-the his-own

ξυγγενέσι τε καὶ φίλοισι,
kinsmen both and friends

διὰ τὸ συνετὸς εἶναι.
because-of the intelligent to-be

χαρίεν οὖν μὴ Σωκράτει
graceful then not beside-Socrates

παρακαθήμενον λαλεῖν,
sitting-beside to-chatter

ἀποβαλόντα μουσικὴν
having-cast-off music

τά τε μέγιστα παραλιπόντα
the and greatest having-neglected

τῆς τραγῳδικῆς τέχνης.
of-the tragic art

τὸ δ' ἐπὶ σεμνοῖσιν λόγοισι
the and on solemn words

καὶ σκαριφησμοῖσι λήρων
and scratchings of-nonsense

διατριβὴν ἀργὸν ποιεῖσθαι,
pastime idle to-make

παραφρονοῦντος ἀνδρός.
of-raving man

Pluto bids Aeschylus farewell and asks him to save the city with good counsel and teach its fools. He sends gifts to Cleophon and the treasury officials, telling them to come quickly or be branded and fettered. Aeschylus hands his throne to Sophocles, whom he ranks second in wisdom, and warns that the lying buffoon must never sit in it. The chorus escorts him with torches, praying for good counsel and leaving Cleophon to fight at home.

ΠΛΟΥΤΩΝ ἄγε δὴ χαίρων Αἰσχύλε χώρει,
come indeed rejoicing Aeschylus go
καὶ σῴζε πόλιν τὴν ἡμετέραν
and save city — our
γνώμαις ἀγαθαῖς καὶ παίδευσον
with-counsels good and educate
τοὺς ἀνοήτους· πολλοὶ δ' εἰσίν·
the fools many and are
καὶ δὸς τουτὶ Κλεοφῶντι φέρων
and give this-here to-Cleophon carrying
καὶ τουτὶ τοῖσι πορισταῖς
and this-here to-the treasury-officials
Μύρμηκί θ' ὁμοῦ καὶ Νικομάχῳ,
to-Myrmex and together and to-Nicomachus
τόδε δ' Ἀρχενόμῳ·
this and to-Archenomus
καὶ φράζ' αὐτοῖς ταχέως ἥκειν
and tell them quickly to-come
ὡς ἐμὲ δευρὶ καὶ μὴ μέλλειν·
to me here and not to-delay
κἂν μὴ ταχέως ἥκωσιν, ἐγὼ
and-if not quickly they-come I

νὴ τὸν Ἀπόλλω στίξας αὐτοὺς
by — Apollo having-branded them
καὶ συμποδίσας
and having-fettered
μετ' Ἀδειμάντου τοῦ Λευκολόφου
with Adeimantus the son-of-Leucolophus
κατὰ γῆς ταχέως ἀποπέμψω.
under earth quickly will-send-off
ΑΙΣΧΥΛΟΣ ταῦτα ποιήσω· σὺ δὲ τὸν θᾶκον
these I-will-do you and the seat
τὸν ἐμὸν παράδος Σοφοκλεῖ τηρεῖν
— my hand-over to-Sophocles to-guard
καὶ διασῴζειν, ἢν ἄρ' ἐγώ ποτε
and to-keep-safe if then I ever
δεῦρ' ἀφίκωμαι. τοῦτον γὰρ ἐγὼ
here arrive this-one for I
σοφίᾳ κρίνω δεύτερον εἶναι.
in-wisdom judge second to-be
μέμνησο δ' ὅπως ὁ πανοῦργος ἀνὴρ
remember and that the rogue man
καὶ ψευδολόγος καὶ βωμολόχος
and liar and buffoon
μηδέποτ' ἐς τὸν θᾶκον τὸν ἐμὸν
never into the seat — my
μηδ' ἄκων ἐγκαθεδεῖται.
not-even unwilling shall-sit-down
ΠΛΟΥΤΩΝ φαίνετε τοίνυν ὑμεῖς τούτῳ
show well-then you for-this-one
λαμπάδας ἱερᾶς, χἄμα προπέμπετε
torches holy and-together escort

τοῖσιν τούτου τοῦτον μέλεσιν
with-the of-this-one this-one songs
καὶ μολπαῖσιν κελαδοῦντες.
and dances celebrating
ΧΟΡΟΣ πρῶτα μὲν εὐοδίαν ἀγαθὴν ἀπιόντι ποιητῇ
first indeed journey good for-departing poet
ἐς φάος ὀρνυμένῳ δότε δαίμονες οἱ κατὰ γαίας,
to light rising grant gods the beneath earth
τῇ δὲ πόλει μεγάλων ἀγαθῶν ἀγαθὰς ἐπινοίας. 1530
to-the and city of-great goods good thoughts
πάγχυ γὰρ ἐκ μεγάλων ἀχέων παυσαίμεθ' ἂν οὕτως
altogether for from great griefs we-would-cease — so
ἀργαλέων τ' ἐν ὅπλοις ξυνόδων. Κλεοφῶν δὲ μαχέσθω
painful and in arms meetings Cleophon and let-fight
κἄλλος ὁ βουλόμενος τούτων πατρίοις ἐν ἀρούραις.
and-another the wishing of-these ancestral in fields