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The Ecclesiazusae, Wealth, and the Arbitration

Aristophanes · Menander

ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ
ΠΛΟΥΤΟΣ
ΕΠΙΤΡΕΠΟΝΤΕΣ

The Ecclesiazusae, Wealth, and the Arbitration

With Three More Plays of Menander

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with a word-for-word interlinear English translation

preserving the original word order



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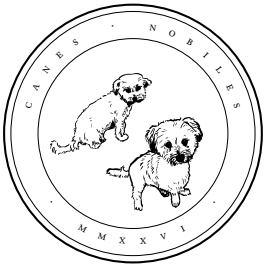

Volume 53 of the Canes Nobiles Greek interlinear texts

The Greek text follows F. W. Hall and W. M. Geldart's Oxford Aristophanes,
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Aristophanes set from the Perseus Digital Library,
with corrections; Menander set from Allinson's printed text

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Lines the editors seclude are not printed; words they supply are printed without
their brackets; † marks a word they obelize; ∗∗∗ marks a gap in the text.
Menander is printed as far as the papyri preserve him, without the verses
of which fewer than two words survive and the fragments known from quotation.

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ARISTOPHANES

ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ

The Ecclesiazusae

I · THE WOMEN IN DISGUISE

Before dawn Praxagora hails her lamp, the one witness of the women's secrets, and waits for the others. They arrive in their husbands' cloaks and shoes, with false beards, having slipped out unseen. In a rehearsal for the Assembly one woman asks for a drink, and another swears by the two goddesses and, trying again, addresses the men as women, so Praxagora gives the speech herself: the city's leaders are fools and knaves, and the women, who keep the old ways and manage the household purse, should be given the state. Elected their general, she leads them off to the Pnyx.

ΠΡΑΞΑΓΟΡΑ ᾿Ω λαμπρὸν ὄμμα τοῦ τροχηλάτου λύχνου
O bright eye of-the wheel-driven lamp
κάλλιστ᾽ ἐν εὐστόχοισιν ἐζητημένον·
most-beautifully among skillful-contrivers devised
γονάς τε γὰρ σὰς καὶ τύχας δηλώσομεν·
births both for your and fortunes we-shall-make-known
τροχῷ γὰρ ἐλαθεὶς κεραμικῆς ῥύμης ὕπο
by-wheel for driven of-potter's impetus by
μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις·
with-nostrils bright of-sun honors you-have
ὅρμα φλογὸς σημεῖα τὰ ξυγκείμενα.
send-forth of-flame signals the agreed
σοὶ γὰρ μόνῳ δηλοῦμεν εἰκότως, ἐπεὶ
to-you for alone we-reveal-it fittingly since
κἀν τοῖσι δωματίοισιν Ἀφροδίτης τρόπων
also-in the bedchambers of-Aphrodite ways
πειρωμέναισι πλησίον παραστατεῖς,
to-us-making-trial near you-stand-by
λορδουμένων τε σωμάτων ἐπιστάτην
of-bending and bodies overseer

ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.
eye no-one the your shuts-out from-the-house

μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς
alone and of-thighs into secret recesses

λάμπεις ἀφεύων τὴν ἐπανθοῦσαν τρίχα·
you-shine singeing the blooming hair

στοάς τε καρποῦ Βακχίου τε νάματος
storerooms and of-fruit of-Bacchus and of-stream

πλήρεις ὑποιγνύσαισι συμπαραστατεῖς·
full to-us-opening-stealthily you-stand-by-with-us

καὶ ταῦτα συνδρῶν οὐ λαλεῖς τοῖς πλησίον.
and these-things doing-with-us not you-blab to-those near

ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλεύματα
for which you-will-share also the now plans

ὅσα Σκίροις ἔδοξε ταῖς ἐμαῖς φίλαις.
as-many-as at-the-Scira were-resolved by-the my friends

ἀλλ' οὐδεμία πάρεστιν ἃς ἥκειν ἐχρῆν.
but none is-here whom to-come it-was-needful

καίτοι πρὸς ὄρθρον γ' ἐστίν· ἡ δ' ἐκκλησία
and-yet toward dawn at-least it-is the and assembly

αὐτίκα μάλ' ἔσται· καταλαβεῖν δ' ἡμᾶς ἕδρας,
at-once very will-be to-seize and us seats

ἃς Φυρόμαχός ποτ' εἶπεν, εἰ μέμνησθ' ἔτι,
which Phyromachus once said if you-remember still

δεῖ τὰς ἑτέρας πως κἀγκαθεζομένας λαθεῖν.
it-is-needful the others somehow and-sitting-down to-escape-notice

τί δῆτ' ἂν εἴη; πότερον οὐκ ἐρραμμένους
what then would be-it whether not stitched-on

ἔχουσι τοὺς πώγωνας, οὓς εἴρητ' ἔχειν;
they-have the beards which it-was-told to-have

ἢ θαἰμάτια τἀνδρεῖα κλεψάσαις λαθεῖν
or the-cloaks the-men's having-stolen to-escape-notice

ἦν χαλεπὸν αὐταῖς; ἀλλ' ὁρῶ τονδὶ λύχνον
it-was hard for-them but I-see this lamp

προσιόντα. φέρε νυν ἐπαναχωρήσω πάλιν,
approaching come now I-will-withdraw back

μὴ καί τις ὢν ἀνὴρ ὁ προσιὼν τυγχάνῃ.
lest also some being a-man the-one approaching happen

ΓΥΝΗ Α′ ὥρα βαδίζειν, ὡς ὁ κῆρυξ ἀρτίως
it-is-time to-go since the herald just-now

ἡμῶν προσιουσῶν δεύτερον κεκόκκυκεν.
us approaching a-second-time has-crowed

ΠΡΑΞΑΓΟΡΑ ἐγὼ δέ γ' ὑμᾶς προσδοκῶσ' ἠγρηγόρη
I and at-least you expecting was-awake

τὴν νύκτα πᾶσαν. ἀλλὰ φέρε τὴν γείτονα
the night all but come the neighbor

τήνδ' ἐκκαλέσωμαι θρυγονῶσα τὴν θύραν.
this-one let-me-call-out scratching-softly the door

δεῖ γὰρ τὸν ἄνδρ' αὐτῆς λαθεῖν. ΓΥΝΗ Β′ ἤκουσά τοι
it-is-needful for the husband of-her to-escape-notice I-heard surely

ὑποδουμένη τὸ κνῦμά σου τῶν δακτύλων,
putting-on-shoes the scratching of-you of-the fingers

ἅτ' οὐ καταδαρθοῦσ'. ὁ γὰρ ἀνὴρ ὦ φιλτάτη,
inasmuch-as not having-slept the for husband O dearest

Σαλαμίνιος γάρ ἐστιν ᾧ ξύνειμ' ἐγώ,
Salaminian for is with-whom I-live I

τὴν νύχθ' ὅλην ἤλαυνέ μ' ἐν τοῖς στρώμασιν,
the night whole he-rowed me in the bedclothes

ὥστ' ἄρτι τουτὶ θοἰμάτιον αὐτοῦ 'λαβον.
so-that just-now this-here the-cloak of-him I-took

ΓΥΝΗ Α′ καὶ μὴν ὁρῶ καὶ Κλειναρέτην καὶ Σωστράτην
and truly I-see both Cleinarete and Sostrate
προσιοῦσαν ἤδη τήνδε καὶ Φιλαινέτην.
approaching already this-one and Philaenete
ΠΡΑΞΑΓΟΡΑ οὔκουν ἐπείξεσθ'; ὡς Γλύκη κατώμοσεν
not-then will-you-hurry since Glyce swore
τὴν ὑστάτην ἥκουσαν οἴνου τρεῖς χοᾶς
the last having-come of-wine three pitchers
ἡμῶν ἀποτείσειν κἀρεβίνθων χοίνικα.
to-us to-pay and-of-chickpeas a-measure
ΓΥΝΗ Α′ τὴν Σμικυθίωνος δ' οὐχ ὁρᾷς Μελιστίχην
the of-Smicythion and not you-see Melistiche
σπεύδουσαν ἐν ταῖς ἐμβάσιν; ΠΡΑΞΑΓΟΡΑ καίτοι δοκεῖ
hurrying in the shoes and-yet she-seems
κατὰ σχολὴν παρὰ τἀνδρὸς ἐξελθεῖν μόνη.
at leisure from the-husband to-have-come-out alone
ΓΥΝΗ Α′ τὴν τοῦ καπήλου δ' οὐχ ὁρᾷς Γευσιστράτην
the of-the tavern-keeper and not you-see Geusistrate
ἔχουσαν ἐν τῇ δεξιᾷ τὴν λαμπάδα;
having in the right-hand the torch
ΓΥΝΗ Β′ καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου
and the of-Philodoretus both and of-Chaeretades
ὁρῶ προσιούσας χἀτέρας πολλὰς πάνυ
I-see approaching and-other-women many very
γυναῖκας, ὅ τι πέρ ἐστ' ὄφελος ἐν τῇ πόλει.
women what thing indeed is use in the city
ΓΥΝΗ Γ′ καὶ πάνυ ταλαιπώρως ἔγωγ' ὦ φιλτάτη
and very miserably I-at-least O dearest
ἐκδρᾶσα παρέδυν. ὁ γὰρ ἀνὴρ τὴν νύχθ' ὅλην
having-escaped slipped-out the for husband the night whole

ἔβηττε τριχίδων ἐσπέρας ἐμπλήμενος.
was-coughing with-sprats in-the-evening having-been-filled

ΠΡΑΞΑΓΟΡΑ κάθησθε τοίνυν, ὡς ἂν ἀνέρωμαι τάδε
sit well-then that — I-may-ask these-things

ὑμᾶς, ἐπειδὴ συλλελεγμένας ὁρῶ,
you since gathered I-see

ὅσα Σκίροις ἔδοξεν εἰ δεδράκατε.
what at-the-Scira was-resolved whether you-have-done

ΓΥΝΗ Α′ ἔγωγε. πρῶτον μέν γ’ ἔχω τὰς μασχάλας
I-at-least first indeed at-least I-have the armpits

λόχμης δασυτέρας, καθάπερ ἦν ξυγκείμενον·
than-a-thicket shaggier just-as was agreed

ἔπειθ’ ὁπόθ’ ἀνὴρ εἰς ἀγορὰν οἴχοιτό μου,
then whenever the-husband to market had-gone of-me

ἀλειψαμένη τὸ σῶμ’ ὅλον δι’ ἡμέρας
having-anointed-myself the body whole through the-day

ἐχραινόμην ἑστῶσα πρὸς τὸν ἥλιον.
I-browned-myself standing toward the sun

ΓΥΝΗ Β′ κἄγωγε· τὸ ξυρὸν δέ γ’ ἐκ τῆς οἰκίας
and-I the razor and at-least from the house

ἔρριψα πρῶτον, ἵνα δασυνθείην ὅλη
threw-out first so-that I-might-be-made-hairy all-over

καὶ μηδὲν εἴην ἔτι γυναικὶ προσφερής.
and not-at-all I-might-be still to-a-woman like

ΠΡΑΞΑΓΟΡΑ ἔχετε δὲ τοὺς πώγωνας, οὓς εἴρητ’ ἔχειν
you-have and the beards which it-was-told to-have

πάσαισιν ἡμῖν, ὁπότε συλλεγοίμεθα;
all us whenever we-should-gather

ΓΥΝΗ Α′ νὴ τὴν Ἑκάτην καλόν γ’ ἔγωγε τουτονί.
by — Hecate fine at-least I-at-least this-one

ΓΥΝΗ Β′ κἄγωγ᾽ Ἐπικράτους οὐκ ὀλίγῳ καλλίονα.
and-I than-Epicrates' not by-a-little finer

ΠΡΑΞΑΓΟΡΑ ὑμεῖς δὲ τί φατε; ΓΥΝΗ Α′ φασί· κατανεύουσι γάρ.
you and what say-you they-say they-nod for

ΠΡΑΞΑΓΟΡΑ καὶ μὴν τά γ᾽ ἄλλ᾽ ὑμῖν ὁρῶ πεπραγμένα.
and truly the at-least other-things for-you I-see done

Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας
Laconian for you-have and walking-sticks

καὶ θαἰμάτια τἀνδρεῖα, καθάπερ εἴπομεν.
and the-cloaks the-men's just-as we-said

ΓΥΝΗ Α′ ἔγωγέ τοι τὸ σκύταλον ἐξηνεγκάμην
I-at-least surely the club brought-out

τὸ τοῦ Λαμίου τουτὶ καθεύδοντος λάθρᾳ.
the — of-Lamias this-here sleeping secretly

ΓΥΝΗ Β′ τοῦτ᾽ ἔστ᾽ ἐκείνων τῶν σκυτάλων ὧν πέρδεται.
this is of-those the clubs with-which he-farts

ΠΡΑΞΑΓΟΡΑ νὴ τὸν Δία τὸν σωτῆρ᾽ ἐπιτήδειός γ᾽ ἂν ἦν
by — Zeus the savior suited at-least — he-would-be

τὴν τοῦ πανόπτου διφθέραν ἐνημμένος
the of-the all-seeing hide having-put-on

εἴπερ τις ἄλλος βουκολεῖν τὸ δήμιον.
if-indeed anyone other to-herd the public-herd

ἀλλ᾽ ἄγεθ᾽ ὅπως καὶ τἀπὶ τούτοις δράσομεν,
but come-now so-that also the-things-after these we-may-do

ἕως ἔτ᾽ ἐστὶν ἄστρα κατὰ τὸν οὐρανόν·
while still there-are stars in the sky

ἡκκλησία δ᾽, εἰς ἣν παρεσκευάσμεθα
the-assembly and to which we-have-prepared

ἡμεῖς βαδίζειν, ἐξ ἕω γενήσεται.
we to-go from dawn will-be

ΓΥΝΗ Α′ νὴ τὸν Δί᾽ ὥστε δεῖ σε καταλαβεῖν ἕδρας
by — Zeus so-that it-is-needful you to-seize seats
ὑπὸ τῷ λίθῳ τῶν πρυτάνεων καταντικρύ.
under the stone of-the prytaneis right-opposite
ΓΥΝΗ Β′ ταυτί γέ τοι νὴ τὸν Δί᾽ ἐφερόμην, ἵνα
these-things at-least surely by — Zeus I-brought so-that
πληρουμένης ξαίνοιμι τῆς ἐκκλησίας.
being-filled I-might-card the assembly
ΠΡΑΞΑΓΟΡΑ πληρουμένης τάλαινα; ΓΥΝΗ Β′ νὴ τὴν Ἄρτεμιν
being-filled wretched-woman by — Artemis
ἔγωγε. τί γὰρ ἂν χεῖρον ἀκροώμην ἄρα
I-at-least why for — worse would-I-listen then
ξαίνουσα; γυμνὰ δ᾽ ἐστί μου τὰ παιδία.
carding naked and are of-me the children
ΠΡΑΞΑΓΟΡΑ ἰδού γέ σε ξαίνουσαν, ἣν τοῦ σώματος
look at-least you carding who of-the body
οὐδὲν παραφῆναι τοῖς καθημένοις ἔδει.
nothing to-show to-those seated was-needful
οὐκοῦν καλά γ᾽ ἂν πάθοιμεν, εἰ πλήρης τύχοι
then fine-things at-least — we-would-suffer if full should-happen
ὁ δῆμος ὢν κἄπειθ᾽ ὑπερβαίνουσά τις
the people being and-then stepping-over some-woman
ἀναβαλλομένη δείξειε τὸν Φορμίσιον.
throwing-up-her-cloak should-show — Phormisius
ἢν δ᾽ ἐγκαθεζώμεσθα πρότεραι, λήσομεν
if and we-sit-down first we-shall-escape-notice
ξυστειλάμεναι θαἰμάτια· τὸν πώγωνά τε
having-wrapped-up the-cloaks the beard and
ὅταν καθῶμεν ὃν περιδησόμεσθ᾽ ἐκεῖ,
when we-sit which we-shall-tie-on there

τίς οὐκ ἂν ἡμᾶς ἄνδρας ἡγήσαιθ' ὁρῶν;
who not — us men would-think seeing

ΓΥΝΗ Α′ Ἀγύρριος γοῦν τὸν Προνόμου πώγων' ἔχων
Agyrrhius at-least the of-Pronomus beard having

λέληθε· καίτοι πρότερον ἦν οὗτος γυνή·
escapes-notice and-yet before was he a-woman

νυνὶ δ', ὁρᾷς, πράττει τὰ μέγιστ' ἐν τῇ πόλει.
now and you-see does the greatest-things in the city

105 ΠΡΑΞΑΓΟΡΑ τούτου γε τοίνυν τὴν ἐπιοῦσαν ἡμέραν
of-this at-least well-then the coming day

τόλμημα τολμῶμεν τοσοῦτον οὕνεκα,
a-daring-deed let-us-dare so-great for-the-sake

ἤν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα
if somehow to-take-over of-the city the affairs

δυνώμεθ', ὥστ' ἀγαθόν τι πρᾶξαι τὴν πόλιν·
we-might-be-able so-that good some to-do the city

νῦν μὲν γὰρ οὔτε θέομεν οὔτ' ἐλαύνομεν.
now indeed for neither we-run nor we-row

110 ΓΥΝΗ Α′ καὶ πῶς γυναικῶν θηλύφρων ξυνουσία
and how of-women female-minded company

δημηγορήσει; ΠΡΑΞΑΓΟΡΑ πολὺ μὲν οὖν ἄριστά που.
will-harangue-the-people much indeed then best surely

λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι
they-say for also of-the young-men as-many-as

πλεῖστα σποδοῦνται, δεινοτάτους εἶναι λέγειν·
most are-ground-down cleverest to-be to-speak

ἡμῖν δ' ὑπάρχει τοῦτο κατὰ τύχην τινά.
to-us and belongs this by chance some

115 ΓΥΝΗ Α′ οὐκ οἶδα· δεινὸν δ' ἐστὶν ἡ μὴ 'μπειρία.
not I-know terrible and is the not experience

ΠΡΑΞΑΓΟΡΑ οὐκοῦν ἐπίτηδες ξυνελέγημεν ἐνθάδε,
therefore on-purpose we-gathered here
ὅπως προμελετήσωμεν ἀκεῖ δεῖ λέγειν.
so-that we-may-rehearse what-there it-is-needful to-say
οὐκ ἂν φθάνοις τὸ γένειον ἂν περιδουμένη
not — you-could-be-too-quick the beard — tying-on
ἄλλαι θ' ὅσαι λαλεῖν μεμελετήκασί που.
others and as-many-as to-chatter have-practiced surely
ΓΥΝΗ Α′ τίς δ' ὦ μέλ' ἡμῶν οὐ λαλεῖν ἐπίσταται; 120
who and O friend of-us not to-chatter knows-how
ΠΡΑΞΑΓΟΡΑ ἴθι δὴ σὺ περιδοῦ καὶ ταχέως ἀνὴρ γενοῦ·
go now you tie-on and quickly a-man become
ἐγὼ δὲ θεῖσα τοὺς στεφάνους περιδήσομαι
I and having-put-down the garlands will-tie-on
καὐτὴ μεθ' ὑμῶν, ἤν τί μοι δόξῃ λέγειν.
and-myself with you if anything to-me seem-good to-say
ΓΥΝΗ Α′ δεῦρ' ὦ γλυκυτάτη Πραξαγόρα, σκέψαι τάλαν
here O sweetest Praxagora look wretched-woman
ὡς καὶ καταγέλαστον τὸ πρᾶγμα φαίνεται. 125
how also laughable the thing appears
ΠΡΑΞΑΓΟΡΑ πῶς καταγέλαστον; ΓΥΝΗ Α′ ὥσπερ εἴ τις σηπίαις
how laughable as-if if someone on-cuttlefish
πώγωνα περιδήσειεν ἐσταθευμέναις.
a-beard should-tie-on broiled
ΠΡΑΞΑΓΟΡΑ ὁ περιστίαρχος, περιφέρειν χρὴ τὴν γαλῆν.
the purifier to-carry-round must the cat
πάριτ' ἐς τὸ πρόσθεν. Ἀρίφραδες παῦσαι λαλῶν.
come-forward to the front Ariphrades stop chattering
κάθιζε παριών. τίς ἀγορεύειν βούλεται; 130
sit coming-forward who to-speak wishes

ΓΥΝΗ Α′ ἐγώ. ΠΡΑΞΑΓΟΡΑ περίθου δὴ τὸν στέφανον τύχἀγαθῇ.
I put-on now the garland with-good-luck

ΓΥΝΗ Α′ ἰδού. ΠΡΑΞΑΓΟΡΑ λέγοις ἄν.
look you-might-speak —

ΓΥΝΗ Α′ εἶτα πρὶν πιεῖν λέγω;
then before drinking am-I-to-speak

ΠΡΑΞΑΓΟΡΑ ἰδοὺ πιεῖν. ΓΥΝΗ Α′ τί γὰρ ὦ μέλ' ἐστεφανωσάμην;
look drinking why for O friend did-I-garland-myself

ΠΡΑΞΑΓΟΡΑ ἄπιθ' ἐκποδών· τοιαῦτ' ἂν ἡμᾶς ἠργάσω
go away such-things — us you-would-have-treated

κἀκεῖ. ΓΥΝΗ Α′ τί δ'; οὐ πίνουσι κἀν τῇκκλησίᾳ;
and-there what and not drink also-in the-assembly

ΠΡΑΞΑΓΟΡΑ ἰδού γε σοὶ πίνουσι. ΓΥΝΗ Α′ νὴ τὴν Ἄρτεμιν
look at-least you they-drink by — Artemis

καὶ ταῦτα γ' εὔζωρον. τὰ γοῦν βουλεύματα
and these at-least strong the at-least decisions

αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις
of-them as-many-as — they-make to-those-who-consider

ὥσπερ μεθυόντων ἐστὶ παραπεπλημένα.
like of-drunk-men are deranged

καὶ νὴ Δία σπένδουσί γ'· ἢ τίνος χάριν
and by Zeus they-pour-libations at-least or for-whose sake

τοσαῦτ' ἂν ηὔχοντ', εἴπερ οἶνος μὴ παρῆν;
so-many-things — would-they-pray if-indeed wine not were-at-hand

καὶ λοιδοροῦνταί γ' ὥσπερ ἐμπεπωκότες,
and they-rail at-least like having-drunk

καὶ τὸν παροινοῦντ' ἐκφέρουσ' οἱ τοξόται.
and the drunkard carry-out the archers

ΠΡΑΞΑΓΟΡΑ σὺ μὲν βάδιζε καὶ κάθησ'· οὐδὲν γὰρ εἶ.
you indeed go and sit nothing for you-are

ΓΥΝΗ Α′ νὴ τὸν Δί᾽ ἦ μοι μὴ γενειᾶν κρεῖττον ἦν·
by — Zeus truly for-me not to-grow-a-beard better was

δίψῃ γάρ, ὡς ἔοικ᾽, ἀφαυανθήσομαι.
of-thirst for as it-seems I-shall-be-dried-up

ΠΡΑΞΑΓΟΡΑ ἔσθ᾽ ὅτις ἑτέρα βούλεται λέγειν; ΓΥΝΗ Β′ ἐγώ.
is-there whoever other wishes to-speak I

ΠΡΑΞΑΓΟΡΑ ἴθι δὴ στεφανοῦ· καὶ γὰρ τὸ χρῆμ᾽ ἐργάζεται.
go now be-garlanded and for the thing is-at-work

ἄγε νυν ὅπως ἀνδριστὶ καὶ καλῶς ἐρεῖς
come now so-that manfully and well you-will-speak

διερεισαμένη τὸ σχῆμα τῇ βακτηρίᾳ.
leaning-hard the posture on-the stick

ΓΥΝΗ Β′ ἐβουλόμην μὲν ἂν ἕτερον τῶν ἠθάδων
I-would-wish indeed — another of-those accustomed

λέγειν τὰ βέλτισθ᾽, ἵν᾽ ἐκαθήμην ἥσυχος·
to-speak the best-things so-that I-might-have-sat quiet

νῦν δ᾽ οὐκ ἐάσω κατά γε τὴν ἐμὴν μίαν
now and not I-will-allow by at-least the my one-vote

ἐν τοῖς καπηλείοισι λάκκους ἐμποιεῖν
in the taverns cisterns to-make

ὕδατος. ἐμοὶ μὲν οὐ δοκεῖ μὰ τὼ θεώ.
of-water to-me indeed not it-seems by the two-goddesses

ΠΡΑΞΑΓΟΡΑ μὰ τὼ θεώ; τάλαινα ποῦ τὸν νοῦν ἔχεις;
by the two-goddesses wretched-woman where the mind do-you-have

ΓΥΝΗ Β′ τί δ᾽ ἔστιν; οὐ γὰρ δὴ πιεῖν γ᾽ ᾔτησά σε.
what and is-it not for indeed to-drink at-least I-asked you

ΠΡΑΞΑΓΟΡΑ μὰ Δί᾽ ἀλλ᾽ ἀνὴρ ὢν τὼ θεὼ κατώμοσας,
by Zeus but a-man being by-the two-goddesses you-swore

καίτοι τά γ᾽ ἄλλ᾽ εἰποῦσα δεξιώτατα.
and-yet the at-least other-things having-said most-cleverly

ΓΥΝΗ Β′ ὦ νὴ τὸν Ἀπόλλω. ΠΡΑΞΑΓΟΡΑ παῦε τοίνυν, ὡς ἐγὼ
oh by — Apollo stop well-then since I
ἐκκλησιάσουσ᾽ οὐκ ἂν προβαίην τὸν πόδα
going-to-attend-assembly not — would-advance the foot
τὸν ἕτερον, εἰ μὴ ταῦτ᾽ ἀκριβωθήσεται.
the other if not these-things will-be-made-exact
ΓΥΝΗ Β′ φέρε τὸν στέφανον· ἐγὼ γὰρ αὖ λέξω πάλιν.
give the garland I for in-turn will-speak again
οἶμαι γὰρ ἤδη μεμελετηκέναι καλῶς.
I-think for already to-have-rehearsed well
ἐμοὶ γὰρ ὦ γυναῖκες αἱ καθήμεναι —
to-me for O women those seated
ΠΡΑΞΑΓΟΡΑ γυναῖκας αὖ δύστηνε τοὺς ἄνδρας λέγεις;
women in-turn wretch the men you-call
ΓΥΝΗ Β′ δι᾽ Ἐπίγονόν γ᾽ ἐκεῖνον· ἐπιβλέψασα γὰρ
because-of Epigonus at-least that-one having-looked for
ἐκεῖσε πρὸς γυναῖκας ᾠόμην λέγειν.
there toward women I-thought to-speak
ΠΡΑΞΑΓΟΡΑ ἄπερρε καὶ σὺ καὶ κάθησ᾽ ἐντευθενί·
off-with-you also you and sit from-here
αὐτὴ γὰρ ὑμῶν γ᾽ ἕνεκά μοι λέξειν δοκῶ
myself for for-your at-least sake to-me to-speak I-think
τονδὶ λαβοῦσα. τοῖς θεοῖς μὲν εὔχομαι
this having-taken to-the gods indeed I-pray
τυχεῖν κατορθώσασα τὰ βεβουλευμένα.
to-succeed having-carried-through the planned
ἐμοὶ δ᾽ ἴσον μὲν τῆσδε τῆς χώρας μέτα
to-me and equal indeed of-this the land share
ὅσονπερ ὑμῖν· ἄχθομαι δὲ καὶ φέρω
as-much-as to-you I-am-vexed but and I-bear

τὰ τῆς πόλεως ἅπαντα βαρέως πράγματα.
the of-the city all heavily affairs

ὁρῶ γὰρ αὐτὴν προστάταισι χρωμένην
I-see for her with-leaders using

ἀεὶ πονηροῖς· κἄν τις ἡμέραν μίαν
always wicked and-if some-one for-a-day one

χρηστὸς γένηται, δέκα πονηρὸς γίγνεται.
good become for-ten wicked he-becomes

ἐπέτρεψας ἑτέρῳ· πλείον' ἔτι δράσει κακά.
you-entrusted-it to-another more still he-will-do evils

χαλεπὸν μὲν οὖν ἄνδρας δυσαρέστους νουθετεῖν,
hard indeed then men hard-to-please to-admonish

οἳ τοὺς φιλεῖν μὲν βουλομένους δεδοίκατε,
who those to-love indeed wishing you-fear

τοὺς δ' οὐκ ἐθέλοντας ἀντιβολεῖθ' ἑκάστοτε.
those and not willing you-entreat every-time

ἐκκλησίαισιν ἦν ὅτ' οὐκ ἐχρώμεθα
assemblies there-was when not we-used

οὐδὲν τὸ παράπαν· ἀλλὰ τόν γ' Ἀγύρριον
nothing the at-all but — at-least Agyrrhius

πονηρὸν ἡγούμεσθα· νῦν δὲ χρωμένων
wicked we-thought now and using-them

ὁ μὲν λαβὼν ἀργύριον ὑπερεπήνεσεν,
the-one indeed having-taken money praised-excessively

ὁ δ' οὐ λαβὼν εἶναι θανάτου φήσ' ἀξίους
the-other and not having-taken to-be of-death says worthy

τοὺς μισθοφορεῖν ζητοῦντας ἐν τῇ ἐκκλησίᾳ.
those to-draw-pay seeking in the-assembly

ΓΥΝΗ Α′ νὴ τὴν Ἀφροδίτην εὖ γε ταυταγὶ λέγεις.
by — Aphrodite well at-least these-things you-say

ΠΡΑΞΑΓΟΡΑ τάλαιν' Ἀφροδίτην ὤμοσας; χαρίεντά γ' ἂν
wretched-woman by-Aphrodite you-swore charming at-least —
ἔδρασας, εἰ τοῦτ' εἶπας ἐν τῇ ἐκκλησίᾳ.
you-would-have-done if this you-had-said in the-assembly
ΓΥΝΗ Α′ ἀλλ' οὐκ ἂν εἶπον.
but not — I-would-have-said
ΠΡΑΞΑΓΟΡΑ μηδ' ἐθίζου νῦν λέγειν.
not-even accustom-yourself now to-say
τὸ συμμαχικὸν αὖ τοῦθ', ὅτ' ἐσκοπούμεθα,
the alliance in-turn this when we-were-considering
εἰ μὴ γένοιτ', ἀπολεῖν ἔφασκον τὴν πόλιν·
if not it-should-happen to-perish they-said the city
ὅτε δὴ δ' ἐγένετ', ἤχθοντο, τῶν δὲ ῥητόρων
when indeed and it-happened they-were-vexed of-the and orators
ὁ τοῦτ' ἀναπείσας εὐθὺς ἀποδρὰς ᾤχετο.
the-one this having-persuaded at-once having-run-away was-gone
ναῦς δεῖ καθέλκειν· τῷ πένητι μὲν δοκεῖ,
ships it-is-needful to-launch to-the poor indeed it-seems-good
τοῖς πλουσίοις δὲ καὶ γεωργοῖς οὐ δοκεῖ.
to-the rich but and to-farmers not it-seems-good
Κορινθίοις ἄχθεσθε, κἀκεῖνοί γέ σοι·
with-Corinthians you-are-vexed and-they at-least to-you
νῦν εἰσὶ χρηστοί, καὶ σύ νυν χρηστὸς γενοῦ.
now are good and you now good become
Ἀργεῖος ἀμαθής, ἀλλ' Ἱερώνυμος σοφός·
Argive ignorant but Hieronymus wise
σωτηρία παρέκυψεν, ἀλλ' ὠρᾴζεται
safety peeped-out but he-plays-coy
Θρασύβουλος αὐτὸς οὐχὶ παρακαλούμενος.
Thrasybulus himself not being-called-in

ΓΥΝΗ Α′ ὡς ξυνετὸς ἀνήρ. ΠΡΑΞΑΓΟΡΑ νῦν καλῶς ἐπῄνεσας.
how intelligent the-man now well you-praised

ὑμεῖς γάρ ἐστ᾽ ὦ δῆμε τούτων αἴτιοι.
you for are O people of-these causes

τὰ δημόσια γὰρ μισθοφοροῦντες χρήματα
the public for drawing-pay-from moneys

ἰδίᾳ σκοπεῖσθ᾽ ἕκαστος ὅ τι τις κερδανεῖ,
privately consider each what thing one will-gain

τὸ δὲ κοινὸν ὥσπερ Αἴσιμος κυλίνδεται.
the and common like Aesimus rolls-about

ἢν οὖν ἐμοὶ πίθησθε, σωθήσεσθ᾽ ἔτι.
if then me you-obey you-will-be-saved still

ταῖς γὰρ γυναιξὶ φημὶ χρῆναι τὴν πόλιν
to-the for women I-say it-is-needful the city

ἡμᾶς παραδοῦναι. καὶ γὰρ ἐν ταῖς οἰκίαις
us to-hand-over and for in the houses

ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα.
these as-stewards and treasurers we-use

ΓΥΝΗ Α′ εὖ γ᾽ εὖ γε νὴ Δί᾽ εὖ γε.
well at-least well at-least by Zeus well at-least

ΓΥΝΗ Β′ λέγε λέγ᾽ ὦγαθέ.
say say O-good-man

ΠΡΑΞΑΓΟΡΑ ὡς δ᾽ εἰσὶν ἡμῶν τοὺς τρόπους βελτίονες
how and they-are than-us the ways better

ἐγὼ διδάξω. πρῶτα μὲν γὰρ τἄρια
I will-teach first indeed for the-wools

βάπτουσι θερμῷ κατὰ τὸν ἀρχαῖον νόμον
they-dye in-hot by the ancient custom

ἁπαξάπασαι, κοὐχὶ μεταπειρωμένας
all-together and-not trying-new-ways

ἴδοις ἂν αὐτάς. ἡ δ' Ἀθηναίων πόλις,
you-would-see — them the and of-Athenians city
εἰ τοῦτο χρηστῶς εἶχεν, οὐκ ἂν ἐσῴζετο,
if this well were not — would-be-saved
εἰ μή τι καινὸν ἄλλο περιηργάζετο.
if not something new other it-were-busy-at
καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ·
sitting they-roast as also before this
ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ·
on the head they-carry as also before this
τὰ Θεσμοφόρι' ἄγουσιν ὥσπερ καὶ πρὸ τοῦ·
the Thesmophoria they-keep as also before this
πέττουσι τοὺς πλακοῦντας ὥσπερ καὶ πρὸ τοῦ·
they-bake the flat-cakes as also before this
τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ τοῦ·
the husbands they-wear-out as also before this
μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ τοῦ·
adulterers they-have inside as also before this
αὑταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ τοῦ·
for-themselves they-buy-dainties as also before this
οἶνον φιλοῦσ' εὔζωρον ὥσπερ καὶ πρὸ τοῦ·
wine they-love strong as also before this
βινούμεναι χαίρουσιν ὥσπερ καὶ πρὸ τοῦ.
being-screwed they-delight as also before this
ταύταισιν οὖν ὦνδρες παραδόντες τὴν πόλιν
to-these then O-men having-handed-over the city
μὴ περιλαλῶμεν, μηδὲ πυνθανώμεθα
not let-us-chatter-round nor let-us-inquire
τί ποτ' ἄρα δρᾶν μέλλουσιν, ἀλλ' ἁπλῷ τρόπῳ
what ever then to-do they-intend but in-simple way

ἐῶμεν ἄρχειν, σκεψάμενοι ταυτὶ μόνα,
let-us-let-them rule having-considered these only
ὡς τοὺς στρατιώτας πρῶτον οὖσαι μητέρες
that the soldiers first being mothers
σῴζειν ἐπιθυμήσουσιν· εἶτα σιτία
to-save they-will-desire then food
τίς τῆς τεκούσης μᾶλλον ἐπιπέμψειεν ἄν; 235
who than-the mother more would-send —
χρήματα πορίζειν εὐπορώτατον γυνή,
money to-provide most-resourceful a-woman
ἄρχουσά τ᾽ οὐκ ἂν ἐξαπατηθείη ποτέ·
ruling and not — would-be-deceived ever
αὐταὶ γάρ εἰσιν ἐξαπατᾶν εἰθισμέναι.
themselves for are to-deceive accustomed
τὰ δ᾽ ἄλλ᾽ ἐάσω· ταῦτ᾽ ἐὰν πίθησθέ μοι,
the and other-things I-will-pass-over these if you-obey me
εὐδαιμονοῦντες τὸν βίον διάξετε. 240
being-happy the life you-will-pass

ΓΥΝΗ Α′ εὖ γ᾽ ὦ γλυκυτάτη Πραξαγόρα καὶ δεξιῶς.
well at-least O sweetest Praxagora and cleverly
πόθεν ὦ τάλαινα ταῦτ᾽ ἔμαθες οὕτω καλῶς;
whence O wretched-woman these-things did-you-learn so well

ΠΡΑΞΑΓΟΡΑ ἐν ταῖς φυγαῖς μετὰ τἀνδρὸς ᾤκησ᾽ ἐν πυκνί·
in the flights with the-husband I-lived on the-Pnyx
ἔπειτ᾽ ἀκούουσ᾽ ἐξέμαθον τῶν ῥητόρων.
then hearing I-learned-thoroughly from-the orators

ΓΥΝΗ Α′ οὐκ ἐτὸς ἄρ᾽ ὦ μέλ᾽ ἦσθα δεινὴ καὶ σοφή· 245
not without-reason then O friend you-were clever and wise
καί σε στρατηγεῖν αἱ γυναῖκες αὐτόθεν
and you to-be-general the women from-the-start

αἱρούμεθ', ἢν ταῦθ' ἁπινοεῖς κατεργάσῃ.
we-choose if these-things what-you-devise you-accomplish

ἀτὰρ ἢν Κέφαλός σοι λοιδορῆται προσφθαρείς,
but if Cephalus you rail having-rushed-at

πῶς ἀντερεῖς πρὸς αὐτὸν ἐν τῇκκλησίᾳ;
how will-you-answer to him in the-assembly

250 ΠΡΑΞΑΓΟΡΑ φήσω παραφρονεῖν αὐτόν. ΓΥΝΗ Α′ ἀλλὰ τοῦτό γε
I-will-say to-be-deranged him but this at-least

ἴσασι πάντες. ΠΡΑΞΑΓΟΡΑ ἀλλὰ καὶ μελαγχολᾶν.
know all but also to-be-melancholy-mad

ΓΥΝΗ Α′ καὶ τοῦτ' ἴσασιν. ΠΡΑΞΑΓΟΡΑ ἀλλὰ καὶ τὰ τρύβλια
also this they-know but also the bowls

κακῶς κεραμεύειν, τὴν δὲ πόλιν εὖ καὶ καλῶς.
badly to-make-pottery the and city well and finely

ΓΥΝΗ Α′ τί δ' ἢν Νεοκλείδης ὁ γλάμων σε λοιδορῇ;
what and if Neocleides the blear-eyed you rail-at

255 ΠΡΑΞΑΓΟΡΑ τούτῳ μὲν εἶπον ἐς κυνὸς πυγὴν ὁρᾶν.
to-this-one indeed I-said into dog's rump to-look

ΓΥΝΗ Α′ τί δ' ἢν ὑποκρούωσίν σε; ΠΡΑΞΑΓΟΡΑ προσκινήσομαι
what and if they-interrupt you I-will-thrust-back

ἅτ' οὐκ ἄπειρος οὖσα πολλῶν κρουμάτων.
inasmuch-as not inexperienced being of-many strokes

ΓΥΝΗ Α′ ἐκεῖνο μόνον ἄσκεπτον, ἢν σ' οἱ τοξόται
that alone unconsidered if you the archers

ἕλκωσιν, ὅ τι δράσεις ποτ'. ΠΡΑΞΑΓΟΡΑ ἐξαγκωνιῶ
drag what thing will-you-do then I-will-stick-out-my-elbows

260 ὡδί· μέση γὰρ οὐδέποτε ληφθήσομαι.
thus in-the-middle for never shall-I-be-taken

ΓΥΝΗ Β′ ἡμεῖς δέ γ', ἢν αἴρωσ', ἐᾶν κελεύσομεν.
we and at-least if they-lift to-let-go will-bid

ΓΥΝΗ Α′ ταυτὶ μὲν ἡμῖν ἐντεθύμηται καλῶς
these-things indeed by-us have-been-considered well
ἐκεῖνο δ᾽ οὐ πεφροντίκαμεν, ὅτῳ τρόπῳ
that and not we-have-thought-out in-what way
τὰς χεῖρας αἴρειν μνημονεύσομεν τότε.
the hands to-raise we-shall-remember then
εἰθισμέναι γάρ ἐσμεν αἴρειν τὼ σκέλει.
accustomed for we-are to-raise the two-legs
ΠΡΑΞΑΓΟΡΑ χαλεπὸν τὸ πρᾶγμ᾽· ὅμως δὲ χειροτονητέον
hard the thing nevertheless and we-must-vote-by-hand
ἐξωμισάσαις τὸν ἕτερον βραχίονα.
having-bared the other arm
ἄγε νυν ἀναστέλλεσθ᾽ ἄνω τὰ χιτώνια·
come now hitch-up up the little-tunics
ὑποδεῖσθε δ᾽ ὡς τάχιστα τὰς Λακωνικάς,
put-on-shoes and as quickly-as-possible the Laconian
ὥσπερ τὸν ἄνδρ᾽ ἐθεᾶσθ᾽, ὅτ᾽ εἰς ἐκκλησίαν
as the husband you-watched when to assembly
μέλλοι βαδίζειν ἢ θύραζ᾽ ἑκάστοτε.
he-was-about to-go or out-of-doors every-time
ἔπειτ᾽ ἐπειδὰν ταῦτα πάντ᾽ ἔχῃ καλῶς,
then when these-things all be well
περιδεῖσθε τοὺς πώγωνας. ἡνίκ᾽ ἂν δέ γε
tie-on the beards when — and at-least
τούτους ἀκριβώσητε περιηρμοσμέναι,
these you-have-made-exact fitted-round
καὶ θαἰμάτια τἀνδρεῖά γ᾽ ἅπερ ἐκλέψατε
also the-cloaks the-men's at-least which you-stole
ἐπαναβάλεσθε, κᾆτα ταῖς βακτηρίαις
throw-on and-then on-the sticks

ἐπερειδόμεναι βαδίζετ᾽ ᾄδουσαι μέλος
leaning go singing a-song
πρεσβυτικόν τι, τὸν τρόπον μιμούμεναι
old-man's some the manner imitating
τὸν τῶν ἀγροίκων. ΓΥΝΗ Β′ εὖ λέγεις· ἡμεῖς δέ γε
the of-the countrymen well you-say we and at-least
προΐωμεν αὐτῶν. καὶ γὰρ ἑτέρας οἴομαι
let-us-go-before them and for other I-think
ἐκ τῶν ἀγρῶν ἐς τὴν πύκν᾽ ἥξειν ἄντικρυς
from the fields to the Pnyx to-come straight
γυναῖκας. ΠΡΑΞΑΓΟΡΑ ἀλλὰ σπεύσαθ᾽ ὡς εἴωθ᾽ ἐκεῖ
women but hurry since it-is-the-custom there
τοῖς μὴ παροῦσιν ὀρθρίοις ἐς τὴν πύκνα
to-those not present at-dawn to the Pnyx
ὑπαποτρέχειν ἔχουσι μηδὲ πάτταλον.
to-slink-away having not-even a-peg

II · TO THE ASSEMBLY

The chorus of women set off for the Assembly as countrymen, urging each other to speak like men and to come early for the three obols, and recall the days of Myronides, when no one was paid to attend and each brought his own bread and onions.

ΧΟΡΟΣ ὥρα προβαίνειν ὦνδρες ἡμῖν ἐστι· τοῦτο γὰρ χρὴ
time to-go-forward O-men for-us it-is this for it-is-necessary
μεμνημένας ἀεὶ λέγειν, ὡς μήποτ᾽ ἐξολίσθῃ
having-remembered always to-say lest ever it-slip-out
ἡμᾶς. ὁ κίνδυνος γὰρ οὐχὶ μικρός, ἢν ἁλῶμεν
us the danger for not small if we-are-caught

ἐνδυόμεναι κατὰ σκότον τόλμημα τηλικοῦτον.
putting-on in darkness a-daring-deed so-great

χωρῶμεν εἰς ἐκκλησίαν ὦνδρες· ἠπείλησε γὰρ
let-us-go to assembly O-men threatened for

ὁ θεσμοθέτης, ὃς ἂν
the thesmothete whoever —

μὴ πρῲ πάνυ τοῦ κνέφους
not early very in-the dusk

ἥκῃ κεκονιμένος,
comes dusty

στέργων σκοροδάλμῃ
content with-garlic-pickle

βλέπων ὑπότριμμα, μὴ
looking sauce not

δώσειν τὸ τριώβολον.
to-give the three-obols

ἀλλ' ὦ Χαριτιμίδη
but O Charitimides

καὶ Σμίκυθε καὶ Δράκης
and Smicythus and Draces

ἕπου κατεπείγων,
follow pressing-on

σαυτῷ προσέχων ὅπως
to-yourself attending that

μηδὲν παραχορδιεῖς
nothing you-strike-a-false-note

ὧν δεῖ σ' ἀποδεῖξαι·
of-what it-is-needful you to-display

ὅπως δὲ τὸ σύμβολον
that and the token

λαβόντες ἔπειτα πλησίοι
having-received then near-one-another
καθεδούμεθ', ὡς
we-shall-sit so-that
ἂν χειροτονῶμεν
— we-may-vote-by-hand
ἅπανθ' ὁπόσ' ἂν δέῃ
all-things as-many-as — may-be-needed
τὰς ἡμετέρας φίλας.
the our friends
καίτοι τί λέγω; φίλους
and-yet what am-I-saying friends
γὰρ χρῆν μ' ὀνομάζειν.
for it-was-needful me to-name
300 ὅρα δ' ὅπως ὠθήσομεν τούσδε τοὺς ἐξ ἄστεως
see and that we-shall-thrust these the from town
ἥκοντας, ὅσοι πρὸ τοῦ
coming as-many-as before this
μέν, ἡνίκ' ἔδει λαβεῖν
indeed when it-was-needful to-get
ἐλθόντ' ὀβολὸν μόνον,
having-come an-obol only
καθῆντο λαλοῦντες
sat chattering
ἐν τοῖς στεφανώμασιν,
in the garland-stalls
νυνὶ δ' ἐνοχλοῦσ' ἄγαν.
now and they-crowd too-much
ἀλλ' οὐχί, Μυρωνίδης
but not-so Myronides

ὅτ᾽ ἦρχεν ὁ γεννάδας,
when governed the noble
οὐδεὶς ἂν ἐτόλμα
no-one — would-have-dared
τὰ τῆς πόλεως διοικεῖν
the of-the city to-administer
ἀργύριον φέρων·
money carrying
ἀλλ᾽ ἦκεν ἕκαστος
but came each
ἐν ἀσκιδίῳ φέρων
in a-little-wineskin carrying
πιεῖν ἅμα τ᾽ ἄρτον αὑτῷ
to-drink with and bread for-himself
καὶ δύο κρομμύω
and two onions
καὶ τρεῖς ἂν ἐλάας.
and three — olives
νυνὶ δὲ τριώβολον
now and three-obols
ζητοῦσι λαβεῖν, ὅταν
they-seek to-get when
πράττωσί τι κοινὸν ὥσπερ
they-do any common-business as
πηλοφοροῦντες.
carrying-mud

Blepyrus comes out in his wife's little wrap and Persian slippers, desperate to relieve himself and wondering where she has gone; his neighbor is missing his cloak as well. Chremes, back from the Assembly, tells Blepyrus that a crowd of pale cobbler-like men filled the Pnyx, and that a handsome pale youth moved to hand the city to the women, praising them as discreet, honest, and thrifty. The motion carried, and the two old men resolve to make the best of it.

ΒΛΕΠΥΡΟΣ τί τὸ πρᾶγμα; ποῖ ποθ' ἡ γυνὴ φρούδη 'στί μοι;
what the thing where ever the wife gone is to-me
ἐπεὶ πρὸς ἕω νὺν γ' ἔστιν, ἡ δ' οὐ φαίνεται.
since toward dawn now at-least it-is she and not appears
ἐγὼ δὲ κατάκειμαι πάλαι χεζητιῶν,
I and lie long-since needing-to-shit
τὰς ἐμβάδας ζητῶν λαβεῖν ἐν τῷ σκότῳ
the shoes seeking to-get in the dark
καὶ θοἰμάτιον· ὅτε δὴ δ' ἐκεῖνο ψηλαφῶν
and the-cloak when indeed and that groping
οὐκ ἐδυνάμην εὑρεῖν, ὁ δ' ἤδη τὴν θύραν
not I-could find he and already the door
ἐπεῖχε κρούων ὁ κοπρεαῖος, λαμβάνω
kept knocking the Dungman I-take
τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοίδιον,
this-here the of-the wife little-double-cloak
καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι.
and the her Persian-slippers I-drag-on
ἀλλ' ἐν καθαρῷ ποῦ, ποῦ τις ἂν χέσας τύχοι;
but in clear-space where where anyone — shitting happen
ἢ πανταχοῦ τοι νυκτός ἐστιν ἐν καλῷ;
or everywhere surely by-night it-is in good-place

οὐ γάρ με νῦν χέζοντά γ' οὐδεὶς ὄψεται.
not for me now shitting at-least no-one will-see

οἴμοι κακοδαίμων, ὅτι γέρων ὢν ἠγόμην
ah-me ill-starred because old being I-married

γυναῖχ'· ὅσας ἔμ' ἄξιος πληγὰς λαβεῖν.
a-wife how-many I-am worthy blows to-get

οὐ γάρ ποθ' ὑγιὲς οὐδὲν ἐξελήλυθεν
not for ever sound nothing has-she-gone-out

δράσουσ'. ὅμως δ' οὖν ἐστιν ἀποπατητέον.
going-to-do nevertheless and then it-is necessary-to-relieve-oneself

ΑΝΗΡ τίς ἔστιν; οὐ δήπου Βλέπυρος ὁ γειτνιῶν;
who is-it not surely Blepyrus the neighbor

ΒΛΕΠΥΡΟΣ νὴ τὸν Δί' αὐτὸς δῆτ' ἐκεῖνος. ΑΝΗΡ εἰπέ μοι,
by — Zeus himself then that-one tell me

τί τοῦτό σοι τὸ πυρρόν ἐστιν; οὔτι που
what this to-you the yellow is not somehow

Κινησίας σου κατατετίληκέν ποθεν;
Cinesias you has-befouled somewhere

ΒΛΕΠΥΡΟΣ οὔκ, ἀλλὰ τῆς γυναικὸς ἐξελήλυθα
no but of-the wife I-have-come-out

τὸ κροκωτίδιον ἀμπισχόμενος οὑνδύεται.
the little-saffron-gown having-put-on which-she-wears

ΑΝΗΡ τὸ δ' ἱμάτιόν σου ποῦ 'στιν; ΒΛΕΠΥΡΟΣ οὐκ ἔχω φράσαι.
the and cloak of-you where is-it not I-can tell

ζητῶν γὰρ αὖτ' οὐχ ηὗρον ἐν τοῖς στρώμασιν.
seeking for it not I-found in the bedclothes

ΑΝΗΡ εἶτ' οὐδὲ τὴν γυναῖκ' ἐκέλευσάς σοι φράσαι;
then not-even the wife you-bade you to-tell

ΒΛΕΠΥΡΟΣ μὰ τὸν Δί᾽ οὐ γὰρ ἔνδον οὖσα τυγχάνει,
by — Zeus not for inside being she-happens
ἀλλ᾽ ἐκτετρύπηκεν λαθοῦσά μ᾽ ἔνδοθεν·
but she-has-slipped-out having-escaped-notice me from-inside
ὃ καὶ δέδοικα μή τι δρᾷ νεώτερον.
which also I-fear lest something she-does newer
ΑΝΗΡ νὴ τὸν Ποσειδῶ ταὐτὰ τοίνυν ἄντικρυς
by — Poseidon the-same well-then exactly
ἐμοὶ πέπονθας. καὶ γὰρ ᾗ ξύνειμ᾽ ἐγὼ
to-me you-have-suffered and for with-whom I-live I
φρούδη ᾽στ᾽ ἔχουσα θοἰμάτιον οὑγὼ ᾽φόρουν.
gone is having the-cloak which-I wore
κοὐ τοῦτο λυπεῖ μ᾽, ἀλλὰ καὶ τὰς ἐμβάδας.
and-not this grieves me but also the shoes
οὔκουν λαβεῖν γ᾽ αὐτὰς ἐδυνάμην οὐδαμοῦ.
not-then to-take at-least them I-could anywhere
ΒΛΕΠΥΡΟΣ μὰ τὸν Διόνυσον οὐδ᾽ ἐγὼ γὰρ τὰς ἐμὰς
by — Dionysus nor I for the my
Λακωνικάς, ἀλλ᾽ ὡς ἔτυχον χεζητιῶν,
Laconian but as I-happened needing-to-shit
ἐς τὼ κοθόρνω τὼ πόδ᾽ ἐνθεὶς ἵεμαι,
into the two-buskins the two-feet having-put I-rush
ἵνα μὴ ᾽γχέσαιμ᾽ ἐς τὴν σισύραν· φανὴ γὰρ ἦν.
so-that not I-might-shit-on into the blanket clean for it-was
ΑΝΗΡ τί δῆτ᾽ ἂν εἴη; μῶν ἐπ᾽ ἄριστον γυνὴ
what then — would-it-be surely-not to breakfast a-woman
κέκληκεν αὐτὴν τῶν φίλων; ΒΛΕΠΥΡΟΣ γνώμην γ᾽ ἐμήν.
has-invited her of-the friends opinion at-least my

ΑΝΗΡ οὔκουν πονηρά γ' ἐστὶν ὅ τι κἄμ' εἰδέναι.
not-then wicked at-least she-is what thing and-me to-know

ἀλλὰ σὺ μὲν ἱμονιάν τιν' ἀποπατεῖς, ἐμοὶ δ'
but you indeed a-well-rope some are-shitting to-me and

ὥρα βαδίζειν ἐστὶν εἰς ἐκκλησίαν,
time to-go it-is to assembly

ἤνπερ λάβω θοἰμάτιον, ὅπερ ἦν μοι μόνον.
if-indeed I-take the-cloak which was to-me only

ΒΔΕΠΤΡΟΣ κἄγωγ', ἐπειδὰν ἀποπατήσω· νῦν δέ μου
and-I when I-have-relieved-myself now and of-me

ἀχράς τις ἐγκλήσασ' ἔχει τὰ σιτία.
wild-pear some having-locked-in holds the food

ΑΝΗΡ μῶν ἦν Θρασύβουλος εἶπε τοῖς Λακωνικοῖς;
surely-not the-one-which Thrasybulus spoke-of to-the Laconians

ΒΔΕΠΤΡΟΣ νὴ τὸν Διόνυσον ἐνέχεται γοῦν μοι σφόδρα.
by — Dionysus it-sticks at-least to-me hard

ἀτὰρ τί δράσω; καὶ γὰρ οὐδὲ τοῦτό με
but what shall-I-do and for not-even this me

μόνον τὸ λυποῦν ἐστιν, ἀλλ' ὅταν φάγω,
alone the grieving is but when I-eat

ὅποι βαδιεῖταί μοι τὸ λοιπὸν ἡ κόπρος.
where will-go to-me the rest the dung

νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν,
now indeed for this-one has-bolted the door

ὅστις ποτ' ἔσθ' ἄνθρωπος ἀχραδούσιος.
whoever ever he-is the-fellow the-Achradusian

τίς ἂν οὖν ἰατρόν μοι μετέλθοι καὶ τίνα;
who — then a-doctor for-me would-fetch and whom

τίς τῶν κατὰ πρωκτὸν δεινός ἐστι τὴν τέχνην;
who of-those in arse clever is in-the art

ἀλλ᾽ οἶδ᾽, Ἀμύνων. ἀλλ᾽ ἴσως ἀρνήσεται.
but I-know Amynon but perhaps he-will-refuse

Ἀντισθένη τις καλεσάτω πάσῃ τέχνῃ.
Antisthenes someone let-him-call with-all art

οὗτος γὰρ ἀνὴρ ἕνεκά γε στεναγμάτων
this for the-man for-the-sake at-least of-groans

οἶδεν τί πρωκτὸς βούλεται χεζητιῶν.
knows what an-arse wants needing-to-shit

ὦ πότνι᾽ Εἰλείθυια μή με περιίδῃς
O lady Eileithyia not me overlook

διαρραγέντα μηδὲ βεβαλανωμένον,
burst nor bolted

ἵνα μὴ γένωμαι σκωραμὶς κωμῳδική.
so-that not I-become a-chamber-pot comic

ΧΡΕΜΗΣ οὗτος τί ποιεῖς; οὔτι που χέζεις; ΒΛΕΠΤΡΟΣ ἐγώ;
you-there what are-you-doing not somehow shitting I

οὐ δῆτ᾽ ἔτι γε μὰ τὸν Δί᾽, ἀλλ᾽ ἀνίσταμαι.
not then any-longer at-least by — Zeus but I-am-getting-up

ΧΡΕΜΗΣ τὸ τῆς γυναικὸς δ᾽ ἀμπέχει χιτώνιον;
the of-the wife and you-wear little-tunic

ΒΛΕΠΤΡΟΣ ἐν τῷ σκότῳ γὰρ τοῦτ᾽ ἔτυχον ἔνδον λαβών.
in the dark for this I-happened inside taking

ἀτὰρ πόθεν ἥκεις ἐτεόν; ΧΡΕΜΗΣ ἐξ ἐκκλησίας.
but whence come-you truly from assembly

ΒΛΕΠΤΡΟΣ ἤδη λέλυται γάρ;
already it-has-been-dissolved for

ΧΡΕΜΗΣ νὴ Δί᾽ ὄρθριον μὲν οὖν.
by Zeus at-dawn indeed then

καὶ δῆτα πολὺν ἡ μίλτος ὦ Ζεῦ φίλτατε
and then much the red-dye O Zeus dearest

γέλων παρέσχεν, ἣν προσέρραινον κύκλῳ.
laughter caused which they-were-sprinkling in-a-circle

ΒΛΕΠΥΡΟΣ τὸ τριώβολον δῆτ' ἔλαβες; ΧΡΕΜΗΣ εἰ γὰρ ὤφελον. 380
the three-obols then did-you-get if for would-that-I-had

ἀλλ' ὕστερος νῦν ἦλθον, ὥστ' αἰσχύνομαι
but later now I-came so-that I-am-ashamed

μὰ τὸν Δί' οὐδέν' ἄλλον ἢ τὸν θύλακον.
by — Zeus nothing other than the bag

ΒΛΕΠΥΡΟΣ τὸ δ' αἴτιον τί; ΧΡΕΜΗΣ πλεῖστος ἀνθρώπων ὄχλος,
the and cause what greatest of-men crowd

ὅσος οὐδεπώποτ' ἦλθ' ἀθρόος ἐς τὴν πύκνα.
as-great-as never came in-a-throng to the Pnyx

καὶ δῆτα πάντες σκυτοτόμοις ᾐκάζομεν 385
and then all to-shoemakers we-likened-them

ὁρῶντες αὐτούς. οὐ γὰρ ἀλλ' ὑπερφυῶς
seeing them not for but extraordinarily

ὡς λευκοπληθὴς ἦν ἰδεῖν ἡκκλησία·
how white-crowded was to-see the-assembly

ὥστ' οὐκ ἔλαβον οὔτ' αὐτὸς οὔτ' ἄλλοι συχνοί.
so-that not I-got neither myself nor others many

ΒΛΕΠΥΡΟΣ οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθών; ΧΡΕΜΗΣ πόθεν;
nor then — I would-get now having-come whence

οὐδ' εἰ μὰ Δία τότ' ἦλθες ὅτε τὸ δεύτερον 390
not-even if by Zeus then you-had-come when the second

ἀλεκτρυὼν ἐφθέγγετ'. ΒΛΕΠΥΡΟΣ οἴμοι δείλαιος.
cock crowed ah-me wretched

Ἀντίλοχ' ἀποίμωξόν με τοῦ τριωβόλου
Antilochus lament me for-the three-obols

τὸν ζῶντα μᾶλλον. τἀμὰ γὰρ διοίχεται.
the living rather the-my-things for are-gone

ἀτὰρ τί τὸ πρᾶγμ᾽ ἦν, ὅτι τοσοῦτον χρῆμ᾽ ὄχλου
but what the thing was that so-great a-mass of-crowd
οὕτως ἐν ὥρᾳ ξυνελέγη; ΧΡΕΜΗΣ τί δ᾽ ἄλλο γ᾽ ἢ
so in season gathered what and other at-least than
ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας
it-seemed-good to-the prytaneis about safety
γνώμας καθεῖναι τῆς πόλεως; κᾆτ᾽ εὐθέως
opinions to-put-forward of-the city and-then at-once
πρῶτος Νεοκλείδης ὁ γλάμων παρείρπυσεν.
first Neocleides the blear-eyed crept-in
κἄπειθ᾽ ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς,
and-then the people shouts how-much think-you
"οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν,
not terrible-things to-dare this-one to-harangue
καὶ ταῦτα περὶ σωτηρίας προκειμένου,
and this about safety being-proposed
ὃς αὐτὸς αὑτῷ βλεφαρίδ᾽ οὐκ ἐσώσατο;"
who himself for-himself an-eyelash not saved
ὁ δ᾽ ἀναβοήσας καὶ περιβλέψας ἔφη,
he and having-shouted-out and having-looked-around said
"τί δαί με χρὴν δρᾶν;"
what then me was-needful to-do
ΒΛΕΠΥΡΟΣ "σκόροδ᾽ ὁμοῦ τρίψαντ᾽ ὀπῷ
garlic together having-pounded with-juice
τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ
spurge having-thrown-in of-the Laconian
σαυτοῦ παραλείφειν τὰ βλέφαρα τῆς ἑσπέρας,"
of-yourself to-anoint the eyelids of-the evening
ἔγωγ᾽ ἂν εἶπον, εἰ παρὼν ἐτύγχανον.
I-at-least — would-have-said if present I-happened

ΧΡΕΜΗΣ μετὰ τοῦτον Εὐαίων ὁ δεξιώτατος
after this-one Euaeon the cleverest
παρῆλθε γυμνός, ὡς ἐδόκει τοῖς πλείοσιν·
came-forward naked as it-seemed to-the most
αὐτός γε μέντοὔφασκεν ἱμάτιον ἔχειν·
himself at-least however-said a-cloak to-have
κἄπειτ' ἔλεξε δημοτικωτάτους λόγους·
and-then he-spoke most-popular words
"ὁρᾶτε μέν με δεόμενον σωτηρίας
you-see indeed me needing safety
τετραστατήρου καὐτόν· ἀλλ' ὅμως ἐρῶ
of-four-staters and-myself but nevertheless I-will-say
ὡς τὴν πόλιν καὶ τοὺς πολίτας σώσετε.
how the city and the citizens you-will-save
ἢν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς
if for provide to-those needing the fullers
χλαίνας, ἐπειδὰν πρῶτον ἥλιος τραπῇ,
cloaks when first the-sun turns
πλευρῖτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ.
pleurisy of-us no-one — would-catch ever
ὅσοις δὲ κλίνη μή 'στι μηδὲ στρώματα,
to-as-many-as and a-bed not is nor bedding
ἰέναι καθευδήσοντας ἀπονενιμμένους
to-go going-to-sleep having-washed
ἐς τῶν σκυλοδεψῶν· ἢν δ' ἀποκλῄῃ τῇ θύρᾳ
into the-shop-of-the tanners if and he-shut-out with-the door
χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω."
winter being three blankets let-him-owe

ΒΛΕΠΥΡΟΣ νὴ τὸν Διόνυσον χρηστά γ'· εἰ δ' ἐκεῖνά γε
by — Dionysus useful-things at-least if and those at-least
προσέθηκεν, οὐδεὶς ἀντεχειροτόνησεν ἄν,
he-had-added no-one would-have-voted-against —
τοὺς ἀλφιταμοιβοὺς τοῖς ἀπόροις τρεῖς χοίνικας
the meal-dealers to-the needy three quarts
425 δεῖπνον παρέχειν ἅπασιν ἢ κλάειν μακρά,
supper to-provide to-all or to-wail long
ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τἀγαθόν.
so-that this they-might-enjoy of-Nausicydes the-good
ΧΡΕΜΗΣ μετὰ τοῦτο τοίνυν εὐπρεπὴς νεανίας
after this well-then comely a-young-man
λευκός τις ἀνεπήδησ' ὅμοιος Νικίᾳ
pale some jumped-up like Nicias
δημηγορήσων, κἀπεχείρησεν λέγειν
going-to-harangue and-tried to-say
430 ὡς χρὴ παραδοῦναι ταῖς γυναιξὶ τὴν πόλιν.
that it-is-necessary to-hand-over to-the women the city
εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὖ λέγοι,
then they-clamored and-shouted-out that well he-spoke
τὸ σκυτοτομικὸν πλῆθος, οἱ δ' ἐκ τῶν ἀγρῶν
the shoemaking crowd those and from the fields
ἀνεβορβόρυξαν. ΒΛΕΠΥΡΟΣ νοῦν γὰρ εἶχον νὴ Δία.
rumbled-loudly sense for they-had by Zeus
ΧΡΕΜΗΣ ἀλλ' ἦσαν ἥττους· ὁ δὲ κατεῖχε τῇ βοῇ,
but they-were weaker he and prevailed with-the shout
435 τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων, σὲ δὲ
the indeed women many good-things saying you and

πολλὰ κακά. ΒΛΕΠΥΡΟΣ καὶ τί εἶπε;
many bad-things and what did-he-say

ΧΡΕΜΗΣ πρῶτον μέν σ' ἔφη
first indeed you he-said

εἶναι πανοῦργον. ΒΛΕΠΥΡΟΣ καὶ σέ; ΧΡΕΜΗΣ μή πω τοῦτ' ἔρῃ.
to-be a-rogue and you not yet this ask

κἄπειτα κλέπτην. ΒΛΕΠΥΡΟΣ ἐμὲ μόνον; ΧΡΕΜΗΣ καὶ νὴ Δία
and-then a-thief me only and by Zeus

καὶ συκοφάντην. ΒΛΕΠΥΡΟΣ ἐμὲ μόνον; ΧΡΕΜΗΣ καὶ νὴ Δία
and an-informer me only and by Zeus

τωνδὶ τὸ πλῆθος. ΒΛΕΠΥΡΟΣ τίς δὲ τοῦτ' ἄλλως λέγει; 440
of-these the multitude who and this otherwise says

ΧΡΕΜΗΣ γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικὸν
woman and to-be a-thing he-said full-of-sense

καὶ χρηματοποιόν· κοὔτε τἀπόρρητ' ἔφη
and money-making and-neither the-secrets he-said

ἐκ Θεσμοφόροιν ἑκάστοτ' αὐτὰς ἐκφέρειν,
from the-Two-Thesmophoroi each-time they to-carry-out

σὲ δὲ κἀμὲ βουλεύοντε τοῦτο δρᾶν ἀεί.
you and and-me sitting-in-council this to-do always

ΒΛΕΠΥΡΟΣ καὶ νὴ τὸν Ἑρμῆν τοῦτό γ' οὐκ ἐψεύσατο. 445
and by — Hermes this at-least not he-lied

ΧΡΕΜΗΣ ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη
then to-lend to one-another he-said

ἱμάτια χρυσί' ἀργύριον ἐκπώματα
cloaks gold-ornaments money drinking-cups

μόνας μόναις, οὐ μαρτύρων ἐναντίον,
alone to-alone not of-witnesses in-the-presence

καὶ ταῦτ' ἀποφέρειν πάντα κοὐκ ἀποστερεῖν,
and these to-return all and-not to-defraud

ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν.
of-us and the many he-said this to-do

ΒΛΕΠΤΡΟΣ νὴ τὸν Ποσειδῶ μαρτύρων γ' ἐναντίον.
by — Poseidon of-witnesses at-least in-the-presence

ΧΡΕΜΗΣ οὐ συκοφαντεῖν, οὐ διώκειν, οὐδὲ τὸν
not to-play-the-sycophant not to-prosecute nor the

δῆμον καταλύειν, ἀλλὰ πολλὰ κἀγαθά,
democracy to-overthrow but many and-good-things

ἕτερά τε πλεῖστα τὰς γυναῖκας ηὐλόγει.
others and very-many the women he-praised

ΒΛΕΠΤΡΟΣ τί δῆτ' ἔδοξεν; ΧΡΕΜΗΣ ἐπιτρέπειν γε τὴν πόλιν
what then was-resolved to-hand-over at-least the city

ταύταις. ἐδόκει γὰρ τοῦτο μόνον ἐν τῇ πόλει
to-these it-seemed for this only in the city

οὔπω γεγενῆσθαι. ΒΛΕΠΤΡΟΣ καὶ δέδοκται; ΧΡΕΜΗΣ φήμ' ἐγώ.
not-yet to-have-happened and it-has-been-resolved I-say I

ΒΛΕΠΤΡΟΣ ἅπαντά τ' αὐταῖς ἐστι προστεταγμένα
all-things and to-them are assigned

ἃ τοῖσιν ἀστοῖς ἔμελεν; ΧΡΕΜΗΣ οὕτω ταῦτ' ἔχει.
which to-the citizens were-a-care so these-things are

ΒΛΕΠΤΡΟΣ οὐδ' ἐς δικαστήριον ἄρ' εἶμ' ἀλλ' ἡ γυνή;
nor to court then shall-I-go but the wife

ΧΡΕΜΗΣ οὐδ' ἔτι σὺ θρέψεις οὓς ἔχεις ἀλλ' ἡ γυνή.
nor any-longer you will-feed whom you-have but the wife

ΒΛΕΠΤΡΟΣ οὐδὲ στένειν τὸν ὄρθρον ἔτι πρᾶγμ' ἆρά μοι;
nor to-groan the dawn any-longer the-business — for-me

ΧΡΕΜΗΣ μὰ Δί' ἀλλὰ ταῖς γυναιξὶ ταῦτ' ἤδη μέλει·
by Zeus but to-the women these-things now are-a-care

σὺ δ' ἀστενακτὶ περδόμενος οἴκοι μενεῖς.
you and without-groaning farting at-home will-stay

ΒΛΕΠΤΡΟΣ ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῷν,
that terrible to-those of-the-age of-us-two
μὴ παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας
lest having-taken-over of-the city the reins
ἔπειτ᾽ ἀναγκάζωσι πρὸς βίαν — ΧΡΕΜΗΣ τί δρᾶν;
then they-compel by force what to-do
ΒΛΕΠΤΡΟΣ κινεῖν ἑαυτάς. ΧΡΕΜΗΣ ἢν δὲ μὴ δυνώμεθα;
to-screw themselves if and not we-can
ΒΛΕΠΤΡΟΣ ἄριστον οὐ δώσουσι. ΧΡΕΜΗΣ σὺ δέ γε νὴ Δία
breakfast not they-will-give you and at-least by Zeus
δρᾶ ταῦθ᾽, ἵν᾽ ἀριστᾷς τε καὶ κινῇς ἅμα.
do these-things so-that you-may-breakfast both and screw at-once
ΒΛΕΠΤΡΟΣ τὸ πρὸς βίαν δεινότατον. ΧΡΕΜΗΣ ἀλλ᾽ εἰ τῇ πόλει
the by force most-terrible but if to-the city
τοῦτο ξυνοίσει, ταῦτα χρὴ πάντ᾽ ἄνδρα δρᾶν.
this will-be-of-advantage these-things must every man do
ΒΛΕΠΤΡΟΣ λόγος γέ τοί τις ἔστι τῶν γεραιτέρων,
saying at-least surely a is of-the elders
ἀνόηθ᾽ ὅσ᾽ ἂν καὶ μῶρα βουλευσώμεθα,
foolish-things as-many-as — and silly we-may-decide
ἅπαντ᾽ ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν.
all to the better for-us to-turn-out
ΧΡΕΜΗΣ καὶ ξυμφέροι γ᾽ ὦ πότνια Παλλὰς καὶ θεοί.
and may-it-turn-out at-least O lady Pallas and gods
ἀλλ᾽ εἶμι· σὺ δ᾽ ὑγίαινε. ΒΛΕΠΤΡΟΣ καὶ σύ γ᾽ ὦ Χρέμης.
but I-will-go you and fare-well and you at-least O Chremes

IV · THE WOMEN'S RETURN

The women hurry home from the Assembly, keeping watch for men, and on sighting Praxagora urge each other to throw off their beards and cloaks before anyone sees and informs on them.

ΧΟΡΟΣ ἔμβα χώρει.
step-out go
ἆρ' ἔστι τῶν ἀνδρῶν τις ἡμῖν ὅστις ἐπακολουθεῖ;
— is-there of-the men anyone us who follows
στρέφου σκόπει,
turn look
φύλαττε σαυτὴν ἀσφαλῶς, πολλοὶ γὰρ οἱ πανοῦργοι,
guard yourself safely many for the rogues
μή πού τις ἐκ τοὔπισθεν ὢν τὸ σχῆμα καταφυλάξῃ.
lest somehow someone from behind being the figure observe
ἀλλ' ὡς μάλιστα τοῖν ποδοῖν ἐπικτυπῶν βάδιζε·
but as most with-the two-feet stamping walk
ἡμῖν δ' ἂν αἰσχύνην φέροι
to-us and — shame it-would-bring
πάσαισι παρὰ τοῖς ἀνδράσιν τὸ πρᾶγμα τοῦτ' ἐλεγχθέν.
to-all among the men the thing this exposed
πρὸς ταῦτα συστέλλου σεαυτὴν
toward these-things wrap-up yourself
καὶ περισκοπουμένη
and looking-around
τἀνθένδε καὶ τἀκεῖσε καὶ
the-things-here and the-things-there and
τἀκ δεξιᾶς, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα.
the-things-on right lest disaster will-become the thing

ἀλλ᾽ ἐγκονῶμεν· τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη,
but let-us-hurry the place for near we-are already
ὅθενπερ εἰς ἐκκλησίαν ὡρμώμεθ᾽ ἡνίκ᾽ ἦμεν·
from-which to assembly we-set-out when we-went
τὴν δ᾽ οἰκίαν ἔξεσθ᾽ ὁρᾶν, ὅθενπερ ἡ στρατηγὸς
the and house it-is-possible to-see from-which the general
ἔσθ᾽ ἡ τὸ πρᾶγμ᾽ εὑροῦσ᾽ ὃ νῦν ἔδοξε τοῖς πολίταις.
is who the thing found which now was-resolved by-the citizens
ὥστ᾽ εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ᾽ ἐπαναμενούσας
so-that fitting us not to-delay it-is waiting-on
πώγωνας ἐξηρτημένας,
beards hanging-from-us
μὴ καί τις †ὄψεθ᾽ ἡμᾶς† χἠμῶν ἴσως κατείπῃ.
lest also someone will-see us and-of-us perhaps inform
ἀλλ᾽ εἶα δεῦρ᾽ ἐπὶ σκιᾶς
but come here to shade
ἐλθοῦσα πρὸς τὸ τειχίον
having-come to the little-wall
παραβλέπουσα θατέρῳ
glancing-sideways with-the-other-eye
πάλιν μετασκεύαζε σαυτὴν αὖθις ἥπερ ἦσθα,
again re-dress yourself back which-indeed you-were
καὶ μὴ βράδυν᾽· ὡς τήνδε καὶ δὴ τὴν στρατηγὸν ἡμῶν
and not delay since this-one and indeed the general our
χωροῦσαν ἐξ ἐκκλησίας ὁρῶμεν. ἀλλ᾽ ἐπείγου
coming from assembly we-see but hurry
ἅπασα καὶ μίσει σάκον πρὸς τοῖν γνάθοιν ἔχουσα·
every-one and hate the-beard at the two-jaws having
χαῦται γὰρ ἥκουσιν πάλαι τὸ σχῆμα τοῦτ᾽ ἔχουσαι.
and-these for have-come long-since the figure this having

V · PRAXAGORA COMES HOME

Praxagora returns, has the women shed their disguises, and keeps them as her counselors. Blepyrus demands to know where she has been with his cloak; she claims she was called out to a friend in labor. He reports that the city has been given to the women, and she welcomes it, promising that thieves, informers, and perjurers will be finished. She undertakes to prove it, so that the neighbor will bear her out and her husband have nothing to say against her.

ΠΡΑΞΑΓΟΡΑ ταυτὶ μὲν ἡμῖν ὦ γυναῖκες εὐτυχῶς
these-things indeed for-us O women successfully
τὰ πράγματ' ἐκβέβηκεν ἀβουλεύσαμεν.
the affairs have-turned-out which-we-planned
ἀλλ' ὡς τάχιστα πρίν τιν' ἀνθρώπων ἰδεῖν,
but as quickly-as-possible before any of-men to-see
ῥίπτεῖτε χλαίνας, ἐμβὰς ἐκποδὼν ἴτω,
throw-off cloaks shoe out-of-the-way let-it-go
χάλα συναπτοὺς ἡνίας Λακωνικάς,
loosen the-tied-on straps Laconian
βακτηρίας ἄφεσθε. καὶ μέντοι σὺ μὲν
sticks put-away and however you indeed
ταύτας κατευτρέπιζ', ἐγὼ δὲ βούλομαι
these set-in-order I and wish
εἴσω παρερπύσασα πρὶν τὸν ἄνδρα με
inside having-crept before the husband me
ἰδεῖν, καταθέσθαι θοἰμάτιον αὐτοῦ πάλιν
to-see to-put-down the-cloak his back
ὅθενπερ ἔλαβον τἄλλα θ' ἁξηνεγκάμην.
whence-indeed I-took-it the-other-things and which-I-brought-out

ΧΟΡΟΣ κεῖται καὶ δὴ πάνθ' ἅπερ εἶπας,
lies-there and indeed all-things which you-said
σὸν δ' ἔργον τἄλλα διδάσκειν,
your and work the-rest to-teach
ὅ τί σοι δρῶσαι ξύμφορον ἡμεῖς
what thing to-you doing useful we
δόξομεν ὀρθῶς ὑπακούειν.
will-seem rightly to-obey
οὐδεμιᾷ γὰρ δεινοτέρᾳ σου ξυμμείξασ' οἶδα γυναικί.
with-no for cleverer than-you having-mingled I-know woman
ΠΡΑΞΑΓΟΡΑ περιμείνατέ νυν, ἵνα τῆς ἀρχῆς
wait now so-that for-the office
ἣν ἄρτι κεχειροτόνημαι,
which just-now I-have-been-elected-to
ξυμβούλοισιν πάσαις ὑμῖν χρήσωμαι. καὶ γὰρ ἐκεῖ μοι
as-counselors all you I-may-use and for there to-me
ἐν τῷ θορύβῳ καὶ τοῖς δεινοῖς ἀνδρειόταται γεγένησθε.
in the uproar and the dangers bravest you-have-been
ΒΛΕΠΥΡΟΣ αὕτη πόθεν ἥκεις Πραξαγόρα;
you whence come-you Praxagora
ΠΡΑΞΑΓΟΡΑ τί δ' ὦ μέλε
what and O friend
σοὶ τοῦθ'; ΒΛΕΠΥΡΟΣ ὅ τί μοι τοῦτ' ἔστιν; ὡς εὐηθικῶς.
to-you this what thing to-me this is how foolishly

ΠΡΑΞΑΓΟΡΑ οὔτοι παρὰ τοῦ μοιχοῦ γε φήσεις.
surely-not from the adulterer at-least you-will-say
ΒΛΕΠΤΡΟΣ οὐκ ἴσως
not perhaps
ἑνός γε. ΠΡΑΞΑΓΟΡΑ καὶ μὴν βασανίσαι τουτί γέ σοι
from-one at-least and truly to-test this-here at-least for-you
ἔξεστι. ΒΛΕΠΤΡΟΣ πῶς; ΠΡΑΞΑΓΟΡΑ εἰ τῆς κεφαλῆς ὄζω μύρου.
it-is-possible how if of-the head I-smell of-perfume
525 ΒΛΕΠΤΡΟΣ τί δ'; οὐχὶ βινεῖται γυνὴ κἄνευ μύρου;
what and not is-screwed a-woman even-without perfume
ΠΡΑΞΑΓΟΡΑ οὐ δῆτα τάλαν ἔγωγε. ΒΛΕΠΤΡΟΣ πῶς οὖν ὄρθριον
not then wretched-man I-at-least how then early
ᾤχου σιωπῇ θοἰμάτιον λαβοῦσά μου;
went-you in-silence the-cloak having-taken my
ΠΡΑΞΑΓΟΡΑ γυνή μέ τις νύκτωρ ἑταίρα καὶ φίλη
a-woman me some by-night a-companion and friend
μετεπέμψατ' ὠδίνουσα. ΒΛΕΠΤΡΟΣ κᾆτ' οὐκ ἦν ἐμοὶ
sent-for being-in-labor and-then not it-was-possible-for me
530 φράσασαν ἰέναι; ΠΡΑΞΑΓΟΡΑ τῆς λεχοῦς δ' οὐ φροντίσαι
having-told to-go of-the woman-in-childbed and not to-care
οὕτως ἐχούσης ὦνερ; ΒΛΕΠΤΡΟΣ εἰποῦσάν γέ μοι.
so faring O-husband having-told at-least me
ἀλλ' ἔστιν ἐνταῦθά τι κακόν. ΠΡΑΞΑΓΟΡΑ μὰ τὼ θεὼ
but there-is there some mischief by the two-goddesses
ἀλλ' ὥσπερ εἶχον ᾠχόμην· ἐδεῖτο δὲ
but as I-was I-went she-begged and
ἥπερ μεθῆκέ μ' ἐξιέναι πάσῃ τέχνῃ.
who-indeed sent-for me to-come by-every means

ΒΛΕΠΥΡΟΣ εἶτ᾽ οὐ τὸ σαυτῆς ἱμάτιον ἐχρῆν σ᾽ ἔχειν; 535
then not the of-yourself cloak it-was-needful you to-have
ἀλλ᾽ ἔμ᾽ ἀποδύσασ᾽ ἐπιβαλοῦσα τοὔγκυκλον
but me having-stripped having-thrown-on the-wrap
ᾤχου καταλιποῦσ᾽ ὡσπερεὶ προκείμενον,
you-went having-left-me like laid-out
μόνον οὐ στεφανώσασ᾽ οὐδ᾽ ἐπιθεῖσα λήκυθον.
only not having-crowned nor having-set-on an-oil-flask
ΠΡΑΞΑΓΟΡΑ ψῦχος γὰρ ἦν, ἐγὼ δὲ λεπτὴ κἀσθενής·
cold for it-was I and thin and-weak
ἔπειθ᾽ ἵν᾽ ἀλεαίνοιμι, τοῦτ᾽ ἠμπεσχόμην· 540
then so-that I-might-keep-warm this I-put-on
σὲ δ᾽ ἐν ἀλέᾳ κατακείμενον καὶ στρώμασιν
you and in warmth lying and bedclothes
κατέλιπον ὦνερ. ΒΛΕΠΥΡΟΣ αἱ δὲ δὴ Λακωνικαὶ
I-left O-husband the and indeed Laconian-shoes
ᾤχοντο μετὰ σοῦ κατὰ τί χὴ βακτηρία;
went with you for what and-the stick
ΠΡΑΞΑΓΟΡΑ ἵνα θοἰμάτιον σώσαιμι, μεθυπεδησάμην
so-that the-cloak I-might-save I-changed-shoes
μιμουμένη σε καὶ κτυποῦσα τοῖν ποδοῖν 545
imitating you and stamping with-the two-feet
καὶ τοὺς λίθους παίουσα τῇ βακτηρίᾳ.
and the stones striking with-the stick
ΒΛΕΠΥΡΟΣ οἶσθ᾽ οὖν ἀπολωλεκυῖα πυρῶν ἑκτέα,
know-you then having-lost of-wheat a-sixth
ὃν χρῆν ἔμ᾽ ἐξ ἐκκλησίας εἰληφέναι;
which it-was-needful me from assembly to-have-received
ΠΡΑΞΑΓΟΡΑ μὴ φροντίσῃς· ἄρρεν γὰρ ἔτεκε παιδίον.
not worry male for she-bore a-child

ΒΔΕΛΥΚΛΕΩΝ ἠκκλησία; ΠΡΑΞΑΓΟΡΑ μὰ Δί᾽ ἀλλ᾽ ἐφ᾽ ἣν ἐγὼχόμην.
the-assembly by Zeus but to which I-went

ἀτὰρ γεγένηται; ΒΔΕΛΥΚΛΕΩΝ ναὶ μὰ Δί᾽. οὐκ ᾔδησθά με
but has-it-happened yes by Zeus not did-you-know me

φράσαντά σοι χθές; ΠΡΑΞΑΓΟΡΑ ἄρτι γ᾽ ἀναμιμνῄσκομαι.
having-told you yesterday just-now at-least I-remember

ΒΔΕΛΥΚΛΕΩΝ οὐδ᾽ ἄρα τὰ δόξαντ᾽ οἶσθα;
nor then the resolved-things do-you-know

ΠΡΑΞΑΓΟΡΑ μὰ Δί᾽ ἐγὼ μὲν οὔ.
by Zeus I indeed not

ΒΔΕΛΥΚΛΕΩΝ κάθησο τοίνυν σηπίας μασωμένη.
sit well-then cuttlefish chewing

ὑμῖν δέ φασι παραδεδόσθαι τὴν πόλιν.
to-you and they-say has-been-handed-over the city

ΠΡΑΞΑΓΟΡΑ τί δρᾶν; ὑφαίνειν;
what to-do to-weave

ΒΔΕΛΥΚΛΕΩΝ οὐ μὰ Δί᾽ ἀλλ᾽ ἄρχειν. ΠΡΑΞΑΓΟΡΑ τίνων;
not by Zeus but to-rule of-what

ΒΔΕΛΥΚΛΕΩΝ ἁπαξαπάντων τῶν κατὰ πόλιν πραγμάτων.
of-all-together of-the in city affairs

ΠΡΑΞΑΓΟΡΑ νὴ τὴν Ἀφροδίτην μακαρία γ᾽ ἄρ᾽ ἡ πόλις
by — Aphrodite blessed at-least then the city

ἔσται τὸ λοιπόν. ΒΔΕΛΥΚΛΕΩΝ κατὰ τί; ΠΡΑΞΑΓΟΡΑ πολλῶν οὕνεκα.
will-be the rest for what of-many for-the-sake

οὐ γὰρ ἔτι τοῖς τολμῶσιν αὐτὴν αἰσχρὰ δρᾶν
not for any-longer for-those daring her shameful-things to-do

ἔσται τὸ λοιπόν, οὐδαμοῦ δὲ μαρτυρεῖν,
will-be the rest nowhere and to-give-evidence

οὐ συκοφαντεῖν — ΒΛΕΠΤΡΟΣ μηδαμῶς πρὸς τῶν θεῶν
not to-play-the-sycophant in-no-way by the gods
τουτὶ ποιήσῃς μηδ' ἀφέλῃ μου τὸν βίον.
this-here do nor take-away my the living
ΑΝΗΡ ὦ δαιμόνι' ἀνδρῶν τὴν γυναῖκ' ἔα λέγειν.
O strange-one of-men the wife let to-speak
ΠΡΑΞΑΓΟΡΑ μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλησίον, 565
not to-steal-clothes not to-envy those near
μὴ γυμνὸν εἶναι μὴ πένητα μηδένα,
not naked to-be not poor anyone
μὴ λοιδορεῖσθαι, μὴ 'νεχυραζόμενον φέρειν.
not to-be-reviled not distrained-on to-endure
ΑΝΗΡ νὴ τὸν Ποσειδῶ μεγάλα γ', εἰ μὴ ψεύσεται.
by — Poseidon great-things at-least if not she-will-lie
ΠΡΑΞΑΓΟΡΑ ἀλλ' ἀποφανῶ τοῦθ', ὥστε σέ τέ μοι μαρτυρεῖν
but I-will-show this so-that you both me to-bear-witness
καὶ τοῦτον αὐτὸν μηδὲν ἀντειπεῖν ἐμοι. 570
and this-man himself nothing to-contradict me

Praxagora sets out her new order: all goods held in common and everyone living from one store, so that there will be no rich and no poor. Women and men will be common too, the plain and the ugly to be served before the fair, and children will take every older man for their father. She leaves to take charge of the collection, and a citizen resolves to bring out his property.

ΧΟΡΟΣ νῦν δὴ δεῖ σε πυκνὴν
now indeed it-is-needful you a-shrewd
φρένα καὶ φιλόσοφον ἐγείρειν
mind and philosophic to-rouse
φροντίδ' ἐπισταμένην
a-thought knowing
ταῖσι φίλαισιν ἀμύνειν.
for-the friends to-defend
καινὴ γὰρ ἐπ' εὐτυχίαισιν
new for upon good-fortunes
ἔρχεται γλώττης ἐπίνοια πολίτην
comes of-tongue a-device citizen
575 δῆμον ἐπαγλαϊοῦσα
people going-to-glorify
μυρίαισιν ὠφελίαισι βίου· δηλοῦν δ'
with-countless benefits of-life to-show and
ὅ τί περ δύνασαι καιρός.
what thing indeed you-can time
δεῖται γάρ τοι σοφοῦ τινος ἐξευρήματος ἡ πόλις ἡμῶν.
needs for surely clever some invention the city our
ἀλλὰ πέραινε μόνον
but accomplish only

μήτε δεδραμένα μήτ᾽ εἰρημένα πω πρότερον·
neither done nor spoken yet before

μισοῦσι γὰρ ἢν τὰ παλαιὰ πολλάκις θεῶνται. 580
they-hate for if the old-things often they-see

ἀλλ᾽ οὐ μέλλειν, ἀλλ᾽ ἅπτεσθαι καὶ δὴ
but not to-delay but to-lay-hold-of and indeed

χρῆν ταῖς διανοίαις,
it-was-needful the plans

ὡς τὸ ταχύνειν χαρίτων μετέχει
since the speed of-favors shares

πλεῖστον παρὰ τοῖσι θεαταῖς.
most among the spectators

ΠΡΑΞΑΓΟΡΑ καὶ μὴν ὅτι μὲν χρηστὰ
and truly that indeed good-things

διδάξω πιστεύω· τοὺς δὲ θεατάς,
I-shall-teach I-trust the and spectators

εἰ καινοτομεῖν ἐθελήσουσιν καὶ μὴ τοῖς ἠθάσι λίαν
whether to-innovate they-will-be-willing and not with-the customary too-much

τοῖς τ᾽ ἀρχαίοις ἐνδιατρίβειν, τοῦτ᾽ ἔσθ᾽ ὃ μάλιστα δέδοικα. 585
the and old to-linger this is what most I-fear

ΒΛΕΠΥΡΟΣ περὶ μὲν τοίνυν τοῦ καινοτομεῖν
about indeed well-then the to-innovate

μὴ δείσῃς· τοῦτο γὰρ ἡμῖν
not fear this for to-us

δρᾶν ἀντ᾽ ἄλλης ἀρχῆς ἐστιν, τῶν δ᾽ ἀρχαίων ἀμελῆσαι.
to-do instead-of other rule is the and old to-neglect

ΠΡΑΞΑΓΟΡΑ μή νυν πρότερον μηδεὶς ὑμῶν
not now before none of-you
ἀντείπῃ μηδ' ὑποκρούσῃ,
contradict nor interrupt
πρὶν ἐπίστασθαι τὴν ἐπίνοιαν καὶ τοῦ φράζοντος ἀκοῦσαι.
before to-understand the device and the speaker to-hear
590 κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων μετέχοντας
to-share for all I-shall-say it-is-needful all-things partaking
κἀκ ταὐτοῦ ζῆν, καὶ μὴ τὸν μὲν πλουτεῖν,
and-from the-same to-live and not the-one indeed to-be-rich
τὸν δ' ἄθλιον εἶναι,
the-other and wretched to-be
μηδὲ γεωργεῖν τὸν μὲν πολλήν,
nor to-farm the-one indeed much
τῷ δ' εἶναι μηδὲ ταφῆναι,
for-the-other and to-be not-even to-be-buried
μηδ' ἀνδραπόδοις τὸν μὲν χρῆσθαι πολλοῖς,
nor slaves the-one indeed to-use many
τὸν δ' οὐδ' ἀκολούθῳ·
the-other and not-even an-attendant
ἀλλ' ἕνα ποιῶ κοινὸν πᾶσιν βίοτον καὶ τοῦτον ὅμοιον.
but one I-make common for-all livelihood and this alike
595 ΒΛΕΠΥΡΟΣ πῶς οὖν ἔσται κοινὸς ἅπασιν;
how then will-it-be common for-all
ΠΡΑΞΑΓΟΡΑ κατέδει πέλεθον πρότερός μου.
you-will-eat dung before me

ΒΛΕΠΤΡΟΣ καὶ τῶν πελέθων κοινωνοῦμεν;
also the dung do-we-share

ΠΡΑΞΑΓΟΡΑ μὰ Δί᾽ ἀλλ᾽ ἔφθης μ᾽ ὑποκρούσας.
by Zeus but you-anticipated me interrupting

τοῦτο γὰρ ἤμελλον ἐγὼ λέξειν· τὴν γῆν πρώτιστα ποιήσω
this for was-about I to-say the land first-of-all I-shall-make
κοινὴν πάντων καὶ τἀργύριον καὶ τἄλλ᾽
common of-all and the-money and the-rest
ὁπόσ᾽ ἐστὶν ἑκάστῳ.
as-much-as is to-each
εἶτ᾽ ἀπὸ τούτων κοινῶν ὄντων ἡμεῖς βοσκήσομεν ὑμᾶς
then from these common being we will-feed you
ταμιευόμεναι καὶ φειδόμεναι καὶ τὴν γνώμην προσέχουσαι. 600
managing and sparing and the judgment applying

ΒΛΕΠΤΡΟΣ πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀργύριον δὲ
how then whoever not has-acquired land of-us money and
καὶ Δαρεικοὺς ἀφανῆ πλοῦτον;
and Darics invisible wealth

ΠΡΑΞΑΓΟΡΑ τοῦτ᾽ ἐς τὸ μέσον καταθήσει.
this into the middle will-put-down
καὶ μὴ καταθεὶς ψευδορκήσει.
and not having-put-down will-forswear-himself

ΒΛΕΠΤΡΟΣ κἀκτήσατο γὰρ διὰ τοῦτο.
and-he-acquired for through this

ΠΡΑΞΑΓΟΡΑ ἀλλ᾽ οὐδέν τοι χρήσιμον ἔσται πάντως αὐτῷ.
but nothing surely useful will-be at-all to-him

ΒΛΕΠΤΡΟΣ κατὰ δὴ τί;
for indeed what

ΠΡΑΞΑΓΟΡΑ οὐδεὶς οὐδὲν πενίᾳ δράσει·
no-one nothing from-poverty will-do
πάντα γὰρ ἕξουσιν ἅπαντες,
all-things for will-have all
ἄρτους τεμάχη μάζας χλαίνας οἶνον στεφάνους ἐρεβίνθους.
loaves slices barley-cakes cloaks wine garlands chickpeas
ὥστε τί κέρδος μὴ καταθεῖναι; σὺ γὰρ ἐξευρὼν ἀπόδειξον.
so-that what gain not to-put-down you for having-found-it show-me
ΒΛΕΠΤΡΟΣ οὔκουν καὶ νῦν οὗτοι μᾶλλον κλέπτουσ'
not-then even now these more steal
οἷς ταῦτα πάρεστιν;
to-whom these-things are-at-hand
ΠΡΑΞΑΓΟΡΑ πρότερόν γ' ὦταῖρ' ὅτε τοῖσι
before at-least O-friend when the
νόμοις διεχρώμεθα τοῖς προτέροισιν·
laws we-used the former
νῦν δ' ἔσται γὰρ βίος ἐκ κοινοῦ,
now and will-be for livelihood from common
τί τὸ κέρδος μὴ καταθεῖναι;
what the gain not to-put-down
ΒΛΕΠΤΡΟΣ ἢν μείρακ' ἰδὼν ἐπιθυμήσῃ
if a-girl having-seen he-desire
καὶ βούληται σκαλαθῦραι,
and wish to-poke
ἕξει τούτων ἀφελὼν δοῦναι,
he-will-have from-these having-taken to-give
τῶν ἐκ κοινοῦ δὲ μεθέξει
of-the-things from common and he-will-share

ξυγκαταδαρθών. ΠΡΑΞΑΓΟΡΑ ἀλλ' ἐξέσται
having-slept-with *but* *it-will-be-possible*
προῖκ' αὐτῷ ξυγκαταδαρθεῖν.
free *for-him* *to-sleep-with*
καὶ ταύτας γὰρ κοινὰς ποιῶ τοῖς ἀνδράσι συγκατακεῖσθαι
and *these* *for* *common* *I-make* *for-the* *men* *to-lie-with*
καὶ παιδοποιεῖν τῷ βουλομένῳ. 615
and *to-beget* *for-the-one* *wishing*
ΒΛΕΠΤΡΟΣ πῶς οὖν οὐ πάντες ἴασιν
how *then* *not* *all* *will-go*
ἐπὶ τὴν ὡραιοτάτην αὐτῶν καὶ ζητήσουσιν ἐρείδειν;
to *the* *most-blooming* *of-them* *and* *will-seek* *to-thrust*
ΠΡΑΞΑΓΟΡΑ αἱ φαυλότεραι καὶ σιμότεραι
the *plainer* *and* *snub-nosed*
παρὰ τὰς σεμνὰς καθεδοῦνται·
beside *the* *stately* *will-sit*
κᾆτ' ἢν ταύτης ἐπιθυμήσῃ, τὴν αἰσχρὰν πρῶθ' ὑποκρούσει.
and-then *if* *this-one* *he-desire* *the* *ugly-one* *first* *he-will-strike*
ΒΛΕΠΤΡΟΣ καὶ πῶς ἡμᾶς τοὺς πρεσβύτας,
and *how* *us* *the* *old*
ἢν ταῖς αἰσχραῖσι συνῶμεν,
if *with-the* *ugly* *we-consort*
οὐκ ἐπιλείψει τὸ πέος πρότερον πρὶν 620
not *will-fail* *the* *cock* *before* *ere*
ἐκεῖσ' οἷ φῂς ἀφικέσθαι;
there *where* *you-say* *to-arrive*
ΠΡΑΞΑΓΟΡΑ οὐχὶ μαχοῦνται· περὶ σοῦ θάρρει·
not *will-fight* *about* *you* *take-courage*
μὴ δείσῃς· οὐχὶ μαχοῦνται.
not *fear* *not* *will-fight*

ΒΛΕΠΥΡΟΣ περὶ τοῦ; ΠΡΑΞΑΓΟΡΑ τοῦ μὴ ξυγκαταδαρθεῖν.
about what of-the not to-sleep-with
καὶ σοὶ τοιοῦτον ὑπάρχει.
also to-you such belongs
ΒΛΕΠΥΡΟΣ τὸ μὲν ὑμέτερον γνώμην τιν᾽ ἔχει·
the indeed your judgment some has
προβεβούλευται γάρ, ὅπως ἂν
has-been-planned for that —
μηδεμιᾶς ᾖ τρύπημα κενόν· τὸ δὲ τῶν ἀνδρῶν τί ποιήσει;
of-none be a-hole empty the and of-the men what will-it-do
φεύξονται γὰρ τοὺς αἰσχίους, ἐπὶ τοὺς δὲ καλοὺς βαδιοῦνται.
they-will-flee for the uglier to the and handsome will-go
ΠΡΑΞΑΓΟΡΑ ἀλλὰ φυλάξουσ᾽ οἱ φαυλότεροι
but will-watch the plainer
τοὺς καλλίους ἀπιόντας
the handsomer going-away
ἀπὸ τοῦ δείπνου καὶ τηρήσουσ᾽ ἐπὶ τοῖσιν δημοσίοισιν·
from the dinner and will-watch-for at the public-places
κοὐκ ἐξέσται παρὰ τοῖσι καλοῖς
and-not it-will-be-possible beside the handsome
καὶ τοῖς μεγάλοις καταδαρθεῖν
and the tall to-sleep
ταῖσι γυναιξὶ πρὶν ἂν τοῖς αἰσχροῖς
for-the women before — to-the ugly
καὶ τοῖς μικροῖς χαρίσωνται.
and the small they-grant-favors
ΒΛΕΠΥΡΟΣ ἡ Λυσικράτους ἄρα νυνὶ ῥὶς
the of-Lysicrates then now nose
ἴσα τοῖσι καλοῖσι φρονήσει.
equal to-the handsome will-think

ΠΡΑΞΑΓΟΡΑ νὴ τὸν Ἀπόλλω καὶ δημοτική γ'
by — Apollo also democratic at-least
ἡ γνώμη καὶ καταχήνη
the plan and mockery
τῶν σεμνοτέρων ἔσται πολλὴ καὶ τῶν σφραγῖδας ἐχόντων,
of-the more-stately will-be much and of-those seal-rings having
ὅταν ἐμβάδ' ἔχων εἴπῃ πρότερος, "παραχώρει κᾆτ' ἐπιτήρει,
when shoes having say first yield and-then watch
ὅταν ἤδη 'γὼ διαπραξάμενος παραδῶ σοι δευτεριάζειν."
when now I having-finished hand-over to-you to-take-second-turn
ΒΛΕΠΥΡΟΣ πῶς οὖν οὕτω ζώντων ἡμῶν
how then so living us
τοὺς αὑτοῦ παῖδας ἕκαστος
the his-own children each
ἔσται δυνατὸς διαγιγνώσκειν;
will-be able to-distinguish
ΠΡΑΞΑΓΟΡΑ τί δὲ δεῖ; πατέρας γὰρ ἅπαντας
what and is-needed fathers for all
τοὺς πρεσβυτέρους αὑτῶν εἶναι
the older than-themselves to-be
τοῖσι χρόνοισιν νομιοῦσιν.
by-the times they-will-consider
ΒΛΕΠΥΡΟΣ οὐκοῦν ἄγξουσ' εὖ καὶ χρηστῶς
therefore they-will-strangle well and soundly
ἑξῆς τὸν πάντα γέροντα
in-order the every old-man
διὰ τὴν ἄγνοιαν, ἐπεὶ καὶ νῦν γιγνώσκοντες πατέρ' ὄντα
through the ignorance since even now knowing father being
ἄγχουσι. τί δῆθ' ὅταν ἀγνὼς ᾖ; πῶς οὐ τότε κἀπιχεσοῦνται;
they-strangle what then when unknown he-is how not then and-will-shit-on

ΠΡΑΞΑΓΟΡΑ ἀλλ᾽ ὁ παρεστὼς οὐκ ἐπιτρέψει·
but the bystander not will-allow
τότε δ᾽ αὐτοῖς οὐκ ἔμελ᾽ οὐδὲν
then and to-them not mattered nothing
τῶν ἀλλοτρίων ὅστις τύπτοι· νῦν δ᾽ ἢν πληγέντος ἀκούσῃ,
the of-others whoever struck now and if of-one-struck he-hear
μὴ αὐτὸν ἐκεῖνον τύπτῃ δεδιὼς τοῖς δρῶσιν τοῦτο μαχεῖται.
lest himself that-one he-strike fearing with-those doing this he-will-fight
ΒΔΕΛΥΡΟΣ τὰ μὲν ἄλλα λέγεις οὐδὲν
the indeed other-things you-say nothing
σκαιῶς· εἰ δὲ προσελθὼν Ἐπίκουρος
clumsily if and coming-up Epicurus
ἢ Λευκολόφας πάππαν με καλεῖ, τοῦτ᾽ ἤδη δεινὸν ἀκοῦσαι.
or Leucolophas papa me calls this already terrible to-hear
ΠΡΑΞΑΓΟΡΑ πολὺ μέντοι δεινότερον τούτου
much however more-terrible than-this
τοῦ πράγματός ἐστι, ΒΔΕΛΥΡΟΣ τὸ ποῖον;
the thing is the what-kind
ΠΡΑΞΑΓΟΡΑ εἴ σε φιλήσειεν Ἀρίστυλλος
if you should-kiss Aristyllus
φάσκων αὑτοῦ πατέρ᾽ εἶναι.
saying his-own father to-be
ΒΔΕΛΥΡΟΣ οἰμώζοι γ᾽ ἂν καὶ κωκύοι.
he-would-howl at-least — and would-wail
ΠΡΑΞΑΓΟΡΑ σὺ δέ γ᾽ ὄζοις ἂν καλαμίνθης,
you and at-least would-smell — of-mint
ἀλλ᾽ οὗτος μὲν πρότερον γέγονεν πρὶν τὸ ψήφισμα γενέσθαι,
but this-one indeed earlier was-born before the decree to-happen

ὥστ᾽ οὐχὶ δέος μή σε φιλήσῃ. 650
so-that not fear lest you he-kiss

ΒΛΕΠΤΡΟΣ δεινὸν μέντἂν ἐπεπόνθη.
terribly however-would I-had-suffered

τὴν γῆν δὲ τίς ἔσθ᾽ ὁ γεωργήσων; ΠΡΑΞΑΓΟΡΑ οἱ δοῦλοι.
the land and who is the-one going-to-farm the slaves

σοὶ δὲ μελήσει,
for-you and will-be-a-care

ὅταν ᾖ δεκάπουν τὸ στοιχεῖον, λιπαρὸν χωρεῖν ἐπὶ δεῖπνον.
when be ten-foot the shadow sleek to-go to dinner

ΒΛΕΠΤΡΟΣ περὶ δ᾽ ἱματίων τίς πόρος ἔσται;
about and cloaks what provision will-be

καὶ γὰρ τοῦτ᾽ ἔστιν ἐρέσθαι.
also for this is to-ask

ΠΡΑΞΑΓΟΡΑ τὰ μὲν ὄνθ᾽ ὑμῖν πρῶτον ὑπάρξει,
the indeed existing to-you first will-be-at-hand

τὰ δὲ λοίφ᾽ ἡμεῖς ὑφανοῦμεν.
the and rest we will-weave

ΒΛΕΠΤΡΟΣ ἓν ἔτι ζητῶ· πῶς ἤν τις ὄφλῃ 655
one-thing still I-seek how if anyone lose

παρὰ τοῖς ἄρχουσι δίκην τῳ,
before the magistrates a-suit to-someone

πόθεν ἐκτείσει ταύτην; οὐ γὰρ τῶν κοινῶν γ᾽ ἐστὶ δίκαιον.
whence will-he-pay this not for of-the common at-least is just

ΠΡΑΞΑΓΟΡΑ ἀλλ᾽ οὐδὲ δίκαι᾽ πρῶτον ἔσονται.
but not-even suits first will-there-be

ΒΛΕΠΤΡΟΣ τουτὶ τοὔπος σ᾽ ἐπιτρίψει.
this-here the-word you will-ruin

ΠΡΑΞΑΓΟΡΑ κἀγὼ ταύτην γνώμην ἐθέμην·
and-I this opinion held
τοῦ γὰρ τάλαν οὕνεκ' ἔσονται;
for-what for wretch for-the-sake-of will-there-be
ΒΛΕΠΤΡΟΣ πολλῶν οὕνεκα νὴ τὸν Ἀπόλλω·
many for-the-sake-of by — Apollo
πρῶτον δ' ἑνὸς οὕνεκα δήπου,
first and of-one for-the-sake surely
ἤν τις ὀφείλων ἐξαρνῆται.
if any owing deny
ΠΡΑΞΑΓΟΡΑ πόθεν οὖν ἐδάνεισ' ὁ δανείσας
whence then lent the lender
ἐν τῷ κοινῷ πάντων ὄντων; κλέπτων δήπου 'στ' ἐπίδηλος.
in the common all being stealing surely is manifest
ΒΛΕΠΤΡΟΣ νὴ τὴν Δήμητρ' εὖ γε διδάσκεις.
by — Demeter well at-least you-teach
τουτὶ τοίνυν φρασάτω μοι,
this-here well-then let-tell me
τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτείσουσιν, ἐπειδὰν
for-the assault those striking whence will-they-pay when
εὐωχηθέντες ὑβρίζωσιν; τοῦτο γὰρ οἶμαί σ' ἀπορήσειν.
having-feasted they-commit-outrage this for I-think you to-be-at-a-loss
ΠΡΑΞΑΓΟΡΑ ἀπὸ τῆς μάζης ἧς σιτεῖται·
from the barley-cake which he-eats
ταύτης γὰρ ὅταν τις ἀφαιρῇ,
this for when one takes-away
οὐχ ὑβριεῖται φαύλως οὕτως αὖθις τῇ γαστρὶ κολασθείς.
not he-will-outrage lightly so again with-the belly punished

ΒΛΕΠΥΡΟΣ οὐδ᾽ αὖ κλέπτης οὐδεὶς ἔσται;
nor in-turn thief no-one will-be

ΠΡΑΞΑΓΟΡΑ πῶς γὰρ κλέψει μετὸν αὐτῷ;
how for will-be-steal there-being-a-share to-him

ΒΛΕΠΥΡΟΣ οὐδ᾽ ἀποδύσουσ᾽ ἄρα τῶν νυκτῶν;
nor will-they-strip then of-the nights

ΠΡΑΞΑΓΟΡΑ οὐκ ἦν οἴκοι γε καθεύδῃς,
not if at-home at-least you-sleep

οὐδ᾽ ἤν γε θύραζ᾽ ὥσπερ πρότερον;
nor if at-least out-of-doors as before

βίοτος γὰρ πᾶσιν ὑπάρξει.
living for to-all will-be-at-hand

ἢν δ᾽ ἀποδύῃ γ᾽, αὐτὸς δώσει. 670
if and he-strip at-least himself he-will-give

τί γὰρ αὐτῷ πρᾶγμα μάχεσθαι;
what for to-him business to-fight

ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου κομιεῖται.
another for going from the common better than-that will-get

ΒΛΕΠΥΡΟΣ οὐδὲ κυβεύσουσ᾽ ἆρ᾽ ἄνθρωποι;
nor will-dice — men

ΠΡΑΞΑΓΟΡΑ περὶ τοῦ γὰρ τοῦτο ποιήσει;
about what for this will-he-do

ΒΛΕΠΥΡΟΣ τὴν δὲ δίαιταν τίνα ποιήσεις;
the and way-of-life what will-you-make

ΠΡΑΞΑΓΟΡΑ κοινὴν πᾶσιν. τὸ γὰρ ἄστυ
common to-all the for town

μίαν οἴκησίν φημι ποιήσειν συρρήξασ᾽ εἰς ἓν ἅπαντα,
one dwelling I-say I-shall-make having-broken-through into one all

675 ὥστε βαδίζειν ὡς ἀλλήλους.
so-that to-walk to one-another

ΒΔΕΛΥΡΟΣ τὸ δὲ δεῖπνον ποῦ παραθήσεις;
the and dinner where will-you-serve

ΠΡΑΞΑΓΟΡΑ τὰ δικαστήρια καὶ τὰς στοιὰς
the courts and the porticoes

ἀνδρῶνας πάντα ποιήσω.
men's-halls all I-shall-make

ΒΔΕΛΥΡΟΣ τὸ δὲ βῆμα τί σοι χρήσιμον ἔσται;
the and speaker's-stand what for-you useful will-be

ΠΡΑΞΑΓΟΡΑ τοὺς κρατῆρας καταθήσω
the mixing-bowls I-shall-set

καὶ τὰς ὑδρίας, καὶ ῥαψῳδεῖν ἔσται τοῖς παιδαρίοισιν
and the water-jars and to-recite will-be for-the little-boys

680 τοὺς ἀνδρείους ἐν τῷ πολέμῳ, κεἴ τις δειλὸς γεγένηται,
the brave in the war and-if someone coward has-been

ἵνα μὴ δειπνῶσ' αἰσχυνόμενοι.
so-that not they-dine being-ashamed

ΒΔΕΛΥΡΟΣ νὴ τὸν Ἀπόλλω χάριέν γε.
by — Apollo charming at-least

τὰ δὲ κληρωτήρια ποῖ τρέψεις;
the and allotment-machines where will-you-turn

ΠΡΑΞΑΓΟΡΑ εἰς τὴν ἀγορὰν καταθήσω·
into the market I-shall-set-them

κᾆτα στήσασα παρ' Ἁρμοδίῳ κληρώσω πάντας, ἕως ἂν
and-then having-stood-them by Harmodius I-shall-allot all until —

εἰδὼς ὁ λαχὼν ἀπίῃ χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ·
knowing the allotted may-go-away rejoicing in what-kind letter he-dines

καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν
and will-proclaim the from the Beta to the portico to-follow

τὴν βασίλειον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν παρὰ ταύτην,
the royal going-to-dine the and Theta to the beside this

τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν
those and from the Kappa to the portico

χωρεῖν τὴν ἀλφιτόπωλιν.
to-go the barley-market

ΒΛΕΠΥΡΟΣ ἵνα κάπτωσιν;
so-that they-may-gulp

ΠΡΑΞΑΓΟΡΑ μὰ Δί' ἀλλ' ἵν' ἐκεῖ δειπνῶσιν.
by Zeus but so-that there they-may-dine

ΒΛΕΠΥΡΟΣ ὅτῳ δὲ τὸ γράμμα
to-whom and the letter

μὴ 'ξελκυσθῇ καθ' ὃ δειπνήσει, τούτους ἀπελῶσιν ἅπαντες.
not be-drawn by which he-will-dine these will-drive-away all

ΠΡΑΞΑΓΟΡΑ ἀλλ' οὐκ ἔσται τοῦτο παρ' ἡμῖν·
but not will-be this with us

πᾶσι γὰρ ἄφθονα πάντα παρέξομεν,
to-all for ungrudging all-things we-shall-provide

ὥστε μεθυσθεὶς αὐτῷ στεφάνῳ
so-that drunk with-the-very garland

πᾶς τις ἄπεισιν τὴν δᾷδα λαβών.
every one will-go-away the torch having-taken

αἱ δὲ γυναῖκες κατὰ τὰς διόδους
the and women along the passages

προσπίπτουσαι τοῖς ἀπὸ δείπνου
falling-upon those from dinner

τάδε λέξουσιν· "δεῦρο παρ' ἡμᾶς·
these-things will-say here to us

ἐνθάδε μεῖράξ ἐσθ' ὡραία."
here a-girl is lovely

"παρ' ἐμοὶ δ' ἑτέρα"
with me and another
φήσει τις ἄνωθ' ἐξ ὑπερῴου,
will-say someone from-above from upper-room
"καὶ καλλίστη καὶ λευκοτάτη·
both most-beautiful and whitest
πρότερον μέντοι δεῖ σε καθεύδειν
before however it-is-needful you to-sleep
αὐτῆς παρ' ἐμοί."
than-her beside me
τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες
the comely and following
καὶ μειρακίοις οἱ φαυλότεροι
and young-men the plainer
τοιάδ' ἐροῦσιν· "ποῖ θεῖς οὗτος;
such-things will-say where run-you you-there
πάντως οὐδὲν δράσεις ἐλθών·
in-any-case nothing you-will-do having-gone
τοῖς γὰρ σιμοῖς καὶ τοῖς αἰσχροῖς
to-the for snub-nosed and the ugly
ἐψήφισται προτέροις βινεῖν,
it-has-been-decreed first to-screw
ὑμᾶς δὲ τέως θρῖα λαβόντας
you and meanwhile fig-leaves having-taken
διφόρου συκῆς
of-twice-bearing fig-tree
ἐν τοῖς προθύροισι δέφεσθαι."
in the porches to-toss-off
φέρε νυν φράσον μοι, ταῦτ' ἀρέσκει σφῷν; ΒΛΕΠΤΡΟΣ πάνυ.
come now tell me these-things please you-two very-much

ΠΡΑΞΑΓΟΡΑ βαδιστέον τἄρ᾽ ἐστὶν εἰς ἀγορὰν ἐμοί,
must-go then it-is to market for-me
ἵν᾽ ἀποδέχωμαι τὰ προσιόντα χρήματα,
so-that I-may-receive the coming-in money
λαβοῦσα κηρύκαιναν εὔφωνόν τινα.
having-taken a-herald-woman loud-voiced some
ἐμὲ γὰρ ἀνάγκη ταῦτα δρᾶν ᾑρημένην
me for necessity these-things to-do having-been-chosen
ἄρχειν, καταστῆσαί τε τὰ ξυσσίτια, 715
to-rule to-establish and the common-meals
ὅπως ἂν εὐωχῆσθε πρῶτον τήμερον.
that — you-may-feast first today
ΒΛΕΠΥΡΟΣ ἤδη γὰρ εὐωχησόμεσθα; ΠΡΑΞΑΓΟΡΑ φήμ᾽ ἐγώ.
already for we-shall-feast I-say I
ἔπειτα τὰς πόρνας καταπαῦσαι βούλομαι
then the whores to-stop I-wish
ἁπαξαπάσας. ΒΛΕΠΥΡΟΣ ἵνα τί; ΠΡΑΞΑΓΟΡΑ δῆλον τουτογί·
all-together so-that what clear this-here
ἵνα τῶν νέων ἔχωσιν αὗται τὰς ἀκμάς. 720
so-that of-the young they-may-have these the prime
καὶ τάς γε δούλας οὐχὶ δεῖ κοσμουμένας
and the at-least slave-women not it-is-needful being-adorned
τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν,
the of-the free to-snatch-away Cypris
ἀλλὰ παρὰ τοῖς δούλοισι κοιμᾶσθαι μόνον
but beside the slaves to-sleep only
κατωνάκην τὸν χοῖρον ἀποτετιλμένας.
in-sheepskin-frocks the pussy plucked

ΒΔΕΛΥΡΟΣ φέρε νυν ἐγώ σοι παρακολουθῶ πλησίον,
come now I by-you let-me-follow near
ἵν' ἀποβλέπωμαι καὶ λέγωσί μοι ταδί,
so-that I-may-be-looked-at and they-may-say to-me this
τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε;
the of-the general this-one not do-you-admire
ΑΝΗΡ Α′ ἐγὼ δ' ἵν' εἰς ἀγοράν γε τὰ σκεύη φέρω,
I and so-that to market at-least the goods I-may-carry
προχειριοῦμαι κἀξετάσω τὴν οὐσίαν.
will-make-ready and-will-examine the property

VII · THE PROCESSION OF GOODS

A citizen marshals his household goods for surrender as in a festival procession, bran sifter, cooking pot, water jars, and all. Another man scoffs and means to hang on to what he owns until he sees what everyone else does. When a herald proclaims the public dinner, he hurries off to claim his share and plots how to keep his property besides.

ΑΝΗΡ Α′ χώρει σὺ δεῦρο κιναχύρα καλὴ καλῶς
come you here bran-sifter fine finely
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,
of-the goods out-of-doors first of-the mine
ὅπως ἂν ἐντετριμμένη κανηφορῇς,
so-that — powdered you-may-be-basket-bearer
πολλοὺς κάτω δὴ θυλάκους στρέψασ' ἐμούς.
many down indeed bags having-turned my
ποῦ σθ' ἡ διφροφόρος; ἡ χύτρα δεῦρ' ἔξιθι,
where is the chair-bearer the pot here come-out
νὴ Δία μέλαινά γ', οὐδ' ἂν εἰ τὸ φάρμακον
by Zeus black at-least not-even — if the drug

ἕψουσ᾽ ἔτυχες ᾧ Λυσικράτης μελαίνεται.
boiling you-had-happened by-which Lysicrates blackens-himself

ἴστω παρ᾽ αὐτήν, δεῦρ᾽ ἴθ᾽, ἡ κομμώτρια.
let-it-stand beside her here come the hairdresser

φέρε δεῦρο ταύτην τὴν ὑδρίαν ὑδριαφόρε
bring here this the water-jar water-jar-bearer

ἐνταῦθα. σὺ δὲ δεῦρ᾽ ἡ κιθαρῳδὸς ἔξιθι,
there you and here the lyre-player come-out

πολλάκις ἀναστήσασά μ᾽ εἰς ἐκκλησίαν
often having-roused me to assembly

ἀωρὶ νυκτῶν διὰ τὸν ὄρθριον νόμον.
untimely of-nights because-of the dawn tune

ὁ τὴν σκάφην λαβὼν προΐτω· τὰ κηρία
the-one the tray having-taken let-go-forward the honeycombs

κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,
bring the olive-branches set near

καὶ τὼ τρίποδ᾽ ἐξένεγκε καὶ τὴν λήκυθον.
and the two-tripods carry-out and the oil-flask

τὰ χυτρίδι᾽ ἤδη καὶ τὸν ὄχλον ἀφίετε.
the little-pots now and the crowd let-go

ΑΝΗΡ Β′ ἐγὼ καταθήσω τἀμά; κακοδαίμων ἄρα
I will-put-down the-mine ill-starred then

ἀνὴρ ἔσομαι καὶ νοῦν ὀλίγον κεκτημένος.
a-man I-shall-be and sense little having-acquired

μὰ τὸν Ποσειδῶ γ᾽ οὐδέποτ᾽, ἀλλὰ βασανιῶ
by — Poseidon at-least never but I-shall-test

πρώτιστον αὐτὰ πολλάκις καὶ σκέψομαι.
first-of-all them often and I-shall-consider

οὐ γὰρ τὸν ἐμὸν ἱδρῶτα καὶ φειδωλίαν
not for the my sweat and thrift

οὐδὲν πρὸς ἔπος οὕτως ἀνοήτως ἐκβαλῶ,
nothing to purpose so foolishly I-shall-throw-away
πρὶν ἂν ἐκπύθωμαι πᾶν τὸ πρᾶγμ' ὅπως ἔχει.
before — I-find-out all the thing how it-is
οὗτος τί τὰ σκευάρια ταυτὶ βούλεται;
you-there what the little-goods these mean
πότερον μετοικιζόμενος ἐξενήνοχας
whether moving-house you-have-brought-out
αὖτ' ἢ φέρεις ἐνέχυρα θήσων; ΑΝΗΡ Α′ οὐδαμῶς.
them or you-carry pledges going-to-pawn not-at-all
ΑΝΗΡ Β′ τί δῆτ' ἐπὶ στοίχου 'στὶν οὕτως; οὔτι μὴ
why then in a-row are-they so surely not
Ἱέρωνι τῷ κήρυκι πομπὴν πέμπετε;
to-Hiero the herald a-procession you-are-sending
ΑΝΗΡ Α′ μὰ Δί' ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει
by Zeus but to-deliver them I-intend to-the city
ἐς τὴν ἀγορὰν κατὰ τοὺς δεδογμένους νόμους.
to the market according-to the resolved laws
ΑΝΗΡ Β′ μέλλεις ἀποφέρειν; ΑΝΗΡ Α′ πάνυ γε.
you-intend to-deliver very at-least
ΑΝΗΡ Β′ κακοδαίμων ἄρ' εἶ
ill-starred then you-are
νὴ τὸν Δία τὸν σωτῆρα. ΑΝΗΡ Α′ πῶς; ΑΝΗΡ Β′ πῶς; ῥᾳδίως.
by — Zeus the savior how how easily
ΑΝΗΡ Α′ τί δ'; οὐχὶ πειθαρχεῖν με τοῖς νόμοισι δεῖ;
what and not to-obey me the laws must
ΑΝΗΡ Β′ ποίοισιν ὦ δύστηνε; ΑΝΗΡ Α′ τοῖς δεδογμένοις.
which O wretch the resolved-ones
ΑΝΗΡ Β′ δεδογμένοισιν; ὡς ἀνόητος ἦσθ' ἄρα.
resolved how foolish you-were then

ΑΝΗΡ Α′ ἀνόητος; ΑΝΗΡ Β′ οὐ γάρ; ἠλιθιώτατος μὲν οὖν
foolish not for most-simple indeed then
ἁπαξαπάντων. ΑΝΗΡ Α′ ὅτι τὸ ταττόμενον ποιῶ;
of-all because the thing-ordered I-do
ΑΝΗΡ Β′ τὸ ταττόμενον γὰρ δεῖ ποιεῖν τὸν σώφρονα;
the thing-ordered for must do the sensible-man
ΑΝΗΡ Α′ μάλιστα πάντων. ΑΝΗΡ Β′ τὸν μὲν οὖν ἀβέλτερον.
most of-all the indeed then stupid-one
ΑΝΗΡ Α′ σὺ δ' οὐ καταθεῖναι διανοεῖ; ΑΝΗΡ Β′ φυλάξομαι,
you and not to-put-down intend I-shall-watch
πρὶν ἄν γ' ἴδω τὸ πλῆθος ὅ τι βουλεύεται.
before — at-least I-see the multitude what thing it-decides
ΑΝΗΡ Α′ τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι
what for else at-least than to-carry prepared
τὰ χρήματ' εἰσίν; ΑΝΗΡ Β′ ἀλλ' ἰδὼν ἐπειθόμην.
the goods are but having-seen I-would-obey
ΑΝΗΡ Α′ λέγουσι γοῦν ἐν ταῖς ὁδοῖς. ΑΝΗΡ Β′ λέξουσι γάρ.
they-say at-least in the streets they-will-say for
ΑΝΗΡ Α′ καί φασιν οἴσειν ἀράμενοι. ΑΝΗΡ Β′ φήσουσι γάρ.
and they-say they-will-carry having-lifted they-will-say for
ΑΝΗΡ Α′ ἀπολεῖς ἀπιστῶν πάντ'. ΑΝΗΡ Β′ ἀπιστήσουσι γάρ.
you-will-ruin-us disbelieving everything they-will-disbelieve for
ΑΝΗΡ Α′ ὁ Ζεύς σέ γ' ἐπιτρίψειεν. ΑΝΗΡ Β′ ἐπιτρίψουσι γάρ.
— Zeus you at-least may-crush they-will-crush for
οἴσειν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει;
to-carry think-you anyone who of-them sense has
οὐ γὰρ πάτριον τοῦτ' ἐστίν, ἀλλὰ λαμβάνειν
not for ancestral this is but to-take
ἡμᾶς μόνον δεῖ νὴ Δία· καὶ γὰρ οἱ θεοί·
us only it-is-needful by Zeus and for the gods

γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων·
you-will-know and from the hands at-least of-the statues
ὅταν γὰρ εὐχώμεσθα διδόναι τἀγαθά,
when for we-pray to-give the-good-things
ἕστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν
stands stretching-out the hand upturned
οὐχ ὥς τι δώσοντ' ἀλλ' ὅπως τι λήψεται.
not as something going-to-give but so-that something it-will-take
ANHP A′ ὦ δαιμόνι' ἀνδρῶν ἔα με τῶν προὔργου τι δρᾶν.
O strange-one of-men let me of-the useful something to-do
ταυτὶ γάρ ἐστι συνδετέα. ποῦ μοὔσθ' ἱμάς;
these-things for are to-be-tied-up where to-me-is the-strap
ANHP B′ ὄντως γὰρ οἴσεις;
really for you-will-carry
ANHP A′ ναὶ μὰ Δία, καὶ δὴ μὲν οὖν
yes by Zeus and indeed indeed then
τωδὶ ξυνάπτω τὼ τρίποδε. ANHP B′ τῆς μωρίας,
these I-fasten the two-tripods of-the folly
τὸ μηδὲ περιμείναντα τοὺς ἄλλους ὅ τι
the not-even having-waited-for the others what thing
δράσουσιν εἶτα τηνικαῦτ' ἤδη — ANHP A′ τί δρᾶν;
they-will-do then at-that-time already what to-do
ANHP B′ ἐπαναμένειν, ἔπειτα διατρίβειν ἔτι.
to-wait then to-spend-time still
ANHP A′ ἵνα δὴ τί; ANHP B′ σεισμὸς εἰ γένοιτο πολλάκις
so-that indeed what an-earthquake if should-happen perchance
ἢ πῦρ ἀπότροπον, ἢ διάξειεν γαλῆ,
or fire ill-omened or should-dart-across a-weasel
παύσαιντ' ἂν ἐσφέροντες ὦμβρόντητε σύ.
would-stop — bringing-in O-thunderstruck you

ΑΝΗΡ Α′ χαρίεντα γοῦν πάθοιμ᾽ ἄν, εἰ μὴ ᾽χοιμ᾽ ὅποι
charming-things at-least I-should-suffer — if not I-had where
ταῦτα καταθείμην. ΑΝΗΡ Β′ μὴ γὰρ οὐ λάβῃς ὅποι·
these I-might-put-down not for not you-get where
θάρρει, καταθήσεις, κἂν ἔνης ἔλθῃς. ΑΝΗΡ Α′ τιή;
take-courage you-will-put-down even-if the-day-after-tomorrow you-come why
ΑΝΗΡ Β′ ἐγᾦδα τούτους χειροτονοῦντας μὲν ταχύ,
I-know these voting-by-hand indeed quickly
ἅττ᾽ ἂν δὲ δόξῃ ταῦτα πάλιν ἀρνουμένους.
whatever — and is-resolved these again denying
ΑΝΗΡ Α′ οἴσουσιν ὦ τᾶν. ΑΝΗΡ Β′ ἢν δὲ μὴ κομίσωσι, τί;
they-will-carry O my-friend if and not they-bring what
ΑΝΗΡ Α′ ἀμέλει κομιοῦσιν. ΑΝΗΡ Β′ ἢν δὲ μὴ κομίσωσι, τί;
never-mind they-will-bring if and not they-bring what
ΑΝΗΡ Α′ μαχούμεθ᾽ αὐτοῖς. ΑΝΗΡ Β′ ἢν δὲ κρείττους ὦσι, τί;
we-shall-fight with-them if and stronger they-be what
ΑΝΗΡ Α′ ἄπειμ᾽ ἐάσας. ΑΝΗΡ Β′ ἢν δὲ πωλῶσ᾽ αὐτά, τί;
I-shall-go-away having-let-be if and they-sell them what
ΑΝΗΡ Α′ διαρραγείης. ΑΝΗΡ Β′ ἢν διαρραγῶ δέ, τί;
may-you-burst if I-burst and what
ΑΝΗΡ Α′ καλῶς ποιήσεις. ΑΝΗΡ Β′ σὺ δ᾽ ἐπιθυμήσεις φέρειν;
well you-will-do you and will-desire to-carry
ΑΝΗΡ Α′ ἔγωγε· καὶ γὰρ τοὺς ἐμαυτοῦ γείτονας
I-at-least and for the of-myself neighbors
ὁρῶ φέροντας. ΑΝΗΡ Β′ πάνυ γ᾽ ἂν οὖν Ἀντισθένης
I-see carrying very at-least — then Antisthenes
αὖτ᾽ εἰσενέγκοι· πολὺ γὰρ ἐμμελέστερον
them would-bring-in much for more-fitting
πρότερον χέσαι πλεῖν ἢ τριάκονθ᾽ ἡμέρας.
before to-shit more than thirty days

ΑΝΗΡ Α′ οἴμωζε. ΑΝΗΡ Β′ Καλλίμαχος δ' ὁ χοροδιδάσκαλος
go-howl *Callimachus and the chorus-trainer*

αὐτοῖσιν εἰσοίσει τι; ΑΝΗΡ Α′ πλείω Καλλίου.
to-them will-bring-in something more than-Callias

ΑΝΗΡ Β′ ἄνθρωπος οὗτος ἀποβαλεῖ τὴν οὐσίαν.
the-fellow this will-throw-away the property

ΑΝΗΡ Α′ δεινά γε λέγεις.
terrible-things at-least you-say

ΑΝΗΡ Β′ τί δεινόν; ὥσπερ οὐχ ὁρῶν
what terrible as-if not seeing

ἀεὶ τοιαῦτα γιγνόμενα ψηφίσματα.
always such being-made decrees

οὐκ οἶσθ' ἐκεῖν' οὕνεκ' ἐτὸ περὶ τῶν ἁλῶν;
not know-you that which-was-decreed the about the salt

ΑΝΗΡ Α′ ἔγωγε. ΑΝΗΡ Β′ τοὺς χαλκοῦς δ' ἐκείνους ἡνίκα
I-do the coppers and those when

ἐψηφισάμεθ', οὐκ οἶσθα; ΑΝΗΡ Α′ καὶ κακόν γέ μοι
we-voted not do-you-know and bad at-least to-me

τὸ κόμμ' ἐγένετ' ἐκεῖνο. πωλῶν γὰρ βότρυς
the coinage became that selling for grapes

μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων
full I-went-off the jaw of-coppers having

κἄπειτ' ἐχώρουν εἰς ἀγορὰν ἐπ' ἄλφιτα.
and-then I-went to market for barley-meal

ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον,
then holding-out just-now me the bag

ἀνέκραγ' ὁ κῆρυξ μὴ δέχεσθαι μηδένα
shouted-out the herald not to-receive no-one

χαλκοῦν τὸ λοιπόν· "ἀργύρῳ γὰρ χρώμεθα."
copper the rest with-silver for we-use

ΑΝΗΡ Β′ τὸ δ' ἔναγχος οὐχ ἅπαντες ἡμεῖς ὤμνυμεν
the and lately not all we swore
τάλαντ' ἔσεσθαι πεντακόσια τῇ πόλει
talents to-be five-hundred to-the city
τῆς τετταρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης; 825
of-the fortieth which provided Euripides
κεὐθὺς κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην·
and-at-once was-gilding every man Euripides
ὅτε δὴ δ' ἀνασκοπουμένοις ἐφαίνετο
when indeed and to-those-reviewing it-appeared
ὁ Διὸς Κόρινθος καὶ τὸ πρᾶγμ' οὐκ ἤρκεσεν,
— of-Zeus Corinthus and the thing not sufficed
πάλιν κατεπίττου πᾶς ἀνὴρ Εὐριπίδην.
again was-tarring every man Euripides
ΑΝΗΡ Α′ οὐ ταὐτὸν ὦ τᾶν. τότε μὲν ἡμεῖς ἤρχομεν, 830
not the-same O my-friend then indeed we were-ruling
νῦν δ' αἱ γυναῖκες. ΑΝΗΡ Β′ ἃς ἐγὼ φυλάξομαι
now and the women whom I shall-guard-against
νὴ τὸν Ποσειδῶ μὴ κατουρήσωσί μου.
by — Poseidon lest they-piss-on me
ΑΝΗΡ Α′ οὐκ οἶδ' ὅ τι ληρεῖς. φέρε σὺ τἀνάφορον ὁ παῖς.
not I-know what thing you-babble bring you the-pole the boy
ΚΗΡΥΚΑΙΝΑ ὦ πάντες ἀστοί, νῦν γὰρ οὕτω ταῦτ' ἔχει,
O all citizens now for so these-things are
χωρεῖτ' ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος, 835
go hurry straight-to the general's
ὅπως ἂν ὑμῖν ἡ τύχη κληρουμένοις
so-that — to-you the fortune casting-lots
φράσῃ καθ' ἕκαστον ἄνδρ' ὅποι δειπνήσετε·
may-tell by each man where you-will-dine

ὡς αἱ τράπεζαί γ' εἰσὶν ἐπινενησμέναι
since the tables at-least are heaped-up
ἀγαθῶν ἁπάντων καὶ παρεσκευασμέναι,
with-good-things all and prepared
κλῖναί τε σισυρῶν καὶ δαπίδων †νενασμέναι†,
couches and with-fleeces and with-rugs heaped
κρατῆρα συγκιρνᾶσιν, αἱ μυροπώλιδες
a-mixing-bowl mix the perfume-sellers
ἑστᾶσ' ἐφεξῆς, τὰ τεμάχη ῥιπίζεται,
they-stand in-order the slices are-fanned
λαγῷ' ἀναπηγνύασι, πόπανα πέττεται,
hare-meat they-spit cakes are-baked
στέφανοι πλέκονται, φρύγεται τραγήματα,
garlands are-woven are-roasted sweetmeats
χύτρας ἕτνους ἕψουσιν αἱ νεώταται.
pots of-pea-soup boil the youngest
Σμοῖος δ' ἐν αὐταῖς ἱππικὴν στολὴν ἔχων
Smoeus and among them horseman's dress having
τὰ τῶν γυναικῶν διακαθαίρει τρύβλια.
the of-the women licks-clean bowls
Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδε
Geron and goes a-fine-cloak and two-dusty-shoes
ἔχων, καχάζων μεθ' ἑτέρου νεανίου·
having guffawing with another young-man
ἐμβὰς δὲ κεῖται καὶ τρίβων ἐρριμμένος.
shoe and lies and old-cloak thrown-away
πρὸς ταῦτα χωρεῖθ', ὡς ὁ τὴν μᾶζαν φέρων
toward these-things go since the-one the barley-cake carrying
ἕστηκεν· ἀλλὰ τὰς γνάθους διοίγνυτε.
stands but the jaws open

ΑΝΗΡ Β′ οὐκοῦν βαδιοῦμαι δῆτα. τί γὰρ ἕστηκ᾽ ἔχων
therefore I-shall-go then why for do-I-stand holding
ἐνταῦθ᾽, ἐπειδὴ ταῦτα τῇ πόλει δοκεῖ;
here since these-things to-the city seem-good
ΑΝΗΡ Α′ καὶ ποῖ βαδιεῖ σὺ μὴ καταθεὶς τὴν οὐσίαν; 855
and where will-go you not having-put-down the property
ΑΝΗΡ Β′ ἐπὶ δεῖπνον. ΑΝΗΡ Α′ οὐ δῆτ᾽, ἤν γ᾽ ἐκείναις νοῦς ἐνῇ,
to dinner not then if at-least those sense be-in
πρίν γ᾽ ἂν ἀπενέγκῃς. ΑΝΗΡ Β′ ἀλλ᾽ ἀποίσω. ΑΝΗΡ Α′ πηνίκα;
before at-least — you-deliver but I-shall-deliver when
ΑΝΗΡ Β′ οὐ τοὐμὸν ὦ τᾶν ἐμποδὼν ἔσται. ΑΝΗΡ Α′ τί δή;
not the-mine O my-friend in-the-way will-be what indeed
ΑΝΗΡ Β′ ἑτέρους ἀποίσειν φήμ᾽ ἔθ᾽ ὑστέρους ἐμοῦ.
others to-deliver I-say still later than-me
ΑΝΗΡ Α′ βαδιεῖ δὲ δειπνήσων ὅμως; ΑΝΗΡ Β′ τί γὰρ πάθω; 860
will-go and to-dine nevertheless what for should-I-suffer
τὰ δυνατὰ γὰρ δεῖ τῇ πόλει ξυλλαμβάνειν
the possible-things for must to-the city help
τοὺς εὖ φρονοῦντας. ΑΝΗΡ Α′ ἢν δὲ κωλύσωσι, τί;
the well thinking if and they-prevent what
ΑΝΗΡ Β′ ὁμόσ᾽ εἶμι κύψας. ΑΝΗΡ Α′ ἢν δὲ μαστιγῶσι, τί;
straight I-shall-go stooping if and they-whip what
ΑΝΗΡ Β′ καλούμεθ᾽ αὐτάς. ΑΝΗΡ Α′ ἢν δὲ καταγελῶσι, τί;
we-shall-summon them if and they-mock what
ΑΝΗΡ Β′ ἐπὶ ταῖς θύραις ἑστώς — ΑΝΗΡ Α′ τί δράσεις; εἰπέ μοι. 865
at the doors standing what will-you-do tell me
ΑΝΗΡ Β′ τῶν ἐσφερόντων ἁρπάσομαι τὰ σιτία.
of-those bringing-in I-shall-snatch the food

ANHP A′ βάδιζε τοίνυν ὕστερος· σὺ δ' ὦ Σίκων
go well-then later you and O Sicon
καὶ Παρμένων αἴρεσθε τὴν παμπησίαν.
and Parmenon lift-up the whole-property
ANHP B′ φέρε νυν ἐγώ σοι ξυμφέρω. ANHP A′ μὴ μηδαμῶς.
come now I you help-carry not by-no-means
δέδοικα γὰρ μὴ καὶ παρὰ τῇ στρατηγίδι,
I-fear for lest also before the general's
ὅταν κατατιθῶ, προσποιῇ τῶν χρημάτων.
when I-put-down you-claim of-the goods
ANHP B′ νὴ τὸν Δία δεῖ γοῦν μηχανήματός τινος,
by — Zeus there-is-need at-least of-a-contrivance some
ὅπως τὰ μὲν ὄντα χρήμαθ' ἕξω, τοισδεδὶ
so-that the indeed existing goods I-shall-keep with-these-here
τῶν ματτομένων κοινῇ μεθέξω πως ἐγώ.
of-the being-kneaded in-common I-shall-share somehow I
ὀρθῶς ἔμοιγε φαίνεται· βαδιστέον
rightly to-me-at-least it-appears must-go
ὁμόσ' ἐστὶ δειπνήσοντα κοὐ μελλητέον.
straight it-is going-to-dine and-not must-delay

An old woman painted up at her window and a young girl at hers trade insults and songs while each waits for a lover. Young Epigenes comes for the girl, but the old woman invokes the new law that he must sleep with her first. The girl snatches him away, only for a second and uglier hag to claim him, and then a third; the two drag him off between them while he laments his fate.

ΓΡΑΥΣ Α′ τί ποθ’ ἄνδρες οὐχ ἥκουσιν; ὥρα δ’ ἦν πάλαι·
why ever the-men not come time and it-was long-ago
ἐγὼ δὲ καταπεπλασμένη ψιμυθίῳ
I and plastered with-white-lead
ἕστηκα καὶ κροκωτὸν ἠμφιεσμένη
stand and a-saffron-gown having-put-on
ἀργός, μινυρομένη τι πρὸς ἐμαυτὴν μέλος,
idle humming some to myself song
παίζουσα. πῶς ἂν περιλάβοιμ’ αὐτῶν τινὰ
playing how — I-might-catch of-them some-one
παριόντα; Μοῦσαι δεῦρ’ ἴτ’ ἐπὶ τοὐμὸν στόμα,
passing-by Muses here come to the-my mouth
μελύδριον εὑροῦσαί τι τῶν Ἰωνικῶν.
a-little-tune having-found some of-the Ionian
ΝΕΑΝΙΣ νῦν μέν με παρακύψασα προὔφθης ὦ σαπρά.
now indeed me having-peeped-out you-got-ahead-of O rotten-one
ᾤου δ’ ἐρήμας οὐ παρούσης ἐνθάδε
you-thought and empty not being-present here
ἐμοῦ τρυγήσειν καὶ προσάξεσθαί τινα
me to-gather-the-vintage and to-attract someone
ᾄδουσ’· ἐγὼ δ’ ἢν τοῦτο δρᾷς ἀντᾴσομαι.
singing I and if this you-do will-sing-against

κεἰ γὰρ δι᾽ ὄχλου τοῦτ᾽ ἐστὶ τοῖς θεωμένοις,
and-if for through annoyance this is to-those watching
ὅμως ἔχει τερπνόν τι καὶ κωμῳδικόν.
nevertheless it-has delightful something and comic
ΓΡΑΥΣ Α′ τούτῳ διαλέγου κἀποχώρησον· σὺ δὲ
with-this converse and-withdraw you and
φιλοττάριον αὐλητὰ τοὺς αὐλοὺς λαβὼν
dear-little flute-player the pipes having-taken
ἄξιον ἐμοῦ καὶ σοῦ προσαύλησον μέλος.
worthy of-me and of-you play-to a-tune
εἴ τις ἀγαθὸν βούλεται παθεῖν
if anyone good wishes to-experience
τι, παρ᾽ ἐμοὶ χρὴ καθεύδειν.
something with me must sleep
οὐ γὰρ ἐν νέαις τὸ σοφὸν ἔνεστιν
not for in young-ones the skill is
ἀλλ᾽ ἐν ταῖς πεπείραις·
but in the ripe
οὐδέ τις στέργειν ἂν ἐθέλοι μᾶλλον ἢ ᾽γὼ
nor anyone to-be-fond — would-wish more than I
τὸν φίλον ᾧπερ ξυνείην,
the friend with-whom I-might-consort
ἀλλ᾽ ἐφ᾽ ἕτερον ἂν πέτοιτο.
but to another — she-would-fly
ΝΕΑΝΙΣ μὴ φθόνει ταῖσιν νέαισι.
not begrudge the young-girls
τὸ τρυφερὸν γὰρ ἐμπέφυκε
the delicacy for is-inborn
τοῖς ἁπαλοῖσι μηροῖς
in-the soft thighs

καὰπὶ τοῖς μήλοις ἐπανθεῖ· σὺ δ' ὦ γραῦ,
and-on the apples blooms you and O old-woman

παραλέλεξαι κἀντέτριψαι,
have-been-plucked and-been-rubbed-in

τῷ θανάτῳ μέλημα.
for-the death a-darling

ΓΡΑΥΣ Α′ ἐκπέσοι σου τὸ τρῆμα
may-fall-out of-you the hole

τό τ' ἐπίκλιντρον ἀποβάλοιο
the and couch-back may-you-lose

βουλομένη σποδεῖσθαι,
wishing to-be-screwed

κἀπὶ τῆς κλίνης ὄφιν εὕροις
and-on the bed a-snake may-you-find

καὶ προσελκύσαιο ***
and may-you-draw-to-you (lacuna)

βουλομένη φιλῆσαι.
wishing to-kiss

ΝΕΑΝΙΣ αἰαῖ τί ποτε πείσομαι;
alas what ever shall-I-suffer

οὐχ ἥκει μοὐταῖρος·
not comes my-companion

μόνη δ' αὐτοῦ λείπομ'· ἡ
alone and here I-am-left the

γάρ μοι μήτηρ ἄλλῃ
for my mother elsewhere

βέβηκε· †καὶ τἄλλ' οὐδὲν μετὰ ταῦτα δεῖ λέγειν†.
has-gone and the-rest nothing after these-things need to-say

ἀλλ' ὦ μαῖ' ἱκετεύομαι, κάλει
but O nurse I-beg call

τὸν Ὀρθαγόραν, ὅπως
— *Orthagoras* *so-that*
σαυτῆς κατόναι', ἀντιβολῶ σε.
of-yourself *may-you-have-joy* *I-beg* *you*
ΓΡΑΥΣ Α′ ἤδη τὸν ἀπ' Ἰωνίας
already *the* *from* *Ionia*
τρόπον τάλαινα κνησιᾷς·
way *wretched* *you-itch*

***

(lacuna)

***

(lacuna)

δοκεῖς δέ μοι καὶ λάβδα κατὰ τοὺς Λεσβίους.
you-seem *and* *to-me* *also* *lambda* *after* *the* *Lesbians*
ἀλλ' οὐκ ἄν ποθ' ὑφαρπάσαιο
but *not* — *ever* *you-could-snatch-away*
τἀμὰ παίγνια· τὴν δ' ἐμὴν
the-my *playthings* *the* *and* *my*
ὥραν οὐκ ἀπολεῖς οὐδ' ἀπολήψει.
bloom *not* *you-will-destroy* *nor* *will-you-intercept*
ΝΕΑΝΙΣ ᾇδ' ὁπόσα βούλει καὶ παράκυφθ' ὥσπερ γαλῆ·
sing *as-much-as* *you-wish* *and* *peep-out* *like* *a-weasel*
οὐδεὶς γὰρ ὡς σὲ πρότερον εἴσεισ' ἀντ' ἐμοῦ.
no-one *for* *to* *you* *first* *will-go-in* *instead-of* *me*
ΓΡΑΥΣ Α′ οὔκουν ἐπ' ἐκφοράν γε. ΝΕΑΝΙΣ καινόν γ' ὦ σαπρά.
not-then *for* *burial* *at-least* *new* *at-least* *O* *rotten-one*
ΓΡΑΥΣ Α′ οὐ δῆτα. ΝΕΑΝΙΣ τί γὰρ ἂν
not *then* *what* *for* —
γραΐ καινά τις λέγοι;
to-an-old-woman *new-things* *anyone* *could-say*

ΓΡΑΥΣ Α′ οὐ τοὐμὸν ὀδυνήσει σε γῆρας. ΝΕΑΝΙΣ ἀλλὰ τί;
not the-my will-pain you old-age but what

ἤγχουσα μᾶλλον καὶ τὸ σὸν ψιμύθιον;
anchusa rather and the your white-lead

ΓΡΑΥΣ Α′ τί μοι διαλέγει;
why with-me do-you-converse

ΝΕΑΝΙΣ σὺ δὲ τί διακύπτεις; ΓΡΑΥΣ Α′ ἐγώ;
you and why peep-out I

ᾄδω πρὸς ἐμαυτὴν Ἐπιγένει τὠμῷ φίλῳ.
sing to myself to-Epigenes the-my friend

ΝΕΑΝΙΣ σοὶ γὰρ φίλος τίς ἐστιν ἄλλος ἢ Γέρης;
to-you for friend who is other than Geres

ΓΡΑΥΣ Α′ δείξει γε καὶ σοί. τάχα γὰρ εἶσιν ὡς ἐμέ.
he-will-show at-least also to-you quickly for he-will-come to me

ΝΕΑΝΙΣ ὁδὶ γὰρ αὐτός ἐστιν. ΓΡΑΥΣ Α′ οὐ σοῦ γ' ὦλεθρε
this-one for himself is not of-you at-least O-plague

δεόμενος οὐδέν. ΝΕΑΝΙΣ νὴ Δί' ὦ φθίνυλλα σὺ
needing nothing by Zeus O wasting-one you

δείξει τάχ' αὐτός, ὡς ἔγωγ' ἀπέρχομαι.
he-will-show soon himself since I-at-least go-away

ΓΡΑΥΣ Α′ κἄγωγ', ἵνα γνῷς ὡς πολύ σου μεῖζον φρονῶ.
and-I so-that you-may-know how much than-you greater I-think

ΝΕΑΝΙΑΣ εἴθ' ἐξῆν παρὰ τῇ νέᾳ καθεύδειν,
would it-were-possible with the young-one to-sleep

καὶ μὴ 'δει πρότερον διασποδῆσαι
and not it-was-needful first to-poke

ἀνάσιμον ἢ πρεσβυτέραν·
a-snub-nosed or older-one

οὐ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρῳ.
not for tolerable this at-least for-a-free-man

ΓΡΑΤΣ Α′ οἰμώζων ἄρα νὴ Δία σποδήσεις.
howling then by Zeus you-will-poke
οὐ γὰρ τἀπὶ Χαριξένης τάδ' ἐστίν.
not for the-things-in-the-time-of Charixene these are
κατὰ τὸν νόμον ταῦτα ποιεῖν
according-to the law these-things to-do
ἔστι δίκαιον, εἰ δημοκρατούμεθα.
is just if we-are-democratically-governed
ἀλλ' εἶμι τηρήσουσ' ὅ τι καὶ δράσει ποτέ.
but I-shall-go going-to-watch what thing also he-will-do ever
ΝΕΑΝΙΑΣ εἴθ' ὦ θεοὶ λάβοιμι τὴν καλὴν μόνην,
would O gods I-might-get the fair-one alone
ἐφ' ἣν πεπωκὼς ἔρχομαι πάλαι ποθῶν.
to whom having-drunk I-come long-since longing
ΝΕΑΝΙΣ ἐξηπάτησα τὸ κατάρατον γρᾴδιον·
I-deceived the accursed little-old-woman
φρούδη γάρ ἐστιν οἰομένη μ' ἔνδον μένειν.
gone for she-is thinking me inside to-stay
ἀλλ' οὑτοσὶ γὰρ αὐτὸς οὗ 'μεμνήμεθα.
but this-man for himself of-whom we-made-mention
δεῦρο δὴ δεῦρο δή,
here indeed here indeed
φίλον ἐμόν, δεῦρό μοι
friend mine here to-me
πρόσελθε καὶ ξύνευνος
come-near and bedfellow
τὴν εὐφρόνην ὅπως ἔσει.
the night so-that you-will-be
πάνυ γάρ τις ἔρως με δονεῖ
very for some love me shakes

τῶνδε τῶν σῶν βοστρύχων.
of-these the your curls

ἄτοπος δ' ἔγκειταί μοί τις
strange and lies-on me some

πόθος, ὅς με διακναίσας ἔχει
longing which me having-worn-out holds

μέθες, ἱκνοῦμαί σ' Ἔρως,
let-go I-beseech you Eros

καὶ ποίησον τόνδ' ἐς εὐνὴν
and make this-one into bed

τὴν ἐμὴν ἱκέσθαι.
the my to-come

ΝΕΑΝΙΑΣ δεῦρο δὴ δεῦρο δή,
here indeed here indeed

καὶ σύ μοι καταδραμοῦσα
and you to-me having-run-down

τὴν θύραν ἄνοιξον
the door open

τήνδ'· εἰ δὲ μή, καταπεσὼν κείσομαι.
this if and not having-fallen I-shall-lie

φίλον, ἀλλ' ἐν τῷ σῷ
dear but in the your

βούλομαι κόλπῳ πληκτίζεσθαι
I-wish bosom to-sport

μετὰ τῆς σῆς πυγῆς.
with the your buttocks

Κύπρι τί μ' ἐκμαίνεις ἐπὶ ταύτῃ;
Cypris why me do-you-madden over this-one

μέθες, ἱκνοῦμαί σ' Ἔρως,
let-go I-beseech you Eros

καὶ ποίησον τήνδ' ἐς εὐνὴν
and make this-one into bed
τὴν ἐμὴν ἱκέσθαι.
the my to-come

ΝΕΑΝΙΣ καὶ ταῦτα μέντοι μετρίως πρὸς τὴν ἐμὴν ἀνάγκην
and these-things however moderately to the my need
εἰρημέν' ἐστίν. σὺ δέ μοι, φίλτατον, ὦ ἱκετεύω,
spoken are you and to-me dearest oh I-beg
ἄνοιξον ἀσπάζου με·
open embrace me
διά τοι σὲ πόνους ἔχω.
because-of surely you pains I-have

ΝΕΑΝΙΑΣ ὦ χρυσοδαίδαλτον ἐμὸν μέλημα, Κύπριδος ἔρνος,
O gold-wrought my darling of-Cypris offshoot
μέλιττα Μούσης, Χαρίτων θρέμμα, Τρυφῆς πρόσωπον,
bee of-the-Muse of-the-Graces nursling of-Luxury face
ἄνοιξον ἀσπάζου με·
open embrace me
διά τοι σὲ πόνους ἔχω.
because-of surely you pains I-have

ΓΡΑΥΣ Α′ οὗτος τί κόπτεις; μῶν ἐμὲ ζητεῖς; ΝΕΑΝΙΑΣ πόθεν;
you-there why knock-you surely-not me you-seek whence
ΓΡΑΥΣ Α′ καὶ τὴν θύραν γ' ἤραττες. ΝΕΑΝΙΑΣ ἀποθάνοιμ' ἄρα.
and the door at-least you-were-banging may-I-die then
ΓΡΑΥΣ Α′ τοῦ δαὶ δεόμενος δᾷδ' ἔχων ἐλήλυθας;
for-what then needing a-torch having you-have-come
ΝΕΑΝΙΑΣ Ἀναφλύστιον ζητῶν τιν' ἄνθρωπον. ΓΡΑΥΣ Α′ τίνα;
of-Anaphlystus seeking some man whom
ΝΕΑΝΙΑΣ οὐ τὸν Σεβῖνον, ὃν σὺ προσδοκᾷς ἴσως.
not — Sebinus whom you expect perhaps

ΓΡΑΤΣ Α′ νὴ τὴν Ἀφροδίτην, ἤν τε βούλῃ γ' ἤν τε μή.
by — Aphrodite if both you-wish at-least if and not

ΝΕΑΝΙΑΣ ἀλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέτεις
but not now those over-sixty

εἰσάγομεν, ἀλλ' εἰσαῦθις ἀναβεβλήμεθα.
we-bring-in but till-later we-have-postponed

τὰς ἐντὸς εἴκοσιν γὰρ ἐκδικάζομεν.
those within twenty for we-are-trying

ΓΡΑΤΣ Α′ ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν ὦ γλύκων· 985
under the former rule at-least these-things were O sweetie

νυνὶ δὲ πρῶτον εἰσάγειν ἡμᾶς δοκεῖ.
now and first to-bring-in us it-seems-good

ΝΕΑΝΙΑΣ τῷ βουλομένῳ γε κατὰ τὸν ἐν πεττοῖς νόμον.
for-the-one wishing at-least by the in drafts rule

ΓΡΑΤΣ Α′ ἀλλ' οὐδὲ δειπνεῖς κατὰ τὸν ἐν πεττοῖς νόμον.
but not-even you-dine by the in drafts rule

ΝΕΑΝΙΑΣ οὐκ οἶδ' ὅ τι λέγεις· τηνδεδί μοι κρουστέον.
not I-know what thing you-say this-one-here for-me must-knock

ΓΡΑΤΣ Α′ ὅταν γε κρούσῃς τὴν ἐμὴν πρῶτον θύραν. 990
when at-least you-knock the my first door

ΝΕΑΝΙΑΣ ἀλλ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα.
but not now a-sieve we-ask

ΓΡΑΤΣ Α′ οἶδ' ὅτι φιλοῦμαι· νῦν δὲ θαυμάζεις ὅτι
I-know that I-am-loved now and you-wonder that

θύρασί μ' ηὗρες· ἀλλὰ πρόσαγε τὸ στόμα.
at-doors me you-found but bring-near the mouth

ΝΕΑΝΙΑΣ ἀλλ' ὦ μέλ' ὀρρωδῶ τὸν ἐραστήν σου. ΓΡΑΤΣ Α′ τίνα;
but O friend I-fear the lover of-you whom

ΝΕΑΝΙΑΣ τὸν τῶν γραφέων ἄριστον. ΓΡΑΤΣ Α′ οὗτος δ' ἔστι τίς; 995
the of-the painters best this-one and is who

ΝΕΑΝΙΑΣ ὃς τοῖς νεκροῖσι ζωγραφεῖ τὰς ληκύθους.
who for-the dead paints the oil-flasks
ἀλλ' ἄπιθ', ὅπως μή σ' ἐπὶ θύραισιν ὄψεται.
but go-away so-that not you at doors he-will-see
ΓΡΑΤΣ Α′ οἶδ' οἶδ' ὅ τι βούλει.
I-know I-know what thing you-want
ΝΕΑΝΙΑΣ καὶ γὰρ ἐγώ σε νὴ Δία.
and for I you by Zeus
ΓΡΑΤΣ Α′ μὰ τὴν Ἀφροδίτην ἥ μ' ἔλαχε κληρουμένη,
by — Aphrodite who me got being-allotted
μὴ 'γώ σ' ἀφήσω. ΝΕΑΝΙΑΣ παραφρονεῖς ὦ γράδιον.
not I you shall-let-go you-are-mad O little-old-woman
ΓΡΑΤΣ Α′ ληρεῖς· ἐγὼ δ' ἄξω σ' ἐπὶ τἀμὰ στρώματα.
you-babble I and will-lead you to the-my bedclothes
ΝΕΑΝΙΑΣ τί δῆτα κρεάγρας τοῖς κάδοις ὠνούμεθα,
why then hooks for-the buckets do-we-buy
ἐξὸν καθέντα γράδιον τοιουτονὶ
it-being-possible having-let-down a-little-old-woman such-as-this
ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν;
from the wells the buckets to-pull-up
ΓΡΑΤΣ Α′ μὴ σκῶπτέ μ' ὦ τάλαν ἀλλ' ἕπου δεῦρ' ὡς ἐμέ.
not mock me O wretch but follow here to me
ΝΕΑΝΙΑΣ ἀλλ' οὐκ ἀνάγκη μοὐστίν, εἰ μὴ τῶν ἐμῶν
but not necessity for-me-is if not of-the my-goods
τὴν πεντακοσιοστὴν κατέθηκας τῇ πόλει.
the five-hundredth you-paid to-the city
ΓΡΑΤΣ Α′ νὴ τὴν Ἀφροδίτην δεῖ γε μέντοι σ'. ὡς ἐγὼ
by — Aphrodite must at-least however you as I
τοῖς τηλικούτοις ξυγκαθεύδουσ' ἥδομαι.
the with-such-ages sleeping-with I-delight

ΝΕΑΝΙΑΣ ἐγὼ δὲ ταῖς γε τηλικαύταις ἄχθομαι,
I and with-the at-least such-ages am-annoyed
κοὐκ ἂν πιθοίμην οὐδέποτ'. ΓΡΑΤΣ Α′ ἀλλὰ νὴ Δία
and-not — I-would-obey ever but by Zeus
ἀναγκάσει τουτί σε. ΝΕΑΝΙΑΣ τοῦτο δ' ἔστι τί;
will-compel this-here you this and is what
ΓΡΑΤΣ Α′ ψήφισμα, καθ' ὅ σε δεῖ βαδίζειν ὡς ἐμέ.
a-decree by which you must go to me
ΝΕΑΝΙΑΣ λέγ' αὐτὸ τί ποτε κἄστι. ΓΡΑΤΣ Α′ καὶ δή σοι λέγω.
read it what ever also-is and indeed to-you I-read
ἔδοξε ταῖς γυναιξίν, ἢν ἀνὴρ νέος
it-was-resolved by-the women if a-man young
νέας ἐπιθυμῇ, μὴ σποδεῖν αὐτὴν πρὶν ἂν
a-young-woman desire not to-poke her before —
τὴν γραῦν προκρούσῃ πρῶτον· ἢν δὲ μὴ 'θέλῃ
the old-woman he-bang first if and not he-wish
πρότερον προκρούειν ἀλλ' ἐπιθυμῇ τῆς νέας,
first to-bang but desire the young-one
ταῖς πρεσβυτέραις γυναιξὶν ἔστω τὸν νέον
for-the older women let-it-be-allowed the young-man
ἕλκειν ἀνατεὶ λαβομένας τοῦ παττάλου.
to-drag with-impunity having-taken-hold of-the peg
ΝΕΑΝΙΑΣ οἴμοι Προκρούστης τήμερον γενήσομαι.
ah-me Procrustes today I-shall-become
ΓΡΑΤΣ Α′ τοῖς γὰρ νόμοις τοῖς ἡμετέροισι πειστέον.
the for laws the our must-be-obeyed

ΝΕΑΝΙΑΣ τί δ' ἦν ἀφαιρῆταί μ' ἀνὴρ τῶν δημοτῶν
what and if take-away me a-man of-the demesmen
ἢ τῶν φίλων ἐλθών τις; ΓΡΑΤΣ Α′ ἀλλ' οὐ κύριος
or of-the friends having-come someone but not competent
ὑπὲρ μέδιμνόν ἐστ' ἀνὴρ οὐδεὶς ἔτι.
over a-medimnus is man no-one any-longer
ΝΕΑΝΙΑΣ ἐξωμοσία δ' οὐκ ἔστιν; ΓΡΑΤΣ Α′ οὐ γὰρ δεῖ στροφῆς.
exception-oath and not there-is not for is-needed twisting
ΝΕΑΝΙΑΣ ἀλλ' ἔμπορος εἶναι σκήψομαι. ΓΡΑΤΣ Α′ κλάων γε σύ.
but a-merchant to-be I-shall-plead weeping at-least you
ΝΕΑΝΙΑΣ τί δῆτα χρὴ δρᾶν; ΓΡΑΤΣ Α′ δεῦρ' ἀκολουθεῖν ὡς ἐμέ.
what then must I-do here to-follow to me
ΝΕΑΝΙΑΣ καὶ ταῦτ' ἀνάγκη μοὐστί; ΓΡΑΤΣ Α′ Διομήδειά γε.
and these-things necessity to-me-is Diomedean at-least
ΝΕΑΝΙΑΣ ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου
spread-under now first of-the marjoram
καὶ κλήμαθ' ὑπόθου συγκλάσασα τέτταρα,
and vine-sprigs place-under having-broken four
καὶ ταινίωσαι καὶ παράθου τὰς ληκύθους,
and put-on-fillets and set-beside the oil-flasks
ὕδατός τε κατάθου τοὔστρακον πρὸ τῆς θύρας.
of-water and set-down the-sherd before the door
ΓΡΑΤΣ Α′ ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί.
truly truly still you-will-buy you also a-garland for-me
ΝΕΑΝΙΑΣ νὴ τὸν Δί' ἤνπερ ἦ γέ που τῶν κηρίνων·
by — Zeus if-indeed there-be at-least somewhere of-the waxen
οἶμαι γὰρ ἔνδον διαπεσεῖσθαί σ' αὐτίκα.
I-think for inside to-fall-apart you at-once
ΝΕΑΝΙΣ ποῖ τοῦτον ἕλκεις; ΓΡΑΤΣ Α′ τὸν ἐμὸν αὐτῆς εἰσάγω.
where this-one drag-you the my own I-bring-in

ΝΕΑΝΙΣ οὐ σωφρονοῦσά γ᾽· οὐ γὰρ ἡλικίαν ἔχει
not being-sensible at-least not for age he-has
παρὰ σοὶ καθεύδειν τηλικοῦτος ὤν, ἐπεὶ
beside you to-sleep so-young being since
μήτηρ ἂν αὐτῷ μᾶλλον εἴης ἢ γυνή.
mother — to-him rather you-would-be than wife
ὥστ᾽ εἰ καταστήσεσθε τοῦτον τὸν νόμον,
so-that if you-will-establish this the law
τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε.
the land all with-Oedipuses you-will-fill
ΓΡΑΤΣ Α′ ὦ παμβδελυρὰ φθονοῦσα τόνδε τὸν λόγον
O all-loathsome-one envying this the argument
ἐξηῦρες· ἀλλ᾽ ἐγώ σε τιμωρήσομαι.
you-found but I you will-punish
ΝΕΑΝΙΑΣ νὴ τὸν Δία τὸν σωτῆρα κεχάρισαί γέ μοι
by — Zeus the savior you-have-done-a-favor at-least to-me
ὦ γλυκύτατον τὴν γραῦν ἀπαλλάξασά μου·
O sweetest the old-woman having-rid from-me
ὥστ᾽ ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἑσπέραν
so-that in-return-for these the good-things toward evening
μεγάλην ἀποδώσω καὶ παχεῖάν σοι χάριν.
great I-will-repay and thick to-you a-favor
ΓΡΑΤΣ Β′ αὕτη σὺ ποῖ τονδὶ παραβᾶσα τὸν νόμον
you-there you where this-one having-transgressed the law
ἕλκεις, παρ᾽ ἐμοὶ τῶν γραμμάτων εἰρηκότων
drag-you with me the writings having-said
πρότερον καθεύδειν αὐτόν; ΝΕΑΝΙΑΣ οἴμοι δείλαιος.
first to-sleep him ah-me wretched
πόθεν ἐξέκυψας ὦ κάκιστ᾽ ἀπολουμένη;
whence did-you-pop-up O most-vilely perishing

τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον.
this for than-that the evil more-ruinous

ΓΡΑΥΣ Β′ βάδιζε δεῦρο. ΝΕΑΝΙΑΣ μηδαμῶς με περίδῃς
walk here not-at-all me overlook

1055 ἑλκόμενον ὑπὸ τῆσδ' ἀντιβολῶ σ'. ΓΡΑΥΣ Β′ ἀλλ' οὐκ ἐγώ,
being-dragged by this-one I-beg you but not I

ἀλλ' ὁ νόμος ἕλκει σ'. ΝΕΑΝΙΑΣ οὐκ ἐμέ γ', ἀλλ' ἔμπουσά τις
but the law drags you not me at-least but an-empusa some

ἐξ αἵματος φλύκταιναν ἠμφιεσμένη.
of blood a-blister having-put-on

ΓΡΑΥΣ Β′ ἕπου μαλακίων δεῦρ' ἀνύσας καὶ μὴ λάλει.
follow softy here hurrying and not chatter

ΝΕΑΝΙΑΣ ἴθι νυν ἔασον εἰς ἄφοδον πρώτιστά με
come now let to the-privy first-of-all me

1060 ἐλθόντα θαρρῆσαι πρὸς ἐμαυτόν· εἰ δὲ μή,
having-gone to-take-heart to myself if and not

αὐτοῦ τι δρῶντα πυρρὸν ὄψει μ' αὐτίκα
here something doing tawny you-will-see me at-once

ὑπὸ τοῦ δέους. ΓΡΑΥΣ Β′ θάρρει, βάδιζ'· ἔνδον χεσεῖ.
from the fear take-courage walk inside you-will-shit

ΝΕΑΝΙΑΣ δέδοικα κἀγὼ μὴ πλέον γ' ἢ βούλομαι.
I-fear and-I lest more at-least than I-wish

ἀλλ' ἐγγυητάς σοι καταστήσω δύο
but sureties to-you I-will-set two

1065 ἀξιόχρεως. ΓΡΑΥΣ Β′ μή μοι καθίστη. ΓΡΑΥΣ Γ′ ποῖ σὺ ποῖ
creditable not to-me set-up where you where

χωρεῖς μετὰ ταύτης; ΝΕΑΝΙΑΣ οὐκ ἔγωγ', ἀλλ' ἕλκομαι.
go-you with this-one not I-at-least but I-am-dragged

ἀτὰρ ἥτις εἶ γε, πόλλ' ἀγαθὰ γένοιτό σοι,
but whoever you-are at-least many good-things may-come to-you

ὅτι μ᾽ οὐ περιεῖδες ἐπιτριβέντ᾽. ὦ Ἡράκλεις
because me not you-overlooked ground-down O Heracles
ὦ Πᾶνες ὦ Κορύβαντες ὦ Διοσκόρω,
O Pans O Corybantes O Dioscuri
τοῦτ᾽ αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον. 1070
this in-turn much than-this the evil more-ruinous
ἀτὰρ τί τὸ πρᾶγμ᾽ ἔστ᾽ ἀντιβολῶ τουτί ποτε;
but what the thing is-it I-beg this-here ever
πότερον πίθηκος ἀνάπλεως ψιμυθίου,
whether an-ape full of-white-lead
ἢ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων;
or an-old-woman risen from the majority
ΓΡΑΥΣ Γ′ μὴ σκῶπτέ μ᾽ ἀλλὰ δεῦρ᾽ ἕπου. ΓΡΑΥΣ Β′ δευρὶ μὲν οὖν.
not mock me but here follow here indeed then
ΓΡΑΥΣ Γ′ ὡς οὐκ ἀφήσω σ᾽ οὐδέποτ᾽. ΓΡΑΥΣ Β′ οὐδὲ μὴν ἐγώ. 1075
since not I-will-let-go you ever nor truly I
ΝΕΑΝΙΑΣ διασπάσεσθέ μ᾽ ὦ κακῶς ἀπολούμεναι.
you-will-tear-apart me O evilly perishing
ΓΡΑΥΣ Β′ ἐμοὶ γὰρ ἀκολουθεῖν σ᾽ ἔδει κατὰ τὸν νόμον.
me for to-follow you it-was-needful by the law
ΓΡΑΥΣ Γ′ οὐκ ἦν ἑτέρα γε γραῦς ἔτ᾽ αἰσχίων φανῆ.
not if another at-least old-woman still uglier appear
ΝΕΑΝΙΑΣ ἦν οὖν ὑφ᾽ ὑμῶν πρῶτον ἀπόλωμαι κακῶς,
if then by you first I-perish badly
φέρε πῶς ἐπ᾽ ἐκείνην τὴν καλὴν ἀφίξομαι; 1080
come how to that the fair-one shall-I-arrive
ΓΡΑΥΣ Γ′ αὐτὸς σκόπει σύ· τάδε δέ σοι ποιητέον.
yourself consider you these-things and you must-do
ΝΕΑΝΙΑΣ ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ;
which first then having-driven-home shall-I-be-rid

ΓΡΑΥΣ Β′ οὐκ οἶσθα; βαδιεῖ δεῦρ'. ΝΕΑΝΙΑΣ ἀφέτω νύν μ' αὑτηί.
not you-know you-will-go here let-go now me this-one

ΓΡΑΥΣ Γ′ δευρὶ μὲν οὖν ἴθ' ὡς ἔμ'. ΝΕΑΝΙΑΣ ἢν ἡδί μ' ἀφῇ.
here indeed then come to me if this-one me let-go

ΓΡΑΥΣ Β′ ἀλλ' οὐκ ἀφήσω μὰ Δία σ'. ΓΡΑΥΣ Γ′ οὐδὲ μὴν ἐγώ.
but not I-will-let-go by Zeus you nor truly I

ΝΕΑΝΙΑΣ χαλεπαί γ' ἂν ἦστε
difficult at-least — you-would-be

γενόμεναι πορθμῆς. ΓΡΑΥΣ Β′ τιή;
having-become ferrymen why

ΝΕΑΝΙΑΣ ἕλκοντε τοὺς πλωτῆρας ἂν ἀπεκναίετε.
dragging the passengers — you-would-wear-out

ΓΡΑΥΣ Β′ σιγῇ βάδιζε δεῦρο. ΓΡΑΥΣ Γ′ μὰ Δί' ἀλλ' ὡς ἐμέ.
in-silence walk here by Zeus but to me

ΝΕΑΝΙΑΣ τουτὶ τὸ πρᾶγμα κατὰ τὸ Καννωνοῦ σαφῶς
this-here the thing by the of-Cannonus clearly

ψήφισμα, βινεῖν δεῖ με διαλελημμένον.
decree to-screw must I held-fast

πῶς οὖν δικωπεῖν ἀμφοτέρας δυνήσομαι;
how then to-row-double both shall-I-be-able

ΓΡΑΥΣ Β′ καλῶς, ἐπειδὰν καταφάγῃς βολβῶν χύτραν.
well when you-have-eaten-up of-bulbs a-pot

ΝΕΑΝΙΑΣ οἴμοι κακοδαίμων ἐγγὺς ἤδη τῆς θύρας
ah-me ill-starred near already the door

ἑλκόμενός εἰμ'. ΓΡΑΥΣ Β′ ἀλλ' οὐδὲν ἔσται σοι πλέον.
dragged I-am but nothing will-be to-you more

ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ. ΝΕΑΝΙΑΣ μὴ πρὸς θεῶν·
I-will-fall-in-with for with you not by gods

ἑνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν.
by-one for to-be-held better than by-two evils

ΓΡΑΥΣ Γ′ νὴ τὴν Ἑκάτην ἐάν τε βούλῃ γ᾽ ἤν τε μή.
by — Hecate if both you-wish at-least if and not

ΝΕΑΝΙΑΣ ὦ τρισκακοδαίμων εἰ γυναῖκα δεῖ σαπρὰν
O thrice-wretched if a-woman I-must rotten

βινεῖν ὅλην τὴν νύκτα καὶ τὴν ἡμέραν,
to-screw whole the night and the day

κἄπειτ᾽ ἐπειδὰν τῆσδ᾽ ἀπαλλαγῶ, πάλιν
and-then when from-this-one I-am-rid again

φρύνην ἔχουσαν λήκυθον πρὸς ταῖς γνάθοις.
a-toad having an-oil-flask at the jaws

ἆρ᾽ οὐ κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν
— not ill-starred am-I heavy-fated indeed then

νὴ τὸν Δία τὸν σωτῆρ᾽ ἀνὴρ καὶ δυστυχής,
by — Zeus the savior a-man and unfortunate

ὅστις τοιούτοις θηρίοις συνείρξομαι.
who with-such beasts shall-be-shut-up

ὅμως δ᾽ ἐάν τι πολλὰ πολλάκις πάθω
nevertheless and if something much often I-suffer

ὑπὸ τοῖνδε τοῖν κασαλβάδοιν δεῦρ᾽ ἐσπλέων,
by these two whores here sailing-in

θάψαι μ᾽ ἐπ᾽ αὐτῷ τῷ στόματι τῆς ἐσβολῆς,
bury me at the-very the mouth of-the entrance

καὶ τήνδ᾽ ἄνωθεν ἐπιπολῆς τοῦ σήματος
and this-one above on-top of-the tomb

ζῶσαν καταπιττώσαντες εἶτα τὼ πόδε
alive having-tarred then the two-feet

μολυβδοχοήσαντες κύκλῳ περὶ τὰ σφυρὰ
having-poured-lead in-a-circle around the ankles

ἄνω ᾽πιθεῖναι πρόφασιν ἀντὶ ληκύθου.
above to-place for-show instead-of an-oil-flask

Praxagora's maid comes out happy with wine and perfumes, calling the people blessed and her mistress most blessed, and asks where her master is. She finds Blepyrus, the one citizen not yet at the feast, and summons him, inviting any friendly spectator or judge along too, and the chorus prepare to say a word to the judges.

ΘΕΡΑΠΑΙΝΑ ὦ μακάριος μὲν δῆμος, εὐδαίμων δ' ἐγώ,
O blessed indeed people happy and I
αὐτή τέ μοι δέσποινα μακαριωτάτη,
herself and my mistress most-blessed
ὑμεῖς θ' ὅσαι παρέστατ' ἐπὶ ταῖσιν θύραις
you and as-many-as stand at the doors
οἱ γείτονές τε πάντες οἵ τε δημόται,
the neighbors and all the and demesmen
ἐγώ τε πρὸς τούτοισιν ἡ διάκονος,
I and besides these the serving-maid
ἥτις μεμύρισμαι τὴν κεφαλὴν μυρώμασιν,
who have-anointed the head with-perfumes
ἀγαθοῖσιν ὦ Ζεῦ· πολὺ δ' ὑπερπέπαικεν αὖ
good O Zeus much and has-surpassed in-turn
τούτων ἁπάντων τὰ Θάσι' ἀμφορείδια.
of-these all the Thasian little-jars
ἐν τῇ κεφαλῇ γὰρ ἐμμένει πολὺν χρόνον·
in the head for it-remains much time
τὰ δ' ἄλλ' ἀπανθήσαντα πάντ' ἀπέπτετο·
the and other-things having-faded all flew-away
ὥστ' ἐστὶ πολὺ βέλτιστα, πολὺ δῆτ' ὦ θεοί.
so-that they-are much best much then O gods

κέρασον ἄκρατον, εὐφρανεῖ τὴν νύχθ' ὅλην
mix unmixed it-will-cheer the night whole
ἐκλεγομένας ὅ τι ἂν μάλιστ' ὀσμὴν ἔχῃ.
picking-out what thing — most smell has
ἀλλ' ὦ γυναῖκες φράσατέ μοι τὸν δεσπότην,
but O women tell me the master
τὸν ἄνδρ', ὅπου 'στί, τῆς ἐμῆς κεκτημένης.
the husband where he-is of-the my owner
ΧΟΡΟΣ αὐτοῦ μένουσ' ἡμῖν γ' ἂν ἐξευρεῖν δοκεῖς.
here waiting to-us at-least — to-find you-seem
ΘΕΡΑΠΑΙΝΑ μάλισθ'· ὁδὶ γὰρ ἐπὶ τὸ δεῖπνον ἔρχεται.
most this-one for to the dinner comes
ὦ δέσποτ' ὦ μακάριε καὶ τρισόλβιε.
O master O blessed-one and thrice-happy
ΒΛΕΠΤΡΟΣ ἐγώ; ΘΕΡΑΠΑΙΝΑ σὺ μέντοι νὴ Δί' ὥς γ' οὐδεὶς ἀνήρ.
I you however by Zeus as at-least no man
τίς γὰρ γένοιτ' ἂν μᾶλλον ὀλβιώτερος,
who for could-become — more more-happy
ὅστις πολιτῶν πλεῖον ἢ τρισμυρίων
who of-the-citizens more than thirty-thousand
ὄντων τὸ πλῆθος οὐ δεδείπνηκας μόνος;
being the number not have-dined alone
ΧΟΡΟΣ εὐδαιμονικόν γ' ἄνθρωπον εἴρηκας σαφῶς.
a-happy at-least fellow you-have-called clearly
ΘΕΡΑΠΑΙΝΑ ποῖ ποῖ βαδίζεις; ΒΛΕΠΤΡΟΣ ἐπὶ τὸ δεῖπνον ἔρχομαι.
where where are-you-going to the dinner I-go
ΘΕΡΑΠΑΙΝΑ νὴ τὴν Ἀφροδίτην πολύ γ' ἁπάντων ὕστατος.
by — Aphrodite much at-least of-all last
ὅμως δ' ἐκέλευε συλλαβοῦσάν μ' ἡ γυνὴ
nevertheless and ordered having-collected me the wife

ἄγειν σε καὶ τασδὶ μετὰ σοῦ τὰς μείρακας.
to-bring you and these with you the girls
οἶνος δὲ Χῖός ἐστι περιλελειμμένος
wine and Chian is left-over
καὶ τἄλλ' ἀγαθά. πρὸς ταῦτα μὴ βραδύνετε,
and the-other good-things to these not delay
καὶ τῶν θεατῶν εἴ τις εὔνους τυγχάνει,
and of-the spectators if any well-disposed happens-to-be
καὶ τῶν κριτῶν εἰ μή τις ἑτέρωσε βλέπει,
and of-the judges if not any elsewhere looks
ἴτω μεθ' ἡμῶν· πάντα γὰρ παρέξομεν.
let-him-come with us everything for we-shall-provide
ΒΛΕΠΥΡΟΣ οὔκουν ἅπασι δῆτα γενναίως ἐρεῖς
not-then to-all then nobly you-will-say
καὶ μὴ παραλείψεις μηδέν', ἀλλ' ἐλευθέρως
and not you-will-pass-over no-one but freely
καλεῖς γέροντα μειράκιον παιδίσκον; ὡς
you-will-invite old-man youth little-boy since
τὸ δεῖπνον αὐτοῖς ἐστ' ἐπεσκευασμένον
the dinner for-them is prepared
ἅπαξάπασιν, ἢν ἀπίωσιν οἴκαδε.
for-all-together if they-go-away home
ἐγὼ δὲ πρὸς τὸ δεῖπνον ἤδη 'πείξομαι·
I and to the dinner now will-hurry
ἔχω δέ τοι καὶ δᾷδα ταυτηνὶ καλῶς.
I-have and surely also a-torch this well
ΧΟΡΟΣ τί δῆτα διατρίβεις ἔχων, ἀλλ' οὐκ ἄγεις
why then do-you-delay having but not you-lead
τασδὶ λαβών; ἐν ὅσῳ δὲ καταβαίνεις, ἐγὼ
these having-taken in what-time and you-go-down I

ἐπᾴσομαι μέλος τι μελλοδειπνικόν.
will-sing a-song some pre-dinner
σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι.
a-little and to-suggest to-the judges I-wish

X · A WORD TO THE JUDGES

The chorus ask the wise to judge the play by its wisdom and those who laugh by its jokes, and urge the judges not to be swayed against it because it came first in the lot, nor to behave like courtesans who remember only their latest lovers.

ΧΟΡΟΣ τοῖς σοφοῖς μὲν τῶν σοφῶν μεμνημένοις κρίνειν ἐμέ,
to-the wise indeed of-the wise-things remembering to-judge me
τοῖς γελῶσι δ' ἡδέως διὰ τὸν γέλων κρίνειν ἐμέ·
to-those laughing and gladly because-of the laughter to-judge me
σχεδὸν ἅπαντας οὖν κελεύω δηλαδὴ κρίνειν ἐμέ,
nearly all then I-bid clearly to-judge me
μηδὲ τὸν κλῆρον γενέσθαι μηδὲν ἡμῖν αἴτιον,
nor the lot to-become in-nothing to-us a-cause
ὅτι προείληχ'· ἀλλὰ πάντα ταῦτα χρὴ μεμνημένους
because I-drew-first but all these-things it-is-needful remembering
μὴ 'πιορκεῖν ἀλλὰ κρίνειν τοὺς χοροὺς ὀρθῶς ἀεί,
not to-break-oath but to-judge the choruses rightly always
μηδὲ ταῖς κακαῖς ἑταίραις τὸν τρόπον προσεικέναι,
nor to-the bad courtesans the manner to-resemble
αἳ μόνον μνήμην ἔχουσι τῶν τελευταίων ἀεί.
who only memory have of-the last always

All dance off to a dinner whose one dish bears a name many lines long.

ΧΟΡΟΣ ὦ ὦ ὥρα δή,
oh oh time indeed
ὦ φίλαι γυναῖκες, εἴπερ μέλλομεν τὸ χρῆμα δρᾶν,
O dear women if-indeed we-intend the thing to-do
ἐπὶ τὸ δεῖπνον ὑπαποκινεῖν. κρητικῶς οὖν τὼ πόδε
to the dinner to-step-off Cretan-wise then the two-feet
καὶ σὺ κίνει. ΒΛΕΠΤΡΟΣ τοῦτο δρῶ. ΧΟΡΟΣ καὶ τάσδε νῦν ***
and you move this I-do and these-girls now (lacuna)
*** λαγαρὰς τοῖν σκελίσκοιν τὸν ῥυθμόν.
(lacuna) lithe with-the two-little-legs the rhythm
τάχα γὰρ ἔπεισι
soon for will-come
λοπαδοτεμαχοσελαχογαλεο-
dish-slices-sharks-dogfish-
κρανιολειψανοδριμυποτριμματο-
heads-leftovers-pungent-sauce-
σιλφιοτυρομελιτοκατακεχυμενο-
silphium-cheese-honey-poured-over-
κιχλεπικοσσυφοφαττοπεριστερα-
thrush-blackbird-pigeon-dove-
λεκτρυονοπτεκεφαλλιοκιγκλοπε-
cock-roasted-brains-wagtail-rock-
λειολαγῳοσιραιοβαφητραγα-
pigeon-hare-boiled-wine-dipped-
νοπτερυγών· σὺ δὲ ταῦτ' ἀκροασάμενος
gristle-wings you and these-things having-heard

ταχὺ καὶ ταχέως λαβὲ τρύβλιον·
quickly and quickly take a-bowl
εἶτα λαβὼν κόνισαι
then having-taken dust-yourself
λέκιθον, ἵν' ἐπιδειπνῇς·
porridge so-that you-may-dine
ἀλλὰ λαιμάττουσί που.
but they-are-gobbling surely
αἴρεσθ' ἄνω, ἰαὶ εὐαί. 1180
lift-yourselves up iai euai
δειπνήσομεν, εὐοῖ εὐαί,
we-shall-dine euoi euai
εὐαί, ὡς ἐπὶ νίκῃ·
euai as for victory
εὐαί, εὐαί, εὐαί, εὐαί.
euai euai euai euai

ARISTOPHANES

ΠΛΟΥΤΟΣ

Wealth

I · THE BLIND GOD

The slave Cario complains that his master Chremylus is following a blind man on the strength of an oracle. Chremylus explains that he asked Apollo whether his son should become a scoundrel, since honest men stay poor, and was told to follow the first man he met. The man proves to be Wealth, whom Zeus blinded so that he could not tell the good from the bad. Chremylus shows him that every human desire and every art serves him alone, promises to restore his sight, and sends Cario to fetch the neighboring farmers.

ΚΑΡΙΩΝ ὡς ἀργαλέον πρᾶγμ᾽ ἐστὶν ὦ Ζεῦ καὶ θεοὶ
how painful a-thing it-is O Zeus and gods
δοῦλον γενέσθαι παραφρονοῦντος δεσπότου.
a-slave to-become of-a-deranged master
ἢν γὰρ τὰ βέλτισθ᾽ ὁ θεράπων λέξας τύχῃ,
if for the best-things the servant having-said happen
δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,
it-seem and not to-do these-things to-the owner
μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.
to-share necessity the servant of-the evils
τοῦ σώματος γὰρ οὐκ ἐᾷ τὸν κύριον
of-the body for not allows the master
κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
to-rule the deity but the purchaser
καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξίᾳ,
and these-things indeed indeed these-things — and Loxias
ὃς θεσπιῳδεῖ τρίποδος ἐκ χρυσηλάτου,
who prophesies tripod from gold-beaten
μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι
blame just I-blame this that

ἰατρὸς ὢν καὶ μάντις, ὥς φασιν, σοφὸς
a-physician being and prophet as they-say wise
μελαγχολῶντ᾽ ἀπέπεμψέ μου τὸν δεσπότην,
melancholy-mad he-sent-away my the master
ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
who follows behind a-man blind
τοὐναντίον δρῶν ἢ προσῆκ᾽ αὐτῷ ποιεῖν.
the-opposite doing than befits him to-do
οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα,
we for seeing the blind lead
οὗτος δ᾽ ἀκολουθεῖ, κἀμὲ προσβιάζεται,
this-one and follows and-me forces-on
καὶ ταῦτ᾽ ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.
and this answering the at-all not-even a-grunt
ἐγὼ μὲν οὖν οὐκ ἔσθ᾽ ὅπως σιγήσομαι,
I indeed then not it-is how I-shall-keep-silent
ἢν μὴ φράσῃς ὅ τι τῷδ᾽ ἀκολουθοῦμέν ποτε
if not you-tell what thing this-one we-are-following ever
ὦ δέσποτ᾽, ἀλλά σοι παρέξω πράγματα.
O master but for-you I-shall-make trouble
οὐ γάρ με τυπτήσεις στέφανον ἔχοντά γε.
not for me you-will-beat a-garland having at-least
ΧΡΕΜΥΛΟΣ μὰ Δί᾽ ἀλλ᾽ ἀφελὼν τὸν στέφανον,
by Zeus but having-taken-off the garland
ἢν λυπῇς τί με,
if you-annoy at-all me
ἵνα μᾶλλον ἀλγῇς. ΚΑΡΙΩΝ λῆρος· οὐ γὰρ παύσομαι
so-that more you-may-smart nonsense not for I-shall-stop
πρὶν ἂν φράσῃς μοι τίς ποτ᾽ ἐστὶν οὑτοσί·
before — you-tell me who ever is this-man

εὖνους γὰρ ὤν σοι πυνθάνομαι πάνυ σφόδρα.
well-disposed for being to-you I-inquire very much

ΧΡΕΜΥΛΟΣ ἀλλ' οὔ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν
but not you I-shall-hide of-the my for servants

πιστότατον ἡγοῦμαί σε καὶ κλεπτίστατον.
most-faithful I-think you and most-thievish

ἐγὼ θεοσεβὴς καὶ δίκαιος ὢν ἀνὴρ
I god-fearing and just being a-man

κακῶς ἔπραττον καὶ πένης ἦν· ΚΑΡΙΩΝ οἶδά τοι.
badly fared and poor was I-know surely

ΧΡΕΜΥΛΟΣ ἕτεροι δ' ἐπλούτουν ἱερόσυλοι ῥήτορες
others and were-rich temple-robbers orators

καὶ συκοφάνται καὶ πονηροί· ΚΑΡΙΩΝ πείθομαι.
and informers and villains I-believe-you

ΧΡΕΜΥΛΟΣ ἐπερησόμενος οὖν ᾠχόμην ὡς τὸν θεόν,
going-to-ask then I-went to the god

τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν
the my indeed of-myself of-the wretched almost

ἤδη νομίζων ἐκτετοξεῦσθαι βίον,
already thinking to-have-been-shot-away life

τὸν δ' υἱόν, ὅσπερ ὢν μόνος μοι τυγχάνει,
the and son who being only to-me happens

πευσόμενος εἰ χρὴ μεταβαλόντα τοὺς τρόπους
going-to-inquire if it-is-needful having-changed the ways

εἶναι πανοῦργον, ἄδικον, ὑγιὲς μηδὲ ἕν,
to-be a-rogue unjust sound not-even one-thing

ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.
since for-the life this very thinking to-be-of-advantage

ΚΑΡΙΩΝ τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;
what then Phoebus uttered from the garlands

ΧΡΕΜΥΛΟΣ πεύσει. σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί·
you-will-learn clearly for the god said to-me this
ὅτῳ ξυναντήσαιμι πρῶτον ἐξιών,
whom I-should-meet first going-out
ἐκέλευε τούτου μὴ μεθίεσθαί μ' ἔτι,
he-bade of-this not to-let-go me any-longer
πείθειν δ' ἐμαυτῷ ξυνακολουθεῖν οἴκαδε.
to-persuade and with-myself to-follow home
ΚΑΡΙΩΝ καὶ τῷ ξυναντᾷς δῆτα πρώτῳ; ΧΡΕΜΥΛΟΣ τουτῳί.
and whom meet-you then first this-one-here
ΚΑΡΙΩΝ εἶτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ
then not you-understand the intention of-the god
φράζουσαν ὦ σκαιότατέ σοι σαφέστατα
telling O most-stupid to-you most-clearly
ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον;
to-practice the son the native way
ΧΡΕΜΥΛΟΣ τῷ τοῦτο κρίνεις; ΚΑΡΙΩΝ δῆλον ὁτιὴ καὶ τυφλῷ
by-what this judge-you clear that even to-a-blind-man
γνῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον
to-know it-seems this how very it-is advantageous
τὸ μηδὲν ἀσκεῖν ὑγιὲς ἐν τῷ νῦν χρόνῳ.
the nothing to-practice sound in the present time
ΧΡΕΜΥΛΟΣ οὐκ ἔσθ' ὅπως ὁ χρησμὸς ἐς τοῦτο ῥέπει,
not it-is how the oracle to this inclines
ἀλλ' εἰς ἕτερόν τι μεῖζον. ἢν δ' ἡμῖν φράσῃ
but to another something greater if and to-us he-tell
ὅστις ποτ' ἐστὶν οὑτοσὶ καὶ τοῦ χάριν
who ever is this-man and of-what for-the-sake
καὶ τοῦ δεόμενος ἦλθε μετὰ νῷν ἐνθαδί,
and what needing came with us-two here

πυθοιμεθ᾽ ἂν τὸν χρησμὸν ἡμῶν ὅ τι νοεῖ.
we-would-learn — the oracle of-ours what thing it-means

ΚΑΡΙΩΝ ἄγε δὴ σὺ πότερον σαυτὸν ὅστις εἶ φράσεις,
come now you whether yourself who you-are will-you-tell

ἢ τἀπὶ τούτοις δρῶ; λέγειν χρὴ ταχὺ πάνυ.
or the-things-after these shall-I-do to-say it-is-needful quickly very

ΠΛΟΥΤΟΣ ἐγὼ μὲν οἰμώζειν λέγω σοι. ΚΑΡΙΩΝ μανθάνεις
I indeed to-howl tell to-you do-you-understand

ὅς φησιν εἶναι; ΧΡΕΜΥΛΟΣ σοὶ λέγει τοῦτ᾽, οὐκ ἐμοί·
who he-says to-be to-you he-says this not to-me

σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.
clumsily for him and harshly you-question

ἀλλ᾽ εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις,
but if at-all you-delight of-a-man oath-keeping in-the-ways

ἐμοὶ φράσον. ΠΛΟΥΤΟΣ κλάειν ἔγωγέ σοι λέγω.
to-me tell to-wail I to-you say

ΚΑΡΙΩΝ δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ.
take the man and the bird of-the god

ΧΡΕΜΥΛΟΣ οὔ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι.
not surely by — Demeter you-will-rejoice any-longer

εἰ μὴ φράσεις γάρ — ΚΑΡΙΩΝ ἀπό σ᾽ ὀλῶ κακὸν κακῶς.
if not you-tell for away you I-will-destroy evil-man evilly

ΧΡΕΜΥΛΟΣ ὦ τᾶν — ΠΛΟΥΤΟΣ ἀπαλλάχθητον ἀπ᾽ ἐμοῦ.
O my-friend get-away-both from me

ΧΡΕΜΥΛΟΣ πώμαλα.
by-no-means

ΚΑΡΙΩΝ καὶ μὴν ὃ λέγω βέλτιστόν ἐστ᾽ ὦ δέσποτα.
and truly what I-say best is O master

ἀπολῶ τὸν ἄνθρωπον κάκιστα τουτονί.
I-will-destroy the man most-vilely this

ἀναθεὶς γὰρ ἐπὶ κρημνόν τιν᾽ αὐτὸν καταλιπὼν
having-set for upon a-cliff some him having-left
ἄπειμ᾽, ἵν᾽ ἐκεῖθεν ἐκτραχηλισθῇ πεσών.
I-will-go-away so-that thence he-may-break-his-neck having-fallen
ΧΡΕΜΥΛΟΣ ἀλλ᾽ αἶρε ταχέως. ΠΛΟΥΤΟΣ μηδαμῶς.
but lift quickly by-no-means
ΧΡΕΜΥΛΟΣ οὔκουν ἐρεῖς;
not-then you-will-speak
ΠΛΟΥΤΟΣ ἀλλ᾽ ἢν πύθησθέ μ᾽ ὅστις εἴμ᾽, εὖ οἶδ᾽ ὅτι
but if you-two-learn me who I-am well I-know that
κακόν τί μ᾽ ἐργάσεσθε κοὐκ ἀφήσετον.
evil something me you-will-do and-not you-two-will-let-go
ΧΡΕΜΥΛΟΣ νὴ τοὺς θεοὺς ἡμεῖς γ᾽, ἐὰν βούλῃ γε σύ.
by the gods we at-least if you-wish at-least you
ΠΛΟΥΤΟΣ μέθεσθε νῦν μου πρῶτον. ΧΡΕΜΥΛΟΣ ἤν, μεθίεμεν.
let-go now of-me first there we-let-go
ΠΛΟΥΤΟΣ ἀκούετον δή· δεῖ γὰρ ὡς ἔοικέ με
listen-both now it-is-needful for as it-seems me
λέγειν ἃ κρύπτειν ἦν παρεσκευασμένος.
to-say what to-hide I-was prepared
ἐγὼ γάρ εἰμι Πλοῦτος. ΧΡΕΜΥΛΟΣ ὦ μιαρώτατε
I for am Wealth O most-abominable
ἀνδρῶν ἁπάντων, εἶτ᾽ ἐσίγας Πλοῦτος ὤν;
of-men all then were-you-silent Wealth being
ΚΑΡΙΩΝ σὺ Πλοῦτος, οὕτως ἀθλίως διακείμενος;
you Wealth so wretchedly faring
ὦ Φοῖβ᾽ Ἄπολλον καὶ θεοὶ καὶ δαίμονες
O Phoebus Apollo and gods and spirits
καὶ Ζεῦ, τί φῄς; ἐκεῖνος ὄντως εἶ σύ; ΠΛΟΥΤΟΣ ναί.
and Zeus what say-you that-one really are you yes

ΧΡΕΜΥΛΟΣ ἐκεῖνος αὐτός; ΠΛΟΥΤΟΣ αὐτότατος.
that-one himself his-very-self

ΧΡΕΜΥΛΟΣ πόθεν οὖν φράσον
whence then tell

αὐχμῶν βαδίζεις; ΠΛΟΥΤΟΣ ἐκ Πατροκλέους ἔρχομαι,
dirty go-you from Patrocles I-come

ὃς οὐκ ἐλούσατ᾽ ἐξ ὅτουπερ ἐγένετο.
who not has-washed since ever he-was-born

ΧΡΕΜΥΛΟΣ τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες; κάτειπέ μοι.
this-here and the evil how did-you-suffer tell me

ΠΛΟΥΤΟΣ ὁ Ζεύς με ταῦτ᾽ ἔδρασεν ἀνθρώποις φθονῶν.
— Zeus me these-things did men begrudging

ἐγὼ γὰρ ὢν μειράκιον ἠπείλησ᾽ ὅτι
I for being a-youth threatened that

ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους
to the just and wise and orderly

μόνους βαδιοίμην· ὁ δέ μ᾽ ἐποίησεν τυφλόν,
alone I-would-go he and me made blind

ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.
so-that not I-might-distinguish of-these none

οὕτως ἐκεῖνος τοῖσι χρηστοῖσι φθονεῖ.
so he the good begrudges

ΧΡΕΜΥΛΟΣ καὶ μὴν διὰ τοὺς χρηστούς γε τιμᾶται μόνους
and truly because-of the good at-least he-is-honored alone

καὶ τοὺς δικαίους. ΠΛΟΥΤΟΣ ὁμολογῶ σοι.
and the just I-agree with-you

ΧΡΕΜΥΛΟΣ φέρε τί οὖν;
come what then

εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ,
if again you-should-recover-sight as also before this

φεύγοις ἂν ἤδη τοὺς πονηρούς; ΠΛΟΥΤΟΣ φήμ' ἐγώ.
you-would-flee — now the wicked I-say I

ΧΡΕΜΥΛΟΣ ὡς τοὺς δικαίους δ' ἂν βαδίζοις;
to the just and — you-would-go

ΠΛΟΥΤΟΣ πάνυ μὲν οὖν·
very indeed then

πολλοῦ γὰρ αὐτοὺς οὐχ ἑόρακά πω χρόνου.
for-a-long for them not I-have-seen yet time

ΧΡΕΜΥΛΟΣ καὶ θαῦμά γ' οὐδέν· οὐδ' ἐγὼ γὰρ ὁ βλέπων.
and wonder at-least nothing nor I for the seeing

ΠΛΟΥΤΟΣ ἄφετόν με νῦν. ἴστον γὰρ ἤδη τἀπ' ἐμοῦ.
let-go-both me now you-two-know for already the-things-from me

ΧΡΕΜΥΛΟΣ μὰ Δί' ἀλλὰ πολλῷ μᾶλλον ἐξόμεσθά σου.
by Zeus but by-much more we-shall-hold of-you

ΠΛΟΥΤΟΣ οὐκ ἠγόρευον ὅτι παρέξειν πράγματα
not did-I-say that to-make trouble

ἐμέλλετόν μοι; ΧΡΕΜΥΛΟΣ καὶ σύ γ' ἀντιβολῶ πιθοῦ,
you-two-were-about for-me and you at-least I-beg obey

καὶ μή μ' ἀπολίπῃς· οὐ γὰρ εὑρήσεις ἐμοῦ
and not me leave not for you-will-find than-me

ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα.
seeking still a-man the ways better

ΚΑΡΙΩΝ μὰ τὸν Δί' οὐ γὰρ ἔστιν ἄλλος πλὴν ἐγώ.
by — Zeus not for there-is other except I

ΠΛΟΥΤΟΣ ταυτὶ λέγουσι πάντες· ἡνίκ' ἂν δέ μου
these-things say all when — and me

τύχωσ' ἀληθῶς καὶ γένωνται πλούσιοι,
they-get truly and become rich

ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.
simply they-surpass in-the wickedness

ΧΡΕΜΥΛΟΣ ἔχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί.
it-is indeed so they-are and not all bad

ΠΛΟΥΤΟΣ μὰ Δί' ἀλλ' ἁπαξάπαντες. ΚΑΡΙΩΝ οἰμώξει μακρά.
by Zeus but all-together you-will-howl long

ΧΡΕΜΥΛΟΣ σοὶ δ' ὡς ἂν εἰδῇς ὅσα παρ' ἡμῖν ἢν μένῃς
to-you and so-that — you-may-know how-many with us if you-stay

γενήσετ' ἀγαθά, πρόσεχε τὸν νοῦν ἵνα πύθῃ.
will-come good-things apply the mind so-that you-may-learn

οἶμαι γὰρ οἶμαι, σὺν θεῷ δ' εἰρήσεται,
I-think for I-think with god and it-shall-be-said

ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας
from-this to-rid you the eye-disease

βλέψαι ποιήσας. ΠΛΟΥΤΟΣ μηδαμῶς τοῦτ' ἐργάσῃ.
to-see having-made-you by-no-means this do

οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι. ΧΡΕΜΥΛΟΣ τί φῄς;
not I-wish for again to-see what say-you

ΚΑΡΙΩΝ ἄνθρωπος οὗτός ἐστιν ἄθλιος φύσει.
the-fellow this is wretched by-nature

ΠΛΟΥΤΟΣ ὁ Ζεὺς †μὲν οὖν εἰδὼς τὰ τούτων μῶρ' ἔμ' εἰ†
— Zeus indeed then knowing the of-these foolish-things me if

πύθοιτ' ἂν ἐπιτρίψειε. ΧΡΕΜΥΛΟΣ νῦν δ' οὐ τοῦτο δρᾷ,
should-learn — would-crush now and not this he-does

ὅστις σε προσπταίοντα περινοστεῖν ἐᾷ;
who you stumbling to-wander-about allows

ΠΛΟΥΤΟΣ οὐκ οἶδ'· ἐγὼ δ' ἐκεῖνον ὀρρωδῶ πάνυ.
not I-know I and him fear very

ΧΡΕΜΥΛΟΣ ἆληθες ὦ δειλότατε πάντων δαιμόνων;
really O most-cowardly of-all spirits

οἴει γὰρ εἶναι τὴν Διὸς τυραννίδα
you-think for to-be the of-Zeus tyranny

καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου,
and the thunderbolts worth three-obols
ἐὰν ἀναβλέψῃς σὺ κἂν σμικρὸν χρόνον;
if you-recover-sight you even-if little time
ΠΛΟΥΤΟΣ ἆ μὴ λέγ' ὦ πόνηρε ταῦτ'. ΧΡΕΜΥΛΟΣ ἔχ' ἥσυχος.
ah not say O wretch these-things keep quiet
ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ
I for will-show you — than-Zeus much
μεῖζον δυνάμενον. ΠΛΟΥΤΟΣ ἐμὲ σύ; ΧΡΕΜΥΛΟΣ νὴ τὸν οὐρανόν.
greater having-power me you by the heaven
αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεὺς τῶν θεῶν;
for-instance for rules because-of what — Zeus of-the gods
ΚΑΡΙΩΝ διὰ τἀργύριον· πλεῖστον γάρ ἐστ' αὐτῷ.
because-of the-money most for is to-him
ΧΡΕΜΥΛΟΣ φέρε
come
τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ'; ΚΑΡΙΩΝ ὁδί.
who then the-one providing is to-him this this-one
ΧΡΕΜΥΛΟΣ θύουσι δ' αὐτῷ διὰ τίν'; οὐ διὰ τουτονί;
they-sacrifice and to-him because-of what not because-of this-one
ΚΑΡΙΩΝ καὶ νὴ Δί' εὔχονταί γε πλουτεῖν ἄντικρυς.
and by Zeus they-pray at-least to-be-rich outright
ΧΡΕΜΥΛΟΣ οὔκουν ὅδ' ἐστὶν αἴτιος καὶ ῥᾳδίως
not-then this-one is the-cause and easily
παύσειεν, εἰ βούλοιτο, ταῦτ' ἄν; ΠΛΟΥΤΟΣ ὅτι τί δή;
could-stop if he-wished these-things — that why indeed
ΧΡΕΜΥΛΟΣ ὅτι οὐδ' ἂν εἷς θύσειεν ἀνθρώπων ἔτι,
because not-even — one would-sacrifice of-men any-longer
οὐ βοῦν ἄν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἕν,
not an-ox — not a-cake not other nor one-thing

μὴ βουλομένου σοῦ. ΠΛΟΥΤΟΣ πῶς;
not wishing you how

ΧΡΕΜΥΛΟΣ ὅπως; οὐκ ἔσθ' ὅπως
how not it-is how

ὠνήσεται δήπουθεν, ἢν σὺ μὴ παρὼν
he-will-buy surely if you not being-present

αὐτὸς διδῷς τἀργύριον· ὥστε τοῦ Διὸς
yourself give the-money so-that — of-Zeus

τὴν δύναμιν, ἢν λυπῇ τι, καταλύσεις μόνος.
the power if he-annoy at-all you-will-overthrow alone

ΠΛΟΥΤΟΣ τί λέγεις; δι' ἐμὲ θύουσιν αὐτῷ;
what say-you because-of me they-sacrifice to-him

ΧΡΕΜΥΛΟΣ φήμ' ἐγώ.
I-say I

καὶ νὴ Δί' εἴ τί γ' ἔστι λαμπρὸν καὶ καλὸν
and by Zeus if anything at-least is brilliant and fine

ἢ χαρίεν ἀνθρώποισι, διὰ σὲ γίγνεται.
or charming to-men because-of you it-comes

ἅπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.
all-things to-the being-rich for is subject

ΚΑΡΙΩΝ ἔγωγέ τοι διὰ μικρὸν ἀργυρίδιον
I surely because-of a-small bit-of-money

δοῦλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσως.
a-slave have-become because-of the not to-be-rich perhaps

ΧΡΕΜΥΛΟΣ καὶ τάς γ' ἑταίρας φασὶ τὰς Κορινθίας,
and the at-least courtesans they-say the Corinthian

ὅταν μὲν αὐτάς τις πένης πειρῶν τύχῃ,
when indeed them some poor-man trying happen

οὐδὲ προσέχειν τὸν νοῦν, ἐὰν δὲ πλούσιος,
not-even to-turn the mind if and a-rich-man

τὸν πρωκτὸν αὐτὰς εὐθὺς ὡς τοῦτον τρέπειν.
the rump them at-once to this-one to-turn

ΚΑΡΙΩΝ καὶ τούς γε παῖδάς φασι ταὐτὸ τοῦτο δρᾶν
and the at-least boys they-say the-same this to-do

οὐ τῶν ἐραστῶν ἀλλὰ τἀργυρίου χάριν.
not of-the lovers but of-the-money for-the-sake

155 ΧΡΕΜΥΛΟΣ οὐ τούς γε χρηστούς, ἀλλὰ τοὺς πόρνους· ἐπεὶ
not the at-least good but the whores since

αἰτοῦσιν οὐκ ἀργύριον οἱ χρηστοί. ΚΑΡΙΩΝ τί δαί;
they-ask not money the good what then

ΧΡΕΜΥΛΟΣ ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνας θηρευτικάς.
the-one indeed a-horse good the-other and dogs hunting

ΚΑΡΙΩΝ αἰσχυνόμενοι γὰρ ἀργύριον αἰτεῖν ἴσως
being-ashamed for money to-ask perhaps

ὀνόματι περιπέττουσι τὴν μοχθηρίαν.
with-a-name they-wrap the wickedness

160 ΧΡΕΜΥΛΟΣ τέχναι δὲ πᾶσαι διὰ σὲ καὶ σοφίσματα
arts and all because-of you and contrivances

ἐν τοῖσιν ἀνθρώποισίν ἐσθ' ηὑρημένα.
among the men are invented

ὁ μὲν γὰρ ἡμῶν σκυτοτομεῖ καθήμενος·
the-one indeed for of-us cobbles sitting

ΚΑΡΙΩΝ ἕτερος δὲ χαλκεύει τις, ὁ δὲ τεκταίνεται·
another and works-bronze some the-other and does-carpentry

ΧΡΕΜΥΛΟΣ ὁ δὲ χρυσοχοεῖ γε
the-other and casts-gold at-least

χρυσίον παρὰ σοῦ λαβών·
gold from you having-received

165 ΚΑΡΙΩΝ ὁ δὲ λωποδυτεῖ γε νὴ Δί', ὁ δὲ τοιχωρυχεῖ·
the-other and steals-clothes at-least by Zeus the-other and breaks-walls

ΧΡΕΜΥΛΟΣ ὁ δὲ γναφεύει γ'·
the-other and fulls at-least
ΚΑΡΙΩΝ ὁ δέ γε πλύνει κῴδια·
the-other and at-least washes fleeces
ΧΡΕΜΥΛΟΣ ὁ δὲ βυρσοδεψεῖ γ'·
the-other and tans at-least
ΚΑΡΙΩΝ ὁ δέ γε πωλεῖ κρόμμυα·
the-other and at-least sells onions
ΧΡΕΜΥΛΟΣ ὁ δ' ἁλούς γε μοιχὸς
the-other and caught at-least an-adulterer
διὰ σέ που παρατίλλεται.
because-of you somehow is-plucked
ΠΛΟΥΤΟΣ οἴμοι τάλας ταυτί μ' ἐλάνθανεν πάλαι.
ah-me wretched these-things me escaped long-since
ΚΑΡΙΩΝ μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ; 170
great and king not because-of this-one wears-long-hair
ΧΡΕΜΥΛΟΣ ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίγνεται;
an-assembly and not because-of this-one happens
ΚΑΡΙΩΝ τί δέ; τὰς τριήρεις οὐ σὺ πληροῖς; εἰπέ μοι.
what and the triremes not you man tell me
ΧΡΕΜΥΛΟΣ τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει;
the and in Corinth mercenary-force not this-one feeds
ΚΑΡΙΩΝ ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται;
— Pamphilus and not because-of this-one will-wail
ΧΡΕΜΥΛΟΣ ὁ βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου; 175
the needle-seller and not with — Pamphilus
ΚΑΡΙΩΝ Ἀγύρριος δ' οὐχὶ διὰ τοῦτον πέρδεται;
Agyrrhius and not because-of this-one farts
ΧΡΕΜΥΛΟΣ Φιλέψιος δ' οὐχ ἕνεκα σοῦ μύθους λέγει;
Philepsius and not for-the-sake of-you stories tells

ΚΑΡΙΩΝ ἡ ξυμμαχία δ' οὐ διὰ σὲ τοῖς Αἰγυπτίοις;
the alliance and not because-of you with-the Egyptians

ΧΡΕΜΥΛΟΣ ἐρᾷ δὲ Λαΐς οὐ διὰ σὲ Φιλωνίδου;
loves and Lais not because-of you Philonides

ΚΑΡΙΩΝ ὁ Τιμοθέου δὲ πύργος — ΧΡΕΜΥΛΟΣ ἐμπέσοι γέ σοι.
the of-Timotheus and tower may-it-fall-on at-least you

τὰ δὲ πράγματ' οὐχὶ διὰ σὲ πάντα πράττεται;
the and affairs not because-of you all are-done

μονώτατος γὰρ εἶ σὺ πάντων αἴτιος
most-alone for are you of-all the-cause

καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι.
both of-the evil and of-the good well know that

ΚΑΡΙΩΝ κρατοῦσι γοῦν κἀν τοῖς πολέμοις ἑκάστοτε,
they-prevail at-least even-in the wars every-time

ἐφ' οἷς οὗτος ἐπικαθέζηται μόνον.
on whose-side this-one sits only

ΠΛΟΥΤΟΣ ἐγὼ τοσαῦτα δυνατός εἰμ' εἷς ὢν ποιεῖν;
I so-many-things able am one being to-do

ΧΡΕΜΥΛΟΣ καὶ ναὶ μὰ Δία τούτων γε πολλῷ πλείονα·
and yes by Zeus than-these at-least much more

ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε.
so-that not-even full of-you has-become no-one ever

τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή,
of-the indeed for others is of-all satiety

ἔρωτος ΚΑΡΙΩΝ ἄρτων ΧΡΕΜΥΛΟΣ μουσικῆς ΚΑΡΙΩΝ τραγημάτων
of-love of-loaves of-music of-sweetmeats

ΧΡΕΜΥΛΟΣ τιμῆς ΚΑΡΙΩΝ πλακούντων
of-honor of-cakes

ΧΡΕΜΥΛΟΣ ἀνδραγαθίας ΚΑΡΙΩΝ ἰσχάδων
of-manliness of-dried-figs

ΧΡΕΜΥΛΟΣ φιλοτιμίας ΚΑΡΙΩΝ μάζης
of-ambition *of-barley-cake*
ΧΡΕΜΥΛΟΣ στρατηγίας ΚΑΡΙΩΝ φακῆς·
of-generalship *of-lentil-soup*
ΧΡΕΜΥΛΟΣ σοῦ δ' ἐγένετ' οὐδεὶς μεστὸς οὐδεπώποτε.
of-you and became no-one full never
ἀλλ' ἢν τάλαντά τις λάβῃ τριακαίδεκα,
but if talents someone get thirteen
πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκκαίδεκα·
much more he-desires to-get sixteen
κἂν ταῦτ' ἀνύσηται, τετταράκοντα βούλεται,
and-if these he-accomplish forty he-wants
ἤ φησιν εἶν' ἀβίωτον αὑτῷ τὸν βίον.
or he-says to-be unlivable for-him the life
ΠΛΟΥΤΟΣ εὖ τοι λέγειν ἔμοιγε φαίνεσθον πάνυ·
well surely to-speak to-me-at-least you-two-appear very
πλὴν ἓν μόνον δέδοικα. ΧΡΕΜΥΛΟΣ φράζε τοῦ πέρι;
except one-thing only I-fear tell what about
ΠΛΟΥΤΟΣ ὅπως ἐγὼ τὴν δύναμιν ἣν ὑμεῖς φατε
how I the power which you say
ἔχειν με, ταύτης δεσπότης γενήσομαι.
to-have me of-this master shall-become
ΧΡΕΜΥΛΟΣ νὴ τὸν Δί' ἀλλὰ καὶ λέγουσι πάντες ὡς
by — Zeus but also say all that
δειλότατόν ἐσθ' ὁ Πλοῦτος. ΠΛΟΥΤΟΣ ἥκιστ', ἀλλά με
most-cowardly is — Wealth least but me
τοιχωρύχος τις διέβαλ'. ἐσδὺς γάρ ποτε
a-burglar some slandered having-crept-in for once
οὐκ εἶχεν ἐς τὴν οἰκίαν οὐδὲν λαβεῖν,
not had into the house nothing to-take

εὑρὼν ἁπαξάπαντα κατακεκλῃμένα·
having-found all-together locked-up
εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.
then he-named my the forethought cowardice
ΧΡΕΜΥΛΟΣ μή νυν μελέτω σοι μηδέν· ὡς ἐὰν γένῃ
not now let-it-concern you nothing since if you-become
ἀνὴρ πρόθυμος αὐτὸς ἐς τὰ πράγματα,
a-man eager yourself for the affairs
βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως.
seeing I-will-show you sharper — than-Lynceus
ΠΛΟΥΤΟΣ πῶς οὖν δυνήσει τοῦτο δρᾶσαι θνητὸς ὤν;
how then will-you-be-able this to-do mortal being
ΧΡΕΜΥΛΟΣ ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἶπέ μοι
I-have some good hope from what said to-me
ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.
— Phoebus himself Pythian having-shaken laurel
ΠΛΟΥΤΟΣ κἀκεῖνος οὖν σύνοιδε ταῦτα; ΧΡΕΜΥΛΟΣ φήμ' ἐγώ.
and-he then knows-too these-things I-say I
ΠΛΟΥΤΟΣ ὁρᾶτε. ΧΡΕΜΥΛΟΣ μὴ φρόντιζε μηδὲν ὦγαθέ.
you-see not care nothing O-good-man
ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, κεἰ δεῖ μ' ἀποθανεῖν,
I for well this know even-if it-is-needful me to-die
αὐτὸς διαπράξω ταῦτα. ΚΑΡΙΩΝ κἂν βούλῃ γ', ἐγώ.
myself will-accomplish these-things and-if you-wish at-least I
ΧΡΕΜΥΛΟΣ πολλοὶ δ' ἔσονται χἄτεροι νῷν ξύμμαχοι,
many and will-be and-others for-us-two allies
ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιτα.
as-many-as just being not had barley-meal
ΠΛΟΥΤΟΣ παπαῖ πονηρούς γ' εἶπας ἡμῖν συμμάχους.
alas wicked at-least you-named for-us allies

ΧΡΕΜΥΛΟΣ οὐκ ἤν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.
not if at-least they-become-rich from beginning again
ἀλλ' ἴθι σὺ μὲν ταχέως δραμών — ΚΑΡΙΩΝ τί δρῶ; λέγε.
but go you indeed quickly having-run what shall-I-do say
ΧΡΕΜΥΛΟΣ τοὺς ξυγγεώργους κάλεσον, εὑρήσεις δ' ἴσως
the fellow-farmers call you-will-find and perhaps
ἐν τοῖς ἀγροῖς αὐτοὺς ταλαιπωρουμένους,
in the fields them toiling
ὅπως ἂν ἴσον ἕκαστος ἐνταυθοῖ παρὼν
so-that — equal each here being-present
ἡμῖν μετάσχῃ τοῦδε τοῦ Πλούτου μέρος.
with-us may-share of-this — Wealth a-part
ΚΑΡΙΩΝ καὶ δὴ βαδίζω· τουτοδὶ τὸ κρεᾴδιον
and indeed I-go this the little-piece-of-meat
τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών.
of-those inside someone let-carry-in having-taken
ΧΡΕΜΥΛΟΣ ἐμοὶ μελήσει τοῦτό γ'· ἀλλ' ἀνύσας τρέχε.
to-me will-be-a-care this at-least but hurrying run
σὺ δ' ὦ κράτιστε Πλοῦτε πάντων δαιμόνων
you and O mightiest Wealth of-all spirits
εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθ'· ἡ γὰρ οἰκία
in with me here come-in the for house
αὕτη 'στὶν ἣν δεῖ χρημάτων σε τήμερον
this is which it-is-needful with-goods you today
μεστὴν ποιῆσαι καὶ δικαίως κἀδίκως.
full to-make both justly and-unjustly
ΠΛΟΥΤΟΣ ἀλλ' ἄχθομαι μὲν εἰσιὼν νὴ τοὺς θεούς
but I-am-vexed indeed going-in by the gods
εἰς οἰκίαν ἑκάστοτ' ἀλλοτρίαν πάνυ·
into a-house each-time another's very

ἀγαθὸν γὰρ ἀπέλαυσ᾽ οὐδὲν αὐτοῦ πώποτε.
good for I-got nothing from-it ever
ἢν μὲν γὰρ ὡς φειδωλὸν εἰσελθὼν τύχω,
if indeed for to a-miser going-in I-happen
εὐθὺς κατώρυξέν με κατὰ τῆς γῆς κάτω·
at-once he-buried me down the earth below
κἄν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος
and-if someone come good man a-friend
αἰτῶν λαβεῖν τι σμικρὸν ἀργυρίδιον,
asking to-get some small bit-of-money
ἔξαρνός ἐστι μηδ᾽ ἰδεῖν με πώποτε.
denying he-is not-even to-have-seen me ever
ἢν δ᾽ ὡς παραπλῆγ᾽ ἄνθρωπον εἰσελθὼν τύχω,
if and to a-crazy man going-in I-happen
πόρναισι καὶ κύβοισι παραβεβλημένος
to-whores and to-dice thrown-away
γυμνὸς θύραζ᾽ ἐξέπεσον ἐν ἀκαρεῖ χρόνου.
naked out-of-doors I-was-thrown in a-moment of-time
ΧΡΕΜΥΛΟΣ μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε.
moderate for man not you-met ever
ἐγὼ δὲ τούτου τοῦ τρόπου πώς εἰμ᾽ ἀεί,
I and of-this the way somehow am always
χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ
I-delight both for sparing as no man
πάλιν τ᾽ ἀναλῶν, ἡνίκ᾽ ἂν τούτου δέῃ.
again and spending when — this be-needed
ἀλλ᾽ εἰσίωμεν, ὡς ἰδεῖν σε βούλομαι
but let-us-go-in since to-see you I-wish
καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνον,
both the wife and the son the only

ὃν ἐγὼ φιλῶ μάλιστα μετὰ σέ. ΠΛΟΥΤΟΣ πείθομαι.
whom I love most after you I-believe
ΧΡΕΜΥΛΟΣ τί γὰρ ἄν τις οὐχὶ πρὸς σὲ τἀληθῆ λέγοι;
why for — anyone not to you the-truth would-say

II · THE FARMERS

Cario hurries in the chorus of poor old farmers, teasing them with talk of a ragged old man and of their own nearness to the grave until they threaten him, and at last tells them that his master has brought Wealth home to make them all rich.

ΚΑΡΙΩΝ ὦ πολλὰ δὴ τῷ δεσπότῃ ταὐτὸν θύμον φαγόντες,
O many-times indeed with-the master the-same thyme having-eaten
ἄνδρες φίλοι καὶ δημόται καὶ τοῦ πονεῖν ἐρασταί,
men friends and demesmen and of-the toiling lovers
ἴτ' ἐγκονεῖτε σπεύδεθ', ὡς ὁ καιρὸς οὐχὶ μέλλειν, 255
come hurry make-haste since the moment not to-delay
ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ᾗ δεῖ παρόντ' ἀμύνειν.
but is upon itself the peak when it-is-needful being-present to-help
ΧΟΡΟΣ οὔκουν ὁρᾷς ὁρμωμένους ἡμᾶς πάλαι προθύμως,
not-then you-see setting-out us long-since eagerly
ὡς εἰκός ἐστιν ἀσθενεῖς γέροντας ἄνδρας ἤδη;
as fitting it-is weak old men now
σὺ δ' ἀξιοῖς ἴσως με θεῖν, πρὶν ταῦτα καὶ φράσαι μοι
you and claim perhaps me to-run before these-things also to-tell me
ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο. 260
of-what for-the-sake me the master the your has-called here

ΚΑΡΙΩΝ οὔκουν πάλαι δήπου λέγω; σὺ δ' αὐτὸς οὐκ ἀκούεις.
not-then long-since surely I-am-saying you and yourself not hear
ὁ δεσπότης γάρ φησιν ὑμᾶς ἡδέως ἅπαντας
the master for says you pleasantly all
ψυχροῦ βίου καὶ δυσκόλου ζήσειν ἀπαλλαγέντας.
of-chill life and peevish will-live having-been-rid
ΧΟΡΟΣ ἔστιν δὲ δὴ τί καὶ πόθεν τὸ πρᾶγμα τοῦθ' ὅ φησιν;
is and indeed what and whence the thing this which he-says
265 ΚΑΡΙΩΝ ἔχων ἀφῖκται δεῦρο πρεσβύτην τιν' ὦ πόνηροι
having he-has-arrived here an-old-man some O wretches
ῥυπῶντα κυφὸν ἄθλιον ῥυσὸν μαδῶντα νωδόν·
dirty hunchbacked miserable wrinkled bald toothless
οἶμαι δὲ νὴ τὸν οὐρανὸν καὶ ψωλὸν αὐτὸν εἶναι.
I-think and by the heaven also circumcised him to-be
ΧΟΡΟΣ ὦ χρυσὸν ἀγγείλας ἐπῶν
O gold having-announced of-words
πῶς φῄς; πάλιν φράσον μοι.
how say-you again tell me
δηλοῖς γὰρ αὐτὸν σωρὸν ἥκειν χρημάτων ἔχοντα.
you-show for him a-heap to-have-come of-goods having
270 ΚΑΡΙΩΝ πρεσβυτικῶν μὲν οὖν κακῶν ἔγωγ' ἔχοντα σωρόν.
of-old-man's indeed then evils I-at-least having a-heap
ΧΟΡΟΣ μῶν ἀξιοῖς φενακίσας ἔπειτ' ἀπαλλαγῆναι
surely-not you-think having-cheated then to-get-off
ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος;
unpunished and this me a-staff having
ΚΑΡΙΩΝ πάντως γὰρ ἄνθρωπον φύσει τοιοῦτον ἐς τὰ πάντα
altogether for a-man by-nature such in the all-things
ἡγεῖσθέ μ' εἶναι κοὐδὲν ἂν νομίζεθ' ὑγιὲς εἰπεῖν;
you-think me to-be and-nothing — think sound to-say

ΧΟΡΟΣ ὡς σεμνὸς οὑπίτριπτος· αἱ κνῆμαι δέ σου βοῶσιν
how solemn the-rogue the shins and of-you cry-out
"ἰοὺ ἰού," τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι.
oh oh the shackles and the fetters longing-for
ΚΑΡΙΩΝ ἐν τῇ σορῷ νυνὶ λαχὸν τὸ γράμμα σου δικάζειν,
in the coffin now having-been-drawn the letter of-you to-judge
σὺ δ' οὐ βαδίζεις, ὁ δὲ Χάρων τὸ ξύμβολον δίδωσιν.
you and not go — and Charon the token gives
ΧΟΡΟΣ διαρραγείης, ὡς μόθων εἶ καὶ φύσει κόβαλος,
may-you-burst how impudent you-are and by-nature a-knave
ὅστις φενακίζεις, φράσαι δ' οὔπω τέτληκας ἡμῖν,
who cheat to-tell and not-yet have-dared us
οἳ πολλὰ μοχθήσαντες οὐκ οὔσης σχολῆς προθύμως
who much having-toiled not being leisure eagerly
δεῦρ' ἤλθομεν, πολλῶν θύμων ῥίζας διεκπερῶντες.
here came many of-thymes roots going-through
ΚΑΡΙΩΝ ἀλλ' οὐκέτ' ἂν κρύψαιμι.
but no-longer — would-I-hide
τὸν Πλοῦτον γὰρ ὦνδρες ἥκει
— Wealth for O-men has-come
ἄγων ὁ δεσπότης, ὃς ὑμᾶς πλουσίους ποιήσει.
bringing the master who you rich will-make
ΧΟΡΟΣ ὄντως γὰρ ἔστι πλουσίοις ἡμῖν ἅπασιν εἶναι;
really for it-is rich for-us all to-be
ΚΑΡΙΩΝ νὴ τοὺς θεοὺς Μίδαις μὲν οὖν, ἢν ὦτ' ὄνου λάβητε.
by the gods Midases indeed then if ears of-ass you-get
ΧΟΡΟΣ ὡς ἥδομαι καὶ τέρπομαι καὶ βούλομαι χορεῦσαι
how I-rejoice and delight and wish to-dance
ὑφ' ἡδονῆς, εἴπερ λέγεις ὄντως σὺ ταῦτ' ἀληθῆ.
from pleasure if-indeed you-say really you these-things true

In their joy Cario and the chorus dance a parody, he playing the Cyclops leading his flock and they Odysseus' men, then he Circe and they her swine.

ΚΑΡΙΩΝ καὶ μὴν ἐγὼ βουλήσομαι θρεττανελὸ τὸν Κύκλωπα
and truly I shall-wish threttanelo the Cyclops
μιμούμενος καὶ τοῖν ποδοῖν ὠδὶ παρενσαλεύων
imitating and with-the two-feet thus swaying-along
ὑμᾶς ἄγειν. ἀλλ' εἶα τέκεα θαμίν' ἐπαναβοῶντες
you to-lead but come children often shouting-back
βληχώμενοί τε προβατίων
bleating and of-little-sheep
αἰγῶν τε κιναβρώντων μέλη
of-goats and stinking songs
ἕπεσθ' ἀπεψωλημένοι· τράγοι δ' ἀκρατιεῖσθε.
follow with-foreskins-drawn-back goats and you-will-breakfast
ΧΟΡΟΣ ἡμεῖς δέ γ' αὖ ζητήσομεν
we and at-least in-turn shall-seek
θρεττανελὸ τὸν Κύκλωπα
threttanelo the Cyclops
βληχώμενοι, σὲ τουτονὶ πεινῶντα καταλαβόντες,
bleating you this-one hungry having-caught
πήραν ἔχοντα λάχανά τ' ἄγρια δροσερά, κραιπαλῶντα
a-wallet having vegetables and wild dewy drunken
ἡγούμενον τοῖς προβατίοις,
leading the little-sheep
εἰκῇ δὲ καταδαρθόντα που
at-random and having-fallen-asleep somewhere

μέγαν λαβόντες ἡμμένον σφηκίσκον ἐκτυφλῶσαι.
great having-taken a-lighted stake to-blind

ΚΑΡΙΩΝ ἐγὼ δὲ τὴν Κίρκην γε τὴν τὰ φάρμακ᾽ ἀνακυκῶσαν,
I and the Circe at-least who the drugs mixing-up

ἢ τοὺς ἑταίρους τοῦ Φιλωνίδου ποτ᾽ ἐν Κορίνθῳ
who the companions — of-Philonides once in Corinth

ἔπεισεν ὡς ὄντας κάπρους
persuaded as being boars

μεμαγμένον σκῶρ ἐσθίειν, αὐτὴ δ᾽ ἔματτεν αὐτοῖς, 305
kneaded dung to-eat herself and kneaded for-them

μιμήσομαι πάντας τρόπους·
I-will-imitate all ways

ὑμεῖς δὲ γρυλίζοντες ὑπὸ φιληδίας
you and grunting from delight

ἕπεσθε μητρὶ χοῖροι.
follow mother piglets

ΧΟΡΟΣ οὐκοῦν σε τὴν Κίρκην γε
therefore you the Circe at-least

τὴν τὰ φάρμακ᾽ ἀνακυκῶσαν
who the drugs mixing-up

καὶ μαγγανεύουσαν μολύνουσάν τε τοὺς ἑταίρους 310
and bewitching defiling and the companions

λαβόντες ὑπὸ φιληδίας
having-taken from delight

τὸν Λαρτίου μιμούμενοι τῶν ὄρχεων κρεμῶμεν,
the of-Laertes imitating by-the testicles we-will-hang

μινθώσομέν θ᾽ ὥσπερ τράγου
we-will-smear-with-dung and as of-a-goat

τὴν ῥῖνα· σὺ δ᾽ Ἀρίστυλλος ὑποχάσκων ἐρεῖς,
the nose you and Aristyllus gaping will-say

ἕπεσθε μητρὶ χοῖροι.
follow mother piglets

ΚΑΡΙΩΝ ἀλλ᾽ εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη
but come now from-the jests having-got-rid already

ὑμεῖς ἐπ᾽ ἄλλ᾽ εἶδος τρέπεσθ᾽,
you to another form turn

ἐγὼ δ᾽ ἰὼν ἤδη λάθρᾳ
I and going now secretly

βουλήσομαι τοῦ δεσπότου
shall-wish from-the master

λαβών τιν᾽ ἄρτον καὶ κρέας
having-taken some bread and meat

μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι.
chewing the rest so with-the toil to-be

IV · BLEPSIDEMUS AND POVERTY

Chremylus greets the farmers. His friend Blepsidemus, hearing he has grown rich overnight, suspects him of theft and offers to hush it up for a share, until Chremylus reveals he has Wealth and means to cure his blindness at the temple of Asclepius. A ghastly woman bursts upon them: Poverty, who warns that they are about to destroy her, and who demands a hearing.

ΧΡΕΜΥΛΟΣ χαίρειν μὲν ὑμᾶς ἐστιν ὦνδρες δημόται
to-say-hail indeed you is O-men demesmen

ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρόν·
old-fashioned now to-address and stale

ἀσπάζομαι δ᾽ ὁτιὴ προθύμως ἥκετε
I-welcome and because eagerly you-have-come

καὶ συντεταμένως κοὐ κατεβλακευμένως.
and intently and-not lazily

ὅπως δέ μοι καὶ τἄλλα συμπαραστάται
that and me also in-the-rest helpers
ἔσεσθε καὶ σωτῆρες ὄντως τοῦ θεοῦ.
you-will-be and saviors truly of-the god
ΧΟΡΟΣ θάρρει· βλέπειν γὰρ ἄντικρυς δόξεις μ᾽ Ἄρη.
take-courage to-look for outright you-will-think me Ares
δεινὸν γὰρ εἰ τριωβόλου μὲν οὕνεκα
terrible for if of-three-obols indeed for-the-sake
ὠστιζόμεσθ᾽ ἑκάστοτ᾽ ἐν τῇκκλησίᾳ, 330
we-jostle each-time in the-assembly
αὐτὸν δὲ τὸν Πλοῦτον παρείην τῳ λαβεῖν.
himself and — Wealth I-were-to-let someone to-take
ΧΡΕΜΥΛΟΣ καὶ μὴν ὁρῶ καὶ Βλεψίδημον τουτονὶ
and truly I-see also Blepsidemus this-one
προσιόντα· δῆλος δ᾽ ἐστὶν ὅτι τοῦ πράγματος
approaching clear and he-is that of-the affair
ἀκήκοέν τι τῇ βαδίσει καὶ τῷ τάχει.
he-has-heard something by-the walk and the speed
ΒΛΕΨΙΔΗΜΟΣ τί ἂν οὖν τὸ πρᾶγμ᾽ εἴη; πόθεν καὶ τίνι τρόπῳ 335
what — then the thing would-be whence and in-what way
Χρεμύλος πεπλούτηκ᾽ ἐξαπίνης; οὐ πείθομαι.
Chremylus has-grown-rich suddenly not I-believe-it
καίτοι λόγος γ᾽ ἦν νὴ τὸν Ἡρακλέα πολὺς
and-yet talk at-least there-was by — Heracles much
ἐπὶ τοῖσι κουρείοισι τῶν καθημένων,
at the barber-shops of-those sitting
ὡς ἐξαπίνης ἀνὴρ γεγένηται πλούσιος.
that suddenly a-man has-become rich
ἔστιν δέ μοι τοῦτ᾽ αὐτὸ θαυμάσιον, ὅπως 340
is and to-me this itself wonderful how

χρηστόν τι πράττων τοὺς φίλους μεταπέμπεται.
good something doing the friends he-sends-for
οὔκουν ἐπιχώριόν γε πρᾶγμ' ἐργάζεται.
not-then native at-least a-deed he-does
ΧΡΕΜΥΛΟΣ ἀλλ' οὐδὲν ἀποκρύψας ἐρῶ· νὴ τοὺς θεούς
but nothing having-hidden I-will-say by the gods
ὦ Βλεψίδημ' ἄμεινον ἢ χθὲς πράττομεν,
O Blepsidemus better than yesterday we-fare
345 ὥστε μετέχειν ἔξεστιν· εἶ γὰρ τῶν φίλων.
so-that to-share it-is-possible you-are for of-the friends
ΒΛΕΨΙΔΗΜΟΣ γέγονας δ' ἀληθῶς, ὡς λέγουσι, πλούσιος;
have-you-become and truly as they-say rich
ΧΡΕΜΥΛΟΣ ἔσομαι μὲν οὖν αὐτίκα μάλ', ἢν θεὸς θέλῃ.
I-shall-be indeed then at-once very if god will
ἔνι γάρ τις ἔνι κίνδυνος ἐν τῷ πράγματι.
there-is for some there-is danger in the affair
ΒΛΕΨΙΔΗΜΟΣ ποιός τις; ΧΡΕΜΥΛΟΣ οἷος;
of-what-sort some such-as
ΒΛΕΨΙΔΗΜΟΣ λέγ' ἀνύσας ὅ τι φῄς ποτε.
say hurrying what thing you-say ever
350 ΧΡΕΜΥΛΟΣ ἢν μὲν κατορθώσωμεν, εὖ πράττειν ἀεί·
if indeed we-succeed well to-fare always
ἢν δὲ σφαλῶμεν, ἐπιτετρῖφθαι τὸ παράπαν.
if and we-fail to-be-ruined the altogether
ΒΛΕΨΙΔΗΜΟΣ τουτὶ πονηρὸν φαίνεται τὸ φορτίον
this-here bad appears the cargo
καί μ' οὐκ ἀρέσκει. τό τε γὰρ ἐξαίφνης ἄγαν
and me not pleases the both for suddenly too
οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι
so to-be-overrich the and in-turn to-have-feared

πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ᾽ εἰργασμένου.
of a-man nothing sound is having-done

ΧΡΕΜΥΛΟΣ πῶς οὐδὲν ὑγιές; ΒΛΕΨΙΔΗΜΟΣ εἴ τι κεκλοφὼς νὴ Δία
how nothing sound if something having-stolen by Zeus

ἐκεῖθεν ἥκεις ἀργύριον ἢ χρυσίον
from-there you-come silver or gold

παρὰ τοῦ θεοῦ, κἄπειτ᾽ ἴσως σοι μεταμέλει.
from the god and-then perhaps to-you it-is-regrettable

ΧΡΕΜΥΛΟΣ Ἄπολλον ἀποτρόπαιε μὰ Δί᾽ ἐγὼ μὲν οὔ.
Apollo averter by Zeus I indeed not

ΒΛΕΨΙΔΗΜΟΣ παῦσαι φλυαρῶν ὦγάθ᾽· οἶδα γὰρ σαφῶς.
stop babbling O-good-man I-know for clearly

ΧΡΕΜΥΛΟΣ σὺ μηδὲν εἰς ἔμ᾽ ὑπονόει τοιουτονί.
you nothing against me suspect such

ΒΛΕΨΙΔΗΜΟΣ φεῦ,
alas

ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστιν οὐδενός,
how nothing simply sound is of-no-one

ἀλλ᾽ εἰσὶ τοῦ κέρδους ἅπαντες ἥττονες.
but are of-the gain all weaker

ΧΡΕΜΥΛΟΣ οὔ τοι μὰ τὴν Δήμητρ᾽ ὑγιαίνειν μοι δοκεῖς.
not surely by — Demeter to-be-sane to-me you-seem

ΒΛΕΨΙΔΗΜΟΣ ὡς πολὺ μεθέστηχ᾽ ὢν πρότερον εἶχεν τρόπων.
how far he-has-changed from-what before he-had ways

ΧΡΕΜΥΛΟΣ μελαγχολᾷς ὦνθρωπε νὴ τὸν οὐρανόν.
you-are-mad O-man by the heaven

ΒΛΕΨΙΔΗΜΟΣ ἀλλ᾽ οὐδὲ τὸ βλέμμ᾽ αὐτὸ κατὰ χώραν ἔχει,
but not-even the look itself in place has

ἀλλ᾽ ἐστὶν ἐπίδηλόν τι πεπανουργηκότι.
but is manifest something of-one-having-done-villainy

ΧΡΕΜΥΛΟΣ σὺ μὲν οἶδ' ὃ κρώζεις· ὡς ἐμοῦ τι κεκλοφότος
you indeed I-know what you-croak as me something having-stolen
ζητεῖς μεταλαβεῖν. ΒΛΕΨΙΔΗΜΟΣ μεταλαβεῖν ζητῶ; τίνος;
you-seek to-share to-share I-seek of-what
ΧΡΕΜΥΛΟΣ τὸ δ' ἐστὶν οὐ τοιοῦτον ἀλλ' ἑτέρως ἔχον.
the and is not such but otherwise being
ΒΛΕΨΙΔΗΜΟΣ μῶν οὐ κέκλοφας ἀλλ' ἥρπακας;
surely-not not you-have-stolen but have-robbed
ΧΡΕΜΥΛΟΣ κακοδαιμονᾷς.
you-are-possessed
ΒΛΕΨΙΔΗΜΟΣ ἀλλ' οὐδὲ μὴν ἀπεστέρηκάς γ' οὐδένα;
but not-even truly have-you-defrauded at-least no-one
ΧΡΕΜΥΛΟΣ οὐ δῆτ' ἔγωγ'.
not then I-at-least
ΒΛΕΨΙΔΗΜΟΣ ὦ Ἡράκλεις, φέρε ποῖ τις ἂν
O Heracles come where anyone —
τράποιτο; τἀληθὲς γὰρ οὐκ ἐθέλει φράσαι.
should-turn the-truth for not he-is-willing to-tell
ΧΡΕΜΥΛΟΣ κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμά μου.
you-accuse for before to-learn the affair my
ΒΛΕΨΙΔΗΜΟΣ ὦ τᾶν ἐγώ τοι τοῦτ' ἀπὸ σμικροῦ πάνυ
O my-friend I surely this from small very
ἐθέλω διαπρᾶξαι πρὶν πυθέσθαι τὴν πόλιν,
am-willing to-settle before to-learn the city
τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων.
the mouth having-stopped with-coins of-the orators
ΧΡΕΜΥΛΟΣ καὶ μὴν φίλως γ' ἄν μοι δοκεῖς νὴ τοὺς θεούς
and truly in-friendly-way at-least — to-me you-seem by the gods
τρεῖς μνᾶς ἀναλώσας λογίσασθαι δώδεκα.
three minas having-spent to-reckon twelve

ΒΛΕΨΙΔΗΜΟΣ ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον
I-see someone on the speaker's-platform going-to-sit
ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων
a-suppliant-branch having with the children
καὶ τῆς γυναικός, κοὐ διοίσοντ' ἄντικρυς
and the wife and-not differing outright
τῶν Ἡρακλειδῶν οὐδ' ὁτιοῦν τῶν Παμφίλου.
from-the Heraclidae not-even in-anything the of-Pamphilus
ΧΡΕΜΥΛΟΣ οὔκ ὦ κακόδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους
no O wretch but the good only
ἔγωγε καὶ τοὺς δεξιοὺς καὶ σώφρονας
I-at-least and the clever and sensible
ἀπαρτὶ πλουτῆσαι ποιήσω. ΒΛΕΨΙΔΗΜΟΣ τί σὺ λέγεις;
at-once to-be-rich will-make what you say
οὕτω πάνυ πολλὰ κέκλοφας; ΧΡΕΜΥΛΟΣ οἴμοι τῶν κακῶν,
so very much have-you-stolen ah-me for-the evils
ἀπολεῖς. ΒΛΕΨΙΔΗΜΟΣ σὺ μὲν οὖν σεαυτόν, ὥς γ' ἐμοὶ δοκεῖς.
you-will-ruin you indeed then yourself as at-least to-me you-seem
ΧΡΕΜΥΛΟΣ οὐ δῆτ', ἐπεὶ τὸν Πλοῦτον ὦ μόχθηρε σὺ
not then since — Wealth O wretch you
ἔχω. ΒΛΕΨΙΔΗΜΟΣ σὺ Πλοῦτον; ποῖον; ΧΡΕΜΥΛΟΣ αὐτὸν τὸν θεόν.
I-have you Wealth what-sort himself the god
ΒΛΕΨΙΔΗΜΟΣ καὶ ποῦ 'στιν; ΧΡΕΜΥΛΟΣ ἔνδον. ΒΛΕΨΙΔΗΜΟΣ ποῦ;
and where is-he inside where
ΧΡΕΜΥΛΟΣ παρ' ἐμοί. ΒΛΕΨΙΔΗΜΟΣ παρὰ σοί;
with me with you
ΧΡΕΜΥΛΟΣ πάνυ.
very

ΒΛΕΨΙΔΗΜΟΣ οὐκ ἐς κόρακας; Πλοῦτος παρὰ σοί;
not to the-crows Wealth with you

ΧΡΕΜΥΛΟΣ νὴ τοὺς θεούς.
by the gods

ΒΛΕΨΙΔΗΜΟΣ λέγεις ἀληθῆ; ΧΡΕΜΥΛΟΣ φημί.
you-say true I-say

ΒΛΕΨΙΔΗΜΟΣ πρὸς τῆς Ἑστίας;
by — Hestia

ΧΡΕΜΥΛΟΣ νὴ τὸν Ποσειδῶ. ΒΛΕΨΙΔΗΜΟΣ τὸν θαλάττιον λέγεις;
by — Poseidon the of-the-sea do-you-say

ΧΡΕΜΥΛΟΣ εἰ δ' ἔστιν ἕτερός τις Ποσειδῶν, τὸν ἕτερον.
if and there-is other some Poseidon the other

ΒΛΕΨΙΔΗΜΟΣ εἶτ' οὐ διαπέμπεις καὶ πρὸς ἡμᾶς τοὺς φίλους;
then not you-send-round also to us the friends

ΧΡΕΜΥΛΟΣ οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ.
not are yet the affairs at this

ΒΛΕΨΙΔΗΜΟΣ τί φῄς;
what say-you

οὐ τῷ μεταδοῦναι; ΧΡΕΜΥΛΟΣ μὰ Δία. δεῖ γὰρ πρῶτα
not for-the to-share by Zeus it-is-needful for first

ΒΛΕΨΙΔΗΜΟΣ τί;
what

ΧΡΕΜΥΛΟΣ βλέψαι ποιῆσαι νώ —
to-see to-make us-two

ΒΛΕΨΙΔΗΜΟΣ τίνα βλέψαι; φράσον.
whom to-see tell

ΧΡΕΜΥΛΟΣ τὸν Πλοῦτον ὥσπερ πρότερον ἑνί γέ τῳ τρόπῳ.
— Wealth as before in-one at-least some way

ΒΛΕΨΙΔΗΜΟΣ τυφλὸς γὰρ ὄντως ἐστί; ΧΡΕΜΥΛΟΣ νὴ τὸν οὐρανόν.
blind for really he-is by the heaven

ΒΛΕΨΙΔΗΜΟΣ οὐκ ἐτὸς ἄρ' ὡς ἔμ' ἦλθεν οὐδεπώποτε.
not without-reason then to me came never

ΧΡΕΜΥΛΟΣ ἀλλ' ἢν θεοὶ θέλωσι, νῦν ἀφίξεται.
but if gods are-willing now he-will-come

ΒΛΕΨΙΔΗΜΟΣ οὔκουν ἰατρὸν εἰσάγειν ἐχρῆν τινά;
not-then a-doctor to-bring-in was-needful some

ΧΡΕΜΥΛΟΣ τίς δῆτ' ἰατρός ἐστι νῦν ἐν τῇ πόλει;
who then doctor is now in the city

οὔτε γὰρ ὁ μισθὸς οὐδὲν ἔστ' οὔθ' ἡ τέχνη.
neither for the fee nothing is nor the art

ΒΛΕΨΙΔΗΜΟΣ σκοπῶμεν. ΧΡΕΜΥΛΟΣ ἀλλ' οὐκ ἔστιν.
let-us-consider but not there-is

ΒΛΕΨΙΔΗΜΟΣ οὐδ' ἐμοὶ δοκεῖ.
nor to-me it-seems

ΧΡΕΜΥΛΟΣ μὰ Δί' ἀλλ' ὅπερ πάλαι παρεσκευαζόμην
by Zeus but what-indeed long-since I-was-preparing

ἐγώ, κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ
I to-lay-down him at of-Asclepius

κράτιστόν ἐστι. ΒΛΕΨΙΔΗΜΟΣ πολὺ μὲν οὖν νὴ τοὺς θεούς.
best is much indeed then by the gods

μή νυν διάτριβ' ἀλλ' ἄνυε πράττων ἕν γέ τι.
not now delay but hurry doing one at-least something

ΧΡΕΜΥΛΟΣ καὶ δὴ βαδίζω. ΒΛΕΨΙΔΗΜΟΣ σπεῦδέ νυν.
and indeed I-go hurry now

ΧΡΕΜΥΛΟΣ τοῦτ' αὐτὸ δρῶ.
this itself I-do

ΠΕΝΙΑ ὦ θερμὸν ἔργον κἀνόσιον καὶ παράνομον
O hot deed and-unholy and lawless

τολμῶντε δρᾶν ἀνθρωπαρίω κακοδαίμονε —
daring-both to-do little-men-both wretched-both

ποῖ ποῖ; τί φεύγετον; οὐ μενεῖτον; ΒΛΕΨΙΔΗΜΟΣ Ἡράκλεις.
where where why do-you-two-flee not will-you-two-stay Heracles

ΠΕΝΙΑ ἐγὼ γὰρ ὑμᾶς ἐξολῶ κακοὺς κακῶς·
I for you will-destroy bad-men badly

τόλμημα γὰρ τολμᾶτον οὐκ ἀνασχετόν,
a-deed-of-daring for you-two-dare not to-be-borne

420 ἀλλ᾽ οἷον οὐδεὶς ἄλλος οὐδεπώποτε
but such-as no-one other never

οὔτε θεὸς οὔτ᾽ ἄνθρωπος· ὥστ᾽ ἀπολώλατον.
neither god nor man so-that you-two-are-ruined

ΧΡΕΜΥΛΟΣ σὺ δ᾽ εἶ τίς; ὠχρὰ μὲν γὰρ εἶναί μοι δοκεῖς.
you and are who pale indeed for to-be to-me you-seem

ΒΛΕΨΙΔΗΜΟΣ ἴσως Ἐρινύς ἐστιν ἐκ τραγῳδίας·
perhaps an-Erinys she-is from tragedy

βλέπει γέ τοι μανικόν τι καὶ τραγῳδικόν.
she-looks at-least surely mad somewhat and tragic

425 ΧΡΕΜΥΛΟΣ ἀλλ᾽ οὐκ ἔχει γὰρ δᾷδας.
but not she-has for torches

ΒΛΕΨΙΔΗΜΟΣ οὐκοῦν κλαύσεται.
therefore she-will-wail

ΠΕΝΙΑ ὄιεσθε δ᾽ εἶναι τίνα με; ΧΡΕΜΥΛΟΣ πανδοκεύτριαν
think-you and to-be who me an-innkeeper

ἢ λεκιθόπωλιν. οὐ γὰρ ἂν τοσουτονὶ
or a-porridge-seller not for — so-loudly

ἀνέκραγες ἡμῖν οὐδὲν ἠδικημένη.
you-shouted at-us in-nothing having-been-wronged

ΠΕΝΙΑ ἆληθες; οὐ γὰρ δεινότατα δεδράκατον
really not for most-terrible-things have-you-two-done

430 ζητοῦντες ἐκ πάσης με χώρας ἐκβαλεῖν;
seeking from every me land to-throw-out

ΧΡΕΜΥΛΟΣ οὔκουν ὑπόλοιπον τὸ βάραθρόν σοι γίγνεται;
not-then left-over the pit for-you becomes
ἀλλ' ἥτις εἶ λέγειν σ' ἐχρῆν αὐτίκα μάλα.
but who you-are to-say you it-was-needful at-once very
ΠΕΝΙΑ ἣ σφὼ ποιήσω τήμερον δοῦναι δίκην
who you-two I-will-make today to-pay penalty
ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι.
for which me you-two-seek from-here to-make-vanish
ΒΛΕΨΙΔΗΜΟΣ ἆρ' ἐστὶν ἡ καπηλὶς ἡ 'κ τῶν γειτόνων,
— *is-she the tavern-keeper the from the neighbors*
ἣ ταῖς κοτύλαις ἀεί με διαλυμαίνεται;
who with-the half-pints always me cheats
ΠΕΝΙΑ Πενία μὲν οὖν, ἣ σφῷν ξυνοικῶ πόλλ' ἔτη.
Poverty indeed then who with-you-two I-live many years
ΒΛΕΨΙΔΗΜΟΣ ἄναξ Ἄπολλον καὶ θεοί, ποῖ τις φύγῃ;
lord Apollo and gods where anyone should-flee
ΧΡΕΜΥΛΟΣ οὗτος τί δρᾷς; ὦ δειλότατον σὺ θηρίον·
you-there what do-you-do O most-cowardly you beast
οὐ παραμενεῖς; ΒΛΕΨΙΔΗΜΟΣ ἥκιστα πάντων. ΧΡΕΜΥΛΟΣ οὐ μενεῖς;
not will-you-stay least of-all not will-you-stay
ἀλλ' ἄνδρε δύο γυναῖκα φεύγομεν μίαν;
but men two a-woman we-flee one
ΒΛΕΨΙΔΗΜΟΣ Πενία γάρ ἐστιν ὦ πόνηρ', ἧς οὐδαμοῦ
Poverty for she-is O wretch than-whom nowhere
οὐδὲν πέφυκε ζῷον ἐξωλέστερον.
nothing is-born creature more-ruinous
ΧΡΕΜΥΛΟΣ στῆθ', ἀντιβολῶ σε, στῆθι.
stand I-beg you stand
ΒΛΕΨΙΔΗΜΟΣ μὰ Δί' ἐγὼ μὲν οὔ.
by Zeus I indeed not

ΧΡΕΜΥΛΟΣ καὶ μὴν λέγω, δεινότατον ἔργον παρὰ πολὺ
and truly I-say most-terrible deed by much
ἔργων ἁπάντων ἐργασόμεθ', εἰ τὸν θεὸν
of-deeds all we-shall-do if the god
ἔρημον ἀπολιπόντε ποι φευξούμεθα
deserted having-left-both somewhere we-shall-flee
τηνδὶ δεδιότε, μηδὲ διαμαχούμεθα.
this-one fearing-both not-even we-shall-fight-it-out
ΒΛΕΨΙΔΗΜΟΣ ποίοις ὅπλοισιν ἢ δυνάμει πεποιθότες;
with-what-sort-of arms or power trusting
ποῖον γὰρ οὐ θώρακα, ποίαν δ' ἀσπίδα
what-sort-of for not breastplate what-sort-of and shield
οὐκ ἐνέχυρον τίθησιν ἡ μιαρωτάτη;
not as-pledge puts the most-abominable
ΧΡΕΜΥΛΟΣ θάρρει· μόνος γὰρ ὁ θεὸς οὗτος οἶδ' ὅτι
take-courage alone for the god this-one I-know that
τροπαῖον ἂν στήσαιτο τῶν ταύτης τρόπων.
a-trophy — might-set-up of-the her ways
ΠΕΝΙΑ γρύζειν δὲ καὶ τολμᾶτον ὦ καθάρματε,
to-grunt and even dare-you-two O scum-both
ἐπ' αὐτοφώρῳ δεινὰ δρῶντ' εἰλημμένω;
in the-act terrible-things doing having-been-caught-both
ΧΡΕΜΥΛΟΣ σὺ δ' ὦ κάκιστ' ἀπολουμένη τί λοιδορεῖ
you and O most-vilely perishing why do-you-rail
ἡμῖν προσελθοῦσ' οὐδ' ὁτιοῦν ἀδικουμένη;
at-us having-come not-even in-anything being-wronged
ΠΕΝΙΑ οὐδὲν γὰρ ὦ πρὸς τῶν θεῶν νομίζετε
nothing for O by the gods do-you-think
ἀδικεῖν με τὸν Πλοῦτον ποιεῖν πειρωμένω
to-wrong me — Wealth to-make trying-both

βλέψαι πάλιν; ΧΡΕΜΥΛΟΣ τί οὖν ἀδικοῦμεν τοῦτό σε,
to-see again what then do-we-wrong this you
εἰ πᾶσιν ἀνθρώποισιν ἐκπορίζομεν
if to-all men we-provide
ἀγαθόν; ΠΕΝΙΑ τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύροιθ';
good what and — you good could-find
ΧΡΕΜΥΛΟΣ ὅ τι;
what thing
σὲ πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.
you first having-thrown-out from — Greece
ΠΕΝΙΑ ἔμ' ἐκβαλόντες; καὶ τί ἂν νομίζετον
me having-thrown-out and what — do-you-two-think
κακὸν ἐργάσασθαι μεῖζον ἀνθρώπους; ΧΡΕΜΥΛΟΣ ὅ τι;
evil to-do greater to-men what thing
εἰ τοῦτο δρᾶν μέλλοντες ἐπιλαθοίμεθα.
if this to-do intending we-should-forget
ΠΕΝΙΑ καὶ μὴν περὶ τούτου σφῷν ἐθέλω δοῦναι λόγον
and truly about this to-you-two I-wish to-give an-account
τὸ πρῶτον αὐτοῦ· κἂν μὲν ἀποφήνω μόνην
the first here and-if indeed I-show alone
ἀγαθῶν ἁπάντων οὖσαν αἰτίαν ἐμὲ
of-goods all being cause me
ὑμῖν δ' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή,
to-you through me and living you if and not
ποιεῖτον ἤδη τοῦθ' ὅ τι ἂν ὑμῖν δοκῇ.
do-both now this what thing — to-you seem-good
ΧΡΕΜΥΛΟΣ ταυτὶ σὺ τολμᾷς ὦ μιαρωτάτη λέγειν;
these-things you dare O most-abominable to-say

ΠΕΝΙΑ καὶ σύ γε διδάσκου· πάνυ γὰρ οἶμαι ῥᾳδίως
and you at-least be-taught very for I-think easily
ἅπανθ' ἁμαρτάνοντά σ' ἀποδείξειν ἐγώ,
all-things erring you to-prove I
εἰ τοὺς δικαίους φῂς ποιήσειν πλουσίους.
if the just you-say you-will-make rich
ΧΡΕΜΥΛΟΣ ὦ τύμπανα καὶ κύφωνες οὐκ ἀρήξετε;
O drums and pillories not will-you-help
ΠΕΝΙΑ οὐ δεῖ σχετλιάζειν καὶ βοᾶν πρὶν ἂν μάθῃς.
not it-is-needful to-complain and to-shout before — you-learn
ΧΡΕΜΥΛΟΣ καὶ τίς δύναιτ' ἂν μὴ βοᾶν "ἰοὺ ἰού"
and who could — not to-shout oh oh
τοιαῦτ' ἀκούων; ΠΕΝΙΑ ὅστις ἐστὶν εὖ φρονῶν.
such-things hearing whoever is well thinking
ΧΡΕΜΥΛΟΣ τί δῆτά σοι τίμημ' ἐπιγράψω τῇ δίκῃ,
what then for-you penalty shall-I-write-on for-the suit
ἐὰν ἁλῷς; ΠΕΝΙΑ ὅ τι σοι δοκεῖ.
if you-are-convicted what thing to-you seems-good
ΧΡΕΜΥΛΟΣ καλῶς λέγεις.
well you-say
ΠΕΝΙΑ τὸ γὰρ αὔτ', ἐὰν ἡττᾶσθε, καὶ σφὼ δεῖ παθεῖν.
the for same if you-are-beaten also you-two must suffer
ΧΡΕΜΥΛΟΣ ἱκανοὺς νομίζεις δῆτα θανάτους εἴκοσιν;
sufficient do-you-think then deaths twenty
ΒΛΕΨΙΔΗΜΟΣ ταύτῃ γε· νῷν δὲ δύ' ἀποχρήσουσιν μόνω.
for-her at-least for-us-two and two will-suffice alone
ΠΕΝΙΑ οὐκ ἂν φθάνοιτον τοῦτο πράττοντ', ἢ τί γ' ἂν
not — you-two-could-be-too-quick this doing or what at-least —
ἔχοι τις ἂν δίκαιον ἀντειπεῖν ἔτι;
could-have anyone — just to-say-in-reply still

Poverty argues that if Wealth sees and all men grow rich, no one will work, plow, or practice a craft, and that she, not Wealth, makes men lean, hardy, and orderly. Chremylus answers with the beggar's misery, the lice, the rags, and the hunger, and points to the wicked rich and the gods' own riches. He refuses to be persuaded even if she persuades him, and Poverty is driven off, foretelling that they will call her back.

ΧΟΡΟΣ ἀλλ᾽ ἤδη χρῆν τι λέγειν ὑμᾶς
but now it-was-needful something to-say you
σοφὸν ᾧ νικήσετε τηνδὶ
clever by-which you-will-defeat this-one
ἐν τοῖσι λόγοις ἀντιλέγοντες, μαλακὸν δ᾽ ἐνδώσετε μηδέν.
in the arguments arguing-against soft and you-will-concede nothing

ΧΡΕΜΥΛΟΣ φανερὸν μὲν ἔγωγ᾽ οἶμαι
manifest indeed I-at-least I-think
γνῶναι τοῦτ᾽ εἶναι πᾶσιν ὁμοίως,
to-know this to-be to-all alike
ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον, 490
that the good of-the men well to-fare is just
τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τἀναντία δήπου.
the and wicked and the godless of-these the-opposite surely
τοῦτ᾽ οὖν ἡμεῖς ἐπιθυμοῦντες μόλις ηὕρομεν, ὥστε γενέσθαι
this then we desiring scarcely found so-that to-come-about
βούλευμα καλὸν καὶ γενναῖον καὶ χρήσιμον εἰς ἅπαν ἔργον.
a-plan fine and noble and useful for every deed
ἢν γὰρ ὁ Πλοῦτος νυνὶ βλέψῃ καὶ μὴ τυφλὸς ὢν περινοστῇ,
if for — Wealth now see and not blind being wander-about
ὡς τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται κοὐκ ἀπολείψει, 495
to the good of-the men he-will-go and-not will-leave

τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξεῖται· κᾆτα ποιήσει
the and wicked and the godless he-will-flee and-then will-make
πάντας χρηστοὺς καὶ πλουτοῦντας δήπου
all good and rich surely
τά τε θεῖα σέβοντας.
the and divine-things revering
καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ' ἄμεινον;
and-yet than-this for-the men who — could-find ever better
ΒΛΕΨΙΔΗΜΟΣ οὐδείς· τούτου μάρτυς ἐγώ σοι·
no-one of-this witness I to-you
μηδὲν ταύτην γ' ἀνερώτα.
nothing this-woman at-least ask
ΧΡΕΜΥΛΟΣ ὡς μὲν γὰρ νῦν ἡμῖν ὁ βίος
as indeed for now for-us the life
τοῖς ἀνθρώποις διάκειται,
for-the men is-disposed
τίς ἂν οὐχ ἡγοῖτ' εἶναι μανίαν κακοδαιμονίαν τ' ἔτι μᾶλλον;
who — not would-think to-be madness wretchedness and still more
πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι πονηροί,
many indeed for of-the men being are-rich wicked
ἀδίκως αὐτὰ ξυλλεξάμενοι· πολλοὶ δ' ὄντες πάνυ χρηστοὶ
unjustly them having-collected many and being very good
πράττουσι κακῶς καὶ πεινῶσιν μετὰ σοῦ τε
fare badly and are-hungry with you and
τὰ πλεῖστα σύνεισιν.
the most are-together
οὔκουν εἶναί φημ', εἰ παύσει ταύτην βλέψας ποθ' ὁ Πλοῦτος,
not-then to-be I-say if he-will-stop this having-seen ever — Wealth
ὁδὸν ἥντιν' ἰὼν τοῖς ἀνθρώποις ἀγάθ' ἂν μείζω πορίσειεν.
a-road which going for-the men good-things — greater could-provide

ΠΕΝΙΑ ἀλλ᾽ ὦ πάντων ῥᾷστ᾽ ἀνθρώπων
but O of-all most-easily men
ἀναπεισθέντ᾽ οὐχ ὑγιαίνειν
persuaded not to-be-sane
δύο πρεσβύτα, ξυνθιασώτα τοῦ ληρεῖν καὶ παραπαίειν,
two old-men fellow-revelers-both of-the babbling and raving
εἰ τοῦτο γένοιθ᾽ ὃ ποθεῖθ᾽ ὑμεῖς,
if this should-happen which you-desire you
οὔ φημ᾽ ἂν λυσιτελεῖν σφῷν.
not I-say — to-profit you-two
εἰ γὰρ ὁ Πλοῦτος βλέψειε πάλιν διανείμειέν τ᾽ ἴσον αὑτόν, 510
if for — Wealth should-see again should-distribute and equally himself
οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ᾽ ἂν σοφίαν μελετῴη
neither art — of-the men nor — wisdom would-practice
οὐδείς· ἀμφοῖν δ᾽ ὑμῖν τούτοιν ἀφανισθέντοιν ἐθελήσει
no-one both and to-you these having-vanished-both will-wish
τίς χαλκεύειν ἢ ναυπηγεῖν ἢ ῥάπτειν ἢ τροχοποιεῖν,
who to-work-bronze or to-build-ships or to-sew or to-make-wheels
ἢ σκυτοτομεῖν ἢ πλινθουργεῖν ἢ πλύνειν ἢ σκυλοδεψεῖν,
or to-cobble or to-make-bricks or to-wash or to-tan
ἢ γῆς ἀρότροις ῥήξας δάπεδον καρπὸν Δηοῦς θερίσασθαι, 515
or of-earth with-plows having-broken the-ground fruit of-Deo to-reap
ἢν ἐξῇ ζῆν ἀργοῖς ὑμῖν πάντων ἀμελοῦσιν;
if it-be-possible to-live idle for-you all-things neglecting

ΧΡΕΜΥΛΟΣ λῆρον ληρεῖς. ταῦτα γὰρ ἡμῖν
nonsense you-babble these-things for for-us
πάνθ' ὅσα νῦν δὴ κατέλεξας
all as-many-as now indeed you-listed
οἱ θεράποντες μοχθήσουσιν.
the servants will-toil

ΠΕΝΙΑ πόθεν οὖν ἕξεις θεράποντας;
whence then will-you-have servants

ΧΡΕΜΥΛΟΣ ὠνησόμεθ' ἀργυρίου δήπου.
we-shall-buy with-money surely

ΠΕΝΙΑ τίς δ' ἔσται πρῶτον ὁ πωλῶν,
who and will-be first the-one selling
520 ὅταν ἀργύριον κἀκεῖνος ἔχῃ;
when money and-that-one has

ΧΡΕΜΥΛΟΣ κερδαίνειν βουλόμενός τις
to-gain wishing some
ἔμπορος ἥκων ἐκ Θετταλίας παρὰ πλείστων ἀνδραποδιστῶν.
merchant come from Thessaly from very-many kidnappers

ΠΕΝΙΑ ἀλλ' οὐδ' ἔσται πρῶτον ἁπάντων
but not-even will-be first of-all
οὐδεὶς οὐδ' ἀνδραποδιστὴς
no-one nor kidnapper
κατὰ τὸν λόγον ὃν σὺ λέγεις δήπου.
according-to the argument which you say surely
τίς γὰρ πλουτῶν ἐθελήσει
who for being-rich will-wish
κινδυνεύων περὶ τῆς ψυχῆς τῆς αὑτοῦ τοῦτο ποιῆσαι;
risking about the life the his-own this to-do

ὥστ᾽ αὐτὸς ἀροῦν ἐπαναγκασθεὶς
so-that yourself to-plow compelled
καὶ σκάπτειν τἄλλα τε μοχθεῖν
and to-dig the-rest and to-toil
ὀδυνηρότερον τρίψεις βίοτον πολὺ
more-painful you-will-wear-out life much
τοῦ νῦν. ΧΡΕΜΤΛΟΣ ἐς κεφαλὴν σοί.
than-the now on head yours
ΠΕΝΙΑ ἔτι δ᾽ οὐχ ἕξεις οὔτ᾽ ἐν κλίνῃ
still and not you-will-have neither on a-bed
καταδαρθεῖν, οὐ γὰρ ἔσονται,
to-sleep not for will-there-be
οὔτ᾽ ἐν δάπισιν· τίς γὰρ ὑφαίνειν ἐθελήσει χρυσίου ὄντος;
nor on rugs who for to-weave will-wish gold being
οὔτε μύροισιν μυρίσαι στακτοῖς ὁπόταν νύμφην ἀγάγησθον.
nor with-perfumes to-anoint distilled whenever a-bride you-two-bring-home
οὔθ᾽ ἱματίων βαπτῶν δαπάναις κοσμῆσαι ποικιλομόρφων.
nor of-cloaks dyed with-expenditures to-adorn many-figured
καίτοι τί πλέον πλουτεῖν ἐστιν τούτων πάντων ἀποροῦντας;
and-yet what more to-be-rich is of-these all lacking
παρ᾽ ἐμοῦ δ᾽ ἔστιν ταῦτ᾽ εὔπορα πάνθ᾽
from me and is these-things abundant all
ὑμῖν ὧν δείσθον· ἐγὼ γὰρ
for-you which you-two-need I for
τὸν χειροτέχνην ὥσπερ δέσποιν᾽ ἐπαναγκάζουσα κάθημαι
the craftsman like a-mistress compelling sit
διὰ τὴν χρείαν καὶ τὴν πενίαν ζητεῖν ὁπόθεν βίον ἕξει.
through the need and the poverty to-seek whence livelihood he-will-have

ΧΡΕΜΥΛΟΣ σὺ γὰρ ἂν πορίσαι τί δύναι'
you for — to-provide what could
ἀγαθὸν πλὴν φῴδων ἐκ βαλανείου
good except burns from bath
καὶ παιδαρίων ὑποπεινώντων καὶ γρᾳδίων κολοσυρτόν;
and of-little-children half-starving and of-little-old-women a-hubbub
φθειρῶν τ' ἀριθμὸν καὶ κωνώπων
of-lice and number and of-gnats
καὶ ψυλλῶν οὐδὲ λέγω σοι
and of-fleas not-even I-say to-you
ὑπὸ τοῦ πλήθους, αἳ βομβοῦσαι περὶ τὴν κεφαλὴν ἀνιῶσιν,
from the multitude which buzzing around the head annoy
ἐπεγείρουσαι καὶ φράζουσαι, "πεινήσεις, ἀλλ' ἐπανίστω."
waking and saying you-will-be-hungry but get-up
πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν
in-addition and at-least to-these instead-of cloak indeed
ἔχειν ῥάκος· ἀντὶ δὲ κλίνης
to-have a-rag instead-of and bed
στιβάδα σχοίνων κόρεων μεστήν, ἣ τοὺς εὕδοντας ἐγείρει·
a-mattress of-rushes of-bugs full which those sleeping wakes
καὶ φορμὸν ἔχειν ἀντὶ τάπητος σαπρόν·
and a-mat to-have instead-of carpet rotten
ἀντὶ δὲ προσκεφαλαίου
instead-of and pillow
λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ·
a-stone good-sized at the head
σιτεῖσθαι δ' ἀντὶ μὲν ἄρτων
to-eat and instead-of indeed loaves

μαλάχης πτόρθους, ἀντὶ δὲ μάζης
of-mallow shoots instead-of and barley-cake
φυλλεῖ' ἰσχνῶν ῥαφανίδων,
leaves of-withered radishes
ἀντὶ δὲ θράνους στάμνου κεφαλὴν κατεαγότος, 545
instead-of and stool of-a-jar the-head broken
ἀντὶ δὲ μάκτρας
instead-of and kneading-trough
φιδάκνης πλευρὰν ἐρρωγυῖαν καὶ ταύτην. ἆρά γε πολλῶν
of-a-cask a-side broken and this — at-least of-many
ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἴτιον οὖσαν;
good-things to-all the men do-I-show you cause being
ΠΕΝΙΑ σὺ μὲν οὐ τὸν ἐμὸν βίον εἴρηκας,
you indeed not the my life have-described
τὸν τῶν πτωχῶν δ' ὑπεκρούσω.
the of-the beggars and you-slipped-in
ΧΡΕΜΥΛΟΣ οὐκοῦν δήπου τῆς Πτωχείας
therefore surely — of-Beggary
Πενίαν φαμὲν εἶναι ἀδελφήν.
Poverty we-say to-be sister
ΠΕΝΙΑ ὑμεῖς γ' οἵπερ καὶ Θρασυβούλῳ 550
you at-least who also to-Thrasybulus
Διονύσιον εἶναι ὅμοιον.
Dionysius to-be like
ἀλλ' οὐχ οὑμὸς τοῦτο πέπονθεν βίος
but not the-my this has-suffered life
οὐ μὰ Δί', οὐδέ γε μέλλει.
not by Zeus nor at-least will

πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις,
of-beggar indeed for life which you say
ζῆν ἐστιν μηδὲν ἔχοντα·
to-live is nothing having
τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα,
of-the and poor-man to-live sparing and to-the works attending
περιγίγνεσθαι δ' αὐτῷ μηδέν, μὴ μέντοι μηδ' ἐπιλείπειν.
to-be-left-over and to-him nothing not however nor to-fail
555 ΧΡΕΜΥΛΟΣ ὡς μακαρίτην ὦ Δάματερ τὸν βίον αὐτοῦ κατέλεξας,
how blessed O Demeter the life his you-described
εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ ταφῆναι.
if having-spared and toiled he-will-leave not-even to-be-buried
ΠΕΝΙΑ σκώπτειν πειρᾷ καὶ κωμῳδεῖν τοῦ σπουδάζειν ἀμελήσας,
to-jeer you-try and to-mock the being-serious having-neglected
οὐ γιγνώσκων ὅτι τοῦ Πλούτου παρέχω βελτίονας ἄνδρας
not knowing that — than-Wealth I-provide better men
καὶ τὴν γνώμην καὶ τὴν ἰδέαν.
both the mind and the form
παρὰ τῷ μὲν γὰρ ποδαγρῶντες
with the-one indeed for gouty
560 καὶ γαστρώδεις καὶ παχύκνημοι καὶ πίονές εἰσιν ἀσελγῶς,
and pot-bellied and thick-legged and fat they-are outrageously
παρ' ἐμοὶ δ' ἰσχνοὶ καὶ σφηκώδεις καὶ τοῖς ἐχθροῖς ἀνιαροί.
with me and lean and wasp-waisted and to-the enemies grievous
ΧΡΕΜΥΛΟΣ ἀπὸ τοῦ λιμοῦ γὰρ ἴσως αὐτοῖς
from the hunger for perhaps to-them
τὸ σφηκῶδες σὺ πορίζεις.
the waspishness you provide

ΠΕΝΙΑ περὶ σωφροσύνης ἤδη τοίνυν
about moderation now well-then
περανῶ σφῷν κἀναδιδάξω
I-will-finish to-you-two and-will-teach
ὅτι κοσμιότης οἰκεῖ μετ᾽ ἐμοῦ,
that orderliness dwells with me
τοῦ Πλούτου δ᾽ ἐστὶν ὑβρίζειν.
— of-Wealth and is to-commit-outrage
ΧΡΕΜΥΛΟΣ πάνυ γοῦν κλέπτειν κόσμιόν ἐστιν
very at-least to-steal orderly is
καὶ τοὺς τοίχους διορύττειν.
and the walls to-dig-through
ΒΛΕΨΙΔΗΜΟΣ †νὴ τὸν Δί᾽, εἰ δεῖ λαθεῖν
by — Zeus if it-is-needful to-escape-notice
αὐτόν, πῶς οὐχὶ κόσμιόν ἐστι;†
him how not orderly is-it
ΠΕΝΙΑ σκέψαι τοίνυν ἐν ταῖς πόλεσιν
consider well-then in the cities
τοὺς ῥήτορας, ὡς ὁπόταν μὲν
the orators how whenever indeed
ὦσι πένητες, περὶ τὸν δῆμον καὶ τὴν πόλιν εἰσὶ δίκαιοι,
they-are poor toward the people and the city they-are just
πλουτήσαντες δ᾽ ἀπὸ τῶν κοινῶν
having-become-rich and from the public-funds
παραχρῆμ᾽ ἄδικοι γεγένηνται,
immediately unjust they-have-become
ἐπιβουλεύουσί τε τῷ πλήθει καὶ τῷ δήμῳ πολεμοῦσιν.
they-plot both against-the multitude and the people make-war-on

ΧΡΕΜΥΛΟΣ ἀλλ᾽ οὐ ψεύδει τούτων γ᾽ οὐδέν,
but not you-lie of-these at-least nothing
καίπερ σφόδρα βάσκανος οὖσα.
although very envious being
ἀτὰρ οὐχ ἧττόν γ᾽ οὐδὲν κλαύσει,
but not less at-least nothing you-will-wail
μηδὲν ταύτῃ γε κομήσῃς,
not-at-all in-this at-least plume-yourself
ὁτιὴ ζητεῖς τοῦτ᾽ ἀναπείθειν ἡμᾶς, ὡς ἔστιν ἄμεινον
because you-seek this to-persuade us that it-is better
Πενία Πλούτου. ΠΕΝΙΑ καὶ σύ γ᾽
Poverty than-Wealth and you at-least
ἐλέγξαι μ᾽ οὔπω δύνασαι περὶ τούτου,
to-refute me not-yet can about this
575 ἀλλὰ φλυαρεῖς καὶ πτερυγίζεις.
but you-babble and flutter
ΧΡΕΜΥΛΟΣ καὶ πῶς φεύγουσί σ᾽ ἅπαντες;
and why flee you all
ΠΕΝΙΑ ὅτι βελτίους αὐτοὺς ποιῶ.
because better them I-make
σκέψασθαι δ᾽ ἔστι μάλιστα
to-consider and it-is-possible most
ἀπὸ τῶν παίδων· τοὺς γὰρ πατέρας
from the children the for fathers
φεύγουσι φρονοῦντας ἄριστα
they-flee thinking best
αὐτοῖς. οὕτω διαγιγνώσκειν χαλεπὸν πρᾶγμ᾽ ἐστὶ δίκαιον.
for-them so to-distinguish a-hard thing is just

ΧΡΕΜΥΛΟΣ τὸν Δία φήσεις ἆρ᾽ οὐκ ὀρθῶς
— *Zeus you-will-say — not rightly*
διαγιγνώσκειν τὸ κράτιστον·
to-distinguish the best
κἀκεῖνος γὰρ τὸν Πλοῦτον ἔχει. 580
and-he for — Wealth has
ΒΛΕΨΙΔΗΜΟΣ ταύτην δ᾽ ἡμῖν ἀποπέμπει.
this-one and to-us sends-off
ΠΕΝΙΑ ἀλλ᾽ ὦ Κρονικαῖς λήμαις ὄντως
but O with-Cronian rheums truly
λημῶντες τὰς φρένας ἄμφω,
bleared the minds both
ὁ Ζεὺς δήπου πένεται, καὶ τοῦτ᾽ ἤδη φανερῶς σε διδάξω.
— Zeus surely is-poor and this now clearly you I-will-teach
εἰ γὰρ ἐπλούτει, πῶς ἂν ποιῶν τὸν Ὀλυμπικὸν αὐτὸς ἀγῶνα
if for he-was-rich how — making the Olympic himself contest
ἵνα τοὺς Ἕλληνας ἅπαντας ἀεὶ
where the Greeks all always
δι᾽ ἔτους πέμπτου ξυναγείρει,
through year fifth he-gathers
ἀνεκήρυττεν τῶν ἀσκητῶν τοὺς νικῶντας στεφανώσας 585
proclaimed of-the athletes the victors having-crowned
κοτίνου στεφάνῳ; καίτοι χρυσῷ μᾶλλον
of-wild-olive with-a-crown and-yet with-gold rather
ἐχρῆν, εἴπερ ἐπλούτει.
it-was-needful if-indeed he-was-rich

ΧΡΕΜΥΛΟΣ οὐκοῦν τούτῳ δήπου δηλοῖ
therefore by-this surely he-shows
τιμῶν τὸν Πλοῦτον ἐκεῖνος·
honoring — Wealth that-one
φειδόμενος γὰρ καὶ βουλόμενος τούτου μηδὲν δαπανᾶσθαι,
sparing for and wishing of-it nothing to-spend
λήροις ἀναδῶν τοὺς νικῶντας
with-trash binding the victors
τὸν Πλοῦτον ἐᾷ παρ' ἑαυτῷ.
— Wealth he-lets-be with himself
590 ΠΕΝΙΑ πολὺ τῆς Πενίας πρᾶγμ' αἴσχιον
much — than-Poverty a-thing more-shameful
ζητεῖς αὐτῷ περιάψαι,
you-seek him to-fasten-on
εἰ πλούσιος ὢν ἀνελεύθερός ἐσθ' οὑτωσὶ καὶ φιλοκερδής.
if rich being stingy he-is so and greedy
ΧΡΕΜΥΛΟΣ ἀλλὰ σέ γ' ὁ Ζεὺς ἐξολέσειεν
but you at-least — Zeus may-destroy
κοτίνου στεφάνῳ στεφανώσας.
of-wild-olive with-a-crown having-crowned
ΠΕΝΙΑ τὸ γὰρ ἀντιλέγειν τολμᾶν ὑμᾶς
the for to-contradict to-dare you
ὡς οὐ πάντ' ἔστ' ἀγάθ' ὑμῖν
that not all-things are good-things for-you
διὰ τὴν Πενίαν. ΧΡΕΜΥΛΟΣ παρὰ τῆς Ἑκάτης
through — Poverty from — Hecate
ἔξεστιν τοῦτο πυθέσθαι,
it-is-possible this to-learn
595 εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον. φησὶ γὰρ αὕτη
whether the being-rich or the being-hungry better she-says for she

τοὺς μὲν ἔχοντας καὶ πλουτοῦντας
those indeed having and being-rich
δεῖπνον κατὰ μῆν' ἀποπέμπειν,
dinner every month to-send-out
τοὺς δὲ πένητας τῶν ἀνθρώπων ἁρπάζειν πρὶν καταθεῖναι.
the and poor of-the men to-snatch-it before setting-down
ἀλλὰ φθείρου καὶ μὴ γρύξῃς
but go-to-ruin and not grunt
ἔτι μηδ' ὁτιοῦν.
still not-even anything
οὐ γὰρ πείσεις, οὐδ' ἢν πείσῃς. 600
not for you-will-persuade not-even if you-persuade
ΠΕΝΙΑ ὦ πόλις Ἄργους, κλύεθ' οἷα λέγει.
O city of-Argos hear-you what-sort-of-things he-says
ΧΡΕΜΥΛΟΣ Παύσωνα κάλει τὸν ξύσσιτον.
Pauson call the messmate
ΠΕΝΙΑ τί πάθω τλήμων;
what shall-I-suffer wretched
ΧΡΕΜΥΛΟΣ ἔρρ' ἐς κόρακας θᾶττον ἀφ' ἡμῶν.
go to crows quicker from us
ΠΕΝΙΑ εἶμι δὲ ποῖ γῆς; 605
I-shall-go and where of-earth
ΧΡΕΜΥΛΟΣ ἐς τὸν κύφων'· ἀλλ' οὐ μέλλειν
to the pillory but not to-delay
χρῆν σ', ἀλλ' ἀνύειν.
it-was-needful you but to-hurry
ΠΕΝΙΑ ἦ μὴν ὑμεῖς γ' ἔτι μ' ἐνταυθοῖ
truly truly you at-least still me here
μεταπέμψεσθον.
will-send-for

ΧΡΕΜΥΛΟΣ τότε νοστήσεις· νῦν δὲ φθείρου.
then you-will-return now and go-to-ruin
κρεῖττον γάρ μοι πλουτεῖν ἐστίν,
better for for-me to-be-rich is
σὲ δ' ἐᾶν κλάειν μακρὰ τὴν κεφαλήν.
you and to-let wail long the head
ΒΛΕΨΙΔΗΜΟΣ νὴ Δί' ἐγὼ γοῦν ἐθέλω πλουτῶν
by Zeus I at-least wish being-rich
εὐωχεῖσθαι μετὰ τῶν παίδων
to-feast with the children
τῆς τε γυναικός, καὶ λουσάμενος
the and wife and having-washed
λιπαρὸς χωρῶν ἐκ βαλανείου
sleek going from bath
τῶν χειροτεχνῶν
at-the craftsmen
καὶ τῆς Πενίας καταπαρδεῖν.
and — at-Poverty to-fart

VI · TO ASCLEPIUS

Chremylus and Blepsidemus prepare to take Wealth to the temple of Asclepius for the night, with the bedding and offerings ready.

ΧΡΕΜΥΛΟΣ αὕτη μὲν ἡμῖν ἡπίτριπτος οἴχεται.
she indeed from-us the-accursed is-gone
ἐγὼ δὲ καὶ σύ γ' ὡς τάχιστα τὸν θεὸν
I and also you at-least as quickly-as-possible the god
ἐγκατακλινοῦντ' ἄγωμεν εἰς Ἀσκληπιοῦ.
going-to-lay-down let-us-take to of-Asclepius

ΒΛΕΨΙΔΗΜΟΣ καὶ μὴ διατρίβωμέν γε, μὴ πάλιν τις αὖ
and not let-us-delay at-least lest again someone in-turn
ἐλθὼν διακωλύσῃ τι τῶν προὔργου ποιεῖν.
having-come prevent something of-the useful to-do
ΧΡΕΜΥΛΟΣ παῖ Καρίων τὰ στρώματ' ἐκφέρειν σ' ἐχρῆν
boy Cario the bedclothes to-bring-out you it-was-needful
αὐτόν τ' ἄγειν τὸν Πλοῦτον, ὡς νομίζεται,
himself and to-lead — Wealth as is-customary
καὶ τἄλλ' ὅσ' ἐστὶν ἔνδον ηὐτρεπισμένα.
and the-rest as-many-as are inside prepared

VII · THE NIGHT IN THE TEMPLE

Cario returns with the news that Wealth can see. He tells Chremylus' wife of the night at the temple: the priest gathering up the offerings for himself, Cario's own raid on an old woman's porridge, and the god's rounds, smearing a stinging salve on the eyes of the thief Neocleides and having his serpents lick Wealth's eyes clear. The just greet Wealth with joy while the unjust rich scowl, and the wife goes in for the welcoming sweets.

ΚΑΡΙΩΝ ὦ πλεῖστα Θησείοις μεμυστιλημένοι
O most at-Theseus'-feasts having-sopped-up-bread
γέροντες ἄνδρες ἐπ' ὀλιγίστοις ἀλφίτοις,
old men on very-little barley-meal
ὡς εὐτυχεῖθ', ὡς μακαρίως πεπράγατε,
how you-are-fortunate how blessedly you-have-fared
ἄλλοι θ' ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου.
others and to-whom there-is-share of-the good way

ΧΟΡΟΣ τί δ' ἔστιν ὦ βέλτιστε τῶν σαυτοῦ φίλων;
what and is-it O best of-the your-own friends
φαίνει γὰρ ἥκειν ἄγγελος χρηστοῦ τινος.
you-appear for to-come a-messenger of-good some
ΚΑΡΙΩΝ ὁ δεσπότης πέπραγεν εὐτυχέστατα,
the master has-fared most-fortunately
μᾶλλον δ' ὁ Πλοῦτος αὐτός· ἀντὶ γὰρ τυφλοῦ
rather and — Wealth himself instead-of for blind
ἐξωμμάτωται καὶ λελάμπρυνται κόρας,
he-has-been-given-eyes and has-been-brightened in-the-pupils
Ἀσκληπιοῦ παιῶνος εὐμενοῦς τυχών.
of-Asclepius the-healer kindly having-met
ΧΟΡΟΣ λέγεις μοι χαράν, λέγεις μοι βοάν.
you-tell me joy you-tell me a-shout
ΚΑΡΙΩΝ πάρεστι χαίρειν, ἤν τε βούλησθ' ἤν τε μή.
it-is-possible to-rejoice if both you-wish if and not
ΧΟΡΟΣ ἀναβοάσομαι τὸν εὔπαιδα καὶ
I-will-shout-aloud the blessed-in-children and
μέγα βροτοῖσι φέγγος Ἀσκληπιόν.
great to-mortals light Asclepius
ΓΥΝΗ τίς ἡ βοή ποτ' ἐστίν; ἆρ' ἀγγέλλεται
what the shout ever is — is-reported
χρηστόν τι; τοῦτο γὰρ ποθοῦσ' ἐγὼ πάλαι
good something this for longing I long-since
ἔνδον κάθημαι περιμένουσα τουτονί.
inside sit waiting-for this-one
ΚΑΡΙΩΝ ταχέως ταχέως φέρ' οἶνον ὦ δέσποιν', ἵνα
quickly quickly bring wine O mistress so-that
καὐτὴ πίῃς· φιλεῖς δὲ δρῶσ' αὐτὸ σφόδρα·
and-yourself may-drink you-love and doing it very-much

ὡς ἀγαθὰ συλλήβδην ἅπαντά σοι φέρω.
since good-things all-together all to-you I-bring

ΓΥΝΗ καὶ ποῦ ’στιν; ΚΑΡΙΩΝ ἐν τοῖς λεγομένοις εἴσει τάχα.
and where is-it in the things-said you-will-know soon

ΓΥΝΗ πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ.
finish well-then what thing you-say hurrying ever

ΚΑΡΙΩΝ ἄκουε τοίνυν, ὡς ἐγὼ τὰ πράγματα
listen well-then since I the affairs

ἐκ τῶν ποδῶν ἐς τὴν κεφαλήν σοι πάντ’ ἐρῶ. 650
from the feet to the head to-you all will-tell

ΓΥΝΗ μὴ δῆτ’ ἔμοιγ’ ἐς τὴν κεφαλήν. ΚΑΡΙΩΝ μὴ τἀγαθὰ
not then to-me-at-least on the head not the-good-things

ἃ νῦν γεγένηται; ΓΥΝΗ μὴ μὲν οὖν τὰ πράγματα.
which now have-happened not indeed then the affairs

ΚΑΡΙΩΝ ὡς γὰρ τάχιστ’ ἀφικόμεθα πρὸς τὸν θεὸν
as for quickly we-arrived at the god

ἄγοντες ἄνδρα τότε μὲν ἀθλιώτατον
bringing a-man then indeed most-wretched

νῦν δ’ εἴ τιν’ ἄλλον μακάριον κεὐδαίμονα, 655
now and if any other blessed and-happy

πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν,
first indeed him to the-sea we-led

ἔπειτ’ ἐλοῦμεν. ΓΥΝΗ νὴ Δί’ εὐδαίμων ἄρ’ ἦν
then we-washed by Zeus happy then was

ἀνὴρ γέρων ψυχρᾷ θαλάττῃ λούμενος.
a-man old in-cold sea being-washed

ΚΑΡΙΩΝ ἔπειτα πρὸς τὸ τέμενος ἦμεν τοῦ θεοῦ.
then to the precinct we-went of-the god

ἐπεὶ δὲ βωμῷ πόπανα καὶ προθύματα 660
when and on-altar cakes and offerings

καθωσιώθη πέλανος Ἡφαίστου φλογί,
were-consecrated food of-Hephaestus for-the-flame
κατεκλίναμεν τὸν Πλοῦτον, ὥσπερ εἰκὸς ἦν·
we-laid-down — Wealth as fitting was
ἡμῶν δ' ἕκαστος στιβάδα παρεκαττύετο.
of-us and each a-pallet was-stitching-together
ΓΥΝΗ ἦσαν δέ τινες κἄλλοι δεόμενοι τοῦ θεοῦ;
there-were and some and-others needing the god
665 ΚΑΡΙΩΝ εἷς μέν γε Νεοκλείδης, ὅς ἐστι μὲν τυφλός,
one indeed at-least Neocleides who is indeed blind
κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντικεν·
stealing and those seeing has-outshot
ἕτεροί τε πολλοὶ παντοδαπὰ νοσήματα
others and many all-kinds diseases
ἔχοντες· ὡς δὲ τοὺς λύχνους ἀποσβέσας
having when and the lamps having-put-out
ἡμῖν παρήγγειλεν καθεύδειν τοῦ θεοῦ
to-us bade to-sleep of-the god
670 ὁ πρόπολος, εἰπών, ἤν τις αἴσθηται ψόφου
the attendant having-said if anyone perceive noise
σιγᾶν, ἅπαντες κοσμίως κατεκείμεθα.
to-be-silent all in-orderly-fashion we-lay-down
κἀγὼ καθεύδειν οὐκ ἐδυνάμην, ἀλλά με
and-I to-sleep not could but me
ἀθάρης χύτρα τις ἐξέπληττε κειμένη
of-gruel a-pot some was-driving-wild lying
ὀλίγον ἄπωθεν τῆς κεφαλῆς τοῦ γραδίου,
a-little away-from the head of-the little-old-woman
675 ἐφ' ἣν ἐπεθύμουν δαιμονίως ἐφερπύσαι.
to which I-desired wondrously to-creep

ἔπειτ᾽ ἀναβλέψας ὁρῶ τὸν ἱερέα
then looking-up I-see the priest
τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας
the cakes snatching-away and the dried-figs
ἀπὸ τῆς τραπέζης τῆς ἱερᾶς· μετὰ τοῦτο δὲ
from the table the holy after this and
περιῆλθε τοὺς βωμοὺς ἅπαντας ἐν κύκλῳ,
he-went-round the altars all in a-circle
εἴ που πόπανον εἴη τι καταλελειμμένον·
if anywhere a-cake might-be any left-behind
ἔπειτα ταῦθ᾽ ἥγιζεν ἐς σάκταν τινά.
then these he-consecrated into a-sack some
κἀγὼ νομίσας πολλὴν ὁσίαν τοῦ πράγματος
and-I thinking great holiness of-the deed
ἐπὶ τὴν χύτραν τῆς ἀθάρης ἀνίσταμαι.
to the pot of-the gruel get-up
ΓΥΝΗ ταλάντατ᾽ ἀνδρῶν οὐκ ἐδεδοίκεις τὸν θεόν;
most-wretched of-men not did-you-fear the god
ΚΑΡΙΩΝ νὴ τοὺς θεοὺς ἔγωγε μὴ φθάσειέ με
by the gods I-did lest he-should-anticipate me
ἐπὶ τὴν χύτραν ἐλθὼν ἔχων τὰ στέμματα·
to the pot coming having the garlands
ὁ γὰρ ἱερεὺς αὐτοῦ με προὐδιδάξατο.
the for priest of-him me had-taught-beforehand
τὸ γρᾳδιον δ᾽ ὡς ᾔσθετο δή μου τὸν ψόφον,
the little-old-woman and when she-perceived indeed my the noise
ἄρασ᾽ ὑφῄρει· κᾆτα συρίξας ἐγὼ
having-lifted she-drew-it-away and-then having-hissed I
ὀδὰξ ἐλαβόμην ὡς παρείας ὢν ὄφις.
with-teeth I-took-hold as a-cheek-puffer being snake

ἡ δ' εὐθέως τὴν χεῖρα πάλιν ἀνέσπασεν,
she and at-once the hand back drew
κατέκειτο δ' αὐτὴν ἐντυλίξασ' ἡσυχῇ
she-lay and herself having-wrapped-up quietly
ὑπὸ τοῦ δέους βδέουσα δριμύτερον γαλῆς.
from the fear farting more-pungently than-a-weasel
κἀγὼ τότ' ἤδη τῆς ἀθάρης πολλὴν ἔφλων·
and-I then now of-the gruel much gobbled
ἔπειτ' ἐπειδὴ μεστὸς ἦν, ἀνεπαλλόμην.
then when full I-was I-leapt-up
ΓΥΝΗ ὁ δὲ θεὸς ὑμῖν οὐ προσῄει; ΚΑΡΙΩΝ οὐδέπω.
the and god to-you not came-near not-yet
μετὰ τοῦτο δ' ἤδη καὶ γέλοιον δῆτά τι
after this and now also laughable indeed something
ἐποίησα. προσιόντος γὰρ αὐτοῦ μέγα πάνυ
I-did approaching for him great very
ἀπέπαρδον· ἡ γαστὴρ γὰρ ἐπεφύσητό μου.
I-farted the belly for had-been-blown-up of-me
ΓΥΝΗ ἦ πού σε διὰ τοῦτ' εὐθὺς ἐβδελύττετο.
truly perhaps you because-of this at-once be-loathed
ΚΑΡΙΩΝ οὔκ, ἀλλ' Ἰασὼ μέν τις ἀκολουθοῦσ' ἅμα
no but Iaso indeed some following at-the-same-time
ὑπηρυθρίασε χὴ Πανάκει' ἀπεστράφη
blushed and-the Panacea turned-away
τὴν ῥῖν' ἐπιλαβοῦσ'· οὐ λιβανωτὸν γὰρ βδέω.
the nose having-held not frankincense for I-fart
ΓΥΝΗ αὐτὸς δ' ἐκεῖνος; ΚΑΡΙΩΝ οὐ μὰ Δί' οὐδ' ἐφρόντισεν.
himself and that-one not by Zeus not-even cared
ΓΥΝΗ λέγεις ἄγροικον ἄρα σύ γ' εἶναι τὸν θεόν.
you-say boorish then you at-least to-be the god

ΚΑΡΙΩΝ μὰ Δί᾽ οὐκ ἔγωγ᾽, ἀλλὰ σκατοφάγον. ΓΥΝΗ αἲ τάλαν.
by Zeus not I-at-least but dung-eating ah wretch

ΚΑΡΙΩΝ μετὰ ταῦτ᾽ ἐγὼ μὲν εὐθὺς ἐνεκαλυψάμην
after these-things I indeed at-once covered-myself

δείσας, ἐκεῖνος δ᾽ ἐν κύκλῳ τὰ νοσήματα
having-feared he and in a-circle the diseases

σκοπῶν περιῄει πάντα κοσμίως πάνυ.
examining went-round all orderly very

ἔπειτα παῖς αὐτῷ λίθινον θυείδιον
then a-boy to-him a-stone mortar

παρέθηκε καὶ δοίδυκα καὶ κιβώτιον.
set-beside and a-pestle and a-little-box

ΓΥΝΗ λίθινον; ΚΑΡΙΩΝ μὰ Δί᾽ οὐ δῆτ᾽ οὐχὶ τό γε κιβώτιον.
of-stone by Zeus not then not the at-least little-box

ΓΥΝΗ σὺ δὲ πῶς ἑώρας ὦ κάκιστ᾽ ἀπολούμενε,
you and how did-you-see O most-vilely perishing

ὃς ἐγκεκαλύφθαι φῄς; ΚΑΡΙΩΝ διὰ τοῦ τριβωνίου·
who to-have-been-covered you-say through the little-cloak

ὀπὰς γὰρ εἶχεν οὐκ ὀλίγας μὰ τὸν Δία.
holes for it-had not few by — Zeus

πρῶτον δὲ πάντων τῷ Νεοκλείδῃ φάρμακον
first and of-all — for-Neocleides a-drug

καταπλαστὸν ἐνεχείρησε τρίβειν, ἐμβαλὼν
plaster tried to-grind having-thrown-in

σκορόδων κεφαλὰς τρεῖς Τηνίων. ἔπειτ᾽ ἔφλα
of-garlic heads three of-Tenian then he-pounded

ἐν τῇ θυείᾳ συμπαραμιγνύων ὀπὸν
in the mortar mixing-in juice

καὶ σχῖνον· εἶτ᾽ ὄξει διέμενος Σφηττίῳ
and mastic then with-vinegar having-wetted Sphettian

κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα
he-plastered his the eyelids having-turned-them-out so-that
ὀδυνῷτο μᾶλλον. ὁ δὲ κεκραγὼς καὶ βοῶν
he-might-be-pained more he and screaming and shouting
ἔφευγ' ἀνάξας· ὁ δὲ θεὸς γελάσας ἔφη·
fled having-leapt-up the and god having-laughed said
"ἐνταῦθα νῦν κάθησο καταπεπλασμένος,
here now sit plastered
ἵν' ὑπομνύμενον παύσω σε τὰς ἐκκλησίας."
so-that excusing-on-oath I-may-stop you the assemblies
ΓΥΝΗ ὡς φιλόπολίς τίς ἐσθ' ὁ δαίμων καὶ σοφός.
how city-loving some is the deity and wise
ΚΑΡΙΩΝ μετὰ τοῦτο τῷ Πλούτωνι παρεκαθέζετο,
after this — by-Wealth he-sat-down-beside
καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο,
and first indeed indeed the head he-touched
ἔπειτα καθαρὸν ἡμιτύβιον λαβὼν
then a-clean napkin having-taken
τὰ βλέφαρα περιέψησεν· ἡ Πανάκεια δὲ
the eyelids wiped-round — Panacea and
κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι
covered his the head with-a-red-cloth
καὶ πᾶν τὸ πρόσωπον· εἶθ' ὁ θεὸς ἐπόππυσεν.
and all the face then the god clucked
ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεὼ
darted-out then two serpents from the temple
ὑπερφυεῖς τὸ μέγεθος. ΓΥΝΗ ὦ φίλοι θεοί.
extraordinary in-the size O dear gods

ΚΑΡΙΩΝ τούτω δ' ὑπὸ τὴν φοινικίδ' ὑποδύνθ' ἡσυχῇ
these-two and under the red-cloth having-slipped quietly
τὰ βλέφαρα περιέλειχον, ὥς γ' ἐμοὶ δοκεῖ·
the eyelids licked-round as at-least to-me it-seems
καὶ πρίν σε κοτύλας ἐκπιεῖν οἴνου δέκα,
and before you half-pints could-drink of-wine ten
ὁ Πλοῦτος ὦ δέσποιν' ἀνειστήκει βλέπων·
— Wealth O mistress had-stood-up seeing
ἐγὼ δὲ τὼ χεῖρ' ἀνεκρότησ' ὑφ' ἡδονῆς
I and the two-hands clapped from delight
τὸν δεσπότην τ' ἤγειρον. ὁ θεὸς δ' εὐθέως
the master and woke the god and at-once
ἠφάνισεν αὑτὸν οἵ τ' ὄφεις ἐς τὸν νεών.
made-vanish himself the and snakes into the temple
οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖς
those and lying-in beside him how do-you-think
τὸν Πλοῦτον ἠσπάζοντο καὶ τὴν νύχθ' ὅλην
— Wealth greeted and the night whole
ἐγρηγόρεσαν, ἕως διέλαμψεν ἡμέρα.
stayed-awake until shone-through day
ἐγὼ δ' ἐπῄνουν τὸν θεὸν πάνυ σφόδρα,
I and praised the god very much
ὅτι βλέπειν ἐποίησε τὸν Πλοῦτον ταχύ,
because to-see he-made — Wealth quickly
τὸν δὲ Νεοκλείδην μᾶλλον ἐποίησεν τυφλόν.
— and Neocleides more he-made blind

ΓΥΝΗ ὅσην ἔχεις τὴν δύναμιν ὦναξ δέσποτα.
how-great you-have the power O-lord master
ἀτὰρ φράσον μοι, ποῦ 'σθ' ὁ Πλοῦτος; ΚΑΡΙΩΝ ἔρχεται.
but tell me where is — Wealth he-comes
ἀλλ' ἦν περὶ αὐτὸν ὄχλος ὑπερφυὴς ὅσος.
but there-was about him a-crowd extraordinary how-great
οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον
the for just before being and livelihood
ἔχοντες ὀλίγον αὐτὸν ἠσπάζοντο καὶ
having little him greeted and
ἐδεξιοῦνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς·
shook-hands all from the delight
ὅσοι δ' ἐπλούτουν οὐσίαν τ' εἶχον συχνὴν
as-many-as and were-rich property and had much
οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι,
not from just the livelihood having-acquired
ὀφρῦς ξυνῆγον ἐσκυθρώπαζόν θ' ἅμα.
brows knit scowled and at-the-same-time
οἱ δ' ἠκολούθουν κατόπιν ἐστεφανωμένοι
they and followed behind garlanded
γελῶντες εὐφημοῦντες· ἐκτυπεῖτο δὲ
laughing shouting-blessings was-stamping and
ἐμβὰς γερόντων εὐρύθμοις προβήμασιν.
shoe of-old-men in-rhythmic steps
ἀλλ' εἶ' ἁπαξάπαντες ἐξ ἑνὸς λόγου
but come all-together from one word
ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε·
dance and leap and dance-in-chorus
οὐδεὶς γὰρ ὑμῖν εἰσιοῦσιν ἀγγελεῖ,
no-one for to-you coming-in will-report

ὡς ἄλφιτ᾽ οὐκ ἔνεστιν ἐν τῷ θυλάκῳ.
that barley-meal not is in the bag

ΓΥΝΗ νὴ τὴν Ἑκάτην κἀγὼ δ᾽ ἀναδῆσαι βούλομαι
by — Hecate and-I and to-crown wish

εὐαγγέλιά σε κριβανωτῶν ὁρμαθῷ
for-good-news you of-oven-cakes with-a-string

τοιαῦτ᾽ ἀπαγγείλαντα. ΚΑΡΙΩΝ μή νυν μέλλ᾽ ἔτι,
such-things having-announced not now delay any-longer

ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν.
since the-men near are already the doors

ΓΥΝΗ φέρε νυν ἰοῦσ᾽ εἴσω κομίσω καταχύσματα
come now going inside I-will-bring the-showers-of-sweets

ὥσπερ νεωνήτοισιν ὀφθαλμοῖς ἐγώ.
as for-newly-bought eyes I

ΚΑΡΙΩΝ ἐγὼ δ᾽ ἀπαντῆσαί γ᾽ ἐκείνοις βούλομαι.
I and to-meet at-least them wish

VIII · WEALTH SEES

Wealth greets the sun and the land, ashamed that he kept company with the unworthy and shunned the good, and vows to change his ways. Chremylus complains of his crowd of new friends, and Wealth will take the welcoming sweets only inside, by the hearth, so that nothing need be thrown to the audience for a laugh.

ΠΛΟΥΤΟΣ καὶ προσκυνῶ γε πρῶτα μὲν τὸν ἥλιον,
and I-salute at-least first indeed the sun

ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον
then of-holy Pallas famous plain

χώραν τε πᾶσαν Κέκροπος ἥ μ᾽ ἐδέξατο.
land and all of-Cecrops which me received

αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφοράς,
I-am-ashamed and the my-own misfortunes
οἵοις ἄρ' ἀνθρώποις ξυνὼν ἐλάνθανον,
with-what-sort-of then men consorting I-escaped-notice
τοὺς ἀξίους δὲ τῆς ἐμῆς ὁμιλίας
the worthy and of-the my company
ἔφευγον, εἰδὼς οὐδέν· ὦ τλήμων ἐγώ,
I-fled knowing nothing O wretched I
ὡς οὔτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθῶς ἔδρων·
how neither those then nor these rightly I-did
ἀλλ' αὐτὰ πάντα πάλιν ἀναστρέψας ἐγὼ
but them all back having-turned-round I
δείξω τὸ λοιπὸν πᾶσιν ἀνθρώποις ὅτι
I-will-show the future to-all men that
ἄκων ἐμαυτὸν τοῖς πονηροῖς ἐπεδίδουν.
unwilling myself to-the wicked I-gave
ΧΡΕΜΥΛΟΣ βάλλ' ἐς κόρακας· ὡς χαλεπόν εἰσιν οἱ φίλοι
throw to crows how troublesome are the friends
οἱ φαινόμενοι παραχρῆμ' ὅταν πράττῃ τις εὖ.
those appearing at-once when fares anyone well
νύττουσι γὰρ καὶ φλῶσι τἀντικνήμια,
they-poke for and bruise the-shins
ἐνδεικνύμενος ἕκαστος εὔνοιάν τινα.
showing each goodwill some
ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος
me for who not addressed what-sort-of not crowd
περιεστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός;
encircled in market-place of-old-men

ΓΥΝΗ ὦ φίλτατ᾽ ἀνδρῶν καὶ σὺ καὶ σὺ χαίρετε.
O dearest of-men both you and you hail
φέρε νυν, νόμος γάρ ἐστι, τὰ καταχύσματα
come now custom for is the showers-of-sweets
ταυτὶ καταχέω σου λαβοῦσα. ΠΛΟΥΤΟΣ μηδαμῶς.
these let-me-pour-over you having-taken by-no-means
ἐμοῦ γὰρ εἰσιόντος ἐς τὴν οἰκίαν
me for coming into the house
πρώτιστα καὶ βλέψαντος οὐδὲν ἐκφέρειν
first and having-seen nothing to-carry-out
πρεπῶδές ἐστιν, ἀλλὰ μᾶλλον ἐσφέρειν.
fitting is but rather to-carry-in
ΓΥΝΗ εἶτ᾽ οὐχὶ δέξει δῆτα τὰ καταχύσματα;
then not will-you-receive then the showers-of-sweets
ΠΛΟΥΤΟΣ ἔνδον γε παρὰ τὴν ἑστίαν, ὥσπερ νόμος·
inside at-least by the hearth as is-custom
ἔπειτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν.
then also the vulgarity we-would-escape —
οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ
not for fitting is for-the poet
ἰσχάδια καὶ τρωγάλια τοῖς θεωμένοις
little-figs and sweetmeats to-the spectators
προβαλόντ᾽ ἐπὶ τούτοις εἶτ᾽ ἀναγκάζειν γελᾶν.
throwing at these-things then to-compel to-laugh
ΓΥΝΗ εὖ πάνυ λέγεις· ὡς Δεξίνικός γ᾽ οὑτοσὶ
well very you-say since Dexinicus at-least this-one
ἀνίσταθ᾽ ὡς ἁρπασόμενος τὰς ἰσχάδας.
is-getting-up as going-to-snatch the figs

Cario describes the household flowing with riches. A just man who lost everything by helping friends comes to dedicate his worn cloak and shoes to the god. An informer follows, ruined by the god, and defends his meddling as service to the city, threatening to prosecute Wealth for overthrowing the democracy; they strip him and dress him in the just man's rags.

ΚΑΡΙΩΝ ὡς ἡδὺ πράττειν ὦνδρές ἐστ' εὐδαιμόνως,
how sweet to-fare O-men it-is happily
καὶ ταῦτα μηδὲν ἐξενεγκόντ' οἴκοθεν.
and this nothing having-carried-out from-home
ἡμῖν γὰρ ἀγαθῶν σωρὸς ἐς τὴν οἰκίαν
to-us for of-good-things a-heap into the house
ἐπεσπέπαικεν οὐδὲν ἠδικηκόσιν.
has-burst-in in-nothing having-done-wrong
ἡ μὲν σιπύη μεστή 'στι λευκῶν ἀλφίτων,
the indeed bin full is of-white barley-meal
οἱ δ' ἀμφορῆς οἴνου μέλανος ἀνθοσμίου.
the and jars of-wine dark fragrant
ἅπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσίου
all and for-us of-silver and of-gold
τὰ σκευάρια πλήρη 'στίν, ὥστε θαυμάσαι.
the vessels full are so-that to-wonder
τὸ φρέαρ δ' ἐλαίου μεστόν· αἱ δὲ λήκυθοι
the cistern and of-oil full the and oil-flasks
μύρου γέμουσι, τὸ δ' ὑπερῷον ἰσχάδων.
of-perfume are-laden the and upper-room of-dried-figs
ὀξὶς δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα
vinegar-cruet and every and little-dish and pot

χαλκῆ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπροὺς
bronze has-become the and little-platters the rotten
τοὺς ἰχθυηροὺς ἀργυροῦς πάρεσθ' ὁρᾶν.
the fish-ones of-silver it-is-possible to-see
ὁ δ' ἰπνὸς γέγον' ἡμῖν ἐξαπίνης ἐλεφάντινος.
the and lantern has-become for-us suddenly of-ivory
στατῆρσι δ' οἱ θεράποντες ἀρτιάζομεν
with-staters and the servants we-play-odd-and-even
χρυσοῖς· ἀποψώμεσθα δ' οὐ λίθοις ἔτι,
with-gold we-wipe and not with-stones any-longer
ἀλλὰ σκοροδίοις ὑπὸ τρυφῆς ἑκάστοτε.
but with-garlic-leaves from luxury every-time
καὶ νῦν ὁ δεσπότης μὲν ἔνδον βουθυτεῖ
and now the master indeed inside sacrifices
ὗν καὶ τράγον καὶ κριὸν ἐστεφανωμένος·
a-pig and a-goat and a-ram garlanded
ἐμὲ δ' ἐξέπεμψεν ὁ καπνός. οὐχ οἷός τε γὰρ
me and sent-out the smoke not able — for
ἔνδον μένειν ἦν. ἔδακνε γὰρ τὰ βλέφαρά μου.
inside to-stay I-was it-bit for the eyelids of-me
ΔΙΚΑΙΟΣ ἕπου μετ' ἐμοῦ παιδάριον, ἵνα πρὸς τὸν θεὸν
follow with me little-boy so-that to the god
ἴωμεν. ΚΑΡΙΩΝ ἔα τίς ἔσθ' ὁ προσιὼν οὑτοσί;
we-may-go ah who is the-one approaching this
ΔΙΚΑΙΟΣ ἀνὴρ πρότερον μὲν ἄθλιος, νῦν δ' εὐτυχής.
a-man before indeed wretched now and fortunate
ΚΑΡΙΩΝ δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.
clear that of-the good some as you-seem you-are

ΔΙΚΑΙΟΣ μάλιστ'. ΚΑΡΙΩΝ ἔπειτα τοῦ δέει;
most *then* *of-what* *do-you-need*

ΔΙΚΑΙΟΣ πρὸς τὸν θεὸν
to *the* *god*

ἥκω· μεγάλων γάρ μοὐστὶν ἀγαθῶν αἴτιος.
I-come *of-great* *for* *to-me-is* *good-things* *cause*

ἐγὼ γὰρ ἱκανὴν οὐσίαν παρὰ τοῦ πατρὸς
I *for* *sufficient* *property* *from* *the* *father*

λαβὼν ἐπήρκουν τοῖς δεομένοις τῶν φίλων,
having-received *helped* *those* *needing* *of-the* *friends*

εἶναι νομίζων χρήσιμον πρὸς τὸν βίον.
to-be *thinking* *useful* *for* *the* *life*

ΚΑΡΙΩΝ ἦ πού σε ταχέως ἐπέλιπεν τὰ χρήματα.
truly *I-suppose* *you* *quickly* *failed* *the* *money*

ΔΙΚΑΙΟΣ κομιδῇ μὲν οὖν.
entirely *indeed* *then*

ΚΑΡΙΩΝ οὐκοῦν μετὰ ταῦτ' ἦσθ' ἄθλιος.
therefore *after* *these-things* *you-were* *wretched*

ΔΙΚΑΙΟΣ κομιδῇ μὲν οὖν. κἀγὼ μὲν ᾤμην οὓς τέως
entirely *indeed* *then* *and-I* *indeed* *thought* *those-whom* *till-then*

εὐηργέτησα δεομένους ἕξειν φίλους
I-benefited *needing* *to-have* *friends*

ὄντως βεβαίους, εἰ δεηθείην ποτέ·
truly *firm* *if* *I-should-be-in-need* *ever*

οἱ δ' ἐξετρέποντο κοὐκ ἐδόκουν ὁρᾶν μ' ἔτι.
they *and* *turned-aside* *and-not* *seemed* *to-see* *me* *any-longer*

ΚΑΡΙΩΝ καὶ κατεγέλων δ' εὖ οἶδ' ὅτι. ΔΙΚΑΙΟΣ κομιδῇ μὲν οὖν·
and *they-laughed* *and* *well* *I-know* *that* *entirely* *indeed* *then*

αὐχμὸς γὰρ ὢν τῶν σκευαρίων μ' ἀπώλεσεν.
dryness *for* *being* *of-the* *vessels* *me* *ruined*

ΚΑΡΙΩΝ ἀλλ᾽ οὐχὶ νῦν. ΔΙΚΑΙΟΣ ἀνθ᾽ ὧν ἐγὼ πρὸς τὸν θεὸν
but not now in-return-for which I to the god
προσευξόμενος ἥκω δικαίως ἐνθάδε.
going-to-pray come justly here
ΚΑΡΙΩΝ τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν,
the little-cloak and what means by the gods
ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; φράσον.
which carries with you the little-boy this-here tell
ΔΙΚΑΙΟΣ καὶ τοῦτ᾽ ἀναθήσων ἔρχομαι πρὸς τὸν θεόν.
also this going-to-dedicate I-come to the god
ΚΑΡΙΩΝ μῶν οὖν ἐμυήθης δῆτ᾽ ἐν αὐτῷ τὰ μεγάλα;
surely-not then were-you-initiated then in it the great-mysteries
ΔΙΚΑΙΟΣ οὐκ ἀλλ᾽ ἐνερρίγωσ᾽ ἔτη τριακαίδεκα.
no but I-shivered-in-it years thirteen
ΚΑΡΙΩΝ τὰ δ᾽ ἐμβάδια; ΔΙΚΑΙΟΣ καὶ ταῦτα συνεχειμάζετο.
the and little-shoes also these wintered-with-me
ΚΑΡΙΩΝ καὶ ταῦτ᾽ ἀναθήσων ἔφερες οὖν; ΔΙΚΑΙΟΣ νὴ τὸν Δία.
and these going-to-dedicate you-were-bringing then by — Zeus
ΚΑΡΙΩΝ χαρίεντά γ᾽ ἥκεις δῶρα τῷ θεῷ φέρων.
charming at-least you-come gifts to-the god bringing
ΣΥΚΟΦΑΝΤΗΣ οἴμοι κακοδαίμων, ὡς ἀπόλωλα δείλαιος,
ah-me ill-starred how I-am-ruined miserable
καὶ κακοδαίμων καὶ τετράκις καὶ πεντάκις
both ill-starred and four-times and five-times
καὶ δωδεκάκις καὶ μυριάκις· ἰοὺ ἰού.
and twelve-times and ten-thousand-times oh oh
οὕτω πολυφόρῳ συγκέκραμαι δαίμονι.
so with-much-bearing I-have-been-mixed fortune

ΚΑΡΙΩΝ Ἄπολλον ἀποτρόπαιε καὶ θεοὶ φίλοι,
Apollo averter and gods dear
τί ποτ' ἐστὶν ὅ τι πέπονθεν ἄνθρωπος κακόν;
what ever is what thing has-suffered the-fellow evil
ΣΥΚΟΦΑΝΤΗΣ οὐ γὰρ σχέτλια πέπονθα νυνὶ πράγματα,
not for dreadful have-I-suffered now things
ἀπολωλεκὼς ἅπαντα τἀκ τῆς οἰκίας
having-lost all the-things-in the house
διὰ τὸν θεὸν τοῦτον, τὸν ἐσόμενον τυφλὸν
because-of the god this the going-to-be blind
πάλιν αὖθις, ἤνπερ μὴ 'λλίπωσιν αἱ δίκαι;
again once-more if-indeed not fail the lawsuits
ΔΙΚΑΙΟΣ ἐγὼ σχεδὸν τὸ πρᾶγμα γιγνώσκειν δοκῶ.
I nearly the thing to-understand think
προσέρχεταί γάρ τις κακῶς πράττων ἀνήρ,
approaches for some badly faring man
ἔοικε δ' εἶναι τοῦ πονηροῦ κόμματος.
he-seems and to-be of-the bad coinage
ΚΑΡΙΩΝ νὴ Δία καλῶς τοίνυν ποιῶν ἀπόλλυται.
by Zeus well well-then doing he-is-ruined
ΣΥΚΟΦΑΝΤΗΣ ποῦ ποῦ 'σθ' ὁ μόνος ἅπαντας ἡμᾶς πλουσίους
where where is he-who alone all us rich
ὑποσχόμενος οὗτος ποιήσειν εὐθέως,
having-promised this-one to-make at-once
εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς; ὁ δὲ
if again he-should-recover-sight from beginning he and
πολὺ μᾶλλον ἐνίους ἐστὶν ἐξολωλεκώς.
much rather some has having-ruined
ΚΑΡΙΩΝ καὶ τίνα δέδρακε δῆτα τοῦτ'; ΣΥΚΟΦΑΝΤΗΣ ἐμὲ τουτονί.
and whom has-he-done then this me this-man

ΚΑΡΙΩΝ ἦ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων;
— *of-the wicked you-were and of-housebreakers*

ΣΥΚΟΦΑΝΤΗΣ μὰ Δί᾽ οὐ μὲν οὖν ἔσθ᾽ ὑγιὲς ὑμῶν οὐδενός, 870
by Zeus not indeed then is sound of-you of-none

κοὐκ ἔσθ᾽ ὅπως οὐκ ἔχετέ μου τὰ χρήματα.
and-not it-is how not you-have my the money

ΚΑΡΙΩΝ ὡς σοβαρὸς ὦ Δάματερ εἰσελήλυθεν
how pompous O Demeter has-come-in

ὁ συκοφάντης. δῆλον ὅτι βουλιμιᾷ.
the informer clear that he-is-ravenous

ΣΥΚΟΦΑΝΤΗΣ σὺ μὲν εἰς ἀγορὰν ἰὼν ταχέως
you indeed to market going quickly

οὐκ ἂν φθάνοις·
not — you-would-be-too-quick

ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ᾽ ἐκεῖ στρεβλούμενον 875
on the wheel for must you there being-racked

εἰπεῖν ἃ πεπανούργηκας. ΚΑΡΙΩΝ οἰμώξᾰρα σύ.
to-say what you-have-done-villainously you-will-howl-then you

ΔΙΚΑΙΟΣ νὴ τὸν Δία τὸν σωτῆρα πολλοῦ γ᾽ ἄξιος
by — Zeus the savior much at-least worth

ἅπασι τοῖς Ἕλλησιν ὁ θεός ἐσθ᾽ ὅτι
to-all the Greeks the god is because

τοὺς συκοφάντας ἐξολεῖ κακοὺς κακῶς.
the informers he-will-destroy bad-men badly

ΣΥΚΟΦΑΝΤΗΣ οἴμοι τάλας· μῶν καὶ σὺ μετέχων καταγελᾷς; 880
ah-me wretch surely-not also you sharing do-you-laugh

ἐπεὶ πόθεν θοἰμάτιον εἴληφας τοδί;
since whence the-cloak have-you-got this

ἐχθὲς δ᾽ ἔχοντ᾽ εἶδόν σ᾽ ἐγὼ τριβώνιον.
yesterday and having I-saw you I a-little-old-cloak

ΔΙΚΑΙΟΣ οὐδὲν προτιμῶ σου. φορῶ γὰρ πριάμενος
nothing I-care-for you I-wear for having-bought
τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.
the ring this from Eudamus for-a-drachma
885 ΚΑΡΙΩΝ †ἀλλ' οὐκ ἔνεστι συκοφάντου δήγματος.†
but not is-in-it against-an-informer's bite
ΣΥΚΟΦΑΝΤΗΣ ἆρ' οὐχ ὕβρις ταῦτ' ἐστὶ πολλή; σκώπτετον,
— not insolence these-things are much you-two-mock
ὅ τι δὲ ποιεῖτον ἐνθάδ' οὐκ εἰρήκατον.
what thing and you-two-do here not have-you-two-said
οὐκ ἐπ' ἀγαθῷ γὰρ ἐνθάδ' ἐστὸν οὐδενί.
not for good for here you-two-are no
ΔΙΚΑΙΟΣ μὰ τὸν Δί' οὔκουν τῷ γε σῷ, σάφ' ἴσθ' ὅτι.
by — Zeus not-then for-the at-least yours clearly know that
890 ΣΥΚΟΦΑΝΤΗΣ ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνήσετον.
from the mine for yes by Zeus you-two-will-dine
ΚΑΡΙΩΝ ὡς δὴ 'π' ἀληθείᾳ σὺ μετὰ τοῦ μάρτυρος
as indeed in truth you with the witness
διαρραγείης μηδενός γ' ἐμπλήμενος.
may-you-burst with-nothing at-least having-been-filled
ΣΥΚΟΦΑΝΤΗΣ ἀρνεῖσθον; ἔνδον ἐστὶν ὦ μιαρωτάτω
you-two-deny inside there-is O most-abominable-pair
πολὺ χρῆμα τεμαχῶν καὶ κρεῶν ὠπτημένων.
much a-heap of-slices and of-meats roasted
895 ὒ ὒ ὒ ὒ ὒ ὒ ὒ ὒ ὒ ὒ ὒ ὒ.
hu hu hu hu hu hu hu hu hu hu hu hu

ΚΑΡΙΩΝ κακόδαιμον ὀσφραίνει τι;
wretch you-smell something

ΔΙΚΑΙΟΣ τοῦ ψύχους γ' ἴσως
of-the cold at-least perhaps

ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβώνιον.
since such at-least he-wears a-little-old-cloak

ΣΥΚΟΦΑΝΤΗΣ ταῦτ' οὖν ἀνασχέτ' ἐστὶν ὦ Ζεῦ καὶ θεοί,
these-things then tolerable are O Zeus and gods

τούτους ὑβρίζειν εἰς ἔμ'; οἴμ' ὡς ἄχθομαι
these to-insult against me oh how I-am-vexed

ὅτι χρηστὸς ὢν καὶ φιλόπολις πάσχω κακῶς. 900
because good being and patriotic I-suffer badly

ΔΙΚΑΙΟΣ σὺ φιλόπολις καὶ χρηστός;
you patriotic and good

ΣΥΚΟΦΑΝΤΗΣ ὡς οὐδείς γ' ἀνήρ.
as no at-least man

ΔΙΚΑΙΟΣ καὶ μὴν ἐπερωτηθεὶς ἀπόκριναί μοι. ΣΥΚΟΦΑΝΤΗΣ τὸ τί;
and truly having-been-asked answer me the what

ΔΙΚΑΙΟΣ γεωργὸς εἶ; ΣΥΚΟΦΑΝΤΗΣ μελαγχολᾶν μ' οὕτως οἴει;
a-farmer are-you to-be-mad me so do-you-think

ΔΙΚΑΙΟΣ ἀλλ' ἔμπορος;
but a-merchant

ΣΥΚΟΦΑΝΤΗΣ ναί, σκήπτομαί γ', ὅταν τύχω.
yes I-plead at-least whenever I-happen

ΔΙΚΑΙΟΣ τί δαί; τέχνην τιν' ἔμαθες; ΣΥΚΟΦΑΝΤΗΣ οὐ μὰ τὸν Δία. 905
what then a-craft some did-you-learn not by — Zeus

ΔΙΚΑΙΟΣ πῶς οὖν διέζης ἢ πόθεν μηδὲν ποιῶν;
how then did-you-live or whence nothing doing

ΣΥΚΟΦΑΝΤΗΣ τῶν τῆς πόλεώς εἰμ᾽ ἐπιμελητὴς πραγμάτων
of-the of-the city I-am overseer affairs
καὶ τῶν ἰδίων πάντων. ΔΙΚΑΙΟΣ σύ; τί μαθών;
and of-the private all you what having-learned
ΣΥΚΟΦΑΝΤΗΣ βούλομαι.
I-wish
ΔΙΚΑΙΟΣ πῶς οὖν ἂν εἴης χρηστὸς ὦ τοιχωρύχε,
how then — could-you-be good O housebreaker
910 εἴ σοι προσῆκον μηδὲν εἶτ᾽ ἀπεχθάνει;
if to-you it-being-one's-business nothing then you-make-yourself-hated
ΣΥΚΟΦΑΝΤΗΣ οὐ γὰρ προσήκει τὴν ἐμαυτοῦ μοι πόλιν
not for it-concerns the my-own me city
εὐεργετεῖν ὦ κέπφε καθ᾽ ὅσον ἂν σθένω;
to-benefit O booby according-to as-much-as — I-am-able
ΔΙΚΑΙΟΣ εὐεργετεῖν οὖν ἐστι τὸ πολυπραγμονεῖν;
to-benefit then is the to-be-a-busybody
ΣΥΚΟΦΑΝΤΗΣ τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις
the indeed then to-help the laws the established
915 καὶ μὴ ᾽πιτρέπειν ἐάν τις ἐξαμαρτάνῃ.
and not to-permit if anyone do-wrong
ΔΙΚΑΙΟΣ οὔκουν δικαστὰς ἐξεπίτηδες ἡ πόλις
not-then judges on-purpose the city
ἄρχειν καθίστησιν; ΣΥΚΟΦΑΝΤΗΣ κατηγορεῖ δὲ τίς;
to-rule establishes accuses and who
ΔΙΚΑΙΟΣ ὁ βουλόμενος. ΣΥΚΟΦΑΝΤΗΣ οὐκοῦν ἐκεῖνός εἰμ᾽ ἐγώ,
the-one wishing therefore that-one am I
ὥστ᾽ εἰς ἔμ᾽ ἥκει τῆς πόλεως τὰ πράγματα.
so-that to me come of-the city the affairs

ΔΙΚΑΙΟΣ νὴ Δία πονηρόν γ' ἆρα προστάτην ἔχει. 920
by Zeus a-wicked at-least then leader it-has
ἐκεῖνο δ' οὐ βούλοι' ἄν, ἡσυχίαν ἔχων
that and not would-you-wish — quiet keeping
ζῆν ἀργός; ΣΥΚΟΦΑΝΤΗΣ ἀλλὰ προβατίου βίον λέγεις,
to-live idle but of-a-little-sheep life you-say
εἰ μὴ φανεῖται διατριβή τις τῷ βίῳ.
if not will-appear pastime some for-the life
ΔΙΚΑΙΟΣ οὐδ' ἂν μεταμάθοις; ΣΥΚΟΦΑΝΤΗΣ οὐδ' ἂν
nor — would-you-unlearn not-even —
εἰ δοίης γέ μοι
if you-should-give at-least me
τὸν Πλοῦτον αὐτὸν καὶ τὸ Βάττου σίλφιον. 925
— Wealth himself and the of-Battus silphium
ΔΙΚΑΙΟΣ κατάθου ταχέως θοἰμάτιον. ΚΑΡΙΩΝ οὗτος, σοὶ λέγει.
put-down quickly the-cloak you-there to-you he-speaks
ΔΙΚΑΙΟΣ ἔπειθ' ὑπόλυσαι. ΚΑΡΙΩΝ ταῦτα πάντα σοὶ λέγει.
then take-off these all to-you he-speaks
ΣΥΚΟΦΑΝΤΗΣ καὶ μὴν προσελθέτω πρὸς ἔμ' ὑμῶν ἐνθαδὶ
and truly let-him-come to me of-you here
ὁ βουλόμενος. ΚΑΡΙΩΝ οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.
the-one wishing therefore that-one am I
ΣΥΚΟΦΑΝΤΗΣ οἴμοι τάλας ἀποδύομαι μεθ' ἡμέραν. 930
ah-me wretched I-am-stripped by day
ΚΑΡΙΩΝ σὺ γὰρ ἀξιοῖς τἀλλότρια πράττων ἐσθίειν.
you for claim others'-business doing to-eat
ΣΥΚΟΦΑΝΤΗΣ ὁρᾷς ἃ ποιεῖς; ταῦτ' ἐγὼ μαρτύρομαι.
you-see what you-do these-things I call-to-witness
ΔΙΚΑΙΟΣ ἀλλ' οἴχεται φεύγων ὃν ἦγες μάρτυρα.
but is-gone fleeing whom you-brought as-witness

ΣΥΚΟΦΑΝΤΗΣ οἴμοι περιείλημμαι μόνος. ΚΑΡΙΩΝ νυνὶ βοᾷς;
ah-me I-am-caught alone now you-shout

935 ΣΥΚΟΦΑΝΤΗΣ οἴμοι μάλ' αὖθις. ΚΑΡΙΩΝ δὸς σύ μοι τὸ τριβώνιον,
ah-me very again give you me the little-cloak

ἵν' ἀμφιέσω τὸν συκοφάντην τουτονί.
so-that I-may-clothe the informer this-one

ΔΙΚΑΙΟΣ μὴ δῆθ'· ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι.
not indeed sacred for it-is — of-Wealth long-since

ΚΑΡΙΩΝ ἔπειτα ποῦ κάλλιον ἀνατεθήσεται
then where more-finely will-it-be-dedicated

ἢ περὶ πονηρὸν ἄνδρα καὶ τοιχωρύχον;
than about a-wicked man and housebreaker

940 Πλοῦτον δὲ κοσμεῖν ἱματίοις σεμνοῖς πρέπει.
Wealth and to-adorn with-cloaks stately befits

ΔΙΚΑΙΟΣ τοῖς δ' ἐμβαδίοις τί χρήσεταί τις; εἰπέ μοι.
the and little-shoes what will-use anyone tell me

ΚΑΡΙΩΝ καὶ ταῦτα πρὸς τὸ μέτωπον αὐτίκα δὴ μάλα
also these to the forehead at-once indeed very

ὥσπερ κοτίνῳ προσπατταλεύσω τουτῳί.
as to-a-wild-olive I-will-nail to-this-one

ΣΥΚΟΦΑΝΤΗΣ ἄπειμι· γιγνώσκω γὰρ ἥττων ὢν πολὺ
I-will-go-away I-know for weaker being much

945 ὑμῶν· ἐὰν δὲ σύζυγον λάβω τινὰ
than-you if and a-yokefellow I-get some

καὶ σύκινον, τοῦτον τὸν ἰσχυρὸν θεὸν
and fig-wood this the strong god

ἐγὼ ποιήσω τήμερον δοῦναι δίκην,
I will-make today to-pay penalty

ὁτιὴ καταλύει περιφανῶς εἷς ὢν μόνος
because he-overthrows manifestly one being alone

τὴν δημοκρατίαν, οὔτε τὴν βουλὴν πιθὼν
the democracy neither the council having-persuaded
τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν. 950
the of-the citizens nor the assembly
ΔΙΚΑΙΟΣ καὶ μὴν ἐπειδὴ τὴν πανοπλίαν τὴν ἐμὴν
and truly since the panoply the my
ἔχων βαδίζεις, ἐς τὸ βαλανεῖον τρέχε·
having you-go to the bath run
ἔπειτ' ἐκεῖ κορυφαῖος ἑστηκὼς θέρου.
then there leader-of-the-chorus standing warm-yourself
κἀγὼ γὰρ εἶχον τὴν στάσιν ταύτην ποτέ.
and-I for had the station this once
ΚΑΡΙΩΝ ἀλλ' ὁ βαλανεὺς ἕλξει θύραζ' αὐτὸν λαβὼν 955
but the bath-man will-drag out-of-doors him having-taken
τῶν ὀρχιπέδων· ἰδὼν γὰρ αὐτὸν γνώσεται
by-the testicles having-seen for him he-will-know
ὅτι ἔστ' ἐκείνου τοῦ πονηροῦ κόμματος.
that he-is of-that the bad coinage
νὼ δ' εἰσίωμεν, ἵνα προσεύξῃ τὸν θεόν.
we-two and let-us-go-in so-that you-may-pray-to the god

An old woman complains that the young man she kept in clothes and money has dropped her now that he is rich, and recounts his old endearments and requests. He arrives garlanded, mocks her age, and is persuaded to go in with her.

ΓΡΑΤΣ ἆρ᾽ ὦ φίλοι γέροντες ἐπὶ τὴν οἰκίαν
— O dear old-men to the house
ἀφίγμεθ᾽ ὄντως τοῦ νέου τούτου θεοῦ,
have-we-arrived truly of-the new this god
ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν;
or of-the road the at-all have-we-missed
ΧΟΡΟΣ ἀλλ᾽ ἴσθ᾽ ἐπ᾽ αὐτὰς τὰς θύρας ἀφιγμένη
but know at very the doors having-arrived
ὦ μειρακίσκη· πυνθάνει γὰρ ὡρικῶς.
O little-girl you-ask for in-a-youthful-way
ΓΡΑΤΣ φέρε νυν ἐγὼ τῶν ἔνδοθεν καλέσω τινά.
come now I of-those inside will-call someone
ΧΡΕΜΥΛΟΣ μὴ δῆτ᾽· ἐγὼ γὰρ αὐτὸς ἐξελήλυθα.
not then I for myself have-come-out
ἀλλ᾽ ὅ τι μάλιστ᾽ ἐλήλυθας λέγειν σ᾽ ἐχρῆν.
but what thing most you-have-come to-say you it-was-needful
ΓΡΑΤΣ πέπονθα δεινὰ καὶ παράνομ᾽ ὦ φίλτατε·
I-have-suffered terrible-things and lawless O dearest
ἀφ᾽ οὗ γὰρ ὁ θεὸς οὗτος ἤρξατο βλέπειν,
from when for the god this began to-see
ἀβίωτον εἶναί μοι πεποίηκε τὸν βίον.
unlivable to-be for-me he-has-made the life

ΧΡΕΜΥΛΟΣ τί δ' ἔστιν; ἦ που καὶ σὺ συκοφάντρια
what and is-it truly I-suppose also you an-informer-woman
ἐν ταῖς γυναιξὶν ἦσθα; ΓΡΑΥΣ μὰ Δί' ἐγὼ μὲν οὔ.
among the women were-you by Zeus I indeed not
ΧΡΕΜΥΛΟΣ ἀλλ' οὐ λαχοῦσ' ἔπινες ἐν τῷ γράμματι;
but not having-drawn-the-lot you-drank in the letter
ΓΡΑΥΣ σκώπτεις· ἐγὼ δὲ κατακέκνισμαι δεινὰ κρα.
you-mock I and have-been-tickled wretched
ΧΡΕΜΥΛΟΣ οὔκουν ἐρεῖς ἀνύσασα τὸν κνισμὸν τίνα;
not-then you-will-say quickly the tickling what
ΓΡΑΥΣ ἄκουέ νυν. ἦν μοί τι μειράκιον φίλον,
listen now there-was to-me a young-man dear
πενιχρὸν μέν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν
poor indeed otherwise and good-looking and handsome
καὶ χρηστόν· εἰ γάρ του δεηθείην ἐγώ,
and good if for anything I-should-need I
ἅπαντ' ἐποίει κοσμίως μοι καὶ καλῶς·
all-things he-did orderly for-me and finely
ἐγὼ δ' ἐκείνῳ πάντα ταῦθ' ὑπηρέτουν.
I and to-him all these-things served
ΧΡΕΜΥΛΟΣ τί δ' ἦν ὅ τι σου μάλιστ' ἐδεῖθ' ἑκάστοτε;
what and was-it what thing of-you most he-asked every-time
ΓΡΑΥΣ οὐ πολλά· καὶ γὰρ ἐκνομίως μ' ἠσχύνετο.
not many-things and for extraordinarily me he-respected
ἀλλ' ἀργυρίου δραχμὰς ἂν ἤτησ' εἴκοσιν
but of-silver drachmas — he-would-ask twenty
εἰς ἱμάτιον, ὀκτὼ δ' ἂν εἰς ὑποδήματα·
for a-cloak eight and — for shoes
καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτώνιον
and for-the sisters to-buy a-little-tunic

ἐκέλευσεν ἂν τῇ μητρί θ' ἱματίδιον·
he-would-bid — for-the mother and a-little-cloak
πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων.
of-wheat and — he-would-ask medimni four
ΧΡΕΜΥΛΟΣ οὐ πολλὰ τοίνυν μὰ τὸν Ἀπόλλω ταῦτά γε
not many-things well-then by — Apollo these at-least
εἴρηκας, ἀλλὰ δῆλον ὅτι σ' ἠσχύνετο.
you-have-said but clear that you he-respected
ΓΡΑΥΣ καὶ ταῦτα τοίνυν οὐχ ἕνεκα μισητίας
and these-things well-then not for-the-sake-of lust
αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὕνεκα,
to-ask me he-said but of-love for-the-sake
ἵνα τοὐμὸν ἱμάτιον φορῶν μεμνῆτό μου.
so-that the-my cloak wearing he-might-remember me
ΧΡΕΜΥΛΟΣ λέγεις ἐρῶντ' ἄνθρωπον ἐκνομιώτατα.
you-say in-love a-fellow most-extraordinarily
ΓΡΑΥΣ ἀλλ' οὐχὶ νῦν ὁ βδελυρὸς ἔτι τὸν νοῦν ἔχει
but not now the loathsome-one still the mind has
τὸν αὐτόν, ἀλλὰ πολὺ μεθέστηκεν πάνυ.
the same but much he-has-changed very
ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτονὶ
me for to-him the cake this
καὶ τἄλλα τἀπὶ τοῦ πίνακος τραγήματα
and the-other the-on the dish sweetmeats
ἐπόντα πεμψάσης ὑπειπούσης θ' ὅτι
lying having-sent having-hinted and that
εἰς ἑσπέραν ἥξοιμι — ΧΡΕΜΥΛΟΣ τί σ' ἔδρασ'; εἰπέ μοι.
at evening I-would-come what you he-did tell me

ΓΡΑΥΣ ἄμητα προσαπέπεμψεν ἡμῖν τουτονί,
milk-cake he-sent-back-besides to-us this
ἐφ' ᾧ τ' ἐκεῖσε μηδέποτέ μ' ἐλθεῖν ἔτι,
on which and there never me to-come again
καὶ πρὸς ἐπὶ τούτοις εἶπεν ἀποπέμπων ὅτι
and besides in-addition-to these he-said sending-away that
"πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι."
long-ago once were valiant Milesians
ΧΡΕΜΥΛΟΣ δῆλον ὅτι τοὺς τρόπους τις οὐ μοχθηρὸς ἦν,
clear that the ways some not wicked was
ἔπειτα πλουτῶν οὐκέθ' ἥδεται φακῇ·
then being-rich no-longer is-pleased with-lentil-soup
πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἅπανθ' ὑπήσθιεν.
before this and from the poverty all-things he-ate-up
ΓΡΑΥΣ καὶ μὴν πρὸ τοῦ γ' ὁσημέραι νὴ τὼ θεὼ
and truly before this at-least daily by the two-goddesses
ἐπὶ τὴν θύραν ἐβάδιζεν ἀεὶ τὴν ἐμήν.
to the door he-walked always the my
ΧΡΕΜΥΛΟΣ ἐπ' ἐκφοράν; ΓΡΑΥΣ μὰ Δί' ἀλλὰ τῆς φωνῆς μόνον
to burial by Zeus but of-the voice only
ἐρῶν ἀκοῦσαι. ΧΡΕΜΥΛΟΣ τοῦ λαβεῖν μὲν οὖν χάριν.
longing to-hear for-the to-get indeed then sake
ΓΡΑΥΣ καὶ νὴ Δί' εἰ λυπουμένην γ' αἴσθοιτό με,
and by Zeus if grieving at-least he-perceived me
νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο.
little-duck — and little-dove he-called-me
ΧΡΕΜΥΛΟΣ ἔπειτ' ἴσως ᾔτει σ' ἂν εἰς ὑποδήματα.
then perhaps he-asked you — for shoes

ΓΡΑΤΣ μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην
at-the-Mysteries and the great riding
ἐπὶ τῆς ἁμάξης ὅτι προσέβλεψέν μέ τις,
on the wagon because looked-at me someone
ἐτυπτόμην διὰ τοῦθ' ὅλην τὴν ἡμέραν.
I-was-beaten because-of this whole the day
οὕτω σφόδρα ζηλότυπος ὁ νεανίσκος ἦν.
so very jealous the young-man was
ΧΡΕΜΥΛΟΣ μόνος γὰρ ἥδεθ', ὡς ἔοικεν, ἐσθίων.
alone for he-was-pleased as it-seems eating
ΓΡΑΤΣ καὶ τάς γε χεῖρας παγκάλας ἔχειν μ' ἔφη.
and the at-least hands most-beautiful to-have me he-said
ΧΡΕΜΥΛΟΣ ὁπότε προτείνοιέν γε δραχμὰς εἴκοσιν.
whenever they-held-out at-least drachmas twenty
ΓΡΑΤΣ ὄζειν τε τῆς χρόας ἔφασκεν ἡδύ μου.
to-smell and of-the skin he-said sweet of-me
ΧΡΕΜΥΛΟΣ εἰ Θάσιον ἐνέχεις, εἰκότως γε νὴ Δία.
if Thasian you-pour-in reasonably at-least by Zeus
ΓΡΑΤΣ τὸ βλέμμα θ' ὡς ἔχοιμι μαλακὸν καὶ καλόν.
the look and that I-had soft and fine
ΧΡΕΜΥΛΟΣ οὐ σκαιὸς ἦν ἄνθρωπος, ἀλλ' ἠπίστατο
not stupid was the-fellow but knew-how
γραὸς καπρώσης τἀφόδια κατεσθίειν.
of-old-woman lusting the-provisions to-eat-up
ΓΡΑΤΣ ταῦτ' οὖν ὁ θεὸς ὦ φίλ' ἄνερ οὐκ ὀρθῶς ποιεῖ,
these-things then the god O dear man not rightly does
φάσκων βοηθεῖν τοῖς ἀδικουμένοις ἀεί.
saying to-help those wronged always
ΧΡΕΜΥΛΟΣ τί γὰρ ποιήσει; φράζε, καὶ πεπράξεται.
what for will-he-do tell and it-will-be-done

ΓΡΑΥΣ ἀναγκάσαι δίκαιόν ἐστι νὴ Δία
to-compel just is by Zeus
τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν,
the-one well having-been-treated by me again me to-do-good-in-return
ἢ μηδ' ὁτιοῦν ἀγαθὸν δίκαιόν ἐστ' ἔχειν. 1030
or not-even anything good just is to-have
ΧΡΕΜΥΛΟΣ οὔκουν καθ' ἑκάστην ἀπεδίδου τὴν νύκτα σοι;
not-then by each he-repaid the night you
ΓΡΑΥΣ ἀλλ' οὐδέποτέ με ζῶσαν ἀπολείψειν ἔφη.
but never me alive to-leave he-said
ΧΡΕΜΥΛΟΣ ὀρθῶς γε· νῦν δέ γ' οὐκέτι ζῆν σ' οἴεται.
rightly at-least now and at-least no-longer to-live you he-thinks
ΓΡΑΥΣ ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ' ὦ φίλτατε.
from the for pain I-have-wasted-away O dearest
ΧΡΕΜΥΛΟΣ οὐκ ἀλλὰ κατασέσηπας, ὥς γ' ἐμοὶ δοκεῖς. 1035
no but you-have-rotted-away as at-least to-me you-seem
ΓΡΑΥΣ διὰ δακτυλίου μὲν οὖν ἔμεγ' ἂν διελκύσαις.
through a-ring indeed then me — you-could-draw
ΧΡΕΜΥΛΟΣ εἰ τυγχάνοι γ' ὁ δακτύλιος ὢν τηλία.
if happened at-least the ring being a-hoop
ΓΡΑΥΣ καὶ μὴν τὸ μειράκιον τοδὶ προσέρχεται,
and truly the young-man this approaches
οὗπερ πάλαι κατηγοροῦσα τυγχάνω·
whom long-since accusing I-happen
ἔοικε δ' ἐπὶ κῶμον βαδίζειν. ΧΡΕΜΥΛΟΣ φαίνεται. 1040
he-seems and to revel to-go he-appears
στέφανόν γέ τοι καὶ δᾷδ' ἔχων πορεύεται.
a-garland at-least surely and torch having goes

ΝΕΑΝΙΑΣ ἀσπάζομαί σε. ΓΡΑΥΣ τί φησιν; ΝΕΑΝΙΑΣ ἀρχαία φίλη,
I-greet you what says-she ancient friend
πολιὰ γεγένησαι ταχύ γε νὴ τὸν οὐρανόν.
gray you-have-become quickly at-least by the heaven
ΓΡΑΥΣ τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι.
wretched I of-the insult with-which I-am-insulted
ΧΡΕΜΥΛΟΣ ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέναι.
he-seems after long time you to-have-seen
ΓΡΑΥΣ ποίου χρόνου ταλάνταθ', ὃς παρ' ἐμοὶ χθὲς ἦν;
what time most-wretched who with me yesterday was
ΧΡΕΜΥΛΟΣ τοὐναντίον πέπονθε τοῖς πολλοῖς ἄρα·
the-opposite has-suffered to-the many then
μεθύων γάρ, ὡς ἔοικεν, ὀξύτερον βλέπει.
drunk for as it-seems sharper he-sees
ΓΡΑΥΣ οὔκ, ἀλλ' ἀκόλαστός ἐστιν ἀεὶ τοὺς τρόπους.
no but intemperate he-is always in-the ways
ΝΕΑΝΙΑΣ ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί,
O Pontoposeidon and gods aged
ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει.
in the face of-the wrinkles how-many she-has
ΓΡΑΥΣ ἆ ἆ,
ah ah
τὴν δᾷδα μή μοι πρόσφερ'. ΧΡΕΜΥΛΟΣ εὖ μέντοι λέγει.
the torch not to-me bring-near well however she-says
ἐὰν γὰρ αὐτὴν εἷς μόνος σπινθὴρ λάβῃ
if for her one only spark catch
ὥσπερ παλαιὰν εἰρεσιώνην καύσεται.
like an-old harvest-wreath she-will-burn
ΝΕΑΝΙΑΣ βούλει διὰ χρόνου πρός με παῖσαι; ΓΡΑΥΣ ποῖ τάλαν;
do-you-wish after time with me to-play where wretch

ΝΕΑΝΙΑΣ αὐτοῦ, λαβοῦσα κάρυα. ΓΡΑΤΣ παιδιὰν τίνα;
here having-taken nuts game what

ΝΕΑΝΙΑΣ πόσους ἔχεις ὀδόντας. ΧΡΕΜΥΛΟΣ ἀλλὰ γνώσομαι
how-many you-have teeth but I-shall-guess

κἄγωγ'· ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.
and-I she-has for three perhaps or four

ΝΕΑΝΙΑΣ ἀπότεισον· ἕνα γὰρ γόμφιον μόνον φορεῖ.
pay-up one for molar only she-wears

ΓΡΑΤΣ ταλάντατ' ἀνδρῶν οὐχ ὑγιαίνειν μοι δοκεῖς, 1060
most-wretched of-men not to-be-sane to-me you-seem

πλυνόν με ποιῶν ἐν τοσούτοις ἀνδράσιν.
a-washing me making among so-many men

ΝΕΑΝΙΑΣ ὄναιο μέντἄν, εἴ τις ἐκπλύνειέ σε.
you-would-benefit however if someone should-wash-out you

ΧΡΕΜΥΛΟΣ οὐ δῆτ', ἐπεὶ νῦν μὲν καπηλικῶς ἔχει,
not then since now indeed tavern-like she-is

εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον,
if and is-washed-off this the white-lead

ὄψει κατάδηλα τοῦ προσώπου τὰ ῥάκη. 1065
you-will-see quite-plain of-the face the tatters

ΓΡΑΤΣ γέρων ἀνὴρ ὢν οὐχ ὑγιαίνειν μοι δοκεῖς.
old man being not to-be-sane to-me you-seem

ΝΕΑΝΙΑΣ πειρᾷ μὲν οὖν ἴσως σε καὶ τῶν τιτθίων
he-tries indeed then perhaps you and of-the breasts

ἐφάπτεταί σου λανθάνειν δοκῶν ἐμέ.
lays-hold of-you to-escape-notice thinking me

ΓΡΑΤΣ μὰ τὴν Ἀφροδίτην οὐκ ἐμοῦ γ' ὦ βδελυρὲ σύ.
by — Aphrodite not of-mine at-least O loathsome you

ΧΡΕΜΥΛΟΣ μὰ τὴν Ἑκάτην οὐ δῆτα· μαινοίμην γὰρ ἄν.
by — Hecate not then I-would-be-mad for —
ἀλλ' ὦ νεανίσκ' οὐκ ἐῶ τὴν μείρακα
but O young-man not I-allow the girl
μισεῖν σε ταύτην. ΝΕΑΝΙΑΣ ἀλλ' ἔγωγ' ὑπερφιλῶ.
to-hate you this-one but I-at-least love-exceedingly
ΧΡΕΜΥΛΟΣ καὶ μὴν κατηγορεῖ γέ σου. ΝΕΑΝΙΑΣ τί κατηγορεῖ;
and truly she-accuses at-least you of-what does-she-accuse
ΧΡΕΜΥΛΟΣ εἶναί σ' ὑβριστήν φησι καὶ λέγειν ὅτι
to-be you insolent she-says and to-say that
"πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι."
long-ago once were valiant Milesians
ΝΕΑΝΙΑΣ ἐγὼ περὶ ταύτης οὐ μαχοῦμαί σοι. ΧΡΕΜΥΛΟΣ τὸ τί;
I about her not will-fight you the what
ΝΕΑΝΙΑΣ αἰσχυνόμενος τὴν ἡλικίαν τὴν σήν, ἐπεὶ
respecting the age the your since
οὐκ ἄν ποτ' ἄλλῳ τοῦτ' ἐπέτρεψ' ἐγὼ ποιεῖν·
not — ever to-another this would-have-allowed I to-do
νῦν δ' ἄπιθι χαίρων συλλαβὼν τὴν μείρακα.
now and go-away rejoicing having-taken the girl
ΧΡΕΜΥΛΟΣ οἶδ' οἶδα τὸν νοῦν· οὐκέτ' ἀξιοῖς ἴσως
I-know I-know the mind no-longer you-deem perhaps
εἶναι μετ' αὐτῆς. ΓΡΑΥΣ ὁ δ' ἐπιτρέψων ἐστὶ τίς;
to-be with her he and going-to-allow is who
ΝΕΑΝΙΑΣ οὐκ ἂν διαλεχθείην διεσπλεκωμένῃ
not — I-would-converse with-one-who-has-been-screwed
ὑπὸ μυρίων ἐτῶν γε καὶ τρισχιλίων.
by ten-thousand years at-least and three-thousand

ΧΡΕΜΥΛΟΣ ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἠξίους
nevertheless and since also the wine you-claimed
πίνειν, συνεκποτέ' ἐστί σοι καὶ τὴν τρύγα. 1085
to-drink must-be-drunk-up-with is by-you also the lees
ΝΕΑΝΙΑΣ ἀλλ' ἔστι κομιδῇ τρὺξ παλαιὰ καὶ σαπρά.
but she-is entirely lees old and rotten
ΧΡΕΜΥΛΟΣ οὐκοῦν τρύγοιπος ταῦτα πάντ' ἰάσεται.
therefore a-lees-strainer these-things all will-cure
ΝΕΑΝΙΑΣ ἀλλ' εἴσιθ' εἴσω· τῷ θεῷ γὰρ βούλομαι
but go inside to-the god for I-wish
ἐλθὼν ἀναθεῖναι τοὺς στεφάνους τούσδ' οὓς ἔχω.
having-gone to-dedicate the garlands these which I-have
ΓΡΑΥΣ ἐγὼ δέ γ' αὐτῷ καὶ φράσαι τι βούλομαι. 1090
I and at-least to-him also to-tell something wish
ΝΕΑΝΙΑΣ ἐγὼ δέ γ' οὐκ εἴσειμι. ΧΡΕΜΥΛΟΣ θάρρει, μὴ φοβοῦ.
I and at-least not will-go-in take-courage not fear
οὐ γὰρ βιάσεται. ΝΕΑΝΙΑΣ πάνυ καλῶς τοίνυν λέγεις.
not for she-will-force very well well-then you-say
ἱκανὸν γὰρ αὐτὴν πρότερον ὑπεπίττουν χρόνον.
enough for her before I-tarred-over time
ΓΡΑΥΣ βάδιζ'· ἐγὼ δέ σου κατόπιν εἰσέρχομαι.
go I and you behind go-in
ΧΡΕΜΥΛΟΣ ὡς εὐτόνως ὦ Ζεῦ βασιλεῦ τὸ γρᾴδιον 1095
how vigorously O Zeus king the little-old-woman
ὥσπερ λεπὰς τῷ μειρακίῳ προσείχετο.
like a-limpet to-the young-man clung

Hermes knocks, threatening the household on Zeus' behalf, but confesses that the gods are starving because no one sacrifices to them any longer. He begs for a place, and after offering his various titles is taken on as god of the games and set to washing tripe.

ΚΑΡΙΩΝ τίς ἔσθ' ὁ κόπτων τὴν θύραν; τουτὶ τί ἦν;
who is the-one knocking the door this-here what was-it
οὐδεὶς ἔοικεν· ἀλλὰ δῆτα τὸ θύριον
no-one it-seems but then the little-door
φθεγγόμενον ἄλλως κλαυσιᾷ. ΕΡΜΗΣ σέ τοι λέγω,
making-a-noise idly will-wail you surely I-mean
ὁ Καρίων, ἀνάμεινον. ΚΑΡΙΩΝ οὗτος εἰπέ μοι,
— Cario wait you-there tell me
σὺ τὴν θύραν ἔκοπτες οὑτωσὶ σφόδρα;
you the door were-knocking so very-hard
ΕΡΜΗΣ μὰ Δί' ἀλλ' ἔμελλον· εἶτ' ἀνέῳξάς με φθάσας.
by Zeus but I-was-about then you-opened me anticipating
ἀλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχύ,
but call-out the master running quickly
ἔπειτα τὴν γυναῖκα καὶ τὰ παιδία,
then the wife and the children
ἔπειτα τοὺς θεράποντας, εἶτα τὴν κύνα,
then the servants then the dog
ἔπειτα σαυτόν, εἶτα τὴν ὗν. ΚΑΡΙΩΝ εἰπέ μοι,
then yourself then the sow tell me
τί δ' ἔστιν; ΕΡΜΗΣ ὁ Ζεὺς ὦ πόνηρε βούλεται
what and is-it — Zeus O wretch wishes
ἐς ταὐτὸν ὑμᾶς συγκυκήσας τρύβλιον
into the-same you having-stirred-up a-bowl

ἁπαξάπαντας ἐς τὸ βάραθρον ἐμβαλεῖν.
all-together into the pit to-throw

ΚΑΡΙΩΝ ἡ γλῶττα τῷ κήρυκι τούτων τέμνεται.
the tongue to-the herald of-these is-cut

ἀτὰρ διὰ τί δὴ ταῦτ' ἐπιβουλεύει ποιεῖν
but because-of what indeed these-things plots to-do

ἡμᾶς; ΕΡΜΗΣ ὁτιὴ δεινότατα πάντων πραγμάτων
us because most-terrible of-all things

εἴργασθ'. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν
you-have-done from when for began from beginning to-see

ὁ Πλοῦτος, οὐδεὶς οὐ λιβανωτόν, οὐ δάφνην,
— Wealth no-one not frankincense not laurel

οὐ ψαιστόν, οὐχ ἱερεῖον, οὐκ ἄλλ' οὐδὲ ἓν
not cake not victim not other nor one-thing

ἡμῖν ἔτι θύει τοῖς θεοῖς. ΚΑΡΙΩΝ μὰ Δί' οὐδέ γε
to-us any-longer sacrifices to-the gods by Zeus nor at-least

θύσει. κακῶς γὰρ ἐπεμελεῖσθ' ἡμῶν τότε.
will-sacrifice badly for you-cared-for us then

ΕΡΜΗΣ καὶ τῶν μὲν ἄλλων μοι θεῶν ἧττον μέλει,
and the indeed other to-me gods less it-matters

ἐγὼ δ' ἀπόλωλα κἀπιτέτριμμαι. ΚΑΡΙΩΝ σωφρονεῖς.
I and am-ruined and-crushed you-are-sensible

ΕΡΜΗΣ πρότερον γὰρ εἶχον μὲν παρὰ ταῖς καπηλίσιν
before for I-had indeed with the tavern-women

πάντ' ἀγάθ' ἔωθεν εὐθύς, οἰνοῦτταν μέλι
all good-things from-dawn at-once wine-cake honey

ἰσχάδας, ὅσ' εἰκός ἐστιν Ἑρμῆν ἐσθίειν·
dried-figs as-many-as fitting it-is for-Hermes to-eat

νυνὶ δὲ πεινῶν ἀναβάδην ἀναπαύομαι.
now and hungry with-legs-up I-rest

ΚΑΡΙΩΝ οὔκουν δικαίως, ὅστις ἐποίεις ζημίαν
not-then justly who caused damage
ἐνίοτε τοιαῦτ' ἀγάθ' ἔχων; ΕΡΜΗΣ οἴμοι τάλας,
sometimes such good-things having ah-me wretched
οἴμοι πλακοῦντος τοῦ 'ν τετράδι πεπεμμένου.
ah-me for-the-cake the on-the fourth baked
ΚΑΡΙΩΝ ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.
you-long-for the not present and in-vain call
ΕΡΜΗΣ οἴμοι δὲ κωλῆς ἣν ἐγὼ κατήσθιον.
ah-me and for-the-ham which I used-to-eat
ΚΑΡΙΩΝ ἀσκωλίαζ' ἐνταῦθα πρὸς τὴν αἰθρίαν.
hop-on-the-wineskin here toward the open-air
ΕΡΜΗΣ σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον.
of-entrails and hot which I used-to-eat
ΚΑΡΙΩΝ ὀδύνη σε περὶ τὰ σπλάγχν' ἔοικέ τι στρέφειν.
a-pain you about the entrails it-seems somewhat to-twist
ΕΡΜΗΣ οἴμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.
ah-me and for-the-cup equal with-equal mixed
ΚΑΡΙΩΝ ταύτην ἐπιπιὼν ἀποτρέχων οὐκ ἂν φθάνοις.
this having-drunk-on running-away not — you-could-be-too-quick
ΕΡΜΗΣ ἆρ' ὠφελήσαις ἄν τι τὸν σαυτοῦ φίλον;
— could-you-help — at-all the your-own friend
ΚΑΡΙΩΝ εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν.
if anything you-need at-least of-what able I-am you to-help
ΕΡΜΗΣ εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον
if me having-provided bread some well baked
δοίης καταφαγεῖν καὶ κρέας νεανικὸν
you-would-give to-eat-up and meat lusty
ὧν θύεθ' ὑμεῖς ἔνδον. ΚΑΡΙΩΝ ἀλλ' οὐκ ἐκφορά.
of-what you-sacrifice you inside but not to-be-carried-out

ΕΡΜΗΣ καὶ μὴν ὁπότε τι σκευάριον τοῦ δεσπότου
and truly whenever any little-vessel of-the master
ὑφέλοι', ἐγώ σε λανθάνειν ἐποίουν ἀεί.
you-filched I you to-escape-notice made always
ΚΑΡΙΩΝ ἐφ' ᾧ τε μετέχειν καὐτὸς ὦ τοιχωρύχε.
on-condition that — to-share and-yourself O housebreaker
ἦκεν γὰρ ἄν σοι ναστὸς εὖ πεπεμμένος.
came for — to-you a-cake well baked
ΕΡΜΗΣ ἔπειτα τοῦτόν γ' αὐτὸς ἂν κατήσθιες.
then this at-least yourself — would-eat-up
ΚΑΡΙΩΝ οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί,
not for you-shared the equal blows with-me
ὁπότε τι ληφθείην πανουργήσας ἐγώ.
whenever at-all I-was-caught having-played-the-villain I
ΕΡΜΗΣ μὴ μνησικακήσῃς, εἰ σὺ Φυλὴν κατέλαβες.
not bear-grudges if you Phyle took
ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με.
but as-housemate by gods receive me
ΚΑΡΙΩΝ ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενεῖς;
then having-left the gods here you-will-stay
ΕΡΜΗΣ τὰ γὰρ παρ' ὑμῖν ἐστι βελτίω πολύ.
the for with you are better much
ΚΑΡΙΩΝ τί δέ; ταὐτομολεῖν ἀστεῖον εἶναί σοι δοκεῖ;
what and the-deserting clever to-be to-you seems
ΕΡΜΗΣ πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ.
fatherland for is every where — fares anyone well
ΚΑΡΙΩΝ τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὤν;
what then — would-you-be of-use to-us here being
ΕΡΜΗΣ παρὰ τὴν θύραν στροφαῖον ἱδρύσασθέ με.
by the door hinge-god set-up me

ΚΑΡΙΩΝ στροφαῖον; ἀλλ᾽ οὐκ ἔργον ἔστ᾽ οὐδὲν στροφῶν.
hinge-god but not work is nothing of-twists

ΕΡΜΗΣ ἀλλ᾽ ἐμπολαῖον. ΚΑΡΙΩΝ ἀλλὰ πλουτοῦμεν· τί οὖν
but market-god but we-are-rich what then

Ἑρμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν;
Hermes huckster us must feed

ΕΡΜΗΣ ἀλλὰ δόλιον τοίνυν. ΚΑΡΙΩΝ δόλιον; ἥκιστά γε·
but trickster well-then trickster least at-least

οὐ γὰρ δόλου νῦν ἔργον, ἀλλ᾽ ἁπλῶν τρόπων.
not for of-trickery now work but of-simple ways

ΕΡΜΗΣ ἀλλ᾽ ἡγεμόνιον. ΚΑΡΙΩΝ ἀλλ᾽ ὁ θεὸς ἤδη βλέπει,
but guide but the god already sees

ὥσθ᾽ ἡγεμόνος οὐδὲν δεησόμεσθ᾽ ἔτι.
so-that of-a-guide nothing we-shall-need any-longer

ΕΡΜΗΣ ἐναγώνιος τοίνυν ἔσομαι. τί δῆτ᾽ ἐρεῖς;
of-the-Games well-then I-shall-be what then will-you-say

Πλούτῳ γάρ ἐστι τοῦτο συμφορώτατον
for-Wealth for is this most-advantageous

ποιεῖν ἀγῶνας μουσικοὺς καὶ γυμνικούς.
to-hold contests musical and gymnastic

ΚΑΡΙΩΝ ὡς ἀγαθόν ἐστ᾽ ἐπωνυμίας πολλὰς ἔχειν·
how good it-is titles many to-have

οὗτος γὰρ ἐξηύρηκεν αὑτῷ βιότιον.
this-one for has-found for-himself a-living

οὐκ ἐτὸς ἅπαντες οἱ δικάζοντες θαμὰ
not without-reason all those judging often

σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.
hurry in many to-be-entered letters

ΕΡΜΗΣ οὐκοῦν ἐπὶ τούτοις εἰσίω; ΚΑΡΙΩΝ καὶ πλῦνέ γε
therefore on these-terms let-me-go-in and wash at-least
αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας,
yourself having-gone to the well the guts
ἵν' εὐθέως διακονικὸς εἶναι δοκῇς. 1170
so-that at-once serviceable to-be you-may-seem

XII · THE PRIEST OF ZEUS

The priest of Zeus the Savior comes hungry, since no one sacrifices any longer, and asks to join the household. Chremylus announces that Zeus the Savior himself is here, and orders the procession to install Wealth in Athena's back chamber on the Acropolis, the priest leading with torches and the old woman carrying the pots on her head.

ΙΕΡΕΥΣ τίς ἂν φράσειε ποῦ 'στι Χρεμύλος μοι σαφῶς;
who — could-tell where is Chremylus to-me clearly
ΧΡΕΜΥΛΟΣ τί δ' ἔστιν ὦ βέλτιστε;
what and is-it O best
ΙΕΡΕΥΣ τί γὰρ ἀλλ' ἢ κακῶς;
what for but only badly
ἀφ' οὗ γὰρ ὁ Πλοῦτος οὗτος ἤρξατο βλέπειν,
from when for — Wealth this began to-see
ἀπόλωλ' ὑπὸ λιμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω,
I-am-ruined by hunger to-eat for not I-have
καὶ ταῦτα τοῦ σωτῆρος ἱερεὺς ὢν Διός. 1175
and this of-the savior priest being Zeus
ΧΡΕΜΥΛΟΣ ἡ δ' αἰτία τίς ἐστιν ὦ πρὸς τῶν θεῶν;
the and cause what is-it O by the gods
ΙΕΡΕΥΣ θύειν ἔτ' οὐδεὶς ἀξιοῖ. ΧΡΕΜΥΛΟΣ τίνος οὕνεκα;
to-sacrifice any-longer no-one thinks-fit for-what sake

ΙΕΡΕΥΣ ὅτι πάντες εἰσὶ πλούσιοι· καίτοι τότε,
because all are rich and-yet then
ὅτ' εἶχον οὐδέν, ὁ μὲν ἂν ἥκων ἔμπορος
when they-had nothing the-one indeed — coming merchant
ἔθυσεν ἱερεῖόν τι σωθείς, ὁ δέ τις ἂν
sacrificed a-victim some having-been-saved the-other and some —
δίκην ἀποφυγών, ὁ δ' ἂν ἐκαλλιερεῖτό τις
a-suit having-escaped the-other and — got-good-omens one
κἀμέ γ' ἐκάλει τὸν ἱερέα· νῦν δ' οὐδὲ εἷς
and-me at-least invited the priest now and not-even one
θύει τὸ παράπαν οὐδὲν οὐδ' εἰσέρχεται,
sacrifices the at-all nothing nor comes-in
πλὴν ἀποπατησόμενοί γε πλεῖν ἢ μύριοι.
except going-to-relieve-themselves at-least more than ten-thousand
ΧΡΕΜΥΛΟΣ οὔκουν τὰ νομιζόμενα σὺ τούτων λαμβάνεις;
not-then the customary-portions you of-these get
ΙΕΡΕΥΣ τὸν οὖν Δία τὸν σωτῆρα καὐτός μοι δοκῶ
— then Zeus the savior and-myself to-me I-seem
χαίρειν ἐάσας ἐνθάδ' αὐτοῦ καταμένειν.
to-say-farewell having-let here at-this-spot to-stay
ΧΡΕΜΥΛΟΣ θάρρει· καλῶς ἔσται γάρ, ἢν θεὸς θέλῃ.
take-courage well it-will-be for if god will
ὁ Ζεὺς ὁ σωτὴρ γὰρ πάρεστιν ἐνθάδε,
— Zeus the savior for is-present here
αὐτόματος ἥκων. ΙΕΡΕΥΣ πάντ' ἀγαθὰ τοίνυν λέγεις.
of-his-own-accord having-come all good-things well-then you-say
ΧΡΕΜΥΛΟΣ ἱδρυσόμεθ' οὖν αὐτίκα μάλ', ἀλλὰ περίμενε
we-shall-install then at-once very but wait
τὸν Πλοῦτον, οὗπερ πρότερον ἦν ἱδρυμένος
— Wealth where-indeed before he-was installed

τὸν ὀπισθόδομον ἀεὶ φυλάττων τῆς θεοῦ.
the back-chamber always guarding of-the goddess
ἀλλ' ἐκδότω τις δεῦρο δᾷδας ἡμμένας,
but let-hand-out someone here torches lighted
ἵν' ἔχων προηγῇ τῷ θεῷ σύ. ΙΕΡΕΥΣ πάνυ μὲν οὖν
so-that having-them you-may-lead-before the god you very indeed then
δρᾶν ταῦτα χρή. ΧΡΕΜΥΛΟΣ τὸν Πλοῦτον ἔξω τις κάλει.
to-do these-things it-is-needful — Wealth out someone call
ΓΡΑΥΣ ἐγὼ δὲ τί ποιῶ; ΧΡΕΜΥΛΟΣ τὰς χύτρας, αἷς τὸν θεὸν
I and what do-I-do the pots with-which the god
ἱδρυσόμεθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε
we-shall-install having-taken on the head carry
σεμνῶς· ἔχουσα δ' ἦλθες αὐτὴ ποικίλα.
solemnly holding and you-came yourself embroidered
ΓΡΑΥΣ ὧν δ' οὕνεκ' ἦλθον; ΧΡΕΜΥΛΟΣ πάντα σοι πεπράξεται.
of-what and for-the-sake I-came all for-you will-be-done
ἥξει γὰρ ὁ νεανίσκος ὡς σ' εἰς ἑσπέραν.
will-come for the young-man to you toward evening
ΓΡΑΥΣ ἀλλ' εἴ γε μέντοι νὴ Δί' ἐγγυᾷ σύ μοι
but if at-least however by Zeus you-guarantee you to-me
ἥξειν ἐκεῖνον ὡς ἔμ', οἴσω τὰς χύτρας.
to-come that-one to me I-will-carry the pots
ΧΡΕΜΥΛΟΣ καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τἀναντία
and truly much than-the other pots the-opposite
αὗται ποιοῦσι· ταῖς μὲν ἄλλαις γὰρ χύτραις
these do in-the indeed other for pots
ἡ γραῦς ἔπεστ' ἀνωτάτω, ταύτης δὲ νῦν
the old-woman is-on uppermost of-this and now
τῆς γραὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.
the old-woman on-top are-on the pots

The chorus fall in behind the procession, singing as they go.

ΧΟΡΟΣ οὐκ ἔτι τοίνυν εἰκὸς μέλλειν
no longer well-then fitting to-delay
οὐδ' ἡμᾶς, ἀλλ' ἀναχωρεῖν
not-even us but to-withdraw
ἐς τοὔπισθεν· δεῖ γὰρ κατόπιν τούτων ᾄδοντας ἕπεσθαι.
to the-rear it-is-needful for behind these singing to-follow

MENANDER

ΕΠΙΤΡΕΠΟΝΤΕΣ

The Arbitration

I · SMICRINES

Smicrines rails at his son-in-law Charisius, who took a dowry of four talents and now sleeps out, paying a pimp twelve drachmas a day for a harp-girl, more than a month's keep for a man. He goes in to learn how his daughter fares and plan his attack, and Chaerestratus and his companion go to tell Charisius, since a crowd of drunk young men is coming.

ΣΜΙΚΡΙΝΗΣ ἄνθρωπος οἶνον· αὐτὸ τοῦτ' ἐκπλήττομαι
the-fellow wine very this-thing I-am-struck-by
ἔγωγ'. ὑπὲρ δὲ τοῦ μεθύσκεσθ' οὐ λέγω·
I-at-least for and the getting-drunk not I-speak
ἀπιστίᾳ γάρ ἐσθ' ὅμοιον τοῦτό γε,
to-incredibility for is like this at-least
εἰ καὶ βιάζεται κοτύλην τις τοὐβολοῦ
if even forces a-half-pint someone at-the-obol
ὠνούμενος πίνειν ἑαυτόν. ΧΑΙΡΕΣΤΡΑΤΟΣ τοῦτ' ἐγώ 5
buying to-drink himself this I
προσέμενον· οὗτος ἐμπεσὼν διασκεδᾷ
expected this-one having-burst-in will-scatter
τὸν ἔρωτα. ΣΜΙΚΡΙΝΗΣ τί δ' ἐμοὶ τοῦτο; πάλιν οἰμώξεται.
the love what and to-me this again he-will-howl
προῖκα δὲ λαβὼν τάλαντα τέτταρ' ἀργύρου,
dowry and having-received talents four of-silver
οὐ τῆς γυναικὸς νένομιχ' αὐτὸν οἰκέτην·
not of-the wife he-has-thought himself a-servant
ἀπόκοιτός ἐστι· πορνοβοσκῷ δώδεκα 10
sleeping-out he-is to-a-pimp twelve

τῆς ἡμέρας δραχμὰς δίδωσι, ΧΑΙΡΕΣΤΡΑΤΟΣ δώδεκα.
of-the day drachmas he-gives twelve

πέπυστ' ἀκριβῶς οὑτοσὶ τὰ πράγματα.
he-has-learned exactly this-man the facts

ΣΜΙΚΡΙΝΗΣ μηνὸς διατροφὴν ἀνδρὶ καὶ πρὸς ἡμερῶν
of-a-month maintenance for-a-man and besides of-days

ἕξ. ΧΑΙΡΕΣΤΡΑΤΟΣ εὖ λελόγισται· δύ' ὀβολοὺς τῆς ἡμέρας,
six well it-is-reckoned two obols of-the day

ἱκανόν τι τῷ πεινῶντι πρὸς πτισάνην ποτέ.
sufficient something for-the hungry-man for barley-gruel ever

ΣΙΜΜΙΑΣ (?) Χαρίσιός σε προσμένει, Χαιρέστρατε.
Charisius you awaits Chaerestratus

τίς ὅδ' ἐστὶ δή, γλυκύταθ';
who this-one is indeed sweetest

ΧΑΙΡΕΣΤΡΑΤΟΣ ὁ τῆς νύμφης πατήρ.
the of-the bride father

ΣΙΜΜΙΑΣ τί γὰρ παθὼν ὡς ἄθλιός τις ἐργάτης
what for having-suffered as wretched some laborer

βλέπει σκύθρωφ', ὁ τρισκακοδαίμων;
looks sullen the thrice-unlucky

ΧΑΙΡΕΣΤΡΑΤΟΣ ψάλτριαν ***
harp-girl (lacuna)

ΧΑΙΡΕΣΤΡΑΤΟΣ οὕτως ἀγαθόν τι σοι γένοιτο. ΣΙΜΜΙΑΣ μὴ λέγε
so good something to-you may-happen not say

μάταιά γ' ΣΜΙΚΡΙΝΗΣ οὐκ εἰς κόρακας; οἰμώξει μακρά.
idle-things at-least not to crows you-will-howl long

ἀλλ' εἶμι νῦν εἴσω, σαφῶς τε πυθόμενος
but I-shall-go now inside clearly and having-learned

ὅπως ἔχει τὰ τῆς θυγατρός, βουλεύσομαι
how are the-affairs of-the daughter I-shall-plan

ὅντινα τρόπον πρὸς τοῦτον ἤδη προσβαλῶ.
in-what way against this-one now I-shall-attack

ΧΑΙΡΕΣΤΡΑΤΟΣ φράσωμεν αὐτῷ τοῦτον ἥκοντ' ἐνθάδε;
shall-we-tell him this-one having-come here

ΣΙΜΜΙΑΣ φράσωμεν. ΧΑΙΡΕΣΤΡΑΤΟΣ οἷον κίναδος, οἰκίαν ποεῖ
let-us-tell what-a fox the-house makes

διάστατον. ΣΙΜΜΙΑΣ πολλὰς ἐβουλόμην ἅμα.
divided many I-would-wish at-once

ΧΑΙΡΕΣΤΡΑΤΟΣ τί λέγεις; ΣΙΜΜΙΑΣ μίαν μὲν τὴν ἐφεξῆς.
what say-you one indeed the next

ΧΑΙΡΕΣΤΡΑΤΟΣ τὴν ἐμήν;
the my

ΣΙΜΜΙΑΣ τὴν σήν γ'. ἴωμεν δεῦρο πρὸς Χαρίσιον.
the yours at-least let-us-go here to Charisius

ΧΑΙΡΕΣΤΡΑΤΟΣ ἴωμεν, ὡς καὶ μειρακυλλίων ὄχλος
let-us-go since also of-young-fellows a-crowd

εἰς τὸν τόπον τις ἔρχεθ' ὑποβεβρεγμένων,
to the place some comes soaked

οἷς μὴ 'νοχλεῖν εὔκαιρον εἶναί μοι δοκεῖ.
whom not to-trouble timely to-be to-me it-seems

ΟΝΗΣΙΜΟΣ ἐπισφαλῆ μὲν πάντα τἀνθρώπει' ἐγὼ
uncertain indeed all the-human-things I

οἰόμενος εἶναι ***
thinking to-be (lacuna)

ὁ δεσπότης ***
the master (lacuna)

ὁ γέρων δ' ἐκεῖνος ὁ κατάρατος Σμικρίνης
the old-man and that the accursed Smicrines

οὐδὲ λόγον ἡμῶν οὐδ' ἐπιστροφὴν ἔχων ***
not-even account of-us nor regard having (lacuna)

τούτῳ τι ***
to-this something (lacuna)
κατὰ τὸ ***
by the (lacuna)

II · THE ARBITRATION

The charcoal-burner Syriscus and the goatherd Davus, quarreling over a foundling, ask a passing old man, Smicrines, to judge between them. Davus found the baby exposed with necklaces and other tokens, gave the child to Syriscus at his begging, and kept the trinkets. Syriscus argues that the tokens belong to the child, who may one day be found by them, as the heroes of tragedy were. Smicrines awards them to the child, and the protesting Davus hands them over to Syriscus, who goes through them with his wife.

ΣΤΡΙΣΚΟΣ φεύγεις τὸ δίκαιον. ΔΑΟΣ συκοφαντεῖς, δυστυχής.
you-flee the just you-play-the-informer wretch
ΣΤΡΙΣΚΟΣ οὐ δεῖ σ' ἔχειν τὰ μὴ σ'.
not it-is-needful you to-have the-things not yours
ΔΑΟΣ ἐπιτρεπτέον τινί
it-must-be-left to-someone
ἐστι περὶ τούτων. ΣΤΡΙΣΚΟΣ βούλομαι. ΔΑΟΣ κρινώμεθα.
is about these I-wish let-us-be-judged
ΣΤΡΙΣΚΟΣ τίς οὖν; ΔΑΟΣ ἐμοὶ μὲν πᾶς ἱκανός. δίκαια δὲ
who then for-me indeed every-one sufficient just-things and
πάσχω· τί γάρ σοι μετεδίδουν; ΣΤΡΙΣΚΟΣ τοῦτον λαβεῖν
I-suffer why for to-you did-I-share this to-take
βούλει κριτήν; ΔΑΟΣ ἀγαθῇ τύχῃ. ΣΤΡΙΣΚΟΣ πρὸς τῶν θεῶν,
you-wish a-judge with-good fortune by the gods
βέλτιστε, μικρὸν ἂν σχολάσαις ἡμῖν χρόνον;
best-sir a-little — could-you-spare us time

ΣΜΙΚΡΙΝΗΣ ὑμῖν; περὶ τίνος; ΣΤΡΙΣΚΟΣ ἀντιλέγομεν πρᾶγμά τι.
you about what we-dispute a-matter some

ΣΜΙΚΡΙΝΗΣ τί οὖν ἐμοὶ μέλει; ΣΤΡΙΣΚΟΣ κριτὴν τούτου τινὰ
what then to-me matters a-judge of-this some

ζητοῦμεν ἴσον· εἰ δή σε μηδὲν κωλύει,
we-seek fair if indeed you nothing hinders

διάλυσον ἡμᾶς. ΣΜΙΚΡΙΝΗΣ ὦ κάκιστ' ἀπολούμενοι,
settle us O most-vilely perishing

δίκας λέγοντες περιπατεῖτε, διφθέρας
suits arguing you-walk-about leather-jerkins

ἔχοντες; ΣΤΡΙΣΚΟΣ ἀλλ' ὅμως — τὸ πρᾶγμ' ἐστὶν βραχὺ
wearing but nevertheless the matter is short

καὶ ῥᾴδιον μαθεῖν, πάτερ, — δὸς τὴν χάριν.
and easy to-learn father give the favor

μὴ καταφρονήσῃς, πρὸς θεῶν. ἐν παντὶ δεῖ
not despise by gods on every it-is-needful

καιρῷ τὸ δίκαιον ἐπικρατεῖν ἁπανταχοῦ,
occasion the just to-prevail everywhere

καὶ τὸν παρατυγχάνοντα τούτου τοῦ μέρους
and the-one happening-by of-this the part

ἔχειν πρόνοιαν· κοινόν ἐστι τῷ βίῳ
to-have forethought common is to-the life

πάντων. ΔΑΟΣ μετρίῳ γε συμπέπλεγμαι ῥήτορι.
of-all with-a-moderate at-least I-have-become-entangled orator

τί γὰρ μετεδίδουν; ΣΜΙΚΡΙΝΗΣ ἐμμενεῖτ' οὖν, εἰπέ μοι,
why for did-I-share will-you-abide then tell me

οἷς ἂν δικάσω; ΣΤΡΙΣΚΟΣ ΚΑΙ ΔΑΟΣ πάντως.
by-what — I-judge in-any-case

ΣΜΙΚΡΙΝΗΣ ἀκούσομαι· τί γὰρ
I-will-listen what for

τὸ κωλύον; σὺ πρότερος, ὁ σιωπῶν, λέγε.
the hindering-thing you first the silent-one speak

ΔΑΟΣ μικρόν γ' ἄνωθεν, οὐ τὰ πρὸς τοῦτον μόνον
a-little at-least from-above not the-things toward this-one only

πραχθέν θ', ἵν' ᾖ σοι καὶ σαφῆ τὰ πράγματα —
done so-that it-may-be to-you also clear the facts

ἐν τῷ δάσει τῷ πλησίον τῶν χωρίων
in the thicket the near the farms

τούτων ἐποίμαινον τριακοστὴν ἴσως,
of-these I-was-pasturing the-thirtieth perhaps

βέλτιστε, ταύτην ἡμέραν αὐτὸς μόνος,
best-sir this day myself alone

κἀκκείμενον παιδάριον εὗρον νήπιον,
and-exposed a-little-child I-found infant

ἔχον δέραια καὶ τοιουτονί τινα
having necklaces and such some

κόσμον. ΣΤΡΙΣΚΟΣ περὶ τούτων ἐστίν. ΔΑΟΣ οὐκ ἐᾷ λέγειν.
ornament about these it-is not he-allows to-speak

ΣΜΙΚΡΙΝΗΣ ἐὰν λαλῇς μεταξύ, τῇ βακτηρίᾳ
if you-chatter in-between with-the stick
καθίξομαί σου. ΔΑΟΣ καὶ δικαίως. ΣΜΙΚΡΙΝΗΣ λέγε. ΔΑΟΣ λέγω.
I-will-strike you and justly speak I-speak
ἀνειλόμην. ἀπῆλθον οἴκαδ᾽ αὖτ᾽ ἔχων.
I-picked-up I-went-away home it having
τρέφειν ἔμελλον· ταῦτ᾽ ἔδοξέ μοι τότε.
to-rear I-intended this it-seemed to-me then
ἐν νυκτὶ βουλὴν δ᾽, ὅπερ ἅπασι γίγνεται,
in night counsel and which to-all happens
διδοὺς ἐμαυτῷ, διελογιζόμην. "ἐμοὶ
giving myself I-reasoned to-me
τί παιδοτροφίας καὶ κακῶν; πόθεν δ᾽ ἐγὼ
why of-child-rearing and of-troubles whence and I
τοσαῦτ᾽ ἀναλώσω; τί φροντίδων ἐμοί;"
so-much shall-spend what of-worries to-me
τοιουτοσί τις ἦν. ἐποίμαινον πάλιν
such-a-one some I-was I-was-pasturing again
ἕωθεν. ἦλθεν οὗτος — ἔστι δ᾽ ἀνθρακεύς —
at-dawn came this-one he-is and a-charcoal-burner
εἰς τὸν τόπον τὸν αὐτὸν ἐκπρίσων ἐκεῖ
to the place the same going-to-saw-out there
στελέχη. πρότερον δέ μοι συνήθης ἐγεγόνει.
stumps before and to-me acquainted he-had-become
ἐλαλοῦμεν ἀλλήλοις. σκυθρωπὸν ὄντα με
we-chatted with-one-another sullen being me
ἰδὼν "τί σύννους," φησί, "Δᾶος;" "τί γάρ;" ἐγώ,
having-seen why thoughtful says-he Davus why for I
"περίεργός εἰμι." καὶ τὸ πρᾶγμ᾽ αὐτῷ λέγω,
meddlesome am and the matter to-him I-tell

ὡς εὗρον, ὡς ἀνειλόμην. ὁ δὲ τότε μὲν
how I-found how I-picked-up he and then indeed
εὐθύς, πρὶν εἰπεῖν πάντ', ἐδεῖθ'· "οὕτω τί σοι
at-once before to-tell all-things begged so something to-you
ἀγαθὸν γένοιτο, Δᾶε," παρ' ἕκαστον λέγων,
good may-happen Davus at each-word saying
"ἐμοὶ τὸ παιδίον δός· οὕτως εὐτυχής,
to-me the little-child give so fortunate
οὕτως ἐλεύθερος. γυναῖκα," φησί, "γὰρ
so free a-wife he-says for
ἔχω. τεκούσῃ δ' ἀπέθανεν τὸ παιδίον" —
I-have to-her-having-borne and died the little-child
ταύτην λέγων, ἣ νῦν ἔχει τὸ παιδίον —
this-one meaning who now has the little-child
ΣΜΙΚΡΙΝΗΣ ἐδέου; ΔΑΟΣ Σύρισκ'. ΣΤΡΙΣΚΟΣ ἔγωγ'.
you-begged Syriscus I-at-least
ΔΑΟΣ ὅλην τὴν ἡμέραν
whole the day
κατέτριψε. λιπαροῦντι καὶ πείθοντί με
he-wore-out entreating and persuading me
ὑπεσχόμην. ἔδωκ'. ἀπῆλθεν, μυρία
I-promised I-gave he-went-away countless
εὐχόμενος ἀγαθά. λαμβάνων μου κατεφίλει
praying good-things taking my he-kissed
τὰς χεῖρας. ΣΜΙΚΡΙΝΗΣ ἐπόεις ταῦτ';
the hands you-did these-things
ΣΤΡΙΣΚΟΣ ἐπόουν ΔΑΟΣ ἀπηλλάγη.
I-did he-was-gone
μετὰ τῆς γυναικὸς περιτυχών μοι νῦν, ἄφνω
with the wife having-met me now suddenly

τὰ τότε συνεκτεθέντα τούτῳ — μικρὰ δὲ
the-things then exposed-with this-one small-things and
ἦν ταῦτα καὶ λῃρός τις, οὐθέν — ἀξιοῖ
were these and trash some nothing he-claims
ἀπολαμβάνειν, καὶ δεινὰ πάσχειν φήσ᾽ ὅτι
to-get-back and terrible-things to-suffer he-says that
οὐκ ἀποδίδωμ᾽, αὐτὸς δ᾽ ἔχειν ταῦτ᾽ ἀξιῶ.
not I-give-back myself and to-have these-things I-claim
ἐγὼ δέ γ᾽ αὐτόν φημι δεῖν ἔχειν χάριν
I and at-least him I-say it-is-needful to-have gratitude
οὗ μετέλαβεν δεόμενος· εἰ μὴ πάντα δὲ
for-what he-got begging if not all and
τούτῳ δίδωμ᾽, οὐκ ἐξετασθῆναί με δεῖ.
to-this-one I-give not to-be-examined me it-is-needful
εἰ καὶ βαδίζων εὗρεν ἅμ᾽ ἐμοὶ ταῦτα καὶ
if even walking he-had-found together-with me these-things and
ἦν κοινὸς Ἑρμῆς, τὸ μὲν ἂν οὗτος ἔλαβε δή,
it-was common Hermes the-one indeed — this-one would-have-taken indeed
τὸ δ᾽ ἐγώ· μόνου δ᾽ εὑρόντος, οὐ παρὼν σύ γε
the-other and I alone and having-found not present you at-least
ἅπαντ᾽ ἔχειν οἴει σε δεῖν, ἐμὲ δ᾽ οὐδὲ ἕν;
all to-have think-you you must me and not-even one-thing
τὸ πέρας· δέδωκά σοί τι τῶν ἐμῶν ἑκών·
the end I-gave you something of-the mine willingly
εἰ τοῦτ᾽ ἀρεστόν ἐστί σοι, καὶ νῦν ἔχε·
if this pleasing is to-you even now have-it
εἰ δ᾽ οὐκ ἀρέσκει, μετανοεῖς δ᾽, ἀπόδος πάλιν,
if and not it-pleases you-change-your-mind and give-back again
καὶ μηδὲν ἀδίκει μηδ᾽ ἐλαττοῦ. πάντα δέ,
and nothing wrong nor be-worsted all and

τὰ μὲν παρ᾽ ἑκόντος, τὰ δὲ κατισχύσαντά με,
the indeed from one-willing the and having-overpowered me
οὐ δεῖ σ᾽ ἔχειν. εἴρηκα τόν γ᾽ ἐμὸν λόγον.
not it-is-needful you to-have I-have-said the at-least my speech

ΣΤΡΙΣΚΟΣ εἴρηκεν; ΣΜΙΚΡΙΝΗΣ οὐκ ἤκουσας; εἴρηκεν.
he-has-spoken not did-you-hear he-has-spoken

ΣΤΡΙΣΚΟΣ καλῶς.
well

οὐκοῦν ἐγὼ μετὰ ταῦτα· μόνος εὗρ᾽ οὑτοσὶ
therefore I after these-things alone found this-man
τὸ παιδίον, καὶ πάντα ταῦθ᾽ ἃ νῦν λέγει
the little-child and all these which now he-says
ὀρθῶς λέγει, καὶ γέγονεν οὕτως, ὦ πάτερ.
rightly he-says and it-happened so O father
οὐκ ἀντιλέγω. δεόμενος, ἱκετεύων ἐγὼ
not I-contradict needing beseeching I
ἔλαβον παρ᾽ αὐτοῦ τοῦτ᾽· ἀληθῆ γὰρ λέγει.
I-took from him this true for he-says
ποιμήν τις ἐξήγγειλέ μοι, πρὸς ὃν οὑτοσὶ
a-shepherd some reported to-me to whom this-man
ἐλάλησε, τῶν τούτῳ συνέργων, ἅμα τινὰ
talked of-the to-this-one fellow-workers at-once some
κόσμον συνευρεῖν αὐτόν· ἐπὶ τοῦτον, πάτερ,
ornament to-have-found-with him for this-one father
αὐτὸς πάρεστιν οὑτοσί. — τὸ παιδίον
himself is-here this-one the little-child
δός μοι, γύναι. — τὰ δέραια καὶ γνωρίσματα
give me woman the necklaces and tokens
οὗτός σ᾽ ἀπαιτεῖ, Δᾶ᾽. ἑαυτῷ φησι γὰρ
this-one you demands Davus for-himself he-says for

ταῦτ᾽ ἐπιτεθῆναι κόσμον, οὐ σοὶ διατροφήν·
these to-have-been-put-on an-ornament not for-you maintenance
κἀγὼ συναπαιτῶ, κύριος γεγενημένος
and-I demand-with-him master having-become
τούτου· σὺ δ᾽ ἐπόησάς με δούς. νῦν γνωστέον, 90
of-this you and made me having-given now it-must-be-judged
βέλτιστέ, σοι ταῦτ᾽ ἐστίν, ὡς ἐμοὶ δοκεῖ·
best-sir for-you these-things are as to-me it-seems
τὰ χρυσί᾽ ἢ ταῦθ᾽ ὅ τί ποτ᾽ ἐστί, πότερα δεῖ
the gold-things or these what thing at-all is whether it-is-needful
κατὰ τὴν δόσιν τῆς μητρός, ἥτις ἦν ποτε,
according-to the gift of-the mother who was ever
τῷ παιδίῳ τηρεῖσθ᾽, ἕως ἂν ἐκτραφῇ,
for-the little-child to-be-kept until — he-be-reared
ἢ τὸν λελωποδυτηκότ᾽ αὐτὸν ταῦτ᾽ ἔχειν, 95
or the having-stolen-clothes himself these-things to-have
εἰ πρῶτος εὗρε, τἀλλότρια. τί οὖν τότε,
if first he-found others'-things why then then
ὅτ᾽ ἐλάμβανον τοῦτ᾽, οὐκ ἀπήτουν ταῦτά σε;
when I-was-taking this not did-I-demand these-things you
οὔπω παρ᾽ ἐμοὶ τοῦτ᾽ ἦν ὑπὲρ τούτου λέγειν.
not-yet with me this was on-behalf-of this-one to-speak
ἥκω δὲ καὶ νῦν οὐκ ἐμαυτοῦ σ᾽ οὐδὲ ἓν
I-come and also now not my-own you not-even one-thing
ἴδιον ἀπαιτῶν. "κοινὸς Ἑρμῆς·" μηδὲ ἓν 100
proper demanding common Hermes not-even one-thing
"εὕρισχ᾽" ὅπου πρόσεστι σῶμ᾽ ἀδικούμενον.
find where is-present a-person being-wronged
οὐχ "εὕρεσις" τοῦτ᾽ ἔστιν, ἀλλ᾽ ἁφαίρεσις.
not finding this is but robbery

βλέψον δὲ κἀκεῖ, πάτερ· ἴσως ἔσθ' οὑτοσὶ
look and also-there father perhaps is this-one
ὁ παῖς ὑπὲρ ἡμᾶς, καὶ τραφεὶς ἐν ἐργάταις
the boy above us and reared among laborers
ὑπερόψεται ταῦτ', εἰς δὲ τὴν αὐτοῦ φύσιν
will-look-down-on these-things to and the his-own nature
ἄρας ἐλεύθερόν τι τολμήσει ποεῖν —
rising free something will-dare to-do
θηρᾶν λέοντας, ὅπλα βαστάζειν, τρέχειν
to-hunt lions arms to-carry to-run
ἐν ἀγῶσι. τεθέασαι τραγῳδούς, οἶδ' ὅτι,
in contests you-have-seen tragic-actors I-know that
καὶ ταῦτα κατέχεις πάντα. Νηλέα τινὰ
and these-things you-grasp all Neleus some
Πελίαν τ' ἐκείνους εὗρε πρεσβύτης ἀνὴρ
Pelias and those found an-old man
αἰπόλος, ἔχων οἵαν ἐγὼ νῦν διφθέραν·
a-goatherd having such-as I now jerkin
ὡς δ' ἤσθετ' αὐτοὺς ὄντας αὐτοῦ κρείττονας,
when and he-perceived them being than-himself better
λέγει τὸ πρᾶγμ', ὡς εὗρεν, ὡς ἀνείλετο,
he-tells the matter how he-found how he-took-up
ἔδωκε δ' αὐτοῖς πηρίδιον γνωρισμάτων,
he-gave and to-them a-little-wallet of-tokens
ἐξ οὗ μαθόντες πάντα τὰ καθ' αὑτοὺς σαφῶς
from which having-learned all the-things about themselves clearly
ἐγένοντο βασιλεῖς οἱ τότ' ὄντες αἰπόλοι.
became kings those then being goatherds
εἰ δ' ἐκλαβὼν ἐκεῖνα Δᾶος ἀπέδοτο,
if and having-taken those Davus had-sold

αὐτὸς ἵνα κερδάνειε δραχμὰς δώδεκα,
himself so-that he-might-gain drachmas twelve
ἀγνῶτες ἂν τὸν πάντα διετέλουν χρόνον
unknown — the all would-have-continued time
οἱ τηλικοῦτοι καὶ τοιοῦτοι τῷ γένει.
those so-great and such by-the birth
οὐ δὴ καλῶς ἔχει τὸ μὲν σῶμ' ἐκτρέφειν
not indeed well it-is the indeed body to-rear
ἐμὲ τοῦτο, τὴν αὐτοῦ δὲ τῆς σωτηρίας
me this the his and of-the salvation
ἐλπίδα λαβόντα Δᾶον ἀφανίσαι, πάτερ.
hope having-taken Davus to-make-vanish father
γαμῶν ἀδελφήν τις διὰ γνωρίσματα
marrying a-sister someone through tokens
ἐπέσχε, μητέρ' ἐντυχὼν ἐρρύσατο,
was-checked a-mother having-met rescued
ἔσωσ' ἀδελφόν. ὄντ' ἐπισφαλῆ φύσει
saved a-brother being uncertain by-nature
τὸν βίον ἁπάντων τῇ προνοίᾳ δεῖ, πάτερ,
the life of-all with-the foresight it-is-needful father
τηρεῖν, πρὸ πολλοῦ ταῦθ' ὁρῶντ' ἐξ ὧν ἔνι.
to-guard before much these-things seeing from which it-is-possible
"ἀλλ' ἀπόδος, εἰ μή," φησ', "ἀρέσκει." τοῦτο γὰρ
but give-back if not he-says it-pleases this for
ἰσχυρὸν οἴεταί τι πρὸς τὸ πρᾶγμ' ἔχειν.
strong he-thinks something for the matter to-have
οὐκ ἔστι δίκαιον. εἴ τι τῶν τούτου σε δεῖ
not is just if anything of-the his you must
ἀποδιδόναι, καὶ τοῦτο πρὸς ζητεῖς λαβεῖν,
give-back and this besides you-seek to-get

ἵν' ἀσφαλέστερον πονηρεύσῃ πάλιν,
so-that more-safely you-may-play-the-knave again
εἰ νῦν τι τῶν τούτου σέσωκεν ἡ τύχη;
if now anything of-the his has-saved the fortune
135 εἴρηκα· κρῖνον ὅ τι δίκαιον νενόμικας.
I-have-spoken judge what thing just you-have-thought
ΣΜΙΚΡΙΝΗΣ ἀλλ' εὔκριτ' ἐστί· πάντα τὰ συνεκκείμενα
but easily-judged is all the things-exposed-with
τοῦ παιδίου 'στί· τοῦτο γινώσκω. ΔΑΟΣ καλῶς·
of-the little-child is this I-judge well
τὸ παιδίον δ'; ΣΜΙΚΡΙΝΗΣ οὐ γνώσομ' εἶναι, μὰ Δία, σοῦ
the little-child and not I-shall-judge to-be by Zeus yours
τοῦ νῦν ἀδικοῦντος, τοῦ βοηθοῦντος δὲ καὶ
of-the now wronging of-the helping and also
140 ἐπεξιόντος τῷ ἀδικεῖν μέλλοντί σοι
prosecuting the to-wrong intending you
ΣΤΡΙΣΚΟΣ πόλλ' ἀγαθά σοι γένοιτο. ΔΑΟΣ δεινή γ' ἡ κρίσις,
many good-things to-you may-happen terrible at-least the judgment
νὴ τὸν Δία τὸν σωτῆρ'· ἅπανθ' εὑρὼν μόνος
by — Zeus the savior all having-found alone
ἅπαντα περιέσπασμ', ὁ δ' οὐχ εὑρὼν ἔχει.
all I-have-been-stripped-of he and not having-found has
οὐκοῦν ἀποδιδῶ; ΣΜΙΚΡΙΝΗΣ φημί. ΔΑΟΣ δεινή γ' ἡ κρίσις,
therefore shall-I-give-back I-say terrible at-least the judgment
145 ἢ μηθὲν ἀγαθόν μοι γένοιτο. ΣΤΡΙΣΚΟΣ φέρε ταχύ.
or nothing good to-me may-happen bring quickly
ΔΑΟΣ ὦ Ἡράκλεις, ἃ πέπονθα. ΣΤΡΙΣΚΟΣ τὴν πήραν χάλα
O Heracles what I-have-suffered the wallet loosen
καὶ δεῖξον· ἐν ταύτῃ περιφέρεις γάρ. βραχὺ
and show in this you-carry-it-about for a-little

πρόσμεινον, ἱκετεύω σ', ἵν' ἀποδῷ. ΔΑΟΣ τί γὰρ ἐγὼ
wait I-beg you so-that he-may-give-back why for I
ἐπέτρεψα τούτῳ; ΣΜΙΚΡΙΝΗΣ δός ποτ', ἐργαστήριον.
entrusted to-this-one give at-last you-workhouse
ΔΑΟΣ αἰσχρά γ' ἃ πέπονθα. 150
shameful-things at-least what I-have-suffered
ΣΜΙΚΡΙΝΗΣ πάντ' ἔχεις; ΣΤΡΙΣΚΟΣ οἶμαί γε δή.
all you-have I-think at-least indeed
ΣΜΙΚΡΙΝΗΣ εἰ μή τι καταπέπωκε τὴν δίκην ἐμοῦ
if not something he-has-swallowed the suit of-me
λέγοντος, ὡς ἡλίσκετ'. ΣΤΡΙΣΚΟΣ οὐκ ἂν ᾠόμην.
pleading when it-was-being-lost not — I-would-have-thought
ἀλλ' εὐτύχει, βέλτιστε· τοιούτους ἔδει
but farewell best-sir such it-was-needful
θᾶττον δικάζειν πάντας. ΔΑΟΣ ἀδίκου πράγματος,
quicker to-judge all of-unjust matter
ὦ Ἡράκλεις. οὐ γέγονε δεινοτέρα κρίσις; 155
O Heracles not has-been more-terrible judgment
ΣΤΡΙΣΚΟΣ πονηρὸς ἦσθας, ὦ πονήρ' — ΔΑΟΣ ὅπως σὺ νῦν
wicked you-were O wicked-one see-that you now
τούτῳ φυλάξεις αὐτὸς ἀσφαλῶς τάδε.
for-this-one you-will-keep yourself safely these-things
εὖ ἴσθι, τηρήσω σε πάντα τὸν χρόνον.
well know I-will-watch you all the time
ΣΤΡΙΣΚΟΣ οἴμωζε καὶ βάδιζε. σὺ δὲ ταυτί, γύναι,
go-howl and go you and these woman
λαβοῦσα πρὸς τὸν τρόφιμον ἐνθάδ' εἴσφερε. 160
having-taken to the young-master here carry-in
Χαιρέστρατον νῦν γὰρ μενοῦμεν ἐνθάδε,
Chaerestratus now for we-shall-stay here

εἰς αὔριον δ' ἐπ' ἔργον ἐξορμήσομεν
until tomorrow and to work we-shall-set-out
τὴν ἀποφορὰν ἀποδόντες. ἀλλὰ ταῦτά μοι
the rent having-paid but these-things to-me
πρῶτ' ἀπαριθμῆσαι καθ' ἕν. ἔχεις κοιτίδα τινα
first to-count-out by one you-have a-box some

III · THE RING

Onesimus, Charisius' slave, recognizes a ring among the tokens as his master's, lost when he was drunk, and claims it. Syriscus threatens to go to law, but lets him keep it until an arbitration tomorrow. Alone, Onesimus says he has drawn back from showing it to his master more than five times, fearing that Charisius, once reconciled with his wife, would do away with the slave who told him of her.

ΣΥΡΙΣΚΟΣ βάλλ' εἰς τὸ προκόλπιον.
throw-them into the fold-of-your-dress
ΟΝΗΣΙΜΟΣ μάγειρον βραδύτερον
a-cook slower
οὐδεὶς ἑόρακε. τηνικαῦτ' ἐχθὲς πάλαι
no-one has-seen-it at-that-time yesterday long-ago
ἔπινον. ΣΥΡΙΣΚΟΣ οὑτοσὶ μὲν εἶναι φαίνεται
I-was-drinking this indeed to-be appears
ἀλεκτρυών τις καὶ μάλα στριφνός· λαβέ.
a-cock some and very lean take
τουτὶ δὲ διάλιθόν τι. πέλεκυς οὑτοσί.
this-here and set-with-stones some an-axe this
ΟΝΗΣΙΜΟΣ τί ταῦθ'; ΣΥΡΙΣΚΟΣ ὑπόχρυσος δακτύλιός τις οὑτοσί,
what these gilded a-ring some this
αὐτὸς σιδηροῦς. γλύμμα ταῦρος ἢ τράγος
itself of-iron the-engraving a-bull or goat

οὐκ ἂν διαγνοίην — Κλεόστρατος δέ τίς
not — I-could-make-out Cleostratus and some
ἐστὶν ὁ ποήσας, ὡς λέγει τὰ γράμματα.
is the-one having-made as say the letters
ΟΝΗΣΙΜΟΣ ἄγε, δεῖξον. ΣΤΡΙΣΚΟΣ ἦν. σὺ δ' εἶ τίς;
come show look you and are who
ΟΝΗΣΙΜΟΣ αὐτός ἐστι. ΣΤΡΙΣΚΟΣ τίς;
himself is who
ΟΝΗΣΙΜΟΣ ὁ δακτύλιος. ΣΤΡΙΣΚΟΣ ὁ ποῖος; οὐ γὰρ μανθάνω. 175
the ring the what-kind not for I-understand
ΟΝΗΣΙΜΟΣ τοῦ δεσπότου τοὐμοῦ Χαρισίου ΣΤΡΙΣΚΟΣ χολᾷς.
of-the master my Charisius you-are-mad
ΟΝΗΣΙΜΟΣ ὃν ἀπώλεσεν. ΣΤΡΙΣΚΟΣ τὸν δακτύλιον θές, ἄθλιε.
which be-lost the ring put-it-down wretch
ΟΝΗΣΙΜΟΣ τὸν ἡμέτερόν σοι θῶ; πόθεν δ' αὐτὸν λαβὼν
the our to-you shall-I-put-down whence and it having-got
ἔχεις; ΣΤΡΙΣΚΟΣ Ἄπολλον καὶ θεοί, δεινοῦ κακοῦ.
have-you Apollo and gods of-terrible evil
οἷον τὸ σῶσαι χρήματ' ἐστὶν ὀρφανοῦ 180
such-as the to-save the-goods is of-an-orphan
παιδός. ὁ προσελθὼν εὐθὺς ἁρπάζειν βλέπει.
child the-one coming-up at-once to-snatch looks
τὸν δακτύλιον θές, φημί. ΟΝΗΣΙΜΟΣ προσπαίζεις ἐμοί;
the ring put-down I-say you-mock me
τοῦ δεσπότου 'στί, νὴ τὸν Ἀπόλλω καὶ θεούς.
of-the master it-is by — Apollo and gods
ΣΤΡΙΣΚΟΣ ἀποσφαγείην πρότερον ἂν δήπουθεν ἢ
I-would-be-slaughtered sooner — surely than
τούτῳ τι καθυφείμην. ἄραρε, δικάσομαι 185
to-this-one anything yield it-is-settled I-will-go-to-law

ἅπασι καθ' ἕνα. παιδίου 'στίν, οὐκ ἐμά.
with-all by one of-the-child it-is not mine
στρεπτόν τι τουτί· λαβὲ σύ. πορφυρᾶ πτέρυξ.
a-twisted-chain some this-here take you purple a-fringe
εἴσω δὲ πάραγε. σὺ δὲ τί μοι λέγεις; ΟΝΗΣΙΜΟΣ ἐγώ;
inside and lead you and what to-me say I
Χαρισίου 'στὶν οὑτοσί· τοῦτόν ποτε
of-Charisius is this this once
μεθύων ἀπώλεσ', ὡς ἔφη. ΣΤΡΙΣΚΟΣ Χαιρεστράτου
drunk he-lost as he-said of-Chaerestratus
εἰμ' οἰκέτης. ἢ σῴζε τοῦτον ἀσφαλῶς
I-am servant either keep this safely
ἢ 'μοὶ δὸς ἵν' ἐγὼ σοὶ παρέχω σῶν. ΟΝΗΣΙΜΟΣ βούλομαι
or to-me give so-that I to-you may-produce-it safe I-wish
αὐτὸς φυλάττειν. ΣΤΡΙΣΚΟΣ οὐδὲ ἕν μοι διαφέρει·
myself to-guard not-even one-thing to-me matters
εἰς ταὐτὸ γὰρ παράγομεν, ὡς ἐμοὶ δοκεῖ.
to the-same for we-are-bound as to-me it-seems
δεῦρ' ἀμφότεροι. ΟΝΗΣΙΜΟΣ νυνὶ μὲν οὖν συνάγουσι καὶ
here both now indeed then they-are-gathering and
οὐκ ἔστιν εὔκαιρον τὸ μηνύειν ἴσως
not it-is timely the to-inform perhaps
αὐτῷ περὶ τούτων· αὔριον δέ. ΣΤΡΙΣΚΟΣ καταμενῶ,
him about these tomorrow and I-will-stay
αὔριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἑνὶ λόγῳ
tomorrow to-whom you-wish to-refer in-one word
ἕτοιμος. οὐδὲ νῦν κακῶς ἀπήλλαχα.
ready not-even now badly have-I-come-off
πάντων δ' ἀμελήσανθ', ὡς ἔοικεν, δεῖ δίκας
all and having-neglected as it-seems one-must suits

μελετᾶν· διὰ τουτὶ πάντα νυνὶ σῴζεται.
practice through this-here all now are-saved

ΟΝΗΣΙΜΟΣ τὸν δακτύλιον ὥρμηκα πλεῖν ἢ πεντάκις
the ring I-have-set-out more than five-times

τῷ δεσπότῃ δεῖξαι προσελθών, καὶ σφόδρα
to-the master to-show having-gone-up and very

ὢν ἐγγὺς ἤδη καὶ πρὸς αὐτῷ παντελῶς
being near already and by him wholly

ἀναδύομαι. καὶ τῶν πρότερόν μοι μεταμέλει 205
I-draw-back and of-the former to-me it-repents

μηνυμάτων. λέγει γὰρ ἐπιεικῶς πυκνά·
informations he-says for rather often

“ὡς τὸν φράσαντα ταῦτά μοι κακὸν κακῶς
that the-one having-told these-things to-me evil-man evilly

ὁ Ζεὺς ἀπολέσαι.” μή με δὴ διαλλαγεὶς
— Zeus might-destroy lest me indeed having-been-reconciled

πρὸς τὴν γυναῖκα τὸν φράσαντα ταῦτα καὶ
with the wife the-one having-told these-things and

συνειδότ’ ἀφανίσῃ λαβών. καλῶς ἐγὼ 210
knowing make-vanish having-taken well I

ἕτερόν τι πρὸς τούτοις κυκᾶν ἀπεσχόμην·
other something besides these to-stir-up refrained

κἀνταῦθα κακὸν ἔνεστιν ἐπιεικῶς μέγα.
and-here evil is-in-it rather great

The harp-girl Abrotonon complains that Charisius will not even let her lie beside him. Onesimus tells her of the ring and the child, and she recalls a girl at the Tauropolia the year before, wealthy and well dressed, who came running back weeping with her dress torn. Abrotonon proposes to wear the ring and claim to be the mother herself, so as to make Charisius reveal himself; if he is the father, the girl can be sought at leisure. Onesimus points out that she would be freed, asks for her gratitude, and gives her the ring.

ΑΒΡΟΤΟΝΟΝ ἐᾶτέ μ', ἱκετεύω σε, καὶ μή μοι κακὰ
let me I-beg you and not to-me troubles
παρέχετ'. ἐμαυτήν, ὡς ἔοικεν, ἀθλία,
make myself as it-seems wretched
λέληθα χλευάζουσ'· ἐρᾶσθαι προσεδόκων.
I-have-escaped-notice mocking to-be-loved I-expected
θεῖον δὲ μισεῖ μῖσος ἄνθρωπός μέ τι.
divine and hates hatred the-fellow me somehow
οὐκέτι μ' ἐᾷ γὰρ οὐδὲ κατακεῖσθαι, τάλαν,
no-longer me he-allows for not-even to-lie-down wretch
παρ' αὑτόν, ἀλλὰ χωρίς. ΟΝΗΣΙΜΟΣ ἀλλ' ἀποδῶ πάλιν
beside himself but apart but shall-I-give-back again
παρ' οὗ παρέλαβον ἀρτίως; ἄτοπον. ΑΒΡΟΤΟΝΟΝ τάλας
from whom I-received just-now strange wretch
οὗτος, τί τοσοῦτον ἀργύριον ἀπολλύει;
this-one why so-much money wastes
ἐπεὶ τό γ' ἐπὶ τούτῳ τὸ τῆς θεοῦ φέρειν
since the at-least for this the of-the goddess to-carry
κανοῦν ἔμοιγ' οἷόν τε νῦν ἔστ', ὦ τάλαν·
basket for-me-at-least possible — now is O wretch

ἁγνὴ γάμων γάρ, φασίν, ἡμέραν τρίτην
pure from-marriage for they-say day third
ἤδη κάθημαι. ΟΝΗΣΙΜΟΣ πῶς ἂν οὖν, πρὸς τῶν θεῶν,
now I-sit how — then by the gods
πῶς ἄν, ἱκετεύω — ΣΤΡΙΣΚΟΣ ποῦ ’στιν ὃν ζητῶν ἐγὼ
how — I-beg where is-he whom seeking I
περιέρχομ’; οὗτος ἔνδον. ἀπόδος, ὦγαθέ,
I-go-about this-one inside give-back O-good-man
τὸν δακτύλιον ἢ δεῖξον ᾧ μέλλεις ποτέ.
the ring or show to-whom you-intend ever
κρινώμεθ’· ἐλθεῖν δεῖ μέ ποι. ΟΝΗΣΙΜΟΣ τοιουτονί
let-us-be-judged to-go it-is-needful me somewhere such
ἐστιν τὸ πρᾶγμ’, ἄνθρωπε· τοῦ μὲν δεσπότου
is the matter fellow of-the indeed master
ἔστ’, οἶδ’ ἀκριβῶς, οὑτοσὶ Χαρισίου.
it-is I-know exactly this of-Charisius
ὀκνῶ δὲ δεῖξαι· πατέρα γὰρ τοῦ παιδίου
I-hesitate and to-show father for of-the little-child
αὐτὸν ποῶ σχεδόν τι τοῦτον προσφέρων,
him I-make nearly somewhat this bringing
μεθ’ οὗ συνεξέκειτο. ΣΤΡΙΣΚΟΣ πῶς, ἀβέλτερε;
with which it-was-exposed-with how fool
ΟΝΗΣΙΜΟΣ Ταυροπολίοις ἀπώλεσεν τοῦτόν ποτε,
at-the-Tauropolia he-lost this once
παννυχίδος οὔσης καὶ γυναικῶν· κατὰ λόγον
an-all-night-festival being and of-women in reason
ἐστὶν βιασμὸν τοῦτον εἶναι παρθένου,
it-is an-assault this to-be on-a-maiden
ἡ δ’ ἔτεκε τοῦτο κἀξέθηκε δηλάδη.
she and bore this and-exposed-it clearly

εἰ μέν τις οὖν εὑρὼν ἐκείνην προσφέροι
if indeed someone then having-found her should-bring
τοῦτον, σαφὲς ἄν τι δεικνύοι τεκμήριον.
this clear — some would-show proof
νυνὶ δ' ὑπόνοιαν καὶ ταραχὴν ἔχει. ΣΤΡΙΣΚΟΣ σκόπει
now and suspicion and confusion it-has consider
αὐτὸς περὶ τούτων. εἰ δ' ἀνασείεις, ἀπολαβεῖν
yourself about these if and you-shake-me-down to-get-back
τὸν δακτύλιόν με βουλόμενος δοῦναί τέ σοι
the ring me wishing to-give and to-you
μικρόν τι, ληρεῖς· οὐκ ἔνεστιν οὐδὲ εἷς
small something you-babble not is-there not-even one
παρ' ἐμοὶ μερισμός. ΟΝΗΣΙΜΟΣ οὐδὲ δέομαι. ΣΤΡΙΣΚΟΣ ταῦτα δὴ
with me dividing nor I-need these-things indeed
ἥξω διαδραμὼν — εἰς πόλιν γὰρ ἔρχομαι
I-will-come having-run-through to town for I-go
νυνὶ — περὶ τούτων εἰσόμενος τί δεῖ ποεῖν.
now about these going-to-learn what one-must to-do
ΑΒΡΟΤΟΝΟΝ τὸ παιδάριον, ὃ νῦν τιθηνεῖθ' ἡ γυνή,
the little-child which now nurses the woman
Ὀνήσιμ', ἔνδον, οὗτος εὗρεν ἀνθρακεύς;
Onesimus inside this-one found a-charcoal-burner
ΟΝΗΣΙΜΟΣ ὥς φησιν. ΑΒΡΟΤΟΝΟΝ ὡς κομψόν, τάλαν.
as he-says how pretty wretch
ΟΝΗΣΙΜΟΣ καὶ τουτονὶ
and this
τὸν δακτύλιον ἐπόντα τοὐμοῦ δεσπότου.
the ring being-on of-the-my master

ΑΒΡΟΤΟΝΟΝ αἴ, δύσμορ', εἶτ', εἰ τρόφιμος ὄντως ἐστί σου,
ah ill-fated then if young-master truly is of-you
τρεφόμενον ὄψει τοῦτον ἐν δούλου μέρει;
being-reared you-will-see this in of-slave part
κοὐκ ἂν δικαίως ἀποθάνοις; ΟΝΗΣΙΜΟΣ ὅπερ λέγω,
and-not — justly would-you-die which I-say
τὴν μητέρ' οὐδεὶς οἶδεν. ΑΒΡΟΤΟΝΟΝ ἀπέβαλεν δέ, φῄς,
the mother no-one knows he-lost and you-say
Ταυροπολίοις αὐτόν; ΟΝΗΣΙΜΟΣ παροινῶν γ', ὡς ἐμοὶ 255
at-the-Tauropolia it drunk at-least as to-me
τὸ παιδάριον εἶφ', ἀκόλουθος. ΑΒΡΟΤΟΝΟΝ δηλαδὴ
the little-slave said attendant clearly
εἰς τὰς γυναῖκας παννυχιζούσας μόνος
into the women keeping-all-night-festival alone
ἐνέπεσε· κἀμοῦ γὰρ παρούσης ἐγένετο
he-fell-upon and-me for being-present happened
τοιοῦτον ἕτερον. ΟΝΗΣΙΜΟΣ σοῦ παρούσης; ΑΒΡΟΤΟΝΟΝ πέρυσι, ναί,
such another you being-present last-year yes
Ταυροπολίοις· παισὶν γὰρ ἔψαλλον κόραις, 260
at-the-Tauropolia for-children for I-played-the-harp girls
αὐτή θ' ὁμοῦ συνέπαιζον, οὐδ' ἐγὼ τότε —
myself and together played-with-them nor I then
οὔπω γάρ — ἄνδρ' ᾔδειν τί ἐστι, καὶ μάλα,
not-yet for a-man I-knew what is and very

μὰ τὴν Ἀφροδίτην — ΟΝΗΣΙΜΟΣ τὴν δὲ παῖδ' ἥτις ποτ' ἦν
by — Aphrodite the and girl who ever was
οἶσθας; ΑΒΡΟΤΟΝΟΝ πυθοίμην ἄν· παρ' αἷς γὰρ ἦν ἐγὼ
do-you-know I-could-find-out — with whom for was I
γυναιξί, τούτων ἦν φίλη. ΟΝΗΣΙΜΟΣ πατρὸς τίνος
women of-these she-was friend father of-whom
ἤκουσας; ΑΒΡΟΤΟΝΟΝ οὐδὲν οἶδα, πλὴν ἰδοῦσά γε
did-you-hear nothing I-know except having-seen at-least
γνοίην ἂν αὐτήν. εὐπρεπής τις, ὦ θεοί,
I-would-know — her comely some O gods
καὶ πλουσίαν ἔφασάν τιν'. ΟΝΗΣΙΜΟΣ αὐτή 'στιν τυχόν.
and rich they-said some herself she-is perhaps
ΑΒΡΟΤΟΝΟΝ οὐκ οἶδ'· ἐπλανήθη γάρ μεθ' ἡμῶν οὖσ' ἐκεῖ.
not I-know she-wandered for with us being there
εἶτ' ἐξαπίνης κλάουσα προστρέχει μόνη,
then suddenly weeping runs-up alone
τίλλουσ' ἑαυτῆς τὰς τρίχας, καλὸν πάνυ
tearing her-own the hair fine very
καὶ λεπτόν, ὦ θεοί, ταραντῖνον σφόδρα
and delicate O gods Tarentine-gown very
ἀπολωλεκυῖ'· ὅλον γὰρ ἐγεγόνει ῥάκος.
having-lost whole for it-had-become a-rag
ΟΝΗΣΙΜΟΣ καὶ τοῦτον εἶχεν; ΑΒΡΟΤΟΝΟΝ εἶχ' ἴσως, ἀλλ' οὐκ ἐμοὶ
and this she-had she-had perhaps but not to-me
ἔδειξεν· οὐ γὰρ ψεύσομαι. ΟΝΗΣΙΜΟΣ τί χρὴ ποεῖν
she-showed not for I-will-lie what is-it-needful to-do
ἐμὲ νῦν; ΑΒΡΟΤΟΝΟΝ ὅρα σὺ τοῦτ'· ἐὰν δὲ νοῦν ἔχῃς
me now see you this if and sense you-have
ἐμοί τε πείθῃ, τοῦτο πρὸς τὸν δεσπότην
me and obey this to the master

φανερὸν ποήσεις. εἰ γὰρ ἔστ' ἐλευθέρας
manifest you-will-make if for it-is of-a-free
παιδός, τί τοῦτον λανθάνειν δεῖ τὸ γεγονός;
girl why this to-escape-notice must the thing-that-happened
ΟΝΗΣΙΜΟΣ πρότερον ἐκείνην ἥτις ἐστίν, Ἀβρότονον,
first her who she-is Abrotonon
εὑρῶμεν· ἐπὶ τούτῳ δ' ἐμοὶ σὺ νῦν — ΑΒΡΟΤΟΝΟΝ ἔα·
let-us-find on this and to-me you now let-it-be
οὐκ ἂν δυναίμην, τὸν ἀδικοῦντα πρὶν σαφῶς
not — I-could the wrongdoer before clearly
τίς ἐστιν εἰδέναι. φοβοῦμαι τοῦτ' ἐγώ,
who he-is to-know I-fear this I
μάτην τι μηνύειν πρὸς ἐκείνας ἃς λέγω.
in-vain something to-inform to those whom I-mean
τίς οἶδεν εἰ καί, τοῦτον ἐνέχυρον λαβὼν
who knows if even this as-a-pledge having-taken
τότε τις παρ' αὐτοῦ τῶν παρόντων, ἀπέβαλεν
then someone from him of-those present lost-it
ἕτερος κυβεύων; τυχὸν ἴσως εἰς συμβολὰς
another playing-dice by-chance perhaps for contributions
ὑπόθημ' ἔδωκ', ἢ συντιθέμενος περί τινος
as-a-pledge gave or making-a-bargain about something
περιείχετ', εἶτ' ἔδωκεν. ἕτερα μυρία
was-hard-pressed then gave other countless
ἐν τοῖς πότοις τοιαῦτα γίγνεσθαι φιλεῖ.
in the drinking-bouts such-things to-happen tend
πρὶν εἰδέναι δὲ τὸν ἀδικοῦντ' οὐ βούλομαι
before to-know and the wrongdoer not I-wish
ζητεῖν ἐκείνην οὐδὲ μηνύειν ἐγὼ
to-seek her nor to-inform I

τοιοῦτον οὐδέν. ΟΝΗΣΙΜΟΣ οὐ κακῶς μέντοι λέγεις.
such anything not badly however you-speak
τί οὖν ποήσει τις; ΑΒΡΟΤΟΝΟΝ θέασ', Ὀνήσιμε,
what then will-do anyone consider Onesimus
ἂν συναρέσῃ σοι τοὐμὸν ἐνθύμημ' ἄρα·
if pleases you my plan then
ἐμὸν ποήσομαι τὸ πρᾶγμα τοῦτ' ἐγώ,
mine I-will-make the matter this I
τὸν δακτύλιον λαβοῦσα τ' εἴσω τουτονὶ
the ring having-taken and inside this-one
εἴσειμι πρὸς ἐκεῖνον. ΟΝΗΣΙΜΟΣ λέγ' ὦ λέγεις· ἄρτι γὰρ
I-will-go to him say what you-say just-now for
νοῶ. ΑΒΡΟΤΟΝΟΝ κατιδών μ' ἔχουσαν ἀνακρινεῖ πόθεν
I-understand having-seen me having-it he-will-ask whence
εἴληφα. φήσω· "Ταυροπολίοις παρθένος
I-have-got-it I-will-say at-the-Tauropolia a-maiden
ἔτ' οὖσα" — τά τ' ἐκείνῃ γενόμενα πάντ' ἐμὰ
still being the and to-her happenings all mine
ποουμένη· τὰ πλεῖστα δ' αὐτῶν οἶδ' ἐγώ.
making the most and of-them I-know I
ΟΝΗΣΙΜΟΣ ἄριστά γ' ἀνθρώπων. ΑΒΡΟΤΟΝΟΝ ἐὰν δ' οἰκεῖον ᾖ
best at-least of-men if and akin it-be
αὐτῷ τὸ πρᾶγμ', εὐθὺς μὲν ἥξει φερόμενος
to-him the matter at-once indeed he-will-come rushing
ἐπὶ τὸν ἔλεγχον, καὶ μεθύων γε νῦν ἐρεῖ
to the proof and drunk at-least now he-will-say
πρότερος ἅπαντα καὶ προπετῶς· ἃ δ' ἂν λέγῃ
first all and rashly what and — he-says
προσομολογήσω, τοῦ διαμαρτεῖν μηδὲ ἓν
I-will-agree for-the to-err not-even one-thing

προτέρα λέγουσ'. ΟΝΗΣΙΜΟΣ ὑπέρευγε, νὴ τὸν Ἥλιον.
first speaking excellent by — Sun
ΑΒΡΟΤΟΝΟΝ τὰ κοινὰ ταυτὶ δ' ἀκκιοῦμαι τῷ λόγῳ,
the commonplaces these and I-will-play-coy in-the speech
τοῦ μὴ διαμαρτεῖν· "ὡς ἀναιδὴς ἦσθα καὶ
for-the not to-err how shameless you-were and
ἰταμός τις." ΟΝΗΣΙΜΟΣ εὖγε.
bold some well-done
ΑΒΡΟΤΟΝΟΝ "κατέβαλες δέ μ' ὡς σφόδρα,
you-threw and me how very
ἱμάτια δ' οἷ' ἀπώλεσ' ἡ τάλαιν' ἐγώ,"
cloaks and what I-lost the wretched I
φήσω. πρὸ τούτου δ' ἔνδον αὐτὸ βούλομαι
I-will-say before this and inside it I-wish
λαβοῦσα κλαῦσαι καὶ φιλῆσαι καὶ πόθεν
having-taken to-weep and to-kiss and whence
ἔλαβεν ἐρωτᾶν τὴν ἔχουσαν. ΟΝΗΣΙΜΟΣ Ἡράκλεις.
she-got-it to-ask the one-having-it Heracles
ΑΒΡΟΤΟΝΟΝ τὸ πέρας δὲ πάντων, "παιδίον τοίνυν," ἐρῶ,
the end and of-all a-child well-then I-will-say
"ἐστὶ γεγονός σοι," — καὶ τὸ νῦν εὑρημένον
is born to-you and the now found
δείξω. ΟΝΗΣΙΜΟΣ πανούργως καὶ κακοήθως, Ἀβρότονον.
I-will-show knavishly and wickedly Abrotonon
ΑΒΡΟΤΟΝΟΝ ἂν δ' ἐξετασθῇ ταῦτα καὶ φανῇ πατὴρ
if and be-examined these-things and appear father
ὢν οὗτος αὐτοῦ, τὴν κόρην ζητήσομεν
being this-one of-it the girl we-shall-seek

κατὰ σχολήν. ONHΣIMOΣ ἐκεῖνο δ' οὐ λέγεις, ὅτι
at leisure that and not you-say that
ἐλευθέρα γίνει σύ· τοῦ γὰρ παιδίου
free you-become you of-the for little-child
μητέρα σε νομίσας λύσετ' εὐθὺς δηλαδή.
mother you having-thought he-will-free at-once surely
ABPOTONON οὐκ οἶδα· βουλοίμην δ' ἄν.
not I-know I-would-wish and —
ONHΣIMOΣ οὐ γὰρ οἶσθα σύ;
not for you-know you
325 ἀλλ' οὐ χάρις τις, Ἀβρότονον, τούτων ἐμοί;
but not gratitude some Abrotonon of-these to-me
ABPOTONON νὴ τὼ θεώ· πάντων γ' ἐμαυτῇ σ' αἴτιον
by the two-goddesses of-all at-least to-myself you cause
ἡγήσομαι τούτων. ONHΣIMOΣ ἐὰν δὲ μηκέτι
I-shall-consider of-these if and no-longer
ζητῇς ἐκείνην ἐξεπίτηδες, ἀλλ' ἐᾷς,
you-seek her on-purpose but you-let-it-go
παρακρουσαμένη με, πῶς τὸ τοιοῦθ' ἕξει; ABPOTONON τάλαν,
having-cheated me how the such-thing will-be wretch
330 τίνος ἕνεκεν; παίδων ἐπιθυμεῖν σοι δοκῶ;
for-what for-the-sake children to-desire to-you do-I-seem
ἐλευθέρα μόνον γενοίμην. ὦ θεοί,
free only may-I-become O gods
τοῦτον λάβοιμι μισθὸν ἐκ τούτων. ONHΣIMOΣ λάβοις.
this may-I-get as-pay from these may-you-get

ΑΒΡΟΤΟΝΟΝ οὐκοῦν συναρέσκει σοι;
therefore it-pleases you
ΟΝΗΣΙΜΟΣ συναρέσκει διαφόρως.
it-pleases exceedingly
ἂν γὰρ κακοηθεύσῃ, μαχοῦμαί σοι τότε·
if for you-play-false I-will-fight you then
δυνήσομαι γάρ. ἐν δὲ τῷ παρόντι νῦν
I-shall-be-able for in and the present now
ἴδωμεν εἰ τοῦτ' ἔστιν. ΑΒΡΟΤΟΝΟΝ οὐκοῦν συνδοκεῖ;
let-us-see if this is therefore agreed
ΟΝΗΣΙΜΟΣ μάλιστα. ΑΒΡΟΤΟΝΟΝ τὸν δακτύλιον ἀπόδιδου ταχύ.
most-certainly the ring give-back quickly
ΟΝΗΣΙΜΟΣ λάμβανε. ΑΒΡΟΤΟΝΟΝ φίλη Πειθοῖ, παροῦσα σύμμαχος
take dear Persuasion being-present ally
πόει κατορθοῦν τοὺς λόγους οὓς ἂν λέγω.
make succeed the words which — I-say

V · SMICRINES RETURNS

Onesimus fears that Abrotonon will be freed and he will remain a slave. Smicrines returns from town, having heard that Charisius lives with the harp-girl and that all the city sings of it. Through the broken lines he resolves to take back his daughter and dowry, and condemns Charisius' drinking and his bastard by a courtesan.

ΟΝΗΣΙΜΟΣ τοπαστικὸν τὸ γύναιον· ὡς ᾔσθηθ' ὅτι
quick-witted the little-woman when she-perceived that
κατὰ τὸν ἔρωτ' οὐκ ἔστ' ἐλευθερίας τυχεῖν,
by the love not it-is freedom to-gain
ἄλλως δ' ἀλύει, τὴν ἑτέραν πορεύεται
in-vain and she-wanders-distraught the other she-goes

ὁδόν. ἀλλ᾽ ἐγὼ τὸν πάντα δουλεύσω χρόνον,
road but I the all shall-be-a-slave time
λέμφος, ἀπόπληκτος, οὐδαμῶς προνοητικὸς
driveller stunned in-no-way foresighted
τὰ τοιαῦτα. παρὰ ταύτης δ᾽ ἴσως τι λήψομαι,
the such-things from her and perhaps something I-shall-get
ἂν ἐπιτύχῃ· καὶ γὰρ δίκαιον. — ὡς κενὰ
if she-succeeds and for just how vain
καὶ διαλογίζομ᾽, ὁ κακοδαίμων, προσδοκῶν
even I-reckon the ill-starred expecting
χάριν κομιεῖσθαι παρὰ γυναικός. μὴ μόνον
thanks to-carry-off from a-woman not only
κακόν τι προσλάβοιμι. νῦν ἐπισφαλῆ
evil some I-may-get-besides now unsteady
τὰ πράγματ᾽ ἐστὶ τὰ περὶ τὴν κεκτημένην
the affairs are the about the mistress
ταχέως· ἐὰν γὰρ εὑρεθῇ πατρὸς ἡ κόρη
quickly if for be-found of-a-father the girl
ἐλευθέρου μήτηρ τε τοῦ νῦν παιδίου
free mother and of-the now little-child
γεγονυῖ᾽, ἐκείνην λήψεται ταύτην ἀφείς·
having-become that-one he-will-take this-one having-let-go
*** ἀπολείπειν· ὅμως
(lacuna) to-leave nevertheless
καὶ νῦν χαριέντως ἐκνενευκέναι δοκῶ
and now gracefully to-have-slipped-out I-seem
τὸ μὴ δι᾽ ἐμοῦ ταυτὶ κυκᾶσθαι. χαιρέτω
the not through me these-things to-be-stirred farewell
τὸ πολλὰ πράττειν. ἂν δέ τις λάβῃ μ᾽ ἔτι
the much to-meddle if and someone catch me still

περιεργασάμενον ἢ λαλήσαντ', ἐκτεμεῖν
having-meddled or having-babbled to-cut-out
δίδωμ' ἐμαυτοῦ τοὺς — ὀδόντας. ἀλλ' ὁδὶ
I-give of-myself the teeth but here
τίς ἐσθ' ὁ προσιών; Σμικρίνης ἀναστρέφει
who is the approaching Smicrines returns
ἐξ ἄστεως πάλιν, ταρακτικῶς ἔχων
from town again agitatedly being
αὖθις. πέπυσται τὰς ἀληθείας ἴσως
again he-has-learned the truth perhaps
παρά τινος οὗτος. ἐκποδὼν δὲ βούλομαι
from someone this-one out-of-the-way and I-wish
ποεῖν ἐμαυτὸν τὴν ταχίστην οὐδ' ἔχειν
to-make myself the quickest nor to-have
πράγματα γ'· Ἀβρότονον γὰρ τί δρᾷ γνῶναί με δεῖ.
troubles at-least Abrotonon for what she-does to-know me must
ΣΜΙΚΡΙΝΗΣ ἐξηπάτηκεν ἐμὲ ***
he-has-deceived me (lacuna)
ἄσωτος *** ἡ πόλις
profligate (lacuna) the city
ὅλη γὰρ ᾄδει τὸ κακόν ***
whole for sings the evil (lacuna)
τοὔνομα καταισχύνοντα μετὰ τῆς ψαλτρίας
the-name shaming with the harp-girl
ζῆν αὐτὸν *** ἔφη
to-live him (lacuna) he-said
πλέον ἡμερῶν ***
more of-days (lacuna)
οἴμοι, τάλας ***
ah-me wretch (lacuna)

ὅτε τὴν *** τοῦτό γε
when the (lacuna) this at-least

πυνθανόμενος *** ἐμέ,
learning (lacuna) me

φίλοι, *** τρόπῳ
friends (lacuna) in-manner

*** τότ' ἦν ἁπλοῦν
(lacuna) then was simple

*** καὶ ψάλτρια ***
(lacuna) and harp-girl (lacuna)

*** ἀλλὰ χαιρέτω
(lacuna) but farewell

*** πολλῶν ἐγὼ
(lacuna) of-many I

*** ἐκ τῆς ἐμῆς ***
(lacuna) from the my (lacuna)

οὐδεὶς Σικελικὸς ἕτερος ὑμῖν. ΣΜΙΚΡΙΝΗΣ ποικίλον,
no-one Sicilian other for-you elaborate

ἄριστον ἀριστῶσιν. ΜΑΓΕΙΡΟΣ (?) ὦ τρισάθλιος
a-breakfast they-breakfast O thrice-wretched

ἐγὼ κατὰ πολλά. νῦν μὲν οὖν οὐκ οἶδ' ὅπως,
I in many-ways now indeed then not I-know how

*** ἀλλ' ἐὰν πάλιν
(lacuna) but if again

*** μαγείρου τις τύχῃ
(lacuna) of-a-cook someone happen

*** βαλεῖτ' εἰς μακαρίας. ***
(lacuna) you-will-throw to blessed (lacuna)

ΣΜΙΚΡΙΝΗΣ Χαρίσι *** μετὰ τῆς ψαλτρίας
Charisius (lacuna) with the harp-girl

ΧΑΡΙΣΙΟΣ νῦν ∗∗∗ καὶ 405
now (lacuna) and

με ∗∗∗ μίαρά γε
me (lacuna) foul at-least

(——— ?) ∗∗∗ ἔχουσι δὴ
(lacuna) they-have indeed

(——— ?) ∗∗∗ πέμπειν· ἵνα
(lacuna) to-send so-that

(——— ?) ∗∗∗ τὰ χρήματα ∗∗∗
(lacuna) the money (lacuna)

∗∗∗ δέσποιν᾽ οἰκίας.
(lacuna) mistress of-the-house

ΣΙΜΜΙΑΣ ὦ Ἡράκλεις (——— ?) ∗∗∗ Σιμμίας
O Heracles (lacuna) Simmias

(——— ?) ἀπίωμεν ∗∗∗ νὴ τὸν Ἥλιον
let-us-go-away (lacuna) by — Sun

μικροῦ γ᾽ ∗∗∗ ταύτην ἐγὼ 415
nearly at-least (lacuna) her I

πρώην ∗∗∗ τὰς ὀφρῦς ∗∗∗
the-other-day (lacuna) the brows (lacuna)

ἔγωγ᾽ ἀπόλωλα ∗∗∗
I-at-least am-ruined (lacuna)

ΣΜΙΚΡΙΝΗΣ ἔπειτα δ᾽ ∗∗∗ 420
then and (lacuna)

τέτοκε, κάτοιδα νῦν ∗∗∗
she-has-borne I-know now (lacuna)

ὑμῶν ἑταῖρος οὗτος οὐδ᾽ ἠσχύνετο
your comrade this-one nor was-he-ashamed

παιδάριον ἐκ πόρνης ποεῖν ∗∗∗
a-little-child from a-harlot to-make (lacuna)

εἴληφεν (ΧΑΙΡΕΣΤΡΑΤΟΣ Η ΣΙΜΜΙΑΣ ?) ∗∗∗ τις ∗∗∗
has-taken *(lacuna)* *someone* *(lacuna)*

(ΣΜΙΚΡΙΝΗΣ ?) ∗∗∗ τοῦ δυστυχοῦς
(lacuna) *of-the* *unfortunate*

(ΧΑΙΡΕΣΤΡΑΤΟΣ ?) ∗∗∗ τὸν δυστυχῆ
(lacuna) *the* *unfortunate*

ΣΜΙΚΡΙΝΗΣ τοῦτον μὲν οὖν ἐῶμεν. ἀλλ' ἴσως ἐγὼ
him *indeed* *then* *let-us-leave* *but* *perhaps* *I*

πολυπραγμονῶ πλείω τε πράττω τῶν ἐμῶν.
am-a-busybody *more* *and* *do* *than-the* *my-own*

440 κατὰ λόγον ἐξὸν ἀπιέναι τὴν θυγατέρα
in *reason* *it-being-allowed* *to-go-off* *the* *daughter*

λαβόντα. τοῦτο μὲν ποήσω, καὶ σχέδον
having-taken *this* *indeed* *I-will-do* *and* *nearly*

δεδογμένον μοι τυγχάνει. μαρτύρομαι.
resolved *to-me* *it-happens* *I-call-to-witness*

ὑμᾶς δ' ὁμολογεῖν ∗∗∗
you *and* *to-agree* *(lacuna)*

μεθ' ὧν ἔπινεν οὗτος, ὅστις τὴν ἐμὴν ∗∗∗
with *whom* *drank* *this-one* *who* *the* *my* *(lacuna)*

(ΣΜΙΚΡΙΝΗΣ ?) μηδὲ σὺ ∗∗∗
nor *you* *(lacuna)*

(ΧΑΙΡΕΣΤΡΑΤΟΣ Η ΣΙΜΜΙΑΣ) μισεῖ τὸν ἡδὺν λεγόμενον τοῦτον βίον·
he-hates *the* *sweet* *called* *this* *life*

ἔπινε μετὰ τοῦ δεῖνος, εἶχεν ἑσπέρας
he-drank *with* *the* *so-and-so* *he-had* *in-the-evening*

τὴν δεῖνα, σχήσει δ' αὔριον τὴν δεῖν' — 465
the so-and-so he-will-have and tomorrow the so-and-so

(ΣΜΙΚΡΙΝΗΣ ?) ἔχει ∗∗∗
he-has (lacuna)

μέρος τι ∗∗∗
a-part some (lacuna)

ἢ μή μ' ἔτ' εἴπῃς ∗∗∗
or not me any-longer tell (lacuna)

ἡμῖν κεκήδευχ' ΧΑΙΡΕΣΤΡΑΤΟΣ οὗτος ὁ γέρων φαίνεται
to-us has-made-a-marriage this the old-man appears

ὑψηλὸς ὤν τις, νὴ Δί' — (ΣΜΙΚΡΙΝΗΣ ?) οὐκ οἰμώξεται
lofty being some by Zeus not will-he-howl

καταφθαρεὶς τ' ἐν ματρυλείῳ τὸν βίον 475
ruined and in a-brothel the life

μετὰ τῆς καλῆς γυναικὸς ἣν ἐπεισάγει
with the fair woman whom he-brings-in

βιώσεθ'; ἡμᾶς δ' οὐ δὲ γινώσκειν δοκῶν
will-live us and not even to-know seeming

(ΧΑΙΡΕΣΤΡΑΤΟΣ ?) ∗∗∗ ἥξει λαβὼν ∗∗∗
(lacuna) will-come having-taken (lacuna)

∗∗∗ ἐμοὶ δοκεῖ ∗∗∗ 480
(lacuna) to-me it-seems (lacuna)

∗∗∗ ἐστί μοι ∗∗∗
(lacuna) is to-me (lacuna)

Pamphila refuses her father's demand, and Smicrines warns her of the life she will lead beside a wastrel paying for two households at every festival. After a gap Abrotonon comes out with the foundling and recognizes Pamphila as the girl of the Tauropolia; she tells her that Charisius is the child's father, and asks to be taken inside to tell her everything.

ΠΑΜΦΙΛΗ ἀλλ᾽ εἴ με σῴζων τοῦτο μὴ πείσαις ἐμέ,
but if me saving this not you-should-persuade me
οὐκέτι πατὴρ κρίνοι᾽ ἂν ἀλλὰ δεσπότης.
no-longer a-father would-judge — but a-master
ΣΜΙΚΡΙΝΗΣ "λόγου δὲ δεῖται ταῦτα καὶ συμπείσεως,
argument and needs these-things and persuasion-together
οὐκέτι βιασμοῦ" — ταῦτα Παμφίλη βοᾷ
no-longer force these-things Pamphila cries
φωνὴν ἀφιεῖσ᾽. εἰ δὲ κἀμὲ δεῖ λέγειν,
voice sending-forth if and me-too it-is-needful to-speak
ἕτοιμός εἰμί, τρία δέ σοι προθήσομαι.
ready I-am three and to-you I-will-set-forth
οὔτ᾽ ἂν ἔτι σωθείη ποθ᾽ οὗτος οὔ τε σύ·
neither — any-more could-be-saved ever this-one nor and you
ζήσει μὲν ἀμελῶς, ἡδέως, σὺ δ᾽ οὐ σφόδρα·
he-will-live indeed carelessly pleasantly you and not very
οὐδ᾽ οἰκίαν οἰκοῦσ᾽ ἐαθείης ἔτ᾽ ἂν
nor house dwelling would-you-be-allowed any-longer —
χρῆσθαι τυχὸν διακόνῳ τούτων τινὸς
to-use perhaps a-servant of-these some
ὧν εἰσφέρει χρείαν ἔχουσ᾽· ἅπαντα γὰρ
of-what he-brings-in need having for all

εἶναι νομίζετ᾽ ἀνδρός. ἔσται δ᾽ οὐδὲ ἓν ∗∗∗
to-be are-thought of-the-husband there-will-be and not-even one (lacuna)

ΣΜΙΚΡΙΝΗΣ κἂν ταῖς ἑορταῖς, Παμφίλη, τούτου σκόπει
and-at the festivals Pamphila of-this-one consider

τὴν πολυτέλειαν. Θεσμοφόρια δὶς τίθει,
the extravagance the-Thesmophoria twice put-down

Σκίρα δίς· τὸν ὄλεθρον τοῦ βίου καταμάνθανε.
Scira twice the ruin of-the livelihood learn-well

οὔκουν ἀπόλωλεν οὗτος ὁμολογουμένως; 535
not-then is-ruined this-one admittedly

σκόπει τὸ σὸν δή· φησὶ δεῖν εἰς Πειραιᾶ
consider the yours indeed he-says it-is-needful to Piraeus

αὐτὸν βαδίσαι· ∗∗∗ —
him to-walk (lacuna)

∗∗∗. περίμεν᾽· εἰς πόλιν δ᾽ ἰὼν
(lacuna) wait-around to town and going

∗∗∗ πίνει μετὰ πόρνης δηλαδή
(lacuna) he-drinks with a-harlot plainly

ΠΑΜΦΙΛΗ πορεύσομ᾽, ὡς ἐξῆλθέ τις ∗∗∗ 540
I-will-go as he-came-out someone (lacuna)

∗∗∗ σοι βούλομαι ∗∗∗
(lacuna) to-you I-wish (lacuna)

ΑΒΡΟΤΟΝΟΝ ∗∗∗ τὸ παιδίον
(lacuna) the little-child

ἔξειμ᾽ ἔχουσα. κλαυμυρίζεται, τάλαν·
I-will-go-out holding it-whimpers wretch

πάλαι γὰρ οὐκ οἶδ᾽ ὅ τι κακὸν πέπονθέ μοι.
long-since for not I-know what thing evil it-has-suffered to-me

ΠΑΜΦΙΛΗ τίς ἂν θεῶν τάλαιναν ἐλεήσειε με; 640
who — of-gods wretched would-pity me

ΑΒΡΟΤΟΝΟΝ ὦ φίλτατον τέκνον. προσόψει μητέρα
O dearest child you-will-look-on a-mother
καὶ γὰρ προσῆλθε καιρία. ΠΑΜΦΙΛΗ πορεύσομαι.
and for she-has-come-up timely I-will-go
ΑΒΡΟΤΟΝΟΝ μικρόν, γύναι, πρόσμεινον.
a-little woman wait
ΠΑΜΦΙΛΗ ἐμὲ καλεῖς; ΑΒΡΟΤΟΝΟΝ ἐγώ·
me do-you-call I
ἐναντίον βλέπ'. εἴ με γινώσκεις, γύναι —
opposite look if me you-recognize woman
αὕτη 'στιν ἣν ἑόρακα — χαῖρε, φιλτάτη.
she is whom I-have-seen greetings dearest
ΠΑΜΦΙΛΗ τίς δ' εἶ σύ; ΑΒΡΟΤΟΝΟΝ χεῖρα δεῦρό μοι τὴν σὴν δίδου.
who and are you hand here to-me the your give
λέγε μοι, γλυκεῖα· πέρυσιν ἦλθες ἐπὶ θέᾳ
tell me sweet last-year did-you-come to the-show
τοῖς Ταυροπολίοις; εἷμα καλὸν ἀπώλεσας;
at-the Tauropolia a-garment fine you-lost
ΠΑΜΦΙΛΗ γύναι, πόθεν ἔχεις, εἰπέ μοι, τὸ παιδίον
woman whence have-you tell me the little-child
λαβοῦσ'; ΑΒΡΟΤΟΝΟΝ ὁρᾷς τι, φιλτάτη, σοι γνώριμον
having-taken do-you-see anything dearest to-you familiar
ὧν τοῦτ' ἔχει; μηδέν με δείσῃς, ὦ γύναι.
of-what this has nothing me fear O woman
ΠΑΜΦΙΛΗ οὐκ ἔτεκες αὐτὴ τοῦτο; ΑΒΡΟΤΟΝΟΝ προσεποησάμην,
not you-bore yourself this I-pretended
οὐχ ἵν' ἀδικήσω τὴν τεκοῦσαν, ἀλλ' ἵνα
not that I-might-wrong the one-who-bore-it but so-that
κατὰ σχολὴν εὕροιμι. νῦν δ' εὕρηκά σε.
at leisure I-might-find now and I-have-found you

ὁρῶ γὰρ ἦν καὶ τότε. ΠΑΜΦΙΛΗ τίνος δ' ἐστὶν πατρός;
I-see for whom also then whose and is-it father
ΑΒΡΟΤΟΝΟΝ Χαρισίου. ΠΑΜΦΙΛΗ τοῦτ' οἶσθ' ἀκριβῶς, φιλτάτη;
of-Charisius this do-you-know exactly dearest
ΑΒΡΟΤΟΝΟΝ ἐκεῖνος αὐτός· οὐ σέ τὴν νύμφην ὁρῶ —
that-man himself not you the bride do-I-see
τὴν ἔνδον οὖσαν; ΠΑΜΦΙΛΗ ναίχι. ΑΒΡΟΤΟΝΟΝ μακαρία γύναι,
the inside being yes blessed woman
θεῶν τις ὑμᾶς ἠλέησε. τὴν θύραν
of-gods some you has-pitied the door
τῶν γειτόνων τις ἐψόφηκεν ἐξιών.
of-the neighbors someone has-rattled coming-out
εἴσω λαβοῦσά μ' ὡς σεαυτὴν εἴσαγε,
inside having-taken me to yourself lead-in
ἵνα καὶ τὰ λοιπὰ πάντα μου πύθῃ σαφῶς.
so-that also the rest all from-me you-may-learn clearly

VII · CHARISIUS' REMORSE

Onesimus tells how Charisius, overhearing Pamphila defend him to her father, cursed himself for condemning her when he himself had fathered a bastard. Charisius enters in torment, convicting himself of the same misfortune for which he scorned her. Abrotonon tells him the child is Pamphila's, and Onesimus admits that he and Abrotonon tested him.

ΟΝΗΣΙΜΟΣ ὑπομαίνεθ' οὗτος, νὴ τὸν Ἀπόλλω, μαίνεται,
is-half-mad this-one by — Apollo he-is-mad
μεμάνητ' ἀληθῶς, μαίνεται, νὴ τοὺς θεούς.
he-has-gone-mad truly he-is-mad by the gods
τὸν δεσπότην λέγω, Χαρίσιον. χολὴ
the master I-mean Charisius bile

μέλαινα προσπέπτωκεν ἢ τοιοῦτό τι·
black has-fallen-on-him or such something
τί γὰρ ἄν τις εἰκάσειεν ἄλλο γεγονέναι;
what for — anyone could-guess other to-have-happened
πρὸς ταῖς θύραις γὰρ ἔνδον ἀρτίως πολὺν
at the doors for inside just-now much
χρόνον διακύπτων ἐνδιέτριβεν ἄθλιος.
time peeping-through he-lingered wretch
ὁ πατὴρ δὲ τῆς νύμφης τι περὶ τοῦ πράγματος
the father and of-the bride something about the matter
ἐλάλει πρὸς ἐκείνην, ὡς ἔοιχ'. ὁ δ' οἶα μὲν
was-talking with her as it-seems he and what indeed
ἤλλαττε χρώματ', ἄνδρες, οὐδ' εἰπεῖν καλόν.
he-changed colors men not-even to-say fine
"ὦ γλυκυτάτη," δέ, "τῶν λόγων οἵους λέγεις"
O sweetest and of-the words such-as you-say
ἀνέκραγε, τὴν κεφαλήν τ' ἀνεπάταξε σφόδρα
he-shouted the head and struck hard
αὐτοῦ. πάλιν δὲ διαλιπών· "οἵαν λαβὼν
his-own again and having-paused what having-taken
γυναῖχ' ὁ μέλεος ἠτύχηκα." τὸ δὲ πέρας,
a-wife the wretch I-have-been-unlucky the and end
ὡς πάντα διακούσας ἀπῆλθ' εἴσω ποτέ,
when all having-heard-through he-went-off inside at-last
βρυχηθμὸς ἔνδον, τιλμός, ἔκστασις συχνή.
bellowing inside tearing-of-hair frenzy constant
"ἐγὼ" γὰρ "ἁλιτήριος" πυκνὸν πάνυ
I for sinner often very
ἔλεγεν, "τοιοῦτον ἔργον ἐξειργασμένος
he-said such a-deed having-done-myself

αὐτὸς γεγονώς τε παιδίου νόθου πατὴρ
myself having-become and of-a-little-child bastard father
οὐκ ἔσχον οὐδ' ἔδωκα συγγνώμης μέρος
not I-had nor gave of-forgiveness share
οὐθὲν ἀτυχούσῃ ταὔτ' ἐκείνῃ, βάρβαρος
none to-her-being-unlucky the-same-things to-that-one barbarian
ἀνηλεής τε." λοιδορεῖτ' ἐρρωμένως
pitiless and he-reviles strongly
αὐτῷ, βλέπει θ' ὕφαιμον ἠρεθισμένος. 685
himself he-looks and bloodshot being-provoked
πέφρικ' ἐγὼ μέν, αὖός εἰμι τῷ δέει·
I-shudder I indeed dry I-am with-the fear
οὕτως ἔχων γὰρ αὐτὸν ἂν ἴδῃ μέ που
so being for him if he-sees me somewhere
τὸν διαβαλόντα, τυχὸν ἀποκτείνειεν ἄν.
the slanderer perhaps he-would-kill —
διόπερ ὑπεκδέδυκα δεῦρ' ἔξω λάθρᾳ.
wherefore I-have-slipped-out here outside secretly
καὶ ποῖ τράπωμαί γ'; εἰς τί βουλῆς; οἴχομαι. 690
and where am-I-to-turn at-least to what of-counsel I-am-gone
ἀπόλωλα· τὴν θύραν πέπληχεν ἐξιών.
I-am-ruined the door he-has-struck coming-out
Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατόν, σῷζέ με.
Zeus savior if is possible save me
ΧΑΡΙΣΙΟΣ ἐγώ τις ἀναμάρτητος, εἰς δόξαν βλέπων
I some faultless to good-name looking
καὶ τὸ καλὸν ὅ τί ποτ' ἐστὶ καὶ ταἰσχρὸν σκοπῶν,
and the fine what thing ever is and the-shameful considering
ἀκέραιος, ἀνεπίπληκτος αὐτὸς τῷ βίῳ — 695
pure blameless myself in-the life

εὖ μοι κέχρηται καὶ προσηκόντως πάνυ
well me has-treated and fittingly very
τὸ δαιμόνιον — ἐνταῦθ' ἔδειξ' ἄνθρωπος ὤν.
the divinity here I-showed human being
"ὦ τρισκακόδαιμον, καὶ μέγα φυσᾷς καὶ λαλεῖς.
O thrice-wretched both great you-puff and babble
ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεις,
involuntary of-a-woman misfortune not you-bear
αὐτὸν δὲ δείξω σ' εἰς ὅμοι' ἐπταικότα.
yourself and I-will-show you into like-things having-stumbled
καὶ χρήσετ' αὐτή σοι τότ' ἠπίως, σὺ δὲ
and she-will-treat she you then gently you and
ταύτην ἀτιμάζεις. ἐπιδειχθήσει θ' ἅμα
her dishonor you-will-be-shown and at-once
ἀτυχὴς γεγονὼς καὶ σκαιὸς ἀγνώμων τ' ἀνήρ.
unlucky having-become and boorish unfeeling and a-man
ὅμοιά γ' εἶπεν οἷς σὺ διενόου τότε
like-things at-least she-said to-what you were-thinking then
πρὸς τὸν πατέρα· 'κοινωνὸς ἥκειν τοῦ βίου,
to the father a-partner to-have-come of-the life
ἐμὲ τοίνυν οὐ δεῖν τἀτύχημ' αὐτὴν φυγεῖν
me well-then not to-be-needful the-misfortune her to-flee
τὸ συμβεβηκός.' σὺ δέ τις ὑψηλὸς σφόδρα" — ***
the having-happened you and some lofty very (lacuna)
*** σὺν ταύτῃ σοφῶς
(lacuna) with her cleverly
*** ἐμὲ μέτεισι διὰ τέλους
(lacuna) me will-pursue to-the end
*** δαιμόνων τις ὁ δὲ πατὴρ
(lacuna) of-spirits some the and father

ἀπρεπέστατ᾽ αὐτῇ χρήσεται — τί δέ μοι πατρός;
most-unbecomingly her will-treat what and to-me of-a-father
ἐρῶ διαρρήδην· “ἐμοὶ σύ, Σμικρίνη,
I-will-say expressly to-me you Smicrines
μὴ πάρεχε πράγματ᾽. οὐκ ἀπολείπει μ᾽ ἡ γυνή.
not give trouble not leaves me the wife
τί οὖν ταράττεις καὶ βιάζῃ Παμφίλην;”
why then do-you-trouble and force Pamphila
τί; σ᾽ αὖ βλέπω ᾽γώ; ΟΝΗΣΙΜΟΣ πάνυ κακῶς ἔχω σφόδρα,
why you in-turn do-I-see I very badly am very
οἴμοι τάλας, καὶ σοῦ δέομαι — τοῦτ᾽ οἶσθ᾽ — ὅλως,
ah-me wretch and you I-beg this you-know entirely
μή μ᾽ ἐγκαταλίπῃς. ΧΑΡΙΣΙΟΣ οὗτος· ἐπακροώμενος
not me desert you-there eavesdropping
ἕστηκας, ἱερόσυλ᾽, ἐμοῦ; ΟΝΗΣΙΜΟΣ μὰ τοὺς θεούς,
you-stand temple-robber me no-by the gods
ἀλλ᾽ ἀρτίως ἐξῆλθον. ΧΑΡΙΣΙΟΣ ἆρ᾽ ἐμοὶ λαθεῖν
but just-now I-came-out — me escape-notice
ἔσται σε; πρῴην, μιαρέ, κακὰ τῇ σῇ ᾽πόουν
will-it-be you the-other-day villain evils to-the your I-did
πάντ᾽ ἐπακροάσει. ΟΝΗΣΙΜΟΣ πότε δέ; ποῦ; θέλων δὲ νῦν
all you-will-overhear when and where wishing and now
ἐγώ σε λανθάνειν ποιῶ πάλιν τρέμων
I you to-escape I-toil again trembling
βροντῶντα. ΧΑΡΙΣΙΟΣ διατελεῖς λαλῶν; τύπτου σὺ γάρ.
thundering you-keep-on talking be-struck you for
ΟΝΗΣΙΜΟΣ ἀλλ᾽ οὐθέν· ὀφθήσει μ᾽ ἀδικῶν γάρ, δεσπότα.
but nothing you-will-be-seen me wronging for master

ΧΑΡΙΣΙΟΣ τίσεις γε ταῦτ' εἰσαυτίκ'. ΑΒΡΟΤΟΝΟΝ ὦ Χαρίσιε,
you-will-pay at-least for-these at-once O Charisius
οὐκ οἶσθα πᾶν. ΧΑΡΙΣΙΟΣ οὐκ οἶδ' ἐγώ; ΑΒΡΟΤΟΝΟΝ τὸ παιδίον
not you-know all not know I the little-child
οὐκ ἦν ἐμόν· τοῦτ' εἶπα προσποούμενος.
not was mine this I-said pretending
ΧΑΡΙΣΙΟΣ οὐκ ἦν σόν; ἀλλὰ τίνος; τάδ' αὐτίκ' εἴπ' ἐμοί.
not was yours but whose these-things at-once tell me
ΑΒΡΟΤΟΝΟΝ βούλει μ' ἀπελευθεροῦν, ἐὰν τὴν μητέρα—;
do-you-wish me to-free if the mother
ΧΑΡΙΣΙΟΣ ἀλλ' ἐξαπελῶ σ' ἐς κόρακας, εἰ μὴ τάχα γ' ἐρεῖς.
but I-will-drive you to the-crows if not quickly at-least you-tell
ΑΒΡΟΤΟΝΟΝ ἔμ' ἔπρεπεν εἰπεῖν· ἔτεκεν αὕθ' ἡ σὴ γυνή.
me it-befitted to-say bore it the your wife
ΧΑΡΙΣΙΟΣ ἔχει σαφῶς; ΑΒΡΟΤΟΝΟΝ σαφέστατ', ἐρώτ' Ὀνήσιμον.
it-is clearly most-clearly ask Onesimus
ΧΑΡΙΣΙΟΣ τί φῄς, Ὀνήσιμ'; ἐξεπειράθητέ μου;
what say-you Onesimus did-you-test me
ΟΝΗΣΙΜΟΣ αὕτη μ' ἔπεισε, νὴ τὸν Ἀπόλλω καὶ θεούς.
she me persuaded by — Apollo and gods
ΧΑΡΙΣΙΟΣ τί; σύ με περισπᾷς, ἱερόσυλε; ΑΒΡΟΤΟΝΟΝ μὴ μάχου,
why you me drag-around temple-robber not fight
γλυκύτατε· τῆς γαμετῆς γυναικός ἐστί σου,
sweetest of-the wedded wife it-is your
αὐτῆς γάρ, οὐκ ἀλλότριον. ΧΑΡΙΣΙΟΣ εἰ γὰρ ὤφελεν.
herself for not another's if for it-ought
ΑΒΡΟΤΟΝΟΝ νὴ τὴν φίλην Δήμητρα. ΧΑΡΙΣΙΟΣ τίνα λόγον λέγεις;
by the dear Demeter what word do-you-say

ΑΒΡΟΤΟΝΟΝ ναὶ μὰ Δί᾽, ἀληθῆ. ΧΑΡΙΣΙΟΣ Παμφίλης τὸ παιδίον
yes by Zeus true-things of-Pamphila the little-child
ὄντως ἄρ᾽ ἦν; ΑΒΡΟΤΟΝΟΝ καὶ σόν γ᾽ ὁμοίως.
really then was and yours at-least likewise
ΧΑΡΙΣΙΟΣ Παμφίλης;
of-Pamphila
Ἀβρότονον, ἱκετεύω σε, μή μ᾽ ἀναπτέρου. ***
Abrotonon I-beg you not me excite (lacuna)
ΑΒΡΟΤΟΝΟΝ *** γὰρ ἦν
(lacuna) for it-was
*** ἐγὼ τάλαν 755
(lacuna) I wretch
*** πρὶν πάντ᾽ εἰδέναι.
(lacuna) before all to-know
ΟΝΗΣΙΜΟΣ *** ὀρθῶς λέγεις ***
(lacuna) rightly you-say (lacuna)
(ΧΑΡΙΣΙΟΣ) *** τοῦτο δὴ ***
(lacuna) this indeed (lacuna)

VIII · CHAERESTRATUS AND ABROTONON

In the fragments Chaerestratus is told to stay faithful to Charisius, and Abrotonon, who has helped save the child, is praised as no common courtesan. Chaerestratus resolves to keep his hands off her, though he is sure the other man would not have.

*** ταύτης ὕπερ ***
(lacuna) her for (lacuna)
Χαιρέστραθ᾽· ἥδε τὸ μετὰ ταῦτα, “δεῖ σ᾽,” ἔφη,
Chaerestratus she the after these-things it-is-needful you she-said

"ὅπως διαμενεῖς ὢν Χαρισίῳ τὸ πᾶν
see-that you-will-remain being to-Charisius the all
οἷός ποτ' — οἶσθα — πιστός." οὐ γάρ ἐστί τοι
such-as once you-know faithful not for is surely
ἑταιρίδιον τοῦτ' οὐδὲ τὸ τυχὸν ὅ τι ποεῖ·
a-little-courtesan this nor the chance-thing what thing she-does
σπουδῇ δὲ καὶ παιδάριον ἡμῖν εὗρεν —
in-earnest and also a-little-child for-us has-found
ΧΑΙΡΕΣΤΡΑΤΟΣ εἶ ***
you-are (lacuna)
ἐλεύθερος· πάξ· μὴ βλέπ' εἰς τὴν γῆν ἔχων
free enough not look to the ground keeping-on
καὶ πρῶτον αὐτὴν κατὰ μόνας λάβ'· εἶτα δὲ
and first her by alone take then and
τὸν φίλτατον καὶ τὸν γλυκύτατον φίλον ἐμοὶ ***
the dearest and the sweetest friend to-me (lacuna)
(ΧΑΡΙΣΙΟΣ) ἐπ' αὐτόν ***
against him (lacuna)
(ΧΑΙΡΕΣΤΡΑΤΟΣ) ὄντως Ἀβρότονον ***
really Abrotonon (lacuna)
(ΧΑΡΙΣΙΟΣ) ἀλλ' ἐξαπατῶσ' ἐμὲ ***
but deceiving me (lacuna)
ΟΝΗΣΙΜΟΣ ἀπέσωσε συλλαβοῦσά μοι τὸ παιδίον,
saved having-helped-take for-me the little-child
ἔγωγε προσέλαβον ***
I-at-least took-besides (lacuna)
εἰ τὸ καλὸν ***
if the fine (lacuna)
ὥσπερ λύκος ***
like a-wolf (lacuna)

οὐ κρίνομαι ∗∗∗
not I-am-on-trial (lacuna)

ἦν μοι ∗∗∗
was to-me (lacuna)

ἔοικεν οὐ ∗∗∗
it-seems not (lacuna)

∗∗∗ ἐγὼ μὲν οὐ 815
(lacuna) I indeed not

∗∗∗ νὴ τὸν Δία ∗∗∗
(lacuna) by — Zeus (lacuna)

∗∗∗ ἐμὲ βλέπει ∗∗∗
(lacuna) me he-looks-at (lacuna)

∗∗∗ τοῦτ', ἀλλὰ σύ ∗∗∗
(lacuna) this but you (lacuna)

ΧΑΙΡΕΣΤΡΑΤΟΣ σώφρονα· τοιαυτησὶ γὰρ οὐκ ἀπέσχετ' ἂν
chaste from-such-a-one for not he-would-have-kept-away —

ἐκεῖνος, εὖ τοῦτ' οἶδ'. ἐγὼ δ' ἀφέξομαι.
that-one well this I-know I and will-keep-away

Smicrines comes to take his daughter home and bullies the old nurse Sophrone. Onesimus, at the door, teaches him that the gods have no time for each man's lot, but give each a character that saves or ruins him. Smicrines learns that the child is his own grandson, born to Pamphila, whom Charisius had violated at the Tauropolia.

ΣΜΙΚΡΙΝΗΣ ἂν μὴ κατάξω τὴν κεφαλήν σου, Σωφρόνη,
if not I-break the head your Sophrone
κάκιστ᾽ ἀπολοίμην. νουθετήσεις καὶ σύ με;
most-wretchedly may-I-perish will-you-admonish also you me
"προπετῶς ἀπάγω τὴν θυγατέρ᾽," ἱερόσυλε γραῦ;
rashly do-I-take-away the daughter temple-robber old-woman
ἀλλὰ περιμείνω καταφαγεῖν τὴν προῖκά μου
but am-I-to-wait-around to-devour the dowry my
τὸν χρηστὸν αὐτῆς ἄνδρα; καὶ λόγους λέγω
the good her husband and words I-speak
περὶ τῶν ἐμαυτοῦ; ταῦτα συμπείθεις με σύ;
about the my-own these-things you-urge me you
οὐκ ὀξυλαβῆσαι κρεῖττον; οἰμώξει μακρὰ
not to-snatch-hastily better you-will-howl long
ἂν ἔτι λαλῇς. τί; κρίνομαι πρὸς Σωφρόνην;
if still you-babble why am-I-on-trial before Sophrone
"μετάπεισον αὐτήν, ὅταν ἴδῃς." οὕτω τί μοι
persuade her when you-see so some to-me
ἀγαθὸν γένοιτο, Σωφρόνη, γάρ, οἴκαδε
good may-befall Sophrone for homeward
ἀπιὼν — τὸ τέλμ᾽ εἶδες παριοῦσ᾽; ἐνταῦθά σε
going-away the pond you-saw passing-by there you
τὴν νύκτα βαπτίζων ὅλην ἀποκτενῶ,
the night dipping whole I-will-kill

κἀγώ σε ταὔτ᾽ ἐμοὶ φρονεῖν ἀναγκάσω
and-I you the-same-as me to-think shall-force
καὶ μὴ στασιάζειν. ἡ θύρα παιητέα,
and not to-quarrel the door must-be-knocked
κεκλειμένη γάρ ἐστι. παῖδες. παιδίον.
shut for it-is boys boy
ἀνοιξάτω τις. παῖδες, οὐχ ὑμῖν λέγω; 865
let-open someone boys not to-you do-I-speak
ΟΝΗΣΙΜΟΣ τίς ἐσθ᾽ ὁ κόπτων τὴν θύραν; ὦ, Σμικρίνης
who is the knocking the door O Smicrines
ὁ χαλεπός, ἐπὶ τὴν προῖκα καὶ τὴν θυγατέρα
the harsh for the dowry and the daughter
ἥκων; ΣΜΙΚΡΙΝΗΣ ἔγωγε, τρισκατάρατε. ΟΝΗΣΙΜΟΣ καὶ μάλα
having-come I-at-least thrice-accursed and very
ὀρθῶς· λογιστικοῦ γὰρ ἀνδρὸς καὶ σφόδρα
rightly of-a-calculating for man and very
φρονοῦντος ἡ σπουδή· τό θ᾽ ἅρπασμ᾽, Ἡράκλεις, 870
of-one-thinking the zeal the and snatching Heracles
θαυμαστὸν οἷον· ΣΜΙΚΡΙΝΗΣ πρὸς θεῶν καὶ δαιμόνων —
wonderful how by gods and spirits
ΟΝΗΣΙΜΟΣ οἴει τοσαύτην τοὺς θεοὺς ἄγειν σχολὴν
do-you-think so-much the gods to-have leisure
ὥστε τὸ κακὸν καὶ τἀγαθὸν καθ᾽ ἡμέραν
that the evil and the-good every day
νέμειν ἑκάστῳ, Σμικρίνη; ΣΜΙΚΡΙΝΗΣ λέγεις δὲ τί;
to-allot to-each Smicrines you-say and what
ΟΝΗΣΙΜΟΣ σαφῶς διδάξω σ᾽· εἰσὶν αἱ πᾶσαι πόλεις, 875
clearly I-will-teach you there-are the all cities
ὅμοιον εἰπεῖν, χίλιαι· τρισμύριοι
near to-say a-thousand thirty-thousand

οἰκοῦσ᾽ ἑκάστην· καθ᾽ ἕνα τούτων οἱ θεοὶ
dwell each by one of-these the gods
ἕκαστον ἐπιτρίβουσιν ἢ σῴζουσι; ΣΜΙΚΡΙΝΗΣ πῶς;
each do-they-destroy or save how
λέγεις γὰρ ἐπίπονόν τιν᾽ αὐτοὺς ζῆν βίον.
you-say for laborious some them to-live life
880 ΟΝΗΣΙΜΟΣ "οὐκ ἆρα φροντίζουσιν ἡμῶν οἱ θεοί;"
not — care for-us the gods
φήσεις. ἑκάστῳ τὸν τρόπον συνῴκισαν
you-will-say to-each the character they-have-settled-with
φρούραρχον· οὗτος ἐνδελεχὴς παρὼν ἕνα
as-garrison-commander this-one constant being-present one
ἐπέτριψεν, ἂν αὐτῷ κακῶς χρῆσθαι δοκῇ,
he-destroyed if him badly to-use he-seems
ἕτερον δ᾽ ἔσωσεν. οὗτός ἐσθ᾽ ἡμῖν θεός,
another and he-saved this-one is for-us god
885 ὅ τ᾽ αἴτιος καὶ τοῦ καλῶς καὶ τοῦ κακῶς
the and cause both of-the well and of-the badly
πράττειν ἑκάστῳ. τοῦτον ἱλάσκου ποῶν
to-fare for-each this-one propitiate doing
μηδὲν ἄτοπον μηδ᾽ ἀμαθές, ἵνα πράττῃς καλῶς.
nothing absurd nor stupid so-that you-may-fare well
ΣΜΙΚΡΙΝΗΣ εἶθ᾽, οὑμός, ἱερόσυλε, νῦν τρόπος ποεῖ
then the-my temple-robber now character does
ἀμαθές τι; ΟΝΗΣΙΜΟΣ συντρίβει σε. ΣΜΙΚΡΙΝΗΣ τῆς παρρησίας.
stupid something smashes you of-the free-speech

ΟΝΗΣΙΜΟΣ ἀλλ᾽ ἀπαγαγεῖν παρ᾽ ἀνδρὸς αὑτοῦ θυγατέρα 890
but to-take-away from husband her-own a-daughter
ἀγαθὸν σὺ κρίνεις, Σμικρίνη; ΣΜΙΚΡΙΝΗΣ λέγει δὲ τίς
good you judge Smicrines says and who
τοῦτ᾽ ἀγαθόν; ἀλλὰ νῦν ἀναγκαῖον. ΟΝΗΣΙΜΟΣ θεᾷ;
this good but now necessary do-you-see
τὸ κακὸν ἀναγκαῖον λογίζεθ᾽ οὑτοσί.
the evil necessary reckons this-man-here
τοῦτόν τις ἄλλος, οὐχ ὁ τρόπος, ἀπολλύει.
this-one someone other not the character destroys
καὶ νῦν μὲν ὁρμῶντ᾽ ἐπὶ πονηρὸν πρᾶγμά σε 895
and now indeed rushing toward a-wicked deed you
ταὐτόματον ἀποσέσωκε, καὶ καταλαμβάνεις
the-chance has-saved and you-find
διαλλαγὰς λύσεις τ᾽ ἐκείνων τῶν κακῶν,
reconciliations releases and of-those the evils
αὖθις δ᾽ ὅπως μὴ λήψομαί σε, Σμικρίνη,
again and see-that not I-catch you Smicrines
προπετῆ, λέγω σοι. νῦν δὲ τῶν ἐγκλημάτων
rash I-say to-you now and the complaints
ἀφίεσο τούτων, τὸν δὲ θυγατριδοῦν λαβὼν 900
be-rid of-these the and grandson having-taken
ἔνδον πρόσειπε. ΣΜΙΚΡΙΝΗΣ θυγατριδοῦν, μαστιγία;
inside greet grandson whipping-post
ΟΝΗΣΙΜΟΣ παχύδερμος ἦσθα καὶ σύ, νοῦν ἔχειν δοκῶν.
thick-skinned you-were and you sense to-have seeming
οὕτως ἐτήρεις παῖδ᾽ ἐπίγαμον; τοιγαροῦν
so you-guarded a-girl marriageable therefore
τέρασιν ὅμοια πεντάμηνα παιδία
to-portents like born-at-five-months little-children

ἐκτρέφομεν. ΣΜΙΚΡΙΝΗΣ οὐκ οἶδ' ὅ τι λέγεις.
we-rear *not* *I-know* *what* *thing* *you-say*

ΟΝΗΣΙΜΟΣ ἡ γραῦς δέ γε
the *old-woman* *and* *at-least*

οἶδ', ὡς ἐγῷμαι. τότε γὰρ οὑμὸς δεσπότης
knows *as* *I-think* *then* *for* *the-my* *master*

τοῖς Ταυροπολίοις — ΣΜΙΚΡΙΝΗΣ Σωφρόνη.
at-the *Tauropolia* *Sophrone*

ΟΝΗΣΙΜΟΣ ταύτην λαβὼν
her *having-taken*

χορῶν ἀποσπασθεῖσαν — αἰσθάνει γε; ΣΜΙΚΡΙΝΗΣ ναί·
from-the-dances *torn-away* *do-you-perceive* *at-least* *yes*

ΟΝΗΣΙΜΟΣ νυνὶ δ' ἀναγνωρισμὸς αὐτοῖς γέγονε καὶ
now *and* *a-recognition* *to-them* *has-happened* *and*

ἅπαντ' ἀγαθά. ΣΜΙΚΡΙΝΗΣ τί φησιν, ἱερόσυλε γραῦ;
all *good-things* *what* *does-she-say* *temple-robber* *old-woman*

ΣΩΦΡΟΝΗ "ἡ φύσις ἐβούλεθ', ᾗ νόμων οὐδὲν μέλει·
the *nature* *willed* *to-which* *of-laws* *nothing* *matters*

γυνὴ δ' ἐπ' αὐτῷ τῷδ' ἔφυ." ΣΜΙΚΡΙΝΗΣ τί, μῶρος εἶ;
woman *and* *for* *very* *this* *was-born* *why* *fool* *are-you*

ΣΩΦΡΟΝΗ τραγικὴν ἐρῶ σοι ῥῆσιν ἐξ Αὔγης ὅλην,
a-tragic *I-will-say* *to-you* *speech* *from* *Auge* *whole*

ἂν μή ποτ' αἴσθῃ, Σμικρίνη. ΣΜΙΚΡΙΝΗΣ σύ μοι χολὴν
if *not* *ever* *you-perceive* *Smicrines* *you* *me* *bile*

κινεῖς παθαινομένη· σὺ γὰρ σφόδρ' οἶσθ' ὅτι
you-stir *being-passionate* *you* *for* *very-well* *know* *that*

τέρας λέγει νῦν. ΟΝΗΣΙΜΟΣ οἶδά γ' εὖ, εὖ ἴσθ', ὅτι
a-portent *she-says* *now* *I-know* *at-least* *well* *well* *know* *that*

ἡ γραῦς προτέρα συνῆκε. ΣΜΙΚΡΙΝΗΣ πάνδεινον λέγεις.
the *old-woman* *earlier* *understood* *most-terrible* *you-say*

ΣΩΦΡΟΝΗ οὐ γέγονεν εὐτύχημα μεῖζον οὐδὲ ἕν.
not has-happened good-fortune greater not-even one

ΣΜΙΚΡΙΝΗΣ εἰ τοῦτ᾽ ἀληθές ἐσθ᾽ ὃ λέγεις, τὸ παιδίον ***
if this true is which you-say the little-child (lacuna)

MENANDER

ΣΑΜΙΑ

The Girl from Samos

Demeas tells how in the bustle of his son's wedding preparations he overheard Moschion's old nurse fondling the baby his Samian mistress Chrysis is rearing, and saying that the baby was Moschion's. He then saw Chrysis herself nursing it, and is torn between trust in his decent, dutiful son and what he heard.

ΔΗΜΕΑΣ ∗∗∗ ἢ μαίνομαι ∗∗∗
(lacuna) or I-am-mad (lacuna)

λαβὼν ἐπ' ἀγαθῷ ∗∗∗
having-taken for good (lacuna)

ὡς γὰρ τάχιστ' εἰσῆλθον, ὑπερεσπουδακὼς
as for soonest I-went-in being-over-eager

τὰ τοῦ γάμου πράττειν, φράσας τὸ πρᾶγμ' ἁπλῶς
the of-the wedding to-do having-told the matter simply

τοῖς ἔνδον ἐκέλευσ' εὐτρεπίζειν πάνθ' ἃ δεῖ,
to-those inside I-ordered to-prepare all-things which are-needful

καθαρὰ ποεῖν, πέττειν, ἐνάρχεσθαι κανοῦν.
clean to-make to-bake to-begin the-basket

ἐγίγνετ' ἀμέλει πάνθ' ἑτοίμως, τὸ δὲ τάχος
it-was-done never-fear all readily the and speed

τῶν πραττομένων ταραχήν τιν' αὐτοῖς ἐνεπόει,
of-the things-being-done confusion some in-them made

ὅπερ εἰκός. ἐπὶ κλίνης μὲν ἔρριπτ' ἐκποδὼν
as-was likely on a-couch indeed was-thrown out-of-the-way

τὸ παιδίον κεκραγός, αἱ δ' ἐβόων ἅμα·
the little-child screaming they and shouted at-once

"ἄλευρ', ὕδωρ, ἔλαιον ἀπόδος, ἄνθρακας."
flour water oil give-back charcoal

καὐτὸς διδοὺς τούτων τι καὶ συλλαμβάνων
and-I-myself giving of-these something and helping

εἰς τὸ ταμιεῖον ἔτυχον εἰσελθών, ὅθεν
into the storeroom happened having-gone-in whence
πλείω προαιρῶν καὶ σκοπούμενος συχνὰ
more taking-out and examining much
οὐκ εὐθὺς ἐξῆλθον. καθ' ὃν δ' ἦν χρόνον ἐγὼ
not at-once I-came-out at which and was time I
ἐνταῦθα, κατέβαιν' ἀφ' ὑπερῴου τις γυνὴ
there came-down from an-upper-room some woman
ἄνωθεν εἰς τοὔμπροσθε τοῦ ταμειδίου
from-above into the-front of-the storeroom
οἴκημα· τυγχάνει γὰρ ἱστεών τις ὤν,
room it-happens for a-weaving-room some being
ὥσθ' ἥ τ' ἀνάβασίς ἐστι διὰ τούτου τό τε
so-that the and way-up is through this the and
ταμιεῖον ἡμῖν. τοῦ δὲ Μοσχίωνος ἦν
storeroom for-us — and of-Moschion was
τίτθη τις αὕτη πρεσβυτέρα, γεγονυῖ' ἐμὴ
nurse some this older having-become my
θεράπαιν', ἐλευθέρα δὲ νῦν. ἰδοῦσα δὲ
servant free and now having-seen and
τὸ παιδίον κεκραγὸς ἠμελημένον
the little-child screaming neglected
ἐμέ τ' οὐδὲν εἰδυῖ' ἔνδον ὄντ', ἐν ἀσφαλεῖ
me and nothing knowing inside being in safety
εἶναι νομίσασα τοῦ λαλεῖν, προσέρχεται,
to-be having-thought of-the chattering comes-up
καὶ ταῦτα δὴ τὰ κοινά "φίλτατον τέκνον,"
and these-things indeed the common-words dearest child
εἰποῦσα καὶ "μέγ' ἀγαθόν· ἡ μάμμη δὲ ποῦ;"
having-said and great good the mother and where

ἐφίλησε, περιήνεγκεν· ὡς δ' ἐπαύσατο
she-kissed carried-it-around when and it-stopped
κλαῖον, πρὸς αὑτήν φησιν· "ὦ τάλαιν' ἐγώ,
crying to herself she-says O wretched I
πρῴην τοιοῦτον ὄντα Μοσχίων' ἐγὼ
lately such being Moschion I
αὐτὸν ἐτιθηνούμην ἀγαπῶσα, νῦν δ', ἐπεὶ
himself I-nursed loving now and since
παιδίον ἐκείνου γέγονεν, ἄλλη καὶ τόδε ***
a-little-child of-that-one is-born another and this (lacuna)
*** καὶ θεραπαινιδίῳ τινὶ
(lacuna) and to-a-little-maid some
ἔξωθεν εἰστρέχοντι· "λούσατ', ὦ τάλαν,
from-outside running-in wash O wretch
τὸ παιδίον," φησίν· "τί τοῦτ'; ἐν τοῖς γάμοις
the little-child she-says what is-this at the wedding
τοῖς τοῦ πατρὸς τὸν μικρὸν οὐ θεραπεύετε;"
the of-the father the little-one not do-you-tend
εὐθὺς δ' ἐκείνη "δύσμορ', ἡλίκον λαλεῖς,"
at-once and that-one wretch how-loudly you-babble
φησ', "ἔνδον ἐστὶν αὐτός." "οὐ δήπου γε· ποῦ;"
says inside is he not surely at-least where
"ἐν τῷ ταμιείῳ" — καὶ παρεξήλλαξέ τι —
in the storeroom and she-changed somewhat
"αὐτὴ καλεῖ, τίτθη, σε," καὶ "βάδιζε καὶ
herself calls nurse you and go and
σπεῦδ'. οὐκ ἀκήκο' οὐδέν, εὐτυχέστατα."
hurry not he-has-heard anything most-luckily
εἰποῦσ' ἐκείνη δ' "ὦ τάλαινα τῆς ἐμῆς
having-said that-one and O wretched of-the my

λαλιᾶς,” ἀπῆλθεν ἐκποδὼν οὐκ οἶδ’ ὅποι.
chatter went-off out-of-the-way not I-know where
κἀγὼ προῆλθον τοῦτον ὅνπερ ἐνθάδε
and-I came-forth this which-very here
τρόπον ἀρτίως ἐξῆλθον, ἡσυχῇ πάνυ,
manner just-now I-came-out quietly very
ὡς οὔτ’ ἀκούσας οὐδὲν οὔτ’ ᾐσθημένος.
as neither having-heard anything nor having-perceived
αὐτὴν δ’ ἔχουσαν αὐτὸ τὴν Σαμίαν ὁρῶ
her and holding it the Samian I-see
ἔξω διδοῦσαν τιτθίον παριὼν ἅμα.
outside giving the-breast passing-by at-once
ὥσθ’ ὅτι μὲν αὐτῆς ἐστι τοῦτο γνώριμον
so-that that indeed hers is this known
εἶναι, πατρὸς δ’ ὅτου ποτ’ ἐστίν, εἴτ’ ἐμοῦ
to-be of-father and of-whom ever it-is whether mine
εἴτ’ — οὐ λέγω δ’, ἄνδρες, πρὸς ὑμᾶς τοῦτ’ ἐγώ,
or not I-say and men to you this I
οὔθ’ ὑπονοῶ, τὸ πρᾶγμα δ’ εἰς μέσον φέρω
nor do-I-suspect the matter and into the-middle I-bring
ἅ τ’ ἀκήκο’ αὐτός, οὐκ ἀγανακτῶν οὐδέπω.
what and I-have-heard myself not being-angry not-yet
σύνοιδα γὰρ τῷ μειρακίῳ, νὴ τοὺς θεούς,
I-know-well for about-the young-man by the gods
καὶ κοσμίῳ τὸν πρότερον ὄντι χρόνον ἀεὶ
both decent the former being time always
καὶ περὶ ἔμ’ ὡς ἔνεστιν εὐσεβεστάτῳ.
and toward me as is-possible most-dutiful
πάλιν δ’, ἐπειδὰν τὴν λέγουσαν καταμαθῶ
again and whenever the one-speaking I-learn

τίτθην ἐκείνου πρῶτον οὖσαν, εἶτ' ἐμοῦ
nurse of-that-one first being then of-me
λάθρᾳ λέγουσαν, εἶτ' ἀποβλέψω πάλιν
secretly speaking then I-look again
εἰς τὴν ἀγαπῶσαν αὐτὸ καὶ βεβιασμένην
to the one-loving it and having-forced
ἐμοῦ τρέφειν ἄκοντος, ἐξέστηχ' ὅλως.
me to-rear-it unwilling I-am-beside-myself wholly
ἀλλ' εἰς καλὸν γὰρ τουτονὶ παρόνθ' ὁρῶ
but into good for this-one-here coming I-see
τὸν Παρμένοντ' ἐκ τῆς ἀγορᾶς· ἐατέον
— Parmeno from the market I-must-let
αὐτὸν παραγαγεῖν ἐστι τοῦτον οὕς τ' ἄγει.
him to-bring-in is this-one whom and he-brings

II · PARMENO QUESTIONED

Parmeno brings home a talkative cook for the wedding. Demeas interrogates him, threatening a whipping; Parmeno calls the child Demeas' own, Demeas says he knows it is Moschion's, and Parmeno flees a branding. Alone, Demeas concludes that Chrysis seduced his son when the boy was drunk, and resolves to drive her out on the pretext that she kept the child.

ΠΑΡΜΕΝΩΝ μάγειρ', ἐγὼ μὰ τοὺς θεούς, οὐκ οἶδα σὺ
cook I by the gods not know you
ἐφ' ὅ τι μαχαίρας περιφέρεις· ἱκανὸς γὰρ εἶ
for what thing knives you-carry-around able for you-are

λαλῶν κατακόψαι πάντα. ΜΑΓΕΙΡΟΣ προσπαίζεις ἐμοί,
by-babbling to-chop-up everything you-jest at-me
ἰδιῶτ'; ΠΑΡΜΕΝΩΝ ἐγώ; ΜΑΓΕΙΡΟΣ δοκεῖς γ' ἐμοί, νὴ τοὺς θεούς,
ignorant I you-seem at-least to-me by the gods
εἰ πυνθάνομαι πόσας τραπέζας μέλλετε
if I-ask how-many tables you-intend
ποεῖν, πόσαι γυναῖκές εἰσι, πηνίκα
to-make how-many women there-are at-what-hour
ἔσται τὸ δεῖπνον, εἰ δεήσει προσλαβεῖν
will-be the dinner if it-will-be-needful to-hire
τραπεζοποιόν, εἰ κέραμός ἐστ' ἔνδοθεν
a-table-setter if crockery is inside
ὑμῖν ἱκανός, εἰ τοὐπτάνιον κατάστεγον,
for-you enough if the-kitchen roofed
εἰ τἄλλ' ὑπάρχει πάντα; ΠΑΡΜΕΝΩΝ κατακόπτεις γέ με,
if the-rest is-available all you-chop-up at-least me
εἰ λανθάνει σε, φίλτατ', εἰς περικόμματα,
if it-escapes you dearest into mincemeat
οὐχ ὡς ἔτυχεν. ΜΑΓΕΙΡΟΣ οἴμωζε. ΠΑΡΜΕΝΩΝ καὶ σὺ τοῦτό γε
not as it-happened howl and you this at-least
παντὸς ἕνεκ'. ἀλλὰ παράγετ' εἴσω. ΔΗΜΕΑΣ Παρμένων.
of-all for-the-sake but bring inside Parmeno
ΠΑΡΜΕΝΩΝ ἐμέ τις καλεῖ; ΔΗΜΕΑΣ σὲ ναίχι.
me someone calls you yes
ΠΑΡΜΕΝΩΝ χαῖρε, δέσποτα.
greetings master
ΔΗΜΕΑΣ τὴν σπυρίδα καταθεὶς ἧκε δεῦρ'.
the basket having-put-down come here
ΠΑΡΜΕΝΩΝ ἀγαθῇ τύχῃ.
with-good luck

ΔΗΜΕΑΣ τοῦτον μὲν οὐδέν, ὡς ἐγᾦμαι, λανθάνει·
him indeed nothing as I-think escapes
τάχ᾽ οἶδε γὰρ πραττόμενον ἔργον· ἔστι γὰρ
perhaps he-knows for being-done a-deed he-is for
περίεργος εἴ τις ἄλλος. ἀλλὰ τὴν θύραν
a-busybody if any other but the door
προϊὼν πέπληχε. ΠΑΡΜΕΝΩΝ δίδοτε, Χρυσί, πάνθ᾽ ὅσ᾽ ἂν
coming-forth he-has-banged give Chrysis all as-much-as —
ὁ μάγειρος αἰτῇ· τὴν δὲ γραῦν φυλάττετε
the cook asks the and old-woman guard
ἀπὸ τῶν κεραμίων, πρὸς θεῶν. τί δεῖ ποεῖν,
from the wine-jars by gods what must to-do
δέσποτα; ΔΗΜΕΑΣ "τί δεῖ ποεῖν σέ;" δεῦρ᾽ ἀπὸ τῆς θύρας.
master what must to-do you here from the door
ἔτι μικρόν. ΠΑΡΜΕΝΩΝ ἦν. ΔΗΜΕΑΣ ἄκουε δὴ νῦν, Παρμένων·
still a-little there listen indeed now Parmeno
ἐγώ σε μαστιγοῦν, μὰ τοὺς δώδεκα θεούς,
I you to-whip by the twelve gods
οὐ βούλομαι διὰ πολλά. ΠΑΡΜΕΝΩΝ μαστιγοῦν; τί γὰρ
not I-wish for many-reasons to-whip what for
πεπόηκα; ΔΗΜΕΑΣ συγκρύπτεις τι πρός μ᾽, ᾔσθημ᾽ ἐγώ.
have-I-done do-you-conceal something toward me I-have-perceived I
ΠΑΡΜΕΝΩΝ μὰ τὸν Διόνυσον, μὰ τὸν Ἀπόλλω, ᾽γὼ μὲν οὔ,
by — Dionysus by — Apollo I indeed not
μὰ τὸν Δία τὸν σωτῆρα, μὰ τὸν Ἀσκληπιόν, —
by — Zeus the savior by — Asclepius
ΔΗΜΕΑΣ παῦ, μηδέν᾽ ὄμνυ᾽· οὐ γὰρ εἰκάζεις καλῶς.
stop no-one swear not for you-guess well

ΠΑΡΜΕΝΩΝ ἦ μήποτ᾽ ἆρ᾽ — ΔΗΜΕΑΣ οὗτος, βλέπε δεῦρ᾽.
truly not-ever — you-there look here

ΠΑΡΜΕΝΩΝ ἰδού· βλέπω·
see I-look

ΔΗΜΕΑΣ τὸ παιδίον τίνος ἐστίν; ΠΑΡΜΕΝΩΝ ἦν — τὸ παιδίον—;
the little-child whose is-it there the little-child

ΔΗΜΕΑΣ τίνος ἔστ᾽ ἐρωτῶ. ΠΑΡΜΕΝΩΝ Χρυσίδος.
whose is-it I-ask of-Chrysis

ΔΗΜΕΑΣ πατρὸς δὲ τοῦ;
of-father and of-whom

ΠΑΡΜΕΝΩΝ σόν γ᾽ ἐστίν.
yours at-least it-is

ΔΗΜΕΑΣ ἀπόλωλας· φενακίζεις μ᾽. ΠΑΡΜΕΝΩΝ ἐγώ;
you-are-ruined you-cheat me I

ΔΗΜΕΑΣ οἶδα γὰρ ἀκριβῶς πάντα καὶ τὸ παιδίον
I-know for exactly all and the little-child

ὅτι Μοσχίωνός ἐστιν, ὅτι σύνοισθα σύ,
that of-Moschion it-is that you-know you

ὃ γὰρ τεκεῖν οὔ φησι νῦν αὕτη τρέφει.
which for to-have-borne not she-says now she rears

ΠΑΡΜΕΝΩΝ τίς φησιν; ΔΗΜΕΑΣ εἶδον· ἀλλ᾽ ἀπόκριναι τοῦτό μοι·
who says-so I-saw but answer this to-me

*** ἐστίν; ΠΑΡΜΕΝΩΝ εἰ γένοιτο τἄλλα λανθάνειν.
(lacuna) it-is if it-could-be the-rest to-escape-notice

ΔΗΜΕΑΣ τί "λανθάνειν"; ἱμάντα, παῖδές, τις δότω
what to-escape-notice a-strap boys someone give

ἐπὶ τουτονί μοι τὸν ἀσεβῆ. ΠΑΡΜΕΝΩΝ μή, πρὸς θεῶν.
for this-one to-me the impious not by gods

ΔΗΜΕΑΣ στίξω σε, νὴ τὸν Ἥλιον. ΠΑΡΜΕΝΩΝ στίξεις ἐμέ;
I-will-brand you by — Sun will-you-brand me

ΔΗΜΕΑΣ ἤδη γ'. ΠΑΡΜΕΝΩΝ ἀπόλωλα.
already at-least *I-am-ruined*

ΔΗΜΕΑΣ ποῖ σύ, ποῖ, μαστιγία;
where you where whipping-post

λάβ' αὐτόν. ὦ πόλισμα Κεκροπίας χθονός,
seize him O citadel of-Cecropian land

ὦ ταναὸς αἰθήρ, ὦ — τί, Δημέα, βοᾷς;
O outstretched sky O why Demeas do-you-shout

τί βοᾷς, ἀνόητε; κάτεχε σαυτόν. καρτέρει.
why do-you-shout fool restrain yourself endure

οὐδὲν γὰρ ἀδικεῖ Μοσχίων σε· παράβολος
nothing for wrongs Moschion you reckless

ὁ λόγος ἴσως ἔστ', ἄνδρες, ἀλλ' ἀληθινός.
the word perhaps is men but true

εἰ μὲν γὰρ ἢ βουλόμενος ἢ κρατούμενος
if indeed for either wishing or overcome

ἔρωτι τοῦτ' ἔπραξεν ἢ μισῶν ἐμέ,
by-love this he-did or hating me

ἦν ἂν ἐπὶ τῆς αὐτῆς διανοίας ἧς τότε
he-would-be — in the same intention as then

ἐμοί τε παρατεταγμένος. νυνὶ δέ μοι
to-me and drawn-up-against now and to-me

ἀπολελόγηται τὸν φανέντ' αὐτῷ γάμον
he-has-made-his-defense the shown to-him marriage

ἄσμενος ἀκούσας· οὐκ ἐρῶν γάρ, ὡς ἐγὼ
gladly having-heard not loving for as I

τότ' ᾠόμην, ἔσπευδεν, ἀλλὰ τὴν ἐμὴν
then thought he-was-hurrying but the my

Ἑλένην φυγεῖν βουλόμενος ἔνδοθέν ποτε·
Helen to-flee wishing from-inside at-last

αὕτη γάρ ἐστιν αἰτία τοῦ γεγονότος.
she for is cause of-the having-happened
κατέλαβεν αὐτόν που μεθύοντα δηλαδή,
she-caught him somewhere drunk plainly
οὐκ ὄντ' ἐν ἑαυτοῦ· πολλὰ δ' ἔργ' ἐργάζεται
not being in himself many and deeds works
τοιαῦτ' ἄκρατος καὶ νεότης, ὅταν λάβῃ
such unmixed-wine and youth when it-takes
καιρόν, ἐπιβουλεύσαντά τοι τοῖς πλησίον.
an-opportunity having-plotted surely against-the neighbors
οὐδενὶ τρόπῳ γὰρ πιθανὸν εἶναί μοι δοκεῖ,
in-no way for credible to-be to-me seems
τὸν εἰς ἅπαντας κόσμιον καὶ σώφρονα
the toward all decent and modest
τοὺς ἀλλοτρίους εἰς ἐμὲ τοιοῦτον γεγονέναι,
the strangers toward me such to-have-become
οὐδ' εἰ δεκάκις ποητός ἐστι, μὴ γόνῳ,
not-even if ten-times adopted he-is not by-birth
ἐμὸς υἱός. οὐ γὰρ τοῦτο, τὸν τρόπον δ' ὁρῶ.
my son not for this the character and I-see
χαμαιτύπη δ' ἄνθρωπος, ὄλεθρος — ἀλλὰ τί;
a-street-walker and the-creature a-pest but what
οὐ γὰρ περίεσται, Δημέα. νῦν ἄνδρα χρὴ
not for it-will-prevail Demeas now a-man it-is-needful
εἶναί σ'. ἐπιλαθοῦ τοῦ πόθου, πέπαυσ' ἐρῶν,
to-be you forget the longing stop loving
καὶ τἀτύχημα μὲν τὸ γεγονὸς κρύφθ' ὅσον
and the-misfortune indeed the having-happened hide as-much-as
ἔνεστι, διὰ τὸν υἱόν, ἐκ τῆς δ' οἰκίας
is-possible for-the-sake-of the son out-of the and house

ἐπὶ τὴν κεφαλὴν εἰς κόρακας ὦσον τὴν κακὴν
on the head to the-crows push the vile
Σαμίαν. ἔχεις δὲ πρόφασιν ὅτι τὸ παιδίον
Samian you-have and a-pretext that the little-child
ἀνείλετ'. ἐμφανίσῃς γὰρ ἄλλο μηδὲ ἕν,
she-took-up show for other not-even one
δακὼν δ' ἀνάσχου· καρτέρησον εὐγενῶς.
having-bitten and bear-up endure nobly

III · CHRYSIS DRIVEN OUT

In fury Demeas turns Chrysis out of the house with the baby and the old woman, and tells her she will learn what life is like for a courtesan. His neighbor Niceratus, coming home with a scrawny sheep for the sacrifice, finds her weeping before the door and hears that Demeas has thrown her out over the child.

ΜΑΓΕΙΡΟΣ ἀλλ' ἆρα πρόσθεν τῶν θυρῶν ἐστ' ἐνθάδε,
but — before the doors is-he here
παῖ, Παρμένων; ἄνθρωπος ἀπορέδρακέ με
boy Parmeno the-fellow has-run-away-from me
ἀλλ' οὐδὲ μικρὸν συλλαβών. ΔΗΜΕΑΣ ἐκ τοῦ μέσου
but not-even a-little having-helped out-of the way
ἄναγε σεαυτόν. ΜΑΓΕΙΡΟΣ Ἡράκλεις, τί τοῦτο, παῖ;
take-up yourself Heracles what is-this boy
μαινόμενος εἰσδεδράμηκεν εἴσω τις γέρων, —
raving has-run-in inside some old-man
ἢ τί τὸ κακόν ποτ' ἐστί; τί δέ μοι τοῦτο, παῖ;
or what the evil ever is what and to-me this boy
νὴ τὸν Ποσειδῶ, μαίνεθ', ὡς ἐμοὶ δοκεῖ·
by — Poseidon he-raves as to-me it-seems

κέκραγε γοῦν παμμέγεθες. ἀστεῖον πάνυ
he-shouts at-least enormously charming very
εἰ τὰς λοπάδας ἐν τῷ μέσῳ μοι κειμένας
if the dishes in the middle for-me lying
ὄστρακα ποήσαι πάνθ' ὅμοια. — τὴν θύραν
potsherds he-should-make all alike the door
πέπληχεν. ἐξώλης ἀπόλοιο, Παρμένων,
he-has-banged damned may-you-perish Parmeno
κομίσας με δεῦρο. μικρὸν ὑπαποστήσομαι.
having-brought me here a-little I-will-withdraw
ΔΗΜΕΑΣ οὔκουν ἀκούεις; ἄπιθι. ΧΡΥΣΙΣ ποῖ γῆς, ὦ τάλαν;
not-then do-you-hear go-away where on-earth O wretch
ΔΗΜΕΑΣ εἰς κόρακας ἤδη. ΧΡΥΣΙΣ δύσμορος —
to the-crows now ill-fated
ΔΗΜΕΑΣ ναί, "δύσμορος·"
yes ill-fated
ἐλεεινὸν ἀμέλει τὸ δάκρυον. παύσω σ' ἐγώ,
pitiable never-fear the tear I-will-stop you I
ὡς οἴομαι — ΧΡΥΣΙΣ τί ποοῦσαν; ΔΗΜΕΑΣ οὐδέν. ἀλλ' ἔχεις
as I-think what doing nothing but you-have
τὸ παιδίον, τὴν γραῦν· ἀποφθείρου τάχυ.
the little-child the old-woman go-to-ruin quickly
ΧΡΥΣΙΣ ὅτι τοῦτ' ἀνειλόμην;
because this I-took-up
ΔΗΜΕΑΣ διὰ τοῦτο καὶ — ΧΡΥΣΙΣ τί "καί;"
for this and what and

ΔΗΜΕΑΣ διὰ τοῦτο· τοιοῦτ᾽ ἦν τὸ κακόν, εὖ μανθάνω·
for this such was the evil well I-understand
τρυφᾶν γὰρ οὐκ ἠπίστασ᾽. ΧΡΥΣΙΣ οὐκ ἠπιστάμην;
to-live-softly for not you-knew not I-knew
τί δ᾽ ἔσθ᾽ ὃ λέγεις; ΔΗΜΕΑΣ καίτοι πρὸς ἔμ᾽ ἦλθες ἐνθάδε
what and is-it which you-say and-yet to me you-came here
ἐν σινδονίτῃ, Χρυσί, — μανθάνεις; — πάνυ
in a-linen-shift Chrysis you-understand very
λιτῷ. ΧΡΥΣΙΣ τί οὖν; ΔΗΜΕΑΣ τότ᾽ ἦν ἐγώ σοι πάνθ᾽, ὅτε
plain what then then was I to-you all when
φαύλως ἔπραττες. ΧΡΥΣΙΣ νῦν δὲ τίς; ΔΗΜΕΑΣ μή μοι λάλει.
poorly you-fared now and who not to-me babble
ἔχεις τὰ σαυτῆς πάντα· προστίθημί σοι,
you-have the yours all I-add for-you
ἰδού, θεραπαίνας, χρυσί᾽· ἐκ τῆς οἰκίας
see maids gold-things out-of the house
ἄπιθι. ΧΡΥΣΙΣ τὸ πρᾶγμ᾽ ὀργή τίς ἐστι· προσιτέον.
go-away the matter anger some is I-must-approach
βέλτιστ᾽, ὅρα — ΔΗΜΕΑΣ τί μοι διαλέγει; ΧΡΥΣΙΣ μὴ δακῇς.
my-good see why to-me are-you-talking not bite

ΔΗΜΕΑΣ ἑτέρα γὰρ ἀγαπήσει τὰ παρ' ἐμοί, Χρυσί, νῦν,
another for will-be-content-with the-things at my-house Chrysis now
καὶ τοῖς θεοῖς θύσει. ΧΡΥΣΙΣ τί ἐστιν; ΔΗΜΕΑΣ ἀλλὰ σὺ
and to-the gods will-sacrifice what is-it but you
υἱὸν πεπόηκας· πάντ' ἔχεις. ΧΡΥΣΙΣ οὔπω· δάκνει.
a-son you-have-made all you-have not-yet it-stings
ὅμως — ΔΗΜΕΑΣ κατάξω τὴν κεφαλήν, ἄνθρωπέ, σου,
nevertheless I-will-break the head creature your
ἄν μοι διαλέγῃ. ΧΡΥΣΙΣ καὶ δικαίως· ἀλλ' ἰδού,
if to-me you-talk and justly but see
εἰσέρχομ' ἤδη. ΔΗΜΕΑΣ τὸ μέγα πρᾶγμ'. ἐν τῇ πόλει
I-go-in already the great matter in the city
ὄψει σεαυτὴν νῦν ἀκριβῶς ἥτις εἶ.
you-will-see yourself now exactly who you-are
αἱ κατά σε, Χρυσί, πραττόμεναι δραχμὰς δέκα
the-ones like you Chrysis earning drachmas ten
μόνας ἑταῖραι διατρέχουσ' ἐπὶ δεῖπνα καὶ
only courtesans run-about to dinners and
πίνουσ' ἄκρατον ἄχρις ἂν ἀποθάνωσιν, — ἢ
drink unmixed-wine until — they-die or
πεινῶσιν ἂν μὴ τοῦθ' ἑτοίμως καὶ ταχὺ
they-starve if not this readily and quickly
ποῶσιν. εἴσει δ' οὐδενὸς τοῦτ', οἶδ' ὅτι,
they-do you-will-know and of-no-one this I-know that
ἧττον σύ, καὶ γνώσει τίς οὖσ' ἡμάρτανες.
less you and you-will-learn who being you-erred
ἔσταθι. ΧΡΥΣΙΣ τάλαιν' ἔγωγε τῆς ἐμῆς τύχης.
stand wretched I-at-least of-the my fortune

ΝΙΚΗΡΑΤΟΣ τουτὶ τὸ πρόβατον τοῖς θεοῖς μὲν τὰ νόμιμα
this-here the sheep for-the gods indeed the customary-things
ἅπαντα ποιήσει θυθὲν καὶ ταῖς θεαῖς.
all will-do sacrificed and for-the goddesses
αἷμα γὰρ ἔχει, χολὴν ἱκανήν, ὀστᾶ καλά,
blood for it-has bile enough bones fine
σπλῆνα μέγαν, ὧν χρεία ’στὶ τοῖς Ὀλυμπίοις.
a-spleen great of-which need is to-the Olympians
πέμψω δὲ γεύσασθαι κατακόψας τοῖς φίλοις
I-will-send and to-taste having-chopped-up to-the friends
τὸ κῴδιον· λοιπὸν γάρ ἐστι τοῦτό μοι.
the fleece left for is this to-me
ἀλλ’, Ἡράκλεις, τί τοῦτο; πρόσθε τῶν θυρῶν
but Heracles what is-this before the doors
ἕστηκε Χρυσὶς ἥδε κλάουσ’; οὐ μὲν οὖν
stands Chrysis here weeping not indeed rather
ἄλλη. τί ποτε τὸ γεγονός; ΧΡΥΣΙΣ ἐκβέβληκέ με
another what ever the having-happened has-thrown-out me
ὁ φίλος ὁ χρηστός σου· τί γὰρ ἄλλ’; ΝΙΚΗΡΑΤΟΣ ὦ Ἡράκλεις,
the friend the good your what for else O Heracles
τίς; Δημέας; ΧΡΥΣΙΣ ναί. ΝΙΚΗΡΑΤΟΣ διὰ τί; ΧΡΥΣΙΣ διὰ τὸ παιδίον.
who Demeas yes for what for the little-child
ΝΙΚΗΡΑΤΟΣ ἤκουσα καὐτὸς τῶν γυναικῶν ὅτι τρέφεις
I-heard and-myself from-the women that you-rear
ἀνελομένη παιδάριον. ἐμβροντησία.
having-taken-up a-little-child madness
ἀλλ’ ἔστ’ ἐκεῖνος ἡδύς, οὐκ ὠργίζετο
but is that-one sweet not he-was-angry

εὐθύς, διαλιπὼν δ' ἀρτίως. ΧΡΥΣΙΣ ὃς καὶ φράσας
at-once having-paused and just-now who also having-told
εἰς τοὺς γάμους μοι τἄνδον εὐτρεπῆ ποεῖν
for the wedding to-me the-things-inside ready to-make
μεταξύ μ' ὥσπερ ἐμμανὴς ἐπεισπεσὼν
meanwhile me like raving having-fallen-on
ἔξωθεν ἐκκέκλεικε. ΝΙΚΗΡΑΤΟΣ Δημέας χολᾷ; ***
from-outside has-shut-out Demeas is-bilious (lacuna)

IV · DEMEAS AND NICERATUS

Learning the baby is his daughter's, Niceratus chases Chrysis to seize it until Demeas, now seeing his mistake, bars him and soothes him with Zeus in the golden rain; the wedding is set to go ahead.

ΔΗΜΕΑΣ ἀλλὰ πάλιν ἐλθὼν —
but again having-come
ΝΙΚΗΡΑΤΟΣ τὸ δεῖνα "μικρόν;" ὦ τᾶν, οἴχομαι·
the thing a-little O my-friend I-am-gone
πάντα πράγματ' ἀνατέτραπται, τέλος ἔχει. ΔΗΜΕΑΣ νὴ τὸν Δία.
all affairs are-overturned an-end it-has by — Zeus
οὑτοσὶ τὸ πρᾶγμ' ἀκούσας χαλεπανεῖ, κεκράξεται.
this-man-here the matter having-heard will-be-angry will-shout
τραχὺς ἄνθρωπος, σκατοφάγος, αὐθέκαστος τῷ τρόπῳ. —
harsh the-fellow dung-eater self-willed in-the character
ἐμὲ γὰρ ὑπονοεῖν τοιαῦτα τὸν μαρὸν ἐχρῆν, ἐμέ;
me for to-suspect such-things the vile it-was-right me
νὴ τὸν Ἥφαιστον, δικαίως ἀποθάνοιμ' ἄν. Ἡράκλεις,
by — Hephaestus justly I-would-die — Heracles

ἡλίκον κέκραγε. τοῦτ᾽ ἦν. πῦρ βοᾷ. τὸ παιδίον
how-loud he-has-shouted this was fire he-cries the little-child
φησὶ ῥαχιεῖν, εἶτα πρήσειν. υἱὸδοῦν ὀπτώμενον
he-says to-cleave then to-burn grandson roasted
ὄψομαι. πάλιν πέπληχε τὴν θύραν. — στρόβιλος ἢ
I-shall-see again he-has-banged the door a-whirlwind or
σκηπτός, οὐκ ἄνθρωπός ἐστι. ΝΙΚΗΡΑΤΟΣ Δημέα, συνίσταται
a-thunderbolt not a-man he-is Demeas conspires
ἐπ᾽ ἐμὲ καὶ πάνδεινα ποιεῖ πράγμαθ᾽ ἡ Χρυσίς. 355
against me and most-terrible does things — Chrysis

ΔΗΜΕΑΣ τί φῄς;
what say-you

ΝΙΚΗΡΑΤΟΣ τὴν γυναῖκά μου πέπεικε μηδὲν ὁμολογεῖν ὅλως
the wife my she-has-persuaded nothing to-admit at-all
μηδὲ τὴν κόρην· ἔχει δὲ πρὸς βίαν τὸ παιδίον
nor the girl she-has and by force the little-child
οὐ προήσεσθαί τέ φησιν. ὥστε μὴ θαύμαζ᾽ ἐὰν
not to-give-up and she-says so-that not wonder if
αὐτόχειρ αὐτῆς γένωμαι. ΔΗΜΕΑΣ τῆς γυναικὸς αὐτόχειρ;
own-hand-slayer of-her I-become of-the woman own-hand-slayer
ΝΙΚΗΡΑΤΟΣ πάντα γὰρ σύνοιδεν αὕτη. 360
all for knows she

ΔΗΜΕΑΣ μηδαμῶς, Νικήρατε.
by-no-means Niceratus

ΝΙΚΗΡΑΤΟΣ σοὶ δ᾽ ἐβουλόμην προειπεῖν.
to-you and I-wished to-say-beforehand

ΔΗΜΕΑΣ οὑτοσὶ μελαγχολᾷ.
this-man-here is-mad

εἰσπεπήδηκεν. τί τούτοις τοῖς κακοῖς τις χρήσεται;
he-has-leapt-in what with-these the with-evils anyone will-do

οὐδεπώποτ᾽ εἰς τοιαύτην ἐμπεσών, μὰ τοὺς θεούς,
never into such having-fallen by the gods
οἶδα ταραχήν. ἔστι μέντοι τὸ γεγονὸς φράσαι σαφῶς
I-know confusion it-is however the having-happened to-tell clearly
πολὺ κράτιστον. — ἀλλ᾽, Ἄπολλον, ἡ θύρα πάλιν ψοφεῖ.
far best but Apollo the door again rattles
ΧΡΥΣΙΣ ὦ τάλαιν᾽ ἐγώ, τί δράσω; ποῖ φύγω; τὸ παιδίον
O wretched I what shall-I-do where shall-I-flee the little-child
λήψεταί μου. ΔΗΜΕΑΣ Χρυσί, δεῦρο.
will-take my Chrysis here
ΧΡΥΣΙΣ τίς καλεῖ μ᾽; ΔΗΜΕΑΣ εἴσω τρέχε.
who calls me inside run
ΝΙΚΗΡΑΤΟΣ ποῖ σύ, ποῖ φεύγεις;
where you where are-you-fleeing
ΔΗΜΕΑΣ Ἄπολλον, μονομαχήσω τήμερον,
Apollo I-shall-fight-single-combat today
ὡς ἔοικ᾽, ἐγώ. τί βούλει; τίνα διώκεις; ΝΙΚΗΡΑΤΟΣ Δημέα,
as it-seems I what do-you-want whom are-you-chasing Demeas
ἐκποδὼν ἄπελθ᾽. ἔα με γενόμενον τοῦ παιδίου
out-of-the-way go-away let me having-become of-the little-child
ἐγκρατῆ τὸ πρᾶγμ᾽ ἀκοῦσαι τῶν γυναικῶν. ΔΗΜΕΑΣ μαίνεται.
master the matter to-hear from-the women he-is-mad
ἀλλὰ τυπτήσεις μ᾽; ΝΙΚΗΡΑΤΟΣ ἔγωγε.
but will-you-strike me I-indeed
ΔΗΜΕΑΣ θᾶττον εἰσφθάρηθι σύ.
quicker go-to-ruin-inside you
ἀλλὰ μὴν κἄγωγε. φεῦγε, Χρυσί· κρείττων ἐστί μου.
but surely and-I-too flee Chrysis stronger he-is than-me

πρότερος ἅπτει μου σὺ νυνί.
first you-touch me you now

ΝΙΚΗΡΑΤΟΣ ταῦτ' ἐγὼ μαρτύρομαι.
these-things I call-to-witness

ΔΗΜΕΑΣ σὺ δ' ἐπ' ἐλευθέραν γυναῖκα λαμβάνεις βακτήριον
you and against free woman you-take a-stick

καὶ διώκεις; ΝΙΚΗΡΑΤΟΣ συκοφαντεῖς.
and you-chase you-play-the-informer

ΔΗΜΕΑΣ καὶ σὺ γάρ. ΝΙΚΗΡΑΤΟΣ τὸ παιδίον
and you for the little-child

οὐ δίδωσ' ἐμοί; ΔΗΜΕΑΣ γέλοιον· τοὐμόν;
not she-gives to-me ridiculous mine

ΝΙΚΗΡΑΤΟΣ ἀλλ' οὐκ ἔστι σόν.
but not it-is yours

ΔΗΜΕΑΣ περίμεν'· ὦνθρωποι, —
wait O-people

ΝΙΚΗΡΑΤΟΣ κέκραχθι· τὴν γυναῖκ' ἀποκτενῶ
shout the wife I-will-kill

εἰσιών· τί γὰρ ποήσω; ΔΗΜΕΑΣ τοῦτο μοχθηρὸν πάλιν
going-in what for shall-I-do this wretched again

οὐκ ἐάσω. ποῖ σύ; μένε δή.
not I-will-allow where you stay now

ΝΙΚΗΡΑΤΟΣ μὴ πρόσαγε τὴν χεῖρά μοι.
not bring-near the hand to-me

ΔΗΜΕΑΣ κάτεχε δὴ σεαυτόν.
restrain now yourself

ΝΙΚΗΡΑΤΟΣ ἀδικεῖς, Δημέα, με, δῆλος εἶ,
you-wrong Demeas me plain you-are

καὶ τὸ πρᾶγμα πᾶν σύνοισθα. ΔΗΜΕΑΣ τοιγαροῦν ἐμοῦ πυθοῦ,
and the matter all you-know therefore from-me learn

τῇ γυναικὶ μὴ ’νοχλήσας μηδέν. ΝΙΚΗΡΑΤΟΣ ἆρ’ ὁ σός με παῖς
the wife not having-troubled nothing — the your me son

ἐντεθρίωκεν; ΔΗΜΕΑΣ φλυαρεῖς. λήψεται μὲν τὴν κόρην·
has-made-a-fool-of you-talk-nonsense he-will-take indeed the girl

385 ἔστι δ’ οὐ τοιοῦτον. ἀλλὰ περιπάτησον ἐνθαδὶ
it-is and not such but walk-about here

μικρὰ μετ’ ἐμοῦ. ΝΙΚΗΡΑΤΟΣ περιπατήσω;
a-little with me I-will-walk-about

ΔΗΜΕΑΣ καὶ σεαυτὸν σύλλαβε.
and yourself pull-together

οὐκ ἀκήκοας λεγόντων, εἰπέ μοι, Νικήρατε,
not have-you-heard saying tell me Niceratus

τῶν τραγῳδῶν ὡς γενόμενος χρυσὸς ὁ Ζεὺς ἐρρύη
the tragedians how having-become gold — Zeus flowed

διὰ τέγους, κατειργμένην δὲ παῖδ’ ἐμοίχευσέν ποτε;
through a-roof shut-up and a-girl he-seduced once

ΝΙΚΗΡΑΤΟΣ εἶτα δὴ τί τοῦτ'; ΔΗΜΕΑΣ ἴσως
then indeed what this perhaps
δεῖ πάντα προσδοκᾶν· σκόπει
it-is-needful all to-expect consider
τοῦ τέγους εἴ σοι μέρος τι ῥεῖ.
of-the roof if for-you part some leaks
ΝΙΚΗΡΑΤΟΣ τὸ πλεῖστον. ἀλλὰ τί
the most but what
τοῦτο πρὸς ἐκεῖν' ἐστί;
this to that is
ΔΗΜΕΑΣ τοτὲ μὲν γίνεθ' ὁ Ζεὺς χρυσίον,
at-times indeed becomes — Zeus gold
τοτὲ δ' ὕδωρ. ὁρᾷς; ἐκείνου τοὔργόν ἐστιν. ὡς ταχὺ
at-times and water you-see of-that-one the-work is how quickly
εὕρομεν. ΝΙΚΗΡΑΤΟΣ καὶ βουκολεῖς με;
we-have-found and you-hoodwink me
ΔΗΜΕΑΣ μὰ τὸν Ἀπόλλω, 'γὼ μὲν οὔ.
by — Apollo I indeed not
ἀλλὰ χείρων οὐδὲ μικρὸν Ἀκρισίου δήπουθεν εἶ·
but worse not-even a-little than-Acrisius surely are-you
εἰ δ' ἐκείνην ἠξίωσε, τήν γε σὴν —
if and that-one he-deemed-worthy the at-least yours
ΝΙΚΗΡΑΤΟΣ οἴμοι τάλας,
ah-me wretch
Μοσχίων ἐσκεύακέν με. ΔΗΜΕΑΣ λήψεται μέν· μὴ φοβοῦ
Moschion has-done-for me he-will-take indeed not fear
τοῦτο. θεῖον δ' ἔστ', ἀκριβῶς οἶδα, τὸ γεγεννημένον.
this divine and it-is exactly I-know the having-been-born
μυρίους εἰπεῖν ἔχω σοι περιπατοῦντας ἐν μέσῳ
thousands to-name I-have for-you walking-about in the-middle

ὄντας ἐκ θεῶν, σὺ δ' οἴει δεινὸν εἶναι τὸ γεγονός.
being from gods you and think terrible to-be the having-happened
Χαιρεφῶν πρώτιστος οὗτος, ὃν τρέφουσ' ἀσύμβολον,
Chaerephon first this-one whom they-feed scot-free
οὐ θεός σοι φαίνετ' εἶναι;
not god to-you seems to-be
ΝΙΚΗΡΑΤΟΣ φαίνεται· τί γὰρ πάθω;
he-seems what for am-I-to-suffer
οὐ μαχοῦμαί σοι διὰ κενῆς. ΔΗΜΕΑΣ νοῦν ἔχεις, Νικήρατε.
not I-will-fight with-you for empty sense you-have Niceratus
Ἀνδροκλῆς ἔτη τοσαῦτα ζῇ, τρέχει, παῖδας πολὺ
Androcles years so-many lives runs boys much
πράττεται, μέλας περιπατεῖ λευκός· οὐκ ἂν ἀποθάνοι,
he-exacts black he-walks-about white not — he-would-die
οὐδ' ἂν εἰ σφάττοι τις αὐτόν. οὗτός ἐστιν οὐ θεός;
not-even — if should-slaughter someone him this-one is not god
ἀλλὰ ταῦτ' εὔχου γενέσθαι συμφέροντα· θυμία.
but these-things pray to-happen advantageous burn-incense
πρόσαγε· τὴν κόρην μέτεισιν οὑμὸς υἱὸς αὐτίκα
bring-forward the girl will-come-for the-my son at-once
ἐξ ἀναγκῆς· ἐστὶ γὰρ τὰ πολλὰ γ' ἡμῖν νοῦν ἔχειν.
by necessity it-is for the many at-least for-us sense to-have
εἰ δ' ἐλήφθη τότε πάροξυς, μὴ παροξύνου.
if and he-had-been-caught then furious not be-provoked
ΝΙΚΗΡΑΤΟΣ παπαῖ.
whew
ΔΗΜΕΑΣ τἄνδον εὐτρεπῆ; ΝΙΚΗΡΑΤΟΣ ποήσω.
the-things-inside ready I-will-make
ΔΗΜΕΑΣ τὰ παρ' ἐμοὶ διοτρεφῆ.
the-things at my-house Zeus-nurtured

ΝΙΚΗΡΑΤΟΣ κομψὸς εἶ.
clever you-are

ΔΗΜΕΑΣ χάριν δὲ πολλὴν πᾶσι τοῖς θεοῖς ἔχω,
thanks and much to-all the gods I-have

οὐδὲν εὑρηκὼς ἀληθὲς ὧν τότ᾽ ᾤμην κατανοεῖν.
nothing having-found true of-what then I-thought to-perceive

V · MOSCHION'S REVENGE

Moschion, angry that his father suspected him, resolves to frighten him by pretending to go abroad as a mercenary. Parmeno, who fled for nothing, is sent for a cloak and sword but comes back urging him to the waiting wedding and is struck for it, while Moschion begins to fear his father will let him go.

ΜΟΣΧΙΩΝ ἐγὼ τότε μὲν ἧς εἶχον αἰτίας μόλις
I then indeed of-which I-had charge barely

ἐλεύθερος γενόμενος ἠγάπησα καὶ
free having-become was-content and

τοῦθ᾽ ἱκανὸν εὐτύχημ᾽ ἐμαυτῷ γεγονέναι
this enough good-fortune for-myself to-have-happened

ὑπέλαβον· ὡς δὲ μᾶλλον ἔννους γίνομαι
I-supposed as and more in-my-senses I-become

καὶ λαμβάνω λογισμόν, ἐξέστηκα νῦν
and take reckoning I-am-beside now

τελέως ἐμαυτοῦ καὶ παρώξυμμαι σφόδρα
completely myself and am-provoked very

ἐφ᾽ οἷς μ᾽ ὁ πατὴρ ὑπέλαβεν ἡμαρτηκέναι.
at what me the father supposed to-have-erred

εἰ μὲν καλῶς οὖν εἶχε τὰ περὶ τὴν κόρην,
if indeed well then were the-things about the girl

καὶ μὴ τοσαῦτ' ἦν ἐμποδών — ὅρκος, πόθος,
and not so-many were in-the-way oath longing
χρόνος, συνήθει', οἷς ἐδουλούμην ἐγώ —
time intimacy by-which was-enslaved I
οὐκ ἂν παρόντα γ' αὖτις ᾐτιάσατο
not — present at-least again he-would-have-accused
αὐτόν με τοιοῦτ' οὐδέν, ἀλλ' ἀποφθαρεὶς
myself me of-such nothing but having-taken-myself-off
ἐκ τῆς πόλεως ἂν ἐκποδὼν εἰς Βάκτρα ποι
from the city — out-of-the-way to Bactra somewhere
ἢ Καρίαν διέτριβον αἰχμάζων ἐκεῖ.
or Caria I-would-spend-time being-a-spearman there
νῦν δ' οὐ ποιήσω διά σε, Πλαγγὼν φιλτάτη,
now and not I-will-do for you Plangon dearest
ἀνδρεῖον οὐδέν· οὐ γὰρ ἔξεστ', οὐδ' ἐᾷ
manly nothing not for it-is-allowed nor permits
ὁ τῆς ἐμῆς νῦν κύριος γνώμης Ἔρως.
the of-the my now master mind Love
οὐ μὴν ταπεινῶς οὐδ' ἀγεννῶς παντελῶς
not however meanly nor ignobly wholly
παραπεμπτέον τοῦτ', ἀλλὰ τῷ λόγῳ μόνον,
must-pass this but by-the word only
εἰ μηδὲν ἄλλ', αὐτὸν φοβῆσαι βούλομαι,
if nothing else him to-frighten I-wish
φάσκων ἀπαίρειν· μᾶλλον εἰς τὰ λοιπὰ γὰρ
saying to-sail-off rather for the rest for
φυλάξετ' αὖτις μηδὲν εἴς μ' ἀγνωμονεῖν,
he-will-guard again nothing toward me to-be-unfeeling
ὅταν φέροντα μὴ παρέργως τοῦτ' ἴδῃ.
when taking not lightly this he-sees

ἀλλ᾽ οὑτοσὶ γὰρ εἰς δέοντά μοι πάνυ
but this-man-here for at needful for-me very
καιρὸν πάρεστιν ὃν μάλιστ᾽ ἐβουλόμην.
time is-present whom most I-wished
ΠΑΡΜΕΝΩΝ νὴ τὸν Δία τὸν μέγιστον, ἀνόητόν τε καὶ
by — Zeus the greatest foolish both and
εὐκαταφρόνητον ἔργον εἴμ᾽ εἰργασμένος· 440
contemptible a-deed I-am having-done
οὐδὲν ἀδικῶν ἔδεισα καὶ τὸν δεσπότην
nothing wronging I-feared and the master
ἔφυγον. τί δ᾽ ἦν τούτου πεποηκὼς ἄξιον;
I-fled what and was of-this having-done worthy
καθ᾽ ἓν γὰρ οὑτωσὶ σαφῶς σκεψώμεθα·
by one for thus clearly let-us-consider
ὁ τρόφιμος ἐξήμαρτεν εἰς ἐλευθέραν
the young-master erred against a-free
κόρην· ἀδικεῖ δήπουθεν οὐδὲν Παρμένων. 445
girl wrongs surely nothing Parmeno
ἐκύησεν αὕτη· Παρμένων οὐκ αἴτιος.
became-pregnant she Parmeno not responsible
τὸ παιδάριον εἰσῆλθεν εἰς τὴν οἰκίαν
the little-child came into the house
τὴν ἡμετέραν· ἤνεγκ᾽ ἐκεῖνος, οὐκ ἐγώ.
the ours brought that-one not I
τῶν ἔνδον ὡμολόγηκε τοῦτό τις· τί δή;
of-those inside has-confessed this someone what indeed
τί Παρμένων ἐνταῦθα πεπόηκεν κακόν; 450
what Parmeno here has-done evil
οὐδέν. τί οὖν ἔφυγες σύ; πῶς, ἀβέλτερε;
nothing why then fled you how fool

καὶ δὴ ’φόβει με. γέλοιον. ἠπείλησέ μοι·
and indeed he-frightened me ridiculous he-threatened me
στίξει μ’. ὄνομα θήσει. διαφέρει δ’ οὐδὲ γρὺ
he-will-brand me a-name he-will-put it-differs and not-even a-grunt
ἀδίκως παθεῖν ταῦτ’ ἢ δικαίως· ἔστι δὲ
unjustly to-suffer these-things or justly it-is and
πάντα τρόπον οὐκ ἀστεῖον. ΜΟΣΧΙΩΝ οὗτος. ΠΑΡΜΕΝΩΝ χαῖρε σύ.
every way not charming you-there greetings you
ΜΟΣΧΙΩΝ ἀφεὶς ἃ φλυαρεῖς ταῦτα θᾶττον εἴσιθι
having-dropped what you-babble these-things quicker go-in
εἴσω. ΠΑΡΜΕΝΩΝ τί ποήσων; ΜΟΣΧΙΩΝ χλαμύδα καὶ σπάθην τινὰ
inside what to-do a-cloak and a-sword some
ἔνεγκέ μοι. ΠΑΡΜΕΝΩΝ σπάθην ἐγώ σοι; ΜΟΣΧΙΩΝ καὶ ταχύ.
bring me a-sword I to-you and quickly
ΠΑΡΜΕΝΩΝ ἐπὶ τί; ΜΟΣΧΙΩΝ βάδιζε καὶ σιωπῇ τοῦθ’ ὅ σοι
for what go and in-silence this which to-you
εἴρηκα ποίει. ΠΑΡΜΕΝΩΝ τί δὲ τὸ πρᾶγμ’; ΜΟΣΧΙΩΝ εἰ λήψομαι
I-have-said do what and the matter if I-shall-take
ἱμάντα — ΠΑΡΜΕΝΩΝ μηδαμῶς· βαδίζω γάρ. ΜΟΣΧΙΩΝ τί οὖν
a-strap by-no-means I-go for why then
μέλλεις; πρόσεισι νῦν ὁ πατήρ. δεήσεται,
do-you-delay will-come-up now the father will-beg
δεήσεθ’ οὗτος καταμένειν μου δηλαδὴ
will-beg he to-stay me plainly
ἄλλως — μέχρι τινός· δεῖ γάρ. εἶθ’, ὅταν δοκῇ,
otherwise until some-point it-is-needful for then when it-seems-good
πεισθήσομ’ αὐτῷ. πιθανὸν εἶναι δεῖ μόνον —
I-will-be-persuaded by-him plausible to-be it-is-needful only
ὅ, μὰ τὸν Διόνυσον, οὐ δύναμαι ποεῖν ἐγώ.
which by — Dionysus not can do I

τοῦτ᾽ ἔστιν· ἐψόφηκε προϊὼν τὴν θύραν.
this it-is has-rattled coming-forth the door

ΠΑΡΜΕΝΩΝ ὑστερίζειν μοι δοκεῖς σὺ παντελῶς τῶν ἐνθάδε
to-be-behind to-me seem you wholly of-the here

πραγμάτων, εἰδὼς δ᾽ ἀκριβῶς οὐδὲν οὐδ᾽ ἀκηκοὼς
affairs knowing and exactly nothing nor having-heard

διὰ κενῆς σαυτὸν ταράττεις· εἴσιθ᾽ ἤδη τοῦτ᾽ ἀνείς. 470
for empty yourself you-trouble go-in now this having-let-go

ΜΟΣΧΙΩΝ οὐ φέρεις—; ΠΑΡΜΕΝΩΝ ποοῦσι γάρ σοι
not you-bring they-make for for-you

τοὺς γάμους· κεράννυται,
the wedding is-mixed

θυμιᾶτ᾽, ἀνάπτεταί τε θύμαθ᾽ Ἡφαίστου φλογί.
incense-is-burned is-kindled and offerings of-Hephaestus with-the-flame

ΜΟΣΧΙΩΝ οὗτος, οὐ φέρεις—; ΠΑΡΜΕΝΩΝ σὲ γάρ τοι
you-there not you-bring you for surely

περιμένουσ᾽ οὗτοι πάλαι.
await these long-since

μετιέναι τὴν παῖδα μέλλεις; εὐτυχεῖς· οὐδὲν κακόν
to-fetch the girl you-delay you-are-lucky no evil

ἐστί σοι· θάρρει. τί βούλει; ΜΟΣΧΙΩΝ νουθετήσεις μ᾽, εἰπέ μοι, 475
is for-you take-heart what do-you-want will-you-admonish me tell me

ἱερόσυλε; ΔΗΜΕΑΣ παῖ· ΠΑΡΜΕΝΩΝ τί ποιεῖς, Μοσχίων;
temple-robber boy what are-you-doing Moschion

ΜΟΣΧΙΩΝ οὐκ εἰσδραμὼν
not having-run-in

θᾶττον ἐξοίσεις ἃ φημι; ΠΑΡΜΕΝΩΝ διακέκομμαι τὸ στόμα.
quicker will-you-bring-out what I-say I-am-cut the mouth

ΜΟΣΧΙΩΝ ἔτι λαλεῖς, οὗτος; ΠΑΡΜΕΝΩΝ βαδίζω, νὴ Δί', ἐξεύρηκά τε
still you-babble you-there I-go by Zeus I-have-found and
μέγα κακόν. ΜΟΣΧΙΩΝ μέλλεις;
great evil you-delay
ΠΑΡΜΕΝΩΝ ἄγουσι τοὺς γάμους ὄντως, ἰδού.
they-hold the wedding really see
480 ΜΟΣΧΙΩΝ σπεῦσον, ἐξάγγελλέ μοί τι. νῦν
hurry announce to-me something now
πρόσεισιν. ἂν δέ μου
he-comes-up if and me
μὴ δέῃτ', ἄνδρες, καταμένειν, ἀλλ' ἀποργισθεὶς ἐᾷ
not he-begs men to-stay but grown-angry he-lets
ἀπιέναι, — τουτὶ γὰρ ἄρτι παρέλιπον, — τί δεῖ ποεῖν;
to-go-away this-here for just-now I-left-out what must I-do
εἰκότως οὐκ ἂν ποήσαι τοῦτ', ἐὰν δέ — πάντα γὰρ
naturally not — he-would-do this if and all for
γίνεται — γέλοιος ἔσομαι, νὴ Δί', ἀνακάμπτων πάλιν. ***
it-happens ridiculous I-shall-be by Zeus bending-back again (lacuna)

MENANDER

ΠΕΡΙΚΕΙΡΟΜΕΝΗ

The Shorn Girl

I · THE PROLOGUE OF IGNORANCE

Ignorance speaks the prologue: an old woman reared Glycera, a foundling, gave her twin brother Moschion to a rich lady next door, and gave Glycera to the soldier Polemon as her daughter. Before dying she told Glycera the secret. When Moschion kissed her at the door and she, knowing him her brother, did not flee, Polemon saw it, and Ignorance kindled his anger, all to bring the truth to light.

ΑΓΝΟΙΑ τούτων θέλει τὸ μὲν τρέφειν, ἔχειν τέκνον
of-these she-wishes the indeed to-rear to-have child
αὐτὴ προθυμηθεῖσα θῆλυ, τὸ δ' ἕτερον
herself having-been-eager female the and other
γυναικὶ δοῦναι πλουσίᾳ τὴν οἰκίαν
to-a-woman to-give rich the house
ταύτην κατοικούσῃ, δεομένῃ παιδίου.
this dwelling-in needing a-child
γέγονε δὲ ταῦτ'. ἐνισταμένων δ' ἐτῶν τινων
happened and these-things coming-on and years some
καὶ τοῦ πολέμου καὶ τῶν Κορινθιακῶν κακῶν
and of-the war and of-the Corinthian evils
αὐξανομένων, ἡ γραῦς ἀπορουμένη σφόδρα,
growing the old-woman being-at-a-loss very
τεθραμμένης τῆς παιδός, ἣν νῦν εἴδετε
having-been-reared the girl whom now you-saw
ὑμεῖς, ἐραστοῦ γενομένου τε τοῦ σφοδροῦ
you a-lover having-become and the vehement
τούτου νεανίσκου, γένει Κορινθίου
this young-man by-birth Corinthian
ὄντος, δίδωσι τὴν κόρην ὡς θυγατέρα
being she-gives the girl as daughter

αὑτῆς ἔχειν. ἤδη δ' ἀπειρηκυῖα καὶ
her-own to-have already and having-given-up and
προορωμένη τοῦ ζῆν καταστροφήν τινα
foreseeing of-the living an-end some
αὑτῇ παροῦσαν, οὐκ ἔκρυψε τὴν τύχην,
to-herself being-present not she-hid the fortune
λέγει δὲ πρὸς τὴν μείραχ' ὡς ἀνείλετο
she-tells and to the girl how she-took-up
αὐτήν, ἐν οἷς τε σπαργάνοις δίδωσ' ἅμα·
her in which and swaddling-clothes she-gives together
τὸν ἀγνοούμενόν τ' ἀδελφὸν τῇ φύσει
the unknown and brother by-the nature
φράζει, προνοουμένη τι τῶν ἀνθρωπίνων,
she-tells taking-forethought something of-the human-things
εἴ ποτε δεηθείη βοηθείας τινός,
if ever she-should-need help some
ὁρῶσα τοῦτον ὄντ' ἀναγκαῖον μόνον
seeing this-one being kin only
αὑτῇ, φυλακήν τε λαμβάνουσα μή ποτε
to-herself precaution and taking lest ever
δι' ἐμέ τι τὴν Ἄγνοιαν αὐτοῖς συμπέσῃ
through me something — Ignorance on-them should-fall
ἀκούσιον, πλουτοῦντα καὶ μεθύοντ' ἀεὶ
unintended rich and drunk always
ὁρῶσ' ἐκεῖνον, εὐπρεπῆ δὲ καὶ νέαν
seeing that-one comely and also young
ταύτην, βέβαιον δ' οὐθὲν ᾧ κατελείπετο.
this-one secure and nothing to-whom she-was-being-left
αὕτη μὲν οὖν ἀπέθανεν· ὁ δὲ τὴν οἰκίαν
she indeed then died the and the house

ἐπρίατο ταύτην ὁ στρατιώτης οὐ πάλαι.
bought this the soldier not long-ago
ἐν γειτόνων δ' οἰκοῦσα τἀδελφοῦ, τὸ μὲν
in neighbors' and dwelling of-the-brother the indeed
πρᾶγμ' οὐ μεμήνυκ', οὐδ' ἐκεῖνον βούλεται,
matter not she-has-revealed nor that-one she-wishes
εἶναι δοκοῦντα λαμπρόν, εἰς μεταλλαγὴν
to-be seeming splendid into change
ἀγαγεῖν, ὄνασθαι δ' ὧν δέδωκεν ἡ τύχη.
to-lead to-enjoy and what has-given the fortune
ἀπὸ ταὐτομάτου δ' ὀφθεῖσ' ὑπ' αὐτοῦ, — θρασυτέρου,
by the-chance and seen by him bolder
ὥσπερ προείρηκ', ὄντος, ἐπιμελῶς τ' ἀεὶ
as I-said-before being carefully and always
φοιτῶντος ἐπὶ τὴν οἰκίαν, — ἔτυχ' ἑσπέρας
coming-often to the house she-happened in-the-evening
πέμπουσά ποι θεράπαιναν· ὡς δ' ἐπὶ ταῖς θύραις
sending somewhere a-maid as and at the doors
αὐτὴν γενομένην εἶδεν, εὐθὺ προσδραμὼν
her having-come he-saw straight having-run-up
ἐφίλει, περιέβαλλ'· ἡ δὲ τῷ προειδέναι
he-kissed he-embraced she and for-the knowing-beforehand
ἀδελφὸν ὄντ' οὐκ ἔφυγε. προσιὼν δ' ἄτερος
brother being not fled coming-up and the-other
ὁρᾷ. τὰ λοιπὰ δ' αὐτὸς εἴρηχ' ὃν τρόπον.
sees the rest and himself has-told in-what manner
ὁ μὲν ᾤχετ' εἰπὼν ὅτι κατὰ σχολὴν ἰδεῖν
he indeed went-off having-said that at leisure to-see
αὐτὴν ἔτι βούλεθ', ἡ δ' ἐδάκρυ' ἑστῶσα καὶ
her still he-wished she and wept standing and

ὠδύρεθ' ὅτι ταῦτ' οὐκ ἐλευθέρως ποεῖν
lamented that these-things not freely to-do
ἔξεστιν αὐτῇ. πάντα δ' ἐξεκάετο
is-allowed for-her all and was-kindled
ταῦθ' ἕνεκα τοῦ μέλλοντος εἰς ὀργήν θ' ἵνα
these-things for-the-sake-of the future into anger and so-that
οὗτος ἀφίκητ'. — ἐγὼ γὰρ ἦγον οὐ φύσει
this-one might-come I for led not by-nature
τοιοῦτον ὄντα τοῦτον, — ἀρχὴν δ' ἵνα λάβῃ
such being this-one a-beginning and so-that he-might-take
μηνύσεως τὰ λοιπά, τούς θ' αὑτῶν ποτε
of-revelation the rest those and their-own at-last
εὕροιεν. ὥστ', εἰ τοῦτ' ἐδυσχέρανέ τις
they-might-find so-that if this resented anyone
ἀτιμίαν τ' ἐνόμισε, μεταθέσθω πάλιν·
dishonor and thought let-him-change again
διὰ γὰρ θεοῦ καὶ τὸ κακὸν εἰς ἀγαθὸν ῥέπει
through for a-god also the evil to good turns
γινόμενον. ἔρρωσθ', εὐμενεῖς τε γενόμενοι
happening farewell kind and having-become
ἡμῖν, θεαταί, καὶ τὰ λοιπὰ σῴζετε.
to-us spectators also the rest save

Sosias, sent home for a cloak only to spy, reports Polemon weeping over his deed, and Doris pities her mistress for taking a soldier. After a gap Davus boasts to Moschion that he brought Glycera to his mother's house, and asks for a reward. Sent in to look, he says the women await Moschion, who takes heart from Glycera's embrace; then the mother orders Davus out, and he guesses that Glycera wants to hear from Moschion first.

ΣΩΣΙΑΣ ὁ σοβαρὸς ἡμῖν ἀρτίως καὶ πολεμικός,
the swaggering for-us just-now and warlike
ὁ τὰς γυναῖκας οὐκ ἐῶν ἔχειν τρίχας,
the-one the women not allowing to-have hair
κλάει κατακλινείς. κατέλιπον ποούμενον
weeps having-lain-down I-left making
ἄριστον αὐτοῖς ἄρτι, καὶ συνηγμένοι
breakfast for-them just-now and gathered
εἰς ταὐτόν εἰσιν οἱ συνήθεις, τοῦ φέρειν
into the-same are the intimates for-the to-bear
αὐτὸν τὸ πρᾶγμα ῥᾷον. οὐκ ἔχων δ' ὅπως
him the matter more-easily not having and how
τἀνταῦθ' ἀκούσῃ γινόμεν', ἐκπέπομφέ με
the-things-here he-may-hear happening has-sent me
ἱμάτιον οἴσοντ' ἐξεπίτηδες, οὐδὲ ἓν
a-cloak to-fetch on-purpose not-even one
δεόμενος ἀλλ' ἢ περιπατεῖν με βούλεται.
needing but only to-walk-about me he-wishes
ΔΩΡΙΣ ἐγὼ προελθοῦσ' ὄψομαι, κεκτημένη.
I having-gone-forth shall-see mistress

ΣΩΣΙΑΣ ἡ Δωρίς. οἷα γέγονεν, ὡς δ' ἐρρωμένη.
— *Doris what has-happened how and in-health*
ζῶσιν τρόπον τιν', ὡς ἐμοὶ καταφαίνεται,
they-live in-a-manner some as to-me appears
αὗται. πορεύσομαι δέ. ΔΩΡΙΣ κόψω τὴν θύραν·
these I-will-go and I-will-knock the door
οὐδεὶς γὰρ αὐτῶν ἐστιν ἔξω. δυστυχὴς
no-one for of-them is outside unfortunate
ἥτις στρατιώτην ἔλαβεν ἄνδρα· παράνομοι
who a-soldier took husband lawless
ἅπαντες, οὐδὲν πιστόν. ὦ κεκτημένη,
all nothing trustworthy O mistress
ὡς ἄδικα πάσχεις. παῖδες. ΣΩΣΙΑΣ εὐφρανθήσεται
how unjust-things you-suffer boys he-will-rejoice
κλαοῦσαν αὐτὴν πυθόμενος νῦν· τοῦτο γὰρ
weeping her having-learned now this for
ἐβούλετ' αὐτός. ΔΩΡΙΣ παιδίον, κέλευέ μοι ***
wished he-himself little-boy order me (lacuna)
ΔΑΟΣ παῖδες. μεθύοντα μειράκια προσέρχεται
boys drunk young-men are-approaching
πάμπολλ'. ἐπαινῶ διαφόρως κεκτημένην·
very-many I-praise exceedingly mistress
εἴσω πρὸς ὑμᾶς εἰσάγει τὴν μείρακα.
inside to you she-leads-in the girl
τοῦτ' ἔστι μήτηρ. ὁ τρόφιμος ζητητέος.
this is mother the young-master must-be-sought
ἥκειν γὰρ αὐτὸν τὴν ταχίστην ἐνθάδε
to-come for him the quickest here
εὔκαιρον εἶναι φαίνεθ', ὡς ἐμοὶ δοκεῖ.
timely to-be it-appears as to-me it-seems

ΜΟΣΧΙΩΝ Δᾶε, πολλάκις μὲν ἤδη πρός μ' ἀπήγγελκας λόγους
Davus often indeed already to me you-have-reported words
οὐκ ἀληθεῖς, ἀλλ' ἀλάζων καὶ θεοῖσιν ἐχθρὸς εἶ.
not true but a-braggart and to-gods hateful you-are
εἰ δὲ καὶ νυνὶ πλανᾷς με — ΔΑΟΣ κρέμασον εὐθύς, εἰ πλανῶ.
if and also now you-mislead me hang-me at-once if I-mislead
ΜΟΣΧΙΩΝ ἥμερον λέγεις τι.
tame you-say something
ΔΑΟΣ χρῆσαι πολεμίου τοίνυν δίκην.
use-me of-an-enemy well-then like
ἂν δ' ἀληθὲς ᾖ καταλάβῃς τ' ἔνδον αὐτὴν ἐνθάδε,
if and true it-be you-find and inside her here
ὁ δεδιωκηκὼς ἐγώ σοι ταῦτα πάντα, Μοσχίων,
the one-having-managed I for-you these-things all Moschion
καὶ πεπεικὼς τὴν μὲν ἐλθεῖν δεῦρ' ἀναλώσας λόγους
and having-persuaded her indeed to-come here having-spent words
μυρίους, τὴν σὴν δὲ μητέρ' ὑποδέχεσθαι καὶ ποεῖν
countless the your and mother to-receive and to-do
πάνθ' ἅ σοι δοκεῖ, τίς ἔσομαι;
all-things which to-you seem-good what shall-I-be
ΜΟΣΧΙΩΝ τίς βίος μάλισθ', ὅρα,
what life most see
Δᾶε, τῶν πάντων ἀρέσκει; ΔΑΟΣ τοῦτ' ἐπιβλεψώμεθα.
Davus of-the all pleases this let-us-look-into
ΜΟΣΧΙΩΝ ἆρα τὸ μυλωθρεῖν κράτιστον;
— the to-be-a-miller best
ΔΑΟΣ εἰς μυλῶνα; ΜΟΣΧΙΩΝ προσδοκᾷ
to a-mill expects
οὑτοσὶ φερόμενος ἥξειν. ΔΑΟΣ μηδεμιᾷ τέχνῃ, λέγω.
this-man-here being-carried to-come by-no art I-say

ΜΟΣΧΙΩΝ βούλομαι δὲ προστάτην σε πραγμάτων Ἑλληνικῶν
I-wish and governor you of-affairs Greek
καὶ διοικητὴν στρατοπέδων. ΔΑΟΣ οὐ μέλει ξένων ἐμοὶ
and administrator of-armies not matters of-strangers to-me
οἵ μ' ἀποσφάττουσιν εὐθύς· ἡσυχῇ κλέψαι θέλω. ***
who me slaughter at-once quietly to-steal I-want (lacuna)
ΜΟΣΧΙΩΝ ἑπτὰ *** τάλαντα — ΔΑΟΣ παντοπωλεῖν βούλομαι,
seven (lacuna) talents to-be-a-general-dealer I-wish
Μοσχίων, ἢ τυροπωλεῖν ἐν ἀγορᾷ καθημένος
Moschion or to-sell-cheese in the-market sitting
ὀμνύω μηδὲν μέλειν μοι πλουσίῳ καθεστάναι
I-swear nothing to-matter to-me rich to-be-established
κατ' ἐμὲ ταῦτ' *** μᾶλλον. ΜΟΣΧΙΩΝ ***
as-for me these-things (lacuna) rather (lacuna)
γραῦς. ΔΑΟΣ τὸ γαστρίζεσθ' ἀρέσκει, δέσποτ', ἀγαπήσειν ἐγὼ
old-woman the to-stuff-the-belly pleases master to-be-content I
φῆμ' ἐφ' οἷς εἴρηκα τούτοις.
I-say with what I-have-said these
ΜΟΣΧΙΩΝ μὰ Δία σὺ στρατηγὸς οὐκ
by Zeus you general not
ἦσθας· ἀλλὰ τυροπώλει καὶ ταλαιπώρει. ΔΑΟΣ καλῶς
were but sell-cheese and toil well
ταῦτα μὲν δή, φασίν, εὔχθω.
these-things indeed indeed they-say let-them-be-prayed
δεῦρο δ' ἦλθεν ἣν ποθεῖς
here and has-come whom you-long-for

οἰκίαν ἄνοιγε, τρόφιμε.
house open young-master

ΜΟΣΧΙΩΝ δεῖ μέν, ὀρθῶς γὰρ λέγεις,
it-is-needful indeed rightly for you-say

ἐμὲ δὲ παραμυθεῖσθ' ἐκείνην νῦν προσήκει καὶ γελᾶν
me and to-console that-one now befits and to-laugh

ἐπὶ θεοῖς ἐχθρῷ πτεροφόρᾳ χιλιάρχῳ; ΔΑΟΣ καὶ μάλα.
at the-gods' foe the-plume-bearing colonel and very

ΜΟΣΧΙΩΝ εἰσιὼν δέ μοι σύ, Δᾶε, τῶν ὅλων κατάσκοπος 175
going-in and to-me you Davus of-the whole spy

πραγμάτων γενοῦ· τί ποιεῖ; ποῦ 'στιν ἡ μήτηρ; ἐμὲ
affairs become what she-does where is the mother me

εἰς τὸ προσδοκᾶν ἔχουσι πῶς; τὸ τοιουτὶ μέρος
for the expecting they-are how the such part

οὐκ ἀκριβῶς δεῖ φράσαι σοι· κομψὸς εἶ.
not exactly it-is-needful to-tell you clever you-are

ΔΑΟΣ πορεύσομαι.
I-will-go

ΜΟΣΧΙΩΝ περιπατῶν δὲ προσμενῶ σε, Δᾶε. πρόσθε τῶν θυρῶν.
walking-about and I-will-wait-for you Davus before the doors

ἀλλ' ἔδειξεν μέν τι τοιοῦθ' ὡς προσῆλθον ἑσπέρας· 180
but she-showed indeed something such when I-came-up in-the-evening

προσδραμόντ' οὐκ ἔφυγεν, ἀλλὰ περιβαλοῦσ' ἐπέσπασε.
running-up not she-fled but embracing drew-me-to-her

οὐκ ἀηδής, ὡς ἔοικέν, εἰμ' ἰδεῖν οὐδ' ἐντυχεῖν,
not unpleasant as it-seems I-am to-see nor to-meet

οἴομαι, μὰ τὴν Ἀθηνᾶν, ἀλλ' ἑταίραις προσφιλής.
I-think by — Athena but to-courtesans dear

τὴν δ' Ἀδράστειαν μάλιστα νῦν, ἀρέσκοι, προσκυνῶ.
— and Adrasteia most now may-it-please I-bow

ΔΑΟΣ Μοσχίων, ἡ μὲν λέλουται καὶ κάθηται. ΜΟΣΧΙΩΝ φιλτάτη.
Moschion she indeed has-bathed and is-sitting dearest

ΔΑΟΣ ἡ δὲ μήτηρ σου διοικεῖ περιπατοῦσ' οὐκ οἶδ' ὅ τι.
the and mother your is-managing walking-about not I-know what thing

εὐτρεπὲς δ' ἄριστόν ἐστιν, ἐκ δὲ τῶν ποουμένων
ready and breakfast is from and the-things being-done

περιμένειν δοκοῦσί μοί σε. ΜΟΣΧΙΩΝ καὶ πάλαι μοι συνδοκεῖ.
to-wait-for they-seem to-me you and long-since to-me it-seems-too

εἶμ' ἀηδής; εἶπας αὐταῖς συμπαρόντα μ' ἐνθάδε;
am-I unpleasant did-you-say to-them being-present me here

ΔΑΟΣ μὰ Δία. ΜΟΣΧΙΩΝ νῦν τοίνυν λέγ' ἐλθών.
by Zeus now well-then tell having-gone

ΔΑΟΣ ὡς ὁρᾷς, ἀναστρέφω.
as you-see I-turn-back

ΜΟΣΧΙΩΝ ἡ μὲν αἰσχυνεῖτ' ἐπειδὰν εἰσίωμεν δηλαδὴ
she indeed will-be-ashamed when we-go-in plainly

παρακαλύψεται τ', ἔθος γὰρ τοῦτο, τὴν δὲ μητέρα
will-cover-her-face and custom for this the and mother

εἰσιόντ' εὐθὺς φιλῆσαι δεῖ μ', ἀνακτήσασθ' ὅλως,
going-in at-once to-kiss it-is-needful me to-win-over wholly

εἰς τὸ κολακεύειν τρέπεσθαι, ζῆν τε πρὸς ταύτην ἁπλῶς·
to the flattering to-turn to-live and for her simply

ὡς γὰρ οἰκείῳ κέχρηται τῷ παρόντι πράγματι.
as for for-her-own she-has-used the present matter

ἀλλὰ τὴν θύραν ψοφεῖ τις ἐξιών. τί τοῦτο, παῖ;
but the door rattles someone coming-out what is-this boy

ὡς ὀκνηρῶς μοι προσέρχει, Δᾶε. ΔΑΟΣ ναὶ μὰ τὸν Δία·
how hesitantly to-me you-approach Davus yes by — Zeus

πάνυ γὰρ ἀτόπως. ὡς γὰρ ἐλθὼν εἶπα πρὸς τὴν μητέρα
very for strangely as for having-gone I-said to the mother

ὅτι πάρει, "μηθὲν ἔτι τούτων" φησί, "τίνος ἀκήκοεν;
that you-are-here nothing more of-these she-says from-whom has-be-heard
ἢ σὺ λελάληκας πρὸς αὐτὸν ὅτι φοβηθεῖσ' ἐνθάδε
or you have-blabbed to him that having-been-frightened here
καταπέφευγ' αὕτη πρὸς ἡμᾶς; πάνυ γε μὴ ὥρας σύ γε,"
has-fled-for-refuge she to us very at-least not in-season you at-least
φήσ', "ἴκοι', ἀλλ' ἐκφθάρηθι καὶ βάδιζε, παιδίον,
she-says may-you-come but go-to-ruin and walk boy
ἐκποδών." ἄκουε τόδ' ἄλλο· πάντ' ἀνήρπαστ' ἐκ μέσου.
out-of-the-way hear this other all is-snatched-away from the-middle
οὐ σφόδρ' ἤκουσεν παρόντα σ' ἡδέως. ΜΟΣΧΙΩΝ μαστιγία,
not very she-heard being-present you gladly whipping-post
σὺ δὲ κέχρησαι μοι — ΔΑΟΣ γέλοιον·
you and have-treated me ridiculous
ἡ μὲν οὖν μήτηρ — ΜΟΣΧΙΩΝ τί φῄς;
the indeed then mother what say-you
ἆρ' ἄγειν ἄκουσαν αὐτὴν ἢ τί πρᾶγμ'; οὐχ ἕνεκ' ἐμοῦ
— to-bring unwilling her or what matter not for-the-sake-of me
εἶπας ὡς πέπεικας ἐλθεῖν πρός μ'. ΔΑΟΣ ἐγὼ δ' εἴρηκά σοι
you-said that you-had-persuaded to-come to me I and have-said to-you
ὡς πέπεικ' ἐλθεῖν ἐκείνην; μὰ τὸν Ἀπόλλω, 'γὼ μὲν οὔ.
that I-had-persuaded to-come her by — Apollo I indeed not
εἰ δοκῶ ψεῦδος, τρόφιμέ μου, σοῦ καταψεύδεσθ' ἔτι,
if I-seem lie young-master my you to-lie-against still
δῆσον. ΜΟΣΧΙΩΝ οὐ τὴν μητέρ' αὐτὸς ταῦτα συμπεπεικέναι
bind-me not the mother yourself these-things to-have-persuaded
ἀρτίως ἔφησθα, ταύτην ἐνθάδ' ὑποδέξασθ' ἐμοῦ ἕνεκα;
just-now you-said her here to-receive me for-the-sake

ΔΑΟΣ τοῦθ', ὁρᾷς, ἔφην. ναί· μνημονεύω. ΜΟΣΧΙΩΝ καὶ δοκεῖν
this you-see I-said yes I-remember and to-seem
ἕνεκ' ἐμοῦ σοι τοῦτο πράττειν;
for-the-sake-of me to-you this to-do
ΔΑΟΣ οὐκ ἔχω τουτὶ φράσαι·
not I-can this-here to-tell
ἀλλ' ἔγωγ' ἔπειθον. ΜΟΣΧΙΩΝ εἶεν· δεῦρο δὴ βάδιζε. ΔΑΟΣ ποῖ;
but I-at-least persuaded well-then here now walk where
ΜΟΣΧΙΩΝ μὴ μακράν. εἴσει —
not far you-will-know
ΔΑΟΣ τὸ δεῖνα, Μοσχίων, ἐγὼ τότε —
the thing Moschion I then
μικρὸν ἔτι μεῖνον. ΜΟΣΧΙΩΝ φλυαρεῖς πρός με.
a-little still wait you-babble to me
ΔΑΟΣ μὰ τὸν Ἀσκληπιόν,
by — Asclepius
οὐκ ἔγωγ', ἐὰν ἀκούσῃς. τυχὸν ἴσως οὐ βούλεται,
not I-at-least if you-hear perhaps maybe not she-wishes
μανθάνεις, ἐξ ἐπιδρομῆς ταῦθ', ὡς ἔτυχεν, ἀλλ' ἀξιοῖ
do-you-understand from a-rush these-things as it-happened but she-thinks-fit
πρὶν συνειδέναι σ', ἀκοῦσαι τὰ παρὰ σοῦ γε, νὴ Δία.
before knowing you to-hear the-things from you at-least by Zeus
οὐ γὰρ ὡς αὐλητρὶς οὐδ' ὡς πορνίδιον τρισάθλιον
not for like a-flute-girl nor like a-little-harlot thrice-wretched
ἦλθεν. ΜΟΣΧΙΩΝ ἐπινοεῖς λέγειν μοι,
she-came do-you-intend to-say to-me
Δᾶέ, τι πάλιν. ΔΑΟΣ δοκίμασον·
Davus something again test-it
οἶδ' ὁποῖόν ἐστιν, οἶμαι· καταλέλοιπεν οἰκίαν
I-know what-kind it-is I-think she-has-left a-house

οὐ φλυαρία — μεταστῆν' εἰ σὺ τρεῖς ἢ τέτταρας
not nonsense to-withdraw if you three or four
ἡμέρας βούλει, προσέξει σοί τις· ἀνεκοινοῦτό μοι
days wish will-attend to-you someone has-been-telling to-me
τοῦτ'· ἀκοῦσαι γάρ σε δεῖ νῦν. 225
this to-hear for you it-is-needful now
ΜΟΣΧΙΩΝ ποῦ σε δήσας καταλίπω,
where you having-bound shall-I-leave
Δᾶε; περιπατεῖν ποεῖς με περίπατον πολύν τινα.
Davus to-walk-about you-make me a-walk long some
ἀρτίως μὲν οὐκ ἀληθὲς πρός με λελάληκας πάλιν.
just-now indeed not true to me you-have-babbled again
ΔΑΟΣ οὐκ ἐᾷς φρονεῖν μ' ἀθορύβως. μεταβαλοῦ τρόπον τινὰ
not you-let to-think me calmly change manner some
κοσμίως τ' εἴσω πάρελθε.
decently and inside go-in
ΜΟΣΧΙΩΝ σῖτ' ἀγοράσει; ΔΑΟΣ καὶ μάλα·
food you-will-buy and very
ἐφόδι' οὐχ ὁρᾷς μ' ἔχοντα; ΜΟΣΧΙΩΝ παῦε, πάραγε, παιδίον. 230
provisions not do-you-see me having stop bring-on boy
ΔΑΟΣ εἰσιὼν δὲ κἄν τι τούτων
going-in and and something of-these
συνδιορθώσαις. ΜΟΣΧΙΩΝ ἑκὼν
you-might-help-set-right willingly
ὁμολογῶ νικᾶν σε. ΔΑΟΣ μικροῦ, Ἡράκλεις, καὶ νῦν δέει
I-admit to-win you almost Heracles and now with-fear
αὖός εἰμ'· οὐκ ἔστι γὰρ ταῦθ', ὡς τότ' ᾤμην, εὐκρινῆ.
dry I-am not it-is for these-things as then I-thought clear

Sosias, sent back with the cloak and sword, finds Glycera gone to the neighbor's, whom he takes for her lover, and threatens to storm the house; Davus mocks him from the door and denies they hold her. Sosias turns on Doris as the cause of it all, and she tells him that Glycera fled in fear to a woman next door, Myrrhine.

ΣΩΣΙΑΣ πάλιν πέπομφε τὴν χλαμύδα φέροντά με
again he-has-sent the cloak bringing me
καὶ τὴν σπάθην, ἵν' ἴδω τί ποιεῖ καὶ λέγω
and the sword so-that I-may-see what she-does and I-may-say
ἐλθών. ἀκαρὲς δέω δὲ φάσκειν καταλαβεῖν
having-come a-hair's-breadth I-lack and to-say to-have-caught
τὸν μοιχὸν ἔνδον, ἵν' ἀναπηδήσας τρέχῃ,
the adulterer inside so-that leaping-up he-may-run
εἰ μή γε παντάπασιν αὐτὸν ἠλέουν,
if not at-least altogether him I-pitied
κακοδαίμον' οὕτω δεσπότην. οὐδ' ἐνύπνιον.
wretched so a-master nor a-dream
ἰδὼν γὰρ οἶδ'· ὦ τῆς πικρᾶς ἐπιδημίας.
having-seen for I-know O of-the bitter homecoming
ΔΑΟΣ ὁ ξένος ἀφῖκται· χαλεπὰ ταῦτα παντελῶς
the stranger has-arrived grievous these-things completely
τὰ πράγματ' ἐστί, νὴ τὸν Ἀπόλλω, ταῦτα δή.
the affairs are by — Apollo these-things indeed
καὶ τὸ κεφάλαιον οὐδέπω λογίζομαι,
and the main-point not-yet do-I-reckon
τὸν δεσπότην, ἂν ἐξ ἀγροῦ θᾶττον πάλιν
the master if from the-country sooner again
ἔλθῃ, ταραχὴν οἵαν ποήσει παραφανείς.
should-come confusion what he-will-make appearing

ΣΩΣΙΑΣ ὑμεῖς δ' ἀφήκαθ', ἱερόσυλα θηρία,
you and have-let-go temple-robbing beasts
ἀφήκατ' ἔξω τῆς θύρας; ΔΑΟΣ ἀναστρέφει
you-have-let-go out-of the door turns-back
ἄνθρωπος ὀργιζόμενος· ὑπαποστήσομαι.
the-fellow angry I-will-withdraw
ΣΩΣΙΑΣ ἤδ' ᾥχεθ' ὡς τὸν γείτον' εὐθὺς δηλαδή,
already has-gone to the neighbor at-once plainly
τὸν μοιχόν, οἰμώζειν φράσασ' ἡμῖν μακρὰ
the adulterer to-howl having-told us long
καὶ μεγάλα. ΔΑΟΣ μάντιν ὁ στρατιώτης δοκιμάσει
and loud a-prophet the soldier will-prove
τοῦτον· ἐπιτυγχάνει τι. ΣΩΣΙΑΣ κόψω τὴν θύραν.
this-one he-hits-the-mark somewhat I-will-knock the door
ΔΑΟΣ ἄνθρωπε κακόδαιμον, τί βούλει; ποῖ φέρει;
fellow ill-starred what do-you-want where are-you-going
ΣΩΣΙΑΣ ἐντεῦθεν εἶ; ΔΑΟΣ τυχόν· ἀλλὰ τί πολυπραγμονεῖς;
from-here are-you perhaps but why do-you-meddle
ΣΩΣΙΑΣ ἀπονενόησθε; πρὸς θεῶν, ἐλευθέραν
have-you-gone-mad by gods a-free
ἔχειν γυναῖκα πρὸς βίαν τοῦ κυρίου
to-hold woman by force of-the master
τολμᾶτε κατακλείσαντες; ΔΩΡΙΣ ὡς πονηρὸς εἶ
do-you-dare having-shut-her-up how wicked you-are
καὶ συκοφάντης ὅσπερ ἔξω περιπολεῖς.
and an-informer you-who outside patrol

ΣΩΣΙΑΣ πότερα νομίζετ᾽ οὐκ ἔχειν ἡμᾶς χολήν,
whether do-you-think not to-have us bile
οὐδ᾽ ἄνδρας εἶναι; ΔΑΟΣ μὴ μὰ Δία, τετρωβόλους.
nor men to-be no by Zeus four-obol-men
ὅταν δ᾽ ὁ τετράδραχμος τοιούτους λαμβάνῃ
when and the four-drachma-one such takes
ἦ ῥᾳδίως μαχούμεθ᾽ ὑμῖν. ΣΩΣΙΑΣ Ἡράκλεις.
truly easily we-will-fight you Heracles
πράγματος ἀσελγοῦς· ὁμολογεῖτε δ᾽, εἰπέ μοι,
matter outrageous do-you-admit and tell me
ἔχειν; — ΔΑΟΣ ἄπελθ᾽, ἄνθρωπ᾽ *** οἴχεται
to-have-her go-away fellow (lacuna) she-is-gone
αὕτη. ΣΩΣΙΑΣ σ᾽ ἐκάλεσα μάρτυν· ὡμολογεῖτ᾽ ἔχειν.
she you I-called witness you-admitted to-have-her
ΔΑΟΣ οὐκ εἴχομεν οὔποτ᾽ ἔνδον. ὄψομαί τινας —
not we-had never inside I-shall-see some
ΣΩΣΙΑΣ ὑμῶν φθαρέντας; πρὸς τίν᾽ οἴεσθ᾽, εἰπέ μοι,
of-you ruined at whom do-you-think tell me
παίζειν; τίς ὁ λῆρος; κατὰ κράτος τὸ δυστυχὲς
to-jest what the nonsense by force the wretched
οἰκίδιον τοῦτ᾽ αὐτίκ᾽ ἐξαιρήσομεν.
little-house this at-once we-shall-take
ὅπλιζε τὸν μοιχόν. ΔΑΟΣ πονηράν, ἄθλιε,
arm the adulterer wicked wretch
ὥσπερ παρ᾽ ἡμῖν οὖσαν ἐπιμένεις πάλαι;
as with us being you-wait long-since
ΣΩΣΙΑΣ οἱ παῖδες οἱ τὰ πελτί᾽ ἔχουσι πρὶν πτύσαι
the boys the-ones the shields having before spitting
διαρπάσονται πάντα, κἂν "τετρωβόλους"
will-plunder all and-if four-obol-men

καλῇς. ΔΑΟΣ ἔπαιζον· σκατοφάγος γὰρ εἶ. ΣΩΣΙΑΣ πόλιν
you-call I-was-jesting dung-eater for you-are a-city
οἰκοῦντες — ΔΑΟΣ ἀλλ' οὐκ ἔχομεν. ΣΩΣΙΑΣ αἰβοῖ, λήψομαι
dwelling but not we-have-her alas I-will-take
σαρίσαν — ΔΑΟΣ ἄπαγ' ἐς κόρακας, ὡς εἴσειμ' ἐγώ,
a-pike away to the-crows as will-go-in I
ἕως ἔοικας σκληρὸς οὕτως. ΔΩΡΙΣ Σωσία.
until you-seem harsh so Sosias
ΣΩΣΙΑΣ σὺ μὲν εἰ πρόσει μοι, Δωρί, μέγα τί σοι κακὸν
you indeed if you-come-near me Doris great some for-you evil
δώσω. σὺ τούτων γέγονας αἰτιωτάτη.
I-will-give you of-these have-become most-responsible
ΔΩΡΙΣ οὕτως ὄναιο, λέγ' ὅτι πρὸς γυναῖκά ποι
so may-you-prosper say that to a-woman somewhere
δείσασα καταπέφευγε. ΣΩΣΙΑΣ "πρὸς γυναῖκά ποι
having-feared she-has-fled to a-woman somewhere
δείσασα;" ΔΩΡΙΣ καὶ γὰρ οἴχεθ' ὡς τὴν Μυρρίνην.
having-feared and for she-has-gone to — Myrrhine
τὴν γείτον'· οὕτως μοι γένοιθ' ἃ βούλομαι.
the neighbor so to-me may-happen what I-wish
ΣΩΣΙΑΣ ὁρᾷς ἵν' οἴχεθ', οὗ τὸ μέλημ' ἔστ', ἐνθάδε —
you-see where she-has-gone where the darling is here
ΔΩΡΙΣ τί μήν; τί δ' ἄλλο νῦν σὺ βούλει, Σωσία;
what truly what and else now you wish Sosias
ἄπαγε σεαυτόν, ἄπαγ' ***
take-off yourself take-off (lacuna)

Pataecus sends off Sosias, who wants the house stormed, and reasons with Polemon: Glycera is free and her own mistress, and he can only persuade her. Polemon begs him to go as envoy and shows him her fine clothes.

ΣΩΣΙΑΣ ἐκεῖθεν ἥκει χρήματ' εἰληφώς· ἐμοὶ
from-there he-comes money having-taken me
πίστευε· προδίδωσίν σε καὶ τὸ στρατόπεδον.
trust he-betrays you and the army
ΠΑΤΑΙΚΟΣ κάθευδ' ἀπελθών, ὦ μακάριε, τὰς μάχας
sleep having-gone-away O blessed-man the battles
ταύτας ἐάσας. οὐχ ὑγιαίνεις — σοὶ λαλῶ —
these having-dropped not you-are-well to-you I-speak
ἧττον· μεθύεις γάρ. ΣΩΣΙΑΣ ἧττον; ὃς πέπωκ' ἴσως
less you-are-drunk for less I-who have-drunk perhaps
κοτύλην, προειδὼς πάντα ταῦθ', ὁ δυστυχής,
a-cup foreseeing all these-things the unfortunate
τηρῶν τ' ἐμαυτὸν εἰς τὸ μέλλον; ΠΟΛΕΜΩΝ εὖ λέγεις.
keeping and myself for the future well you-say
πείσθητί μοι. ΣΩΣΙΑΣ τί δ' ἐστὶν ὃ κελεύεις ἐμοί;
be-persuaded by-me what and is-it which you-order me
ΠΟΛΕΜΩΝ ὀρθῶς ἐρωτᾷς· νῦν ἐγὼ δή σοί γ' ἐρῶ.
rightly you-ask now I indeed to-you at-least will-say
ΣΩΣΙΑΣ Ἀβρότονον, ἐπισήμηνον. ΠΑΤΑΙΚΟΣ ἔσω τουτονὶ
Abrotonon give-the-signal inside this-one-here
πρῶτον ἀπόπεμψον τούς τε παῖδας οὓς ἄγει.
first send-off the and boys whom he-leads

ΣΩΣΙΑΣ κακῶς διοικεῖς τὸν πόλεμον. διαλύεται,
badly you-manage the war it-is-broken-off
δέον λαβεῖν κατὰ κράτος. ΠΟΛΕΜΩΝ οὑτοσί με γὰρ
it-being-needful to-take by force this-man-here me for
ὁ Πάταικος ἐξόλλυσιν; ΣΩΣΙΑΣ οὐκ ἔσθ' ἡγεμών.
— Pataecus destroys not he-is a-leader
ΑΒΡΟΤΟΝΟΝ πρὸς τῶν θεῶν, ἄνθρωπ', ἄπελθ'. ΣΩΣΙΑΣ ἀπέρχομαι.
by the gods fellow go-away I-go-away
ΠΟΛΕΜΩΝ ᾤμην σε ποιήσειν τι· καὶ γάρ, Ἀβρότονον,
I-thought you to-do something and for Abrotonon
ἔχεις τι πρὸς πολιορκίαν σὺ χρήσιμον,
have-you anything for siege you useful
δύνασαί τ' ἀναβαίνειν, περικαθῆσθαι, — ποῖ στρέφει,
can-you and to-climb to-besiege where do-you-turn
λαικάστρι'; ᾐσχύνθης; μέλει τούτων τί σοι;
strumpet you-were-ashamed matters of-these what to-you
ΠΑΤΑΙΚΟΣ εἰ μέν τι τοιοῦτ' ἦν, Πολέμων, οἷόν φατε
if indeed something such were Polemon as you-say
ὑμεῖς, τὸ γεγονός, καὶ γαμετὴν γυναῖκά σου —
you the having-happened and wedded wife your
ΠΟΛΕΜΩΝ οἷον λέγεις, Πάταικε. διαφέρει δὲ τί;
how you-say Pataecus it-differs and what
ἐγὼ γαμετὴν νενόμικα ταύτην. ΠΑΤΑΙΚΟΣ μὴ βόα.
I wedded have-considered her not shout
τίς ἐσθ' ὁ δούς;
who is the-one having-given
ΠΟΛΕΜΩΝ ἐμοὶ τίς; αὐτή. ΠΑΤΑΙΚΟΣ πάνυ καλῶς.
to-me who she-herself very well
ἤρεσκες αὐτῇ τυχὸν ἴσως, νῦν δ' οὐκέτι,
you-pleased her perhaps maybe now and no-longer

ἀπελήλυθεν δ' οὐ κατὰ τρόπον σου χρωμένου
she-has-gone-away and not in manner you treating
αὐτῇ. ΠΟΛΕΜΩΝ τί φῄς; οὐ κατὰ τρόπον; τουτί με τῶν
her what say-you not in manner this-here me of-the
πάντων λελύπηκας μάλιστ' εἰπών. ΠΑΤΑΙΚΟΣ ἐρεῖς,
all you-have-grieved most having-said you-will-say
τοῦτ' οἶδ' ἀκριβῶς, ὡς ὃ μὲν νυνὶ ποεῖς
this I-know exactly that what indeed now you-do
ἀπόπληκτόν ἐστι. ποῖ φέρει γάρ, ἢ τίνα
mad is where are-you-going for or whom
ἄξων; ἑαυτῆς ἐστ' ἐκείνη κυρία·
to-lead of-herself is that-one mistress
λοιπὸν τὸ πείθειν τῷ κακῶς διακειμένῳ
left the persuading for-the badly disposed
ἐρῶντί τ' ἐστίν. ΠΟΛΕΜΩΝ ὁ δὲ διεφθαρκὼς ἐμοῦ
loving and is the-one and having-seduced-her me
ἄποντος αὐτὴν οὐκ ἀδικεῖ μ'; ΠΑΤΑΙΚΟΣ ὥστ' ἐγκαλεῖν
being-away her not wrongs me so-as to-accuse
ἀδικεῖ σ' ἐκεῖνος, ἄν ποτ' ἔλθῃς εἰς λόγους·
wrongs you that-one if ever you-come into words
εἰ δ' ἐκβιάσει, δίκην ὀφλήσεις· οὐκ ἔχει
if and you-use-force a-suit you-will-lose not it-has
τιμωρίαν γὰρ τἀδίκημ', ἔγκλημα δέ.
vengeance for the-wrong a-charge and
ΠΟΛΕΜΩΝ οὐδ' ἆρα νῦν—; ΠΑΤΑΙΚΟΣ οὐδ' ἆρα νῦν.
not — now not — now
ΠΟΛΕΜΩΝ οὐκ οἶδ' ὅ τι
not I-know what thing
λέγω, μὰ τὴν Δήμητρα, πλὴν ἀπάγξομαι.
I-say by — Demeter except I-will-hang-myself

Γλυκέρα με καταλέλοιπε, καταλέλοιπέ με
Glycera me has-left has-left me
Γλυκέρα, Πάταικ'. ἀλλ' εἴπερ οὕτω σοι δοκεῖ
Glycera Pataecus but if so to-you it-seems
πράττειν, — συνήθης ἦσθα γὰρ καὶ πολλάκις
to-act intimate you-were for and often
λελάληκας αὐτῇ, — πρότερον ἐλθὼν διαλέγου·
you-have-chatted with-her before having-gone talk
πρέσβευσον, ἱκετεύω σε. ΠΑΤΑΙΚΟΣ τοῦτό μοι δοκεῖ,
be-ambassador I-beg you this to-me it-seems
ὁρᾷς, ποεῖν. ΠΟΛΕΜΩΝ δύνασαι δὲ δήπουθεν λέγειν,
you-see to-do you-can and surely to-speak
Πάταικε; ΠΑΤΑΙΚΟΣ μετρίως.
Pataecus moderately
ΠΟΛΕΜΩΝ ἀλλὰ μήν, Πάταικε, δεῖ.
but truly Pataecus it-is-needful
αὕτη 'στὶν ἡ σωτηρία τοῦ πράγματος.
this is the salvation of-the matter
ἐγὼ γὰρ εἴ τι πώποτ' ἠδίκηχ' ὅλως —
I for if anything ever have-wronged at-all
εἰ μὴ διατελῶ πάντα φιλοτιμούμενος —
if not I-continue all being-ambitious
τὸν κόσμον αὐτῆς εἰ θεωρήσαις — ΠΑΤΑΙΚΟΣ καλῶς
the finery her if you-should-view well
ἔχει. ΠΟΛΕΜΩΝ θεώρησον, Πάταικε, πρὸς θεῶν·
it-is view-it Pataecus by gods
μᾶλλον μ' ἐλεήσεις. ΠΑΤΑΙΚΟΣ ὦ Πόσειδον. ΠΟΛΕΜΩΝ δεῦρ' ἴθι·
more me you-will-pity O Poseidon here come
ἐνδύμαθ' οἷ', οἷα δὲ φαίνεθ' ἡνίκ' ἂν
garments what-kind what-kind and she-appears when —

λάβῃ τι τούτων· οὐ γὰρ ἑοράκεις ἴσως.
she-takes any of-these not for you-had-seen perhaps

ΠΑΤΑΙΚΟΣ ἔγωγε. ΠΟΛΕΜΩΝ καὶ γὰρ τὸ μέγεθος δήπουθεν ἦν
I-at-least and for the size surely was

ἄξιον ἰδεῖν. ἀλλὰ τί φέρω νῦν εἰς μέσον
worthy to-see but why do-I-bring now into the-middle

τὸ μέγεθος, ἐμβρόντητος, ὑπὲρ ἄλλων λαλῶν;
the size thunderstruck about other-things babbling

ΠΑΤΑΙΚΟΣ μὰ τὸν Δί', οὐδέν.
by — Zeus nothing

ΠΟΛΕΜΩΝ οὐ γάρ; ἀλλὰ δεῖ γέ σε
not for but it-is-needful at-least you

ἰδεῖν· βάδιζε δεῦρο. ΠΑΤΑΙΚΟΣ πάραγ'. ΠΟΛΕΜΩΝ εἰσέρχομαι.
to-see walk here come-in I-go-in

V · GLYCERA'S TOKENS

Moschion mocks the soldiers and complains of his wretchedness. Glycera, offended that Pataecus believed she ran to Moschion's bed, asks for the casket with her father's and mother's tokens and sends Doris for it.

ΜΟΣΧΙΩΝ οὐκ εἰσφθερεῖσθε θᾶττον ὑμεῖς ἐκποδών;
not will-you-go-to-ruin-inside quicker you out-of-the-way

λόγχας ἔχοντες ἐκπεπηδήκασί μοι.
spears holding they-have-leapt-out at-me

οὐκ ἂν δύναιντο δ' ἐξελεῖν νεοττιὰν
not — they-could and to-take-out a-nest

χελιδόνων, οἷοι πάρεισ', οἱ βάσκανοι.
of-swallows such-as are-present the slanderers

"ἀλλὰ ξένους," φής, "εἶχον." εἰσὶ δ' οἱ ξένοι
but strangers you-say they-had are and the strangers
οἱ περιβόητοι — Σωσίας εἷς οὑτοσί. —
the much-talked-of Sosias one this-man-here
πολλῶν γεγονότων ἀθλίων κατὰ τὸν χρόνον
many having-become wretched in the time
τὸν νῦν, — φορὰ γὰρ γέγονε τούτου νῦν καλὴ
the present a-crop for has-been of-this now fine
ἐν ἅπασι τοῖς Ἕλλησι δι' ὅ τι δή ποτε —
among all the Greeks for what thing indeed ever
οὐδένα νομίζω τῶν τοσούτων ἄθλιον
no-one I-think of-the so-many wretched
ἄνθρωπον οὕτως ὡς ἐμαυτὸν ζῆν ἐγώ.
man so as myself to-live I
ὡς γὰρ τάχιστ' εἰσῆλθον, οὐδὲν ὧν ἀεὶ
when for quickest I-went-in nothing of-what always
εἴωθ' ἐποίουν, οὐδὲ πρὸς τὴν μητέρα
I-was-wont I-did nor to the mother
εἰσῆλθον, οὐ τῶν ἔνδον ἐκάλεσ' οὐδένα
went-in not of-those inside called anyone
πρὸς ἐμαυτόν, ἀλλ' εἰς οἶκον ἐλθὼν ἐκποδὼν
to myself but into the-house having-gone out-of-the-way
ἐνταῦθα κατεκείμην συνεστηκὼς πάνυ.
there I-lay-down composed very
τὸν Δᾶον εἰσπέμπω δὲ δηλώσονθ' ὅτι
— Davus I-send-in and to-make-clear that
ἥκω, τοσοῦτον αὐτό, πρὸς τὴν μητέρα.
I-have-come so-much just to the mother
οὗτος μὲν οὖν, μικρόν τι φροντίσας ἐμοῦ,
he indeed then little something having-cared-for me

ἄριστον αὐτοῖς καταλαβὼν παρακείμενον,
breakfast for-them having-found set-out
ἐγέμιζεν αὑτόν. ἐν δὲ τούτῳ τῷ χρόνῳ
stuffed himself in and this the time
κατακείμενος πρὸς ἐμαυτὸν ἔλεγον· "αὐτίκα
lying-down to myself I-said presently
425 πρόσεισιν ἡ μήτηρ ἀπαγγελοῦσα μοι
will-come-up the mother to-report to-me
παρὰ τῆς ἐρωμένης ἐφ' οἷς ἄν φησί μοι
from the beloved on what-terms — she-says to-me
εἰς ταὐτὸν ἐλθεῖν." αὐτὸς ἐμελέτων λόγον — ***
into the-same to-come myself I-was-rehearsing a-speech (lacuna)
585 ΓΛΥΚΕΡΑ ἐλθοῦσα πρὸς τὴν μητέρ' αὐτοῦ, φίλτατε,
having-come to the mother his dearest
καὶ δεῦρο καταφυγοῦσ' ἐδυνάμην — οὐ σκοπεῖς; —
and here having-taken-refuge I-could not do-you-see
ἵνα με λάβῃ γυναῖκα — κατ' ἐμὲ γὰρ πάνυ
so-that me he-might-take as-wife on me for very
γέγον' οὐδέν — ἀλλ' οὐ τοῦθ', ἑταίραν δ' ἵνα μ' ἔχῃ·
has-happened nothing but not this a-courtesan and so-that me he-might-have
εἶτ' οὐ λαθεῖν τούτους ἂν ἔσπευδον, τάλαν,
then not to-escape-notice these — I-would-have-hurried wretch
590 αὐτός τ' ἐκεῖνος; ἀλλ' ἰταμῶς εἰς ταὐτό με
himself and that-one but brazenly into the-same me
τῷ πατρὶ κατέστησ', εἱλόμην δ' οὕτως ἐγὼ
with-the father he-set I-chose and so I
ἀφρόνως ἔχειν, ἐχθράν τε πρᾶξιν ἐκτελεῖν
foolishly to-have hateful and a-deed to-accomplish
ὑμῖν θ' ὑπόνοιαν καταλιπεῖν αἰσχρὰν ἐμοῦ
for-you and suspicion to-leave shameful of-me

ἣν ἐξαλείψαιτ᾽ οὐκέτ᾽, οὐδ᾽ αἰσχύνομαι;
which you-could-wipe-out no-longer nor am-I-ashamed

Πάταικε, καὶ σὺ ταῦτα συμπεπεισμένος
Pataecus and you these-things having-been-persuaded

ἦλθες τοιαύτην θ᾽ ὑπέλαβές με γεγονέναι;
came such and supposed me to-have-become

ΠΑΤΑΙΚΟΣ μὴ δὴ γένοιτ᾽, ὦ Ζεῦ πολυτίμητ᾽, ἄδικα δὲ
not indeed may-it-be O Zeus much-honored unjust-things and

δείξαις ἀληθῶς ὄντ᾽· ἐγὼ μὲν πείθομαι.
may-you-show truly being I indeed am-persuaded

ἀλλ᾽ ἄπιθι μηδὲν ἧττον. ΓΛΥΚΕΡΑ εἰς ἄλλας κόρας
but go-away nothing less to other girls

ὑβριζέτω τὸ λοιπόν. ΠΑΤΑΙΚΟΣ οὐχ ὑβριστικῶς
let-him-outrage the future not insolently

γέγονε τὸ δεινόν. ΓΛΥΚΕΡΑ ἀνόσιον δ᾽ ἔπραξέ με.
has-happened the terrible-thing unholy-thing and he-did me

οἷον μάλ᾽ ἂν θεράπαιναν ἐργάσαιτό τις. ***
such-as very — a-maid would-treat one (lacuna)

ΓΛΥΚΕΡΑ ἐγὼ δ᾽ ἐκεῖνα λαμβάνω τὰ χρήματα
I and those take the things

τοὐμοῦ πατρὸς καὶ μητρός, εἴθισμαι δ᾽ ἔχειν
of-my father and mother I-am-accustomed and to-have

ἀεὶ παρ᾽ ἐμαυτῇ ταῦτα καὶ τηρεῖν. ΠΑΤΑΙΚΟΣ τί οὖν
always with myself these-things and to-keep why then

βούλει; ΓΛΥΚΕΡΑ κομίσασθαι ταῦτ᾽. ΠΑΤΑΙΚΟΣ ἀπέγνωκας σὺ γὰρ
do-you-wish to-recover these you-have-given-up you for

κομιδῇ τὸν ἄνθρωπον; τί βούλει, φιλτάτη;
utterly the fellow what do-you-wish dearest

ΓΛΥΚΕΡΑ διὰ σοῦ γενέσθω τοῦτό μοι. ΠΑΤΑΙΚΟΣ πραχθήσεται.
through you let-it-happen this for-me shall-be-done

τοῦτό γε γέλοιον· ἀλλ' ὑπὲρ πάντων ἐχρῆν
this at-least ridiculous but about all-things it-was-needful

ὁρᾶν σ'. ΓΛΥΚΕΡΑ ἐγῷδα τἄμ' ἄρισθ'. ΠΑΤΑΙΚΟΣ οὕτως ἔχεις;
to-see you I-know my-affairs best so you-are

τίς τῶν θεραπαινῶν οἶδε ταῦθ' ὅπου 'στί σοι;
which of-the maids knows these-things where they-are for-you

ΓΛΥΚΕΡΑ ἡ Δωρὶς οἶδε. ΠΑΤΑΙΚΟΣ καλεσάτω τὴν Δωρίδα
— Doris knows let-call — Doris

ἔξω τις. ἀλλ' ὅμως, Γλυκέρα, πρὸς τῶν θεῶν,
outside someone but nevertheless Glycera by the gods

ἕως πάρεστ' ἐφ' οἷς λόγοις νυνὶ λέγω,
while she-is-here on what words now I-say

ΔΩΡΙΣ ∗∗∗ ὦ κεκτημένη.
(lacuna) O mistress

ΜΟΣΧΙΩΝ τάχ' εἴσομ' οἷον τὸ κακόν. ΓΛΥΚΕΡΑ ἐξένεγκέ μοι
quickly I-shall-know what-kind the evil bring-out to-me

τὴν κοιτίδ' ἔξω, Δωρί, τὴν τὰ ποικίλα
the casket outside Doris the-one the embroidered-things

ἔχουσαν — οἶσθα, νὴ Δί', — ἣν δέδωκά σοι
having you-know by Zeus which I-gave to-you

τηρεῖν. τί κλαίεις, ἀθλία; ΠΑΤΑΙΚΟΣ πέπονθά τι,
to-keep why do-you-weep wretched I-have-suffered something

νὴ τὸν Δία τὸν σωτῆρ', ἐγὼ καινὸν πάνυ·
by — Zeus the savior I strange very

ἄελπτον οὖν πρᾶγμ' οὐδέν. ἡ κοιτὶς φανεῖ. ∗∗∗
unexpected then matter nothing the casket will-show (lacuna)

Pataecus recognizes in the casket the embroidered things that were his dead wife's, and learns from Glycera that she is his daughter, exposed with a twin brother after his ruin at sea. Moschion overhears and finds himself her brother.

ΠΑΤΑΙΚΟΣ ὃν καὶ τότ' εἶδον. οὐ παρ' αὐτὸν οὑτοσὶ
whom also then I-saw not beside him this-one-here
τράγος τις, ἢ βοῦς, ἢ τοιουτὶ θηρίον
a-goat some or an-ox or such beast
ἕστηκεν; ΓΛΥΚΕΡΑ ἔλαφος, φίλτατ', ἐστίν, οὐ τράγος.
stands a-stag dearest it-is not a-goat
ΠΑΤΑΙΚΟΣ κέρα τ' ἔχει, τοῦτ' οἶδα. καὶ τουτὶ τρίτον·
horns and it-has this I-know and this-here third
πετεινὸς ἵππος. τῆς γυναικὸς τῆς ἐμῆς
winged a-horse of-the wife the my
τὰ χρήματ' ἐστὶ ταῦτα, καὶ μάλ' ἀθλίας.
the possessions are these and very wretched
ΜΟΣΧΙΩΝ ἓν τῶν ἀδυνάτων ἐστί, τουτί μοι δοκεῖ
one of-the impossible-things is this-here to-me it-seems
σκοποῦντι, τὴν ἐμὴν τεκοῦσαν μητέρα
considering the my having-borne-me mother
αἰσχρῶς προέσθαι θυγατέρ' αὐτῇ γενομένην.
shamefully to-cast-away a-daughter to-her born
εἰ δὲ γεγένηται τοῦτ', ἀδελφὴ δ' ἔστ' ἐμὴ
if and has-happened this sister and is my
αὕτη, κάκιστ' ἔφθαρμ' ὁ δυστυχὴς ἐγώ.
she most-wretchedly I-am-undone the unfortunate I
ΠΑΤΑΙΚΟΣ *** δὴ τἀπίλοιπα τῶν ἐμῶν;
(lacuna) indeed the-rest of-the my-things

ΓΛΥΚΕΡΑ σήμαιν' ὃ βούλει, τοῦτο πυνθάνου τ' ἐμοῦ.
signify what you-wish this ask and me

ΠΑΤΑΙΚΟΣ πόθεν λαβοῦσα ταῦτα κέκτησαι; φράσον.
whence having-got these-things you-have-them tell

ΓΛΥΚΕΡΑ ἐν τοῖσδ' ἀνῃρέθην ποτ' οὖσα παιδίον.
in these I-was-taken-up once being a-baby

ΜΟΣΧΙΩΝ ἐπάναγε σαυτὸν μικρὸν ὡς ῥοθούμενος·
withdraw yourself a-little as swept-by-the-surge

ἥκω τύχης εἰς καιρὸν οἰκείας ἐγώ.
I-have-come of-fortune into the-crisis my-own I

ΠΑΤΑΙΚΟΣ μόνη δ' ἔκεισο; τοῦτο γὰρ σήμαινέ μοι.
alone and were-you-lying this for signify to-me

ΓΛΥΚΕΡΑ οὐ δῆτ', ἀδελφὸν δ' ἐξέθηκε κἀμέ τις.
not then a-brother and exposed and-me someone

ΜΟΣΧΙΩΝ τουτὶ μὲν ἕν μοι τῶν ἐμοὶ ζητουμένων.
this-here indeed one to-me of-the by-me sought-things

ΠΑΤΑΙΚΟΣ πῶς οὖν ἐχωρίσθητ' ἀπ' ἀλλήλων δίχα;
how then were-you-separated from one-another apart

ΓΛΥΚΕΡΑ ἔχοιμ' ἂν εἰπεῖν πάντ' ἀκηκουΐά σοι·
I-could — tell all having-heard to-you

τἀμὰ δ' ἐπερώτα, ῥητὰ γὰρ ταῦτ' ἐστί μοι.
my-things and ask speakable for these are to-me

ἐκεῖνα δ' αὐτῇ μὴ φράσειν ὀμώμοκα.
those and to-her not to-tell I-have-sworn

ΜΟΣΧΙΩΝ καὶ τοῦτό μοι σύσσημον εἴρηκεν σαφές·
and this to-me token she-has-told clear

ὀμώμοκεν τῇ μητρί. ποῦ ποτ' εἰμὶ γῆς;
she-has-sworn to-the mother where ever am-I on-earth

ΠΑΤΑΙΚΟΣ ὁ δὴ λαβών σε καὶ τρέφων τίς ἦν ποτε;
the-one indeed having-taken you and rearing who was ever

ΓΛΥΚΕΡΑ γυνή μ᾽ ἔθρεψ᾽, ἥπερ τότ᾽ εἶδ᾽ ἐκκειμένην.
a-woman me reared who then saw-me exposed

ΠΑΙΔΙΚΟΣ τοῦ δὴ τόπου τί μνημόνευμά σοι λέγει;
of-the indeed place what memorial to-you she-tells

ΓΛΥΚΕΡΑ κρήνην τιν᾽ εἶπε, ναί, τόπον θ᾽ ὑπόσκιον. 675
a-spring some she-said yes a-place and shady

ΠΑΙΔΙΚΟΣ τὸν αὐτὸν ὅνπερ χὠ τιθεὶς εἴρηκέ μοι.
the same that-which and-the placing-one has-told me

ΓΛΥΚΕΡΑ τίς δ᾽ οὗτός ἐστιν; εἰ θέμις κἀμοὶ φράσον.
who and this-one is if lawful to-me-too tell

ΠΑΙΔΙΚΟΣ ὁ μὲν τιθεὶς παῖς, ὁ δὲ τρέφειν ὀκνῶν ἐγώ.
the indeed placing-one a-slave the and to-rear shrinking-from I

ΓΛΥΚΕΡΑ σὺ δ᾽ ἐξέθηκας ὢν πατήρ; τίνος χάριν;
you and exposed-us being father for-what sake

ΠΑΙΔΙΚΟΣ πόλλ᾽ ἐστὶν ἔργ᾽ ἄπιστα, παιδίον, τύχης· 680
many are deeds unbelievable child of-fortune

ἡ μὲν τεκοῦσ᾽ ὑμᾶς γὰρ ἐκλείπει βίον
the indeed having-borne you for leaves life

εὐθύς, μιᾷ δ᾽ ἔμπροσθεν ἡμέρᾳ, τέκνον —
at-once one and before day child

ΓΛΥΚΕΡΑ τί γίνεταί ποθ᾽; ὡς τρέμω, τάλαιν᾽ ἐγώ.
what is-happening ever how I-tremble wretched I

ΠΑΙΔΙΚΟΣ πένης ἐγενόμην, βίον ἔχειν εἰθισμένος.
poor I-became a-livelihood to-have accustomed

ΓΛΥΚΕΡΑ ἐν ἡμέρᾳ; πῶς; ὦ θεοί, δεινοῦ πότμου. 685
in a-day how O gods of-dreadful fate

ΠΑΙΔΙΚΟΣ ἤκουσα τὴν ναῦν ἣ παρεῖχ᾽ ἡμῖν τροφὴν
I-heard the ship which provided us sustenance

ἄγριον καλύψαι πέλαγος Αἰγαίας ἁλός.
savage to-have-covered the-sea of-the-Aegean brine

ΓΛΥΚΕΡΑ τάλαιν' ἔγωγε τῆς τύχης. ΠΑΤΑΙΚΟΣ ἐφόλκια
wretched I-at-least of-the fortune burdens
ἡγησάμην δὴ πτωχὸν ὄντα παιδία
I-thought indeed a-beggar being children
τρέφειν ἀβούλου παντελῶς ἀνδρὸς τρόπον.
to-rear of-a-thoughtless wholly man way
ἥδιστα μέντοι κτημάτων πάντων τέκνα.
sweetest however of-possessions all children
τὸ ποῖον ἔτι λέλοιπε; ΓΛΥΚΕΡΑ μηνυθήσεται·
the what-sort still is-left will-be-revealed
ἦν καὶ δέραια καὶ βραχύς τις ἀνάγλυφος
there-was both necklaces and small some embossed
κόσμος προσὼν γνώρισμα τοῖς ἐκκειμένοις.
ornament being-with a-token for-the exposed
ΠΑΤΑΙΚΟΣ ἐκεῖνον ἀναθεώμεθ'. ΓΛΥΚΕΡΑ ἀλλ' οὐκ ἔστ' ἔτι.
that let-us-review but not it-is any-longer
ΠΑΤΑΙΚΟΣ τί φῄς; ΓΛΥΚΕΡΑ *** δηλαδή.
what say-you (lacuna) plainly
ΜΟΣΧΙΩΝ ἀλλ' ἐστὶν οὗτος, ὡς ἔοιχ', οὑμὸς πατήρ.
but is this-one as it-seems the-my father
ΠΑΤΑΙΚΟΣ ἔχοις ἂν εἰπεῖν *** ζώνη τις ἦν;
could-you — tell (lacuna) a-girdle some was
ΓΛΥΚΕΡΑ ἦν γάρ· χορός τε παρθένων ἐνταῦθά τις —
was for a-dance and of-maidens there some
ΜΟΣΧΙΩΝ οὐκοῦν συνῆκας; ΓΛΥΚΕΡΑ διαφανές τε χλανίδιον
then you-understood transparent and a-little-cloak
χρυσῆ τε μίτρα πάντα καθ' ἓν εἰρημένα.
golden and a-snood all by one told

ΠΑΤΑΙΚΟΣ οὐκέτι καθέξω, φιλτάτη, σ'.
no-longer will-I-hold-back dearest you
ΜΟΣΧΙΩΝ ἀμέλει δ' ἐγὼ ***
never-fear and I (lacuna)
πάρειμι, τοῦτον γ' *** ἐγώ.
I-am-here this-one at-least (lacuna) I
ΓΛΥΚΕΡΑ ὦ θεοί, τίς ἐστιν οὗτος; (ΜΟΣΧΙΩΝ) ὅστ *** μοι *** 705
O gods who is this-one who (lacuna) to-me (lacuna)

VII · THE RECONCILIATION

Polemon, desperate, learns from Doris that Glycera has found her father; he offers sacrifice in thanks. Pataecus gives Glycera to Polemon in marriage with a dowry of three talents, on condition that he never act rashly again; Glycera forgives him, and Pataecus announces Moschion's marriage to Philinus' daughter.

ΠΟΛΕΜΩΝ *** ἵν' ἐμαυτὸν ἀποπνίξαιμι.
(lacuna) so-that myself I-might-strangle
ΔΩΡΙΣ μὴ δὴ τοῦτό γε.
not indeed this at-least
ΠΟΛΕΜΩΝ ἀλλὰ τί ποιήσω, Δωρί; πῶς βιώσομαι,
but what shall-I-do Doris how shall-I-live
ὁ τρισκακοδαίμων, χωρὶς ὢν αὐτῆς; ΔΩΡΙΣ πάλιν
the thrice-wretched apart being from-her again
ἄπεισιν ὡς σέ — ΠΟΛΕΜΩΝ πρὸς θεῶν, οἷον λέγεις. 860
she-will-go-away to you by gods what you-say
ΔΩΡΙΣ ἐὰν προθυμηθῇς ἀκάκως τοὐνθένδ' ἔχειν.
if you-are-eager guilelessly from-now-on to-behave

ΠΟΛΕΜΩΝ οὐκ ἐνλίποιμ᾽ ἂν οὐθέν, εὖ τοῦτ᾽, ὦ φίλη,
not I-would-fall-short — in-anything well this O dear
ὑπέρευ λέγεις. βάδιζ᾽· ἐγώ σ᾽ ἐλευθέραν
excellently you-speak go I you free
αὔριον ἀφήσω, Δωρί, ἀλλ᾽ ὃ δεῖ λέγειν
tomorrow will-set Doris but what one-must say
865 ἄκουσον. εἰσελήλυθ᾽. οἴμοι, μάργ᾽ Ἔρως,
hear she-has-gone-in ah-me raging Love
ὡς κατὰ κράτος μ᾽ εἴληφας. ἐφίλησεν τότε
how by force me you-have-seized she-kissed then
ἀδελφόν, οὐχὶ μοιχόν, ὁ δ᾽ ἀλάστωρ ἐγὼ
a-brother not an-adulterer the and wretch I
καὶ ζηλότυπος ἄνθρωπος, ἀνακρῖναι δέον,
and jealous the-fellow to-question it-being-needful
εὐθὺς ἐπαρῴνουν. τοιγαροῦν ἀπάγξομαι,
at-once I-behaved-like-a-drunkard therefore I-will-hang-myself
870 καλῶς ποῶν. τί ἐστι, Δωρὶ φιλτάτη;
well doing what is-it Doris dearest
ΔΩΡΙΣ ἀγαθά· πορεύσέθ᾽ ὡς σέ· ΠΟΛΕΜΩΝ κατεγέλα δ᾽ ἐμοῦ.
good-things she-will-come to you she-was-laughing and at-me
ΔΩΡΙΣ μὰ τὴν Ἀφροδίτην, ἀλλ᾽ ἐνεδύετο στολήν,
by — Aphrodite but she-was-putting-on a-dress
ὁ πατὴρ ἐπεξήταζ᾽. ἐχρῆν σε νῦν τελεῖν
the father was-inspecting it-was-needful you now to-offer
εὐαγγέλια τῶν γεγονότων· ἀσεβὲς πάνυ
thank-offerings for-the having-happened-things impious very
875 στένειν ἐκείνης εὐτυχηκυίας τόδε.
to-groan that-one having-been-fortunate this

ΠΟΛΕΜΩΝ νὴ τὸν Δί᾽, ὀρθῶς γὰρ λέγεις ὃ δεῖ ποεῖν.
by — Zeus rightly for you-say what one-must do

ὁ μάγειρος ἔνδον ἐστί· τὴν ὗν θυέτω.
the cook inside is the sow let-him-sacrifice

ΔΩΡΙΣ κανοῦν δὲ ποῦ, καὶ τἄλλ᾽ ἃ δεῖ;
basket and where and the-rest which are-needful

ΠΟΛΕΜΩΝ κανοῦν μὲν οὖν
the-basket indeed rather

ὕστερον ἐνάρξετ᾽, ἀλλὰ ταύτην σφαττέτω.
later will-begin but her let-him-slaughter

μᾶλλον δὲ κἀγὼ στέφανον ἀπὸ βωμοῦ ποθεν 880
rather and I-too a-garland from an-altar somewhere

ἀφελὼν ἐπιθέσθαι βούλομαι. ΔΩΡΙΣ πιθανώτερος
having-taken to-put-on wish more-persuasive

πολλῷ φανεῖ γοῦν. ΠΟΛΕΜΩΝ ἄγετε νῦν Γλυκέραν ταχύ.
much you-will-appear at-least bring now Glycera quickly

ΔΩΡΙΣ καὶ μὴν ἔμελλεν ἐξιέναι δὴ χὠ πατήρ.
and truly was-about to-come-out indeed and-the father

ΠΟΛΕΜΩΝ αὐτός; τί γὰρ πάθῃ τις; ΔΩΡΙΣ ὦ τᾶν, ἀποδραμεῖ;
himself what for is-to-do one O my-friend will-you-run-off

ἔφυγεν. κακὸν τοσοῦτον ἦν θύραν ψοφεῖν; 885
he-fled evil so-great was a-door to-rattle

εἴσειμι καὐτὴ συμποιήσουσ᾽, εἴ τι δεῖ.
I-will-go-in and-myself to-help-do if anything is-needful

ΠΑΤΑΙΚΟΣ πάνυ σου φιλῶ τὸ "συνδιαλλαχθήσομαι."
very of-you I-like the I-will-be-reconciled

ὅτ᾽ εὐτύχηκας, τότε δέχεσθαι τὴν δίκην,
when you-have-been-fortunate then to-accept the satisfaction

τεκμήριον τοῦτ᾽ ἐστὶν Ἕλληνος τρόπου.
a-proof this is of-a-Greek character

ἀλλ᾽ ἐκκαλείτω τις δραμὼν — αὐτὸν δ᾽ ὁρῶ.
but let-call-out someone running him and I-see

ΠΟΛΕΜΩΝ ἐξέρχομ᾽· ἀλλ᾽ ἔθυον ὑπὲρ εὐπραξίας,
I-come-out but I-was-sacrificing for good-fortune

Γλυκέραν ὕπαρ εὑρηκυῖαν οὓς ἐβούλετο
Glycera in-reality having-found whom she-wished

πυθόμενος. ΠΑΤΑΙΚΟΣ ὀρθῶς γὰρ λέγεις, ἃ δ᾽ οὖν ἐγὼ
having-learned rightly for you-say what and then I

μέλλω λέγειν ἄκουε· ταύτην γνησίων
am-about to-say hear her of-legitimate

παίδων ἐπ᾽ ἀρότῳ σοι δίδωμι. ΠΟΛΕΜΩΝ λαμβάνω.
children for the-sowing to-you I-give I-take

ΠΑΤΑΙΚΟΣ καὶ προῖκα τρία τάλαντα. ΠΟΛΕΜΩΝ καὶ καλῶς τόδε.
and dowry three talents and well this

ΠΑΤΑΙΚΟΣ τὸ λοιπὸν ἐπιλαθοῦ στρατιώτης ὤν, ὅπως
the future forget soldier being so-that

προπετὲς ποήσῃς μηδὲ ἕν ποθ᾽ ὕστερον.
rash you-may-do not-even one-thing ever after

ΠΟΛΕΜΩΝ Ἄπολλον· ὃς καὶ νῦν ἀπόλωλα παρ᾽ ὀλίγον.
Apollo who also now am-ruined by little

πάλιν τι πράξω προπετές; οὐδὲ μὴν ὄναρ,
again anything shall-I-do rash not-even truly in-a-dream

Γλυκέρα· διαλλάγηθι, φιλτάτη, μόνον.
Glycera be-reconciled dearest only

ΓΛΥΚΕΡΑ νῦν μὲν γὰρ ἡμῖν γέγονεν ἀρχὴ πραγμάτων
now indeed for for-us has-become a-beginning of-things

ἀγαθῶν τὸ σὸν πάροινον. ΠΟΛΕΜΩΝ ὀρθῶς, νὴ Δία.
good the your drunken-violence rightly by Zeus

ΓΛΥΚΕΡΑ διὰ τοῦτο συγγνώμης τετύχηκας ἐξ ἐμοῦ.
for this of-pardon you-have-obtained from me

ΠΟΛΕΜΩΝ σύνθυε δή, Πάταιχ'. ΠΑΤΑΙΚΟΣ ἑτέρους ζητητέον 905
sacrifice-with-us now Pataecus other to-be-sought

ἐστὶν γάμους μοι· τῷ γὰρ υἱῷ λαμβάνω
there-is weddings for-me for-the for son I-take

τὴν τοῦ Φιλίνου θυγατέρ'. ΜΟΣΧΙΩΝ ὦ Γῆ καὶ θεοί. ***
the — of-Philinus daughter O Earth and gods (lacuna)

MENANDER

ΗΡΩΣ

The Hero

DAVUS IN LOVE

The slave Getas finds his fellow slave Davus brooding and learns that he loves Plangon, a girl reared beside him. Davus tells how her father Tibeius, a shepherd, borrowed from Davus' master and died, and how her twin brother Gorgias works off the debt. His master has promised to give her to him once he has spoken with her brother, but the master is away on Lemnos for three months, and Davus prays for his safe return.

ΓΕΤΑΣ Κακόν τι, Δᾶέ, μοι δοκεῖς πεποιηκέναι
Evil some Davus to-me you-seem to-have-done
παμμέγεθες, εἶτα προσδοκῶν ἀγωνιᾷς
enormous then expecting you-are-in-agony
μυλῶνα σαυτῷ καὶ πέδας· εὔδηλος εἶ.
the-mill for-yourself and fetters plain you-are
τί γὰρ σὺ κόπτεις τὴν κεφαλὴν οὕτω πυκνά;
why for you beat the head so often
τί τὰς τρίχας τίλλεις ἐπιστάς; τί στένεις; 5
why the hair do-you-tear standing-still why do-you-groan
ΔΑΟΣ οἴμοι. ΓΕΤΑΣ τοιοῦτόν ἐστιν, ὦ πονηρὲ σύ.
ah-me such it-is O wretch you
εἶτ' οὐκ ἐχρῆν, κερμάτιον εἰ συνηγμένον
then not was-it-needful a-little-coin if gathered
σοι τυγχάνει τι, τοῦτ' ἐμοὶ δοῦναι τέως,
you happens any this to-me to-give meanwhile
ἵν' ἀπολάβῃς τὰ κατὰ σεαυτὸν πράγματα
so-that you-may-recover the about yourself affairs
ὅταν καλῶς θῇς; ὡς συνάχθομαί γέ σοι. 10
when well you-set how I-am-distressed at-least for-you

πασχόντι παμπόνηρα. ΔΑΟΣ σὺ μὲν οὐκ οἶδ' ὅ τι
suffering most-wicked-things you indeed not I-know what thing
ληρεῖς· κακῷ γὰρ ἐμπέπλεγμαι πράγματι.
you-babble evil for I-am-entangled-in matter
ἀλλοῖόν ἐστ'· ἔγωγε δ' ἔφθαρμαι, Γέτα.
of-another-kind it-is I-at-least and am-ruined Getas
ΓΕΤΑΣ πῶς γάρ, κατάρατε; ΔΑΟΣ μὴ καταρῶ, πρὸς τῶν θεῶν,
how for accursed-one not curse-me by the gods
βέλτιστ', ἐρῶντι. ΓΕΤΑΣ τί σὺ λέγεις; ἐρᾷς; ΔΑΟΣ ἐρῶ.
best for-one-in-love what you say you-love I-love
ΓΕΤΑΣ πλέον δυοῖν σοι χοινίκων ὁ δεσπότης
more than-two for-you quarts the master
παρέχει. πονηρόν, Δᾶ'. ὑπερδειπνεῖς ἴσως.
provides wicked Davus you-overeat perhaps
ΔΑΟΣ πέπονθα τὴν ψυχήν τι παιδίσκην ὁρῶν
I-have-suffered the soul somewhat a-girl seeing
συντρεφομένην, ἄκακον, κατ' ἐμαυτόν, ὦ Γέτα.
being-reared-with-me innocent like myself O Getas
ΓΕΤΑΣ δούλη 'στίν; ΔΑΟΣ οὕτως ἡσυχῇ, τρόπον τινά.
a-slave is-she so quietly in-a-way some
ποιμὴν γὰρ ἦν Τίβειος οἰκῶν ἐνθαδὶ
a-shepherd for was Tibeius living here
Πτελέασι, γεγονὼς οἰκέτης νέος ὤν ποτε.
at-Pteleae born a-household-slave young being once
ἐγένετο τούτῳ δίδυμα ταῦτα παιδία,
were-born to-him twin these children
ὡς ἔλεγεν αὐτός, ἥ τε Πλαγγών, ἧς ἐρῶ, —
as said he-himself — and Plangon whom I-love
ΓΕΤΑΣ νῦν μανθάνω. ΔΑΟΣ τὸ μειράκιόν θ', ὁ Γοργίας.
now I-understand the young-man and — Gorgias

ΓΕΤΑΣ ὁ τῶν προβατίων ἐνθάδ᾽ ἐπιμελούμενος
the-one of-the sheep here caring-for
νυνὶ παρ᾽ ἡμῖν; ΔΑΟΣ οὗτος. ὧν ἤδη γέρων
now with us this-one of-whom already old
ὁ Τίβειος ὁ πατὴρ εἰς τροφήν γε λαμβάνει
— Tibeius the father for upkeep at-least takes
τούτοις παρὰ τοῦ ᾽μοῦ δεσπότου μνᾶν, καὶ πάλιν —
for-these from the my master a-mina and again
λιμὸς γὰρ ἦν — μνᾶν, εἶτ᾽ ἀπέσκλη. ΓΕΤΑΣ τὴν τρίτην
famine for was a-mina then he-dried-up the third
ὡς οὐκ ἀπεδίδου τυχὸν ὁ δεσπότης ὁ σός;
as not did-repay perhaps the master the your
ΔΑΟΣ ἴσως. τελευτήσαντα δ᾽ αὐτόν, προσλαβὼν
perhaps having-died and him having-added
ὁ Γοργίας τι κερμάτιον, ἔθαψε καὶ
— Gorgias some small-coin buried and
τὰ νόμιμα ποιήσας πρὸς ἡμᾶς ἐνθάδε
the customary-things having-done to us here
ἐλθὼν ἀγαγών τε τὴν ἀδελφὴν ἐπιμένει
having-come having-brought and the sister remains
τὸ χρέος ἀπεργαζόμενος. ΓΕΤΑΣ ἡ Πλαγγὼν δὲ τί;
the debt working-off — Plangon and what

ΔΑΟΣ μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται
with the my mistress works
ἔρια διακονεῖ τε. ΓΕΤΑΣ παιδίσκη; ΔΑΟΣ πάνυ —
wool serves and a-girl very
Γέτα, καταγελᾷς; ΓΕΤΑΣ μὰ τὸν Ἀπόλλω. ΔΑΟΣ πάνυ, Γέτα,
Getas do-you-mock by — Apollo very Getas
ἐλευθέριος καὶ κοσμία. ΓΕΤΑΣ τί οὖν σύ; τί
ladylike and modest what then you what
πράττεις ὑπὲρ σαυτοῦ; ΔΑΟΣ λάθρᾳ μέν, Ἡράκλεις,
are-you-doing for yourself secretly indeed Heracles
οὐδ' ἐγκεχείρηκ', ἀλλὰ τῷ 'μῷ δεσπότῃ
not-even I-have-tried but to-the my master
εἴρηχ', ὑπέσχηταί τ' ἐμοὶ συνοικιεῖν
I-have-told he-has-promised and to-me to-wed
αὐτήν, διαλεχθεὶς πρὸς τὸν ἀδελφόν. ΓΕΤΑΣ λαμπρὸς εἶ.
her having-talked to the brother splendid you-are
ΔΑΟΣ τί λαμπρός; ἀποδημεῖ τρίμηνον ἐπί τινα
how splendid he-is-abroad three-months on some
πρᾶξιν ἰδίαν εἰς Λῆμνον. ἐλπίδος δὲ νῦν
business private to Lemnos hope and now
ἐχόμεθα τῆς αὐτῆς· ἐκεῖθεν, εὔχομαι,
we-cling the same from-there I-pray
σῴζοιτο. ΓΕΤΑΣ χρηστὸς οὑτοσί· θυσιῶν τάχ' ἂν
may-he-be-saved good this-man-here of-sacrifices perhaps —
ὄνησις εἴη. ΔΑΟΣ πολὺ πρεπόντως καὶ καλῶς
profit might-be much fittingly and well
φρονεῖς. ἐγὼ γὰρ καιριώτατος σφόδρ' ἂν
you-think I for most-timely very —
θύσαιμ'· ἀνόητόν ἐστιν ἀμελεῖν τῶν θεῶν —
would-sacrifice foolish it-is to-neglect the gods

ὦ ξυλοφόρ᾽, ὡς ἐμὲ δεῦρο φέρε πλῆθος ξύλων. ***
O wood-bearer to me here bring a-load of-logs (lacuna)

ΔΑΟΣ *** οὐπώποτ᾽ ἠράσθης, Γέτα;
(lacuna) never were-you-in-love Getas

ΓΕΤΑΣ οὐ γὰρ ἐνεπλήσθην *** 55
not for I-was-sated (lacuna)

LACHES AND MYRRHINE

In a broken scene from later in the play, Laches presses his wife Myrrhine about a mother. She names the Thracian woman; he answers that it is she herself, and she cries out in sweat and perplexity. After a gap she stands like a statue and laments misfortunes past belief. He asks whether someone once wronged her by force, and she assents. Athena Alea is named among the gaps, and Myrrhine says that it is eighteen years. The papyrus fails as he asks how the man escaped her notice.

*** σοι *** τοῦτο ***
(lacuna) to-you (lacuna) this (lacuna)

ΛΑΧΗΣ Ὦ Ἡράκλεις, ἔα μ᾽ ἀμάρτυρον λέγειν
O Heracles let me unwitnessed to-speak

*** δίδωμι νύμφῃ *** 5
(lacuna) I-give to-the-bride (lacuna)

*** τῆς *** πολλῆς ***
(lacuna) of-the (lacuna) of-much (lacuna)

τούτῳ *** τὴν μητέρα
to-this-one (lacuna) the mother

μᾶλλον διηγοῦ τίς πότ᾽ ἐστι. ΜΥΡΡΙΝΗ φασὶ μὲν
rather relate who ever she-is they-say indeed

τὴν Θρᾷτταν. ΛΑΧΗΣ ἀλλ᾽ οὐκ ἔστι. ΜΥΡΡΙΝΗ τίς δ᾽ ἐστίν ποτε.
the Thracian-woman but not it-is who and is-it ever

ΛΑΧΗΣ σύ, τάλαινα. ΜΥΡΡΙΝΗ τί;
you wretched-woman what

ΛΑΧΗΣ φανερῶς γε νὴ Δί', ὦ γύναι.
plainly at-least by Zeus O woman

ἐς κόρακας, ἐξέστηκας; ΜΥΡΡΙΝΗ οἷα γὰρ λέγεις.
to the-crows are-you-out-of-your-mind what-things for you-say

ΛΑΧΗΣ ἃ καὶ ποήσω, καὶ δέδοκταί μοι πάλαι.
what-things also I-shall-do and it-has-been-resolved by-me long-since

ΜΥΡΡΙΝΗ ἱδρώς, ἀπορία. ΛΑΧΗΣ νὴ Δί' εὖ γ', ὦ Μυρρίνη,
sweat perplexity by Zeus well at-least O Myrrhine

ἐπ' ἐμαυτὸν ἔλαβον ποιμέν', ὃς βληχώμενον — ***
upon myself I-took a-shepherd who bleating (lacuna)

ΛΑΧΗΣ τί πέπονθας; ὡς γὰρ ἀνδριὰς παρίστασαι.
what have-you-suffered as for a-statue you-stand-by

ΜΥΡΡΙΝΗ ὡς οἰκτρόν, ἥ τοιαῦτα δυστυχῶ μόνη,
how pitiable (I)-who in-such-things am-unfortunate alone

ἃ μηδὲ πιθανὰς τὰς ὑπερβολὰς ἔχει.
which not-even credible the exaggerations have

ΛΑΧΗΣ ἰάσεται μὲν τὸ πάθος ἡ γνώμη σφόδρα·
will-heal indeed the suffering the resolve exceedingly

ἀλλ' ἠδίκηκεν ἐκ βίας σέ τίς ποτε;
but has-wronged by force you someone ever

ΜΥΡΡΙΝΗ ναιχὶ ΛΑΧΗΣ *** ὑπονοεῖς ὅσπερ ποτ' ἦν; ***
yes (lacuna) do-you-suspect who ever he-was (lacuna)

ἠσχύνεθ' οὕτως ***
she-was-shamed so (lacuna)

Ἀλέας Ἀθανᾶς ***
of-Alea Athena (lacuna)

*** γε σύ ***
(lacuna) at-least you (lacuna)

∗∗∗ πρῶτον λέγε. 35

(lacuna) first say

ΜΥΡΡΙΝΗ ἔτη ’στὶν ὀκτὼ καὶ δέκ’. ΛΑΧΗΣ οὐκ ἔστιν μόνη

years it-is eight and ten not she-is alone

∗∗∗ ἔστω δὲ τοῦτ’, εἰ συνδοκεῖ.

(lacuna) let-be and this if it-seems-good-too

ΜΥΡΡΙΝΗ ∗∗∗ τὸ πρᾶγμα γίνεται ΛΑΧΗΣ πῶς λανθάνει

(lacuna) the matter happens how escapes-notice

∗∗∗ πεσών σε; πῶς δ’ ἀπόλωλε; πηνίκα — ∗∗∗

(lacuna) having-fallen you how and has-it-perished when (lacuna)