I find the repetition of ώ σοφώτατε intolerable. So did P. P. Dobree when suggesting the following reading of line 1271: ώ Πισθέταιρ', <ώ Πισθέταιρ',> ώ μακάριε, [ώ σοφώτατε]. This solution applies one addition and one deletion, but the obtained anaphora is not effective. In his turn, Th. Kock read ξοχώτατε for σοφώτατε in 1272. But this is an epic-tragic word out of tune here1.

I think the first σοφώτατε has to go. First, it is more likely to be a „line-end makeshift“ inspired by such formulas as ώ σοφώτατε/ at Equites 117; Pax 428. And second, the second ώ σοφώτατε goes well with γλαφυρώτατε, „O thou wisest and subtlest“. For, as 1272 ώ κλεινότατε is explained by 1277, ώ κλεινότατην αιθέριον οίκίσας πόλιν, so is 1272 ώ σοφώτατε, ώ γλαφυρώτατε explained by 1274 σοφίας ουνεκά / and 1320 Σοφία.

Accordingly, I would read line 1271 so: ώ Πισθέταιρ', ώ μακάριε, ώ τρισόλβιε. The restored τρισόλβιε matches 1273 τρισμακάριε, and belongs to the standard macaristic phraseology. Compare Eccles. 1129, ώ δέσποτε, ώ μακάριε και τρισόλβιε. Eg. 157, ώ μακάρι, ώ πλούσιε /. Philemon Fr. 93. 1 Kock ώ τρισμακάρια πάντα και τρισόλβια/. How much is this „line-filler“ — τρισόλβιος, „thrice blessed“ — at home on stage, one learns from Lucians’ parody (Nigrinus 1): Όδου πάρεργον ήκω σοι ευδαίμων τε καί μακάριον γεγενημένον, καί τούτο δή τό άπό τῆς σκηνῆς ονομα, τρίσολβοι τρισόλβοι και τρισόλβια.2

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1 Other solutions are even less likely. Compare Aristophanis Aves, ed. J. van Leeuwen (Lugduni Batavorum, 1902; reprint 1968). But the edition of Aves by Ph. I. Kakridis (Athens, 1974) is not available to me.
2 Compare Gustav Lejeune Dirichlet, De veterum macarismis (Religionsgeschichtliche Versuche und Vorarbeiten XIV. 4; Giessen, 1914). 33; 63. — For the climactic repetition, 1271 μακάριε ... 1273 τρισμακάριε, compare Vespae 1292f.