

Eur. How he repeats himself, the clever fellow

Aesch. Repeat myself! How?

Eur. Look at the phrase, I'll tell you:
He says that he "returned" and that he "came,"
Now "coming" and "returning" are the same.

Dion. By jove! it's just as if the navy said,
"Lend me a shovel, Bill, or else a spade."

Aesch. Far from it. Your incessant chattering
Has warped your sense; my lines are just the thing.

Dion. On what grounds tell me?

Aesch. He who has a home
When he gets back there can be said to "come,"
He simply *comes*, and nothing else is meant;
Both words apply to one in banishment (1.)

Dion. Good! Now, Euripides, for your attack.

Eur. Legally, I say, he never did come back,
For he stole in without the Government's leave.

Dion. Good too! (*aside.*) But what you mean I can't
conceive!

Eur. Next line please.

Dion. Yes, make haste, for goodness' sake
Go on; and you (*to Euripides*) look out for the
mistake.

Aesch. (*Continuing quotation.*)
"And at this barrow on my sire I call
To hear and listen."

Eur. There he goes again!
"Listen" and "hear" are just the same, that's plain.

Dion. (*Making a joke.*)
You idiot! he was talking to the dead,
And they can't hear a thing, though three times said,
But how d'you write *your* Prologues?

(1) The word here translated "return" (*katerchomai*) was the technical term for return from exile. Aeschylus maintains that the use of the word with reference to Orestes is here appropriate, and not merely tautologous.