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June 1, 1938
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LUCIAN
II
LUCIAN
WITH AN ENGLISH TRANSLATION BY
A. M. HARMON
OF PRINCETON UNIVERSITY

IN SEVEN VOLUMES

II

LONDON: WILLIAM HEINEMANN
NEW YORK: G. P. PUTNAM'S SONS
MCMXIX
First Published, 1915.
Reprinted, 1919
PREFATORY NOTE

With the possible exception of the *Downward Journey*, all the pieces in this volume have a double MSS. tradition, one branch of which (γ) is best represented by Vaticanus 90 (Γ), the other (β) by Vindobonensis 123 (B), very incomplete, and inadequately supplemented by the other MSS. of that group. For details see Karl Mras, *Die Überlieferung Lucians*, Vienna, 1911.

The text here presented is the result of a careful revision based not only upon the published collations but upon photographs of Γ for the one tradition, U (Vaticanus 1324), Z (Vaticanus 1323) and N (Parisinus 2957) for the other, supplied by the Princeton University Library through the kindness of its head, Dr. E. C. Richardson. My aim in revision has been to eliminate readings which derive from inferior MSS., and to give due weight to the γ tradition. In the main, the orthography is that of Γ, but as between σuv- and ξuv- I have followed Dindorf in writing σuv- throughout.
PREFATORY NOTE

Under the circumstances it is no longer feasible to note variations from the text of Jacobitz. A select apparatus would be more to the point, but would be too cumbersome for the L.C.L. Therefore only the most vital discrepancies of the MSS. will appear henceforth in the footnotes, which as a rule will record simply conjectures. The sigla γ and β will need no further explanation; σ indicates that a reading comes from an inferior MS. and is probably conjectural.

In virtue of its position in Γ, the Soloecista should open this volume, but it is so uninteresting and so impossible to translate adequately that it has been relegated to a less conspicuous place at the end of the series, which will comprise seven volumes instead of eight, as at first announced.

A conjecture which appears on page 378 of Volume I with my initials attached, belongs by right of priority to Madvig, and Eduard Schwartz has been anticipated by Richard Bentley in his capital emendation on page 180.
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THE WORKS OF LUCIAN

THE DOWNWARD JOURNEY, OR THE TYRANT

A scene in the realm of Hades, showing that cobblers fare better there than kings. The lower world is depicted also in the Menippus and in the Dialogues of the Dead. All these pieces were deeply influenced by Cynic satire and in particular by the Nectia of Menippus. Helm maintains that the Downward Journey is based on a couple of scenes in the Nectia which Lucian left unused in writing his Menippus and subsequently worked up into a separate dialogue, prefixing an introduction of his own; but there is hardly enough evidence to make this theory plausible, let alone incontestable.

The part played by the Fates is unusual. Instead of spinning destinies up aloft as in the Charon, two of them are given a share in the convoying of souls to the underworld, Atropos turning them over to Hermes and Clotho presiding over their reception at the ferry. Clotho's function thus in great measure duplicates that assigned to Aeacus.
ΚΑΤΑΠΛΟΤΣ Η ΤΥΡΑΝΝΟΣ

ΧΑΡΩΝ

1 Εἴεν, ὁ Κλωθοὶ, τὸ μὲν σκάφος τούτῳ ἦμῖν πάλαι εὗτρεπτές καὶ πρὸς ἀναγωγὴν εὖ μάλα παρεσκευασμένον. ὦ τε γὰρ ἀντλος ἐκκέχυται καὶ ὁ ἱστὸς ὄρθωται καὶ ἡ ὃθονή παρακέρουσται καὶ τῶν κοππῶν ἐκάστη τετρόπωται, κωλύει τε οὐδέν, ὁσον ἐπὶ ἐμοῖ, τὸ ἀγκύριον ἀναστάσαντας ἀποπλεῖν. ὁ δὲ Ἐρμῆς βραδύνει, πάλαι παρεῖναι δέον· κενὸν γοῦν ἐπιβατῶν, ὅσ ὃρᾶς, ἐστὶ τὸ πορθμεῖον τρὶς ἡδη τῆμερον ἀναπεπλευκέναι δυνάμενον καὶ σχεδὸν ἀμφὶ βουλυτῶν ἔστιν, ἡμεῖς δὲ οὐδέπω οὐδὲ ὀβολὸν ἑμπεπολῆκαμεν. εἰτά ὁ Πλούτων εὐ οἶδα ὅτι ἔμε βαθύμεν ἐν τούτῳ ὑποληφθεὶς, καὶ ταῦτα παρ᾽ ἄλλῳ ὠüssης τῆς αἰτίας. ὁ δὲ καλὸς ἦμῖν κάγαθος νεκροπομπὸς ὁσπερ τις ἄλλος καὶ αὐτὸς ἄνω τὸ τῆς Δήθης ὕδωρ πεπωκὼς ἀναστρέψαι πρὸς ἡμᾶς ἐπιλέησται, καὶ ἦτοι παλαιεὶ μετὰ τῶν ἐφήβων ἡ κιθαρίζει ἢ λόγους τινὰς διεξέρχεται ἐπιδεικνύμενος τὸν λήρον τὸν αὐτοῦ, ἢ τάχα που καὶ κλωπεῦει ὁ γεννάδας παρελθὼν· μία γὰρ αὐτοῦ καὶ αὐτη
Well, Clotho, we have had this boat all ship-shape and thoroughly ready to sail for some time. The water is baled out, the mast is set up, the sail is hoisted in stops and each of the oars has a lanyard to it, so that as far as I am concerned there is nothing to hinder our getting up anchor and sailing. But Hermes is behind hand; he should have been here long ago. There is not a passenger aboard the ferry-boat, as you see, when she might have made three trips to-day by this time, and here it is almost dusk and I haven't earned even an obol yet. Besides, Pluto will surely think I am taking it easy all this time, when really someone else is to blame. Our honourable guide of souls has had a drink of Lethe-water up there if ever a man did, and so has forgotten to come back to us: he is either wrestling a fall with the boys or playing a tune on the lyre or making speeches to show off his command of piffle, or maybe the gentleman is even playing sneak-thief, for that is one of his accomplishments also. Anyhow, he takes

1 Hermes.
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tων τεχνῶν. ὁ δ' οὖν ἐλευθεριάζει πρὸς ἡμᾶς, καὶ ταῦτα ἐξ ἡμισείας ἡμέτερος ὁν.

ΚΛΑΘΩΝ

2 Τί δὲ οἶδας, ὁ Χάρων, εἰ τις ἁσχολία προσέπεσεν αὐτῷ, τοῦ Δίως ἐπὶ πλέον δειθέντος ἀποχρῆσασθαι πρὸς τὰ ἀνω πράγματα; δεσπότης δὲ κάκεινος ἔστιν.

ΧΑΡΩΝ

'Αλλ' οὖχ ὡστε, ὁ Κλωθοῖς, πέρα τοῦ μέτρου δεσπόζειν κοινοῦ κτήματος, ἔπει οὔδε ἡμεῖς ποτε αὐτὸν, ἀπιέναι δέον, κατεσχήκαμεν. ἀλλ' ἐγὼ οἶδα τὴν αἰτίαν' παρ' ἡμῖν μὲν γὰρ ἀσφόδελος μόνον καὶ χοαί καὶ πόσανα καὶ ἐναγίσματα, τὰ δ' ἄλλα ξόφος καὶ ὀμίχλη καὶ σκότος, ἐν δὲ τῷ οὐρανῷ φαινὶ δάντα καὶ ἡ τε ἁμβροσία πολλῆ καὶ τὸ νέκταρ ἄφθονον' ὡστε ἡδίων παρ' ἐκείνοις βραδύνειν ἔοικε. καὶ παρ' ἡμῖν μὲν ἀνύπταται καθάπερ ἐκ δεσμοτηρίῳ τινὸς ἀποδιδρασκών· ἐπειδὰν δὲ καιρὸς κατιέναι, σχολὴ καὶ βάδην μόνης ποτὲ κατέρχεται.

ΚΛΑΘΩΝ

3 Μηκέτι χαλέπανε, ὁ Χάρων· πλησίον γὰρ αὐτὸς οὕτως, ὥς ὁρᾶς, πολλοῦς τινας ἡμῖν ἄγων, μάλλον δὲ ὡστερ τι αἰτόλιον ἀθρόους αὐτοὺς τῇ τᾶς ῥάβδω σοβῶν. ἀλλὰ τι τούτο; δεδεμένον τινὰ ἐν αὐτοῖς καὶ ἄλλους γελῶντας ὅρῳ, ἕνα δὲ τινα καὶ πήραν ἔξημενον καὶ ξύλων ἐν τῇ κειρί ἔχουτα, δριμὺ ἐνορῶντα καὶ τοὺς ἄλλους ἐπισπεύδοντα. οὖχ ὁρᾶς δὲ καὶ τὸν Ἑρμῆν αὐτὸν ἱδρωτι ἐρέμουν καὶ τῷ πόδε κεκονιμένου καὶ πνευστιότα; μεστὸν
liberties with us as if he were free, when really he is half ours.¹

CLOTHO

But, Charon, how do you know that he hasn't found something to keep him busy? Zeus may have wanted to make more use of him than usual in affairs up above. He too is his master.

CHARON

Yes, Clotho, but he has no right to go too far in playing the master over joint property, for we on our part have never kept Hermes back when he had to go. No, I know the reason: here with us there is nothing but asphodel and libations and funeral-cakes and offerings to the dead, and all else is misty, murky darkness; in heaven, however, it is all bright, and there is ambrosia in plenty and nectar without stint, so it is likely that he finds it more pleasant to tarry there. And when he leaves us he flies up as if he were escaping from jail, but when it is time to come down he comes with reluctance, at the last moment, slowly and afoot.

CLOTHO

Don't be angry any longer, Charon; here he is close by, you see, bringing us a lot of people, or I should say waving them along with his wand, all in a huddle, like a herd of goats. But what's this? There is a man in fetters among them and another who is laughing, I see, and one fellow with a wallet over his shoulder and a club in his hand, who has a piercing eye and hurries the others along. Don't you see, too, that Hermes himself is dripping with sweat and dusty-footed and panting? In fact, he is

¹ Like a slave in the upper world, Charon identifies himself with his master Pluto.
γούν άσθματος αυτῷ τὸ στόμα. τί ταῦτα, ὦ Ἐρμῆ; τίς ἡ σπουδή; τεταραγμένο γὰρ ἦμῖν ἐσικας.

ΕΡΜΗΣ

Τί δ’ ἄλλο, ὦ Κλωθοῦ, ἥ τουτοι τοὺν ἀλητήριον ἀποδράντα μεταδιώκων ὀλίγου δεῖν λιπόνεως ὕμῖν τήμερον ἐγενόμην;

ΚΛΑΘΟΝ

Τίς δ’ ἔστιν; ἢ τί βουλόμενος ἀπεδίδρασκε;

ΕΡΜΗΣ

Τούτῳ μὲν πρόδηλου, ὅτι ξῆν μᾶλλον ἐβούλετο. ἔστι δὲ βασιλεὺς τις ἡ τύραννος, ἀπὸ γούν τῶν ὀδυρμῶν καὶ ὄν ἀνακκυέει, πολλῆς τινος εὐδαιμονίας ἐστερήσθαι λέγων.

ΚΛΑΘΟΝ

Εἴθ’ ὁ μάταιος ἀπεδίδρασκεν, ὡς ἐπιβιώναι δυνάμενος, ἐπιλελοιπότος ἦδη τοῦ ἐπικεκλωσμένου αὐτῷ νῆματος;

ΕΡΜΗΣ

4 Ἀπεδίδρασκε, λέγεις; εἰ γάρ μή ὁ γενναῖότατος οὗτος, ὁ τὸ ξύλου, συνήργησέ μοι καὶ συλλαβόντες αὐτὸν ἐδήσαμεν, καὶ ὃς ἤκτε ἦμᾶς ἀποφυγὼν ἄφ’ οὗ γάρ μοι παρέδωκεν αὐτὸν ἡ Ἀτροπος, παρ’ ὅλην τὴν ὀδὸν ἀντέτεινε καὶ ἀντέσπα, καὶ τῷ πόδε ἀντερείδων πρὸς τὸ ἔδαφος οὗ παντελῶς εὐάγγελος ἦν. ἐνίοτε δὲ καὶ ἱκέτευ καὶ κατελιπάρει, ἀφεθήναι πρὸς ὀλίγου ἄξιων καὶ πολλὰ δώσειν ὑπεσχούμενοι. ἐγὼ δὲ, ὥσπερ εἰκός, ὥκ αἰνεῖν ὀρῶν ἀδυνάτων ἐφιέμενον. ἐπεὶ δὲ καὶ αὐτὸ ἦδη τὸ στόμιον ἥμεν, ἐμοῦ τοὺς νεκροὺς, ὡς
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gasping for breath. What's all this, Hermes? What's the excitement? You seem to be in a stew, you know.

HERMES

Why, Clotho, this miserable sinner ran away and I chased him, and so almost failed to make your boat to-day, that's all!

CLOTHO

Who is he, and what was his object in trying to run away?

HERMES

That's easy to see—he preferred to live. He is a king or a tyrant, to judge from his lamentations and the wailing that he makes, in which he makes out that he has had great happiness taken away from him.

CLOTHO

So the poor fool tried to run away, thinking that he could live longer, when the thread of life apportioned to him had already run short?

HERMES

Tried to run away, do you say? Why, if this splendid fellow, the one with the stick, had not helped me and we had not caught and bound him, he would have got clean away from us. You see, from the moment Atropos turned him over to me he kept straining and pulling back every inch of the way, and as he braced his feet on the ground he was by no means easy to lead; sometimes, too, he would beg and entreat, wanting to be let go for a little while and promising a heavy bribe. Of course I did not let him go, for I saw that what he was after was impossible. But when we were right by the
ΤΕΥΘΑΣ, ἀπαριθμοῦντος τῷ Λίακῷ κακείνου λογιζο-
μένου αὐτοὺς πρὸς τὸ παρὰ τῆς σῆς ἀδελφῆς
πεμφθὲν αὐτῷ σύμβολον, λαθὼν οὐκ οἶδ᾽ ὅτις ὁ
τρισκατάρατος ἀπὶ ὁμο ὄχετο. ἐνέδει οὐν νεκρὸς
εἰς τῷ λογισμῷ, καὶ ὁ Λίακὸς ἀνατεῖνας τὰς
ὀφρῶς, “Μὴ ἔπι πάντων, ἀ Ἑρμή,” φησί, “χρῶ
τῇ κλεπτικῇ, ἄλις σοὶ αἰ ἐν οὐρανῷ παιδιᾷ· τὰ
νεκρῶν δὲ ἀκριβῇ καὶ ὑδαμῶς λαθεῖν δυνάμενα.
τέταρας, ὡς ὀρᾶς, πρὸς τοῖς χιλίοις ἔχει τὸ
σύμβολον ἐγκεχαραγμένους, σὺ δὲ μοι παρ᾽ ἑνὰ
ήκεις ἄγων, εἰ μὴ τοῦτο φης, ὡς παραλελογίσται
σε ἡ Ἀτροπος.” ἐγὼ δὲ ἐρυθριάσας πρὸς τὸν
λόγον ταχέως ὑπεμνήσθην τῶν κατὰ τὴν ὁδὸν,
κάπειδή περιβλέπων ὑδαμοῦ τούτου εἶδον, συνεις
τὴν ἀπόδρασιν ἐδώκον ὡς εἶχον τάχους κατὰ τὴν
ἄγουσαν πρὸς τὸ φῶς· εἴπετο δὲ αὐθαίρετός μοι
ὁ βέλτιστος οὕτως, καὶ ὁ σπερ ἀπὸ υποπληγος
θέοντες καταλαμβάνομεν αὐτοῦ ὡδὴ ἐν Ταϊνάρῳ·
παρὰ τοσότον ἠλθὲ διαφυγεῖν.

ΚΛΩΘΩ

5 'Ημεῖς δὲ, ὁ Χάρων, ὀλυγορίαν ἦδη τοῦ Ἑρμοῦ
κατεγινώσκομεν.

ΧΑΡΩΝ

Τί οὖν ἔτι διαμέλλομεν ὡς οὐχ ἰκανῆς ἥμιν
γεγενημένης διατριβῆς;

ΚΛΩΘΩ

Εὖ λέγεις· ἐμβαϊνέτωσαν. ἐγώ δὲ προχειρισα-
μένη τὸ βιβλίον καὶ παρὰ τὴν ἀποβάθραν καθε-
entrance, while I was counting the dead for Aeacus as usual and he was comparing them with the tally sent him by your sister, he gave us the slip somehow or other, curse him, and made off. Consequently we were one dead man short in the reckoning, and Aeacus raised his eyebrows and said: "Don't be too promiscuous, Hermes, in plying your thievery; be content with your pranks in Heaven. The accounts of the dead are carefully kept and cannot be falsified. The tally has a thousand and four marked on it, as you see, and you come to me with one less. You aren't going to say that Atropos cheated you in the reckoning?" What he said made me blush, but I speedily recalled what had happened on the way, and when, after glancing about me, I did not see this fellow anywhere, I perceived that he had escaped and pursued with all the speed I could muster along the road leading toward the light. My good friend here followed me of his own free will, and by running as if in a match we caught him just at Taenarus: that was all he lacked of escaping.

CLOTHO

And we, Charon, were condemning Hermes for neglecting his duty, indeed!

CHARON

Well, why do we keep dilly-dallying as though we had not had delay enough already.

CLOTHO

Right; let them get aboard. I will hold the book and sit by the gangway as usual, and as each of them

1 Aeacus is the "collector of customs" (Charon 2). The idea was probably suggested by the Frogs of Aristophanes, in which he figures as Pluto's janitor (464).

2 A promontory in Laconia where the ancients located one of the entrances to Hades; now Cape Matapan.
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ξομένη, ὃς ἔθος, ἐπιβαίνοντα ἐκαστὸν αὐτῶν διαγράφομαι, τὸς καὶ πόθεν καὶ ὄντων τῆς θεότητος τὸν τρόπον· σὺ δὲ παραλαμβάνων στοίβαζε καὶ συντίθεισ· σὺ δὲ, ὃς Ἐρμῆ,¹ τὰ νεογνὰ ταυτὶ πρῶτα ἐμβαλοῦ· τί γὰρ ἄν καὶ ἄποκρίναιντό μοι;

ΕΡΜΗΣ

'Ιδοὺ σοι, ὃς πορθμεῖ, τὸν ἀριθμὸν οὗτοι τριακόσιοι μετὰ τῶν ἐκτιθεμένων.

ΧΑΡΩΝ

Βαβάι τῆς εὐαγγίας. ὃμφακίας ἡμῖν νεκροὺς ἥκεις ἄγων.

ΕΡΜΗΣ

Βούλει, ὁ Κλωθὸς, τοὺς ἀκλαύστους ἐπὶ τοὺς ἐμβιβασώμεθα;

ΚΛΩΘΟΣ

Τοὺς γέροντας λέγεις; οὔτω ποίει. τί γὰρ με δεὶ πράγματα ἔχειν τὰ πρὸ Ἐὐκλείδου νῦν ἐξετάζουσαν; οἱ ὑπὲρ ἐξήκοντα ἕμεις πάριτε ἣδη. τί τοῦτο; οὐκ ἐπακούσως μου βεβυσμένοι τὰ ὅτα ὑπὸ τῶν ἐτῶν. δεῖσε τάχα καὶ τούτους ἀράμενον παραγαγεῖν.

ΕΡΜΗΣ

'Ιδοὺ πάλιν οὗτοι δυνὴν δέοντες τετρακόσιοι, τακεροὶ πάντες καὶ πέπειροι καὶ καθ' ὀραν τετρυγμένοι.

ΧΑΡΩΝ

Νὴ Δι', ἐπεὶ ἀσταφίδες γε πάντες ἣδη εἰσὶ.

ΚΛΩΘΟΣ

6 Τοὺς τραυματίας ἐπὶ τούτοις, ὃς Ἐρμῆ, παράγαγε· καὶ πρῶτον μοι εὔπατε ὡς ἀποθανόντες

¹ συντίθειν· σὺ δὲ, ὃς Ἐρμῆ Jacobs· συντίθειν, ὃς Ἐρμῆ· σὺ δὲ MSS.
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comes aboard I will see who he is, where he comes from, and how he met his death; you receive them, and as you do so, pack and stow them. Hermes, heave these babies aboard first, for what in the world can they have to say to me?

HERMES

Here you are, ferryman, three hundred of them, including those that were abandoned.

CHARON

I say, what a rich haul! It's green-grape dead you have brought us.

HERMES

Clotho, do you want us to get the unmourned aboard next?

CLOTHO

You mean the old people? Yes, for why should I bother now to investigate what happened before the flood? All of you who are over sixty go in now. What's this? They don't heed me, for their ears are stopped with years. You will probably have to pick them up and carry them in, too.

HERMES

Here you are again, three hundred and ninety-eight, all tender and ripe and harvested in season.

CHARON

Good Lord, yes! They're all raisins now!

CLOTHO

Bring in the wounded next, Hermes. (To the dead) First tell me what deaths brought you

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1 Literally, "before Euclid," the Athenian archon of 403 B.C., the year in which the democracy was restored and the misdeeds of the oligarchy obliterated by a general amnesty.
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ήκετε· μᾶλλον δὲ αὐτῇ πρὸς τὰ γεγραμμένα ὑμᾶς ἐπισκέψομαι. πολεμοῦντας ἀποθανεῖν ἐδει χθές ἐν Μηδία τέτταρας ἐπὶ τοῖς ὀγδοῖκοιτα καὶ τῶν Ὁξυνάρτου νῦν μετ' αὐτῶν Γωβάρην.

ΕΡΜΗΣ

Πάρεισι.

ΚΛΩΝ

Δι' ἔρωτα αὐτούς ἀπέσφαξαν ἐπτά, καὶ ὁ φιλόσοφος Θεαγένης διὰ τὴν ἐταίραν τὴν Μεγα-

ρόθεν.

ΕΡΜΗΣ

Οὗτοι πλησίον.

ΚΛΩΝ

Ποῦ δ' οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόντες;

ΕΡΜΗΣ

Παρεστάσιν.

ΚΛΩΝ

'Ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φωνευ-

θείς;

ΕΡΜΗΣ

'Ἰδοὺ σοι πλησίον.

ΚΛΩΝ

Τοὺς ἐκ δικαστηρίων δήτα παράγαγε, λέγω δὲ τοὺς ἐκ τυμπάνου καὶ τοὺς ἀνεσκολοπισμέ-

νους. οἱ δ' ὑπὸ λῃστῶν ἀποθανόντες ἐκκαίδεκα τοῦ εἰσιν, ὡ 'Ερμῆ;
THE DOWNWARD JOURNEY

here—but no, I myself will refer to my papers and pass you. Eighty-four should have died in battle yesterday in Media, among them Gobares, the son of Oxyartas.

HERMES

Here they are!

CLOTHO

Seven committed suicide for love, among them the philosopher Theagenes for the courtesan from Megara.¹

HERMES

Right here beside you.

CLOTHO

Where are the men who killed each other fighting for the throne?

HERMES

Here they stand.

CLOTHO

And the man who was murdered by his wife and her lover?

HERMES

There beside you.

CLOTHO

Now bring in the output of the courts, I mean those who died by the scourge and the cross. And where are the sixteen who were killed by pirates, Hermes?

¹ This man can hardly be other than the Cynic of Patras mentioned in The Passing of Peregrinus, who died in the reign of Marcus Aurelius. To be sure, Galen says he was killed by his doctor (x, p. 909), but he may well have been alive when Lucian wrote this.
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ΕΡΜΗΣ

Πάρεισιν οἴδε οἱ τραυματιαὶ οὐς ὀρᾶς. τὰς δὲ γυναίκας ἄμα βούλει παραγάγω;

ΚΛΩΝΟΣ

Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ἄμα· καὶ γὰρ τεθνᾶσι 1 τὸν ὦμοιον τρόπον. καὶ τοὺς ἀπὸ τοῦ πυρετοῦ δὲ, καὶ τούτους ἄμα, καὶ τὸν ἰατρὸν μετ’ αὐτῶν Ἀγαθοκλέα. ποῦ δ’ ὁ φιλόσοφος Κυνίσκος, δυν ἔδει τῆς Ἐκάτης τὸ δείπνον φαγόντα καὶ τὰ ἐκ τῶν καθαρσίων φὰ καὶ πρὸς τούτους γε σηπιὰν ὠμὴν ἀποθανεῖν;

ΚΥΝΙΣΚΟΣ

Πάλαι σοι παρέστηκα, ὃ βελτίστη Ἑλλάδοι. τι δὲ με ἄδικήςαντα τοσοῦτον εἰς ἀνω τὸν χρόνον; σχέδον γὰρ ὅλον μοι τὸν ἀτρακτὸν ἐπέκλωσας. καίτοι πολλάκις ἐπειράθην τὸ νῖμα διακόψας ἐλθεῖν, ἀλλ’ οὐκ οἴδ’ ὄπως ἅρρηκτον ἦν.

ΚΛΩΝΟΣ

Ἐφορὸν σε καὶ ἰατρὸν εἶναι τῶν ἀνθρωπίνων ἀμαρτημάτων ἀπελίμπανον. ἀλλὰ ἐμβαινε ἀγαθὴ τύχη.

ΚΥΝΙΣΚΟΣ

Μὰ Δι’, ἢν μὴ πρότερον γε τούτου τὸν δεδεμένου ἐμβιβάσωμεθα. δέδια γὰρ μὴ σε παραπέισῃ δεόμενος.

1 καὶ γὰρ τεθνᾶσι Schmieder: γὰρ τεθνᾶσι καὶ MSS.
THE DOWNWARD JOURNEY

HERMES

Here they are, these wounded men whom you see. Do you want me to bring in all the women together?

CLOTHO

By all means, and also those lost at sea, for they died in the same way. And those who died of the fever, bring them in together, too, and their doctor Agathocles along with them. Where is the philosopher Cyniscus, who was to die from eating the dinner of Hecate and the lustral eggs and a raw squid besides?  

CYNISCUS

I have been standing at your elbow a long time, kind Clotho. What have I done that you should leave me on earth so long? Why, you nearly ran off your whole spindle for me! In spite of that, I have often tried to cut the thread and come, but somehow or other it could not be broken.

CLOTHO

I left you behind to observe and prescribe for the sins of man. But get aboard, and good luck to you.

CYNISCUS

No, by Heaven, not till we have put this man in fetters aboard. I am afraid he may come it over you with his entreaties.

1 The dinner of Hecate (mentioned also in Dialogues of the Dead, 1) was a purificatory offering made at cross-roads and, to judge from Aristophanes (Plutus 594), very well received by the poor. For the use of eggs in purification see Ovid, Ars Amat. ii. 329; Juv. vi. 517. The raw squid is mentioned because Diogenes is said to have died from eating one (Diog. Laert. 156 AB; cf. Philosophers for Sale, 10).
THE WORKS OF LUCIAN

ΚΑΛΩΘΩ

8 Φέρ' ἵδω τίς ἐστί.

ΚΥΝΙΣΚΟΣ

Μεγαπένθης ο Λακύδου, τύραννος.

ΚΑΛΩΘΩ

'Επίβαινε σὺ.

ΜΕΓΑΠΕΝΘΗΣ

Μηδαμώς, ὡς δέσποινα Κλωθοῦ, ἀλλὰ μὲ πρὸς ὀλίγον ἕασον ἀνελθεῖν. εἰτὰ σοι αὐτόματος ἵξω καλοῦντος μηδενός.

ΚΑΛΩΘΩ

Τί δὲ ἐστιν οὐ χάριν ἀφικέσθαι θέλεις;

ΜΕΓΑΠΕΝΘΗΣ

Τὴν οἰκίαν ἐκτελέσαι μοι πρῶτερον ἐπίτρεψον ἡμιτελής γὰρ ὁ δόμος καταλέλειπται.

ΚΑΛΩΘΩ

Ἀπείδης· ἀλλὰ ἐμβαίνε.

ΜΕΓΑΠΕΝΘΗΣ

Οὐ πολὺν χρόνον, ὡς Μοῖρα, αἰτῶ· μίαν μὲ ἕασον μεῖναι τὴνδὲ ἡμέραν, ἀχρι ᾿αν τὴ ἐπισκήψῃ τῇ γυναικὶ περὶ τῶν χρημάτων, ἕνθα τὸν μέγαν εἴχον θησαυρὸν κατορωφυμένον.

ΚΑΛΩΘΩ

'Αραρεὶ· οὐκ ᾿αν τύχοις.

ΜΕΓΑΠΕΝΘΗΣ

'Απολεῖται οὖν χρυσὸς τοσοῦτος;

ΚΑΛΩΘΩ

Οὐκ ἀπολεῖται. θάρρει τούτον γε ἕνεκα· Μεγακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεψιὸς παραλήψεται.

1 ΚΥΝ. Γ: EPM. vulg., ΜΕΓ. Baar. Cf. 3, end.
THE DOWNWARD JOURNEY

CLOTHO

Come, let’s see who he is.

CYNISCUS

Megapenthes,¹ son of Lacydes, a tyrant.

CLOTHO

Aboard with you!

MEGAPENTHES

Oh no, good lady Clotho! Do let me go back to earth for a little while. Then I’ll come of my own accord, you will find, without being summoned by anyone.

CLOTHO

Why is it that you want to go back?

MEGAPENTHES

Let me finish my house first, for the building has been left half-done.

CLOTHO

Nonsense! Come, get aboard.

MEGAPENTHES

It’s not much time that I ask for, Lady of Destiny; let me stay just this one day, till I can give my wife directions about my money—the place where I kept my great treasure buried.

CLOTHO

It is settled; you can’t be permitted.

MEGAPENTHES

Then is all that gold to be lost?

CLOTHO

No, it will not be lost. Be easy on that score your cousin Megacles will get it.

¹ "Greatwoe."
THE WORKS OF LUCIAN

MEGAPENONHS

"Ω τῆς ὑβρεως. ὁ ἐχθρὸς, ὃν ὑπὸ βαθύμιας ἔγωγε οὐ προαπέκτεινα;

ΚΛΩΝ

'Εκεῖνος αὐτὸς καὶ ἐπιβιώσεται σοὶ ἔτη τεταράκοντα καὶ μικρῶν τι πρὸς, τὰς παλλακίδας καὶ τὴν ἐσθήτα καὶ τὸν χρυσὸν ὅλον σοι παραλαβῶν.

MEGAPENONHS

'Αδικεῖς, ὁ Κλωθοῖ, τὰμὰ τοῖς πολεμιωτάτοις διανέμουσα.

ΚΛΩΝ

Σὺ γὰρ οὐχὶ Κυδιμάχου αὐτὰ οὖντα, ὃ γενειατότατε, παρειλήφεις ἀποκτείνας τε αὐτὸν καὶ τὰ παιδία ἐτὶ ἐμπνεόντι ἐπισφάξας;

MEGAPENONHS

'Αλλὰ νῦν ἐμὰ ἡν.

ΚΛΩΝ

Οὐκοῦν ἔξῆκει σοι ὁ χρόνος ἢδη τῆς κτήσεως.

MEGAPENONHS

9 'Ακούσον, ὁ Κλωθοῖ, ἀ σοὶ ἰδία μηδενὸς ἀκούοντος εἰπέων βούλομαι: ὑμεῖς δὲ ἀπόστητε πρὸς ὀλίγον. ἂν με ἀφῆς ἀποδράναι, χίλιά σοι τὰ λαντα χρυσίου ἐπισήμου δῶσειν ὑπισχυόμαι τῆμερον.

ΚΛΩΝ

"Ετι γὰρ χρυσὸν, ὡς γελοῖε, καὶ τάλαντα διὰ μνήμης ἑχεις;

MEGAPENONHS

Καὶ τοὺς δύο δὲ κρατήρας, εἰ βούλει, προσθήσων οὐς ἔλαβον ἀποκτείνας Κλεόκριτον, ἔλκοντας ἐκάτερον χρυσοῦ ἀπέφθει τάλαντα ἑκατόν.
THE DOWNWARD JOURNEY

MEGAPENTHES

What an outrage! My enemy, whom I was too easy-going to put to death before I died?

CLOTHO

The very man; and he will outlive you forty years and a little more, taking over your concubines and your clothing and all your plate.

MEGAPENTHES

You are unjust, Clotho, to bestow my property on my worst enemies.

CLOTHO

Why, did not it formerly belong to Cydimachus, and did not you take it over after killing him and slaughtering his children upon him while the breath was still in his body?

MEGAPENTHES

But it was mine now.

CLOTHO

Well, the term of your ownership has now expired.

MEGAPENTHES

Listen, Clotho, to something that I have to say to you in private, with nobody else listening. (To the others) You people stand aside a moment. (To Clotho) If you let me run away, I promise to give you a thousand talents of coined gold to-day.

CLOTHO

What, you ridiculous creature, have you gold and talents still on the brain?

MEGAPENTHES

And I'll give you also, if you wish, the two wine-bowls that I got when I put Cleocritus to death; they are of refined gold and weigh a hundred talents each.
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ΚΛΩΘΗ

"Ελκετε αυτόν ἐσικε γὰρ οὐκ ἐπεμβῆσεσθαι ἥμιν ἐκών.

ΜΕΓΑΠΕΝΘΗΣ

Μαρτύρομαι ὑμᾶς, ἀτελὲς μένει τὸ τεῖχος καὶ τὰ νεώρια; ἐξετέλεσα γὰρ ἀν αὐτὰ ἐπιβιοῦσ πέντε μόνας ἡμέρας.

ΚΛΩΘΗ

'Αμέλησον ἀλλὸς τεῖχεις.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν τούτῳ γε πάντως εὐγνωμον αὑτῷ.

ΚΛΩΘΗ

Τὸ ποίον;

ΜΕΓΑΠΕΝΘΗΣ

Εἰς τοσοῦτον ἐπιβιῶναί, μέχρι ἂν ὑπαιγάγωμαι Πισίδας καὶ Λυδοῖς ἑπιθὼ τοὺς φόρους καὶ μνήμα ἐαυτῷ παμμέγεθες ἀναστήσας ἐπιγράψω ὅποσα ἐπράξα μεγάλα καὶ στρατηγικὰ παρὰ τὸν βίον.

ΚΛΩΘΗ

Οὕτως, οὐκέτι μίαν ἡμέραν ταύτην αἴτεῖς, ἀλλὰ σχεδὸν εἴκοσιν ἐτῶν διατριβήν.

ΜΕΓΑΠΕΝΘΗΣ

10 Καὶ μὴν ἐγγυνητὰς ὑμῖν ἐτοιμὸς παρασχέσθαι τοῦ τάχους καὶ τῆς ἑπανόδου. εἰ βούλεσθε δὲ, καὶ ἀντανδρον ὑμῖν ἀντ' ἐμαυτοῦ παραδώσω τὸν ἀγαπητὸν.

ΚΛΩΘΗ

8Ω μιαρὲ, ἃν ἡνχον πολλάκις ὑπὲρ γῆς καταλιπέειν;

ΜΕΓΑΠΕΝΘΗΣ

Πάλαι ταῦτα ἡνχόμην· νυνὶ δὲ ὅρῳ τὸ βέλτιον.

1 Πέρσας γ.
THE DOWNWARD JOURNEY

CLOTHO
Hale him off: it seems that he won’t go aboard willingly.

MEGAPENTHENES
I call you all to witness, the town wall and the docks remain unfinished. I could have finished them if I had lived only five days longer.

CLOTHO
Never mind; someone else will build the wall.

MEGAPENTHENES
But this request at all events is reasonable.

CLOTHO
What request?

MEGAPENTHENES
To live only long enough to subdue the Pisidians and subject the Lydians to tribute, and to build myself a huge mausoleum and inscribe on it all the great military exploits of my life.

CLOTHO
Why, man, you are no longer asking for this one day, but for a stay of nearly twenty years!

MEGAPENTHENES
But I tell you I am ready to give bail for my speedy return. If you wish, I’ll even surrender you my beloved as a substitute for myself.

CLOTHO
Vile wretch! Have not you often prayed that he might outlast you on earth?

MEGAPENTHENES
That was long ago, but now I perceive what is for the best.
THE WORKS OF LUCIAN

ΚΑΨΟΘ

"Ἡξει κάκεινός σοι μετ' ὀλύγον ὑπὸ τοῦ νεωστὶ βασιλεύοντος ἀνηρημένος.

ΜΕΓΑΠΕΝΘΕΣ

11 Οὐκοῦν ἄλλα τοῦτό γε μὴ ἀντείπης ὁ Μοῖρα μοι.

ΚΑΨΟΘ

Τὸ ποῖον;

ΜΕΓΑΠΕΝΘΕΣ

Εἰδέναι βούλομαι τὰ μετ' ἐμὲ ὀντινα ἔξει τὸν τρόπον.

ΚΑΨΟΘ

'Ακονε' μᾶλλον γὰρ ἀνιάση μαθὼν. τὴν μὲν γυναῖκα Μίδας ὁ δόυλος ἔξει, καὶ πάλαι δὲ αὐτὴν ἔμοιχευεν.

ΜΕΓΑΠΕΝΘΕΣ

'Ὁ κατάρατος, ὃν ἐγὼ πειθόμενος αὐτῇ ἀφήκα ἐλεύθερον;

ΚΑΨΟΘ

'Ἡ θυγάτηρ δὲ σοι ταῖς παλλακίσι τοῦ νυνὶ τυραννοῦντος ἐγκαταλεγήσεται· αἱ εἰκόνες ἕ δὲ καὶ ἀνδριάντες οὐς ἡ πόλις ἀνέστησέ σοι πάλαι πάντες ἀνατετραμμένοι γέλωτα παρέξουσι τοῖς θεωμένοις.

ΜΕΓΑΠΕΝΘΕΣ

Εἰπέ μοι, τῶν φίλων δὲ οὔδεις ἀγανακτήσει τοῖς δρωμένοις;

ΚΑΨΟΘ

Τὸς γὰρ ἦν σοι φίλος; ἢ ἐκ τίνος αἰτίας γενόμενος; ἀγνοεῖς ὅτι πάντες οἱ καὶ προσκυνοῦντες καὶ τῶν λεγομένων καὶ πραττομένων ἕκαστα ἑπαί

1 αἱ εἰκόνες Fritzche: εἰκόνες MSS.
2 ἀγανακτῆσει K. Schwartz: ἀγανακτεῖ MSS.
THE DOWNWARD JOURNEY

CLOTHO
He too will soon be here, you'll find, slain by the new ruler.

MEGAPENTHES
Well, at all events don't refuse me this, Lady of Destiny.

CLOTHO
What?

MEGAPENTHES
I want to know how things will turn out after my death.

CLOTHO
Listen, for it will vex you all the more to know. Midas, your slave, will have your wife; indeed, he has been her lover a long time.

MEGAPENTHES
Curse him, I set him free at her request!

CLOTHO
Your daughter will be enrolled among the concubines of the present tyrant, and the busts and statues which the city long ago set up in your honour will all be pulled down and will make everyone who looks at them laugh.

MEGAPENTHES
Tell me, will none of my friends get angry at these doings?

CLOTHO
Why, what friend did you have, and how did you make him? Don't you know that all those who bowed the knee and praised your every word and deed did so either from hope or from fear, being
THE WORKS OF LUCIAN

νοῦντες ἃ φόβῳ ἢ ἐλπίσι ταῦτα ἔδρον, τῆς ἀρχῆς ὄντες φίλοι καὶ πρὸς τὸν καιρὸν ἀποβλέποντες;

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν σπένδοντες ἐν τοῖς συμπτοσίοις μεγάλῃ τῇ φωνῇ ἑπηύχοντό μοι πολλὰ καὶ ἀγαθά, προ-  ἀποθανεῖν ἐκαστὸς αὐτῶν ἐτοιμὸς, εἰ οἶδον τε εἰναι·  καὶ ὅλως, ὀρκὸς αὐτοῖς ἦν ἐγὼ.

ΚΛΘΩΝ

Τοιγαροῦν παρ' ἐνι αὐτῶν χθὲς δειπνήσας ἀπέ-  θανεῖ· τὸ γὰρ τελευταῖον σοι πιεῖν ἐνεχθέν ἐκεῖνο  δευρὶ κατέπεμψε σε.

ΜΕΓΑΠΕΝΘΗΣ

Τοῦτ' ἀρα πικροῦ τινὸς ησθόμην· τί βουλό-  μενὸς δὲ ταῦτα ἐπράξε;

ΚΛΘΩΝ

Πολλά με ἀνακρίνεις, ἐμβήναι δέον.

ΜΕΓΑΠΕΝΘΗΣ

12 Ἐν μὲ πυγμαίνει μάλιστα, ὁ Κλωθὸι, δι' ὁπερ  ἔποδουν κἂν1 πρὸς ὀλίγον ἐς τὸ φῶς ἀνακύψαι  πάλιν.

ΚΛΘΩΝ

Τι δὲ τούτῳ ἐστιν; ἐσικε γὰρ τι παμμέγεθες  εἶναι.

ΜΕΓΑΠΕΝΘΗΣ

Καρίων ὁ ἐμὸς οἰκήτης ἐπεὶ τάχιστα με ἀπο-  θανόντα εἲδε, περὶ δεῖλην ὀψίαν ἀνελθὼν εἰς τὸ  οἴκημα ἐνθα ἐκείμην, σχολῆς οὐς—οὐδεὶς γὰρ  οὐδὲ ἐφύλαττε με—Γλυκέριον τὴν παλλάκιδα

1 κἂν S, Fritzche: καὶ other MSS.
THE DOWNWARD JOURNEY

friends of your power, not of you, and keeping their eyes on the main chance?

MEGAPENTHES

But as they poured their libations at our drinking parties they used to pray at the top of their voices that many blessings might descend upon me, saying every one of them that he was ready to die for me if so might be; in a word, they swore by me.

CLOTHO

Consequently, you died after dining with one of them yesterday: it was that last drink he gave you that sent you down here.

MEGAPENTHES

Then that is why I noticed a bitter taste. But what was his object in doing it?

CLOTHO

You are asking me many questions when you ought to get aboard.

MEGAPENTHES

There is one thing that sticks in my throat above all, Clotho, and on account of it I longed to slip back again to the light of day, if only for a moment.

CLOTHO

What is that? It must be something tremendous.

MEGAPENTHES

As soon as Cario, my valet, saw that I was dead, toward evening he came into the room where I lay, having nothing to do, for nobody was doing anything, not even guarding me, and brought in my mistress Glycerium; they had been on good terms a long time,
THE WORKS OF LUCIAN

μοι—καὶ πάλαι δέ, οἶμαι, κεκοιμωνήκεσαν—
παραγγελοῦ ἐπισπασάμενος τὴν θύραν ἐσπόδει
καθάπερ οὐδενὸς ἔδωκαν παρόντος· εἰπ' ἐπειδὴ ἄλις
ἐίχε τῆς ἐπιθυμίας, ἀποβλέψας εἰς ἐμὲ, “Σὺ
μέντοι,” φησίν, “ὦ μιαρὸν ἀνθρώπιον, πληγάς
μοι πολλάκις οὐδὲν ἀδικοῦντι ἐνέτεινας:” καὶ
ταῦθ' ἄμα λέγων παρέτιλλε τέ με καὶ κατὰ κόρρης
ἐπαίε, τέλος δὲ πλατύ χρεμψάμενος καταπτύσας
μοι καὶ, “Εἰς τὸν Δεσβίδον χῶρον ἀπιθῆ,”
ἐπειπῶν ὅχετο: ἐγὼ δὲ ἐνεπιμπράμην μὲν, οὐκ
ἐἶχον δὲ ὁμως ο τι καὶ δράσαμι αὐτὸν αὕτοι ἡδὴ
cαι ψυχρός ὤν. καὶ ἡ μιαρὰ δὲ παιδίσκη ἐπεὶ
ψόφου προσιόντων τινῶν ᾤσθετο, σιέλω χρίσασα
τοὺς ὀφθαλμοὺς ὡς δακρύσασα ἐπ' ἔμοι, κοκυ-
ουσα καὶ τούνομα ἐπικαλουμένη ἀπηλλάττετο.
ὁν εἰ λαβοίμην—

κλωθον

13 Παύσαι ἀπειλῶν, ἀλλὰ ἔμβηθι· καιρὸς ἡδη
σε ἀπαντῶν ἐπὶ τὸ δικαστήριον.

μεγαπενθής

Καὶ τὸς ἄξιωςει κατ' ἀνδρὸς τυράννου ψῆφον
λαβεῖν;

κλωθον

Κατὰ τυράννου μεν οὐδείς, κατὰ νεκροῦ δὲ ὁ
Ῥαδάμανθος, ὦν αὐτίκα ὑφει μάλα δίκαιον καὶ
κατ' ἄξιαν ἐπιτιθέντα ἐκάστῳ τὴν δίκην· τὸ δὲ
νῦν ἔχον μὴ διάτριβε.

μεγαπενθής

Καὶν ἱδιώτην με ποίησον, ὦ Μοῖρα, τῶν πε-
νήτων ἐνα, κἂν δούλον ἀντὶ τοῦ πάλαι βασιλέως·
ἀναβιώναι με έασον μόνον.

26
I suppose. Shutting the door, he began to make free with her as though nobody was in the room, and then, when he had enough of it, he gazed at me and said: "You wretched little shrimp, you often gave me beatings when I was not at fault." With that he pulled my hair and hit me in the face, and finally, after clearing his throat raucously and spitting on me, went away saying: "Off with you to the place of the wicked!" I was aflame with rage, but could not do a thing to him, for I was already stiff and cold. And as for the wretched wench, when she heard people approaching she smeared her eyes with spittle as if she had been crying over me and went away weeping and calling my name. If I should catch them—

CLOTHO

Stop threatening and get aboard; it is already time for you to make your appearance in court.

MEGAPENThes

And who will dare to pass judgement on a tyrant?

CLOTHO

On a tyrant, no one, but on a dead man, Rhadamanthus. You shall soon see him impose on every one of you the sentence that is just and fits the case. No more delay now!

MEGAPENThes

Make me even a common man, Lady of Destiny, one of the poor people; make me even a slave instead of the king that once I was. Only let me come to life again!
THE WORKS OF LUCIAN

ΚΛΩΘΩ

Ποῦ 'στιν ὁ τὸ ξύλον; καὶ σὺ δέ, ὁ Ἐρμή, σύρατ' αὐτὸν εἴσω τοῦ ποδός; οὐ γὰρ ἂν ἐμβαίη ἑκὼν.

ΕΡΜΗΣ

"Εποὺ νῦν, δραπέτα. δέχου τοὺτον σὺ, πορθμεῦ, καὶ τὸ δείνα, οὕτως ἀσφαλῶς—

ΧΑΡΩΝ

Αμέλει, πρὸς τὸν ἱστὸν δεδήσεται.

ΜΕΓΑΠΕΝΘΗΣ

Καὶ μὴν ἐν τῇ προεδρίᾳ καθέξεσθαι με δεί.

ΚΛΩΘΩ

"Ωτι τί;

ΜΕΓΑΠΕΝΘΗΣ

"Ωτι, νὴ Δία, τύραννος ἦν καὶ δορυφόρους εἶχον μυρίους.

ΚΤΝΙΣΚΟΣ

Εἰτ' οὐ δικαίως σε παρέτιλλεν ὁ Καρίων οὕτωςι σκαῖνον ὅντα; πικρὰν δ' οὖν τὴν τυραννίδα ἐξεις γευσάμενος τοῦ ξύλου.

ΜΕΓΑΠΕΝΘΗΣ

Τολμήσει γὰρ Κυνίσκος ἐπανατείνασθαι μοι τὸ βάκτρον; οὐκ ἔγω σε πρώην, ὅτι ἐλεύθερος ἂγαν καὶ τραχὺς ἤσθα καὶ ἐπιτιμητικός, μικρὸν δεῖν προσεπαττάλευσα;

ΚΤΝΙΣΚΟΣ

Τοιγαροῦν μενεῖς καὶ σὺ τῷ ἱστῷ προσπεπατ-ταλευμένος.

ΜΙΚΤΑΛΟΣ

Εἰπὲ μοι, ὁ Κλωθοί, ἔμοι δὲ οὐδεὶς ύμῖν λόγος; ἥ διότι πένης εἰμί, διὰ τοῦτο καὶ τελευταίον ἐμ-βήναι με δεί;

1 τὶ δείνα Fritzsche: τὸν δείνα MSS.
THE DOWNWARD JOURNEY

CLOTHO

Where is the man with the club? You take hold of him too, Hermes, and pull him in by the leg, for he won’t go aboard willingly.

HERMES

Come along now, runaway. (To charon.) Take this fellow, ferryman, and see here—mind you make sure—

CHARON

No fear! he shall be lashed to the mast.

MEGAPENTHES

But I ought to sit on the quarter-deck!

CLOTHO

For what reason?

MEGAPENTHES

Because I was a tyrant, God knows, and had a regiment of guardsmen.

CYNISCUS

Then wasn’t Cario justified in pulling your hair, if you were such a lout? But you’ll get small joy of your tyranny if I give you a taste of my club!

MEGAPENTHES

What, will a Cyniscus make bold to shake his staff at me? Did I not come within an ace of tricing you up to a cross the other day because you were too free-spoken and sharp-tongued and censorious?

CYNISCUS

That is why you yourself will stay triced up to the mast.

MICYLLUS

Tell me, Clotho, do you people take no account at all of me? Is it because I am poor that I have to get aboard last?
THE WORKS OF LUCIAN

ΚΑΠΟΝ

Σὺ δὲ τίς εἶ;

ΜΙΚΤΑΛΟΣ

'Ὁ σκυτοτόμος Μίκυλλος.

ΚΑΠΟΝ

Εἶτα ἀχθη βραδύνων; οὐχ ὄρας ὃποσα ὁ τύραννος ὑπισχνεῖται δώσειν ἀφεθεῖς πρὸς ὠλύγου; θαῦμα γοῦν ἔχει με, εἰ μὴ ἀγαπητή καὶ σοὶ ἡ διατριβή.

ΜΙΚΤΑΛΟΣ

'Ακονσον, ὦ βελτίστη Μοιρῶν· οὐ πάνυ με ἡ τοῦ Κύκλωπος ἐκείνη ἐυφραίνει δωρεά, ὑπισχνεῖσθαι ὅτι "πύματον ἐγὼ τῶν Ὀὐτών κατέδομαι": ἄν τε γοῦν πρῶτον, ἀν τε πύματον, οἳ αὐτοὶ ὀδόντες περιμένουσιν. ἄλλως τε οὐδ’ ὡμοια τάμα τοῖς τῶν πλουσίων· ἐκ διαμέτρου γὰρ ἡμῶν οἱ βίοι, φασίν· ὁ μὲν γε τύραννος εὐδαίμων εἶναι δοκῶν παρὰ τὸν βίον, φοβερὸς ἀπασί καὶ περίβλεπτος, ἀπολιπών χρυσὸν τοσοῦτον καὶ ἀργύριον καὶ ἐσθήτα καὶ ἵππους καὶ δείπνα καὶ πάρδας ἄραιον καὶ γυναῖκας εὐμόρφους εἰκότως ἡμῖντο καὶ ἀποσπώμενος αὐτῶν ἡχθετο· οὐ γὰρ οἶδ’ ὅπως καθάπερ ἕξω τινὶ προσέχεται τοῖς τοιούτοις ἡ ψυχὴ καὶ οὐκ εἴθει ἀπαλλάττεσθαι ῥαδίως ἀτε αὐτοῖς πάλαι προστητηκυῖα· μᾶλλον δὲ ὃσπερ ἄρρηκτός τις οὗτος ὁ δεσμὸς ἔστιν, ὦ δεδέσθαι συμβέβηκεν αὐτοῖς. ἀμέλει κἂν ἀπάγῃ τις αὐτοῦς μετὰ βίας, ἀνακωκύνουσι καὶ ἱκετεύουσι, καὶ τὰ ἄλλα ὄντες θρασεῖς, δειλοὶ πρὸς ταύτῃ εὐρίσκονται τῇ ἐπὶ τοῦν Ἀδηνίναν φέρουσαν ὀδὸν· ἐπιστρέφονται γοὺν εἰς τούπισω
THE DOWNWARD JOURNEY

CLOTHO
And who are you?

MICYLLUS
The cobbler Micyllus.

CLOTHO
So you are aggrieved at having to wait? Don't you see how much the tyrant promises to give us if we will let him go for a little while? Indeed, it surprises me that you are not equally glad of the delay.

MICYLLUS
Listen, kind Lady of Destiny; I have no great liking for such gifts as the famous one of the Cyclops,—to be promised "I'll eat Noman last of all." In truth, be it first, be it last, the same teeth are in waiting. Besides, my position is not like that of the rich; our lives are poles apart, as the saying goes. Take the tyrant, considered fortunate his whole life long, feared and admired by everybody; when he came to leave all his gold and silver and clothing and horses and dinners and handsome favourites and beautiful women, no wonder he was distressed and took it hard to be dragged away from them. Somehow or other the soul is limed, as it were, to things like these and will not come away readily because it has been cleaving to them long; indeed, the ties with which such men have the misfortune to be bound are like unbreakable fetters. Even if they are haled away by force, they lament and entreat, you may be sure, and although they are bold in everything else, they prove to be cowardly in the face of this journey to Hades. At any rate, they turn back and, like unsuccessful lovers, want to

1 Odyssey 9, 369.
καὶ ὡσπερ οἱ δυσέρωτες κἂν πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ φωτὶ βούλονται, οὐὰ ὁ μᾶταιος ἔκεινος ἐποίει καὶ παρὰ τῇ ὑδόν ἀποδιδράσκων κάντανθά 

σε καταλιπαρῶν. ἔγω δὲ ἄτε μηδὲν ἔχων ἐνέχυρον ἐν τῷ βίω, οὐκ ἀγρόν, οὐ συνοικίαν, οὐ χρυσόν, οὐ σκεῦσις, οὐ δόζαν, οὐκ εἰκόνας, εἰκότως εὐξώνος ἦν, κάπειδη μόνον ἡ Ἀτροπός ἐνευσε μοι, ἀσμένος ἀπορρίγας τὴν σμίλην καὶ τὸ κάττυμα—κρηπίδα 

γάρ τινα ἐν ταῖν χερῶν εἶχον—ἀναπηδήσας εὐθὺς ἀνυπόδητος οὐδὲ τὴν μελαντηρίαν ἀπονιψάμενος εἰπόμην, μᾶλλον δὲ ἡγούμην, ἐς τὸ πρόσω όρῶν. οὐ- 

δὲν γάρ με τῶν κατόπων ἐπέστρεψε καὶ μετεκάλει. καὶ νη Δε' ἦδη καλα τὰ παρ' ὑμῖν πάντα όρω. τὸ τε 

γάρ ἵστομαν ἀπασίν εἶναι καὶ μηδένα τοῦ πλησίον διαφέρειν, ὑπερήδιστον ἐμοὶ γοῦν δοκεῖ. τεκμαίρο-

μαι δὲ μηδ' ἀπαίτεισθαι τὰ χρέα τοὺς ὀφείλοντας ἐνταῦθα μηδὲ φόρους ὑποτελεῖν, τὸ δὲ μέγιστον, 

μηδὲ ρίγοιν τοῦ χειμῶνος μηδὲ νοσεῖν μηδ' ὑπὸ τῶν δυνατωτέρων ῥατίζεσθαι. εἰρήνη δὲ πᾶσι καὶ 

πράγματα ἐς τὸ ἐμπαλὶν ἀνεστραμμένα· ἡμεῖς μὲν 

οἱ πένητες γελῶμεν, ἀνιώται δὲ καὶ οἰμώξουσιν 

οἱ πλούσιοι.

ΚΛΩΝ

16 Πάλαι οὖν σε, ὃ Μίκυλλε, γελώντα ἐώρων. τι 

d' ἦν ὃ σε μάλιστα ἐκίνει γελᾶν;

ΜΙΚΥΛΟΣ

Ἀκουσον, ὃ τιμωτάτη μοι θεόν· παροικῶν ἄνω 

tῷ τυράννῳ 1 πάνυ ἀκριβῶς ἐώρων τὰ γηγόμενα 

παρ' αὐτῷ καὶ μοι ἐδόκει τότε ἱσόθεος τις εἶναι· 

τῆς τε γὰρ πορφύρας τὸ ἀνθος ὀρῶν ἐμακάριζον, 

καὶ τῶν ἀκολουθοῦντων τὸ πλῆθος καὶ τῶν

1 τῷ τυράννῳ Fritzche: τυράννῳ MSS.
THE DOWNWARD JOURNEY

gaze, even from afar, at things in the world of light. That is what yonder poor fool did, who not only ran away on the road but heaped you with entreaties when he got here. But as for me, having nothing at stake in life, neither farm nor tenement nor gold nor gear nor reputation nor statues, of course I was in marching order, and when Atropos did but sign to me I gladly flung away my knife and my leather (I was working on a sandal) and sprang up at once and followed her, barefooted as I was and without even washing off the blacking. In fact, I led the way, with my eyes to the fore, since there was nothing in the rear to turn me about and call me back. And by Heaven I see already that everything is splendid here with you, for that all should have equal rank and nobody be any better than his neighbour is more than pleasant, to me at least. And I infer that there is no dunning of debtors here and no paying of taxes, and above all no freezing in winter or falling ill or being thrashed by men of greater consequence. All are at peace, and the tables are turned, for we paupers laugh while the rich are distressed and lament.

CLOTHO

Indeed, I noticed some time ago that you were laughing, Micyllus. What was it in particular that made you laugh?

MICYLLUS

Listen, goddess whom I honour most. As I lived next door to Sir Tyrant on earth, I used to see quite distinctly what went on at his house, and I then thought him a very god; for I held him happy when I saw the splendour of his purple, the number of his
THE WORKS OF LUCIAN

χρυσόν καὶ τὰ λιθοκόλλητα ἐκτώματα καὶ τὰς κλίνας τὰς ἀργυρόποδας: ἐτὶ δὲ καὶ ἡ κυίσα ἢ τῶν σκευαζομένων εἰς τὸ δείπνων ἀπέκνυαί με, ὅστε ὑπεράνθρωπος τις ἀνήρ καὶ τρισόλβιος μοι κατεφαίνετο καὶ μονονουχὶ πάντων 1 καλλιών καὶ ύψηλότερος ὅλω πήχει βασιλικῷ, ἐπαιρό-
μενος τῇ τύχῃ καὶ σεμνῶς προβαίνων καὶ ἔαυτὸν ἐξουτείςων καὶ τοὺς ἐνυγχάνοντας ἐκπλήττων. ἐπεὶ δὲ ἀπέθανεν, αὐτὸς τε παραγέλοιος ὄφθη μοι ἀποδυσάμενος τὴν τρυφήν, κάμαυτον ἔτι μᾶλλον κατεγέλων ὅπως κάθαρμα ἐτεθήπειν, ἀπὸ τῆς κνίσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαιμονίαν καὶ μακαρίζων ἐπὶ τῷ αἴματι τῶν ἐν τῇ Δακωνικῇ
θαλάττῃ κοχλίδων. οὐ μόνον δὲ τούτοις, ἀλλὰ καὶ τῶν δανειστὴν Γνίφωνα ἰδὼν στένοντα καὶ μετα-
γιώσκοντα ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ’ ἄγευστος αὐτῶν ἀπέθανε τῷ ἀσώτῳ Ὀρ-
δοχάρει τῇ ὑπάτῳ ἀπολιπτών,—οὕτος γὰρ ἄγχιστα ἢν αὐτῷ γένους καὶ πρῶτος ἐπὶ τὸν κλήρον ἐκαλεῖτο κατὰ τῶν νόμων—οὐκ εἶχον ὅπως καταπαύσω τῶν γέλωτα, καὶ μάλιστα μεμνημένος ὡς ὀχρὸς ἀεὶ καὶ αὐχμηρὸς ἦν, φροντίδος τὸ μέτωπον ἀνάπλεως καὶ μόνοις τὸς δακτύλιοις πλουτῶν, οῖς τάλαντα καὶ μυρίδας ἔλογιζετο, κατὰ μικρὸν συλλέγων τὰ μετ’ ὁλίγον ἐκχυθη-
σόμενα πρὸς τοῦ μακαρίου Ὀρδοχάρους. ἀλλὰ τι ὦκ ἀπερχόμεθα ἦδη; καὶ μεταξὺ γὰρ πλέοντες τὰ λοιπὰ γελασόμεθα οἰμώξοντας αὐτοὺς ὀρῶντες.

1 πάντων Fritzche: not in MSS.
THE DOWNWARD JOURNEY

attendants, his plate, his jewelled goblets, and his couches with legs of silver; besides, the savour of the dishes prepared for his dinner drove me to distraction. Therefore he appeared to me a superman, thrice-blessed, better looking and a full royal cubit taller than almost anyone else; for he was uplifted by his good fortune, walked with a majestic gait, carried his head high and dazzled all he met. But when he was dead, not only did he cut an utterly ridiculous figure in my eyes on being stripped of his pomp, but I laughed at myself even more than at him because I had marvelled at such a worthless creature, inferring his happiness from the savour of his kitchen and counting him lucky because of his purple derived from the blood of mussels in the Laconian Sea. And he was not the only one that I laughed at. When I saw the usurer Guipho groaning and regretting that he had not enjoyed his money but had died without sampling it, abandoning his property to that wastrel Rhodocharis, who was next of kin to him and had the first claim on the estate according to law, I could not control my laughter, especially when I called to mind how pale and unkempt he always was, with a forehead full of worries, feeling his riches only with the fingers with which he reckoned up thousands and tens of thousands as he gathered in, little by little, what was soon to be poured out by that lucky dog Rhodocharis. But why not go now? We can finish our laughing during the sail as we see them crying.
ΤΟΙΟΥΤΟΙ

'Εμβαίνει, ίνα καὶ ἀνιμήσηται ὁ πορθμεύς τὸ ἀγκύριον.

ΧΑΡΩΝ

18 Όὕτως, ποι φέρη; πλήρες ἡδη τὸ σκάφος· αὐτοῦ περίμενε εἰς αὐριον· ἐωθέν σε διαπορθμεύσομεν.

ΜΙΜΥΔΑΣΟΣ

'Αδικεῖς, ὦ Χάρων, ἔωλον ἡδη νεκρὸν ἀπολυπτάνων· ἀμέλει γράψομαι σε παρανόμων ἐπὶ τοῦ Ῥαδαμάνθυνος. οὐμοί τῶν κακῶν· ἡδη πλέοσιν· ἐγὼ δὲ μόνος ἐνταῦθα περιλεξέφρωμαι. καίτοι τί οὐ διανήχομαι κατ' αὐτοὺς· οὐ γὰρ δέδια μὴ ἀπαγορεύσας ἀποτυπνιγὸ ἡδη τεθνεὼς· ἄλλως τε οὐδὲ τὸν ὀβολὸν ἔχω τὰ πορθμεία καταβαλεῖν.

ΚΑΠΝΟΣ

Τι τοῦτο; περίμεινου, ὦ Μίκυλλε· οὐ θέμις οὕτω σε διελθεῖν.

ΜΙΜΥΔΑΣΟΣ

Καὶ μὴν ἴσως ὑμῶν καὶ προκαταχθήσομαι.

ΚΑΠΝΟΣ

Μηδαμῶς, ἄλλα προσελάσαντες ἀναλάβωμεν αὐτοῦ· καὶ σὺ, ὦ Ἑρμῆ, συνανάσπασον.

ΧΑΡΩΝ

19 Ποῦ νῦν καθεδείται; μεστὰ γὰρ πάντα, ὡς ὀρᾶς.

ΕΡΜΗΣ

'Επὶ τοὺς ὁμοὺς, εἰ δοκεῖ, τοῦ τυράννου.

ΚΑΠΝΟΣ

Καλῶς ὦ Ἑρμῆς ἐνενόησεν.
THE DOWNWARD JOURNEY

CLOTHO

Get aboard, so that the ferryman can haul the anchor up.

CHARON

Hi, fellow! Where are you going so fast? The boat is full already. Wait there till to-morrow; we'll set you across first thing in the morning.

MICYLLUS

You are committing a misdemeanour, Charon, in leaving behind you a dead man who is already high. No fear, I'll have you up before Rhadamanthus for breaking the law. Oh, Lord! What hard luck! They are sailing already, "and I'll be left behind here all alone." But why not swim across in their wake? I'm not afraid of giving out and drowning, seeing that I'm already dead! Besides, I haven't an obol to pay my passage.

CLOTHO

What's this? Wait, Micyllus; you mustn't cross that way.

MICYLLUS

See here, perhaps I'll beat you to the shore.

CLOTHO

No, no! Come, let's row up and take him in. Hermes, lend a hand to pull him in.

CHARON

Where shall he sit? The boat's full, as you see.

HERMES

On the shoulders of the tyrant, if you like.

CLOTHO

A happy thought, that of Hermes!

1 The words form a trimeter in the Greek, perhaps a line of comedy.
THE WORKS OF LUCIAN

ΧΑΡΩΝ

'Ανάβαινε οὖν καὶ τὸν τένοντα τοῦ ἀληθείας καταπάτει· ἥμεις δὲ εὐπλοῦμεν.

ΚΤΙΣΙΚΟΣ

"Ο Χάρων, καλῶς ἔχει σοι τὰς ἀληθείας ἐντεύθεν εἰπεῖν. ἐγὼ τὸν ὄβολον μὲν οὐκ ἂν ἔχομι δοῦναι σοι καταπλεύσας. πλέου γὰρ οὐδέν ἐστι τῆς πήρας ὑν ὀρᾶς καὶ τούτωι τοῦ εὐθεία τάλλα δὲ ἡ ἄντλειν, εἰ θέλεις, ἔτοιμος ἡ πρόσκωπος εἶναι μέμψη δὲ οὐδέν, ἡν εὐήρες καὶ καρτερὸν μοι ἐρετμὸν δῶς μόνον.

ΧΑΡΩΝ

"Ερεττε· καὶ τούτι γὰρ ἰκανὸν παρὰ σοῦ λαβεῖν.

ΚΤΙΣΙΚΟΣ

"Η καὶ ὑποκελεῦσαι δεήσει;

ΧΑΡΩΝ

Νὴ Δία, ἡπερ εἴδῆς κέλευσμά τι τῶν ναυτικῶν.

ΚΤΙΣΙΚΟΣ

Οἶδα καὶ πολλά, ὦ Χάρων. ἀλλ', ὀρᾶς, ἄντεπηχούσιν οὗτοι δακρύσσοντες· ὥστε ἡμῖν τὸ ἁσμα ἐπιταραχθῆσεται.

ΝΕΚΡΟΙ

Οἶμοι τῶν κτημάτων.—Οἶμοι τῶν ἀγρῶν.—Οττοτοί, τὴν οὐκίαν οὔαν ἀπέλειπον.—"Οσα τάλαντα ὁ κληρονόμος σπαθήσει παραλαβῶν.—Διὰ τῶν νεογρών μοι παιδίων.—Τίς ἄρα τὰς ἁμπέλους τρυγήσει, ἄς πέρυσιν ἐφυτευσάμην;


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THE DOWNWARD JOURNEY

CHARON

Climb up, then, and set your feet on the sinner's neck. Let's go on while the wind is fair.

CYNISCUS

Charon, I may as well tell you the truth here and now. I shan't be able to pay you your obol when we come to land, for I have nothing more than the wallet which you see, and this club here. However, I am ready either to bale, if you like, or to row; you will have no fault to find if you only give me a stout, well-balanced oar.

CHARON

Pull an oar; that will be enough to exact of you.

CYNISCUS

Shall I strike up a song, too?

CHARON

Yes, by all means, if you know any of the sailors' chanties.

CYNISCUS

I know plenty of them, Charon; but as you see, these people are competing with our music by crying, so that we shall be put out of tune in our song.

THE DEAD

(one) Alas, my wealth! (another) Alas, my farms: (another) Alackaday, what a house I left behind me! (another) To think of all the thousands my heir will come into and squander! (another) Ah, my new-born babes! (another) Who will get the vintage of the vines I set out last year?
ΕΡΜΗΣ
Μίκυλλη, σὺ δ’ οὐδὲν οἰμώξεις; καὶ μὴν οὐ θέμις ἀδακρυτῇ διαπλεύσαι τινα.

ΜΙΚΤΑΛΟΣ
"Απαγε’ οὐδέν ἐστιν ἐφ’ οτῷ ἃν οἰμώξαιμι εὔπλοδων.

ΕΡΜΗΣ
"Ομως κἀν μικρὸν τι ἐς τὸ ἔθος ἑπιστεναξον.

ΜΙΚΤΑΛΟΣ
Οἰμώξειμα τούνυν, ἐπειδή, ὦ Ἑρμῆ, σοὶ δοκεῖ. οἴμοι τῶν καττυμάτων; οἴμοι τῶν κρητίδων τῶν παλαιῶν: ὅττοτι τῶν σαθρῶν ὑποδημάτων. οὖν κέτι ὃ κακοδαίμων ἔωθεν εἰς ἐστέραν ἄσιτος διαμενό, οὐδὲ τοῦ χειμῶνος ἀνυπόθετος τε καὶ ἡμίγυμνος περινοστίησι τους ὀδόντας ὑπ’ τοῦ κρύος συγκροτῶν. τίς ἁρα μου τὴν σμίλην ἐξει καὶ τὸ κεντητήριον;

ΕΡΜΗΣ
'Ικανως τεθρήμηταις σχεδόν δὲ ήδη καταπεπλεύκαμεν.

ΧΑΡΩΝ
21 "Ἀγε δὴ τὰ πορθμεῖα πρῶτον ἡμῖν ἀπόδοτε: καὶ σὺ δόσ: παρὰ πάντων ἡδη ἔχω. δός καὶ σὺ τῶν ὀβολῶν, ὦ Μίκυλλη.

ΜΙΚΤΑΛΟΣ
Παίξεις, ὦ Χάρων, ἢ καθ’ ὑδατος, φασίν, γράφεις παρὰ Μικύλλου δὴ 2 τινα ὀβολον προσδοκών. ἄρχην δὲ οὐδὲ οίδα εἰ τετράγωνον ἐστιν ὁ ὀβολὸς ἢ στρογγύλου.

ΧΑΡΩΝ
"Ω καλῆς ναυτιλίας καὶ ἑπικερδοὺς τήμερον.

1 ἃν οἰμώξαμι Bekker: οἰμώξωμαι, ἃνοιμώξομαι, ἃν οἰμώξωμαι MSS.
2 δὴ Fritzsche: ἡδη MSS.
THE DOWNWARD JOURNEY

HERMES

Micyllus, you are not lamenting at all, are you? Nobody may cross without a tear.

MICYLLUS

Get out with you! I have no reason to lament while the wind is fair.

HERMES

Do cry, however, even if only a little, for custom's sake.

MICYLLUS

Well, I'll lament, then, since you wish it, Hermes. —Alas, my scraps of leather! Alas, my old shoes! Alackaday, my rotten sandals! Unlucky man that I am, never again will I go hungry from morning to night or wander about in winter barefooted and half-naked, with my teeth chattering for cold! Who is to get my knife and my awl?

HERMES

Enough weeping; we are almost in now.

CHARON

Come, now, pay us your fares, all of you, the first thing you do. (To Micyllus) You there, pay yours too; I have it from everybody now. I say, Micyllus, pay your obol too.

MICYLLUS

You're joking, Charon, or if not, you might as well write in water as look for an obol from Micyllus. I haven't the slightest idea whether an obol is round or square.

CHARON

What a fine, profitable cruise this has been to-day!
The Works of Lucian

αποβαίνετε δ’ ὁμος· ἔγω δὲ ὑποὺς καὶ βοῦς καὶ κύνας καὶ τὰ λουπὰ ζῷα μέτειμ· διαπλέυσαι γὰρ ἥδη κάκεινα δεῖ.

κλάων

Ἀπαγε αὐτοὺς, ὁ Ἐρμῆ, παραλαβῶν· ἔγω δὲ αὐτῇ ἐς τὸ ἀντιπέρας ἀναπλευσοῦμαι Ἰνδοπάτην καὶ Ἡραμίθρην τοὺς Σήρας διάξουσα· τεθνασθε γὰρ δὴ πρὸς ἀλλήλων περὶ γῆς ὅρων μαχόμενοι.

ἐρμῆς

Προῖωμεν, ὁ οὖτος· μᾶλλον δὲ πάντες ἔξης ἐπεσθέ οἱ.

μικτάλος

22 Ἡράκλεις, τοῦ ξόφου. ποῦ νῦν ὁ καλὸς Μέγιλλος; ὦ τῷ διαγνῷ τις ἑνταῦθα εἰ καλλῖν Φρύνης Σιμίχην; πάντα γὰρ ἵσα καὶ ὁμόχροα καὶ οὐδὲν οὔτε καλὸν οὔτε κάλλιον, ἀλλ’ ἡδὴ καὶ τὸ τριβώνιον τέως ἀμορφον εἰναὶ μοι δοκοῦν ἰσότιμον γίγνεται τῇ πορφυρίδι τοῦ βασιλέως ἀφανή γὰρ ἀμφό καὶ ὑπὸ τῷ αὐτῷ σκότῳ καταδεδυκότα. Κυνίσκε, σὺ δὲ ποῦ ποτε ἀρα ὅν τυγχάνεις;

κύνισκος

Ἐνταῦθα λέγω σοι, Μίκυλλε· ἀλλ’ ἄμα, εἰ δοκεῖ, βαδίζῳμεν.

μικτάλος

Εὗ λέγεις· ἐμβαλέ μοι τὴν δεξιάν. εἰπὲ μοι, ἐτελέσθης γὰρ, ὁ Κυνίσκε, δῆλον ὅτι τὰ Ἐλευσίνια—οὐχ ὁμοία τοῖς ἐκεί τὰ ἐνθάδε σοι δοκεῖ;

κύνισκος

Εὗ λέγεις· ἵδου γοῦν 2 προσέρχεται δαδουχοῦσα

1 τέως Cobet: πρώτερον τέως MSS.
2 γοῦν Fritzscbe: οὖν MSS.
THE DOWNWARD JOURNEY

Ashore with you, all the same. I am going after horses and cattle and dogs and the rest of the animals, for they have to cross now.

CLOTHO

Take them in charge, Hermes, and lead them off. I myself will go back to the other side to bring over the Chinamen Indopates and Heramithras, for they have just died fighting with one another over boundaries.

HERMES

Let’s move on, good people—or better, all follow me in order.

MICYLLUS

Heracles, how dark it is! Where now is handsome Megillus, and who can tell here that Simiche is not more beautiful than Phryne? All things are alike and of the same colour, and nothing is either beautiful or more beautiful; indeed, even my short cloak, which till now I thought ugly, is as good as the purple mantle of the king, for both are invisible and submerged in the same darkness. Cyniscus, where in the world are you?

CYNISCUS

Here I am, talking to you, Micyllus. Come, let’s walk together, if you like.

MICYLLUS

Good! Give me your hand. Tell me—for of course you have been through the Eleusinian Mysteries, Cyniscus—don’t you think this is like them?

CYNISCUS

Right you are; indeed, here comes a woman with
THE WORKS OF LUCIAN

tis phoberon ti kai apteiemptikov proseblepousa. h 
ar a pou 'Eriyus estin;

MIKYLLOS

"Eoiken apo ge tou schimatos.

ERMES

23 Paralabe toutous, o Tisiphoni, tetrapas epi 
tous xilious.

TISIFONH

Kal mi n palai ge o Radamaunthus outos umas 
perimenei.

RADAMANOTES

Prasage autous, o 'Eriy. su de, o 'Ermh, 
khrutte kai proskalei.

KTNISKOS

"W Radamaunthus, pors tou patros eme prwtou 
episkouses paragagwn.

RADAMANOTES

Tinos eneka;

KTNISKOS

Pants w boulomai kathgorhesai turanvous tinwos1 
a synepistamaie pouhras drasant autw parata tou 
bion. ouk an ouo axioiostos eihn legon, mi 
ouchi protoreuv autous faneis olos eimi kai ou 
tina ebwosa ton trpton.

RADAMANOTES

Tis de su;

KTNISKOS

Kyniskos, o ariste, thn gymnyn filosofoes.

RADAMANOTES

Deur elthe kai prwtos eis thn dikyn katasththi. 
su de proskalei toous kathgrous.

1 turanvous tinwos Fritzche: tinwos MSS. Cf. 24, end, 25.
THE DOWNWARD JOURNEY

a torch, who looks very fierce and threatening. Do you suppose it is an Erinys?¹

MICYLLUS

Probably, to judge from her appearance.

HERMES

Take these people in charge, Tisiphone, a thousand and four.

TISIPHONE

Indeed, Rhadamanthus here has been awaiting you this long time.

Rhadamanthus

Bring them before me, Erinys. Be crier, Hermes, and summon them by name.

CYNISCUS

Rhadamanthus, in the name of Zeus your father I beseech you to have me up first and judge me.

Rhadamanthus

For what reason?

CYNISCUS

Come what may, I wish to prosecute a certain tyrant for the wicked deeds that I know him to have done in life, and I cannot expect to be believed when I speak unless I first make it plain what sort of man I am and what sort of life I led.

Rhadamanthus

Who are you?

CYNISCUS

Cyniscus, your worship, by profession a philosopher.

Rhadamanthus

Come here and be tried first. Call the plaintiffs.

¹ The Erinyes, or Furies, were Alecto, Megaera, and Tisiphone. The torch of Tisiphone enhances the resemblance to the Mysteries, which were carried on by torch-light.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

24. Εἰ τις Κυνίσκον τούτου κατηγορεῖ, δεῦρο προσίτω.

ΚΥΝΙΣΚΟΣ

Οὐδεὶς προσέρχεται.

ΡΑΔΑΜΑΝΘΟΣ

Ἄλλα ὦν ίκανον τούτο, ὥ Κυνίσκε: ἀπόδυθι δὲ, ὅπως ἐπισκοπήσω σε ἄπο τῶν στιγμάτων.

ΚΥΝΙΣΚΟΣ

Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην;

ΡΑΔΑΜΑΝΘΟΣ

Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσηται παρὰ τῶν βίων, καθ᾽ ἐκαστὸν αὐτῶν ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

ΚΥΝΙΣΚΟΣ

Ἱδοὺ σοι γυμνὸς παρέστηκα· ὥστε ἀναζήτει ταῦτα ἀπερ σὺ φῆς τὰ στίγματα.

ΡΑΔΑΜΑΝΘΟΣ

Καθαρός ὡς ἐπίπαυν οὕτωσι πλὴν τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ καὶ ἁσαφῶν στιγμάτων. καίτοι τί τοῦτο; ἢ χυνὴ μὲν καὶ σημεία πολλὰ τῶν ἐγκαυμάτων, οὐκ οἶδα δὲ ὅπως ἔξαλλήληται, μᾶλλον δὲ ἐκκέκοπται. πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς εξ ύπαρχῆς ἀναπέφηνας;

ΚΥΝΙΣΚΟΣ

Ἔγω σοι φράσω: πάλαι πονηρὸς δι᾽ ἀπαίδευσίαν γενόμενος καὶ πολλὰ διὰ τοῦτο ἐμπολύσας στίγματα, ἐπειδὴ τάχιστα φιλοσοφεῖν ἥρξάμην κατ᾽ ὅλγον ἄπάσας τὰς κηλίδας ἐκ τῆς ψυχῆς ἀπελουσάμην.
THE DOWNWARD JOURNEY

HERMES
If any one has charges to prefer against this man Cyniscus, let him come this way.

CYNISCUS
No one comes.

RHADAMANTHUS
But that is not enough, Cyniscus: strip yourself, so that I can judge you from the marks on your back.

CYNISCUS
Why, how did I ever come to be a marked man?¹

RHADAMANTHUS
For every wicked deed that each of you has done in his life he bears an invisible mark on his soul.

CYNISCUS
Here I am naked, so seek out the marks you mention.

RHADAMANTHUS
The man is altogether free from marks, except for these three or four, very faint and uncertain. But what is this? There are many traces and indications of brandings, but somehow or other they have been erased, or rather, effaced. How is that, Cyniscus, and how is it that you looked free from them at first?

CYNISCUS
I will tell you. For a long time I was a wicked man through ignorance and earned many marks thereby; but no sooner had I begun to be a philosopher than I gradually washed away all the scars from my soul.

¹ As στυγματικός (branded man) was applied to rogues in general, there is a slight word-play in the Greek also.
THE WORKS OF LUCIAN

ΠΑΔΑΜΑΝΟΤΣ

'Αγαθῷ γε οὗτος καὶ ἀνυσμωτάτῳ χρησάμενος τῷ φαρμάκῳ. ἀλλ' ἀπιθι ἐς ταῖς Μακάρων νῆσους τοῖς ἀρίστοις συνεσόμενοι, κατηγορήσας γε πρότερον οὗ φῆς τυράννου. ἄλλους προσκάλει.

ΜΙΚΥΛΛΟΣ

25 Καὶ τοῦμόν, ὃ Παδάμανθυν, μικρόν ἐστὶ καὶ βραχείας τινὸς ἐξετάσεως δεόμενον· πίλαι γοῦν σοι καὶ γυμνός εἰμι, ὡστε ἐπισκόπει.

ΠΑΔΑΜΑΝΟΤΣ

Τίς δὲ ὁν τυγχάνεις;

ΜΙΚΥΛΛΟΣ

'Ὁ σκυτοτόμος Μίκυλλος.

ΠΑΔΑΜΑΝΟΤΣ

Εὖ γε, ὃ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀν- ἐπίγραφος· ἀπιθι καὶ σὺ παρὰ Κυνίσκον τουτού. τὸν τύραννον ἣδη προσκάλει.

ΕΡΜΗΣ

Μεγαπένθης Δακύδου ἤκέτω. ποὶ στρέφῃ; πρόσιθι. σὲ τὸν τύραννον προσκαλῶ. προβαλ' αὐτόν, ὃ Τισιφόνη, ἐσ τὸ μέσου ἐπὶ τράχηλον ἄθοῦσα.

ΠΑΔΑΜΑΝΟΤΣ

Σὺ δὲ, ὃ Κυνίσκε, κατηγόρει καὶ διέλεγχε ἢδη· πλησίον γὰρ ἄνηρ 1 οὕτωσί.

ΚΤΙΣΚΟΣ

26 Τὸ μὲν ὅλον οὐδὲ λόγων ἐδει· γνώσῃ γὰρ αὐτὸν αὐτίκα μάλα οἶδος ἐστιν ἀπὸ τῶν στυγμάτων. ὡμοὶ δὲ καύτως ἀποκαλύψω σοι τὸν ἄνδρα κάκ τοῦ λόγου δείξω φανερώτερον. οὕτωσί γὰρ ὁ τρισκατά-

1 ἄνηρ Sommerbrodt: ἄνηρ, ὁ ἄνηρ MSS.
THE DOWNWARD JOURNEY

RHADAMANTHUS
At any rate he made use of a cure that is sound and very efficacious. Well, go your way to the Isles of the Blest to live with the good, but first prosecute the tyrant you spoke of. Hermes, summon others.

MICYLLUS
My case also is a trifling one and needs but a short investigation. In fact, I have been stripped and waiting for you a long time, so inspect me.

RHADAMANTHUS
Who are you?

MICYLLUS
The cobbler Micyllus.

RHADAMANTHUS
Good, Micyllus, you are quite clean and unmarked. Be off and join Cyniscus there. Call the tyrant now.

HERMES
Let Megapenthes, son of Lacydes, come this way. Where are you turning to? Come here! It is you I am calling, tyrant. Thrust him in among us, Tisiphone, with a push on the neck.

RHADAMANTHUS
Cyniscus, open your prosecution and state your case now, for here is the man.

CYNISCUS
On the whole, there is no need of words; you will at once discover what sort of man he is from his marks. But in spite of that I will myself unveil the man to you and show him up more plainly. All
THE WORKS OF LUCIAN

καὶ δορυφόρους συναγαγὼν ἐπαναστάς τῇ πόλει τύραννος κατέστη, ἀκρότους μὲν ἀπεκτείνει πλείονας ἢ μυρίους, τὰς δὲ οὐσίας ἐκάστων ἀφαιρόμενος καὶ πλούτου πρὸς τὸ ἀκρότατον ἀφικόμενος οὐδεμίαν μὲν ἄκολοσίας ἰδέαν παραλέλυσε, ἀπάση δὲ ὁμότητι καὶ ὑβρεῖ κατὰ τῶν ἄθλιων πολιτῶν ἐχρήσατο, παρθένους διαφθείρων καὶ ἐφίζους κατασχύνων καὶ πάντα τρόπον τοῖς ὑπηκόοις ἐμπαροινών. καὶ ὑπεροψίας μὲν γε καὶ τύφου καὶ τοῦ πρὸς τοὺς ἐντυγχάνοντας φρυγάματος οὐδὲ κατ᾽ ἄξιαν δύναιο ἂν παρ’ αὐτοῦ λαβεῖν τὴν δίκην. ράσοις 2 γούν τὸν ἥλιον ἃν τις ἢ τοῦτον ἀσκαρδαμυκτὶ προσέβλεψεν. οὐ μὴν ἄλλα 3 καὶ τῶν κολάσεων τὸ πρὸς ὁμότητα καινουργῶν αὐτοῦ τίς ἢ διηγήσασθαι δύναιτο, ὡς γε μηδὲ τῶν οἰκειοτάτων ἀπέσχετο; καὶ ταῦτα ὅτι μὴ ἄλλως κενή τίς ἢ ἐστὶ κατ’ αὐτοῦ διαβολή, αὐτικα εἰς προσκαλέσας τοὺς ὑπ’ αὐτοῦ πεφονευμένους μᾶλλον δὲ ἀκλητοὶ, ὡς ὅρα, πάρεισι καὶ περιστάντες ἄγχουσιν αὐτοῦ, οὕτω πάντες, ὦ Ῥαδάμανθι, πρὸς τοῦ ἄλτηρίου τεθνάσιν, οἱ μὲν γυναικῶν ἑνέκα εὐμόρφων ἐπιβουλευθέντες, οἱ δὲ νείων ἄπαγομένων πρὸς ύβριν ἀγανακτήσαντες, οἱ δὲ ὅτι ἐπλούτουν, οἱ δὲ ὅτι ἦσαν δεξιοὶ καὶ σῴφρονες καὶ οὐδαμοὶ ἠρέσκουντο τοῖς δρωμένοις.

1 προσεταιρισάμενος Jacobitz: προσεταιρούμενος, προσεταρισάμενος MSS.
2 ράσον Bentley: ράσιον MSS.
3 ἄλλα Bekker: not in MSS.
that the cursed scoundrel did while he was a private citizen I intend to pass over; but when he had leagued himself with the boldest men and had got together a bodyguard, and so had set himself over the city and had become tyrant, he not only put to death more than ten thousand people without a hearing but confiscated their properties in each case; and after he had made himself extremely rich, he did not leave a single form of excess untried, but practised every sort of savagery and high-handedness upon his miserable fellow-citizens, ravishing maids, corrupting boys, and running amuck in every way among his subjects. And for his superciliousness, his pride, and his haughtiness toward all he met you never could exact from him a fitting penalty. It would have been less dangerous to look steadily at the sun than at this man. Then, too, in the matter of punishments who could describe his cruel inventiveness? Why, he did not even let his closest kin alone! And that all this is not mere empty calumny against him you will soon find out if you summon up the men he murdered—but no, they are here unsummoned, as you see, and press about him and throttle him. All these men, Rhadamanthus, have met their death at the scoundrel’s hands, some of them entrapped in plots because of pretty wives, others because they were angry on account of sons outrageously kidnapped, others because they were rich, and others because they were honest and decent and did not like his actions in the least.
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ΠΑΡΑΔΙΑΜΑΝΟΥΣ

27 Τί πρὸς ταύτα φής, ὃ μιαρὲ σῦ;

ΜΕΓΑΠΕΝΘΗΣ
Τοὺς μὲν φόνους εἰργασμαί οὔς λέγει, τὰ δὲ ἄλλα πάντα, τὰς μοιχείας καὶ τὰς τῶν ἐφήβων ὑβρεῖς καὶ τὰς διαφθορὰς τῶν παρθένων, ταύτα πάντα Κυνίσκος μου κατεψεύσατο.

ΚΤΝΙΣΚΟΣ
Οὐκοῦν καὶ τούτων, ὃ Ραδάμανθυ, παρέξω σοι μάρτυρας.

ΠΑΡΑΔΙΑΜΑΝΟΥΣ
Τίνας τούτους λέγεις;

ΚΤΝΙΣΚΟΣ
Προσκάλει μοι, ὃ Ἑρμή, τὸν λύχνον αὐτοῦ καὶ τὴν κλίνην· μαρτυρήσουσι γὰρ αὐτοὶ παρελθόντες, οία πρᾶττοντι συνηπάσταντο αὐτῷ.

ΕΡΜΗΣ
Ἡ Κλίνη καὶ ὁ Λύχνος ὁ Μεγαπένθους παρέστων.1 εὖ γε ἐποίησαν ὑπακούσαντες.

ΠΑΡΑΔΙΑΜΑΝΟΥΣ
Εἰπάτε οὖν ὑμεῖς ὃ σύνιστε Μεγαπένθει τούτῳ· προτέρα δὲ σὺ ἡ Κλίνη λέγε.

ΚΛΙΝΗ
Πάντα ἀληθῆ κατηγόρησε Κυνίσκος. ἔγὼ μὲν ταῦτα εἶπεῖν, ὃ δὲσποτα Ῥαδάμανθυ, αἰσχύνομαι· τοιαῦτα ἢν ἄ ἐπ᾿ ἐμοῦ διεπράττετο.

ΠΑΡΑΔΙАΜΑΝΟΥΣ
Σαφέστατα μὲν οὖν καταμαρτυρεῖς μηδὲ εἰπεῖν αὐτὰ ὑπομένουσα. καὶ σὺ δὲ ὁ Λύχνος ἦδη μαρτύρει.

1 παρέστων Cobet: παρέστω MSS.
THE DOWNWARD JOURNEY

RHADAMANTHUS
What have you to say to this, you villain?

MEGAPENTHES
The murders which he speaks of I did commit, but in all the rest of it—the intrigues, the outrages against boys and the injuries to girls—in all that Cyniscus has maligned me.

CYNISCUS
Then for that too, Rhadamanthus, I shall produce you witnesses.

RHADAMANTHUS
Whom do you mean?

CYNISCUS
Hermes, please summon up his lamp and his bed, for they will appear in person and testify to the things that they know he has done.

HERMES
Bed and Lamp of Megapenthes, appear. They have been so good as to comply.

RHADAMANTHUS
Now then, tell us what you know this man Megapenthes to have done. You speak first, Bed.

BED
All that Cyniscus has charged is true. But I am ashamed, Rhadamanthus, my lord, to speak of these matters, such were the deeds he did upon me.

RHADAMANTHUS
Well, you give the clearest of testimony against him by your very reluctance to speak of the facts. Now, Lamp, it is your turn to testify.
ΔΥΧΝΟΣ
’Εγώ τὰ μεθ’ ἡμέραν μὲν οὐκ εἶδον· οὐ γὰρ παρῆν· ἀ δὲ τῶν νυκτῶν ἔποιεί καὶ ἔπασχεν, ὅκνω λέγειν· πλὴν ἄλλα ἔθεασάμην γε πολλὰ καὶ ἄρρητα καὶ πᾶσαι ὑβριν ὑπερπεπακότα. καὶ τοι πολλάκις ἐκὼν τούλαιον οὐκ ἔπινον ἀποσβήναι θέλων· ὅ δὲ καὶ προσήγε με τοῖς δρωμένοις καὶ τὸ φῶς μοι πάντα τρόπον κατεμίανεν.

ΠΑΔΑΜΑΝΘΟΣ
28 Ἄλις ᾐδη τῶν μαρτύρων. ἄλλα καὶ ἀπόδυσε τὴν πορφυρίδα, ἵνα τὸν ἀριθμὸν ὕδωμεν τῶν στιγμάτων. παπαί, ὅλος οὖτος πελινδνς καὶ κατάγραφος, μᾶλλον δὲ κυάνεός ἐστιν ἀπὸ τῶν στιγμάτων. τίνα ἄν οὖν κολασθείη τρόπον; ἂρ’ ἐς τὸν Πυριφλεγέθοντά ἐστιν ἐμβλητέος ἡ παραδοτέος τῷ Κερβέρῳ;

ΚΤΙΣΚΟΣ
Μηδαμώς· ἄλλ’ εἰ θέλεις, ἐγὼ σοι καινῆν τινα καὶ πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι.

ΠΑΔΑΜΑΝΘΟΣ
Δέγε, ὡς ἐγὼ σοι μεγίστην ἐπὶ τούτῳ χάριν εἰσομαι.

ΚΤΙΣΚΟΣ
”Εθος ἐστίν, οἴμαι, τοῖς ἀποθνήσκουσι πᾶσι πίνειν τὸ Δήθης ὕδωρ.

ΠΑΔΑΜΑΝΘΟΣ
Πάνυ μὲν οὖν.

ΚΤΙΣΚΟΣ
Οὐκοῦν μόνος οὗτος ἔξ ἀπάντῳ ἀποτος ἐστω.

ΠΑΔΑΜΑΝΘΟΣ
Διὰ τί δή;
I did not see what happened by day, for I was not there, and what went on at night I am loth to say; I witnessed many things, however, that were unspeakable and overleaped the bounds of all outrageousness. In fact, I often tried of my own accord to keep my wick from drinking the oil, for I wanted to go out; but he for his part even put me closer to the scene and polluted my light in every way.

RHADAMANTHUS

Enough witnesses! Come, strip off your purple robe that we may see the number of your marks. Well, well! The fellow is all livid and crisscrossed; indeed, he is black and blue with marks. How can he be punished? Shall he be thrown into the River of Burning Fire or turned over to Cerberus?

CYNISCUS

No, no! If you like, I will suggest you a punishment that is new and fits his crime.

RHADAMANTHUS

Speak out; I shall be most grateful to you for it.

CYNISCUS

It is customary, I believe, for all the dead to drink the water of Lethe?

RHADAMANTHUS

Certainly.

CYNISCUS

Then let this man be the only one not to drink it.

RHADAMANTHUS

Why, pray?
Χαλεπὴν οὕτως ὑφέξει τὴν δίκην μεμνημένος οἷος ἦν καὶ ὁσον ἠδύνατο ἐν τοῖς ἄνω, καὶ ἀναπεμπαζόμενος τὴν τρυφὴν.

ΡΑΔΑΜΑΝΘΥΣ

Εὗ λέγεις· καὶ καταδεικάσθω καὶ παρὰ τὸν Τάνταλον ἀπαχθεῖς οὕτως ἰδέσθω, μεμνημένος δὲν ἐπραξεὶ παρὰ τὸν βίον.
THE DOWNWARD JOURNEY

CYNISCUS

He will pay a bitter penalty in that way, by remembering what he was and how much power he had in the upper world, and reviewing his life of luxury.

RHADAMANTHUS

Good! Let sentence stand in that form, and let the fellow be taken off and put in fetters near Tantalus, to remember what he did in life.
ZEUS CATECHIZED

Cyniscus interviews Zeus on predestination and free will, and on the raison d'être of the gods. The dialogue is written from the Cynic standpoint against the Stoics, and is one of those showing Menippean influence. It stands in somewhat the same relation to the Icaromenippus as the Downward Journey to the Menippus.
ΖΕΤΣ ΕΛΕΓΧΟΜΕΝΟΣ

ΚΥΝΙΣΚΟΣ

1 'Εγώ δέ, ὁ Ζεύς, τὰ μὲν τοιοῦτα οὐκ ἐνοχλήσω σὲ πλοῦτον ἢ χρυσὸν ἢ βασιλείαν αὐτῶν, ἀπερ εὐκταιότατα τοῖς πολλοῖς, σοὶ δ' οὐ πάνυ ράδια παρασχεῖν· ὀρῶ γοῦν σὲ τὰ πολλὰ παρακούοντα εὐχομένων αὐτῶν. ἐν δὲ, καὶ τούτῳ ρᾶστον, ἐβουλόμην παρὰ σοῦ μοι γενέσθαι.

ΖΕΤΣ

Τί τούτῳ ἔστιν, ὁ Κυνίσκη; οὐ γὰρ ἄτυχῆσεις, καὶ μάλιστα μετρίων, ὡς φής, δεόμενος.

ΚΥΝΙΣΚΟΣ

Απόκριναί μοι πρὸς τινα οὐ χαλεπὴν ἐρώτησιν.

ΖΕΤΣ

Μικρά γε ὡς ἀληθῶς ἡ εὐχὴ καὶ πρόχειρος· ὡστε ἐρώτα ὅπόσα αὖ ἔθελης.

ΚΥΝΙΣΚΟΣ

'Ἰδοὺ ταῦτα, ὁ Ζεύς· ἀνέγνως γὰρ δῆλον ὁτι καὶ σὺ τὰ Ὀμήρου καὶ Ἡσιόδου ποιήματα· εἰπὲ οὖν μοι εἰ ἀληθῆ ἔστιν ἃ περὶ τῆς Εἰμαρμένης καὶ τῶν Μοιρῶν ἑκείνοι ἐρραψῳδήκασιν, ἀφυκτα εἰναι ὅπόσα ἄν αὐται ἐπινήσωσιν γεινομένω ἐκάστῳ;
But, Zeus, I for my part won't annoy you that way by asking for wealth or gold or dominion, which are, it seems, very desirable to most people, but not very easy for you to give; at any rate I notice that you generally turn a deaf ear to their prayers. I should like to have you grant me only a single wish, and a very simple one.

What is it, Cynicus? You shall not be disappointed, especially if your request is reasonable, as you say it is.

Answer me a question; it isn't hard.

Your prayer is indeed trivial and easy to fulfil; so ask what you will.

It is this, Zeus: you certainly have read the poems of Homer and Hesiod: tell me, then, is what they have sung about Destiny and the Fates true, that whatever they spin for each of us at his birth is inevitable?¹

Homer, Iliad 20, 127; Hesiod, Theogony 218, 904.
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ΖΕΤΣ

Καὶ πάνυ ἄληθῆ ταῦτα· οὐδὲν γὰρ ἑστιν ὅ τι μὴ αἱ Μοῖραι διατάττοντος, ἀλλὰ πάντα ὁπόσα γίνεται, ὑπὸ τῶν τούτων ἀτράκτων στρεφόμενα εὐθὺς ἡ ἀρχὴ ἐκαστὸν ἐπικεκλωσμένην ἐχει τὴν ἀπόβασιν, καὶ οὐ θέμις ἄλλως γενέσθαι.

ΚΥΝΙΣΚΟΣ

2 Οὐκοῦν ὅποταν δἐ αὐτὸς ὁ Μηνρος ἐν ἑτέρῳ μέρει τῆς ποιήσεως λέγην,

μὴ καὶ ὑπὲρ μοῖραν δόμον Λαίδος

καὶ τὰ τοιαῦτα, ληρεῖν δηλαδὴ φήσομεν τότε αὐτῶν;

ΖΕΤΣ

Καὶ μάλα· οὐδὲν γὰρ οὔτω γένοιτ' ἂν ἔξω τοῦ νόμου τῶν Μοῖρων, οὐδὲ ὑπὲρ τὸ λίνον. οἱ ποιηταὶ δὲ ὁπόσα μὲν ἂν ἐκ τῶν Μουσῶν κατεχόμενοι ἄδωσιν, ἀληθῆ ταῦτα ἑστιν· ὅποταν δὲ ἀφώσιν αὐτοὺς αἱ θεαὶ καὶ καθ' αὐτοὺς ποιῶσι, τότε δὴ καὶ σφάλλονται καὶ ὑπεναντία τοῖς πρώτοις διεξίασιν· καὶ συγγενώμη, εἰ ἀνθρωποὶ οὖν 

τότε αὐτεῖς ἁνυσώσι τάληθες, ἀπελθόντος ἐκείνου δὲ τέως 

παρὸν ἐρραψώδει δὲ αὐτῶν.

ΚΥΝΙΣΚΟΣ

Ἀλλὰ τοῦτο μὲν οὔτω φήσομεν. ἔτι δὲ κακείνο 

μοι ἀπόκριναι· οὐ τρεῖς αἱ Μοῖραι εἰσι, Κλωθὼ 

καὶ Λάχεσις, οἴμαι, καὶ Ἀτροπος;

ΖΕΤΣ

Πάνυ μὲν οὖν.
ZEUS CATECHIZED

ZEUS

It is really quite true. There is nothing which the Fates do not dispose; on the contrary, everything that comes to pass is controlled by their spindle and has its outcome spun for it in each instance from the very beginning, and it cannot come to pass differently.

CYNISCUS

Then when this same Homer in another part of his poem says:

"Take care lest ere your fated hour you go to house in Hell"\(^1\)

and that sort of thing, of course we are to assume that he is talking nonsense?

ZEUS

Certainly, for nothing can come to pass outside the control of the Fates, nor beyond the thread they spin. As for the poets, all that they sing under the inspiration of the Muses is true, but when the goddesses desert them and they compose by themselves, then they make mistakes and contradict what they said before. And it is excusable that being mere men they do not recognize the truth when that influence is gone which formerly abode with them and rhapsodized through them.

CYNISCUS

Well, we’ll assume this to be so. But answer me another question. There are only three of the Fates, are there not—Clotho, Lachesis, I believe, and Atropos?

ZEUS

Quite so.

\(^1\) Iliad 20, 336; \(εἰσαφτκηνα\) completes the line.
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ΚΤΝΙΣΚΟΣ

3 Ἡ Εἰμαρμένη τοῖς καὶ Ἡ Τύχη—πολυθρύ-λητοι γὰρ πάνω καὶ αὐταὶ—τίνες πότ' εἰσιν ἢ τί δύναται αὐτῶν ἐκατέρα; πότερον τὰ ἦσα ταῖς Μοίραις ἢ τι καὶ ὑπὲρ ἐκείνας; ἀκούω γοῦν ἀπάντων λεγόντων, μηδὲν εἶναι Τύχης καὶ Εἰ-μαρμένης δυνατότερον.

ΖΕΤΣ

Οὐ θέμις ἀπαντά σε εἰδέναι, ὧ Κυνίσκε: τίνος δ' οὖν ἐνεκα ἡρώτησας τὸ περὶ τῶν Μοιρῶν;

ΚΤΝΙΣΚΟΣ

4 Ἡν πρότερον μοι, ὡ Ζεῦ, κάκεινο εἰπης, εἰ καὶ ὑμῶν αὐταὶ ἄρχουσι καὶ ἀνάγκη ὑμῶν ἡρτήσθαι ἀπὸ τοῦ λίνου αὐτῶν.

ΖΕΤΣ

Ἀνάγκη, ὧ Κυνίσκε. τί δ' οὖν εμειδίασας;

ΚΤΝΙΣΚΟΣ

Ἀνεμνήσθην ἐκείνων τῶν Ὀμήρου ἔπων, ἐν οἷς πεποίησαν αὐτῶ εἰς τῇ ἐκκλησίᾳ τῶν θεῶν δημη-γορῶν, ὁπότε ἥπειλες αὐτοὺς ὡς ἀπὸ σειρᾶς τινος χρυσῆς ἀναρτησόμενος τὰ πάντα: ἐφησθα γὰρ αὐτῶς μὲν τὴν σειρὰν καθήσεων εξ οὖρανον, τοὺς θεοὺς δὲ ἀμα πάντας, εἰ βούλοιτο, ἐκκρεμα-μένους καταστὰν βιάσεσθαι,1 οὐ μὴν καταστά-σειν γε, σὺ δὲ, ὁπόταν ἐθελήσῃς, ῥαδίως ἀπαντας αὐτῆ κεν γαῖς ἐρύσαι αὐτῆ τε θαλάσσῃ.

τότε μὲν οὖν θαυμάσχοις ἐδόκεις μοι τὴν βίαν καὶ ὑπέφριττον μεταξὺ ἀκούων τῶν ἐπῶν: νῦν δὲ αὐτῶν σε ἦδη ὄρο μετὰ τῆς σειρᾶς καὶ τῶν ἀπειλῶν ἄπο λεπτοῦ νήματος, ὡς φής, κρεμά-

1 βιάσεσθαι Fritzche: βιάζεσθαι MSS.
2 σὺ vulg.: σὲ MSS.

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Well then, how about Destiny and Fortune? They are also very much talked of. Who are they, and what power has each of them? Equal power with the Fates, or even somewhat more than they? I hear everyone saying that there is nothing more powerful than Fortune and Destiny.

It is not permitted you to know everything, Cyniscus. But why did you ask me that question about the Fates?

Just tell me something else first, Zeus. Are you gods under their rule too, and must you needs be attached to their thread?

We must, Cyniscus. But what made you smile?

I happened to think of those lines of Homer in which he described you making your speech in the assembly of the gods, at the time when you threatened them that you would hang the universe upon a cord of gold. You said, you know, that you would let the cord down from Heaven, and that the other gods, if they liked, might hang on it and try to pull you down, but would not succeed, while you, whenever you chose, could easily draw them all up, "and the earth and the sea along with them." At that time it seemed to me that your power was wonderful, and I shuddered as I heard the lines; but I see now that in reality you yourself with your cord and your threats hang by a slender thread, as you

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1 *Iliad* 8, 24.
μενον. δοκεὶ γοῦν μοι δικαιότερον ἂν ἡ Κλωθὼ μεγαλαυχήσασθαι, ὡς καὶ σὲ αὐτὸν ἀνώσπαστον αἰωροῦσα ἐκ τοῦ ἀτράκτου καθάπερ οἱ ἀλείως ἐκ τοῦ καλάμου τὰ ἱχθύδια.

ζητεῖ 5 Ὅψη ὁδ' ὅ τι σοι ταυτὶ βούλεται τὰ ἐρωτήματα.

κυνικός

Ἐκεῖνο, ὁ Ζεῦ· καὶ πρὸς τῶν Μούρων καὶ τῆς Εἰμαρμένης μη τραχέως μηδὲ πρὸς ὅργην ἀκούσῃς μου τάληθη μετὰ παρρησίας λέγοντος. εἰ γὰρ οὕτως ἔχει ταύτα καὶ πάντων αἱ Μοῖραι κρατοῦσι καὶ οὐδὲν ἂν ὑπ' οὖνδεν ἐτί ἀλλαγεῖ τόν ἄπαξ ὠδίωντων αὐταῖς, τίνος ἕνεκα ὅμως οἱ ἁθρωποὶ θύμης καὶ ἐκάτομβας προσάγομεν εὐχόμενοι γενέσθαι ἥμιν παρ' ὑμῶν τῶγαθα; οὐχ ὥρῳ γὰρ ο τι ἂν ἀπολαύσαιμεν τῆς ἐπιμελείας ταύτης, εἰ μήτε τῶν φαιλών ἀποτροπᾶς εὑρέσθαι δυνατὸν ἥμιν ἐκ τῶν εὐχῶν μήτε ἁγαθοῦ τίνος θεοσώδοτον ἐπιτυχεῖν.

ζητεῖ 6 Ὀδὴ ὅθεν σοι τὰ κομψὰ ταύτα ἐρωτήματά ἔστων, παρὰ τῶν καταράτων σοφιστῶν, οὐ μηδὲ προνοεῖμι ἡμᾶς τῶν ἁθρώπων φασίν· ἐκεῖνοι γοῦν τὰ τοιαύτα ἐρωτῶσιν ὑπ' ἀσεβείας, ἀποτρέποντες καὶ τοὺς ἄλλους θύειν καὶ εὐχές ταῖς ὑπὸ εἰκαῖνδν ὅνι· ἡμᾶς γὰρ οὕτ' ἐπιμελεῖσθαι τῶν πραττομένων παρ' ὑμῖν οὐθ' ὡς τὶ δύνασθαι πρὸς τὰ ἐν τῇ γῇ πράγματα. πλὴν οὐ χαρήσομεν γε τὰ τοιαύτα διεξόντες.

κυνικός

Οὐ μὰ τῶν τῆς Κλωθοῦς ἀτράκτου, ὁ Ζεῦ, οὐχ ὑπ' ἐκεῖνων ἀναπεισθεῖς ταυτά σε ἡρώτησα, ο δὲ 66
admit. In fact, I think that Clotho would have a better right to boast, inasmuch as she holds you, even you, dangling from her spindle as fishermen hold fish dangling from a rod.

ZEUS

I don’t know what you are driving at with these questions.

CYNISCUS

This, Zeus—and I beg you by the Fates and by Destiny not to hear me with exasperation or anger when I speak the truth boldly. If all this is so, and the Fates rule everything, and nobody can ever change anything that they have once decreed, why do we men sacrifice to you gods and make you great offerings of cattle, praying to receive blessings from you? I really don’t see what benefit we can derive from this precaution, if it is impossible for us through our prayers either to get what is bad averted or to secure any blessing whatever by the gift of the gods.

ZEUS

I know where you get these clever questions—from the cursed sophists, who say that we do not even exert any providence on behalf of men. At any rate they ask questions like yours out of impiety, and dissuade the rest from sacrificing and praying on the ground that it is silly; for we, they say, not only pay no heed to what goes on among you, but have no power at all over affairs on earth. But they shall be sorry for talking in that way.

CYNISCUS

I swear by the spindle of Clotho, Zeus, they did not put me up to ask you this, but our talk itself as
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λόγος αὐτὸς οὖς οἶδ᾽ ὡς ἡμῖν προϊόν εἰς τούτο ἀπέβη, περιττὰς εἶναι τὰς θυσίας. αὖθις δ', εἰ δοκεῖ, διὰ βραχέων ἐρήσομαι σε, σὺ δὲ μὴ ὁκνήσῃς ἀποκρίνασθαι, καὶ ὅπως ἀσφαλέστερον ἀποκρινῆ.

ΖΕΤΣ

"Ερώτα, εἰ σοι σχολῆ τὰ τοιαῦτα ληρεῖν.

ΚΥΝΙΣΚΟΣ

Πάντα φῆς ἐκ τῶν Μοιρῶν γίγνεσθαι;

ΖΕΤΣ

Φημὶ γάρ.

ΚΥΝΙΣΚΟΣ

Τμῶν δὲ δυνατῶν ἀλλάττειν ταῦτα καὶ ἄνακλώθειν;

ΖΕΤΣ

Οὐδαμῶς.

ΚΥΝΙΣΚΟΣ

Βουλεῖ, ὅπως ἐπαγάγω καὶ τὸ μετὰ τοῦτο, ἢ δῆλον, κἂν μὴ εἴπω αὐτό;

ΖΕΤΣ

Δῆλον μὲν. οἴ δὲ γε θύοντες οὐ τῆς χρείας ἐνεκα θύουσιν, ἀντίδοσιν δὴ ¹ τινα ποιούμενοι καὶ ὠσπερ ὁπούμενοι τὰ ἀγαθὰ παρ᾽ ἡμῶν, ἀλλὰ τιμῶντες ἄλλος τὸ βέλτιον.

ΚΥΝΙΣΚΟΣ

Ἰκανὸν καὶ τοῦτο, εἰ καὶ σὺ φῆς ἐπὶ μηδενὶ χρησίμῳ γίγνεσθαι τὰς θυσίας, εὐγνωμοσύνῃ δὲ τινὶ τῶν ἀνθρώπων τιμῶντων τὸ βέλτιον. καὶ τοιούτως ἐὰν τι τῶν σοφιστῶν ἐκεῖνων παρῆν, ἤρετο ἣν σε καθ᾽ ὅ τι βελτίους φῆς τοὺς θεοὺς, καὶ ταῦτα ὁμοδούλους τῶν ἀνθρώπων ὄντας καὶ ὑπὸ ταῖς

¹ δὴ Α.Μ.Η.: δὲ γ; not in β.

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it went on led somehow or other to the conclusion that sacrifices are superfluous. But if you have no objection I will question you briefly once more. Do not hesitate to answer, and take care that your answer is not so weak.

ZEUS

Ask, if you have time for such nonsense.

CYNISCUS

You say that all things come about through the Fates?

ZEUS

Yes, I do.

CYNISCUS

And is it possible for you to change them, to un-spin them?

ZEUS

Not by any means.

CYNISCUS

Then do you want me to draw the conclusion or is it patent even without my putting it into words?

ZEUS

It is patent, of course; but those who sacrifice do not do so for gain, driving a sort of bargain, forsooth, and as it were buying blessings from us; they do so simply to honour what is superior to themselves.

CYNISCUS

Even that is enough, if you yourself admit that sacrifices are not offered for any useful purpose, but by reason of the generosity of men, who honour what is superior. And yet, if one of your sophists were here, he would ask you wherein you allege the gods to be superior, when really they are fellow-
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αὐταῖς δεσποίναις ταῖς Μοίραις ταττομένους.
οῦ γάρ ἀποχρήσει αὐτοῖς τὸ ἄθανάτους εἶναι, ὡς
dι' αὐτὸ ἀμείνους δοκεῖν ἐπεὶ τούτῳ γε μακρὸν
χείρών ἐστιν, εἰς τοὺς μὲν κἂν ὁ θάνατος εἰς
ἔλευθεραν ἀφείλετο, ὑμῖν δὲ εἰς ἀπειρὸν ἐκπέπτει
τὸ πράγμα καὶ ἀἵδιος ἡ δουλεία γίνεται ὑπὸ
μακρὸ τῷ λίνῳ στρεφομένη.

ZETΣ

8 Ἄλλα', ὁ Κυνίσκε, τὸ ἀἵδιον τούτῳ καὶ ἀπειρὸν
εὔδαιμον ἡμῖν ἐστι καὶ ἐν ἀπασίν ἀγαθοῖς ἡμεῖς
βιούμεν.

ΚΥΝΙΣΚΟΣ

Οὐχ ἄπαντες, ὁ Ζεῦ, ἀλλὰ διώρισται καὶ παρ’
ἡμῖν τὸ πράγμα καὶ πολλῇ ταραχῇ ἔνεστι: οὐ
μὲν γὰρ εὐδαίμων, βασιλεὺς γὰρ, καὶ δύνασαι
ἀναστὰν τὴν γῆν καὶ τὴν θάλασσαν ὦσπερ ἱμοιᾶν
καθεῖς· ὁ δὲ Ἡφαίστος χωλὸς ἐστὶ, βαναυσός
τις καὶ πυρίτης τὴν τέχνην· ὁ Προμηθεὺς δὲ καὶ
ἀνεσκολοπίσθη ποτέ. τὸν γὰρ πατέρα σου τι
ἂν λέγομι, πεδίτην ἐτὶ ἐν τῷ Ταρτάρῳ ὄντα; καὶ
ἐράν δὲ ὑμᾶς φασὶ καὶ τιτρώσκεσθαι καὶ δου-
λεύειν ἐνίοτε παρὰ τοὺς ἀνθρώπους, ὦσπερ ἀμέλει
καὶ τον σὸν ἀδελφὸν παρὰ Δαμόδοντι καὶ παρ’
'Αδμήτῳ τὸν Ἀπόλλω. ταῦτα δὲ μοι οὐ πάνι
εὐδαίμονα δοκεῖ, ἄλλα ἐοίκασιν ὑμῶν οἱ μὲν τῖνες
εὐτυχεῖς τε καὶ εὐμοιροὶ εἶναι, οἱ δὲ ἐμπαλίν’ ἐδ
γὰρ λέγειν, ὅτι καὶ ληστεύεσθε ὦσπερ ἡμεῖς καὶ
περισυλλάσθε υπὸ τῶν ἱεροσύλων καὶ ἐκ πλου-
σιωτάτων πενέστατοι ἐν ἀκαραξ γίγνεσθε· πολλοὶ
slaves with men, and subject to the same mistresses, the Fates. For their immortality will not suffice to make them seem better, since that feature certainly is far worse, because men are set free by death at least, if by nothing else, while with you gods the thing goes on to infinity and your slavery is eternal, being controlled by a long thread.¹

ZEUS

But, Cyniscus, this eternity and infinity is blissful for us, and we live in complete happiness.

CYNISCUS

Not all of you, Zeus; circumstances are different with you as with us, and there is great confusion in them. You yourself are happy, for you are king and can draw up the earth and the sea by letting down a well-rope, so to speak, but Hephaestus is a cripple who works for his living, a blacksmith by trade, and Prometheus was actually crucified once upon a time.² And why should I mention your father (Cronus), who is still shackled in Tartarus?³ They say too that you gods fall in love and get wounded and sometimes become slaves in the households of men, as did your brother (Poseidon) in the house of Laomedon and Apollo in the house of Admetus. This does not seem to me altogether blissful; on the contrary, some few of you are probably favoured by Fate and Fortune, while others are the reverse. I say nothing of the fact that you are carried off by pirates⁴ even as we are, and plundered by temple-robbers, and from very rich become very poor in a second; and many

¹ Something of a commonplace: see Pliny, *Nat. Hist.* 2, 27; Longinus *de Subl.* 9, 7. ² See the *Prometheus*. ³ The allusion is to Dionysus (*Hymn. Homer.* 7, 38).
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dè καὶ κατεχωμενύθησαν ἥδη χρυσοὶ ἡ ἀργυροὶ ὄντες, οἷς τοῦτο εἴμαρτο δηλαδή.

ΖΕΤΣ

9 Ὅρας; ταῦτ' ἥδη ύβριστικά, ὁ Κυνίσκος, φήσι· καὶ σοι τάχα μεταμελήσει ποτὲ αὐτῶν.

ΚΥΝΙΣΚΟΣ

Φείδου, ὁ Ζεῦ, τῶν ἀπειλῶν, εἰδὼς οὐδέν με πεισόμενον ὁ τι μὴ καὶ τῇ Μοίρᾳ πρὸ σοῦ ἔδοξεν· ἐπεὶ οὐδ' αὐτός ἐκεῖνος ὅρῳ τοὺς ἱεροσύλους κολαζομένους, ἀλλ' οὐ γε πλείστοι διαφεύγουσιν ὑμᾶς· οὐ γὰρ εἴμαρτο, οἴμαι, ἀλῶναι αὐτοῖς.

ΖΕΤΣ

Οὐκ ἔλεγον ὡς ἄρ' ἐκεῖνων τις εἰ τῶν ἀναιροῦντων τῇ πρόνοιαν τῷ λόγῳ;

ΚΥΝΙΣΚΟΣ

Πάνυ, ὁ Ζεῦ, δέδιας αὐτοὺς, οὐκ οἶδα ὅτου ἔνεκα· πάντα γοῦν ὅποσα ἄν εἴπω, ὑποπτεύεις ἐκεῖνων παидеύματα εἶναι. ἐγὼ δὲ—παρὰ τίνος γὰρ ἂν ἄλλου τάλιθῆς ἢ παρὰ σοῦ μάθοιμι;— ἢδεις δ' ἂν καὶ τοῦτο ἐρούμην σε, τίς ἡ Πρόνοια ὑμῖν αὐτή ἐστί, Μοίρα τῆς ἡ καὶ ὑπὲρ ταῦτας θεὸς ὅσπερ, ἁρχοῦσα καὶ αὐτῶν ἐκείνων;

ΖΕΤΣ

"Ηδὴ σοι καὶ πρότερον ἐφην οὐ θεμιτῶν εἶναι πάντα σε εἰδέναι. σὺ δ' ἐν τι ἐν ἅρχῃ ἑρωτήσεις φήσαις οὐ παύῃ τοσαῦτα πρὸς με λεπτολογοῦμεν· καὶ ὧρω ὅτι σοι τὸ κεφάλαιον ἐστὶ τοῦ λόγου ἐπιδείξαι οὐδενὸς ἡμᾶς προνοοῦντας τῶν ἀνθρωπίνων.

ΚΥΝΙΣΚΟΣ

Οὐκ ἔμοι τοῦτο, ἀλλὰ σὺ μικρὸν ἐμπροσθεν ἐφησθα τὰς Μοίρας εἶναι τὰς ἀπαντα ἐπιτε-
have even been melted down before now, being of gold or silver; but of course they were fated for this.

ZEUS

See here, your talk is getting insulting, Cyniscus, and you will perhaps regret it some day.

CYNISCUS

Be chary of your threats, Zeus, for you know that nothing can happen to me which Fate has not decreed before you. I see that even the temple-robbers I mentioned are not punished, but most of them escape you; it was not fated, I suppose, that they should be caught!

ZEUS

Didn’t I say you were one of those fellows that abolish Providence in debate?

CYNISCUS

You are very much afraid of them, Zeus, I don’t know why. At any rate, you think that everything I say is one of their tricks. I should like to ask you, though—for from whom can I learn the truth except from you?—what this Providence of yours is, a Fate or a goddess, as it were, superior to the Fates, ruling even over them?

ZEUS

I have already told you that it is not permitted you to know everything. At first you said that you would ask me only one question, but you keep chopping all this logic with me, and I see that in your eyes the chief object of this talk is to show that we exert no providence at all in human affairs.

CYNISCUS

That is none of my doing: you yourself said not long ago that it was the Fates who brought every-
λούσας· εἰ μὴ μεταμέλει σοι ἐκεῖνων καὶ ἀνατίθεσαι αὕθις τὰ εἴρημένα καὶ ἀμφισβητεῖτε τῆς ἐπιμελείας παρωσάμενοι τὴν Εἰμαρμένην;

ΖΕΤΣ

11. Οὐδαμῶς, ἀλλ' ἡ Μοῖρα δὲ ἡμῶν ἔκαστα ἐπιτελεῖ.

ΚΥΝΙΣΚΟΣ

Μανθάνω· ὑπηρέται καὶ διάκονοι τινες τῶν Μοιρῶν εἶναι φατε. πλὴν ἀλλὰ καὶ οὕτως ἐκεῖναι ἂν εἰς αἱ προνουῦσαι, ὑμεῖς δὲ ὁσπερ σκεύη τινὰ καὶ ἐργαλεία ἔστε αὐτῶν.

ΖΕΤΣ

Πῶς λέγεις;

ΚΥΝΙΣΚΟΣ

"Ὡσπερ, οἴμαι, καὶ τὸ σκέπαρμον τῷ τέκτονι καὶ τὸ τρύπανον συνεργεῖ μὲν τι πρὸς τὴν τέχνην, οὔτείς δ' ἂν εἴποι ὡς ταῦτα ὁ τεχνίτης ἐστὶν, οὐδ' ἡ ναῦς ἔργον τὸν σκέπαρμον ἢ τὸν τρύπανον, ἀλλὰ τὸν ναυπηγοῦ· ἀνάλογον τοῖς ἡ μὲν ναυπηγουμένη ἐκαστα ἡ Εἰμαρμένη ἐστίν, ὑμεῖς δὲ, εἰπέρ ἁρα, τρύπανα καὶ σκέπαρνα ἔστε τῶν Μοιρῶν· καὶ, ὦς ἕοικεν, οἱ ἀνθρωποί δεόν τῇ Εἰμαρμένῃ θύειν καὶ παρ' ἐκεῖνης αἰτεῖν τὰ γαθά, οἱ δ' ἐφ' ὑμᾶς ἱσαὶ προσόδους καὶ θυσίας γεραίροντες· ἡ οὔδε τὴν Εἰμαρμένην τιμῶντες εἰς δεόν ἂν αὐτὸ ἐπραττον· οὐ γὰρ οἴμαι δυνατὸν εἰναι οὔδε αὐταῖς ἔτι ταῖς Μοίραις ἀλλάξαι τι καὶ μετατρέψαι τῶν εἰς ἀρχής δοξάντων περὶ ἐκάστον· ἡ γοῦν Ἄτροπος οὐκ ἀνάσχοιτ' ἂν, εἰ τις εἰς τὸ ἐναντίον στρέψει τὸν ἀτρακτον ἀναλύων τῆς Κλωθοῦς τὸ ἔργον. "
thing to pass. But perhaps you repent of it and take back what you said, and you gods lay claim to the oversight, thrusting the Fates aside?

ZEUS
By no means, but Fate does it all through us.

CYNISCUS
I understand; you allege that you are servants and assistants of the Fates. But even at that, the providence would be theirs, and you are only their instruments and tools, as it were.

ZEUS
What do you mean?

CYNISCUS
You are in the same case, I suppose, as the adze and the drill of the carpenter, which help him somewhat in his craft, and yet no one would say that they are the craftsman or that the ship is the work of the adze or the drill, but of the shipwright. Well, in like manner it is Destiny who does all the building and you at most are only drills and adzes of the Fates, and I believe men ought to sacrifice to Destiny and ask their blessings from her instead of going to you and exalting you with processions and sacrifices. But no: even if they honoured Destiny they would not be doing so to any purpose, for I don’t suppose it is possible even for the Fates themselves to alter or reverse any of their original decrees about each man. Atropos, at all events, would not put up with it if anyone should turn the spindle backwards and undo the work of Clotho.\footnote{A play upon the name Atropos, as if it meant "Turneth-not."}
THE WORKS OF LUCIAN

ZEUS

12 Σὺ δ’ ἥδη, ὁ Κυνίσκε, οὐδὲ τὰς Μοίρας τιμάσθαι πρὸς τῶν ἀνθρώπων ἄξιοις; ἀλλ’ έουκας ἀπαντά συγχεῖν προαιρεῖσθαι. ἤμεῖς δὲ εἰ καὶ μηδενὸς ἄλλον ἐνεκα, τοῦ γε μαντεύεσθαι καὶ προμηνύειν ἐκαστα τῶν ὑπὸ τῆς Μοίρας κεκυρωμένων δικαίως τιμόμεθ' ἂν.

ΚΥΝΙΣΚΟΣ

Τὸ μὲν ὅλον, ἀχρηστόν, ὁ Ζεῦ, προειδέναι τὰ μέλλοντα οἷς το ὕπολάξασθαι αὐτὰ παντελῶς ἀδύνατον· εἰ μὴ ἄρα τοῦτο φῆς, ὡς ὁ προμαθὼν ὅτι ὑπ’ αἰχμῆς σίδηρας τεθηκέται δύναι τ’ ἄν ἐκφυγεῖν τὸν θάνατον καθείρξας ἑαυτόν; ἀλλ’ ἀδύνατον ἐξάξει ἄρα αὐτὸν ἡ Μοίρα κυνηγήσοντα καὶ παραδώσει τῇ αἰχμῇ· καὶ ὁ Ἀδραστὸς ἐπὶ τὸν σὺν ἀφεῖς τὴν λόγχην ἐκείνου μεν ἀμαρτήσεται, φονεύσει δὲ τὸν Κροίσον παῖδα, ὡς ἂν ἀπ’ ἑσχυρὰς ἐμβολῆς τῶν Μοιρῶν φερόμενον τοῦ ἀκοντίου ἐπὶ τῶν νεανίσκον· τὸ μὲν γὰρ τοῦ Δαίμον καὶ γελοίουν, τὸ·

μὴ σπείρε τέκνων ἄλοκα δαιμόνων βίας·
ei γὰρ τεκνώσεις (φησί) παῖδ’, ἀποκτενεῖ σ’ ο’ φύς.

περιττὴ γάρ, οὐμαι, ἡ παραίνεσις πρὸς τὰ πάντως οὔτω γενησόμενα. τοιγάρτοι μετὰ τὸν χρησμὸν καὶ ἐσπειρεῖν καὶ ὁ φύς ἀπέκτεινεν αὐτοῦ. ὡστε ὅλως ὅπως ὁτου ἀπαίτειτε τὸν μισθὸν ἐπὶ τῇ μαντικῇ. ἔως γὰρ λέγειν ὡς λοξα καὶ ἑπαμφοτερίζοντα τοῖς πολλοῖς χρᾶν εἰώθατε, οὐ πάνω ἀπο-

1 ei mi ára Marcilius: ei mi pará γ; ektoς ei mi β.
2 exáxei Jensius: exágei MSS.
3 emboles Fritzsche: entoleis β; proostámatos γ.
ZEUS CATECHIZED

ZEUS

Have you gone so far, Cyniscus, as to think that even the Fates should not be honoured by men? Why, you seem inclined to upset everything. As for us gods, if for no other reason, we may fairly be honoured because we are soothsayers and foretell all that the Fates have established.

CYNISCUS

On the whole, Zeus, it does no good to have foreknowledge of future events when people are completely unable to guard against them,—unless perhaps you maintain that a man who knows in advance that he is to die by an iron spear-head can escape death by shutting himself up? No, it is impossible, for Fate will take him out hunting and deliver him up to the spear-head, and Adrastus, throwing his weapon at the boar, will miss it and slay the son of Croesus, as if the javelin were sped at the lad by a powerful cast of the Fates.\(^1\) Indeed, the oracle of Laius is really ridiculous:

"Sow not the birth-field in the gods' despite,
For if thou get'st, thy son will lay thee low."

It was superfluous, I take it, to caution against what was bound to be so in any event. Consequently after the oracle he sowed his seed and his son laid him low. I don't see, therefore, on what ground you demand your fee for making prophecies. I say nothing of the fact that you are accustomed to give most people perplexed and ambiguous responses, not making it at all clear whether the man who

\(^1\) See Herodotus, 1, 34 ff.
\(^2\) Euripides, Phoenissae, 18-19.
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σαφοῦντες εἰ ὁ τῶν Ἀλνυ διαβᾶς τὴν αὐτοῦ ἀρχὴν καταλύσει ἢ τὴν τοῦ Κύρου· ἀμφοὶ γὰρ δύναται ὁ χρησμός.

ΖΕΤΕ

Ἡν τις, ὁ Κυνίσκε, τῷ Ἀπόλλωνι ὀργῆς αἰτία κατὰ τοῦ Κροίσου, διότι ἐπειράτο ἐκεῖνος αὐτοῦ ἁρνεὶα κρέα καὶ χελώνην ἐς τὸ αὐτὸ ἐψων.

ΚΤΙΝΙΣΚΟΣ

Ἐξήν μὲν μηδὲ ὀργίζεσθαι θεοῦ ὑμᾶ, πλὴν ἄλλα καὶ τὸ ἐξαπατηθῆναι τῷ Λυδῷ ἔπεπρωτο, οἴμαι, καὶ ὡλως τὸ μὴ σαφῶς ἀκοῦσαι τὰ μέλλοντα ἡ Εὐμαρμένη ἐπέκλωσεν· ὥστε καὶ ἡ μαντικὴ ὑμῶν ἐκεῖνης μέρος ἐστίν.

ΖΕΤΕ

ὁ Ἡμῶν δὲ οὐδὲν ἀπολείπεις, ἀλλὰ μάτην θεοῦ ἐσμεν, ὁυτε πρόνοιαν τινα εἰσφερόμενοι εἰς τὰ πράγματα οὔτε τῶν θυσίων ἄξιοι καθύπερ τρυπάνα ὡς ἀλήθως ἡ σκέπαρνα; καὶ μοι δοκεῖς εἰκότως μου καταφρονεῖν, ὅτι κεραυνόν, ὡς ὀρᾶς, δυναεῖλθεν ἀνέχομαι σε τοσαύτα καθ' ἡμῶν διεξίοντα.

ΚΤΙΝΙΣΚΟΣ

Βάλλε, ὁ Ζεῦ, εἴ μοι καὶ κεραυνῷ πληγῆμαι εἴμαρται, καὶ σε οὐδὲν αἰτιάσομαι τῆς πληγῆς, ἀλλὰ τὴν Κλωθῶ τὴν διὰ σοῦ τιτρῶσκουσαν οὐδὲ

1 τῷ Λυδῷ Α.Μ.Η.: τῷ Λυδῷ ὑπὸ τοῦ χρησμοῦ MSS.; ὑπὸ τοῦ χρησμοῦ τῷ Λυδῷ K. Schwartz.
2 ὡλως Jacobitz: ἄλλως MSS.
crosses the Halys will cause the loss of his own kingdom or that of Cyrus; for the oracle can be taken in either sense.\(^1\)

**ZEUS**

Apollo had some reason for being angry at Croesus because he had tested him by stewing lamb and turtle together.\(^2\)

**CYNISCUS**

He should not have been angry, being a god. However, the very deception of the Lydian was predetermined, I suppose, and in general our lack of definite information about the future is due to the spindle of Destiny; so even your soothsaying is in her province.

**ZEUS**

Then you leave nothing for us, and we are gods to no purpose, not contributing any providence to the world and not deserving our sacrifices, like drills or adzes in very truth? Indeed, it seems to me that you scorn me with reason, because although, as you see, I have a thunderbolt clenched in my hand, I am letting you say all this against us.

**CYNISCUS**

Strike, Zeus, if it is fated that I am really to be struck by lightning, and I won’t blame you for the stroke but Clotho, who inflicts the injury through

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1 It ran: “If Croesus doth the Halys cross
   He’ll cause a mighty kingdom’s loss.”

2 Wishing to test the Greek oracles before consulting them about invading Persia, Croesus sent representatives to some of the most famous with instructions to ask them all simultaneously, at a specified time; “What is Croesus doing now”? Apollo divined that he was stewing lamb and turtle together in a copper cauldron with a lid of copper (Herodotus, i. 46 ff.).
γὰρ τῶν κεραυνῶν αὐτῶν φαίνου ἄν αὐτίον μοι γενέσθαι τοῦ τραύματος. πλὴν ἔκεινό γε ὑμᾶς ἑρίσομαι καὶ σε καὶ τὴν Εἰμαρμένην· σὺ δὲ μοι καὶ ὑπὲρ ἑκέινης ἀπόκριναι· ἀνέμνησας γὰρ με ἀπειλήσας. τί δὴποτε τοὺς ἱεροσύλους καὶ ληστὰς ἥψεντες καὶ τοσοῦτοι ύβριστάς καὶ βιαίους καὶ ἐπιόρκους δρῦν τινα πολλάκις κεραυνοῦτε ἣ λίθου ἣ νεώς ἱστῶν οὔδεν ἄδικούσης, ἐνίοτε δὲ χρηστόν τινα καὶ ὀσίουν ὀδοιπόρον; τί σιωπᾶς, ὦ Ζεῦ; ἢ οὔδὲ τούτο με θέμις εἰδέναι;

ZEUS

Ὅν γὰρ, ὦ Κυνίσκε. σὺ δὲ πολυπράγμων τις εἰ καὶ οὐκ οἶδ᾽ οὖθεν ταῦτα ἥκεις μοι συμπερηκώς.

ΚΥΝΙΣΚΟΣ

Οὐκοίν μηδὲ ἔκεινο ὑμᾶς ἑρωμαι, σε τε καὶ τὴν Πρόνοιαν καὶ τὴν Εἰμαρμένην, τί δήποτε Φωκίων μὲν ὁ χρηστὸς ἐν τοσαύτῃ πενίᾳ καὶ σπάνει τῶν ἀναγκαίων ἀπέθανε καὶ Ἀριστείδης πρὸ αὐτοῦ, Καλλίας δὲ καὶ Ἁλκεβιάδης, ἀκόλαστα μειράκια, ὑπερπλούτων καὶ Μειδίας ὁ ύβριστὴς καὶ Χάροψ ὁ Λιγνυτής, κύναιδος ἀνδρωπός, τὴν μητέρα λιμῷ ἀπεκτώνως, καὶ πάλιν Σωκράτης μὲν παρεδόθη τοῖς ἐνδεκα, Μέλητος δὲ οὐ παρεδόθη, καὶ Σαρδανάπαλλος μὲν ἐβασίλευε θῆλυς ὁν, Γόχης δὲ ἀνὴρ ἐνάρετος ἀνεσκολοπίσθη πρὸς αὐτοῦ, διότι μὴ ἥρεσκετο τοῖς γιγνομένοις. ¹ ἦνα υμίν ² μῆ τὰ νῦν λέγω καθ᾽ ἔκαστον ἐπεξιῶν, τοὺς μὲν πονηροὺς εὐδαιμονοῦντας καὶ τοὺς πλεονέκτας,

1 Text β (Γόχης Γ marv., Α, Γόχης Ν): Περσῶν δὲ τοσοῦτοι καλοὶ κἀγαθοὶ ἄνδρες ἀνεσκολοπίζοντο πρὸς αὐτοῦ διότι μὴ ἥρεσκοντο τοῖς γιγνομένοις·

2 ἦνα υμίν Fritzsche: ἦνα δὲ (ὑμίν) γ; καὶ ἦνα υμίν β.
you; for even the thunderbolt itself, I should say, would not be the cause of the injury. There is another question, however, which I will put to you and to Destiny, and you can answer for her. You have put me in mind of it by your threat. Why in the world is it that, letting off the temple-robbers and pirates and so many who are insolent and violent and forsworn, you repeatedly blast an oak or a stone or the mast of a harmless ship, and now and then an honest and pious wayfarer? Why are you silent, Zeus? Isn't it permitted me to know this, either?

ZEUS

No, Cyniscus. You are a meddler, and I can't conceive where you got together all this stuff that you bring me.

CYNISCUS

Then I am not to put my other question to you and to Providence and Destiny, why in the world is it that honest Phocion and Aristides before him died in so great poverty and want, while Callias and Alcibiades, a lawless pair of lads, and high-handed Midias and Charops of Aegina, a lewd fellow who starved his mother to death, were all exceeding rich; and again, why is it that Socrates was given over to the Eleven instead of Meletus, and that Sardanapalus, effeminate as he was, occupied the throne, while Goches, a man of parts, was crucified by him because he did not like what went on—not to speak in detail of the present state of affairs, when the wicked and the selfish are happy and the good are driven about

1 Suggested by Aristophanes, *Clouds*, 398 ff.
2 Otherwise unknown.
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ἀγομένους δὲ καὶ φερομένους τοὺς χρηστοὺς ἐν
πενίᾳ καὶ νόσοις καὶ μυρίοις κακοῖς πιεξομένους.

ΖΕΤΣ

Οὐ γὰρ οἰσθα, ὁ Κυνίσκε, ἡλίκας μετὰ τὸν
βίον οἱ πονηροὶ τὰς κολάσεις ὑπομένουσιν, ἢ ἐν
ὀσμὶ οἱ χρηστοὶ εὐδαιμονία διατρίβοισιν;

ΚΤΝΙΣΚΟΣ

"Ἀιδην μοι λέγεις καὶ Τιτυνοὺς καὶ Ταυτάλους.
ἐγὼ δέ, εἰ μὲν τι καὶ τοιοῦτον ἐστίν, εἶσομαι τὸ
σαφὲς ἐπειδὰν ἀποθανὼν. τὸ δὲ νῦν ἔχων ἐβουλό-
μην τὸν ὁποσονοῦν χρόνον τοῦτον εὐδαιμόνως
διαβιοῦν ὑπὸ ἐκκαίδεκα γυπτῶν κείρεσθαι τὸ ἥπαρ
ἀποθανών, ἄλλα μὴ εὐταύθα διψήσας ὡσπερ ὁ
Τάυταλος ἐν Μακάρων νῆσοις πίνειν μετὰ τῶν
ήρων ἐν τῷ Ἡλυσίῳ λειμώνι κατακείμενος.

ΖΕΤΣ

18 Τί φής; ἀπιστεῖς εἶναι τινὰς κολάσεις καὶ τιμᾶς,
καὶ δικαστήριον ἐνθα δὴ ἔξετάζεται ὁ ἐκάστον
βίος;

ΚΤΝΙΣΚΟΣ

Ἀκοῦω τινὰ Μίνω Κρῆτα δικάζεω κάτω τὰ τοι-
αῦτα· καὶ μοι ὑπόκριναι τι καὶ ὑπὲρ ἐκείνου· σὸς
γὰρ νῦς εἶναι λέγεται.

ΖΕΤΣ

Τί δέ κακεῖνον ἔρωτᾶς, ὁ Κυνίσκε;

ΚΤΝΙΣΚΟΣ

Τίνας κολάζει μάλιστα;

ΖΕΤΣ

Τοὺς πονηροὺς δηλαδή, οἶον ἀνδροφόνους καὶ
ἱεροσύλους.

82
from pillar to post, caught in the pinch of poverty and disease and other ills without number?

ZEUS

Why, don’t you know, Cyniscus, what punishments await the wicked when life is over, and in what happiness the good abide?

CYNISCUS

Do you talk to me of Hades and of Tityus and Tantalus and their like? For my part, when I die I shall find out for certain whether there is really any such thing, but for the present I prefer to live out my time in happiness, however short it may be, and then have my liver torn by sixteen vultures after my death, rather than go as thirsty as Tantalus here on earth and do my drinking in the Isles of the Blest, lying at my ease among the heroes in the Elysian Fields.

ZEUS

What’s that you say? Don’t you believe that there are any punishments and rewards, and a court where each man’s life is scrutinized!

CYNISCUS

I hear that somebody named Minos, a Cretan, acts as judge in such matters down below. And please answer me a question on his behalf, for he is your son, they say.

ZEUS

What have you to ask him, Cyniscus?

CYNISCUS

Whom does he punish principally?

ZEUS

The wicked, of course, such as murderers and temple-robbers.
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ΚΤΝΙΣΚΟΣ
Τίνας δὲ παρὰ τοὺς ἡρωας ὑποπέμπει;

ΖΕΤΣ
Τοὺς ἁγαθούς τε καὶ ὅσιους καὶ κατ’ ἀρετήν βεβιωκότας.

ΚΤΝΙΣΚΟΣ
Τίνος ἐνεκα, ὦ Ζεῦ;

ΖΕΤΣ
Διότι οἱ μὲν τιμῆς, οἱ δὲ κολάσεως ἄξιοι.

ΚΤΝΙΣΚΟΣ
Εἰ δὲ τις ἄκουσίον τι δεινὸν ἐργάσαιτο, κολάζεσθαι καὶ τοῦτον δικαιοῖ.

ΖΕΤΣ
Οὐδαμῶς.

ΚΤΝΙΣΚΟΣ
Οὐδ’ ἄρα εἰ τις ἄκων τι ἁγαθῶν ἐδρασεν, οὐδὲ τοῦτον τιμᾶν ἄξιώσειεν ἂν;

ΖΕΤΣ
Οὐ γὰρ οὖν.

ΚΤΝΙΣΚΟΣ
Οὐδένα τοίνυν, ὦ Ζεῦ, οὔτε τιμᾶν οὔτε κολάζειν αὕτῳ προσήκει.

ΖΕΤΣ
Πῶς οὐδένα;

ΚΤΝΙΣΚΟΣ
"Ὅτι οὐδὲν ἐκῶντες οἱ ἀνθρωποι ποιούμεν, ἀλλὰ τινι ἀνάγκῃ ἀφύκτῳ κεκελευσμένοι, εἰ γε ἀληθῇ ἔκεινά ἐστι τὰ ἐμπροσθεν ὁμολογημένα, ὡς ἡ Μοῖρα πάντων αἰτία· καὶ ἦν φονεύσῃ¹ τις, ἔκεινη ἐστὶν ἡ φονεύσασα, καὶ ἦν ιεροσυλὴ, προστεταγ-

¹ φονεύσῃ vulg. : φονευθῇ γ; φονεύθῃ β.
ZEUS CATECHIZED

CYNISCUS
And whom does he send to join the heroes?

ZEUS
Those who were good and pious and lived virtuously.

CYNISCUS
Why is that, Zeus?

ZEUS
Because the latter deserve reward and the former punishment.

CYNISCUS
But if a man should do a dreadful thing unintentionally, would he think it right to punish him like the others?

ZEUS
Not by any means.

CYNISCUS
I suppose, then, if a man did something good unintentionally, he would not think fit to reward him, either?

ZEUS
Certainly not!

CYNISCUS
Then, Zeus, he ought not to reward or punish anyone.

ZEUS
Why not?

CYNISCUS
Because we men do nothing of our own accord, but only at the behest of some inevitable necessity, if what you previously admitted is true, that Fate is the cause of everything. If a man slay, it is she who slays, and if he rob temples, he only does it
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μένον αὐτὸ δρᾷ. ὡστε εἰ γε τὰ δίκαια ὁ Μίνως
dικάζειν μέλλοι, τὴν Εἰμαρμένην ἀντὶ τοῦ Σισύφου
κολάσεται καὶ τὴν Μοίραν ἀντὶ τοῦ Ταντάλου.
tί γὰρ ἐκεῖνοι ἡδίκησαν πεισθέντες τοῖς ἐπιτάγ-
μασιν;

ΖΕΤΣ

19 Όνυκέτ' οὐδὲ ἀποκρίνεσθαι σοι ἄξιον τοιαῦτα
ἐρωτῶντι: θραύς γὰρ εἰ καὶ σοφιστὴς. καὶ σε
ἀπειμί ἡ δη καταλιπὼν.

ΚΤΝΙΣΚΟΣ

'Εδεόμην μὲν ἐτι καὶ τούτο ἐρέσθαι, ποῦ αἱ
Μοίραι διατρίβουσιν ἡ πῶς ἐφικνοῦται τῇ ἐπι-
μελείᾳ τῶν τοσοῦτων ἐς τὸ λεπτότατον, καὶ ταῦτα
τρεῖς οὖσαι. ἐπίπονον γὰρ τινα καὶ οὐκ εὐμοιρόν
μοι δοκοῦσι βιοῦ τὸν βίον τοσαῦτα ἐχουσαί
πράγματα, καὶ ὡς ἐοικεν οὐ πάνω οὐδὲ αὕτα ὑπὸ
χρηστῇ Εἰμαρμένῃ ἐγεννήθησαν. ἐγώ γοῦν, εἰ
μοι αἴρεσις δοθείῃ, οὐκ ἄν ἀλλαξάμην πρὸς
αὐτὰς τὸν ἐμαυτοῦ βίον, ἀλλ' ἐλοίμην ἂν ἔτι
πενέστερος διαβιῶναι ἥπερ καθήσαι κλώθων
ἀτρακτὸν τοσοῦτων πραγμάτων μεστὸν, ἐπιτηρῶν
ἐκαστα. εἰ δὲ μὴ ράδιον σοι ἀποκρίνασθαι πρὸς
ταῦτα, ὁ Ζεῦ, καὶ τοῦτοι ἀγαπήσομεν οὐς ἀπε-
κρίνω: ικανὰ γὰρ ἐμφανίσαι τὸν περὶ τῆς Εἰμαρ-
μένης καὶ Προνοίας λόγον: τὰ λοιπὰ δ' ἵσως
οὐχ εἰμαρτὸ ἀκούσαί μοι.
under orders. Therefore if Minos were to judge justly, he would punish Destiny instead of Sisyphus and Fate instead of Tantalus, for what wrong did they do in obeying orders?

ZEUS

It isn't proper to answer you any longer when you ask such questions. You are an impudent fellow and a sophist, and I shall go away and leave you now.

CYNISCUS

I wanted to ask you just this one question, where the Fates live and how they go into such minute detail in attending to so much business, when there are only three of them. There is much labour and little good-fortune in the life they live, I think, with all the cares they have, and Destiny, it would appear, was not too gracious when they themselves were born. At any rate if I were given a chance to choose, I would not exchange my life for theirs, but should prefer to be still poorer all my days rather than sit and twirl a spindle freighted with so many events, watching each carefully. But if it is not easy for you to answer me these questions, Zeus, I shall content myself with the answers you have given, for they are full enough to throw light on the doctrine of Destiny and Providence. The rest, perhaps, I was not fated to hear!
This dialogue is an elaboration of the theme treated in *Zeus Catechized*. We meet in it the curious interlarding of prose with verse which characterized the writings of Menippus and his imitators. We also find a good deal of the repetition which is rather too frequent in Lucian to please modern readers; but it is hardly fair to censure him, for one piece may have been read in Athens and another in Antioch, and he may never have had an opportunity to revise his collected works.
ΖΕΤΣ ΤΡΑΓΩΔΟΣ.

ΕΡΜΗΣ

1 Ἡ Ζεύ, τί σύννοις κατὰ μόνας σαυτῷ λαλεῖς, ώραν περιπατῶν, φιλοσόφου τὸ χρῶμ' ἔχων; ἐμοὶ προσανάθου, λαβέ με σύμβουλον πόνων, μὴ καταφρονήσῃς οἰκέτου φλυαρίας.

ΑΘΗΝΗ

Ναὶ πάτερ ἡμέτερε, Κρονίδη, ὑπάτε κρειόντων, γονούμεναι σε θεὰ γλαυκῶπις, τριτογένεια, ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἰδομεν ἡδη, τίς μῆτις δάκνει σε κατὰ φρένα καὶ κατὰ θυμόν, ἢ τί βαρὺ στενάχεις ὕχρος τέ σε εἴλε παρειάς;

ΖΕΤΣ

Οὐκ ἔστιν οὐδὲν δεινὸν ὅδ' εἰπεῖν ἔπος, οὐδὲ πάθος οὐδὲ συμφορὰ τραγῳδική, ἢν οὐκ ἰαμβεῖοι ὑπερπαίω δέκα.¹

ΑΘΗΝΗ

"Απολλόν, οἵοις φροιμίοις ἀρχὴ λόγου;

¹ Text P (Vat. 76) D (Bodl. B 56); ἰαμβεῖοις Π, ἰαμβεῖοις D; ὑπερπαίδεκα D. ἦς οὐκ ἄν ἄραιτ' (ἀραιτ') ἄχθος ἢ θεῶν φύσις γ, NHA, edd. D has this line also, after the other.
ZEUS RANTS

HERMES
What ails you, Zeus, in lone soliloquy
To pace about all pale and scholar-like?
Confide in me, take me to ease your toils:
Scorn not the nonsense of a serving-man.

ATHENA
Yea, thou sire of us all, son of Cronus, supreme
among rulers,
Here at thy knees I beseech it, the grey-eyed
Tritogeneia:
Speak thy thought, let it not lie hid in thy mind, let
us know it.
What is the care that consumeth thy heart and thy
soul with its gnawing?
Wherefore thy deep, deep groans, and the pallor
that preys on thy features?¹

ZEUS
There's nothing dreadful to express in speech,
No cruel hap, no stage catastrophe
That I do not surpass a dozen lines!²

ATHENA
Apollo! what a prelude to your speech!³

¹ Compare this parody on Homer with Iliad 1, 363
(=Od. 1, 45); 8, 31; 3, 35.
² A parody on the opening lines of the Orestes of Euripides.
³ Euripides, Hercules Furens 538.
THE WORKS OF LUCIAN
ZET2

n

TrayKafcicFTa y^Oovia ^y^? iraihevi^iaTa,
(TV t\ 0) Upo/jLTjOev, old fjb elpyaaai Kaicd

A0HNH
6' iffTi;

Ti

xopov yap

nTpo<;

ol/c€i(ov ipel^i.

ZET2

^n p.eyaXoa jxapdyov GTepoira^

poi^Tjpba, rl^ pe^ec^;

HPA
opydv, el /jltj /cco/xMSLav, c5 Zev, SvvdjieOa VTTOKpiveaOaL [irjhe pa'^rcphelv oiairep outol
p^rjSe Tov ^vpiiTihriv oiXov /caTaTreTTcoKa/jLev, coare
dyvoelv rj/J^d'; vo/JLL^eis ttjv
2 crot vTTOTpaycphelv.
aLTiav TTj^ \vTTr]<; rjTi'^ ean aoi;
K.OL/jLt.(TOv

ZET5

OvK

xav

oI<t6\ iirei roi

e/ccofcve^ p^iya.

HPA

OlSa TO

fcecpdXaiov avro 6)v

7rda')(6i<?

on

ipoj-

TiKov iariv ov p^7]v Kco/cvo) ye vtto e6ov<;, rjSr]
7roWdKL<; v^picrOelaa vtto aov ra TOiavTU. el/co'^
yovv ijTOL Aavd7]v nva rj ^ejneXyv rj ^vpa)7T7]v
av6i^ evpovra ere dvLaaOat vtto rov €pcoTO<;, elra
j^ovXevecfOai ravpov i) adrupov rj ')(^pvaov yevofievov pvTjvai hia tov opocpov et? tov koXttov t>}9
dyaTro)p.6V7]^-

Kal
Tj

TCL

tcl arjpbela

Sdfcpva

e/0ft)TO9

/cat

to

yap raOra,

co'X^pov elvaL,

ol

ovk

GTevaypol
tov

dWov

iaTLV.

?ET2

^n

p,a/capia,

7Tai8i,al<; ocei tcl

epcoTi Kal rat? TOiavTai<;
rrpdyfiaTa r^pZv eivai.

tjtl^

»

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tI

ev

Guyet

:

rf fioi

MSS.


ZEUS RANTS

ZEUS
O utter vile hell-spawn of mother earth,
And thou, Prometheus—thou hast hurt me sore!

ATHENA
What is it? None will hear thee but thy kin.

ZEUS
Thundering stroke of my whizzing bolt, what a deed
shalt thou do me!

HERA
Lull your anger to sleep, Zeus, seeing that I'm no
hand either at comedy or at epic like these two,
nor have I swallowed Euripides whole so as to be
able to play up to you in your tragedy rôle. Do you
suppose we don't know the reason of your anguish?

ZEUS
You know not: otherwise you 'ld shriek and
scream.¹

HERA
I know that the sum and substance of your troubles
is a love-affair; I don't shriek and scream, though,
because I am used to it, as you have already affronted
me many a time in this way. It is likely that you
have found another Danae or Semele or Europa and
are plagued by love, and that you are thinking
of turning into a bull or a satyr or a shower of gold,
to fall down through the roof into the lap of your
sweetheart, for these symptoms—groans and tears
and paleness—belong to nothing but love.

ZEUS
You simple creature, to think that our circum-
stances permit of love-making and such pastimes!

¹ From Euripides, according to Porsen.
THE WORKS OF LUCIAN

HPA

Ἀλλὰ τί ἄλλο, εἰ μὴ τοῦτο, ἀνὶ σὲ Δία οὖντα;

ZETΣ

3 Ἑν ἐσχάτοις, ὁ Ὁμήρος τὰ θεῶν πράγματα, καὶ τοῦτο ὁ τοῦ λόγου, ἐπὶ ξυροῦ ἐστηκεν εἰτε χρὴ τιμᾶσθαι ἡμᾶς ἐτι καὶ τὰ γέρα ἔχειν τὰν τῇ γῇ εἰτε καὶ ἡμελῆσθαι παντάπασι καὶ τὸ μηδὲν εἶναι δοκεῖν.

HPA

Μῶν ἡ γίγαντάς τινας αὕθις ἡ γῇ ἐφυσεν, ἢ οἱ Τιτάνες διαρρήξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς ἐπικρατήσαντες αὕθις ἡμῖν ἑνάντια αἴρονται τὰ ὀπλα;

ZETΣ

Θώρσει, τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς.

HPA

Τῇ οὖν ἄλλο δεινὸν ἄν γένοιτο; οὐχ ὁρῶ γὰρ, ὅτε μὴ τὰ τοιαῦτα παραλυμοῖ, ἐφ’ ὅτῳ Πῶλος ὁ Ἀριστόδημος ἀντὶ Δίως ἡμῖν ἀναπέφηνας.

ZETΣ

4 Τιμοκλῆς, ὁ Ὁμῆρος τὸν Σταύκον καὶ Δάμων ὁ Ἐπικούρειος χθές, οὐκ οἶδα ὅθεν σφῖσιν ἀρξαμένου τοῦ λόγου, προνοίας πέρι διελεγμένην παρόντων μᾶλα συχνῶν καὶ δοκίμων ἀνθρώπων, ὅπερ μᾶλιστα ἤνεα με’ καὶ ὁ μὲν Δάμως οὐδ’ εἶναι θεοὺς ἐφασκεν, οὐχ ὅπως τὰ γινόμενα ἐπισκοπεῖν ἢ διατάττειν, ὁ Τιμοκλῆς δὲ ὁ βέλτιστος ἑπειράτο συναγωνίζεσθαι ἡμῖν· εἰτα ὁ ἁλυς πολλοῦ ἐπιρρυ-
ZEUS RANTS

HERA
Well, if that isn’t it, what else is plaguing you? Aren’t you Zeus?

ZEUS
Why, Hera, the circumstances of the gods are as bad as they can be, and as the saying goes, it rests on the edge of a razor whether we are still to be honoured and have our due on earth or are actually to be ignored completely and count for nothing.

HERA
It can’t be that the earth has once more given birth to giants, or that the Titans have burst their bonds and overpowered their guard, and are once more taking up arms against us?

ZEUS
Take heart: the gods have naught to fear from Hell.¹

HERA
Then what else that is terrible can happen? Unless something of that sort is worrying you, I don’t see why you should behave in our presence like a Polus or an Aristodemus² instead of Zeus.

ZEUS
Why, Hera, Timocrates the Stoic and Damis the Epicurean had a dispute about Providence yesterday (I don’t know how the discussion began) in the presence of a great many men of high standing, and it was that fact that annoyed me most. Damis asserted that gods did not even exist, to say nothing of overseeing or directing events, whereas Timocrates, good soul that he is, tried to take our part. Then a

¹ A parody on Euripides, Phoenissae 117.
² Famous actors in tragedy, contemporaries of Demosthenes.
THE WORKS OF LUCIAN

έντος οὐδέν πέρας ἐγένετο τῆς συνοουσίας: διε- λύθησαν γὰρ εἰσαύδις ἐπισκέψεσθαι τὰ λοιπὰ συνθέμενοι, καὶ νῦν μετέωροι πάντες εἰσίν, ὅπο- τερος κρατήσει καὶ ἀληθέστερα δόξει λέγειν. ὤρατε τὸν κάνδυνον, ὃς ἐν στενῷ παντάπασι τὰ ἡμέτερα, ἐν ἐνὶ ἀνδρὶ κινδυνεύομενα; καὶ δυοὶς θατέροις ἢ παρεδεχαί ἀνάγκη, ὅνομα μόνον εἶναι δόξαντας, ἢ τιμᾶσθαι ὡσπερ πρὸ τοῦ, ἢν ὁ Τιμοκλῆς ύπέρσχη λέγων.

ΗΡΑ

5 Δεινὰ ταῦτα ὡς ἀληθῶς, καὶ οὐ μάτην, ο ᾨδί, 5 ἐπετραγγώδεις αὐτοῖς.

ΖΕΤΣ

Σὺ δὲ φίλων Δανάης τινὸς ἢ Ἀντιόπης εἶναι μοι λόγον ἐν ταράχῳ τοσοῦτο. τί δ’ οὖν, ὁ Ἑρμῆ καὶ Ἡρᾶ καὶ Ἀθηνᾶ, πράττοιμεν ἃν; συνευρίσκετε γὰρ καὶ αὐτοῖ τὸ μέρος.

ΕΡΜΗΣ

Ἐγὼ μὲν ἐπὶ τὸ κοινὸν φημὶ δεῖν τὴν σκέψιν ἐπανενεγκεῖν ἐκκλησίαν συναγαγόντα.

ΗΡΑ

Κάμοι ταῦτα 1 συνδοκεῖ ἀπερ καὶ τοῦτο.

ἈΘΗΝΗ

Ἔλλ᾿ ἔμοι τάναντία δοκεῖ, ὡ πάτερ, μὴ συν- παράττειν τὸν οὐρανὸν μηδὲ δῆλον εἶναι θορυ- βοῦμεν τῷ πράγματι, πράττειν δὲ ἱδία ταῦτα ἐξ ἔν κρατήσει μὲν ὁ Τιμοκλῆς λέγων, ὁ Δάμις δὲ καταγελασθεὶς ἀπεισίω ἐκ τῆς συνουσίας.

1 ταῦτα K. Schwartz: ταῦτα MSS.

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large crowd collected and they did not finish the conversation; they broke up after agreeing to finish the discussion another day, and now everybody is in suspense to see which will get the better of it and appear to have more truth on his side of the argument. You see the danger, don't you? We are in a tight place, for our interests are staked on a single man, and there are only two things that can happen—we must either be thrust aside in case they conclude that we are nothing but names, or else be honoured as before if Timocles gets the better of it in the argument.

HERA

A dreadful situation in all conscience and it wasn't for nothing, Zeus, that you ranted over it.

ZEUS

And you supposed I was thinking of some Danaë or Antiope in all this confusion! Come now, Hermes and Hera and Athena, what can we do? You too, you know, must do your share of the planning.

HERMES

I hold the question should be laid before the people; let's call a meeting.

HERA

I think the same as he does.

ATHENA

But I think differently, father. Let's not stir Heaven all up and show that you are upset over the business: manage it yourself in such a way that Timocles will win in the argument and Damis will be laughed to scorn and abandon the field.
THE WORKS OF LUCIAN

ΕΡΜΗΣ

'Αλλ' οὔτε ἀγνοήσεται ταῦτα, ὁ Ζεῦ, ἐν φανερῷ ἐσομένης τῆς ἔριδος τοῖς φιλοσόφοις, καὶ δόξεις τυραννικὸς εἶναι μὴ κοινούμενος περὶ τῶν οὕτω μεγάλων καὶ κοινῶν ἀπασιν.

ΖΕΤΣ

6 Οὔκοιν ἦδη κήρυττε καὶ παρέστωσαν ἀπαντεῖς· ὀρθῶς γὰρ λέγεις.

ΕΡΜΗΣ

'Ἰδοὺ δὴ εἰς ἐκκλησίαν συνέλθητε οἱ θεοὶ μη μέλλετε, συνέλθητε πάντες, ἤκετε, περὶ μεγάλων ἐκκλησιάσομεν.

ΖΕΤΣ

Οὗτω ψυλᾶ, ὁ Ἐρμῆ, καὶ ἀπλοῖκα καὶ πεξά κηρύττεις, καὶ ταῦτα ἐπὶ τοῖς μεγίστοις συγκαλῶν;

ΕΡΜΗΣ

'Αλλὰ πῶς γὰρ, ὁ Ζεῦ, ἡξιοῖς;

ΖΕΤΣ

'Ὁπως ἡξιῶ; ἀποσέμυνε, φημὶ, τὸ κήρυγμα μέτρους τινὶ καὶ μεγαλοφωνία ποιητικῇ, ὅς μᾶλλον συνέλθοιεν.

ΕΡΜΗΣ

Ναὶ. ἀλλ' ἐποποιῶν, ὁ Ζεῦ, καὶ ραψωδῶν τὰ τοιαῦτα, ἐγὼ δὲ ἤκιστα ποιητικὸς εἰμι· οὕστε διαφθερῶ τὸ κήρυγμα ἢ ὑπέρμετρα ἢ ἐνδεῖ συνειρων, καὶ γέλως ἔσται παρ' αὐτοῖς ἐπὶ τῇ ἄμουσίᾳ τῶν ἐπῶν· ὡρῶ γροῦ καὶ τὸν Ἀπόλλων γελώμενον ἐπὶ ἐνίοις τῶν χρησμῶν, καὶ τοῖς ἑπικρυπτούσης

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ZEUS RANTS

HERMES
But people won’t fail to know of it, Zeus, as the philosophers are to have their dispute in public, and they will think you a tyrant if you don’t call everyone into counsel on such important matters of common concern to all.

ZEUS
Well then, make a proclamation and let everyone come; you are right in what you say.

HERMES
Hear ye, gods, assemble in meeting! Don’t delay! Assemble one and all! Come! We are to meet about important matters.

ZEUS
Is that the sort of proclamation you make, Hermes, so bald and simple and prosaic, and that too when you are calling them together on business of the greatest importance?

HERMES
Why, how do you want me to do it, Zeus?

ZEUS
How do I want you to do it? Ennoble your proclamation, I tell you, with metre and high-sounding, poetical words, so that they may be more eager to assemble.

HERMES
Yes, but that, Zeus, is the business of epic poets and reciters, and I am not a bit of a poet, so that I shall ruin the proclamation by making my lines too long or too short and it will be a laughing-stock to them because of the limping verses. In fact I see that even Apollo gets laughed at for some of his oracles, although they are generally so beclouded
THE WORKS OF LUCIAN

ta polla tis asafeias, os mη panyu scholyn
agew tous akouontas ejetazein ta metra.

ZETE

Oukouv, o 'Ermi, tow 'Omphrou etpyν enkatam-
myyne ta polla tw kharumati, ois 1 ekeinos hymas
synekalei: memvithia de se eikon.

ERMHE

Ou panyu mεn outo saphos kai proxeirws: pere-
rasoma de omws.

Mhte tis oyn theilea theos. 2 mhte tis arsoyn,
mη' av tov 3 potamou menetw vosφ 'Okeanoio
mide te vymfawon, all' es Diws elwete pantes
eis agoryn, ossoi te klytas dainionth ekatombas,
ossoi t' av mesatoi h ystatoi h mala panyx
vonyymnoi bwmwisi par' akviososi kathiste.

ZETE

7 Eyn ge, o 'Ermi, arista kekhrwltai sou, kai
syniasi gar the: wste paralambashon kathize
autous kata twn a'xian ekastou, os an ylnh h
tekhyn ech, en proedria men tous xhruou, ieta
epi touos tws argyrou, ieta e'zis opsoi el-
phantiwn, ieta tous xalkous h luthious, kai en
autous touos oi Feidioi men h 'Alkamewous h
Mwrwos h Euphranoros h touw omoiwn techntw
pootetimiswov, oi syrfetwdeis de outoy kai

1 ois A.M.H.: os MSS.
2 Word wanting in MSS. theωn eti Headlam.
3 av tωn Mehler: autωn MSS.
ZEUS RANTS

with obscurity that those who hear them don't have much chance to examine their metres.

ZEUS

Well then, Hermes, put into the proclamation a lot of the verses which Homer used in calling us together; of course you remember them.

HERMES

Not at all as distinctly and readily as I might, but I'll have a try at it anyway:

Never a man of the gods bide away nor ever a woman,
Never a stream stay at home save only the river of Ocean,
Never a Nymph; to the palace of Zeus you're to come in a body,
There to confer. I bid all, whether feasters on hecatombs famous,
Whether the class you belong to be middle or lowest, or even
Nameless you sit beside altars that yield ye no savoury odours.

ZEUS

Splendid, Hermes! an excellent proclamation, that. Indeed, they are coming together already, so take them in charge and seat each of them in his proper place according to his material and workmanship, those of gold in the front row, then next to them those of silver, then all those of ivory, then those of bronze or stone, and among the latter let the gods made by Phidias or Alcamenes or Myron or Euphranor or such artists have precedence and let these vulgar, inartistic fellows huddle together
THE WORKS OF LUCIAN

άτεχνοι πόρρω πον συνωσθέντες σιωπὴ ἀναπλη
dρούντων μόνον τὴν ἐκκλησίαν.

ΕΡΜΗΣ

"Ἐσται ταῦτα καὶ καθεδοῦνται ὡς προσήκει. ἀλλ' ἐκεῖνο ὦν χεῖρον εἰδέναι, ἢν τις αὕτων χρυ
dσοὺς μὲν ἢ καὶ πολυτάλαντος τὴν ὅλκην, οὐκ
ἀκριβὴς δὲ τὴν ἐργασίαν, ἀλλὰ κομιδὴ ἰδιωτικὸς
cαὶ ἀσύμμετρος, πρὸ τῶν χαλκῶν τῶν Μύρωνος
cαὶ Πολυκλείτου καὶ τῶν Φειδίου καὶ Ἀλκα-
mένους λιθίνων 1 καθεδεῖται ἡ προτιμοτέραν χρή
νομίζειν εἶναι τὴν τέχνην;

ΖΕΥΣ

'Εχρῆν μὲν οὕτως, ἀλλ' ὁ χρυσὸς ὁμος προ-
tιμητέος.

ΕΡΜΗΣ

Μανθάνων: πλούτινθην κελεύεις ἀλλά μὴ ἀρι-
stίνθην καθίζειν, καὶ ἀπὸ τιμημάτων: ἥκετ' οὖν
eἰς τὴν προεδρίαν ὑμεῖς οἱ χρυσοί. ἐνίκασι δ' ὦν,
ὁ Ζεύς, οἱ βαρβαρικοὶ προεδρεύσειν μόνοι
ὡς τοὺς γε Ἑλλήνας ὀρᾶς ὁποιοὶ εἰσὶ, χαρίεντες
μὲν καὶ εὐπρόσωποι καὶ κατὰ τέχνην ἐσχηματι-
σμένοι, λίθινοι δὲ ἡ χαλκοὶ ὁμοῖ ἀπαντεῖ ὦ 
ὅς πολυτελέστατοι αὐτῶν ἐλεφάντινοι ὄλιγον
οὐς τοῦ χρυσοῦ ἐπιστίλβοι ἔχοντες, ὅς ἐπικε-
χράνθαι καὶ ἐπηνυάσθαι μόνον, τὰ δὲ ἐνδον
ὑπόξυλοι καὶ οὐτοί, μοῦν ἀγέλας ὀλας ἐμπολι-
tευμένας σκέπωντες: ἡ Βενδιᾶς δὲ αὐτῇ καὶ ὁ
"Ἀνουβίς ἐκείνος καὶ παρ' αὐτὸν ὁ "Ἀττίς καὶ ὁ
Μίθρης καὶ ὁ Μῆν ὀλόχρυσοι καὶ βαρεῖς καὶ
πολυτίμητοι ὡς ἀληθῶς.

1 λιθίνων Bekker: τῶν λιθίνων MSS.
in silence apart from the rest and just fill out the quorum.

HERMES

It shall be done, and they shall be seated properly; but I had better find out about this; if one of them is of gold and very heavy, yet not precise in workmanship but quite ordinary and misshapen, is he to sit in front of the bronzes of Myron and Polyclitus and the marbles of Phidias and Alcamenes, or is precedence to be given to the art?

ZEUS

It ought to be that way, but gold must have precedence all the same.

HERMES

I understand: you tell me to seat them in order of wealth, not in order of merit; by valuation. Come to the front seats, then, you of gold. It is likely, Zeus, that none but foreigners will occupy the front row, for as to the Greeks you yourself see what they are like, attractive, to be sure, and good looking and artistically made, but all of marble or bronze, nevertheless, or at most in the case of the very richest, of ivory with just a little gleam of gold, merely to the extent of being superficially tinged and brightened, within while even these are of wood and shelter whole droves of mice that keep court inside. But Bendis here and Anubis over there and Attis beside him and Mithras and Men are of solid gold and heavy and very valuable indeed.
THE WORKS OF LUCIAN

ΠΟΣΕΙΔΩΝ

9 Καὶ ποῦ τούτο, ὃ Ἑρμῆ, δίκαιοι, τὸν κυνοπρόσωπον τοῦτον προκαθίζειν μου τὸν Ἀιγύπτιον, καὶ ταῦτα Ποσειδῶνος ὄντος;

ΕΡΜΗΣ

Ναὶ, ἀλλὰ σὲ μέν, ὃ ἑννοοῖ γαίε, χαλκοῦν ὁ Ἀὐσιππος καὶ πτωχὸν ἐποίησεν, οὐκ ἕχοντων τότε Κορινθίων χρυσόν· οὕτος δὲ ὅλοις μετάλλοις πλουσιώτεροι ἔστιν. ἀνέχεσθαι οὖν χρὴ παρεωσμένον, καὶ μὴ ἀγανακτεῖν εἰ τις ῥίνα τηλικαυτὴν χρυσῆν ἔχων προτετίμησεται σου.

ΑΦΡΟΔΙΘΗ

10 Οὐκοῦν, ὃ Ἑρμῆ, καμὲ λαβὼν ἐν τοῖς προέδροις που κάθιζε· χρυσῆ γὰρ εἰμὶ.

ΕΡΜΗΣ

Οὖχ ὡσα γε, ὃ 'Αφροδίτη, καμὲ ὅραν, ἀλλ' εἰ μὴ πάνω λημὺ, λίθον τοῦ λευκοῦ, Πεντέληθεν, οἷοι, λιθοτομηθείσα, εἰτα δόξαν οὕτω Πραξίτελει 'Αφροδίτη γενομένη Κυνίδοις παρεδόθης.

ΑΦΡΟΔΙΘΗ

Καὶ μὴν ἀξιόπιστον σοι μάρτυρα τὸν "Ομηρον παρέξομαι ἄνω καὶ κάτω τῶν ῥάψωδιῶν χρυσῆν με τὴν 'Αφροδίτην εἶναι λέγοντα.

ΕΡΜΗΣ

Καὶ γὰρ τὸν 'Απόλλων ὁ αὐτὸς πολύχρυσον εἶναι ἐφ' καὶ πλουσίων· ἀλλὰ νῦν ὡψει κάκεινον ἐν τοῖς ξενικάταις που καθήμενον, ἀπεστεφανωμένον τε ὑπὸ τῶν λῃστῶν καὶ τῶν κόλλοπας τῆς κιθάρας περισσευμένον. ὥστε ἄγαπα καὶ σὺ μὴ πάνυ ἐν τῷ θητικῷ ἐκκλησιάζομαι.

1 τε Fritzsche: γε MSS.
Now why is it right, Hermes, for this dog-faced fellow from Egypt to sit in front of me when I am Poseidon?

Hermes

That's all very well, but Lysippus made you of bronze and a pauper because the Corinthians had no gold at that time, while this fellow is richer than you are by mines-full. So you must put up with being thrust aside and not be angry if one who has such a snout of gold is preferred before you.

Aphrodite

Well then, Hermes, take me and seat me in the front row somewhere, for I am golden.

Hermes

Not as far as I can see, Aphrodite: unless I am stone blind, you are of white marble, quarried on Pentelicus, no doubt, and then, the plan having approved itself to Praxiteles, turned into Aphrodite and put into the care of the Cnidians.

Aphrodite

But I'll prove it to you by a competent witness, Homer, who says all up and down his lays that I am "golden Aphrodite."

Hermes

Yes, and the same man said that Apollo was rich in gold and wealthy, but now you'll see that he too is sitting somewhere among the middle class, uncrowned by the pirates and robbed of the pegs of his lyre. So be content yourself if you are not quite classed with the common herd in the meeting.

1 Anubis.
11 Ἐμοὶ δὲ τις ἀν ἐρίσαι τολμήσειν Ἡλιώ τε ὄντε καὶ τηλικοῦτῳ τὸ μέγεθος; εἰ γοῦν μὴ ὑπερ-φυά μηδὲ ὑπέρμετρον οἱ Ῥόδιοι κατασκευάσασθαι με ἡξίωσαν, ἀπὸ τοῦ ἵσου τελέσματος ἐκκαίδεκα χρυσοὺς θεοὺς ἐπεποίητο ἃν: ὡστε ἀνάλογον πολυτελέστερον ἀν νομίζοιμην. καὶ πρόσεστιν ἡ τέχνη καὶ τῆς ἐργασίας τὸ ἀκριβὲς ἐν μεγέθει τοσοῦτον.

ΕΡΜΗΣ

Τῇ, ὁ Ζεῦ, χρὴ ποιεῖν; δύσκριτον γὰρ ἐμοὶ
gοῦν τοῦτο· εἰ μὲν γὰρ ἐς τὴν ὑλὴν ἀποβλέ-
ποιμ, χαλκοὺς ἐστιν, εἰ δὲ λογιζόμην ἢ ἀρ’ ὅποσον
tαλάντων κεχάλκευται, ὑπὲρ τοὺς πεντακοσιο-
μεδίμνους ἂν εὕη.

ΖΕΥΣ

Τῇ γὰρ ἔδει παρεῖναι καὶ τοῦτον ἐλέγξοντα
tὴν τῶν ἄλλων μικρότητα καὶ ἐνοχλήσοντα τῇ
cαθέδρᾳ; πλὴν ἄλλῃ, ὁ Ῥόδιοι ἄριστε, εἰ καὶ
ὅτι μάλιστα προτιμητέος εἰ τῶν χρυσῶν, πῶς
ἀν καὶ προεδρεύοις, εἰ μὴ δείχσει ἀναστήναι
πάντας ὡς μόνος καθέξοιο, τὴν Πνύκα ὅλην
θατέρα τῶν πυγῶν ἐπιλαβών; ὡστε ἁμείνον
ποιῆσεις ὀρθοστάδην ἐκκλησιάζων, ἐπικεκυφῶς
tῷ συνεδρίῳ.

ΕΡΜΗΣ

12 Ἰδοὺ πάλιν ἀλλο δύσλυτον καὶ τοῦτο· χαλκὸ
μὲν γὰρ ἀμφοτέρω ἐστὸν καὶ τέχνης τῆς ἀυτῆς,
Δυσῖππου ἐκάτερον τὸ ἔργον, καὶ τὸ μέγιστον,
ὄμοτίμω τὰ ἐς γένος, ἀτε δὴ Δίως παίδε, ὁ
Δίόνυσος ὑποσὶ καὶ Ἡρακλῆς. πότερος οὖν
ἀυτῶν προκαθίζει; φιλονεικοῦσι γὰρ, ὡς ὀρᾶς.
106
ZEUS RANTS

COLOSSUS OF RHODES

But who would make bold to rival me, when I am Helius and so great in size? If the Rhodians had not wanted to make me monstrous and enormous, they might have made sixteen gods of gold at the same expense, so in virtue of this I should be considered more valuable. And I have art and precision of workmanship, too, for all my great size.

HERMES

What's to be done, Zeus? This is a hard question to decide, at least for me; for if I should consider the material, he is only bronze, but if I compute how many thousands it cost to cast him, he would be more than a millionaire.

ZEUS

Oh, why had he to turn up to disparage the smallness of the others and to disarrange the seating? See here, most puissant of Rhodians, however much you may deserve precedence over those of gold, how can you sit in the front row unless everyone else is to be obliged to stand up so that you alone can sit down, occupying the whole Pnyx with one of your hams? Therefore you had better stand up during the meeting and stoop over the assembly.

HERMES

Here is still another question that is hard to solve. Both of them are of bronze and of the same artistic merit, each being by Lysippus, and what is more they are equals in point of family, for both are sons of Zeus—I mean Dionysus here and Heracles. Which of them has precedence? For they are quarrelling, as you see.
THE WORKS OF LUCIAN

ΖΕΤΣ

Διατρίβομεν, ὃ 'Ερμη, πάλαι δέον ἐκκλησιάζειν· ὡστε νῦν μὲν ἀναμιξ καθιζοῦντων, ἐνθ' ἀν ἐκαστὸς ἔθελη, εἰσαύθις δὲ ἀποδοθήσεται περὶ τοῦτον ἐκκλησία, κἂν ἡ ἑσομαι τότε ἢτινα χρή ποιήσασθαι τὴν τάξιν ἐπ' αὐτοῖς.

ΕΡΜΗΣ

13 'Αλλ', Ἡράκλεις, ὡς ὑπενθούσι τὰ κοινὰ καὶ τὰ καθ' ἠμέραν ταῦτα βοῶντες, "Διανομάζετε ποῦ το νέκταρ; ἡ ἀμβροσία ἐπέλιπεν; ποῦ αἱ ἐκατόμβαι; κοινὰς τὰς θυσίας."

ΖΕΤΣ

Κατασκωπήσων αυτούς, ὃ 'Ερμη, ὡς μάθωσιν ὦτον ἔνεκα συνελέγησαν τοὺς λήπους τοῦτος ἀφέντες.

ΕΡΜΗΣ

Οὐχ ἀπαντεῖ, ὃ Ζεῦ, τὴν Ἑλλήνων φωνὴν συνιάσιν. ἔγω δὲ οὖ μεγαλωττός εἰμι, ὡςτε καὶ Σκύθαις καὶ Πέρσαις καὶ Θρᾴξι καὶ Κελτοῖς συνετα κηρύττειν. ἀμείνοι οὐν, ὁμαί, τῇ χειρὶ σημαίνειν καὶ παρακελεύσθαι σιωπᾶν.

ΖΕΤΣ

Οὐτω ποιεῖ.

ΕΡΜΗΣ

14 Εὖ γε, ἀφωνότεροι γεγένηται σοὶ τῶν σοφιστῶν. ὡστε ὁρὰ δημηγορεῖν. ὅρας; πάλαι πρὸς σὲ ἀποβλέπουσι περιμένοντες οἱ τι καὶ ἐρεῖς.

ΖΕΤΣ

'Αλλ' ὅ γε πέπονθα, ὃ 'Ερμη, οὐκ ἂν ὀκνήσαμι

1 Text ἱκῶν: some MSS. repeat one or more of these phrases.

108
ZEUS RANTS

ZEUS

We are wasting time, Hermes, when we should have been holding our meeting long ago, so for the present let them sit promiscuously wherever each wishes; some other day we shall call a meeting about this, and I shall then decide what order of precedence should be fixed in their case.

HERMES

Heracles! what a row they are making with their usual daily shouts: "Give us our shares!" "Where is the nectar?" "The ambrosia is all gone!" "Where are the hecatombs?" "Victims in common!"

ZEUS

Hush them up, Hermes, so that they may learn why they were called together, as soon as they have stopped this nonsense.

HERMES

Not all of them understand Greek, Zeus, and I am no polyglot, to make a proclamation that Scyths and Persians and Thracians and Celts can understand. I had better sign to them with my hand, I think, and make them keep still.

ZEUS

Do so.

HERMES

Good! There you have them, quieter than the sophists. It is time to make your speech, then. Come, come, they have been gazing at you this long time, waiting to see what in the world you are going to say.

ZEUS

Well, Hermes, I need not hesitate to tell you how
Τὸ ποῖον;

ΖΕΤΣ

Κέκλυτέ μεν πάντες τε θεοὶ πᾶσαι τε θέαναι.

1 ἥπειλεις vulg. : ἥν ἥπειλεις γ ; ἀπειλοῖς β.
I feel, since you are my son. You know how confident and loud-spoken I always was in our meetings?

HERMES

Yes, and I used to be frightened when I heard you making a speech, above all when you threatened to pull up the earth and the sea from their foundations, with the gods to boot, letting down that cord of gold.¹

ZEUS

But now, my boy, I don’t know whether because of the greatness of the impending disasters or because of the number of those present (for the meeting is packed with gods, as you see), I am confused in the head and trembly and my tongue seems to be tied; and what is strangest of all, I have forgotten the introduction to the whole matter, which I prepared in order that my beginning might present them “a countenance most fair.”²

HERMES

You have spoiled everything, Zeus. They are suspicious of your silence and expect to hear about some extraordinary disaster because you are delaying.

ZEUS

Then do you want me to recite them my famous Homeric introduction?

HERMES

Which one?

ZEUS

“Hark to me, all of the gods, and all the goddesses likewise.”³

¹ Iliad, 8, 24; compare Zeus Catechized, 4.
² Pindar, Olymp. 6, 4.
³ Iliad 8, 5.
"Apaige, ıkavôs kai pròs ëmâs pèpàrafòðhatai' soi tà pròta. Plëân ei dòkei, to mêv fòrtikòn tòw métrwv ãfèes, sù ðè tòw Ïhìmovênou dëmpgoriôn tòw kata Ïilìppòn ëntina ãn êthêls súnëire, ëlìga ënallàttwv' õùtw ñòûñ oì pòllloi ñûn ënthorèûsïn.

Zèx

Eù légeis ëpítomów tinà ënthoreiân kai ña- diourygían taûtnèn èukairon toûs ñpòrroûmënovs.

ERMHΣ

15 'Aρξai ð' õûn pòte.

Zèx

'Antì pòllôn ãn, ò ãudrèes òthoi, õhrìmàtov ëmâs ëlèðhài ñomìzò, ei fàneròv ñénuito ëmûn ò tì dh' pòte ãrà toûtò éstìn ef' òtov ñûn sùnëlègínte. Òte toûn ñòuto õûtôs ëxei, pròsìkëi pròðûmòs àkroàðhài mou légonîçov. ò mèn õûn pàrown kairòs, ò òthoi, ñòdònouçì légei fònûnh âfieìs òtì tòw paròntov èrròmënov àntilhîptëów ëmûn éstìn, ëmëis ðè pàwn ñlìgnânùs ëxein dòkouìmen pròs ántâ. Òvûlòmài ðè ëðh—kài ñàpë épîleîpèi ðì Ïhìmov- ñthèvës—ávtà ëmûn deîlòsai safës, ef' õûs ñia- tòraçhëis sùnûgàgon tìn èkkhësìan.

Xhèìs ñàp, òs ñstè, Ïìhësthèou toû nauklìrôw ühûsanãtov tà swòthîria éptì tì ñhî ñlígon ñèîn àpòlômënh perì tôn Kàphîrèa, èîstìwùmèða èn Peiraiëì, ñòpòssuì ëmûn ðì Ïìhësthèos éptì tìn ðhûsìan èkûlesen: eìta ètì tàs stònûdàs ëmëis ñèî àlloì ñlành ètpràpèsè, òs èkàstôw èdòzèn, ègò ðè—oùdeìpò ñàp ðànu òphè ën—ànnûłoñ ès tò

1 pèpàrafòðhatai ðì Soul; pèpàrafòðhatai MSS.
ZEUS RANTS

HERMES
Tut, tut! you gave us enough of your parodies in the beginning. If you wish, however, you can stop your tiresome versification and deliver one of Demosthenes' speeches against Philip, any one you choose, with but little modification. Indeed, that is the way most people make speeches nowadays.

ZEUS
Good! That is a short cut to speechmaking and a timely help to anyone who doesn't know what to say.

HERMES
Do begin, then.

ZEUS
Gentlemen of Heaven, in preference to great riches you would choose, I am sure, to learn why it is that you are now assembled. This being so, it behoves you to give my words an attentive hearing. The present crisis, gods, all but breaks out in speech and says that we must grapple stoutly with the issues of the day, but we, it seems to me, are treating them with great indifference.¹ I now desire—my Demosthenes is running short, you see—to tell you plainly what it was that disturbed me and made me call the meeting.

Yesterday, as you know, when Mnesitheus the ship-captain made the offering for the deliverance of his ship, which came near being lost off Caphereus, we banqueted at Piraeus, those of us whom Mnesitheus asked to the sacrifice. Then, after the libations, you all went in different directions, wherever each of you thought fit, but I myself, as it was not very late, went up to town to take my evening

¹ Compare the beginning of Demosthenes’ first Olynthiac.
\[\text{THE WORKS OF LUCIAN}\]

\[\text{άστυ ώς περιπατήσαιμι το δειλινόν ἐν Κεραμεικῷ, ἐννοοῦ ἁμα τοῦ Μνησιθέου τὴν μικρολογίαν, ὅς ἐκκαίδεκα θεοῦς ἐστιῶν ἀλεξτρώνα μόνον κατέθυσε, γέροντα κάκεινον ἡδη καὶ κορυζώντα, καὶ λιβανωτὸν χόνδρους τέτταρας εὐ μάλα εὐρωτίων-}

\[\text{τας, ός αὐτίκα ἐπισβεσθήναι τῷ ἀνθρακι, μηδὲ ὅσον ἄκρα τῇ ἑνὶ Ὀσφραίνεσαι τοῦ καπνοῦ παρασχόντας, καὶ ταῦτα ἐκατόμβας ὅλας ὑποσχό-}

\[\text{μενος ὡπότε ἢ ναὸς ἡδη προσεφέρετο τῷ σκοπέλῳ καὶ ἐντὸς ἢ τῶν ἐρμάτων.}\]

16 ᾖπει δὲ ταῦτα ἐννοοῦν γύγομαι κατὰ τὴν Ποικίλην, ὅρῳ πλῆθος ἀνθρώπων πάμπολον συνε-}

\[\text{στήκος, ἐνίον μὲν ἐνδον εὐ αὐτῇ τῇ στοῖ, πολλοὺς-}

\[\text{δὲ καὶ ἐν τῷ ὑπαίθρῳ, καὶ τινὰς βοῶντας καὶ δια-}

\[\text{τεινομένους ἐπὶ τῶν θάκων καθημένους. εἰκάσας}

\[\text{όν ὅπερ ἢν, φιλοσοφοὺς εἶναι τῶν ἐριστικῶν τοὺ-}

\[\text{των, ἐβουλήθην ἐπιστᾶσι ἀκοῦσαι αὐτῶν ὁ τι καὶ}

\[\text{λέγουσι καὶ—ἐτυχον γὰρ νεφέλην τῶν παχεῖν}

\[\text{περιβεβλημένοι—σχηματίσας ἑμαυτῶν εἰς τὸν}

\[\text{ἐκεῖνων τρόπον καὶ τὸν πῶγονα ἐπισπασάμενος}

\[\text{εὐ μάλα ἐόκειν φιλοσόφων καὶ ἰὴ παραγκωνισά-}

\[\text{μενός τοὺς πολλοὺς εἰσέρχομαι ἀγνοούμενος ὡστὶς}

\[\text{εἰςν. εὐρίσκω τε τὸν Ἑπικούρειον Δάμιν, τὸν ἐπι-}

\[\text{τριπτον, καὶ Τιμοκλέα τὸν Στωίκον, ἀνδρῶν βελ-}

\[\text{τιστον, ἐκθὺμως πάνυ ἐρίζοντας ὃ γοῦν Τιμοκλῆς-}

\[\text{καὶ ἵδρον καὶ τὴν φωνὴν ἡδη ἐξεκέκοπτο ὑπὸ τῆς}

\[\text{βοῆς, ὃ Δάμις δὲ τὸ σαρδάνιον ἐπιγελῶν ἔτι μᾶλ}

\[\text{λον παραξύνει τὸν Τιμοκλέα.}\]

17 Ἡν δὲ ἀρα περὶ ὣμων ὁ πᾶς λόγος αὐτοῖς. ὁ μὲν γὰρ κατάρατος Δάμις οὔτε προνοεῖν ἡμᾶς ἐφασκε}

\[\text{τῶν ἀνθρώπων ὡμέτ' ἐπισκοπεῖν τὰ γινόμενα παρ' αὐτοῖς, οὐδὲν ἄλλο ἡ μηδὲ ὅλως ἡμᾶς εἶναι λέγων.} \]
stroll in the Potters' Quarter, reflecting as I went upon the stinginess of Mnesitheus. To feast sixteen gods he had sacrificed only a cock, and a wheezy old cock at that, and four cakes of frankincense that were thoroughly well mildewed, so that they went right out on the coals and didn't even give off enough smoke to smell with the tip of your nose; and yet he had promised whole herds of cattle while the ship was drifting on the rock and was inside the ledges.

But when, thus reflecting, I had reached the Painted Porch, I saw a great number of men gathered together, some inside, in the porch itself, a number in the court, and one or two sitting on the seats bawling and straining their lungs. Guessing (as was indeed the case) that they were philosophers of the disputatious order, I decided to stop and hear what they were saying, and as I happened to be wrapped in one of my thick clouds, I dressed myself after their style and lengthened my beard with a pull, making myself very like a philosopher; then, elbowing the rabble aside, I went in without being recognized. I found the Epicurean Damis, that sly rogue, and Timocles the Stoic, the best man in the world, disputing madly: at least Timocles was sweating and had worn his voice out with shouting, while Damis with his sardonic laughter was making him more and more excited.

Their whole discussion was about us. That confounded Damis asserted that we do not exercise any providence in behalf of men and do not oversee what goes on among them, saying nothing less than that we do not exist at all (for that is of course what
Τούτο γὰρ αὕτω δηλαΔὴ ὁ λόγος ἐδύνατο· καὶ ἦσαν τινες οἱ ἐπήγουν αὐτοὺς. ὁ δ᾽ έτερος τὰ ἡμέτερα ὁ Τιμοκλῆς ἐφρόνει καὶ ὑπερεμάχει καὶ ἤγανάκτει καὶ πάντα τρόπον συνηγωνύζετο τὴν ἐπιμέλειαν ἡμῶν ἐπαινῶν καὶ διεξίων ὡς ἐν κόσμῳ καὶ τάξει τῇ προσηκούσῃ ἐξηγούμεθα καὶ διατάττομεν ἐκαστα· καὶ εἶχε μὲν τινας καὶ αὐτὸς τοὺς ἐπαινούντας. πλὴν ἐκεκιμήκει γὰρ ἦδη καὶ πονηρῶς ἐφώνει καὶ τὸ πλήθος εἰς τὸν Δάμιν ἀπέβλεπτε—, συνεῖς δὲ ἐγὼ τὸ κινδύνευμα τὴν νῦκτα ἐκέλευσα περικυθείσαν διαλύσα την συνουσίαν. ἦτηλθον οὖν εἰς τὴν ὡστεράιαν συνθέμενοι εἰς τέλος ἐπεξελεύσεσθαι τὸ σκέμμα, κἂν παρομαρτῶν τοῖς πολλοῖς ἐπήκουν μεταξὺ ἀπίόντων οὐκαδὲ παρ' αὗτοὺς ἐπαινοῦντων τὰ τοῦ Δάμιδος καὶ ἦδη παρὰ πολὺ αἵρουμενων τὰ ἐκεῖνον· ἦσαν δὲ καὶ οἱ μη ἀξιόντες προκατεγνωκέναι τῶν ἐναυτῶν ἄλλα περιμένειν εἰ τι καὶ ὁ Τιμοκλῆς αὐριον ἔρει.

18 Ταῦτ' ἐστιν ἐφ' οἷς ὑμᾶς συνεκάλεσα, οὐ μικρά, ὥθεοι, εἰ λογιεῖσθε ὡς ἡ πᾶσα μὲν ἡμῖν τιμὴ καὶ δόξα καὶ πρόσοδος οἱ ἀνθρωποὶ εἰςιν· εἰ δ' οὗτοι πεισθεῖν ἡ μηδὲ ὅλος θεοὺς εἶναι ἡ ὄντα ἀπροονήτους εἶναι σφῶν αὐτῶν, ἄθυτα καὶ ἄγερατα καὶ ἀτίμητα ἡμῖν ἐσται τὰ ἐκ γῆς καὶ μάτην ἐν ὠυρανῷ καθεδούμεθα λυμὸ ἐχόμενοι, ἐορτῶν ἐκείνων καὶ πανηγύρεων καὶ ἀγώνων καὶ θυσίων καὶ παυνυχίδων καὶ πομπῶν στερούμενοι· ὡς οὖν ὑπὲρ τηλικούτων φημὶ δεῖν ἀπαντας ἐπινοεῖν τι σωτήριον τοῖς παροῦσι καὶ ἄφ' ὅτου κρατήσει μὲν ὁ Τιμοκλῆς καὶ δόξει ἀληθεστέρα λέγειν, ὁ Δάμις δὲ καταγελασθήσεται πρὸς τῶν ἀκούοντων· ὡς ἐγὼγε οὐ πάνυ τῷ Τιμοκλεῖ πέποιθα ὡς κρατήσει καθ' ἐαυ·
his argument implied), and there were some who applauded him. The other, however, I mean Timocles, was on our side and fought for us and got angry and took our part in every way, praising our management and telling how we govern and direct everything in the appropriate order and system; and he too had some who applauded him. But finally he grew tired and began to speak badly and the crowd began to turn admiring eyes on Damis; so, seeing the danger, I ordered night to close in and break up the conference. They went away, therefore, after agreeing to carry the dispute to a conclusion the next day, and I myself, going along with the crowd, overheard them praising Damis' views on their way home and even then far preferring his side: there were some, however, who recommended them not to condemn the other side in advance but to wait and see what Timocles would say the next day.

That is why I called you together, gods, and it is no trivial reason if you consider that all our honour and glory and revenue comes from men, and if they are convinced either that there are no gods at all or that if there are they have no thought of men, we shall be without sacrifices, without presents and without honours on earth and shall sit idle in Heaven in the grip of famine, choused out of our old-time feasts and celebrations and games and sacrifices and vigils and processions. Such being the issue, I say that all must try to think out something to save the situation for us, so that Timocles will win and be thought to have the truth on his side of the argument and Damis will be laughed to scorn by the audience: for I have very little confidence that
THE WORKS OF LUCIAN

tόν, ἢν μὴ καὶ τὰ παρ’ ἥμων αὐτῶ προσγένηται. κήρυττε οὖν, δ’ Ἕρμη, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου, ὡς ἀνιστάμενοι συμβουλεύοιεν.

ΕΡΜΗΣ

"Ακοῦε, σίγα, μὴ τάραττε: τῆς ἀγορεύειν βουλευτῆ τῶν τελείων θεῶν, οἷς ἔξεστι; τί τοῦτο; οὔδεὶς ἀνίσταται, ἀλλ’ ἦσυχάζετε πρὸς τὸ μέγεθος τῶν ἡγγελμένων ἐκπεπληγμένοι;

ΜΟΜΟΣ

19 'Ἀλλὰ ὑμεῖς μὲν πάντες ύδωρ καὶ γαία γένοισθε: ἐγώ δέ, εἰ γέ μοι μετὰ παρρησίας λέγειν δοθεῖ, πολλὰ ἄν, δ’ Ζεῦ, ἔχομι εἰπεῖν.

ΖΕΥΣ

Λέγε, δ’ Μῶμε, πάνυ θαρρῶν δήλος γὰρ εἰ ἐπὶ τῷ συμφέροντι παρρησιασόμενος.

ΜΟΜΟΣ

Οὐκοῦν ἀκούετε, ὥστε, τὰ γε ἀπὸ καρδίας, φασίν: ἐγώ γὰρ καὶ πάνυ προσεδόκων ἐστὶ τὸ ἀμηχανία περιστήσεσθαι τὰ ἠμέτερα καὶ πολλοὺς τοιούτους ἀναφύσεσθαι ἡμῖν σοφιστάς, παρ’ ἥμῶν αὐτῶν τὴν αἰτίαν τῆς τόλμης λαμβάνοντας· καὶ μὰ τὴν Θέμιν οὔτε τῷ Ἐπικούρῳ ἄξιον ὅργιζεσθαι οὔτε τοῖς ὀμιληταῖς αὐτοῦ καὶ διαδόχοις τῶν λόγων, εἰ τοιαύτα περὶ ἥμων ὑπελήφασιν. ἢ τί γὰρ αὐτοὺς ἄξιόσειε τις ἀν φρονεῖν, ὅποταν ὀρῶσι τοσαύτην ἐν τῷ βίῳ τὴν παραχῆ, καὶ τοὺς μὲν χρηστοὺς αὐτῶν ἀμελουμένους, ἐν πενίᾳ καὶ νόσοις καὶ δουλείᾳ καταφθειρομένους, παμποτηρί-
ZEUS RANTS

Timocles will win by himself if he has not our backing. Therefore make your lawful proclamation, Hermes, so that they may arise and give counsel.

HERMES

Hark! Hush! No noise! Who of the gods in full standing that have the right to speak wants to do so? What's this? Nobody arises? Are you dumbfounded by the greatness of the issues presented, that you hold your tongues?

MOMUS

"Marry, you others may all into water and earth be converted";¹ but as for me, if I were privileged to speak frankly, I would have a great deal to say.

ZEUS

Speak, Momus, with full confidence, for it is clear that your frankness will be intended for our common good.

MOMUS

Well then, listen, gods, to what comes straight from the heart, as the saying goes. I quite expected that we should wind up in this helpless plight and that we should have a great crop of sophists like this, who get from us ourselves the justification for their temerity; and I vow by Themis that it is not right to be angry either at Epicurus or at his associates and successors in doctrine if they have formed such an idea of us. Why, what could one expect them to think when they see so much confusion in life, and see that the good men among them are neglected and waste away in poverty and

¹ Iliad 7, 99; addressed to the Greeks by Menelaus when they were reluctant to take up the challenge of Hector.
ρους δὲ καὶ μιαροὺς ἀνθρώπους προτιμωμένους καὶ ύπερπλουτοῦντας καὶ ἐπιτάττοντας τοῖς κρείττοσι, καὶ τοὺς μὲν ἱεροσύλους οὐ κολαζομένους ἀλλὰ διαλανθάνοντας, ἀνασκολοπιζομένους δὲ καὶ τυμπανιζομένους ἐνίοτε τοὺς οὐδέν ἄδικοῦντας;

Εἰκότως τοίνυν ταῦτα ὑρόντες οὕτω διανοοῦνται 20 περὶ ἡμῶν ὡς οὐδέν ὀλος ὅντων, καὶ μάλιστα ὅταν ἀκούσι τῶν χρησμῶν λεγόντων, ὡς διαβάς τις τὸν Ἀλυν μεγάλην ἀρχήν καταλύσει, οὐ μέντοι δηλούντων, εἰτε τὴν αὐτοῦ εἰτε τὴν τῶν πολεμίων καὶ πάλιν

ὁ θείη Σαλαμίς, ἀπολείης δὲ σὺ τέκνα γυναικῶν. καὶ Πέρσαι γὰρ, οἴμαι, καὶ Ἁλληνεῖς γυναικῶν τέκνα ἠσαν. ὅταν μὲν γὰρ τῶν ραψῳδῶν ἀκούσιν, ὅτι καὶ ἔρωμεν καὶ τιτρωσκόμεθα καὶ δεσμούμεθα καὶ δουλεύομεν καὶ στασιάζομεν καὶ μυρία ὅσα πράγματα ἔχομεν, καὶ ταῦτα μακάριοι καὶ ἀφθαρτοὶ ἄξιοντες εἰναι, τί ἄλλο ἡ δικαιός καταγελῶσι καὶ ἐν οὐδενὶ λόγῳ πίθενται τὰ ἴμετερά; ἡμεῖς δὲ ἀγανακτοῦμεν, εἰ τινὲς ἀνθρώποι οὐντες οὐ πάνι ἀνόητοι διελέγχουσι ταῦτα καὶ τὴν πρόνοιαν ἡμῶν παρωθοῦνται, δέον ἀγαπάν εἰ τινες ἥμων ἐτὶ θύουσι τοιαῦτα ἐξαμαρτάνουσιν.

Καὶ μοι ἐνταῦθα, ὁ Ζεῦ—μόνοι γὰρ ἐσμέν καὶ οὐδεὶς ἀνθρώπος πάρεστι τῷ συλλόγῳ ἔξω Ἡρακλέους καὶ Διονύσου καὶ Γαμμήδους καὶ Ἀσκληπιοῦ, τῶν παρεγγράπτων τούτων—ἀπόκριναι μετ' ἀληθείας, εἰ ποτὲ σοι ἐμέλησεν ἐς
illness and bondage while scoundrelly, pestilential fellows are highly honoured and have enormous wealth and lord it over their betters, and that temple-robbers are not punished but escape, while men who are guiltless of all wrong-doing sometimes die by the cross or the scourge?

It is natural, then, that on seeing this they think of us as if we were nothing at all, especially when they hear the oracles saying that on crossing the Halys somebody will destroy a great kingdom, without indicating whether he will destroy his own or that of the enemy; and again

"Glorious Salamis, death shalt thou bring to the children of women,"

for surely both Persians and Greeks were the children of women! And when the reciters tell them that we fall in love and get wounded and are thrown into chains and become slaves and quarrel among ourselves and have a thousand cares, and all this in spite of our claim to be blissful and deathless, are they not justified in laughing at us and holding us in no esteem? We, however, are vexed if any humans not wholly without wits criticize all this and reject our providence, when we ought to be glad if any of them continue to sacrifice to us, offending as we do.

I beg you here and now, Zeus, as we are alone and there is no man in our gathering except Heracles and Dionysus and Ganymede and Asclepius, these naturalized aliens—answer me truly, have you ever had enough regard for those on earth to find out

1 From the famous oracle about the "wooden wall," which Themistocles interpreted for the Athenians (Herod. 7, 140 ff.).
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τοσοῦτον τῶν ἐν τῇ γῇ, ὥς ἐξετάσαι οίτινες αὐτῶν οἱ φαῦλοι ἢ οίτινες οἱ χρηστοὶ εἰσίν. ἀλλ’ οὐκ ἂν εἶποι. εἰ γοῦν μὴ ὁ Θεὸς ἡ Ἐκτροῖνος εἰς Ἀθήνας ἰδὼν ὑπάρχον ἐξέκοψε τοὺς κακούργους, ὅσον ἐπὶ σοὶ καὶ τῇ σῇ προνοία οὐδὲν ἂν ἐκώλυνε χὴν ἑυτρυφώνας ταῖς τῶν ὀδῷ βαδίζοντων σφογνοίς τὸν Σκείρωνα καὶ Πιτυκάμπτην καὶ Κερκυόνα καὶ τοὺς ἀλλούς. ἢ εἰ γε μὴ ὁ Ἐὐρυσθεὺς, ἀνὴρ δίκαιος καὶ προνοητικός, ὑπὸ φλανθρωπίας ἀναπυθανόμενος τὰ παρ’ ἐκάστοις ἐξέπεμπτε τουτούς τῶν οἰκέτην αὐτῶν, ἐργατικὸν ἀνθρωπον καὶ πρὸθυμον εἰς τοὺς πόνους, ὁ Ζεῦ, σὺ ὀλίγον ἐφρόντισας ἂν τῆς "Τὸδρας καὶ τῶν ἐν Στυμφάλῳ ὄρνεων καὶ ἱππων τῶν Ὀρακίων καὶ τῆς Κενταύρων ὑβρεώς καὶ παροινίας.

22 Ἀλλ’ εἰ χρῆ τάληθη λέγειν, καθόμεθα τοῦτο μόνον ἐπιτηροῦντες, εἰ τις θύει καὶ κυσᾶ τοὺς βωμοὺς· τὰ δ’ ἀλλα κατὰ ροῦν θέρεται ὡς ἂν τῇ χη ἐκαστὸν παρασυρόμενα. τογαροῦν εἰκότα μὴν πάσχομεν καὶ ἐτὶ πεισόμεθα, ἐπειδὰν κατ’ ὀλίγον οἱ ἀνθρωποὶ ἀνακύπτοντες εὐρίσκοσιν οὐδὲν ὀφελος αὐτῶς ὡς, εἰ θόοιεν ἡμῖν καὶ τὰς πομπὰς πέμποιεν. εἰτ’ ἐν βραχεὶ ὁφει καταγελῶντας τοὺς Ἑπικούρους καὶ Πιτυκαύρους καὶ Δάμιδας, κρατουμένους δὲ καὶ ἀποφραττουμένους ὑπ’ αὐτῶν τοὺς ἡμετέρους συνηγόρους· ὡστε ὑμετέρον ἂν εἰθα παύειν καὶ ἱάσθαι τάυτα, τῶν καὶ ἐς τόδε αὐτὰ προαγαγόντων. Μόνῳ δὲ οὐ μέγας ὁ κίνδυνος, εἰ ἀτίμος ἔσται· οὐδὲ γὰρ πάλαι τῶν τιμωμένων ἢν, ὑμῶν ἐτὶ εὐτυχοῦντων καὶ τὰς θυσίας καρπουμένων.
ZEUS RANTS

who are the good among them and who are the bad? No, you can’t say that you have! In fact, if Theseus on his way from Troezen to Athens had not incidentally done away with the marauders, as far as you and your providence are concerned nothing would hinder Sciron and Pityocamptes and Cercyon and the rest of them from continuing to live in luxury by slaughtering wayfarers. And if Eurystheus, an upright man, full of providence, had not out of the love he bore his fellow men looked into the conditions everywhere and sent out this servant of his, a hard-working fellow eager for tasks, you, Zeus, would have paid little heed to the Hydra and the Stymphalian birds and the Thracian mares and the insolence and wantonness of the Centaurs.

If you would have me speak the truth, we sit here considering just one question, whether anybody is slaying victims and burning incense at our altars; everything else drifts with the current, swept aimlessly along. Therefore we are getting and shall continue to get no more than we deserve when men gradually begin to crane their necks upward and find out that it does them no good to sacrifice to us and hold processions. Then in a little while you shall see the Epicuruses and Metrodoruses and Damises laughing at us, and our pleaders overpowered and silenced by them. So it is for the rest of you to check and remedy all this, you who carried it so far. To me, being only Momus, it does not make much difference if I am to be unhonoured, for even in bygone days I was not one of those in honour, while you are still fortunate and enjoy your sacrifices.

1 Heracles.
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ΖΕΤΣ

23 Τούτον μέν, ὃ θεοὶ, ληρεῖν ἐάσωμεν ἀεὶ τραχὺν ὄντα καὶ ἐπιτιμητικῶν· ὃς γὰρ ὁ θαυμαστὸς Δημοσθένης ἔφη, τὸ μὲν ἐγκαλέσαι καὶ μέμψασθαι καὶ ἐπιτιμήσαι βάδιον καὶ παντός, τὸ δὲ ὅπως τὰ παρόντα βελτίω γενήσηται συμβουλεύσαι, τοῦτ’ ἐμφρονος ὡς ἀληθῶς συμβούλου ὀπερ οἱ ἄλλοι εὗ ὀἴδ᾽ ὅτι ποιήσετε καὶ τούτου σιωπώντος.

ΠΟΣΕΙΔΩΝ

24 Ἔγὼ δὲ τὰ μὲν ἀλλὰ ὑποβρύχιοι εἰμί, ὡς ἱστε, καὶ ἐν βυθῷ πολιτεύομαι κατ’ ἐμαυτόν, εἰς ὃσον ἐμοὶ δυνατὸν σῶζων τοὺς πλέοντας καὶ παραπέμπων τὰ πλοῖα καὶ τοὺς ἀνέμους καταμάλλητων ὄμως δ’ οὖν—μέλει γάρ μοι καὶ τῶν ἐνταῦθα—φημὶ δεῖν τὸν Δᾶμιν τούτον ἐκποδῶν ποιήσασθαι, πρὶν ἔπι τὴν ἑριν ἡκεῖν, ἧτοι κεραυνῷ ἡ τινι ἀλλή μηχανή, μὴ καὶ υπέρσχη λέγων—φής γάρ, ὡς Ζεὺς, πιθανόν τινα εἰναι αὐτόν· ἀμα γάρ καὶ δείξομεν αὐτοῖς ὡς μετερχόμεθα τοὺς τὰ τοιαύτα καθ’ ἡμῶν διεξόντας.

ΖΕΤΣ

25 Παῖζεις, ὃ Πόσειδον, ἡ τέλεον ἐπιλέλησαι ὡς οὐδὲν ἐφ’ ἡμῖν τῶν τοιοῦτων ἐστίν, ἀλλ’ αἱ Μοῖραι ἐκάστῳ ἐπικλώθουσι, τὸν μὲν κεραυνῷ, τὸν δὲ ξίφει, τὸν δὲ πυρετῷ ἡ φθόγη ἀποθανεῖν; ἐπεὶ εἰ γε μοι ἐπ’ ἐξουσίας τὸ πράγμα ἡν, εἰσασα ἂν, οἴει, τοὺς ἱεροσύλους πρώῃ ἀπελθεῖν ἀκεραυνώτους ἐκ Πίσης δύο μου τῶν πλοκάμων ἀποκείρανται ἐξ μιᾶς ἑκάτερον έλκουτας; ἡ σὺ αὐτὸς περιέδες ἂν ἐν Γεραιστῷ τὸν ἁλίεα τὸν ἐξ Ὀρεοῦ υφαιρούμενον σου τὴν τρίαιναν; ἀλλως 124
ZEUS RANTS

ZEUS

Let us ignore this fellow's nonsense, gods; he is always harsh and fault-finding. As that wonderful man Demosthenes says, to reproach and criticize and find fault is easy and anyone can do it, but to advise how a situation may be improved requires a really wise counsellor; and this is what the rest of you will do, I am very sure, even if Momus says nothing.

POSEIDON

For my part I am pretty much subaqueous, as you know, and live by myself in the depths, doing my best to rescue sailors, speed vessels on their course and calm the winds. Nevertheless I am interested in matters here too, and I say that this Damis should be put out of the way before he enters the dispute, either with a thunderbolt or by some other means, for fear that he may get the better of it in the argument; for you say, Zeus, that he is a plausible fellow. At the same time we'll show them how we punish people who say such things against us.

ZEUS

Are you joking, Poseidon, or have you completely forgotten that nothing of the sort is in our power, but the Fates decide by their spinning that one man is to die by a thunderbolt, another by the sword and another by fever or consumption? If it lay in my power, do you suppose I would have let the temple-robbers get away from Olympia the other day unscathed by my thunderbolt, when they had shorn off two of my curls weighing six pounds apiece? Or would you yourself at Geraestus have allowed the fisherman from Oreus to filch your trident? Besides,
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te καὶ δόξομεν ἀγανακτεῖν λελυπημένοι τῷ πράγματι καὶ δεδέναι τοὺς παρὰ τοῦ Δάμψος λόγους καὶ δ' αὐτὸ ἀποσκευάζεσθαι τὸν ἀνδρά, οὗ περιμείναντες ἀντεξέτασθήναι αὐτὸν τῷ Τιμοκλεί. ὥστε τί ἄλλο ἦ ἡ ἐξ ἐρήμης κρατεῖν οὕτω δόξομεν;

POSEIDON

Καὶ μὴν ἐπίτομον τινα ταύτην ὁμὴν ἐπινενοκέναι ἐγώγε ἐπὶ τὴν νίκην.

ZETE

"Ἀπαγε, θυνώδες τὸ ἐνθύμημα, ὦ Πόσειδον, καὶ κομιδῇ παχύ, προαιρήσειν τὸν ἀνταγωνιστὴν ὡς ἀποθάνοι ἀγίτητος, ἀμφιριστὸν ἂτι καὶ ἀδιάκριτον καταλιπὼν τὸν λόγον.

POSEIDON

Οὗκοιν ἀμεινόν τι ὑμεῖς ἄλλο ἐπινοεῖτε, εἴ τάμα οὕτως ὑμῖν ἀποτεθύννυσται.

APOLLO

Εἰ καὶ τοῖς νέοις ἔτι καὶ ἀγένεοις ἦμῖν ἐφείτω ἐκ τοῦ νόμου δημηγορεῖν, ἵσως ἄν εἴπον τι συμφέρον εἰς τὴν διάσκεψιν.

MOMOS

Ἡ μὲν σκέψις, ὡς Ἄπολλον, οὕτω περὶ μεγάλων, ὡστε μὴ καθ’ ἡλίκιαν, ἀλλὰ κοινὸν ἀπασι προκείσθαι τὸν λόγον χάριν γὰρ, εἴ περὶ τῶν ἐσχάτων κινδυνεύοντες περὶ τῆς ἐν τοῖς νόμοις ἔξονσιας μικρολογούμεθα. σὺ δὲ καὶ πάνυ ἦδη ἐννομος εἴ δημηγόρος, πρόπαλαι μὲν ἦ έφηβων γεγονός, ἐγγεγραμμένος δὲ ἐς τὸ τῶν δώδεκα ληξιαρχικόν, καὶ ὀλίγον δεῖν τῆς ἐπὶ Κρόνου βουλῆς ὤν· ὡστε μὴ μειρακιεύον πρὸς ἰμᾶς, ἀλλὰ λέγει θαρρῶν ἦδη τὰ δοκοῦντα, μηδὲν αἰ-
it will look as if we were getting angry because we have been injured, and as if we feared the arguments of Damis and were making away with him for that reason, without waiting for him to be put to the proof by Timocles. Shall we not seem, then, to be winning by default if we win in that way?

POSEIDON

Why, I supposed I had thought of a short cut to victory?

ZEUS

Avast! a stockfish idea, Poseidon, downright stupid, to make away with your adversary in advance so that he may die undefeated, leaving the question still in dispute and unsettled!

POSEIDON

Well, then, the rest of you think of something else that is better, since you relegate my ideas to the stockfish in that fashion.

APOLLO

If we young fellows without beards were permitted by law to take the floor, perhaps I might have made some contribution to the debate.

MOMUS

In the first place, Apollo, the debate is on such great issues that the right to speak does not go by age but is open to all alike; for it would be delicious if when we were in direst danger we quibbled about our rights under the law. Secondly, according to law you are already fully entitled to the floor, for you came of age long ago and are registered in the list of the Twelve Gods and almost were a member of the council in the days of Cronus. So don’t play the boy with us: say what you think boldly, and
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desbheis eis aγένειος d'vn δημηγορήσεις, kai taúta
βαθυπόγωνα kai eυγένειου ούτως υίον ἔχων τὸν
Ἀσκληπιόν. ἀλλωσ τε καὶ πρέπουν άν εὑρεσιν

ἈΠΟΛΛΩΝ

Ἀλλ' οὐ σέ, ὦ Μῶμε, χρῆ τὰ τοιαῦτα ἐφείναι,
tοῦ Δία δέ· καὶ ἣν οὕτως κελεύσῃ, τὰχ' άν τι οὖκ
ἀμομοῦν εὑποίμι ἄλλα τὰς ἐν τῷ Ἐλικώνι μελέτης
ἀξιον.

ΖΕΥΣ

Λέγε, ὦ τέκνου εφιέμι γάρ.

ἈΠΟΛΛΩΝ

27 Ὁ Τιμοκλῆς οὕτως ἔστι μὲν χρηστός ἀνήρ καὶ
φιλόθεος καὶ τοὺς λόγους πάνη ἥκριβωκε τοὺς
Στωίκους· ὡστε καὶ σύνεστιν ἔτη σοφία πολλοῖς
tῶν νέων καὶ μισθούς οὐκ θλίγους ἐπὶ τούτῳ
ἐκλέγει, σφόδρα πιθανόν οὐν ὅτοτε ἰδίᾳ τοῖς
μαθηταῖς διαλέγομεν· ἐν πλῆθεὶ δὲ εἰπεῖν ἀτολ-
μῶτατος ἔστι καὶ τὴν φωνὴν ἱδιότης καὶ μεζο-
βάρβαρος, ὡστε γέλωτα ὁμιλουκάνειν διὰ τούτῳ
ἐν ταῖς συνουσίαις, οὐ συνείρουν ἄλλα βατταρίζων
καὶ παρατέτομαν, καὶ μάλιστα ὁπόταν οὕτως
ἐχον καὶ καλλιρρημοσῦνην ἐπιδείκνυσθαι βοῦ-

συνείναι μὲν γάρ εἰσ ὑπερβολὴν ὡξύς ἔστι
καὶ λεπτογύμων, ὡς φασιν οἱ ἄμεινον τὰ τῶν
Στωίκων εἰδότες, λέγων δὲ καὶ ἐρμηνεύον ὑπ'
ἀσθενείας διαφθείρει αὐτὰ καὶ συγχεῖ, οὐκ ἀποσα-
φῶν ὡς τοι βούλεται ἄλλα αἰώνυμαιον ἐοικότα
προτείνων καὶ πάλιν αὐ πολὺ ἀσαφέστερα πρὸς
τὰς ἐρωτήσεις ἀποκρινόμενοι· οἱ δὲ οὐ συνιέντες
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don't be sensitive about speaking without a beard when you have such a long-bearded, hairy-faced son in Asclepius. Besides, it would be in order for you to show your wisdom now or never, unless you sit on Helicon and talk philosophy with the Muses for nothing.

APOLLO

But it is not for you to give such permission, Momus; it is for Zeus, and if he lets me perhaps I may say something not without sweetness and light and worthy of my study on Helicon.

ZEUS

Speak, my boy: I give you permission.

APOLLO

This Timocles is an upright, God-fearing man and he is thoroughly up in the Stoic doctrines, so that he gives lessons to many of the young men and collects large fees for it, being very plausible when he disputes privately with his pupils; but he utterly lacks the courage to speak before a crowd and his language is vulgar and half-foreign, so that he gets laughed at for that reason when he appears in public, for he does not talk fluently but stammers and gets confused, especially when in spite of these faults he wants to make a show of fine language. His intellect, to be sure, is exceedingly keen and subtle, as people say who know more than I about Stoicism, but in lecturing and expounding he weakens and obscures his points by his incapacity, not making his meaning clear but presenting propositions that are like riddles and returning answers that are still more unintelligible; hence the others failing to com-
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καταγελώσων αυτοῦ. δεῖ δὲ οἷμαι σαφῶς λέγειν καὶ τούτου μάλιστα πολλὴν ποιεῖσθαι τὴν πρό-
νοιαν, ὡς συνήσουσιν οἱ ἄκοιντες.

ΜΟΜΟΣ

28 Τούτῳ μὲν ὀρθῶς ἔλεξας, ὥς Ἀπολλων, ἐπαινέσας τοὺς σαφῶς λέγοντας, εἰ καὶ μὴ πάνω ποιεῖσ ἀυτὸ
σὺ εἰ τοῖς χρησμοῖς λόγοις ὁ ν καὶ γρηγώρης καὶ ἐς
τὸ μεταίχμιον ἄσφαλῶς ἀπορρίπτων τὰ πολλά,
ὡς τοὺς ἄκουόντας ἄλλον δεῖσθαι Πυθίου πρὸς
τὴν ἐξήγησιν αὐτῶν. ἀτάρ τί τὸ ἐπὶ τούτῳ συμ-
βουλεύεις; τίνα ἱστίν ποιήσασθαι τῆς Τιμοκλέους
ἀδυναμίας ἐν τοῖς λόγοις;

ΑΠΟΔΑΝΩΝ

29 Συνήγορον, οὐ Μῶμε, εἰ πως δυνηθείμεν, αὐτῶ
παρασχεῖν ἄλλον τῶν δεινῶν τούτων, ἐροῦντα
καὶ ἀξίαν ἀπέρ ἄν ἐκεῖνος εὐθυμηθεὶς ὑποβάλῃ.

ΜΟΜΟΣ

'Ἀγένειον τούτῳ ὡς ἄληθῶς εὑρήκας, ἔτι παι-
δαγωγοῦ τινος δεόμενον, συνήγορον ἐν συνουσίᾳ
φιλοσοφῶν παραστήσασθαι ἐρμηνεύσοντα πρὸς
τοὺς παρόντας ἀπέρ ἄν δοκῇ Τιμοκλεῖ, καὶ τὸν
μὲν Δάμουν αὐτοπρόσωπον καὶ δὲ αὐτοῦ λέγειν, τὸν
dὲ ὑποκρίτη προσχρόμενον ἱδία πρὸς τὸ οὐς ἐκεῖνο
ὑποβάλλειν τὰ δοκοῦντα, τὸν ὑποκρίτην δὲ ῥητο-
ρεύειν, οὔτ' αὐτὸν ἵσως συνιέντα ὦ τι ἄκοισει.
ταῦτα πῶς οὐ γέλως ἄν εἰή τῷ πλῆθει; ἀλλὰ
30 τούτῳ μὲν ἄλλους ἐπινοήσωμεν. οὐ δὲ, ὅ ταυμάσε
—φής γὰρ καὶ μάντις εἶναι καὶ μισθοὺς οὐκ ὀλι-
γοὺς ἐπὶ τῷ τοιούτῳ ἐξελέξας ἄχρι τοῦ καὶ πλάν-
θους χρυσᾶς ποτὲ εἰληφέναι—τι οὐκ ἐπεδείξω
heimer κατὰ καίρων τὴν τέχνην προειπῶν ὀπότερος

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prehend, laugh at him. But it is essential to speak clearly, I think, and beyond all else to take great pains to be understood by the hearers.

MOMUS

You were right, Apollo, in praising people who speak clearly, even though you yourself do not do it at all, for in your oracles you are ambiguous and riddling and you unconcernedly toss most of them into the debatable ground so that your hearers need another Apollo to interpret them. But what do you advise as the next step, what remedy for Timocles’ helplessness in debate?

APOLLO

To give him a spokesman if possible, Momus, one of those eloquent chaps who will say fittingly whatever Timocles thinks of and suggests.

MOMUS

Truly a puerile suggestion which shows that you still need a tutor, that we should bring a spokesman into a meeting of philosophers to interpret the opinions of Timocles to the company, and that Damis should speak in his own person and unaided while the other, making use of a proxy, privately whispers his ideas into his ear and the proxy does the speaking, perhaps without even understanding what he hears, Wouldn’t that be fun for the crowd! No, let’s think of some other way to manage this thing. But as for you, my admirable friend, since you claim to be a prophet and have collected large fees for such work, even to the extent of getting ingots of gold once upon a time, why do you not give us a timely display of your skill by foretelling which of the
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tων σοφιστῶν κρατήσει λέγων; οίσθα γάρ ποι
tο ἀποβησόμενον μάντις ὦν.

ΑΠΟΔΑΩΝ

Πῶς, ὁ Μώμε, δυνατὸν ποιεῖν ταῦτα μῆτε
tρίποδος ήμῖν παρόντος μῆτε θυμιαμάτων ἡ πηγής
μαντικῆς οὐλὴ καὶ Κασταλία ἐστίν;

ΜΩΜΟΣ

Ὁρᾶς; ἀποδιδράσκεις τὸν ἐλεγχον ἐν στενῷ
ἐχόμενος.

ΖΕΤΣ

"Ομοια, ὁ τέκνου, εἰπὲ καὶ μὴ παράσχξς τῷ
συκοφάντῃ τούτῳ ἄφορμας διαβάλλειν καὶ χλευά-
ζειν τὰ σὰ ὡς ἐπὶ τρίποδι καὶ ὑδατὶ καὶ λιβανωτός
κείμενα, ὡς, εἰ μὴ ἔχοις ταῦτα, στερησόμενὸν σὲ
τῆς τέχνης.

ΑΠΟΔΑΩΝ

Ἄμεινον μὲν ἦν, ὁ πάτερ, ἐν Δελφοῖς ἡ Κολο-
φῶν τὰ τοιαῦτα ποιεῖν, ἀπάντων μοι τῶν χρησί-
μων παρόντων, ὡς ἔθος. ὡμοι δὲ καὶ οὗτο γυμνὸς
ἐκείνων καὶ ἄσκενος πειράσομαι προειπεῖν ὁπο-
tέρου τὸ κράτος ἐσται· ἀνέξεσθε δὲ, εἰ μὴ ἔμμετρα
λέγοιμι.

ΜΩΜΟΣ

Λέγε μόνον, σαφῆ δὲ, ὁ "Ἀπολλον, καὶ οὐ
συνηγόρου καὶ αὐτὰ ἡ ἐρμηνείας δεόμενα· καὶ
γὰρ οὐκ ἄρνει κρέα καὶ χελώνη νῦν ἐν Λυδίᾳ
συνέψηται· ἀλλὰ οἰσθα περὶ ὅτου ἡ σκέψις.

ΖΕΤΣ

Τι ποτε ἐρεῖς, ὁ τέκνου; ὡς τὰ γε πρὸ τοῦ χρη-
σμοῦ ταῦτα ἢδη φοβερά· ἡ χρόα τετραμμένη, οἱ
ὀφθαλμοὶ περιφερεῖς, κόμη ἀνασοβουμένη, κόνημα

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sophists will win in the argument? Of course you know what the outcome will be, if you are a prophet.

APOLLO
How can I do that, Momus, when we have no tripod here, and no incense or prophetic spring like Castaly?

MOMUS
There now! you dodge the test when it comes to the pinch.

ZEUS
Speak up, my boy, all the same, and don't give this libeller a chance to malign and insult your profession by saying that it all depends on a tripod and water and incense, so that if you didn't have those things you would be deprived of your skill.

APOLLO
It would be better, father, to do such business at Delphi or Colophon where I have all the necessaries at hand, in the usual way. However, even thus devoid of them and unequipped, I will try to foretell whose the victory shall be: you will bear with me if my verses are lame.

MOMUS
Do speak; but let it be clear, and not itself in need of a spokesman or an interpreter. It is not now a question of lamb and turtle cooking together in Lydia, but you know what the debate is about.

ZEUS
What in the world are you going to say, my boy? These preliminaries to your oracle are terrifying in themselves; your colour is changed, your eyes are rolling, your hair stands on end, your movements are
κορυβαντώδες, καὶ ὅλως κατόχιμα πάντα καὶ
φρικώδη καὶ μυστικά.

ἈΠΟΔΛΩΝ
31 Κέκλυτε μαντιπόλου τὸδε θέσφατον Ἀπόλ-
λωνος
ἀμφ’ ἐρίδος κρυπῆς, την ἀνερές ἐστήσαντο
ὄξυβοαι, μύθοισι κορυσσόμενοι πυκνοῦσι.
πολλὰ γὰρ ἐνθα καὶ ἐνθα μόδου ἐτεραλκεὶ
κλωγμῷ
ταρφέος ἀκρα κόρυμβα καταπλήσσουσιν ἐχέτλης.
ἀλλ’ ὅταν αἰγυπτίως γαμψφόνυχος ἀκρίδα μάρψη,
δὴ τότε λοίσθιον ὀμβροφόροι κλάγξουσι κορώναι.
νίκη δ’ ἡμιώνων, ὁ δ’ ὄνος θόα τέκνα κορύψει.

ΖΕΤΣ
Τὶ τοῦτο ἀνεκάγχασας, ὦ Μῶμε; καὶ μὴν οὐ
gελοία τὰ ἐν ποσὶ’ παύσαι κακόδαιμον, ἀποτυ-
γήσῃ ὑπὸ τοῦ γέλωτος.

ΜΟΜΟΣ
Καὶ πῶς δυνατῶν, ὦ Ζεῦ, ἐφ’ οὕτω σαφεὶ καὶ
προδήλῳ τῷ χρησμῷ;

ΖΕΤΣ
Οὐκοῦν καὶ ἡμῖν ἡδῆ ἐρμηνεύουσι ἀν αὐτὸν ὁ τι
καὶ λέγει.

ΜΟΜΟΣ
Πάνυ πρόδηλα, ὥστε οὐδὲν ἡμῖν Θειστοκλέους
ἐξήσει· φησὶ γὰρ τὸ λόγιον οὕτωσι διαρρήδην

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frenzied, and in a word everything about you suggests demoniacal possession and gooseflesh and mysteries.

APOLLO

Hark to the words of the prophet, oracular words of Apollo,
Touching the shivery strife in which heroes are facing each other.
Loudly they shout in the battle, and fast-flying words are their weapons;
Many a blow while the hisses of conflict are ebbing and flowing
This way and that shall be dealt on the crest of the plowtail stubborn;
Yet when the hook-taloned vulture the grasshopper grips in his clutches,
Then shall the rainbearing crows make an end of their cawing forever:
Vict'ry shall go to the mules, and the ass will rejoice in his offspring!

ZEUS

What are you guffawing about, Momus? Surely there is nothing to laugh at in the situation we are facing. Stop, hang you! You'll choke yourself to death with your laughing.

MOMUS

How can I, Zeus, when the oracle is so clear and manifest?

ZEUS

Well then, suppose you tell us what in the world it means.

MOMUS

It is quite manifest, so that we shan't need a Themistocles. The prophecy says as plainly as you

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1 See p. 121, note.
THE WORKS OF LUCIAN

γόητα μὲν εἶναι τούτον, ὑμᾶς δὲ ὄνους καυثηλίους νῆ Δία καὶ ἰμιόνους, τοὺς πιστεύοντας αὐτῷ, οὐδ' ὅσον αἱ ἀκρίδες τὸν νοῦν ἔχοντας.

ἩРАΚΛΗΣ

32 Ἕγῳ δὲ, ὁ πάτερ, εἰ καὶ μέτοικός εἰμι, οὐκ ὀκνήσω ὄμως τὰ δοκοῦντα μοι εἰπεῖν· ὅποταν γὰρ ἣδη συνελθόντες διαλέγονται, τηνικαῦτα, ἢν μὲν ὁ Τιμοκλῆς ὑπέρσχη, εὔσωμεν προχωρεῖν τὴν συνουσίαν ὑπὲρ ἡμῶν, ἢν δὲ τὶ ἐτεροίου ἀποβαίνῃ, τότε ἢδη τὴν στοὰν αὐτὴν ἔγωγε, εἰ δοκεῖ, διασείσας ἐμβαλὼ τῷ Δάμιδι, ὡς μὴ κατάρατος ὄσιν ὑβρίζῃ ἐς ἡμᾶς.

ΖΕΤΣ

'Ἡράκλεις, ὁ 'Ἡράκλεις, ἀγροικοῖς τοῦτο εἴρηκας καὶ δεινῶς Βοιώτιον, συναπολέσαι ἐνὶ πονηρῶ τοσούτοις χρυστοῦς,1 καὶ προσέτι τὴν στοὰν αὐτῷ Μαραθῶν καὶ Μιλτιάδη καὶ Κυνεγείρῳ. καὶ πῶς ἄν τούτων συνεμπεσόντων οἱ ῥήτορες ἐτὶ ῥητορεύοιεν, τὴν μεγίστην εἰς τοὺς λόγους ὑπόθεσον ἀφηρημένοις; ἀλλὰς τε ξώντι μὲν σοι δυνατὸν ὦσος ἢν τὶ πρᾶξαί τοιοῦτον, ἀφ' οὗ δὲ θεός γεγένησαι, μεμάθηκας, οἴμαι, ὡς αἱ Μοῖραι μόναι τὰ τοιαῦτα δύνανται, ἢμεὶς δὲ αὐτῶν ἄμοιροι ἐσμεν.

ἩΡΑΚΛΗΣ

Οὐκοῦν καὶ ὅποτε τὸν λέοντα ἢ τὴν ύδραν ἐφόνευον, αἱ Μοῖραι δὴ ἐμοῦ ἐκεῖνα ἐπραττοῦν;

ΖΕΤΣ

Καὶ μάλα.

1 χρηστοῦς, K. Schwartz: not in MSS.

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please that this fellow is a humbug and that you who believe in him are pack- asses and mules, without as much sense as grasshoppers.

HERACLES

As for me, father, though I am but an alien I shall not hesitate to say what I think. When they have met and are disputing, if Timocles gets the better of it, let’s allow the discussion about us to proceed; but if it turns out at all adversely, in that case, if you approve, I myself will at once shake the porch and throw it down on Damis, so that he may not affront us, confound him!

ZEUS

In the name of Heracles! that was a loutish, horribly Boeotian thing you said, Heracles, to involve so many honest men in the destruction of a single rascal, and the porch too, with its Marathon and Miltiades and Cynegirus!! If they should collapse how could the orators orate any more? They would be robbed of their principal topic for speeches.² Moreover, although while you were alive you could no doubt have done something of the sort, since you have become a god you have found out, I suppose, that only the Fates can do such things, and that we have no part in them.

HERACLES

So when I killed the lion or the Hydra, the Fates did it through my agency?

ZEUS

Why, certainly!

¹ The porch in question was the Painted Porch, with its fresco representing the battle of Marathon.
² Compare The Orators’ Coach (Rhet. Praec.), 18.
THE WORKS OF LUCIAN

ΗΡΑΚΛΗΣ

Καὶ νῦν ἦν τις ὑβρίζῃ εἰς ἐμὲ ἢ περισυλῶν μου τὸν νεὼν ἢ ἀνατρέπων τὸ ἁγαλμα, ἦν μὴ ταῖς Μοίραις πάλαι δεδογμένου ἦ, οὐκ ἐπιτρίψω αὐτὸν;

ΖΕΤΣ

Οὐδαμῶς.

ΗΡΑΚΛΗΣ

Οὐκοὖν ἄκουσον, ὃ Ζεῦ, μετὰ παρρησίας· ἐγὼ γάρ, ώς ὁ κωμικὸς ἔφη,

ἀγροικὸς εἰμὶ τὴν σκάψην σκάψην λέγων·

εἰ τοιαύτα ἐστὶ τὰ ὑμέτερα, μακρὰ χαίρειν φράσας ταύς ἐνταῦθα τιμαῖς καὶ κυνίῃ καὶ ἱερεῖων αἴματι κάτειμε εἰς τὸν "Αἰδην, ὅπου μὲ γυμνὸν τὸ τόξον ἔχουτα κἂν τὰ εἰδωλα φοβησται τῶν ὑπ’ ἐμοῖ πεφουνεμένων θηρίων.

ΖΕΤΣ

Εὖ γε, οἴκοθεν ὁ μάρτυς, φασίν· ἀπέσωσάς γ’ 33 ἀν οὖν τῷ Δάμιδι ταύτα εἰπεῖν ὑποβαλὼν. ἂλλὰ τίς ὁ σπουδὴ προσιῶν οὔτός ἐστιν, ὁ χαλκοῦς, ὁ εὐγραμμὸς καὶ εὐπερίγραφος, ὁ ἀρχαῖος τὴν ἀνάδεσιν τῆς κόμης; μᾶλλον δὲ ὁ σος, ὁ Ἐρμη, ἀδελφὸς ἐστιν, ὁ ἀγοράιος, ὁ παρὰ τὴν Ποικίλην πίτης γοῦν ἀναπέπλησται ὄσημέραι ἐκματτόμενος ὑπὸ τῶν ἀνδριαντοποῖον. τί, ὃ παῖ, δρομαῖος ἦμῖν

1 ὑποβαλὼν K. Schwartz: ὑποβάλλων MSS.
ZEUS RANTS

HERACLES

And now, in case anyone affronts me by robbing my temple or upsetting my image, can't I exterminate him unless it was long ago settled that way by the Fates?

ZEUS

No, not by any means.

HERACLES

Then hear me frankly, Zeus, for as the comic poet puts it,

"I'm but a boor and call a spade a spade."

If that is the way things stand here with you, I shall say good-bye forever to the honours here and the odour of sacrifice and the blood of victims and go down to Hell, where with my bow uncased I can at least frighten the ghosts of the animals I have slain.

ZEUS

Bravo! testimony from the inside, as the saying goes. Really you would have done us a great service if you had given Damis a hint to say that. But who is this coming up in hot haste, the one of bronze, with the fine tooling and the fine contours, with his hair tied up in the old-fashioned way? Oh yes, it is your brother, Hermes, the one of the public square, beside the Painted Porch. At any rate he is all covered with pitch from being cast every day by the sculptors. My lad, what brings

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1 "As you go toward the portico that is called Poikile because of its paintings, there is a bronze Hermes, called Agoraios (of the square), and a gate close by" (Pausan. 1, 15, 1). Playing upon "Hermes Agoraios," Zeus dubs him Hermagoras, after a well-known rhetorician.
Τά περίμεγα, ὁ Ζεύς, καὶ μυρίας τῆς σπουδῆς δεόμενον.

Λέγει ἡδή, εἰ τι καὶ ἄλλο ἡμᾶς ἐπανιστάμενον λέληθεν.

Ἐρμαγόρας
Εἶτε γιάννης ἄρτοι χαλκουργῶν ὑπὸ πιττούμενος στέρνου τε καὶ μετάφρενον· τῶραξ δὲ μοι γελοῖος ἀμφί σώματι πλασθεὶς παρηφρητο μυμήλη τέχνη.

Σφραγίδα χάλκου πᾶσαν ἐκτυπούμενον· ὁρὸ δ' ὕχλον στείχοντα καὶ τινας δύο ἄχρονες κεκράκτας, πυγμάχους σοφισμάτων, Δάμιν τε καὶ —

Ζεῦς
Παῦε, ὁ Ἐρμαγόρα βέλτιστε, τραγῳδῶν οἶδα γὰρ οὕστινας λέγεις. ἂλλ' ἐκεῖνό μοι φράσον, εἰ πάλαι συγκροτεῖται αὐτοῖς ἡ ἔρις.

Ἐρμαγόρας
Οὐ πᾶνυ, ἂλλ' ἐν ἀκροβολισμοῖς ἔτι ἦσαν ἀποσφενδοῦντες ἀλλήλων πόρρωθεν ποθεν λοιδοροῦμενοι.

Ζεῦς
Τὶ οὖν ἔτι ποιεῖν λοιπόν, ὁ θεοί, ἡ ἀκροάσθαι ἐπικύψαντας αὐτῶν; ὥστε ἀφαιρεῖτωσαν αἱ Ωραι τὸν μοχλὸν ἦδη καὶ ἀπάγουσαι τὰ νέφη ἄναπτεταννυτούσαν τὰς πύλας τοῦ οὐρανοῦ. Ἡράκλεις, ὅσον τὸ πλήθος ἐπὶ τὴν ἄκροασιν ἀπηυτήρ. 1 ἔτι ποιεῖν λοιπόν Dindorf: ἔτι χρῆ ποιεῖν λοιπὸν γ; χρῆ ποιεῖν Ν.

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you here at a run? Do you bring us news from earth, by any chance?

HERMAGORAS

Important news, Zeus, that requires unlimited attention.

ZEUS

Tell me whether we have overlooked anything else in the way of conspiracy.

HERMAGORAS

It fell just now that they who work in bronze
Had smeared me o'er with pitch on breast and back;
A funny corslet round my body hung,
Conformed by imitative cleverness
To take the full impression of the bronze.
I saw a crowd advancing with a pair
Of sallow bawlers, warriors with words,
Hight Damis, one—

ZEUS

Leave off your bombast, my good Hermagoras; I know the men you mean. But tell me whether they have been in action long.

HERMAGORAS

Not very; they were still skirmishing, slingling abuse at each other at long range.

ZEUS

Then what else remains to be done, gods, except to stoop over and listen to them? So let the Hours remove the bar now, drive the clouds away and throw open the gates of Heaven. Heracles! what a crowd

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1 A parody on Euripides; compare Orest. 866, 871, 880.
κασιν. ο δὲ Τιμοκλῆς αὐτὸς οὐ πάνυ μοι ἀφέσκει ύποτρέμων καὶ ταραττόμενος· ἀπολεῖ ἀπαντά οὕτος τῇ μερον. δῆλος γοῦν ἔστιν οὔδε ἀντάρασθαι τῷ Δάμιδι δυνησόμενος. ἀλλ' ὀπερ ἡμῖν δυνατώ-
tatou, εὐχώμεθα ὑπὲρ αὐτοῦ

σιγῆ ἐφ' ἡμείων, ὑνα μὴ Δᾶμις γε πύθηται.

ΤΙΜΟΚΑΗΣ

35 Τὶ φής, ὥ εἰρόσυλε Δᾶμι, θεοὺς μὴ εἴναι μηδὲ προνοεῖν τῶν ἀνθρώπων;

ΔΑΜΙΣ

Οὐκ· ἀλλὰ σὺ πρῶτερος ἀπόκριναι μοι ὅτινι λόγῳ ἐπείσθης εἶναι αὐτούς.

ΤΙΜΟΚΑΗΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ, ὥ μιαρέ, ἀπόκριναι.

ΔΑΜΙΣ

Οὐ μὲν οὖν, ἀλλὰ σὺ.

ΖΕΤΣ

Ταυτὶ μὲν παρὰ πολὺ ὁ ἡμέτερος ἁμεινον καὶ εὐφωνότερον τραχύνεται. εὖ γε, ὥ Τιμόκλεις, ἐπίχει τῶν βλασφημίων· ἐν γὰρ τούτῳ σοι τὸ κράτος, ὡς τά γε ἀλλὰ ἰχθύν σε ἀποφανεί ἐπι-
στομίζων.

ΤΙΜΟΚΑΗΣ

'Αλλά, μὰ τὴν 'Ἀθηνᾶν, οὐκ ἄν ἀπόκριναίμην σοι πρῶτερος.

ΔΑΜΙΣ

Οὐκοὖν, ὥ Τιμόκλεις, ἐρώτα· ἐκράτησας γὰρ
ZEUS RANTS

has come together to listen! Timocles himself does not please me at all, for he is trembling and confused. The fellow will spoil it all to-day; in fact, it is clear that he won’t even be able to square off at Damis. But let’s do the very utmost that we can and pray for him,

Silently, each to himself, so that Damis may not be the wiser.¹

TIMOCLES ²

Damis, you sacrilegious wretch, why do you say that the gods do not exist and do not show providence in behalf of men?

DAMIS

No, you tell me first what reason you have for believing that they do exist.

TIMOCLES

No, you tell me, you miscreant!

DAMIS

No, you!

ZEUS

So far our man is much better and more noisy in his bullying. Good, Timocles! Pile on your abuse; that is your strong point, for in everything else he will make you as mute as a fish.

TIMOCLES

But I swear by Athena that I will not answer you first.

DAMIS

Well then, put your question, Timocles, for you

¹ A parody on Iliad 7, 195.
² At this point the scene becomes double; down below are the philosophers disputing in the Stoa, and up above are the gods, listening eagerly with occasional comments.
τούτο γε ὁμωμοκόσμως· ἀλλ' ἄνευ τῶν βλασφημῶν, εἰ δοκεῖ.

ΤΙΜΟΚΛΗΣ

36 Ἐὰν λέγεις· εἴπε ὦν μοι, οὐ δοκοῦσί σοι, ὡς κατάρατε, προνοεῖν οἱ θεοὶ

ΔΑΜΙΣ

Οὐδαμῶς.

ΤΙΜΟΚΛΗΣ

Τί φήσι; ἀπρονόητα οὖν ταῦτα ἀπαντᾶ;

ΔΑΜΙΣ

Ναι.

ΤΙΜΟΚΛΗΣ

Οὐδ' ὑπὸ τινι οὖν θεῷ τάττεται ἢ τῶν ὀλων ἐπιμέλεια;

ΔΑΜΙΣ

Οὐ.

ΤΙΜΟΚΛΗΣ

Πάντα δὲ εἰκῆ φέρεται;

ΔΑΜΙΣ

Ναι.

ΤΙΜΟΚΛΗΣ

Εἰτ' ἀνθρώποι ταῦτα ἀκούοντες ἀνέχεσθε καὶ οὖ καταλεύσετε τὸν ἀλιτήριον;

ΔΑΜΙΣ

Τί τοὺς ἀνθρώπους ἔτε ἐμὲ παροξύνεις, ὁ Τιμόκλης; ἢ τίς οὖν ἀγανακτεῖς ὑπὲρ τῶν θεῶν, καὶ ταῦτα ἐκεῖνων αὐτῶν οὖκ ἀγανακτοῦντων; οἵ γε οὐδὲν δειδὼν διατεθείκασι μὲ πάλαι ἀκούοντες, εἰ γε ἀκούονσιν.

ΤΙΜΟΚΛΗΣ

'Ακούοσι γάρ, ὁ Δάμι, ἀκούοσι, καὶ σε μετίασί ποτε χρόνῳ.

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have won with that oath of yours. But no abuse, please.

TIMOCLES
Very well. Tell me then, you scoundrel, don't you think the gods exercise any providence?

DAMIS
Not in the least.

TIMOCLES
What's that you say? Then is all that we see about us uncared for by any providence?

DAMIS
Yes.

TIMOCLES
And the administration of the universe is not directed by any god?

DAMIS
No.

TIMOCLES
And everything drifts at random?

DAMIS
Yes.

TIMOCLES
Men, do you hear that and put up with it? Aren't you going to stone the villain?

DAMIS
Why do you embitter men against me, Timocles? And who are you to get angry on behalf of the gods, especially when they themselves are not angry? They have done me no harm, you see, though they have listened to me long—if indeed they have ears.

TIMOCLES
Yes, they have, Damis, they have, and they will punish you some day in the hereafter.
THE WORKS OF LUCIAN

ΔΑΜΙΣ

37 Καὶ πότε ἀν ἐκείνοι σχολήν ἠγάγοιεν ἐπ' ἐμε, τοσαῦτα, ὡς φῆς, πράγματα ἔχοντες καὶ τὰ ἐν τῷ κόσμῳ ἀπειρά τὸ πλήθος οὐντα οἰκουμοῦμενο; ὡστε οὐδὲ σὲ πω ἡμύναντο ὅν ἐπιστρεπέναι ἀεὶ καὶ τῶν ἄλλων, ἵνα μὴ βλασφημεῖν καὶ αὐτὸς ἀναγκάζωμαι παρὰ τὰ συγκείμενα. καίτοι οὐχ ὅρω ἠμυναν ἃν ἄλλην ἐπιδείξειν τῆς ἐαυτῶν προνοιας μείζων ἐξενεγκεὶν ἐδύναντο ἢ σὲ κακὸν κακῶς ἐπιτρίψαντες. ἀλλὰ δῆλοι εἰσιν ἀποδημοῦντες, ὅπερ τὸν Ὀμιενὸν ἵσως μετ' ἀμύμονας Λιθιοπῆς· ἔθος γοῦν αὐτοῖς συνεχῶς ἤναι παρ' αὐτοὺς μετὰ δαίτα καὶ αὐτεπαγγέλτως ἐνίοτε.

ΤΙΜΟΚΛΗΣ

38 Τί πρὸς τοσαύτην ἀναίσχυντίαν εἴποιμι ἃν, ὦ Δάμι;

ΔΑΜΙΣ

Ἐκείνο, ὦ Τιμόκλεις, ὦ πάλαι ἐγὼ ἐπόθον ἀκούσαί σου, ὅπως ἐπείσθης οἴεσθαι προνοεῖν τοὺς θεοὺς

ΤΙΜΟΚΛΗΣ

Ἡ τάξις με πρῶτον τῶν γινομενῶν ἐπεισεν, ὁ ἄλλος ἄει τὴν αὐτήν ὅδον ἰὼν καὶ σελήνη κατὰ ταύτα καὶ ὅραι τρεπόμεναι καὶ φυτὰ φυόμενα καὶ ἔφα γεννώμενα καὶ αὕτα ταῦτα οὕτως εὐμηχάνως κατεσκευασμένα ὧς τρέφεσθαι καὶ κυνεῖσθαι καὶ ἐννοεῖν καὶ βαδίζειν καὶ τεκταίνεσθαι καὶ σκυτοτομεῖν καὶ τάλλα· ταῦτα προνοιας ἑργα εἶναι μοι δοκεῖ.

ΔΑΜΙΣ

Αὐτὸ ποι ἦν ἄλοιπον, ὦ Τιμόκλεις, συμαρπάζεις· οὐδέπω ἡμᾶς δῆλον εἰ προνοίᾳ τούτων

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And when can they find time for me, when they have so many cares, you say, and manage all creation, which is unlimited in its extent? That is why they have not yet paid you back for all your false oaths and everything else—I don't want to be forced to deal in abuse like you, contrary to our stipulations: and yet I don't see what better manifestation of their providence they could have made than to crush your life out miserably, miserable sinner that you are! But it is clear that they are away from home, across the Ocean, no doubt, visiting the guileless Ethiopians. At any rate it is their custom to go and dine with them continually, even self-invited at times.

What can I say in reply to all this impudence, Damis?

Tell me what I wanted you to tell me long ago, how you were induced to believe that the gods exercise providence.

In the first place the order of nature convinced me, the sun always going the same road and the moon likewise and the seasons changing and plants growing and living creatures being born, and these latter so cleverly devised that they can support life and move and think and walk and build houses and cobbles shoes—and all the rest of it; these seem to me to be works of providence.

That is just the question, Timocles, and you are trying to beg it, for it is not yet proved that each of

1 *Iliad*, 1, 423.
ΕΚΑΣΤΟΝ ἈΠΟΤΕΛΕΙΤΑΙ. ἈΛΛ' ὙΠΟ ΜΕΝ ΤΟΙΑΥΤΑ ἘΣΤΙ ΤΑ ΓΙΝΌΜΕΝΑ ΦΑΊΝΗ ΑΓ ΚΑΙ ΑΥΤΟΣ∙ ΟΥ ΜΗΝ ΑΥΤΙΚΑ ΠΕΠΕΙΣΘΑΙ ΑΝΆΓΚΗ ΚΑΙ ὩΠΟ ΤΙΝΟΣ ΠΡΟΜΗΘΕΙΑΣ ΑΥΤΑ ΥΓΗΝΕΣΘΑΙ· ἘΝΙ ΓΆΡ ΚΑΙ ἈΛΛΟΣ ἈΡΞΆΜΕΝΑ ΒΤΤ ΗΜΟΙΩΣ ΚΑΙ ΚΑΤΑ ΤΑΥΤΑ ΣΥΝΙΣΤΑΣΘΑΙ, ΣΤ ΔΕ ΤΑΞΙΝ ΑΥΤΩΝ ΟΝΟΜΑΞΕΙΣ ΤΗΝ ΑΝΆΓΚΗΝ, ΕΙΤΑ ΔΗΛΑΔΗ ἈΓΑΝΑΚΤΗΣΕΙΣ ΕΙ ΤΙΣ ΣΟΙ ΜΗ ἈΚΟΛΟΥΘΗΝΤΑ ΓΗΓΙΝΌΜΕΝΑ ΜΕΝ ὩΠΟΙΑ ἘΣΤΙ ΚΑΤΑΡΙΘΜΟΥΜΕΝΟΣ ΚΑΙ ἘΡΑΙΝΟΥΝΤΙ, ΟΙΟΜΕΝΟΣ ΔΕ ΑΠΟΔΕΙΞΙΝ ΤΑΥΤΑ ΕΙΝΑΙ ΤΟΥ ΚΑΙ ΠΡΟΝΟΙΑ ΔΙΑΤΑΤΤΕΣΘΑΙ ΑΥΤΩΝ ΕΚΑΣΤΟΝ. ὩΣΤΕ ΚΑΤΑ ΤΟΝ ΚΩΜΙΚΟΝ·

τούτοι μὲν ὑπομόχθηρον, ἄλλο μοι λέγε.
these things is accomplished by providence. While I myself would say that recurrent phenomena are as you describe them, I need not, however, at once admit a conviction that they recur by some sort of providence, for it is possible that they began at random\(^1\) and now take place with uniformity and regularity. But you call necessity "order" and then, forsooth, get angry if anyone does not follow you when you catalogue and extol the characteristics of these phenomena and think it a proof that each of them is ordered by providence. So, in the words of the comic poet,

"That’s but a sorry answer; try again."

**TIMOCLES**

For my part I don’t think that any further proof is necessary on top of all this. Nevertheless I’ll tell you. Answer me this: do you think that Homer is the best poet?

**DAMIS**

Yes, certainly.

**TIMOCLES**

Well, it was he that convinced me with his portrayal of the providence of the gods.

**DAMIS**

But, my admirable friend, everybody will agree with you that Homer is a good poet, to be sure, but not that he or any other poet whatsoever is a truthful witness. They do not pay any heed to truth, I take it, but only to charming their hearers, and to this end they enchant them with metres and entrance

\(^1\) In my opinion ἀλλάς contrasts with ὑπὸ τῶν προμηθεῶν, not with ὑπὸ τῶν προμηθείων. The idea is more fully and clearly presented in Lucretius 1, 1024–1028.
καὶ ὅλως ἅπαντα ὑπέρ τοῦ τερπνοῦ μηχανῶνται. 40 ἀτὰρ ἥδεως ἀν καὶ ἀκούσαμι οἰστισὶ μᾶλιστα ἐπείσθης τῶν Ὄμηρον· ἂρα οἷς περὶ τοῦ Διός λέγει, ὡς ἐπεβούλευσαν συνδήσας αὐτῶν ἡ θυγάτηρ καὶ ὁ ἄδελφος καὶ ἡ γυνή; καὶ εἰ γε μὴ τὸν Βριάρεων ἡ Θέτις ἐκάλεσεν ἐπεπέδητο ἄν ἡμῖν ὁ βέλτιστος Ζεὺς συναρπασθείς. ἀνθ᾽ ὦν καὶ ἀπομυνημονεύων τῇ Θέτιδι τὴν εὐεργεσίαν ἐξαπατᾷ τὸν Ἀγαμέμνονα ὡνειρόν τινα ἑυνή ἐπιτέμψας, ὡς πολλοὶ τῶν Ἀχαιῶν ἀποθάνουν. ὅρας; ἀδύνατον γὰρ ἣν αὐτῷ κεραυνὸν ἐμβαλόντι καταφλέξαι τὸν Ἀγαμέμνονα αὐτὸν ἁνευ τοῦ ἀπατεώνα εἶναι δοκεῖν. ἡ ἐκείνα σὲ μάλιστα εἰς τὴν πίστιν ἐπεσπάσαντο, ἀκούοντα ὡς Διομήδης μὲν ἔτρωσε τὴν Ἀφροδίτην, εἴτα τὸν Ἀρη αὐτὸν Ἀθηνᾶς παρακελεύσει, μετὰ μικρὸν ἤθε αὐτοι συμπεσόντες οἳ θεοὶ ἐμονομάχουν ἀναμίξας ἀρρενεῖς καὶ θηλειας, καὶ Ἀθηνᾶ μὲν Ἀρη καταγωνίζεται ἄτε καὶ προπεπονηκότα, οἶμαι, ἐκ τοῦ τραύματος ο παρὰ τοῦ Διομήδους εἰλήφει,

Δητοῖ ὁ ἀντέστη σῶκος ἐριούνιος Ἑρμῆς;

ἡ τὰ περὶ τῆς Ἀρτέμιδος σοι πιθανὰ ἐδοξεῖν, ὡς ἐκείνη μεμψίμοιρος οὐδα ἡγανάκτησεν οὐ κληθεῖσα ἐφ᾽ ἐστίασιν ύπὸ τοῦ Οινέως, καὶ διὰ τοῦτο σὺν τινὰ ὑπερφυὰ καὶ ἀνυπόστατον τὴν ἀλκήν ἑπαφήκεν ἐπὶ τὴν χώραν αὐτοῦ; ἄρ' οὖν τὰ τοιαῦτα λέγων σε ὁμηρος πέπεικε;

ΖΕΤΣ

41 Ἡλίκον, ὁ θεοῖ, ἀνεβόησε τὸ πλῆθος, ἐπαινοῦτες τὸν Δαμιν. ὁ δ' ἡμέτερος ἀπορουμένω
them with fables and in a word do anything to give pleasure. However, I should like to know what it was of Homer's that convinced you most. What he says about Zeus, how his daughter and his brother and his wife made a plot to fetter him? If Thetis had not summoned Briareus, our excellent Zeus would have been caught and put in chains. For this he returned thanks to Thetis by deceiving Agamemnon, sending a false vision to him, in order that many of the Achaeans might lose their lives. Don't you see, it was impossible for him to hurl a thunderbolt and burn up Agamemnon himself without making himself out a liar? Or perhaps you were most inclined to believe when you heard how Diomed wounded Aphrodite and then even Ares himself at the suggestion of Athena, and how shortly afterwards the gods themselves fell to and began duelling promiscuously, males and females; Athena defeated Ares, already overtaxed, no doubt by the wound he had received from Diomed, and

"Leto fought against Hermes, the stalwart god of good fortune." 

Or perhaps you thought the tale about Artemis credible, that, being a fault-finding person, she got angry when she was not invited to a feast by Oeneus and so turned loose on his land a monstrous boar of irresistible strength. Did Homer convince you by saying that sort of thing?

I say, gods! what a shout the crowd raised, applauding Damis! Our man seems to be in a fix.

1 _Iliad_ 1, 396.  
2 _Iliad_ 2, 5.  
3 _Iliad_ 5, 335, 855.  
4 _Iliad_ 20, 54.  
5 _Iliad_ 21, 403.  
6 _Iliad_ 20, 72.  
7 _Iliad_ 9, 533.
ΤΗΝ ΣΧΕΝΗΝ ΔΕΙΚΝΥΘ ΣΩΞΟΝΤΑΣ ΜΕΝ ΤΟΥΣ ΧΡΗΣΤΟΥΣ ΤΩΝ ΗΡΩΩΝ, ΤΟΥΣ ΠΟΝΗΡΟΥΣ ΔΕ ΚΑΙ ΚΑΤΑ ΣΕ ΤΗΝ ΑΣΕΒΕΙΑΝ ΕΠΙΤΡΙΒΟΝΤΑΣ;

ΔΑΜΙΣ

'ΑΛΛ', Ω ΓΕΝΝΑΙΟΤΑΤΕ ΦΙΛΟΣΟΦΟΦΙΩΝ ΤΙΜΟΚΛΕΙΩΝ, ΕΙ ΤΑΤΑ ΓΟΥΝΤΕΣ ΟΙ ΤΡΑΓΩΔΟΙ ΠΕΠΕΙΚΑΣΙ ΣΕ, ΑΝΑΓΚΗ ΔΥΟΙΝΘ ΘΑΤΕΡΟΝ, ΉΤΟΙ ΠΩΛΟΥΝ ΚΑΙ 'ΑΡΙΣΤΟΤΗΜΟΝ ΚΑΙ ΣΑΤΥΡΟΝ ΉΓΕΙΣΘΑΙ ΣΕ ΘΕΟΥΣ ΕΙΝΑΙ ΤΟΤΕ Η ΤΑ ΠΡΟΣΩΠΑ ΤΩΝ ΘΕΩΝ ΑΥΤΑ ΚΑΙ ΤΟΥΣ ΕΜΒΑΤΑΣ ΚΑΙ ΤΟΥΣ ΠΟΔΗΡΕΙΣ ΧΙΤΩΝΑΣ ΚΑΙ ΧΛΑΜΥΔΑΣ ΚΑΙ ΧΕΙΡΙΔΑΣ ΚΑΙ ΠΡΟΥΑΣΤΡΙΔΙΑ ΚΑΙ ΤΑΛΛΑ ΟΙΣ ΕΚΕΙΝΟΙ ΣΕΜΝΟΝΟΥΣΙ ΤΗΝ ΤΡΑΓΩΔΙΑΝ, ΌΠΕΡ ΚΑΙ ΓΕΛΟΙΟΤΑΤΟΝ ΕΤΕΙ ΚΑΘ' ΕΑΥΤΟΝ ΟΠΟΤΑΝ Ο ΕΥΡΙΠΙΔΗΣ, ΜΗΔΕΝ ΕΠΕΙΓΟΥΣΗΣ ΤΗΣ ΧΡΕΙΑΣ ΤΩΝ ΔΡΑΜΑΤΩΝ, ΤΑ ΔΟΚΟΝΤΑΙ ΟΙ ΛΕΓΗ, ΑΚΟΥΓΗ ΑΥΤΟΥ ΤΟΤΕ ΠΑΡΡΗΣΙΑΖΟΜΕΝΟΥ,

ΟΡΑΣ ΤΩΝ ΥΨΟΥ ΤΟΝΔ' ΆΠΕΙΡΟΝ ΑΙΘΕΡΑ ΚΑΙ ΓΗΝ ΠΕΡΙΞ' ΕΧΟΝΘ' ΥΓΡΑΙΣ ΕΝ ΑΓΓΑΛΑΙΣ; ΤΟΤΟΝ ΤΟΜΙΖΕ ΖΗΝΑ, ΤΟΝΔ' ΉΓΟΥ ΘΕΟΝ.

ΚΑΙ ΠΑΛΙΝ,

ΖΕΥΣ, ΟΣΤΙΣ Ο ΖΕΥΣ, ΟΥ ΓΑΡ ΟΙΔΑ, ΠΛΗΝ ΛΟΓΟ ΚΛΥΩΝ.

ΚΑΙ ΤΑ ΤΟΙΑΥΤΑ.

1 ιδίει K. Schwartz : δέδε MSS.
ZEUS RANTS

In fact he is sweating and quaking; it's clear he is going to throw up the sponge, and is already looking about for a place to slip out and run away.

TIMOCLES

I suppose you don't think that Euripides is telling the truth either, when he puts the gods themselves on the stage and shows them saving the heroes and destroying villains and impious fellows like yourself?

DAMIS

Why, Timocles, you doughtiest of philosophers, if the playwrights have convinced you by doing this, you must needs believe either that Polus and Aristodemus and Satyrus are gods for the nonce, or that the very masks representing the gods, the buskins, the trailing tunics, the cloaks, gauntlets, padded paunches and all the other things with which they make 'tragedy grand are divine; and that is thoroughly ridiculous. I assure you when Euripides, following his own devices, says what he thinks without being under any constraint imposed by the requirements of his plays, you will hear him Speaking frankly then:

Dost see on high this boundless sweep of air
That lappeth earth about in yielding arms?
Hold this to be Zeus, and believe it God.¹

And again:

'Twas Zeus, whoever Zeus is, for I know
Him not, except by hearsay.²

and so on.

¹ From a lost play. These verses are translated by Cicero (Nat. Deor. ii, 25, 65).
² From the lost Melanippe the Wise. The line was unfavourably received and subsequently changed (Plut. Mor. 756 c).
ΤΙΜΟΚΛΗΣ

42 Ούκοιν ἄπαντες ἀνθρώποι καὶ τὰ ἐθνη ἐξηπατηταὶ θεοὺς νομίζοντες καὶ πανηγυρίζοντες;

ΔΑΜΙΣ

Εὗ γε, ὁ Τιμόκλεις, ὅτι μὲ ὑπευνησάς τῶν κατὰ ἐθνη νομίζομένων, ἀφ’ ὃν μαλιστά συνίδοι τις ἂν ὡς οὐδὲν βέβαιον ὁ περὶ θεῶν λογος ἔχει· πολλῇ γὰρ ἡ ταραχὴ καὶ ἄλλοι ἄλλα νομίζοντι, Σκύθαι μὲν ἀκινάκηθι θύοντες καὶ Ὄρακες Ζαμόλξειδι, δραπέτη ἀνθρώπῳ ἐκ Σάμου ὡς αὐτοὺς ἦκοντι, Φρύγες δὲ Μίνη καὶ Λιθίστες Ἰμερα καὶ Κυλληνίων Φάλητι καὶ Ἀσσύριοι περιστερῷ καὶ Πέρσαι πυρὶ καὶ Αἰγύπτιοι ὕδατι. καὶ τοῦτο μὲν ἀπασι κοινὸν τοῖς Αἰγύπτιοι το ὕδωρ, ἱδία δὲ Μεμφιταις μὲν ὁ βοῦς θεος, Πηλουσιώταις δὲ κρόμμιον, καὶ ἄλλοις ἱβις ἢ κροκόδειλος καὶ ἄλλοις κυνοκέφαλος ἢ αἴλουρος ἢ πύθηκος· καὶ ἔτι κατὰ κώμας τοῖς μὲν ὁ δεξιὸς ἡμος θεός, τοῖς δὲ κατ’ ἀντιπερας οἰκούσιν ἄτερος· καὶ ἄλλοις κεφαλῆς ἠμίτομον, καὶ ἄλλοις ποτήριον κεραμεών ἢ τρύβλιον. ταῦτα πῶς οὐ γέλως ἐστίν, ὃ καλὲ Τιμόκλεις;

ΜΩΜΟΣ

Οὐκ ἔλεγον, ὁ θεοὶ, ταῦτα παντα ἢξειν εἰς τούμφαινες καὶ ἀκριβῶς ἐξετασθῆσθαι;

ΖΕΤΣ

"Ελεγες, ὁ Μῶμε, καὶ ἐπετίμας ὀρθῶς, καὶ ἐγωγε πειράσομαι ἐπανορθώσασθαι αὐτά, ἢν τὸν ἐν ποσὶ τούτον κίνδυνον διαφύγωμεν.

ΤΙΜΟΚΛΗΣ

43 Ἄλλ', ὁ θεοὶς ἔχθρε σὺ, τοὺς χρῆμοις καὶ
TIMOCLES

Well then, all men and all nations have been mistaken in believing in gods and celebrating festivals?

DAMIS

Thank you kindly, Timocles, for reminding me of what the nations believe. From that you can discern particularly well that there is nothing in the theory of gods, for the confusion is great, and some believe one thing, some another. The Scythians offer sacrifice to a scimitar, the Thracians to Zamolxis, a runaway slave who came to them from Samos, the Phrygians to Men, the Ethiopians to Day, the Cylleenians to Phales, the Assyrians to a dove, the Persians to fire, and the Egyptians to water. And while all the Egyptians in common have water for a god, the people of Memphis have the bull, the people of Pelusium a wild onion, others an ibis or a crocodile, others a dog-faced god or a cat or a monkey. Moreover, taking them by villages, some hold the right shoulder a god and others, who dwell opposite them, the left; others, half a skull, and others an earthen cup or dish. Isn't that matter for laughter, good Timocles?

MOMUS

Didn't I tell you, gods, that all this would come out and be thoroughly looked into?

ZEUS

You did, Momus, and your criticism was just. I shall try to set it all right if we escape this immediate danger.

TIMOCLES

But, you god-hater, how about the oracles and pre-
THE WORKS OF LUCIAN

προαγορεύσεις τῶν ἐσομένων τίνος ἔργου ἂν εἴποις ἢ θεῶν καὶ τῆς προνοίας τῆς ἐκείνων;

ΔΑΜΙΣ

Σιώπησον, ὁ ἄριστε, περὶ τῶν χρησμῶν, ἐπεὶ ἐρήσομαι σε τίνος αὐτῶν μάλιστα μεμνήσθαι ἀξιός; ἢ ἐκείνου ὥν τῷ Λυκίῳ ὁ Πύθιος ἔχρησεν, ὡς ἀκριβῶς ἀμφήκης ἢν καὶ διπρόσωπος, οἶοί εἰσι τῶν Ἔρμων ἔνοι, διπτοὶ καὶ ἀμφιστάρωθεν ὁμοιοί πρὸς ὀπότερον ἂν αὐτῶν μέρος ἐπιστραφῆς; ἢ τι γάρ μᾶλλον ὁ Κροίσος διὰ βαζός τὸν Ἀλυν τὴν αὐτοῦ ἀρχὴν ἢ τὴν Κύρου καταλύσει; καὶ τοῦ ὁμοίως τάλαντων ὁ Σαρδιάνος ἐκείνος ὀλέθρος τὸ ἀμφιδέξιον τοῦτο ἐποίησε ἐπρίατο.

ΜΟΜΟΣ

Αὐτά ποιη, ὁ θεοί, ἄνηρ διεξέρχεται λεγών ἢ ἐδέδειεν μάλιστα. ποῦ νῦν ὁ καλὸς ἢμῖν κιθαριστός; ἀπολογήσαί αὐτῷ κατελθὼν πρὸς ταύτα.

ΖΕΤΣ

Σὺ ἡμᾶς ἐπισφάττεις, ὁ Μώμε, σύκ ἐν καιρῷ νῦν ἐπιτιμᾶτων.

ΤΙΜΟΚΛΗΣ

44 Ὁρά σοι ποιεῖς, ὁ ἀληθῶς Δάμε, μονογιαλή τὰ ἐδώ αὐτὰ τῶν θεῶν ἀνατρέπεις τῷ λόγῳ καὶ βωμοῦς αὐτῶν.

ΔΑΜΙΣ

Οὐ πάντας ἔγγοι τοὺς βωμοὺς, ὁ Τιμόκλεις. τὴ γὰρ καὶ δεινὸν ἀπ’ αὐτῶν γίγνεται, εἰ θυμιαμάτων καὶ εὐωδίας μεστοί εἰσι; τοὺς δὲ ἐν Ταύροις τῆς Ἀρτέμιδος ἢδεος ἀν ἐπείδον ἐκ βάθρων ἐπὶ κεφαλῆς ἀνατρέπομένους, ἐφ’ ὃν τοιοῦτα ἢ παρθενός εὐωχουμένη ἔχαιρεν.
dictions of coming events? whose work can you call them except that of the gods and their providence?

DAMIS

Don't say a word about the oracles, my worthy friend, or else I'll ask you which of them you want to cite. The one that Apollo gave the Lydian, which was thoroughly double-edged and two-faced, like some of our Herms, which are double and just alike on both sides, whichever way you look at them; for what was there to show that Croesus by crossing the Halys would destroy his own kingdom rather than that of Cyrus? And yet the luckless Sardian had paid a good many thousands for that ambidextrous verse.

MOMUS

Gods, the man keeps saying the very things that I most feared. Where is our handsome musician now? (To Apollo) Go down and defend yourself to him against these charges!

ZEUS

You are boring us to extinction, Momus, with your untimely criticism.

TIMOCLES

Take care what you are doing, Damis, you miscreant! You are all but upsetting the very temples of the gods with your arguments, and their altars too.

DAMIS

Not all the altars, as far as I am concerned, Timocles; for what harm do they do if they are full of incense and sweet savour? But I should be glad to see the altars of Artemis among the Taurians turned completely upside down, those on which the maiden goddess used to enjoy such horrid feasts.
THE WORKS OF LUCIAN

ΖΕΤΣ
Τούττι πόθεν ἡμῖν τὸ ἀμαχον κακὸν ἐπιχεί; ὡς δαμόνων οὐδενὸς ἀνήρ φείδεται, ἀλλ' ἐξ ἀμάξης παρασιάζεται καὶ

μάρπτει ἐξείης, ὡς τ’ αἰτίος ὡς τε καὶ οὐκί.

ΜΩΜΟΣ
Καὶ μὴν ὅλίγους ἀν, ὁ Ζεὺς, τοὺς ἀνατίους εὔροις ἐν ἡμῖν καὶ ποὺ τάχα προῖδων ὁ ἄνθρωπος ἀψεται καὶ τῶν κορυφαίων τινός.

ΤΙΜΟΚΛΗΣ
45 Οὔδε βροντώντος ἄρα τοῦ Δίος ἄκοινεις, ὃ θεομάχε Δάμι;

ΔΑΜΙΣ
Καὶ πῶς οὐ μέλλω βροντῆς ἄκοινεις, ὃ Τιμοκλῆς; εἰ δ' ὁ Ζεὺς ὁ βροντῶν ἔστι, σὺ ἀμεινοῦν ἄν εἰδεῖς ἐκεῖθεν ποθεν παρὰ τῶν θεῶν ἀφυγμένος· ἐπεὶ οἱ γε ἐκ Κρήτης ἥκοντες ἄλλα ἡμῖν δηγοῦνται, τάφον τινὰ κεῖθι δείκνυσθαί καὶ στηλὴν ἐφεστάναι δηλοῦσαν ὡς οὐκέτι βροντήσειν ἂν ὁ Ζεὺς πάλαι τεθνεώς.

ΜΩΜΟΣ
Τούτ’ ἐγὼ πρὸ πολλοῦ ἡπιστάμην ἔροῦντα τὸν ἄνθρωπον. τί δ' οὖν, ὁ Ζεὺς, ὧν χρίακας ἡμῖν καὶ συγκροτεῖς τοὺς ὀδοντας ὑπὸ τοῦ τρόμου; θαρρεῖν χρή καὶ τῶν τοιούτων ἄνθρωπισκῶν καταφρονεῖν.

ΖΕΤΣ
Τί λέγεις, ὃ Μῶμε; καταφρονεῖν; οὐχ ὃς ὁρᾶς ὃσοι ἄκοινοι καὶ ὡς συμπεπεισμένοι εἰσίν ἡδή

1 ὡς vulg.: ὡς MSS.
ZEUS RANTS

ZEUS

Where did he get this insufferable stuff that he is pouring out on us? He doesn’t spare any of the gods, but speaks out like a fishwife and

"Takes first one, then the other, the guiltless along with the guilty." 1

MOMUS

I tell you, Zeus, you’ll find few that are guiltless among us, and possibly as he continues the man will soon fasten on a certain person of prominence.

TIMOCLES

Then can’t you even hear Zeus when he thunders, Damis, you god-fighter?

DAMIS

Why shouldn’t I hear thunder, Timocles? But whether it is Zeus that thunders or not, you no doubt know best, coming as you do from some place or other where the gods live! However, the people who come here from Crete tell us a different tale, that a grave is pointed out there with a tombstone standing upon it which proves that Zeus cannot thunder any more, as he has been dead this long time.

MOMUS

I knew far in advance that the fellow would say that. But why have you become so pale, Zeus, and why do you tremble till your teeth chatter? You should be bold and despise such mannikins.

ZEUS

What’s that you say, Momus? Despise them? don’t you see how many are listening, and how they

1 Iliad 15, 137.
THE WORKS OF LUCIAN

καθ' ἡμῶν καὶ ἀπάγει αὐτοὺς ἀναδησάμενος τῶν ὡτών ὁ Δάμις;

ΜΩΜΟΣ

'Αλλὰ σὺ, ὁ Ζεῦ, ὅποταν θελήσῃς, σειρὴν χρυσεῖν καθεῖς ἀπαντας αὐτοὺς

αὐτῇ κεν γαῖῃ ἐρύσαις αὐτῇ τε θαλάσσῃ.

ΤΙΜΟΚΛΗΣ

46 Ἐπέ μοι, ὁ κατάρατε, πέπλευκας ἥδη ποτὲ;

ΔΑΜΙΣ

Καὶ πολλάκις, ὁ Τιμόκλεις.

ΤΙΜΟΚΛΗΣ

Οὔκοιν ἔφερε μὲν ἡμᾶς τότε ἢ ἀνεμος ἐμπίπτων

τῇ ὀθόνῃ καὶ ἐμπίπλας τὰ ἀκάτια ἢ οἱ ἑρεττοντες,

ἐκβέρανα δὲ εἰς τις ἐφεστῶς καὶ ἐσώζε τῆν ναῦν;

ΔΑΜΙΣ

Καὶ μάλα.

ΤΙΜΟΚΛΗΣ

Εἴτα ἡ ναῦς μὲν οὐκ ἂν ἔπλει μὴ κυβερνωμένη,

τὸ δὲ ὅλον τοῦτο ἀκυβέρνητον οἰεὶ καὶ ἀνηγεμο-

νευτον φέρεσθαι;

ΖΕΥΣ

Εὖ γε, συνετῶς ὁ Τιμόκλης ταῦτα καὶ ἴσχυρὸς 1

τῷ παραδείγματι.

ΔΑΜΙΣ

47 'Ἀλλ', ὁ θεοφιλέστατε Τιμόκλεις, τὸν μὲν

κυβερνητὴν ἐκείνον εἶδες ἂν ἂν τὰ συμφέροντα

ἐπισωοῦντα καὶ πρὸ τοῦ καιροῦ παρασκευαζόμενον

καὶ προστάττοντα τοῖς ναύταις, ἀλυσιτελῆς δὲ

1 ἴσχυρὸς Struve; ἴσχυρῶς MSS.
ZEUS RANTS

have already been persuaded against us and he is leading them after him tethered by the ears?

MOMUS

But whenever you like, Zeus, you can let down a cord of gold and

"Sway them aloft, with the earth and the sea, too, into the bargain." 1

TIMOCLES

Tell me, you scoundrel, have you ever made a voyage?

DAMIS

Yes, often, Timocles.

TIMOCLES

Well, you were kept in motion then, were you not, either by the wind striking the canvas and filling the sails, or else by the rowers, but the steering was done by a single man in command, who kept the vessel safe?

DAMIS

Yes, certainly.

TIMOCLES

Then do you suppose that while the ship would not sail if she were not steered, this universe keeps in motion unsteered and unofficered?

ZEUS

Good! Timocles put that very shrewdly, with a valid illustration.

DAMIS

Why, Timocles, you superlative admirer of the gods, in the one case you would have seen the captain always planning what had better be done and making ready beforehand and giving orders to the crew, and

1 Iliad 8, 24.
THE WORKS OF LUCIAN

οὔδε ἁλογον οὔδεν τι εἴχεν ἡ ναῦς ὃ μὴ χρήσιμον πάντως καὶ ἀναγκαῖον ἦν πρὸς τὴν ναυτιλίαν αὐτοῖς.1 ο ὁ δὲ σὸς οὖτος κυβερνήτης, διν τῇ μεγάλῃ ταύτῃ υἱῇ ἐφεστάναι ἡξιοίς, καὶ οἱ συνναῦται αὐτοῦ οὔδεν εὐλόγως οὔδε κατὰ τὴν ἀξίαν διατάττουσιν, ἀλλ' ὃ μὲν πρότονος, εἰ τύχοι, ἐς τὴν πρόμαχαν ἀποτεταται, οἱ πόδες δ' ἐς τὴν πρῴαν ἀμφότεροι καὶ χρυσαὶ μὲν αἱ ἀγκυραὶ ἐνστε, ὃ χρυσίκος δὲ μολυβδοῦς, καὶ τὰ μὲν ὑφαλα κατάγραφα, τὰ δὲ ἕξαλα τῆς νεώς ἁμορφα. 48 καὶ αὐτῶν δὲ τῶν ναυτῶν ὅδοις ἃν τὸν μὲν ἁργόν καὶ ἀτέχνων καὶ ἀτολμον πρὸς τὰ ἔργα διμοιρίτην ἢ τριμοιρίτην, τὸν δὲ κατακολυμβήσαι τε ἁοκον καὶ ἕπτε τὴν κεραίαν ἀναπτηδῆσαι ράδιον καὶ εἰδότα τῶν χρησίμων ἐκαστα μόνον, τοῦτον 2 ἀντλεῖν προστεταγμένον τὰ δὲ αὐτὰ καὶ ἐν τοῖς ἐπιβάταις, μαστηγίαις μὲν τινα ἐν προεδρία παρὰ τὸν κυβερνήτην καθῆμενου καὶ θεραπεύομενον, καὶ ἄλλου κίναιδον ἡ πατραλοίαν ἡ ἱερόσυλον ὑπερτιμώμενον καὶ τὰ ἀκρα τῆς νεώς κατειλήφοτα, χαρίεντας δὲ πολλοὺς ἐν μυχῷ τοῦ σκαφοὺς στενοχωρουμένοις καὶ ὑπὸ τῶν πρὸς ἁλῆθειαν χείρων πατομένους· ἐννόησον γοῦν ὅπως μὲν Σωκράτης καὶ Ἀριστείδης ἐπλευσαν καὶ Φωκίων, οὔδε τὰ ἄλφιτα διαρκῆ ἔχοντες οὔδε ἀποτεῖναι τοὺς πόδας δυνάμενοι ἐπὶ γυμνῶν τῶν σανίδων παρὰ τὸν ἀντλον, ἐν ὅσοις δὲ ἄγαθοῖς Καλλίας καὶ Μειδίας καὶ Σαρδανάπαλλος, ὑπερτρυφῶντες καὶ τῶν ὑφ’ αὐτοῖς καταπτύοντες.

49 Τοιαύτα ἐν τῇ νη' σου γίνεται, ὁ σοφώτατε

1 ὃ μὴ . . . αὐτοῖς: text β. ὃ μὴ χρείασθεν ἢν αὐτοῖς γ.
2 ἐκαστα μόνον, τοῦτον Jacobs: ἐκαστα, μόνον τοῦτον vulg.

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the ship would contain nothing at all that was profitless and senseless, that was not wholly useful and necessary to them for their voyage. But in the other case your captain, the one who, you say, is in command of this great ship, manages nothing in a sensible or fitting way, and neither do the members of his crew; the forestay is carried aft, maybe, and both the sheets forward, the anchors are sometimes of gold while the figurehead is of lead, and all the ship's underbody is painted while her upper works are unsightly. Among the sailors themselves you will see that one who is lazy and lubberly and has no heart for his work has a warrant or even a commission, while another who is fearless at diving and handy in manning the yards and best acquainted with everything that needs to be done, is set to pumping ship. So too with the passengers: you’ll see some gallows-bird or other sitting on the quarter deck beside the captain and receiving attentions, and another, a profligate, a parricide or a temple-robber, getting inordinate honour and taking up the whole deck of the ship, while a lot of good fellows are crowded into a corner of the hold and trampled on by men who are really their inferiors. Just think, for example, what a voyage Socrates and Aristides and Phocion had, without biscuits enough to eat and without even room to stretch their legs on the bare boards alongside the bilgewater, and on the other hand what favours Callias and Midias and Sardanapalus enjoyed, rolling in luxury and spitting on those beneath them!

That is what goes on in your ship, Timocles, you
Τιμοκλής: διὰ τοῦτο αἱ ναναγίαι μυρίαι. εἰ δὲ τις κυβερνήτης ἐφεστῶς ἑώρα καὶ διέταττεν ἑκαστα, πρῶτον μὲν οὐκ ἂν ἤγνωσεν οὕτως οἱ χρηστοὶ καὶ οὕτως οἱ φαύλοι τῶν ἐμπλεῦστων, ἔπειτα ἐκάστῳ κατὰ τὴν ἀξίαν τὰ προσήκοντα ἀπένει- μεν ἂν, χώραν τε τὴν ἀμείνῳ τοῖς ἀμείνοις παρ' αὐτῶν ἄνω, τὴν κάτω δὲ τοῖς χείροις, καὶ συσσί- τους ἐστιν οὕς καὶ συμβούλους ἔποιήσατ' ἂν, καὶ τῶν ναυτῶν ὅ μὲν πρόθυμος ἡ πρόρας ἐπιμελητής ἅπεδεδεικτ' ἂν ἢ τοίχον ἄρχων ἢ πάντως πρὸ τῶν ἄλλων, ὁ δὲ ὀκυνηρὸς καὶ ῥάθυμος ἐπαίετ' ἂν τῶ καλωδίῳ πεντάκις τῆς ἡμέρας εἰς τὴν κεφαλήν. ὡστε σοι, ὃ θαυμάσιε, τὸ τῆς νεώς τοῦτο παρά- δειγμα κινδυνεύει περιτετράφθαι κακοῦ τοῦ κυ- βερνήτου τετυχηκός.\footnote{1}{τετυχηκός vulg.: τετυχηκῶτος MSS.}

ΜΩΜΟΣ

50 Ταυτὶ μὲν ἡδη κατὰ ῥοῦν προχωρεῖ τῷ Δάμαδi καὶ πλησίστιος ἐπὶ τὴν νίκην φέρεται.

ΖΕΤΣ

'Ορθῶς, ὃ Μῶμε, εἰκάζεις. ὁ δ' οὐδὲν ἵσχυρὸν ὃ Τιμοκλῆς ἐπινοεῖ, ἀλλὰ τὰ κοινὰ ταῦτα καὶ καθ' ἡμέραν ἄλλα ἐπὶ ἄλλοις εὐπερίτρεπτα πάντα ἐπαντλεῖ.

ΤΙΜΟΚΛΗΣ

51 Οὖκοιν ἐπεὶ τῆς νεώς τὸ παράδειγμα οὐ πάνυ σοι ἵσχυρὸν ἐδοξεῖν εἶναι, ἀκουσον ἡδη τῇ ἱερᾶν, φασίν, ἀγκυραν καὶ ἣν οὐδεμιὰ μηχανὴ ἀπορρή- ξεις.

ΖΕΤΣ

Τὶ ποτὲ ἀρα καὶ ἐρεῖ;
greatest of sages, and that is why the disasters are countless. But if there were really a captain in command who saw and directed everything, first of all he would not have failed to know who were the good and who were the bad among the men aboard, and secondly he would have given each man his due according to his worth, giving to the better men the better quarters beside him on deck and to the worse the quarters in the hold; some of them he would have made his messmates and advisers, and as for the crew, a zealous man would have been assigned to command forward or in the waist, or at any rate somewhere or other over the heads of the rest, while a timorous, shiftless one would get clouted over the head half a dozen times a day with the rope’s end. Consequently, my interesting friend, your comparison of the ship would seem to have capsized for the want of a good captain.

**MOMUS**

Things are going finely for Damis now, and he is driving under full sail to victory.

**ZEUS**

Your figure is apt, Momus. Yet Timocles can’t think of anything valid, but launches at him these commonplace, every-day arguments one after another, all of them easy to capsize.

**TIMOCLES**

Well then, as my comparison of the ship did not seem to you very valid, attend now to my sheet-anchor, as they call it, which you can’t by any possibility cut away.

**ZEUS**

What in the world is he going to say?
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ΤΙΜΟΚΛΗΣ

"Ιδοὺς γὰρ εἰ ἀκόλουθα ταῦτα συλλογίζομαι, καὶ εἰ πη αὐτὰ δυνατὸν σοι περιτρέψαι. εἰ γὰρ εἰσὶ βωμοὶ, εἰσὶ καὶ θεοὶ. ἀλλὰ μὴν εἰσὶ βωμοὶ, εἰσὶν ἀρα καὶ θεοὶ. τί πρὸς ταῦτα φής;

ΔΑΜΙΣ

"Ἡν πρότερον γελάσω ἐς κόρον, ἀποκρινοῦμαι σοι.

ΤΙΜΟΚΛΗΣ

'Αλλὰ ἔοικας οὐδὲ παύσεσθαι γηλῶν. εἰπὲ δὲ ὅμως ὅπῃ σοι γελοῦν ἐδοξὲ τὸ εἰρημένον εἶναι.

ΔΑΜΙΣ

"Οτι οὐκ ἀρσθάνῃ ἀπὸ λεπτῆς κρόκης ἔξαφνη- μενός σου τὴν ἄγκυραν, καὶ ταῦτα ἱεράν οὐσαν. τὸ γὰρ εἶναι θεοὺς τῷ βωμοῖς εἶναι συνδήσας ἵσχυρὸν οἰεὶ ποιήσασθαι ἀπ' αὐτῶν τὸν ὄρμον. ὡστε ἐπεὶ μηδὲν ἀλλο τούτου φῆς ἔχειν εἰπεῖν ἱερότερον, ἀπίσωμεν Ἡδη.

ΤΙΜΟΚΛΗΣ

52 'Ομολογεῖς τοίνυν ἠττήσθαι προαπιών;

ΔΑΜΙΣ

Ναὶ, ὦ Τιμόκλεις. σὺ γὰρ ὡσπερ οἱ ὑπὸ τινῶν βιαζόμενοι ἐπὶ τοὺς βωμοὺς ἦμιν καταπέφυγας. ὡστε, νὴ τὴν ἄγκυραν τὴν ἱερὰν, ἐθέλω σπείσα- σθαι Ἡδη πρὸς σὲ ἐπ' αὐτῶν γε τῶν βωμῶν, ὡς μηκέτι περὶ τούτων ἐρίζοιμεν.

ΤΙΜΟΚΛΗΣ

Εἰρωνεύῃ ταῦτα πρὸς ἐμὲ, τυμβωρύχε καὶ μιαρὲ καὶ κατάπτυστε καὶ μαστιγία καὶ κάθαρμα; οὐ γὰρ ἴσμεν οὕτως μὲν πατρὸς εἰ, πῶς δὲ ἡ μήτηρ 166
ZEUS RANTS

TIMOCLES

See whether I frame this syllogism logically, and whether you can capsize it in any way. If there are altars, there are also gods; but there are altars, ergo there are also gods. What have you to say to that?

DAMIS

After I have laughed to my heart’s content I’ll tell you.

TIMOCLES

Well, it looks as if you would never stop laughing; tell me, though, how you thought what I said was funny.

DAMIS

Because you do not see that your anchor is attached to a slender string—and it’s your sheet-anchor at that! Having hitched the existence of gods to the existence of altars, you think you have made yourself a safe mooring. So, as you say you have no better sheet-anchor than this, let’s be going.

TIMOCLES

You admit your defeat, then, by going away first?

DAMIS

Yes, Timocles, for like men threatened with violence from some quarter or other, you have taken refuge at the altars. Therefore I vow by the sheet-anchor, I want to make an agreement with you now, right at the altars, not to dispute any more on this topic.

TIMOCLES

Are you mocking me, you ghoul, you miscreant, you abomination, you gallows-bird, you scum of the earth? Don’t we know who your father was, and
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σον ἐπορνεύετο, καὶ ὡς τὸν ἀδελφὸν ἀπέπνειξας καὶ μοιχεύεις καὶ τὰ μειράκια διαφθείρεις, λιχνότατε καὶ ἀναισχυντότατε; μὴ φεύγε  ὃ όν, ἔως καὶ πληγὰς παρ’ ἐμοῦ λαβὼν ἀπέλθης. ἥδη γὰρ σὲ τούτῳ τῷ ὀστράκῳ ἀποσφάξῳ παμμίαρον ὄντα.

ΖΕΥΣ

53 Ὁ μὲν γελῶν, ὃ θεοί, ἀπείσων, ὃ δ’ ἀκολουθεῖ λοιδορούμενος ὥσ πέροις κατατρυφῶντα τὸν Δâμων, καὶ ἔστις πατάξειν αὑτὸν τῷ κεράμῳ ἐς τὴν κεφαλῆν. ἡμεῖς δὲ τί ποιοῦμεν ἐπὶ τούτοις;

ΕΡΜΗΣ

Ὀρθῶς ἐκεῖνο μοι ὁ κομικὸς εἰρηκέναι δοκεῖ, οὐδὲν πέπονθας δεινόν, ἄν μὴ προσποιή. τί γὰρ καὶ ὑπέρμεγα κακὸν, εἶ ὁλίγοι ἄνθρωποι πεπεισμένοι ταῦτα ἀπίασι; πολλὸ 1 γὰρ οἱ ἐκαταντίαι γυγνώσκοντες πλείους, Ἑλλὴνων ὁ πολὺς λεως βάρβαροι τε ἀπαντεῖς.

ΖΕΥΣ

Ἀλλὰ, ὁ Ἐρμῆ, τὸ τοῦ Δαρείου πάνυ καλῶς ἔχουν ἐστίν, ὃ ἐπεν ἐπὶ τοῦ Ζωτύρου. ὃστε καὶ αὐτὸς ἐβουλόμην ἃν ἔνα τούτον ἐχειν τὸν Δâμων σύμμαχον ἢ μυρίας μοι Βαβυλῶνας ὑπάρχειν.

1 πολλῷ Bekker: πολλοὶ MSS.

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ZEUS RANTS

how your mother was a courtesan, and that you
strangled your brother and you run after women and
corrupt the young, you height of all that's lewd and
shameless? Don't run away! Take a thrashing
from me before you go! I'll brain you right now
with this brickbat, dirty miscreant that you are!

ZEUS

One is going away laughing, gods, and the other
is following him up with abuse, because he can't
stand the mockery of Damis; it looks as if he would
hit him on the head with the brickbat. But what
of us? What are we to do now?

HERMES

It seems to me that the comic poet hit it right
when he said:

"No harm's been done you if you none admit." ¹

What very great harm is it if a few men go away
convinced of all this? The people who think
differently are in large majority, not only the rank
and file of the Greeks, but the barbarians to a man.

ZEUS

Yes, Hermes, but what Darius said about Zopyrus
is very much in point too. I myself had rather have
this man Damis alone on my side than possess a
thousand Babylons.²

¹ Menander, Epitrepontes (179 Kock).
² See Herodotus 3, 153 ff.
THE DREAM, OR THE COCK

A Cynic sermon in praise of poverty, cast in the form of a dialogue between Micyllus the cobbler, who figures also in The Downward Journey, and his cock, who is Pythagoras reincarnated.
ΟΝΕΙΡΟΣ Η ΑΛΕΚΤΡΤΩΝ

ΜΙΚΤΑΛΟΣ

1 Ἄλλα σέ, κάκιστε ἀλεκτρυόν, ὁ Ζεὺς αὐτὸς ἐπιτρήψειε φθουερὸν οὐτω καὶ ὄξυφωνον οὖντα, ὃς μὲ πλούτοντα καὶ ἡδίστῳ ὄνειρῳ συνόντα καὶ θαυμαστὴν εὐθαμονίαν εὐθαμονοῦντα διατορὸν τι καὶ γεγονὸς ἀναβοήσας ἐπήγειρας, ὃς μηδὲ νύκτωρ γοῦν τὴν πολύ σοῦ μιαρωτέραν πενίαν διαφύγοιμι. καὶ τοῦ εἴ περαιρέσθαι τῇ τῇ ἡσυχίᾳ πολλῆ ἔτι οὔσῃ καὶ τῷ κρύει μηδέπω με τῷ ὀρθρίου ὡσπερ εἰωθὲν ἀποπηγνύντι—γυνώμου γὰρ οὕτως ἄψυνεστατὸς μοι προσελαυνούσης ἕμερας—ουδέπω μέσαι νύκτες εἰσίν, ὦ δὲ ἀὔπνος οὕτως ὡσπερ τὸ χρυσοῦν ἐκεῖνο κώδιον φυλάττων ἀφ' ἑσπέρας εὐθὺς ἢδη κέκραγεν, ἀλλ' οὕτω χαίρων γε' ἀμυνοῦμαι γὰρ ἀμέλει σε, ἢν μόνον ἕμερα γένηται, συντρίβων τῇ βακτηρίᾳ, νῦν δὲ μοι πράγματα παρέξεις μεταπηδῶν εν τῷ σκότῳ.

ΑΛΕΚΤΡΤΩΝ

Μίκυλλε δέσποτα, ὦ μὴν τι χαριεῖσθαι σοι φθάνων τῆς νυκτὸς ὅποσον δυναίμην, ὡς ἕχοις ὀρθρεύμονος προαιρεῖς τὰ πολλὰ τῶν ἔργων· εἰ 1 γοῦν πρὶν ἀνατείλαι ἡλιον μίαν κρηπίδα ἐξεργά-

1 εἰ A.M.H.: ἡ (or ἡ) γ; ἢν (and ἔργασῃ) β.

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THE DREAM, OR THE COCK

MICYLLUS

Why, you scurvy cock, may Zeus himself annihilate you for being so envious and shrill-voiced! I was rolling in wealth and having a most delightful dream and enjoying wonderful happiness when you uplifted your voice in a piercing, full-throated crow and waked me up. Even at night you won't let me escape my poverty, which is much more of a nuisance than you are. And yet to judge from the fact that the silence is still profound and the cold has not yet stiffened me as it always does in the morning—which is the surest indicator that I have of the approach of day—it is not yet midnight, and this bird, who is as sleepless as if he were guarding the golden fleece, has started crowing directly after dark. He shall suffer for it, though! I'll pay you back, never fear, as soon as it is daylight, by whacking the life out of you with my stick; but if I tried it now, you would bother me by hopping about in the dark.

COCK

Master Micyllus, I thought I should do you a favour by cheating the night as much as I could, so that you might make use of the morning hours and finish the greater part of your work early; you see, if you get a single sandal done before the sun rises,
σαιο, προ ὁδοῦ ἐσῃ τοῦτο ἐς τὰ ἀλφιτα πεπονη-
κώς. εἰ δὲ σοι καθεύδειν ἦδιον, ἐγὼ μὲν ἑσυχά-
σομαι σοι καὶ πολὺ ἀφωνότερος ἐσομαι τῶν ἵχθυων, σὺ δὲ ὅρα ὅπως μὴ ἄναρ πλουτῶν λιμωτ-
της ἀνεγρόμενος.

ΜΙΚΤΑΔΟΣ

2 Ἡ Ζεῦ τεράστιο τι Ἡράκλεις ἀλεξίκακε, τὶ τὸ κακὸν τοῦτο ἑστὶν; ἀνθρωπίνως ἐλάλησεν ὁ ἀλε-
κτρυῶν.

ΑΔΕΚΤΡΤΩΝ

Εἰτά σοι τερας εἶναι δοκεῖ τὸ τοιοῦτον, εἰ ὁμόφωνος ὑμῖν εἰμί;

ΜΙΚΤΑΔΟΣ

Πῶς γὰρ οὖ τέρας; ἀλλ’ ἀποτρέποιτε, ὁ θεός, τὸ δεινὸν ἀφ’ ἃμων.

ΑΔΕΚΤΡΤΩΝ

Σὺ μοι δοκεῖς, ὁ Μίκυλλε, κομιδὴ ἀπαίδευτος εἶναι μηδὲ ἀνεγνωκέναι τὰ Ὄμηρου ποιήματα, ἐν 'οις καὶ ὁ τοῦ Ἀχιλλέως ἕπος ὁ Ἑάνθος μακρὰ χαίρειν φράσας τῷ χρεμετίζειν ἑστηκεν ἐν μέσῳ τῷ πολέμῳ διαλεγόμενος, ἐπὶ ὅλα ραψῳδῶν, οὐχ ὀσπερ ἐγὼ νῦν ἀνευ τῶν μέτρων. ἀλλὰ καὶ ἐμαντεύστε ἐκείνους καὶ τὰ μελλοντα προεθέστιξε καὶ οὐδὲν τι παράδοξον ἔδοκεν τοιεῖν, οὐδὲ ὁ ἀκουόν ἐπεκαλεῖτο ὀσπερ σὺ τῶν ἀλεξίκακον, ἀποτρόπαιον ἄγούμενος τὸ ἄκουσμα. καὶ τοῖς τι ἄν ἐποίησας, εἰ σοι ἡ τῆς Ἀργοῦς τρόπις ἐλάλησεν ὀσπερ ποτέ, ἢ ἡ φηγὸς ἐν Δωδώνῃ αὐτόφωνος ἐμαντεύσατο, ἢ εἰ βύρσας εἴδες ἐρπούσας καὶ βοῶν κρέα μυκώμενα ἠμίσπτα ²

1 Ἡ Fritzsche: not in MSS.
2 ἠμῖσπτα Cobet: ἠμῖσπτα καὶ ἐφθά γ; ἡμίεφθα β.

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you will be so much ahead toward earning your daily bread. But if you had rather sleep, I’ll keep quiet for you and will be much more mute than a fish. Take care, however, that you don’t dream you are rich and then starve when you wake up.

MICYLLUS

Zeus, god of miracles, and Heracles, averter of harm! what the devil does this mean? The cock talked like a human being!

COCK

Then do you think it a miracle if I talk the same language as you men?

MICYLLUS

Why isn’t it a miracle? Gods, avert the evil omen from us!

COCK

It appears to me, Micyllus, that you are utterly uneducated and haven’t even read Homer’s poems, for in them Xanthus, the horse of Achilles, saying good-bye to neighing forever, stood still and talked in the thick of the fray, reciting whole verses, not prose as I did; indeed he even made prophecies and foretold the future; yet he was not considered to be doing anything out of the way, and the one who heard him did not invoke the averter of harm as you did just now, thinking the thing ominous. Moreover, what would you have done if the stem of the Argo had spoken to you as it spoke of old, or the oak at Dodona had prophesied with a voice of its own; or if you had seen hides crawling and the flesh of oxen bellowing half-roasted on the spits? I am the friend of

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εδρος ὁν λαλιστάτου καὶ λογιστάτου θεόν ἀπάν- 
των καὶ τὰ ἄλλα ὁμοδιαίτος ύμῖν καὶ σύντροφος οὐ 
χαλεπῶς ἐμελλον ἐκμαθήσεσθαι τὴν ἀνθρωπίνην 
φωνήν. εἰ δὲ ἐξεμυθήσειν ὑπόσχοι μοι, οὐκ ἂν 
όκυνσαιμὶ σοι τὴν ἀληθεστέραν αἰτίαν εἴπειν 
τῆς πρὸς ύμᾶς ὀμοφωνίας καὶ ὅθεν ὑπάρχει μοι 
οὕτω λαλεῖν.

ΜΙΚΤΑΛΟΣ

3 Ἀλλὰ μὴ ὄνειρος καὶ ταῦτά ἐστιν, ἀλεξτρων 
οὕτω πρὸς ἐμὲ διαλεγόμενος; εἰπὲ δ’ ὦν πρὸς τοῦ 
Ἑρμοῦ, ὁ βέλτιστε, οἱ τι καὶ ἄλλο σοι τῆς φωνῆς 
αἰτίων. ὥς δὲ σιωπήσομαι καὶ πρὸς ὦνδένα ἔρω, 
τὶ σε χρῆ δεδείναι; τίς γὰρ ἂν πιστεύσεικ μοι, εἰ 
τὶ διηγομήν ὡς ἀλεξτρώνος αὐτὸ εἴπόντος ἀκηκοῖς;

ΑΛΕΚΤΡΩΝ

"Ακούε τοις παραδοξότατον σοι εὖ οἶδ’ ὅτι 
λόγον, ὃ Μίκυλλε: οὕτως γὰρ ὦ νῦν σοι ἀλε- 
κτρῶν φαινόμενος οὐ πρὸ πολλον ἀνθρωπος ἦν.

ΜΙΚΤΑΛΟΣ

"Ἡκονσά τι καὶ πάλαι τοιόῦτον ἀμέλει περὶ 
ύμῶν ὧς Ἀλεξτρῶν τις νεανίσκος φίλος γένοιτο 
τῷ Ἀρεί καὶ συμπῖνοι τῷ θεῷ καὶ συγκομάξοι καὶ 
κοινωνοῦν τῶν ἑρωτικῶν. εἰποτε γοῦν ἀπὶοι παρὰ 
τήν Ἀφροδίτην μοιχεύσων ὁ Ἀρης, ἔπάγεσθαι 
καὶ τῶν Ἀλεξτρῶνα, καὶ ἐπειδὴπερ τὸν Ἡλιοῦ 
μαλιστα ύφεσάτο, μὴ κατιδὼν ἐξειπνοὺ πρὸς τὸν 
"Ἡφαιστον, ἔξω πρὸς ταῖς θύραις ἀπολείπειν ἂεὶ 
τῶν νεανίσκον μηνύοντα ὡπότε ἁνίσχοι ὁ Ἡλιος. 
εἰτά ποτε κατακομηθήναι τῶν Ἀλεξτρῶνα καὶ 
προδοῦναι τὴν φρουρίαν ἀκοντα, τὸν δὲ Ἡλιον
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Hermes, the most talkative and eloquent of all the gods, and besides I am the close comrade and messmate of men, so it was to be expected that I would learn the human language without difficulty. But if you promise me to keep your own counsel, I shall not hesitate to tell you the real reason for my having the same tongue as you, and how it happens that I can talk like this.

MICYLLUS

Why, this is not a dream, is it? A cock talking to me this way? Tell me, in the name of Hermes, my good friend, what other reason you have for your ability to speak. As to my keeping still and not telling anybody, why should you have any fear, for who would believe me if I told him anything asserting that I had heard it from a cock?

COCK

Listen, then, to an account which will be quite incredible to you, I am very sure, Micyllus. I who now appear to you in the guise of a cock was a man not long ago.

MICYLLUS

I heard something to that effect about you cocks a good while ago. They say that a young fellow named Alectryon (Cock) became friends with Ares and drank with the god and caroused with him and shared his amorous adventures; at all events, whenever Ares went to visit Aphrodite on poaching bent, he took Alectryon along too; and as he was especially suspicious of Helius, for fear that he would look down on them and tell Hephaestus, he always used to leave the young fellow outside at the door to warn him when Helius rose. Then, they say, Alectryon fell asleep one time and unintentionally
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λαθόντα ἐπιστήματι τὴ 'Αφροδίτη καὶ τῷ Ἀρεί
ἀφρόντιδι ἀναπαυμένῳ διὰ τὸ πιστεύειν τὸν
'Ἀλεκτρυόνα μηνύσαι ἄν, εἰ τις ἐπίοι καὶ οὕτω
τὸν Ὡφαιστόν παρ' Ἡλίου μαθόντα συλλαβεῖν
αὐτοῦς περιβαλόντα καὶ σαγηνεύσαντα τοῖς δε-
σμοῖς ἃ πάλαι μεμηχάνητο ἐπ' αὐτούς· ἀφεθέντα
dὲ ὡς ἀφείθη τὸν Ἀρη ἀγανακτήσαι κατὰ τοῦ
'Ἀλεκτρυόνος καὶ μεταβαλεῖν αὐτοῦ εἰς τούτῳ τὸ
ὤρνεον αὐτοῖς ὅπλοις, ὡς ἑτὶ τὸν κράνους τὸν λόφον
ἐχειν ἐπὶ τῇ κεφαλῇ. διὰ τοῦτο ὑμᾶς ἀπολογού-
μένους τῷ Ἀρεί ὅτι οὔδεν ὁφέλος, ἐπειδὰν ἄσθη-
σθε ἄνελευσόμενου τὸν ἦλιον, πρὸ πολλοῦ βοῶν
ἐπισημαινομένους τὴν ἀνατολὴν αὐτοῦ.

ΑΛΕΚΤΡΥΟΝ

4 Φασὶ μὲν καὶ ταῦτα, ὥς Μίκυλλε, τὸ δὲ ἐμὸν
ἐτεροίν τι ἐγένετο, καὶ πάνυ ἐναγχος εἰς ἀλεκ-
τρυόνα σοι μεταβέβηκα.

ΜΙΚΥΛΟΣ

Πῶς; ἐθέλω γὰρ τοῦτο μᾶλιστα εἰδέναι.

ΑΛΕΚΤΡΥΟΝ

Ἀκούεις τινὰ Πυθαγόραν Μησαρχίδην Σά-
μιον; 1

ΜΙΚΥΛΟΣ

Τὸν σοφιστὴν λέγεις, τὸν ἀλαζόνα, δς ἐνομοθέ-
τει μήτε κρεῶν γεύεσθαι μήτε κυάμους ἔσθεειν,
_etaiston ἐμὸι γον ὀψον ἐκτράπεξον ἀποφαινών,
ἐτὶ δὲ πείθων τοὺς ἀνθρώπους ὡς πρὸ τοῦ Πυθα-

1 Text β: Οἶσθα ἀρα τὸν Πυθαγόραν; γ.
THE DREAM, OR THE COCK

betrayed his post, and Helius unexpectedly stole upon Aphrodite with Ares, who was sleeping peacefully because he relied on Alectryon to tell him if anyone came near. So Hephaestus found out from Helius and caught them by enclosing and trapping them in the snares that he had long before contrived for them; and Ares, on being let go in the plight in which Hephaestus let him go, was angry at Alectryon and changed him into this bird, weapons and all, so that he still has the crest of his helmet on his head. And for this reason, they say, you cocks try to put yourselves right with Ares when it is no use, and when you notice that the sun is about to come up, you raise your voices far in advance and give warning of his rising.

COCK

That is what they say, Micyllus, I grant you; but my own experience has been quite different, and it is only just lately that I changed into a cock.

MICYLLUS

How? That is what I want to know above all else.

COCK

Have you ever heard of a man named Pythagoras, the son of Mnesarchus, of Samos?

MICYLLUS

You mean the sophist, the quack, who made laws against tasting meat and eating beans, banishing from the table the food that I for my part like best of all, and then trying to persuade people that before he became Pythagoras he was Euphorbus (Well-

1 The story is told in the Odyssey 8, 300-366, and repeated by Lucian in Dialogues of the Gods, 21.
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γόρου Εὐφορβος γένοιτο; ¹ γόητά φασί καὶ τερατουργὸν ἀνθρώπον, ὁ ἀλεκτυνῶν.

ΑΛΕΚΤΡΥΤΟΝ

Ἐκεῖνος αὐτὸς ἐγὼ σοί εἰμι ὁ Πυθαγόρας. ὥστε παῦ, ὄγαθε, λοιδορούμενός μοι, καὶ ταῦτα οὐκ εἰδὼς οἶδος τις ἢ τοῦ τρόπου.

ΜΙΚΤΑΛΟΣ

Τοῦτ’ αὐ μακρῷ ἐκείνου τερατωδέστερον, ἀλεκτυνῶν φιλόσοφος. εἰπὲ δὲ ὄμως, ὃ Μνησάρχου παῖ, ὅπως ἦμιν ἀντὶ μὲν ἀνθρώπου ὀρνίς, ἀντὶ δὲ Σαμίου Ταναγραῖος ἀναπέφηνας. οὐ πιθανᾶ γὰρ ταῦτα οὐδὲ πάνυ πιστεύσαι ρώδια, ἔπει καὶ ὤν ήδη μοι τετηρηκέναι δοκῶ πάνυ ἀλλότρια ἐν σοὶ τοῦ Πυθαγόρου.

ΑΛΕΚΤΡΥΤΟΝ

Τὰ ποία;

ΜΙΚΤΑΛΟΣ

Ἐν μὲν ὅτι λάλος εἰ καὶ κρακτικός, ὃ δὲ σιωπᾶν ἐς πέντε ὅλα ἔτη, οἶμαι, παρίγνει, ἔτερον δὲ καὶ παντελῶς παράνομον. οὐ γὰρ ἔχων ὁ τι σοι παραβάλοιμι εἰ μὴ ἡ κνάμους χθές ἥκον ὡς οἴσθα, ² καὶ σὺ οὐδὲ μελλήσας ἀνέλεξας αὐτοῦς. ὥστε ἡ ἐφεύσθαι σοι ἀνάγκη καὶ ἄλλῳ εἶναι ἡ Πυθαγόρα ὡς το παρανευμονεῖν καὶ τὸ ᾔσον ὤσεβηκέναι κνάμους φαγόντα ὡς ἀν εἰ τὴν κεφαλὴν τοῦ πατρὸς ἔδηδόκεις.

¹ Text β: ἔτι δὲ πείθων τοὺς ἀνθρώπους ἐς πέντε ἔτη μὴ διαλέγεσθαι; ΑΛΕΚ. Ἑσθὶ δήτα κάκεινο, ὡς πρὸ τοῦ Πυθαγόρου Εὐφορβος γένοιτο: γ. The γ reading is, I think, due to someone’s desire to make a pun on Πυθαγόρας (Πειθαγόρας) to match that on Εὐφορβος.

² εἰ μὴ Α.Μ.Η.: not in MSS. Fritzsche reads οὐ γὰρ <ἄλλῳ> ἔχων ὦτι σοι παραβάλοιμι <ἡ>.

³ ἥκον ὡς οἴσθα Fritzsche: ἥκον ὡς οἴσθα ἔχων β; ὡς οἴσθα ἔχων ἥκον γ. 180
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fed)? They say he was a conjurer and a miracle-monger, cock.

COCK

I am that very Pythagoras, Micyllus, so stop abusing me, my good friend, especially as you do not know what sort of man I really was.

MICYLLUS

Now this is far more miraculous than the other thing! A philosopher cock! Tell me, though, son of Mnesarchus, how you became a cock instead of a man and a Tanagriote instead of a Samian.¹ This story is not plausible nor quite easy to believe, for I think I have observed two things in you that are quite foreign to Pythagoras.

COCK

What are they?

MICYLLUS

One thing is that you are very noisy and loud-voiced, whereas he recommended silence for five whole years, I believe. The other is actually quite illegal; I came home yesterday, as you know, with nothing but beans to throw you, and you picked them up without even hesitating. So it must be either that you have told a lie and are someone else, or, if you are Pythagoras, you have broken the law and committed as great an impiety in eating beans as if you had eaten your father’s head.²

¹ Tanagra in Boeotia was famous for its game-cocks.
² An allusion to the pseudo-Pythagorean verse Ἱσὸν τοὺς κυδὸν τοὺς φαγεῖν κεφαλὰς τε τοκῆν. (It is just as wrong for you to eat beans as to eat the heads of your parents.)
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ΑΛΕΚΤΡΤΩΝ

5 Οὐ γὰρ οἶσθα, ὦ Μίκυλλε, ἢτις αιτία τούτων οὐδὲ τὰ πρόσφορα ἐκάστῳ βίῳ. ἐγὼ δὲ τότε μὲν οὐκ ἤσθιον τῶν κυάμων, ἐφιλοσόφους γὰρ νῦν δὲ φάγοις ἂν, ὁρυθικὴ γὰρ καὶ οὐκ ἀπόρρητος ἢμῖν ἡ τροφή. πλὴν ἄλλ' εἰ σοι φίλου, ἀκούε ὅπως ἐκ Πυθαγόρου τούτο νῦν εἶμι καὶ ἐν οἷος βίοις πρότερον ἐβιότευσα καὶ ἀτινα τῆς μεταβολῆς ἐκάστης ἀπολέλαυκα.

ΜΙΚΥΛΑΟΣ

Δέγιοις ἄν· ὡς ἐμοιγε υπερίδιστον ἂν τὸ ἀκουσμα γένοιτο, ὡστε εἴ τις αἴρεσιν προθείη, πότερα μᾶλλον ἐθέλω σοῦ ἀκούειν τὰ τοιαῦτα διεξόντος ἢ τῶν πανευδαίμων ὄνειρον ἐκείνον αὐθεν ὅραν τῶν μικρὸν ἐμπροσθεν, οὐκ οἴδα ὄπτερον ἄν ἐλοίμην· οὕτως ἀδελφὰ ἵγούμαι τὰ σὰ τοῖς ἡδίστοις φανείσι καὶ ἐν ἴσῃ χμᾶς τιμῆ ἅγω, σὲ τε καὶ τὸ πολυτίμητον ἐνύπνιον.

ΑΛΕΚΤΡΤΩΝ

"Ετι γὰρ σὺ ἀναπεμπάξῃ τὸν ὄνειρον ὅστις ποτὲ ὁ φανεῖς σοι ἵν καὶ τίνα ἰνδάλματα μᾶταια διαφυλάττεις, κενήν καὶ ὡς ὁ ποιητικὸς λόγος φησίν ἀμενηνήν τινα εὐδαιμονίαν τῇ μνήμῃ μεταδιώκων;

ΜΙΚΥΛΑΟΣ

6 Ἄλλ' οὐδ' ἐπιλήσομαι ποτε, ὦ ἀλεκτρυών, εὕ ἵσθι, τῆς ὁψεως ἐκείνης· οὕτω μοι πολὺ τὸ μέλι ἐν τοῖς ὀφθαλμοῖς ὁ ὄνειρος καταλυπὼν φχετο, ὡς μοις ἀνοίγειν τὰ βλέφαρα ὑπ' αὐτοῦ εἰς ὑπνον αὐθις καταστόμενα. οἶνον γοῦν ἐν τοῖς ὠσὶ τὰ πτερὰ ἐργάζεται στρεφόμενα, τοιοῦτον γάργαλον παρείχετο μοι τὰ ὀρώμενα.

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COCK

Why, Micyllus, you don’t know what the reason for these rules is, and what is good for particular modes of existence. Formerly I did not eat beans because I was a philosopher, but now I can eat them because they are fit food for a bird and are not forbidden to us. But listen if you like, and I'll tell you how from Pythagoras I became what I am, and what existences I formerly led, and what I profited by each change.

MICYLLUS

Do tell me, for I should be more than delighted to hear it. Indeed, if anyone were to let me choose whether I preferred to hear you tell a story like that or to have once more that blissful dream I had a little while ago, I don’t know which would be my choice; for in my estimation what you say is close akin to the most delightful of visions, and I hold you both in equal esteem, you and my priceless dream.

COCK

What, are you still brooding on that vision, whatever it was that came to you, and are you still cherishing idle delusions, hunting down in your memory a vain and (as they say in poetry) disembodied happiness?

MICYLLUS

Why, I shall never forget that vision, cock, you may be sure. The dream left so much honied sweetness in my eyes when it went away that I can hardly open my lids, for it drags them down in sleep again. In fact, what I saw gave me as pleasant a titillation as a feather twiddled in one’s ear.
. THE WORKS OF LUCIAN

ΑΛΕΚΤΡΥΤΩΝ

'Ηράκλεις, δεινόν τινα φής τον ὀνειρον,1 εἰ γε πτηνὸς ὄν, ὡς φασίν, καὶ ὅρον ἔχων τῇς πτήσεως τὸν ύπνον ὑπὲρ τὰ ἐσκαμμένα ἡδὴ πηδᾶ καὶ ἐν-διατρίβει ἀνεφγοσι τοῖς ὀφθαλμοῖς μελιχρὸς οὕτως καὶ ἐναργής φαινόμενος· ἐθέλω γοῦν ἀκούσαι οἶός τις ἐστιν οὕτω σοι τριπόθητος ὄν.

ΜΙΚΤΑΛΟΣ

"Ετοιμὸς λέγειν· ἦδυ γοὰν τὸ μεμνήσθαι καὶ διεξεῖναι τι περὶ αὐτοῦ. σὺ δὲ πηνίκα, ὥς Πυθαγόρα, διηγήσῃ τὰ περὶ τῶν μεταβολῶν;

ΑΛΕΚΤΡΥΤΩΝ

'Επειδὰν σὺ, ὥς Μίκυλλε, παύσῃ ὀνειρώττων καὶ ἀποψήσῃ ἀπὸ τῶν βλεφάρων τὸ μέλι· νῦν δὲ πρότερος εἰπὲ, ὡς μᾶθω εἴτε διὰ τῶν ἐλεφαντίων πυλῶν εἴτε διὰ τῶν κερατίων σοι ὁ ὀνειρός ἦκε πετόμενος.

ΜΙΚΤΑΛΟΣ

Ὁúde δὲ ἔτέρας τούτων, ὥς Πυθαγόρα.

ΑΛΕΚΤΡΥΤΩΝ

Καὶ μὴν "Ομηρὸς δύο ταύτας λέγει.

ΜΙΚΤΑΛΟΣ

"Εστὶ χαίρειν τὸν λήρον ἐκεῖνον ποιητὴν οὐδὲν εἰδότα ὀνειρῶν πέρι. οἱ πένητες ὦσις ὀνειροῦ διὰ τῶν τοιούτων ἔξιασιν, οὗν ἐκεῖνος ἑώρα οὐδὲ πάνυ σαφῶς τυφλὸς αὐτὸς ὄν, ἐμοὶ δὲ διὰ χρυσῶν τινῶν πυλῶν ὁ ἦδιστος ἄφικετο, χρυσοὺς καὶ

1 δεινόν τινα φής τὸν ὀνειρον Reifferscheid: δεινὸν τινα φής τὸν ἔρωτα τοῦ ἐνυπνίου (οὐ τὸν ἔρωτα φής τοῦ ἐνυπνίου) MSS.
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COCK
Heracles! By what you say, Master Dream is an adept indeed. Rumour says that he has wings and can fly to the limit set by sleep, but now he "jumps over the pit" and lingers in eyes that are open, presenting himself in a form so honey-sweet and palpable. At all events I should be glad to hear what he is like, since you hold him so very dear.

MICYLLUS
I am ready to tell; in fact, it will be delightful to think and talk about it. But when are you going to tell me about your transmigrations, Pythagoras?

COCK
When you stop dreaming, Micyllus, and rub the honey out of your eyes. At present, you speak first, so that I may find out whether it was through the gates of ivory or the gates of horn that the dream winged its way to you.

MICYLLUS
Not through either of them, Pythagoras.

COCK
Well, Homer mentions only those two.  

MICYLLUS
Let that silly poet go hang! He knows nothing about dreams. Perhaps the beggarly dreams go out through those gates, dreams like those he used to see; and he couldn't see them very plainly at that, for he was blind! But my darling dream

1 The metaphor comes from the proverbial jump of Phayllus. Fifty feet of ground had been broken to form a pit for the jumpers to alight in, but Phayllus, they say, came down on the solid ground, five feet beyond the pit.
2 Od. 19, 562. The truthful dreams use the gates of horn, the deceitful the gates of ivory.
αυτὸς καὶ χρυσῆ πάντα περιβεβλημένος καὶ πολὺ ἐπαγόμενος χρυσίον.

ΑΛΕΚΤΡΥΤΩΝ

Παῦε, ὁ Μίδα βέλτιστε, χρυσολογῶν· ἀτεχνῶς γὰρ ἐκ τῆς ἐκείνου σοι εὐχῆς τὸ ἐνύπνιον καὶ μέταλλα ὅλα χρύσεια κεκοιμηθαί μοι δοκεῖσ.

ΜΙΚΥΛΛΟΣ

7 Πολὺ, ὁ Πυθαγόρα, χρυσίον εἶδον, πολὺ, πῶς οὔει καλὸν ἢ οὔαν τὴν αὐγὴν ἀπαστράπτου; τί ποτε ὁ Πίνδαρος φησι περὶ αὐτοῦ ἐπαινῶν — ἀνάμνησιν γὰρ με, εἶπερ ὅσιθα — ὅποτε ὕδωρ ἀριστον εἰπὼν εἶτα τὸ χρυσίον θαυμάζει, ἐν ποιῶν, ἐν ἀρχῇ εὐθὺς τοῦ καλλίστου τῶν ἄσματων ἀπάντων;

ΑΛΕΚΤΡΥΤΩΝ

Μῶν ἐκείνο ξητεῖς,
ἀριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ ἀτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλοῦτον;

ΜΙΚΥΛΛΟΣ

Νὴ Δία αὐτὸ τοῦτο· ὥσπερ γὰρ τοῦμὸν ἐνύπνιον ἰδὼν ὁ Πίνδαρος οὕτως ἐπαινεῖ τὸ χρυσίον. ὡς δὲ ἡδὴ μάθης οἶον τι ἴν, ἁκομόν, ὁ σοφῶτατε ἀλεκτρυῖν. ὅτι μὲν οὐκ οἰκόσιτος ἴν χθῆς, οἴσθα· Ἐὐκράτης γὰρ μὲ ὁ πλοῦσιος ἐντυχών ἐν ἀγορᾷ λουσάμενον ἥκειν ἐκέλευε τὴν ὦραν ἐπὶ τὸ δείπνον.
THE DREAM, OR THE COCK

came through gates of gold, and it was gold itself and all dressed in gold and brought heaps of gold with it.

COCK

Stop babbling of gold, most noble Midas. Really your dream was just like Midas' prayer, and you appear to me to have slept yourself into whole gold-mines.

MICYLLUS

I saw a lot of gold, Pythagoras, a lot; you can't think how beautiful it was, and with what brilliancy it shone. What is it that Pindar says in praising it? Remind me, if you know. It is where he says water is best and then extols gold (and well he may), right in the beginning of the most beautiful of all his odes.

COCK

Is this what you are after?

"Water is best, but gold
Like blazing fire at night
Stands out amid proud riches." ¹

MICYLLUS

That is it, by Heaven! Pindar praises gold as though he had seen my dream. But listen, so that you may know what it was like, wisest of cocks. I did not eat at home, yesterday, as you know; for Eucrates, the rich man met me in the public square and told me to take a bath² and then come to dinner at the proper hour.

¹ Olymp. 1, 1.
² No reflection on the personal habits of Micyllus is intended. As the bath was the recognized preliminary to dining-out, to mention it amounts to little more than telling him to dress for dinner.
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ΑΛΕΚΤΡΥΤΩΝ
8 Οίδα πάντα τούτο πεινήσας παρ' ὀλην τῇ ἡμέρᾳ, ἀχρι μοι βαθείας ἡδή ἐσπέρας ἦκεν ὑποβεβρεγμένος τοὺς πέντε κυάμους ἐκείνους κομίζων, οὐ πάνυ δαφίλες τὸ δεῖπνον ἀληθρύνω ἀθλητῇ ποτε γενομένῳ καὶ Ὁλύμπια οὐκ ἀφανῶς ἀγωνισαμένῳ.

ΜΙΚΤΛΟΣ
Ἐπεὶ δὲ δειπνήσας ἐπανήλθον, ἐκάθευδον εὐθὺς τοὺς κυάμους σοι παραβαλὼν, εἶτα μοι κατὰ τὸν Ὁμηρον "ἀμβροσίῃ διὰ νύκτα" θείος τις ὡς ἀληθῶς ὀνειρος ἐπιστᾶς...

ΑΛΕΚΤΡΥΤΩΝ
Τὰ παρὰ τῷ Ἑυκράτει πρότερον, ὦ Μίκυλλε, διήγησαι, καὶ τὸ δεῖπνον οἶον ἐγενέτο καὶ τὰ ἐν τῷ συμποσίῳ πάντας· κωλύει γὰρ οὔδὲν αὐθίς σε δειπνεῖν ὦσπερ ὀνειρόν τινα τοῦ δεῖπνου ἐκείνου ἀναπλάττοντα καὶ ἀναμαρυκόμενον τῇ μυήμῃ τὰ βεβρωμένα.

ΜΙΚΤΛΟΣ
9 "Ωμηρ ἐνοχλήσει καὶ ταῦτα διηγούμενος ἐπεὶ δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὦ Πυθαγόρα, παρὰ πλουσίῳ τινὶ δειπνήσας ἐν ἀπαντὶ τῷ βίῳ, τῇ πρὸ τινὶ ἄγαθῇ ἐνυγχάνῳ χθές τῷ Ἑυκράτει, καὶ ἐγὼ μὲν προσειπῶν αὐτὸν ὦσπερ εἰώθειν δεσπότην ἀπηλλαττόμην, ὡς μὴ καταιχύναι μι αὐτὸν ἐν πενιχρῶ τῷ τρίβωνι συμπαρομαρτῶν, ὃ δὲ, "Μίκυλλε," φησί, "θυγατρὸς τῆς μετο ἐνεύθλια καὶ παρεκάλεσα τῶν φίλων μᾶλα πολλοὺς· ἐπεὶ δὲ τινὰ φασίν αὐτῶν μαλακῶς ἔχοντα οὐχ, οἶον τε εἶναι συνδειπνεῖν μεθ' ἡμῶν, σὺ ἀντ' ἐκείνου ἤκες λουσάμενος, ὥς μὴ
THE DREAM, OR THE COCK

COCK
I know that very well; I went hungry all day until finally, late in the evening, you came back rather tight, bringing me those five beans, not a very bounteous repast for a cock who was once an athlete and made a fair showing at the Olympic games.

MICYLLUS
When I came home after dinner, I went to sleep as soon as I had thrown you the beans, and then "through the ambrosial night," as Homer puts it, a truly divine dream came to me and . . .

COCK
First tell me what happened at Eucrates', Micyllus, how the dinner was and all about the drinking-party afterwards. For there is nothing to hinder you from dining all over again by making up a dream so to speak, about that dinner and chewing the cud of your food in fancy.

MICYLLUS
I thought I should bore you by telling all that, but since you want it, here goes. I never before dined with a rich man in all my life, Pythagoras, but by a stroke of luck I met Eucrates yesterday; after giving him "Good-day, master," as usual, I was for going away again, so as not to shame him by joining his company in my beggarly cloak. But: "Micyllus," said he, "I am giving a birthday party for my daughter to-day, and have invited a great many of my friends: but as one of them is ill, they say, and can't dine with us, you must take a bath and come in his place, unless, to be sure, the man I invited says

1 *Iliad* 2, 56.
ὁ γε κληθεὶς αὐτὸς εἶπη ἀφίξεσθαι, ὡς νῦν γε ἀμφίβολος ἐστίν." τοῦτο ἀκοῦσας ἐγὼ προσ-
κυνήσας ἀπήν εὐχόμενος ἀπασὶ θεοῖς ὕπιαλόν
τινα ἢ πλευρῖτιν ἢ ποδάγραι ἐπιπέμψαι τῷ
μαλακιζομένῳ ἐκείνῳ οὐ ἐφεδρος ἐγὼ καὶ ἄντι-
δειπνος καὶ διάδοχος ἐκεκλήμην καὶ τὸ ἄχρι τοῦ
λουτροῦ αἰώνα μήκιστον ἐτιθέμην, συνεχές ἐπι-
σκοπῶν ὅποσάπον τὸ στοιχεῖον εἰη καὶ πηνίκα
ηδὴ λούσθαι ἡ δέοι.

Καπεδή τοτε ὁ καιρὸς ἀφίκετο, πρὸς τάχος ἐμαυτὸν ἀπορρύψας ἀπειμι κοσμίως μάλα ἐσχι-
ματισμένος, ἀναστρέψας τὸ τριβώνιον ὡς ἐπὶ τοῦ
καθαρωτέρου γένοιτο ἡ ἀναβολή καταλαμβάνω
τε πρὸς ταῖς θύραις ἄλλοις τε πόλλοις καὶ δὴ
κάκεινον φοράδην ὑπὸ τεττάρων κεκομισμένον, οὐ
με ὑποδειπνεῖν ἔδει, τὸν νοσεῖν λεγόμενον, καὶ
ἐδόλου δὲ ποιήσων ἔχων ὑπέστενε γοῦν καὶ
ὑπέβηττε καὶ ἐχρέμπτετο μύχιον τι καὶ δυσπρόσ-
οδον, ὦχρος ὁλος ὦν καὶ διωδηκώς, ἀμφὶ τὰ ἐξῆ-
κοντα ἐτη σχεδον ἐλέγετο δὲ φιλόσοφος τις
εἶναι τῶν πρὸς τὰ μειράκια φλυαροῦτων. ὁ γοῦν
πώγων μάλα τραγικὸς ἢν ἐς ὑπερβολὴν κουριών.
καὶ αἰτιωμένου γε Ἀρχιβίου τοῦ ἰατροῦ διότι
οὔτος ἀφίκετο, "Τὰ καθήκοντα," ἐφη, "οὐ
χρή προδιόναι, καὶ ταῦτα φιλόσοφον ἀνδρὰ κάν
μυρία νόσοι ἐμποδῶν ἱστώται· ἡγήσεται γὰρ
Εὐκράτης ὑπερεωρᾶσθαι πρὸς ἡμῶν." "Οὐ μὲν
οὖν," εἶπον ἐγώ, "ἀλλὰ ἐπαινέσεται σε, ἢν οὐκο
παρὰ σαντῷ μᾶλλον ἀποθανεῖν ἔθέλη ἦπερ ἐν τῷ
συμποσίῳ, συναναχρηματικός τὴν ψυχὴν μετὰ
τοῦ φλέγματος." ἐκεῖνος μὲν οὖν ὑπὸ μεγαλο-

1 λούσθαι Cobet: λελούσθαι MSS.
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that he will come himself, for just now his coming is doubtful.” On hearing this I made obeisance to him and went away, praying to all the gods to send an attack of ague or pleurisy or gout to the invalid whose substitute and diner-out and heir I had been invited to become. I thought it an interminable age until my bath, and kept looking all the while to see how long the shadow was and when it would at last be time to bathe.

When the time finally came, I scrubbed myself with all speed and went off very well dressed, as I had turned my cloak inside out so that the garment might show the cleaner side. I met at the door a number of people, and among them, carried on the shoulders of four bearers, the man whose place I was to have filled, who they said was ill; and in fact he was clearly in a bad way. At any rate he groaned and coughed and hawked in a hollow and offensive way, and was all pale and flabby, a man of about sixty. He was said to be one of those philosophers who talk rubbish to the boys, and in fact he had a regular goat’s beard, excessively long. And when Archibius, the doctor, took him to task for coming in that condition, “Duty,” he said, “must not be shirked, especially by a philosopher, though a thousand illnesses stand in his way; Eucrates would think he had been slighted by me.” “No indeed,” said I, “He will commend you if you choose to die at home rather than to hawk and spit your life away at his party!” But the man’s pride
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φροσύνης οὐ προσεποιεῖτο ἀκηκοέναι τοῦ σκώμματος· ἐφίσταται δὲ μετὰ μικρὸν ὁ Εὐκράτης λεονυμένος καὶ ἰδαν τὸν Θεσμόπολιν—τούτο γὰρ ὁ φιλόσοφος ἐκαλεῖτο—"Διδάσκαλε," φησίν, "ἐν μὲν ἐποίησας αὐτὸς ἦκὼν παρ' ἡμᾶς, οὐ μεῖον δ' ἂν τι σοι ἐγένετο, καὶ ἀπόντι γὰρ ἀπαντα ἔξης ἀπέσταλτο ἂν" καὶ ἀμα λέγων εἰσήει χειραγωγῶν τὸν Θεσμόπολιν ἐπερειδόμενοι καὶ τοῖς οἰκέταις. ἐγὼ μὲν οὖν ἀπιέναι παρεσκευαζόμην, ὁ δὲ ἐπιστραφεῖς καὶ ἐπὶ πολὺ ἐνδούσας, ἐπεί με πάνυ σκυθρωπὸν εἶδε, "Πάριθι," ἐφη, "καὶ σὺ, ὁ Μίκυλλε, καὶ συνδείπνει μεθ' ἡμῶν τὸν υἱὸν γὰρ ἐγὼ κελεύσω ἐν τῇ γυναικωνίτιδι μετὰ τῆς μητρὸς ἐστιάσθαι, ὡς σὺ χώραν ἔχης." εἰσήειοι οὖν μάτην λύκος χανῶν παρὰ μικρόν, αἰσχυνόμενος ὅτι ἐδόκουν ἐξεληλακέναι τοῦ συμποσίου τὸ παιδίου τοῦ Εὐκράτους.

Κάπειδὴ κατακλίνεσθαι καίρος ἦν, πρῶτον μὲν ἀράμενοι ἀνέθεσαν τὸν Θεσμόπολιν οὐκ ἀπραγμόνως μᾶ Δία πέντε οἰμαὶ νεανίσκοι εὐμεγέθεις, ὑπαυχέντα περιβύσαντες αὐτῷ πάντοθεν, ὡς διαμένοι ἐν τῷ σχήματι καὶ ἐπὶ πολὺ καρτερεῖν δύνατο. εἶτα μηδενὸς ἀνεχομένοιν πλησίων κατακείσθαι αὐτοῦ ἔμε ὑποκατακλίνουσι φέροντες, ὡς ὁμοτράπεζοι εἰμεν. τουντεῦθεν ἐδειπνοῦμεν, ὁ Πυθαγόρα, πολύψον τι καὶ ποικίλον δείπνου ἐπὶ χρυσοῦ πολλοῦ καὶ ἀργύρου καὶ ἐκπώματα ἦν

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was so great that he pretended not to have heard the sally. In a moment Eucrates joined us after his bath, and on seeing Thesmopolis—for that was the philosopher’s name—he said: “Professor, it was very good of you to come to us, but you would not have fared any the worse if you had stayed away, for everything from first to last would have been sent you.” With that he started to go in, conducting Thesmopolis, who was supported by the servants too. I was getting ready to go away, but he turned my way and hesitated a good while, and then, as he saw that I was very downcast, said: “You come in too, Micyllus, and dine with us. I'll make my son eat with his mother in the women's quarters so that you may have room.” I went in, therefore, after coming within an ace of licking my lips for nothing, like the wolf 1; I was ashamed, however, because I seemed to have driven Eucrates’ boy out of the dining-room.

When it was time to go to the table, first of all they picked Thesmopolis up and put him in place, not without some difficulty, though there were five stout lads, I think, to do it; and they stuffed cushions all round about him so that he could maintain his position and hold out for a long time. Then, as nobody else could endure to lie near him, they took me and put me in the place below him, making us neighbours at table. Then, Pythagoras, we began eating a dinner of many courses and great variety, served on gold and silver plate in profusion,

1 The proverb seems to be founded on the fable of the wolf and the old woman; she threatened to throw a baby to the wolf if it did not stop crying, and the wolf waited all day for the baby, only to go home disappointed. (Aesop, 275 Halm.)
χρυσά καὶ διάκονοι ὤραίοι καὶ μουσουργοὶ καὶ γελωτοποιοὶ μεταξὺ, καὶ ὅλως ἡδιστή τις ἡ ἡ διατριβὴ, πλὴν ἀλλ’ ἐν μὲ ἐλύπει οὐ μετρίως, ὁ Θεσμόπολις ἐνοχλῶν καὶ ἀρετὴν τινα πρὸς με διεξιὼν καὶ διδάσκων ὡς αἱ δύο ἀποφάσεις μιᾶν κατάφασιν ἀποτελοῦσι καὶ ὡς εἰ ἡμέρα ἐστὶ, νῦς οὖν ἔστιν, ἐνιοτέ δὲ καὶ κέρατα ἑφασκεν εἴναι μοι: καὶ τοιαῦτα πολλὰ οὕδεν δεομένῳ προσφιλοσοφῶν συνήρει καὶ ὑπετέμνετο τὴν εὐφροσύνην, οὔκ ἐδών ἀκούειν τῶν κιθαριζόντων ἡ ἀδόντων. τούτῳ μὲν σοι, δὲ ἀλεκτρυῶν, τὸ δεῖπνον.

ΑΛΕΚΤΡΥΩΝ
Οὐχ ἠδιστον, δ’ Μίκυλλε, καὶ μάλιστα ἐπεὶ συνεκληρώθης τῷ λήφῳ ἐκείνῳ γέροντι.

ΜΙΚΥΛΛΟΣ
12 Ἀκουε δὲ ἢδη καὶ τὸ ἐνύπνιον μὴν γὰρ τὸν Εὐκράτην αὐτὸν ἀπαίδα ὡντα οὖν ὁδ’ ὁπως ἀποθνήσκεω, εἶτα προσκαλέσαντά με καὶ διαθήκας θέμενον ἐν αἰς ὁ κληρονόμος ἡν ἀπάντων ἐγώ, μικρὸν ἐπισιχύντα ἀποδανείν. ἐμαυτὸν ἐς παρελθόντα ἐς τὴν οὕσιαν τὸ μὲν χρυσίον καὶ τὸ ἀργύριον ἐξαντλεῖν σκάφαις τισι μεγάλαις ἀέναον τε καὶ πολύ ἐπιρρέειν, τὰ δ’ ἄλλα, τὴν ἐσθήτα καὶ τραπέζας καὶ ἐκπώρατα καὶ διακόνους, πάντα ἐμά ὡς τὸ εἰκὸς εἶναι. εἶτα ἐξήλαννον ἐπὶ λευκοῦ ζεύγους, ἐξυππιάζων, περίβλεπτος ἀπασὶ τοῖς ὄρῳ καὶ ἐπίφθενος, καὶ προέθεον πολλοὶ καὶ παρίππεον καὶ εἴποντο πλείους. ἐγὼ δὲ τὴν ἐσθήτα τὴν ἐκείνου ἔχον καὶ δακτυλίους βαρείς.

1 παρίππεον Mehler: προίππεον MSS.
and there were goblets of gold and handsome waiters and musicians and clowns withal. In short, we were delightfully entertained, except for one thing that annoyed me beyond measure: Thesmopolis kept bothering me and talking to me about virtue, whatever that may be, and teaching me that two negatives make an affirmative, and that if it is day it is not night; and sometimes he actually said that I had horns.\(^1\) By philosophizing with me incessantly after that fashion when I had no mind for it, he spoiled and diminished my pleasure, not allowing me to hear the performers who were playing and singing. Well, there you have your dinner, cock.

COCK

It was not of the pleasantest, Micyllus, as your lot was cast with that silly old man.

MICYLLUS

Now listen to my dream. I thought that Eucrates himself had somehow become childless and lay dying, and that, after sending for me and making a will in which I was heir to everything, he lingered a while and then died. On entering into possession of the property, I dipped up the gold and the silver in great bowlfuls, for there was an ever-flowing, copious stream of it; and all the rest, too—the clothing and tables and cups and waiters—all was mine, of course. Then I drove out behind a pair of white horses, holding my head high, the admiration and the envy of all beholders; many ran before me and rode beside me, and still more followed after me, and I with his clothing on and my fingers covered with

\(^1\) For this and other Stoic fallacies, see Lucian I. p. 437 and note 2.
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όςον ἐκκαίδεκα ἐξημμένος τῶν δακτύλων ἐκέλευν ἐστίασιν τινα λαμπρὰν εὐτρεποῦσθηναι ἐς υπο-
δοχὴν τῶν φίλων· οὐ δὲ, ὡς ἐν ὑπερίφω εἰκὼς, ἦδη παρῆσαν καὶ τὸ δεῖπνον εἰσεκομίζετο καὶ ὁ πότος 
συνεκροτεῖτο. ἐν τούτῳ ὑντα μὲ καὶ φιλοτησία
προτίνοντα ἐν χρυσάις φιάλαις ἐκάστῳ τῶν 
παρόντων, ἦδη τοῦ πλακούντος ἐσκομιζομένου 
ἀναβοήσας ἀκαίρως συνετάραξε μὲν ἥμιν τὸ 
συμπόσιον, ἀνέτρεψας δὲ τὰς τραπέζας, τὸν δὲ 
πλούτον ἐκεῖνον ὑπηνέμιον φέρεσθαι παρε-
σκεύασας, ἄρα σοι ἄλογος ἀγανακτήσαι κατὰ 
σοῦ δοκῶ; ὡς τριέσπερον ἄν ἥδεως ἐπείδον τῶν 
ἀνειρυν μοι γενόμενον.

ΑΛΕΚΤΡΥΩΝ

13 Οὔτω φιλόχρυσος εἶ καὶ φιλόπλουτος, ὁ Μί-
κυλλε, καὶ μόνον τοῦτο ἐξ ἀπαντὸς θαυμάζεις καὶ 
ἡγῇ εὐδαίμον εἶναι, πολὺ κεκτήσθαι χρυσίον;

ΜΙΚΥΛΛΟΣ

Οὐκ ἐγὼ μόνος, ὁ Πυθαγόρα, τοῦτο, ἄλλα καὶ 
σὺ αὐτός, ὅτε Εὔφορβος ἤσθα, χρυσὸν καὶ ἄρ-
γυρον ἐξημμένος τῶν βοστρῦχων ἥεις πολεμῆσων 
τοῖς Ἀχαιοῖς, καὶ ἐν τῷ πολέμῳ, ἐνθα σιδηροφορεῖν 
ἀμείνον ἦν, σὺ δὲ καὶ τότε ἧξίους χρυσῷ ἀναδε-
μένος τοὺς πλοκάμους διακυνδυνεύσειν. καὶ μοι 
δοκεῖ ὁ Ὅμηρος διὰ τοῦτο Χαρίτεσσιν ὅμοίας 
eἰπεῖν σοι τὰς κόμαις, ὅτι “χρυσῷ τε καὶ ἄργυρῳ 
ἐσφῆκατο.” μακρῷ γὰρ ἀμείνους δηλαδὴ καὶ 
ἐρασμώτεραι ἑφαίνοντο συναναπτεπλεγμέναι τῷ 
χρυσίῳ καὶ συναπολύμπουσαι μετ’ αὐτοῦ. καὶ τοι 
τὰ μὲν σὰ, ὁ χρυσοκόμη, μέτρια, εἰ Πάνθου νῦς 
ἂν ἔτιμας τὸ χρυσίον· ὁ δὲ πάντων θεῶν πατὴρ
heavy rings, fully sixteen of them, was giving orders for a splendid feast to be prepared for the entertainment of my friends. In a moment they were there, as is natural in a dream, and the dinner was being served, and the drinking-bout was under way. While I was thus engaged and was drinking healths with each person there out of golden cups, just as the dessert was being brought in you lifted up your voice unseasonably, and disturbed our party, upset the tables and caused that wealth of mine to be scattered to the winds. Now do you think I was unreasonable in getting angry at you, when I should have been glad to see the dream last for three nights?

COCK

Are you such a lover of gold and of riches, Micyllus, and is owning quantities of gold the only thing in the world that you admire and consider blissful?

MICYLLUS

I am not the only one to do so, Pythagoras: you yourself, when you were Euphorbus, sallied forth to fight the Achaeans with your curls tricked out in gold and silver, and even in war, where it would have been better to wear iron, you thought fit to face danger with your hair caught up with gold. No doubt Homer said that your hair was "like the Graces" because "it was snooded with gold and with silver"; for it looked far finer and lovelier, of course, when it was interwoven with gold and shone in unison with it. And yet as far as you are concerned, Goldenhair, it is of little moment that you, the son of a Panthous, honoured gold, but what of the father

1 *Iliad* 17, 52.
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καὶ ἀνδρῶν, ὁ Κρόνου καὶ 'Ρέας, ὅπωτε ἡράσθη τῆς Ἀργολικῆς ἐκείνης μείρακος, οὐκ ἔχων εἰς ὦ τι ἐρασμώτερον αὐτῶν μεταβάλοι οὐδὲ ὅπως ἀν1 διαφθείρει τοῦ Ἀκρισίου τὴν φρουράν—ἀκούεις δήπολ ὡς χρυσίον ἐγένετο καὶ ῥυείς διὰ τοῦ τέγους συνήν τῇ ἀγαπωμένῃ. ὥστε τί ἂν σοι τὸ ἐπὶ τούτῳ ἑτὶ λέγομι, ὅσας μὲν χρείας παρέχεται ὁ χρυσός, ὡς ὃς ἂν παρῆ, καλοὺς τε αὐτοὺς καὶ σοφοὺς καὶ ἰσχυροὺς ἀπεργᾶται τιμὴν καὶ δόξαν προσάπτων, καὶ ἐξ ἀφανῶν καὶ ἀδόξων ἐνώπιο τεριβλέπτων καὶ ἀναίδους ἐν βραχεὶ τίθησι; τὸν γείτονα γοῦν μοι τὸν ὀμότεχνον οὕσθα τὸν Σίμωνα, οὔ πρὸ πολλοῦ δειτπῆςαντα παρ’ ἐμοί, ὅτε τὸ ἔτνος ἦψουν τοῖς Κρονίοις δύο τόμους τοῦ ἀλ-λάντος ἐμβαλῶν.

ΑΛΕΚΤΡΥΩΝ

Οἶδα· τοῦ σιμών, τοῦ βραχῶν, ὃς τὸ κεραμεοῦν τρύβλιον ὑφελόμενον ξέχετο ὑπὸ μάλης ἔχου μετὰ τὸ δείπνον, ὦ μόνου ἡμῖν ὑπῆρχεν· εἰδον γὰρ αὐτὸς, ὁ Μίκυλλε.

ΜΙΚΤΑΛΟΣ

Οὐκοῦν ἐκείνος αὐτὸ κλέψας εἶτα ἀπωμόσατο2 θεοὺς τοσοῦτος; ἀλλὰ τί οὐκ ἐβόδας καὶ ἐμῆνες τότε, ὥ ἀλεκτρυών, λῃζομένους ἡμᾶς ὅρων;

ΑΛΕΚΤΡΥΩΝ

Ἐκόκκυζον, ὁ μόνου μοι τότε δυνατὸν ἦν. τί δ’ οὖν ὁ Σίμων; ἐβάφεις γὰρ τι περὶ αὐτὸν ἔρειν.

ΜΙΚΤΑΛΟΣ

Ἄνεψεῖς ἢν αὐτῷ πλούσιος ὡς ὑπερβολὴν, Αρμύλος τοῦνομα. οὗτος ξόν μὲν οὐδὲ ὅβολον

1 ὅπως ἂν ἄλλας? 2 ἀπωμόσατο de Jong: ἐπωμόσατο MSS.

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of gods and of men, the son of Cronus and Rhea? When he was in love with that slip of a girl in Argos, not having anything more attractive to change himself into nor any other means of corrupting the sentries of Acrisius, he turned into gold, as you, of course, have heard, and came down through the roof to visit his beloved. Then what is the use of my telling you the rest of it—how many uses gold has, and how, when people have it, it renders them handsome and wise and strong, lending them honour and esteem, and not infrequently it makes inconspicuous and contemptible people admired and renowned in a short time? For instance, you know my neighbour, of the same trade, Simon, who dined with me not long ago when I boiled the soup for Cronus-day and put in two slices of sausage?

COCK

Yes, I know him; the snub-nosed, short fellow who filched the earthen bowl and went away with it under his arm after dinner, the only bowl we had—I myself saw him, Micyllus.

MICYLLUS

So it was he that stole it and then swore by so many gods that he did not? But why didn’t you cry out and tell on him then, cock, when you saw us being plundered?

COCK

I crowed, and that was all that I could do at the time. But what about Simon? You seemed to be going to say something about him.

MICYLLUS

He had a cousin who was enormously rich, named Drimylus. This fellow while he was alive never gave
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ἐδωκε τῷ Σίμωνι—πῶς γάρ, δει oὐδὲ αὐτὸς ἤπτετο τῶν χρημάτων; ἐπεὶ δὲ ἀπέθανε πρώην, ἀπαντᾷ ἐκεῖνα κατὰ τοὺς νόμους Σίμωνος ἔστι, καὶ νῦν ἐκεῖνος ὁ τὰ ράκια ἀπὰ πυναρᾷ, ὁ τὸ ἐρύθλιον περιλεῖχων, ἀσμενὸς ἔξελαύνει ἀλοργή καὶ ὑσγινοβαφή ἀμπεχόμενος, οἰκέταις καὶ ἔμυγης καὶ χρυσὰ ἐκτόματα καὶ ἐλεφαντόποδας τραπέζας ἔχων, ὃς ἀπάντων προσκυνούμενος, οὐδὲ προσβλέπων ἐτὶ ἡμᾶς ἕναγχος γοὺν ἐγὼ μὲν ἰδὼν προσίοντα, "Χαίρε," ἐφη, "ὁ Σίμων," ὁ δὲ ἄγανακτήσας, "Εἰπατε, ἐφη, "τῷ πτωχῷ τούτῳ μὴ κατασμικρύνειν μον τούνομα τό γάρ Σίμων, ἀλλὰ Σίμωνίδης ἀνομάζομαι." τὸ δὲ μέγιστον, ἦδη καὶ ἔρωσιν αὐτοῦ ἢ γυναῖκες, ὁ δὲ θρύπτεται πρὸς αὐτὸς καὶ ὑπερορᾶ καὶ τάς μεν προσίεται καὶ ἓλεος ἔστιν, αἱ δὲ ἀπειλοῦσιν ἀνατήσειν αὐτῶς ἀμελούμεναι. ὁράς ὅσων ἀγαθῶν ὁ χρυσὸς αἰτίος, εἰ γε καὶ μεταποιεῖ τοὺς ἀμορφοτέρους καὶ ἑρασμίον ἀπεργάζεται ὡσπερ ὁ ποιητικὸς ἐκεῖνος κεστὸς. ἀκούεις δὲ καὶ τῶν ποιητῶν λεγόντων:

ὁ χρυσέ, δεξίωμα κάλλιστον
καὶ
χρυσὸς γάρ ἐστιν ὃς βροτῶν ἔχει κράτη.
ἀλλὰ τί μεταξὺ ἐγέλασας, ὁ ἀλέκτρων;

ΑΛΕΚΤΡΩΝ

15 Ὅτι ὑπ' ἄγνοιας, ὁ Μίκυλλε, καὶ σὺ τὰ ὄμοια τοὺς πολλοῖς ἐξηπάτησαι περὶ τῶν πλονσίων οἱ δ' εὖ ἵσθι πολὺ ὑμῶν ἅθλιοτερον τῶν βίον βιοῦσιν.

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a penny to Simon—why should he, when he himself did not touch his money? But since his death the other day all his property is Simon's by law, and now he, the man with the dirty rags, the man that used to lick the pot, takes the air pleasantly, dressed in fine woollens and royal purple, the owner of servants and carriages and golden cups and ivory-legged tables, receiving homage from everybody and no longer even giving a glance at me. Recently, for example, I saw him coming toward me and said, "Good-day, Simon"; but he replied: "Tell that pauper not to abbreviate my name; it is not Simon but Simonides." What is more, the women are actually in love with him now, and he flirts with them and slighted them, and when he receives some and is gracious to them the others threaten to hang themselves on account of his neglect. You see, don't you, what blessings gold is able to bestow, when it transforms ugly people and renders them lovely, like the girdle in poetry? And you have heard the poets say: "O gold, thou choicest treasure," and

"'Tis gold that over mortal men doth rule." But why did you interrupt me by laughing, cock?

COCK

Because in your ignorance, Micyllus, you have gone just as far astray as most people in regard to the rich. Take my word for it, they live a much

1 He adopts a name better suited to his new position in society; cf. Timon 22.
2 The girdle of Aphrodite: Iliad 14, 214 ff.
3 Euripides, from the lost Danae: Nauck, Trag. Graec. Frag. 324.
4 Source unknown; Nauck, ibid., adesp. 294.

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λέγω δὲ σοι καὶ πένης καὶ πλούσιος πολλάκις
gενόμενος καὶ ἀπαντος βίου πεπειραμένος: μετὰ
μικρὸν δὲ καὶ αὐτὸς εἰση ἐκάστα.

ΜΙΚΤΑΛΟΣ

Νὴ Δία, καιρὸς γοῦν ἡδη καὶ σε εἰπεῖν ὡς
ἡλλάγης καὶ ἃ σύνοισθα τῷ βίῳ ἑκάστω.

ΑΛΕΚΤΡΤΩΝ

Ακουε τοσοῦτον γε προεиде, μηδένα με σοι
ευδαιμονέστερον βιοῦντα ἐωρακέναι.

ΜΙΚΤΑΛΟΣ

'Εμοῦ, ὁ ἀλεκτρυών; οὕτω σοι γένοιτο: προάγη
gάρ με λουδορεῖσθαι σοι. ἀλλὰ εἰπὲ ἀπὸ Εὐφόρ-
βου ἄρξαμενος ὡς ἐς Πυθαγόραν μετεβλήθησι,
εἰτα ἐξῆς ἀχρὶ τοῦ ἀλεκτρυῶνος: εἰκὸς γάρ σε
ποικίλα καὶ ἰδεῖν καὶ παθεῖν ἐν πολυειδεῖσι τοῖς
βίοις.

ΑΛΕΚΤΡΤΩΝ

16 'Ὡς μὲν ἐξ Ἀπόλλωνος τὸ πρῶτον ἡ ψυχή μοι
cαταπταμένη ἐσ τὴν γῆν ἐνέδυ ἐς ἀνθρώπου σώμα
ημνια τὴν καταδίκην ἐκτελοῦσα, μακρὸν ἃν εἶη
λέγειν, ἀλλως τε οὐδὲ όσιον οὔτε ἐμοὶ εἰπεῖν οὔτε
σοι ἀκούειν τὰ τοιαῦτα. ἐπεὶ δὲ Εὐφορβος
ἐγενόμην ...

ΜΙΚΤΑΛΟΣ

'Εγὼ δὲ πρὸ γε τοῦτον, ὁ θαυμάσιε, τίς ἦν;
τοῦτο μοι πρότερον εἰπέ, εἰ κἀγὼ ποτε ἥλλαγην
ὡσπερ σύ.

ΑΛΕΚΤΡΤΩΝ

Καὶ μάλα.

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more wretched life than we. I who talk to you have been both poor and rich repeatedly, and have tested every kind of life: after a little you shall hear about it all.

MICYLLUS

Yes, by Heaven, it is high time now for you to talk and tell me how you got transformed and what you know of each existence.

COCK

Listen; but first let me tell you thus much, that I have never seen anyone leading a happier life than you.

MICYLLUS

Thou I, cock? I wish you no better luck yourself! You force me to curse you, you know. But begin with Euphorbus and tell me how you were transformed to Pythagoras, and then the rest of it till you get to the cock: for it is likely that you have seen many sights and had many adventures in your multifarious existences.

COCK

How my soul originally left Apollo, flew down to earth and entered into a human body and what sin it was condemned to expiate in that way would make a long story; besides, it is impious either for me to tell or for you to hear such things. But when I became Euphorbus . . .

MICYLLUS

But I,—who was I formerly, wondrous creature? First tell me whether I too was ever transformed like you.

COCK

Yes, certainly.
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ΜΙΚΤΑΛΟΣ

Τίς οὖν ἦν, εἰ τι ἔχεις εἴπεῖν; ἐθέλω γὰρ τοῦτο εἰδέναι.

ΑΛΕΚΤΡΥΩΝ

Συ; μύρμηξ Ἰνδικὸς τῶν τὸ χρυσίον ἀνορυτ-τόντων.

ΜΙΚΤΑΛΟΣ

Εἶτα ὥκνουν ὁ κακοδαίμων καὶ ὀλγα τῶν ψυχιμάτων ἦκειν ἐς τόνδε τὸν βίον ἐξ ἐκείνου ἐπιστισάμενος; ἀλλὰ καὶ τι μετὰ τοῦτο ἐσομαί, εἰπὲ: εἰκὸς γὰρ εἰδέναι σε. εἰ γάρ τι ἀγαθὸν εἰη, ἀπώγξομαι ἦδη ἀναστὰς ἀπὸ τοῦ παττάλου ἐφ' οὖ σὺ ἔστηκας.

ΑΛΕΚΤΡΥΩΝ

17 Ὅν' ἄν μάθοις τοῦτο οὐδεμιὰ μηχανή. πλὴν ἀλλὰ ἐπείπερ Εὔφορβος ἐγενόμην—ἐπάνειμι γὰρ ἐπ' ἐκείνα—ἐμαχόμην ἐν Ἰλίῳ καὶ ἀποθανόν ὑπὸ Μενελάου χρόνῳ ύστερον ἐς Πυθαγόραν ἢκον. τέως δὲ περιέμενον ἄοικος ἑστῶς, ἄχρι δὴ ὁ Μυήσαρχος ἑξεργάσηται μοι τῶν ὦκον.

ΜΙΚΤΑΛΟΣ

"Ἀσίτως ὦν, ὁ τάν, καὶ ἀποτος;

ΑΛΕΚΤΡΥΩΝ

Καὶ μάλα: οὐδὲ γὰρ ἐδει τοῦτων ἢ μόνῳ τῷ σώματι.

ΜΙΚΤΑΛΟΣ

Οὐκοῦν τὰ ἐν Ἰλίῳ μοι πρὸτερον εἰπὲ. τοιαῦτα ἦν οἰά φησιν "Ὄμηρος γενέσθαι αὐτά;

ΑΛΕΚΤΡΥΩΝ

Πόθεν ἐκείνος ὑπίστατο, ὃ Μίκυλλε, δις γυνο-μένων ἐκείνων κάμηλος ἐν Βάκτροις ἦν; ἐγὼ δὲ
Then what was I? Tell me if you can, for I want to know.

You were an Indian ant, one of the gold-digging kind.¹

Confound the luck! to think that I did not dare to lay in even a small supply of gold-dust before coming from that life to this! But what shall I be next, tell me? You probably know. If it is anything good, I'll climb up this minute and hang myself from the peg that you are standing on.

You can't by any possibility find that out. But when I became Euphorbus—for I am going back to that subject—I fought at Troy and was killed by Menelaus, and some time afterwards I entered into Pythagoras. In the meanwhile I stood about and waited without a house till Mnesarchus should build me one.

Without food and drink, my friend?

Yes, certainly; for they turned out to be unnecessary, except for the body.

Well, then, tell me the story of Troy first. Was it all as Homer says?

Why, where did he get his information, Micyllus? When all that was going on, he was a camel in ¹ Herod. 3, 102.
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toσουτόν σοί φημι, ύπερφυές μηδέν γενέσθαι
tότε, μήτε τὸν Ἀλαντα οὕτω μέγαν μήτε τὴν
'Ελενην αὐτὴν οὕτω καλὴν ὡς οὐσίαται. εἶδον γάρ
λευκὴν μὲν τινα καὶ ἐπιμηκὴν τὸν τραχηλον, ὡς
eἰκάζειν κύκνου θυγατέρα εἶναι, τᾶλα δὲ πάνυ
πρεσβύτων, ἡλικιώτων σχεδὸν τῆς Ἐκάβης, ἢν
γε Θησεὺς πρῶτον ἀρπάσας ἐν Ἀφίδναις εἳχε
cατὰ τὸν Ἡρακλέα γενόμενος, ὁ δὲ Ἡρακλῆς
πρῶτερον εἶλε Τροίαν κατὰ τοὺς πατέρας ἥμων
tοὺς τότε μᾶλλον. διηγεῖτο γάρ μοι ὁ Πάνθους
tαῦτα, κομιδὴ μειράκιον ὅν εὐρακέναι λέγων τὸν
Ἡρακλέα.

ΜΙΚΥΛΛΟΣ
Τί δὲ; ὁ Ἀχιλλεὺς τοιοῦτος ἦν, ἀριστος τὰ
πάντα, ἦ μῦθος ἄλλως καὶ ταῦτα;

ΑΛΕΚΤΡΥΩΝ
'Εκείνῳ μὲν οὔδὲ συνηνέχθην, ὁ Μίκυλλε, οὐδ' ἂν ἔχωι σοι οὔτως ἀκριβῶς τὰ παρὰ τοῖς
Ἀχαίοις λέγειν. πόθεν γάρ, πολέμιος ὃν; τὸν
μέντοι ἑταίρον αὐτοῦ τὸν Πάτροκλον οὐ χαλέπως
ἀπέκτεινα διελάσας τῷ δορατίῳ.

ΜΙΚΥΛΛΟΣ
Εἰτά σε ὁ Μενέλαος μακρῶ εὐχερέστερον.
アルバ ταῦτα μὲν ἰκανῶς, τὰ Πυθαγόρου δὲ ἦδη
λέγει.

ΑΛΕΚΤΡΥΩΝ
18 Τὸ μὲν ὄλον, ὁ Μίκυλλε, σοφιστὴς ἀνθρωπος
ἡν. χρῆ γάρ, οἷμαι, τάληθε λέγειν ἄλλως δὲ
οὐκ ἀπαίδευτος οὔδὲ ἀμελέτητος τῶν καλλίστων

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Bactria. I'll tell you thus much, though: nothing was out of the common then, and Ajax was not as tall and Helen herself not as fair as people think. As I saw her, she had a white complexion and a long neck, to be sure, so that you might know she was the daughter of a swan; but as for the rest of it, she was decidedly old, about the same age as Hecuba: for Theseus eloped with her in the first place and kept her at Aphidnae, and Theseus lived in the time of Heracles, who took Troy the first time it was taken, in the time of our fathers,—our then fathers, I mean. Panthous told me all this, and said that when he was quite small he had seen Heracles.

MICYLLUS

But how about Achilles? Was he as Homer describes him, supreme in everything, or is this only a fable too?

COCK

I did not come into contact with him at all, Micyllus, and I can't tell you as accurately about the Greek side. How could I, being one of the enemy? His comrade Patroclus, however, I killed without difficulty, running him through with my spear.¹

MICYLLUS

And then Menelaus killed you with much greater ease! But enough of this, and now tell me the story of Pythagoras.

COCK

In brief, Micyllus, I was a sophist, for I must tell the truth, I suppose. However, I was not uneducated or unacquainted with the noblest sciences. I

¹ The cock is drawing the long-bow; Euphorbus only wounded Patroclus, Iliad 16, 806 ff.
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μαθημάτων ἀπεδήμησα δὲ καὶ εἰς Λεύκυππον, ὡς συγγενοῦμην τοῖς προφήταις ἐπὶ σοφία, καὶ ἐς τὰ ἄδυτα κατελθὼν ἐξέμαθον τὰς βίβλους τὰς Ὀμοῦ καὶ Ἱσίδως, καὶ αὕτης εἰς Ἰταλίαν ἐκπλεῦσας οὕτω διέθηκα τοὺς κατ' ἑκείνα Ἐλληνας, ὡστε θεὸν ἡγόμην μὲ.

ΜΙΚΤΑΔΟΣ

"Ἡκουσα ταῦτα καὶ ὡς δόξειας ἀναβεβιωκέναι ἀποθανὼν καὶ ὡς χρυσοῦν τοὺς μηρὸν ἐπιδείξατο ποτε αὐτῶις. ἐκεῖνο δὲ μοι εἰπτε, τι σοι ἐπῆλθε νόμον ποιήσασθαι μήτε κρεών μήτε κυάμοιν ἐσθίεων;

ΑΛΕΚΤΡΥΟΝ

Μη ἀνάκρινε ταῦτα, ὥ Μίκυλλε.

ΜΙΚΤΑΔΟΣ

Διὰ τί, ὅ ἀλεκτρυών;

ΑΛΕΚΤΡΥΟΝ

"Ὅτι αἰσχύνομαι λέγειν πρός σὲ τὴν ἀλήθειαν περὶ αὐτῶν.

ΜΙΚΤΑΔΟΣ

Καὶ μὴν οὐδὲν ὁκνεῖν χρῆ λέγειν πρὸς ἄνδρα σύνοικον καὶ φίλον. δεσπότην γὰρ οὐκ ἂν ἐτι εἴποιμι.

ΑΛΕΚΤΡΥΟΝ

Οὐδὲν ύγιὲς οὐδὲ σοφὸν ἢ, ἀλλ' ἐώρων ὅτι εἰ μὲν τὰ συνήθη καὶ ταῦτα τοῖς πολλοῖς νομίζοιμ, ήκιστα ἐπιστάσομαι τοὺς ἀνθρώπους ἐς τὸ θαύμα, ὅσο δ' ἂν ξενίζομι, τοσοῦτο σεμνότερος ἡμὴν αὐτοῖς ἐσέσθαι. διὰ τοῦτο καίνοτο ποσεῖν εἰλόμην ἀπόρρητον ποιησάμενος τὴν αἰτίαν, ὡς εἰκάζοντες ἄλλος ἄλλως ἀπαντεῖ 

1 σεμνότερος Seager: καίνοτερος MSS.
even went to Egypt to study with the prophets, penetrated into their sanctuaries and learned the books of Horus and Isis by heart, and then I sailed away to Italy and worked upon the Greeks in that quarter of the world to such an extent that they thought me a god.

MICYLLUS
So I have heard, and I have also heard that you were thought to have come to life again after dying, and that you once showed them that your thigh was of gold. But, look here, tell me how it occurred to you to make a law against eating either meat or beans?

COCK
Do not press that question, Micyllus.

MICYLLUS
Why, cock?

COCK
Because I am ashamed to tell you the truth of it.

MICYLLUS
But you oughtn't to hesitate to tell a housemate and a friend—for I cannot call myself your master any longer.

COCK
It was nothing sensible or wise, but I perceived that if I made laws that were ordinary and just like those of the run of legislators I should not induce men to wonder at me, whereas the more I departed from precedent, the more of a figure I should cut, I thought, in their eyes. Therefore I preferred to introduce innovations, keeping the reason for them secret so that one man might guess one thing
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ἐκπλήττονται καθάπερ ἐπὶ τοῖς ἀσαφέσι τῶν χρησμῶν. ὄρας; καταγελάς μου καὶ σὺ ἐν τῷ μέρει.

ΜΙΚΤΑΛΟΣ

Οὐ τοσοῦτον ὁσον Κροτωνιατῶν καὶ Μετα-
ποντίων καὶ Ταραντίων καὶ τῶν ἄλλων ἀφόνων
σοι ἐπομένων καὶ προσκυνοῦντων τὰ ἱχνη ἢ σὺ
19 πατῶν ἀπολυμπάνοις. ἀποδυσάμενοι δὲ τῶν Πυ-
θαγόραν τίνα μετημφιέσω μετ' αὐτῶν;

ΑΛΕΚΤΡΥΤΩΝ

'Ασπασίαν τὴν ἐκ Μιλήτου ἐταίραν

ΜΙΚΤΑΛΟΣ

Φεῦ τοῦ λόγου, καὶ γυνη γὰρ σὺν τοῖς ἄλλοις
ὁ Πυθαγόρας ἐγένετο, καὶ ἦν ποτὲ χρόνος ὅτε
καὶ σὺ φωτόκεις, ὁ ἀλεκτρυώνων γενναίοτατε, καὶ
συνήσθα Περικλεί 'Ασπασία ὅσα καὶ ἐκύεις
ἀπ' αὐτῶν καὶ ἔρια ἔξαινες καὶ κρόκην κατήγες
καὶ ἐγνατικίζου ἐς τὸ ἐταιρικόν;

ΑΛΕΚΤΡΥΤΩΝ

Πάντα ταύτα ἐποίουν οὐ μόνος, ἄλλα καὶ Τει-
ρεσίας πρὸ ἐμοῦ καὶ ὁ Ἐλάτου παῖς ὁ Κανεύς,
ὡςτε ὅπισα ἄν ἀποσκόψῃς εἰς ἐμὲ, καὶ εἰς ἐκεῖνους
ἀποσκόψῃς ἐσῃ.

ΜΙΚΤΑΛΟΣ

Τί οὖν; πότερος ἠδίων ὁ βίος σοι ἤν, ὅτε ἄνηρ
ἡσθα ἢ ὅτε σε ὁ Περικλῆς ὕπνιευν;
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and one another, and all be perplexed, as they are in the case of oracles that are obscure. Look here, you are laughing at me, now.

MICYLLUS

Not so much at you as at the people of Croton and Metapontum and Tarentum and all the rest who followed you dumbly and worshipped the footprints that you left in walking. But after you put off the part of Pythagoras what other did you assume?

COCK

Aspasia, the courtesan from Miletus.

MICYLLUS

Whew, what a yarn! So Pythagoras became a woman on top of everything else, and there was once a time when you laid eggs, most distinguished of cocks; when you lived with Pericles in the capacity of Aspasia and had children by him and carded wool and spun yarn and made the most of your sex in courtesan style?

COCK

Yes, I did all that, and I am not the only one: both Tiresias and Caeneus the son of Elatus preceded me, so that all your jokes at my expense will be at their expense too.¹

MICYLLUS

How about it? Which life did you find the pleasanter, when you were a man or when Pericles dallied with you?

¹ Tiresias struck a pair of mating serpents with his staff, and turned into a woman; seven years later he once more saw them and struck them, becoming a man again (Ovid, Metam. 3, 316 ff.). Poseidon turned Caenis into a man at her own request after he had wronged her (Metam. 12, 189 ff.).
ΤΟΙΟΤΟ ΗΡΩΤΗΣΑΣ, ΟΥΔΕ ΤΩ ΤΕΙΡΕΣΙΑ
ΣΥΝΕΝΕΓΚΟΥΣΑΝ ΤΗΝ ΑΠΟΚΡΙΣΙΝ;

ΜΙΚΥΛΑΟΣ

'ΑΛΛΑ ΚΑΙΝ ΣΥ ΜΗ ΕΙΤΗΣ, ΙΚΑΝΩΣ Θ ΕΥΡΥΠΙΔΗΣ
ΔΙΕΚΡΙΝΕ ΤΟ ΤΟΙΟΥΤΟΝ, ΕΙΤΩΝ ΩΣ ΤΡΙΣ ΑΝ ΕΘΕΛΟI ΠΑΡ'
ΑΣΤΙΔΑ ΣΤΗΝΑΙ Ή ΑΠΑΞ ΤΕΚΕΙΝ.

ΑΛΕΚΤΡΥΩΝ

ΚΑΙ ΜΗΝ ΑΝΑΜΝΗΣΩ ΣΕ, Θ ΜΙΚΥΛΛΕ, ΟΥΚ ΕΙΣ ΔΑ-
ΚΡΑΝ ΑΔΙΨΟΥΣΑΝ' ΕΣΗ ΓΑΡ ΓΥΝΗ ΚΑΙ ΣΥ ΕΝ ΠΟΛΛΗ ΤΗ
ΠΕΡΙΟΔΗ ΠΟΛΛΑΚΙΣ.

ΜΙΚΥΛΑΟΣ

ΟΥΚ ΑΠΑΓΓΕΙ, Θ ΑΛΕΚΤΡΥΩΝ, ΑΠΑΝΤΑΣ ΟΙΔΟΜΕΝΟΣ
ΜΙΛΗΣΙΟΥΣ Η ΣΑΜΙΟΥΣ ΕΙΝΑΙ; ΣΕ ΓΟΥΝ ΦΑΣΙ ΚΑΙ
ΠΗΘΑΓΟΡΑΝ ΟΝΤΑ ΤΗΝ ΩΡΑΝ ΛΑΜΠΡΟΝ ΠΟΛΛΑΚΙΣ
20 ΑΣΠΑΣΙΑΝ ΓΕΝΕΣΘΑΙ ΤΩ ΤΥΡΑΝΝΩ—ΤΙΣ ΔΕ ΔΗ ΜΕΤΑ
ΤΗΝ ΑΣΠΑΣΙΑΝ ΑΝΗΡ Η ΓΥΝΗ ΑΘΙΣ ΑΝΕΦΑΝΗΣ;

ΑΛΕΚΤΡΥΩΝ

'Ο ΚΥΝΙΚΟΣ ΚΡΑΤΗΣ.

ΜΙΚΥΛΑΟΣ

'Ο ΔΙΟΣΚΟΡΩ ΤΗΣ ΑΝΟΜΟΙΟΤΗΤΟΣ, ΕΞ ΕΤΑΙΡΑΣ
ΦΙΛΟΣΟΦΟΣ.

ΑΛΕΚΤΡΥΩΝ

ΕΙΣΑ ΒΑΣΙΛΕΥΣ, ΕΙΣΑ ΠΕΝΗΣ, ΚΑΙ ΜΕΤ' ΟΛΙΓΟΝ ΣΑ-
ΤΡΑΤΗΣ, ΕΙΣΑ ΎΠΠΟΣ ΚΑΙ ΚΟΛΟΙΟΣ ΚΑΙ ΒΑΤΡΑΧΟΣ ΚΑΙ
ΑΛΛΑ ΜΥΡΙΑ: ΜΑΚΡΟΝ ΑΝ ΓΕΝΟΙΤΟ ΚΑΤΑΡΙΘΜΗΣΑΣΘΑΙ
ΕΚΑΣΤΑ: ΤΑ ΤΕΛΕΥΤΑΙΑ ΔΕ ΑΛΕΚΤΡΥΩΝ ΠΟΛΛΑΚΙΣ,
ΗΣΘΗΝ ΓΑΡ ΤΩ ΤΟΙΟΥΤΩ ΒΙΩ. ΚΑΙ ΠΑΡΑ ΠΟΛΛΟΙΣ

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COCK
Just see what a question you have asked there! Even Tiresias paid dearly for answering it!\(^1\)

MICVLLUS
Whether you tell me or not, Euripides has settled the business well enough, for he says that he would sooner stand in line of battle thrice over than bear a single child.\(^2\)

COCK
I’ll remind you of that before long, Micyllus, when you are in child-bed; for you too will be a woman again and again in your long cycle of existences.

MICVLLUS
Hang you, cock, do you think everybody hails from Miletus or Samos? They say that while you were Pythagoras and young and handsome you often played Aspasia to the tyrant. But what man or woman did you become after Aspasia?

COCK
The Cynic Crates.

MICVLLUS
Twin brethren! what ups and downs! First a courtesan, then a philosopher!

COCK
Then a king, then a poor man, and soon a satrap; then a horse, a jackdaw, a frog, and a thousand things besides; it would take too long to enumerate them all. But of late I have often been a cock, for I liked that sort of life; and after belonging to many men,

\(^1\) Zeus had said that Hera’s sex enjoyed more pleasure than his own. Hera denied it; Tiresias was called in as umpire and held with Zeus, whereupon Hera struck him blind (\textit{Metam.} l. c.).  
\(^2\) \textit{Medea} 251.
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αλλοις δουλεύσας καὶ πένησι 1 καὶ πλούσιοις, τὰ
teleutaiα καὶ σοι νῦν σύνεμι καταγελών ὁσημέραι
potiviωμένου καὶ οἰμώξοντος ἐπὶ τῇ πενίᾳ καὶ τῶν
pλουσίοις θαυμάξοντος ὑπ’ ἀγνοίας τῶν ἐκείνων
προσόντων κακῶν. εἰ γοῦν ἢδεις τὰς φροντίδας
ας ἔχουσιν, ἐγέλας ἃν ἐπὶ σαυτῷ πρῶτον οὐσθέντει
ὑπερευδαίμονα εἶναι τῶν πλούτων.

ΜΙΚΥΛΛΟΣ

Οὐκοῦν, ὁ Πυθαγόρα—καίτοι τί μάλιστα χαί-
βεις καλούμενος, ὡς μὴ ἐπιταράττοιμι τῶν λόγον
ἀλλοτε ἄλλου καλῶν;

ΑΛΕΚΤΡΩΝ

Διότι εἰ μὲν οὐδέν ἦν τε Εὐφορβον ἢ 2 Πυθα-
γόραν, ἦν τε Ἀσπασίαν καλῆς ἢ Κράτητα: πάντα
γὰρ ἐγὼ ταύτα εἰμι. πλὴν τὸ νῦν ὀρόμενον τοῦτο
ἀλκετρύνα ὁνομάξων ἀμείνου ἂν ποιοῖς, ὡς μὴ
ἀτιμάζους εὔτελεῖς εἶναι δοκοῦν τὸ ὄρνεον, καὶ
ταῦτα τοσαύτας ἐν αὐτῷ ψυχάς ἔχον.

ΜΙΚΥΛΛΟΣ

21 Οὐκοῦν, ὁ ἀλεκτρύνων, ἐπειδὴ ἀπόντων σχεδὸν
ἡδὲ τῶν βίων ἐπειράθης καὶ πάντα ὀσθα, λέγοις
ἀν ἡδὲ σαφῶς ἴδια μὲν τὰ τῶν πλουσίων ὅπως
βιούσιν, ἴδια δὲ τὰ πτωχικὰ, ὡς μάθω εἰ ἀληθῆ
ταῦτα φῆς εὐδαιμονεστέρον ἀποφαίνων με τῶν
πλουσίων.

ΑΛΕΚΤΡΩΝ

Ἰδοὺ δὲ οὕτως ἐπίσκεψαι, ὁ Μίκυλλε: σοὶ μὲν
οὕτε πολέμου πολὺς λόγος, ἢν λέγηται ὡς οἱ πολέ-
μοι προσελαύνουσιν, οὕδε φροντίζεις μὴ τῶν
ἀγρον τέμωσιν ἐμβαλόντες ἦ τῶν παράδειγμον

1 καὶ πένης: Fritzscbe: βασιλεύσι καὶ πένης: MSS.
2 ἢ: Mehler: ἢν τε MSS.

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both rich and poor, at length I am now living with you, laughing at you every day for bewailing and lamenting over your poverty and for admiring the rich through ignorance of the troubles that are theirs. Indeed, if you knew the cares they have, you would laugh at yourself for thinking at first that wealth was a source of extraordinary happiness.

MICYLLUS

Well then, Pythagoras—but tell me what you like best to be called, so that I may not muddle up our conversation by calling you different names.

COCK

It will make no difference whether you call me Euphorbus or Pythagoras, Aspasia or Crates; I am all of them. But you had better call me what you now see me to be, a cock, so as not to slight a bird that, although held in low esteem, has in itself so many souls.

MICYLLUS

Well then, cock, as you have tried almost every existence and know everything, please tell me clearly about the life of the rich and the life of the poor, each by itself, so that I may learn if you are telling the truth when you declare that I am happier than the rich.

COCK

Well now, look at it this way, Micyllus. As for you, you are little concerned about war if you hear that the enemy is approaching, and you do not worry for fear they may lay your farm waste in a raid or
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συμπατήσωσιν ἡ τὰς ἀμπέλους δηώσωσιν, ἄλλα τῆς σάλπιγγος ἄκούουν μόνον, εἴπερ ἁρα, περιβλέπεις τὸ κατὰ σεαυτόν, οἴ τραπόμενον χρῆ σωθῆναι καὶ τὸν κῶδυνον διαφυγεῖν. οἶ δὲ εὔλαβοῦνται μὲν καὶ ἄμφ' αὐτοῖς, ἀνίδυνται δὲ ὀρὸντες ἀπὸ τῶν πειχῶν ἄγόμενα καὶ φερόμενα ὡσα εἶχον ἐν τοῖς ἁγροῖς. καὶ ἢν τε εἰσφέρειν δὲ, μόνοι καλοῦνται, ἢν τε ἐπεξείναι, προκινδυνεύονται στρατηγοῦντες ἢ ἰππαρχοῦντες. σὺ δὲ οἰσυνῆν ἁστίδα ἔχων, εὐσταλῆς καὶ κούφος εἰς σωτηρίαν, έτοιμος ἐστίασθαι τὰ ἐπινικία, ἐπειδὰν θύη ὁ στρατηγὸς νεικηκός.

22 Ἐν εἰρήνῃ τε αὖ σὺ μὲν τοῦ δήμου ὡν ἀναβὰς εἰς ἐκκλησίαν τυραννεῖς τῶν πλουσίων, οἴ δὲ φρίττουσι καὶ ύποπτήσουσι καὶ διανομαῖς ἱλασκονται σε. λουτρὰ μὲν γὰρ ὡς ἔχους καὶ θεάματα καὶ τάλλα διαρκῆ ἀπαντα, ἐκεῖνοι πονοῦσι, σὺ δὲ ἐξεταστής καὶ δοκιμαστής πικρὸς ὀσπερ δεσπότης, οúde λόγου μεταδίδους ἐνίστε, κἂν σοι δοκῆ κατεχαλάξηςας αὐτῶν ὑφθόνους τοὺς λίθους ἢ τὰς οὐσίας αὐτῶν ἐδήμευσας. οὔτε δὲ συκοφάντην δέδιας αὐτὸς οὔτε ληστὴν μὴ υφέληται τὸ χρυσίον ὑπερβᾶς τὸ θρυγκίον ἢ διορύξας τὸν τοίχον, οὔτε πράγματα ἔχεις λογιζόμενος ἢ ἀπαιτῶν ἢ τοῖς καταράτους ὁικονόμοις διαπυκτεύων καὶ πρὸς τοσαῦτας φροντίδας μεριζόμενος, ἄλλα κρητίδα συντελέσας ἐπτὰ ὄβολους τῶν μυσθῶν ἔχων, ἀπαναστᾶς περὶ δείλην ὠψίαν λουσάμενος, ἢν δοκῆ, σαπέρδην τι νὰ ἢ μαινίδας

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trample down your garden or cut down your grapevines; when you hear the trumpet, at most you simply consider yourself and where you are to turn in order to save yourself and escape the danger. The rich, however, not only fear for themselves but are distressed when they look from the walls and see all that they own in the country harried and plundered. Moreover if it is necessary to pay a special tax, they alone are summoned to do so, and if it is necessary to take the field, they risk their lives in the van as commanders of horse or foot, whereas you, with but a wicker shield, have little to carry and nothing to impede your flight, and are ready to celebrate the victory when the general offers sacrifice after winning the battle.

In time of peace, on the other hand, being one of the voters, you go to the assembly and lord it over the rich while they quake and cringe and seek your good will with presents. Besides, it is they who toil that you may have baths and shows and everything else to your heart's content, while you investigate and scrutinize them harshly like a master, sometimes without even letting them say a word for themselves; and if you choose you shower them generously with stones or confiscate their properties. And you do not dread an informer, nor yet a robber who might steal your gold by climbing over the coping or digging through the wall; and you are not bothered with casting up accounts or collecting debts or squabbling with your confounded agents, and thus dividing your attention among so many worries. No, after you have finished a sandal and received your pay of seven obols, you get up from your bench toward evening, take a bath if you choose,
ΤΗΣ ΕΡΓΑΣΙΑΣ ΤΟΥ ΛΟΥΤΖΙΑΝ

τις κρομμύδων κεφαλίδας ὀλίγας πριάμενος εὐφραίνεις σεαυτὸν ἀδῶν τὰ πολλὰ καὶ τῇ βελτίστῃ Πενίᾳ προσφιλοσοφῶν.

23 Ὅστε διὰ ταῦτα ὑγιαίνεις τε καὶ ἔρροσαι τὸ σῶμα καὶ διακαρτηρεῖς πρὸς τὸ κρύος; οἱ πόνοι γὰρ σὲ παραθήγοντες οὐκ ἐνδοτροφοῦντος ἀνταγωνισθῇ ἀποφαινόμενοι πρὸς τὰ δοκοῦντα τοὺς ἄλλους ἀμαχὰ εἶναι. ἀμέλεις οὐδέν σοι τῶν χαλεπῶν τούτων νοσημάτων πρὸςείσειν, ἄλλ' ἢν ποτὲ κούφος πυρετὸς ἐπιλάβηται, πρὸς οἶλον ὑπηρετῆσας αὐτῷ ἀνεφίδησας εὐθὺς ἀποσεισάμενος τὴν ἁσθῆνον ὁ δὲ φεύγει αὐτίκα φοβηθεῖς, ψυχρὸν σὲ ὀρῶν ἐμφορούμενον καὶ μακρὰ οἰμώξειν λέγουντα ταῖς λατρικαῖς περίοδοις· οἱ δὲ ὑπ' ἀκρασίας ἄθλιοι τι τῶν κακῶν οὐκ ἔχουσιν, ποδόγρας καὶ φθόνας καὶ περιπλευμονίας καὶ ὕδερος; αὕτη γὰρ τῶν πολυτελῶν ἑκείνων δεῖπνων ἀπόγονοι.

Τουγαροῦν οἱ μὲν αὐτῶν ὁσπερ ὁ Ἰκαρὸς ἐπὶ πολὺ ἄραντες αὐτοὺς καὶ πλησιάζοντες τῷ ἡλίῳ οὐκ εἰδότες ὅτι κηρῷ ἡμοστο αὐτοῖς ἡ πτέρωσις, μέγαν ἐνίοτε τὸν πάταγον ἐποίησαν ἐπὶ κεφαλῆς ἐς πέλαγος ἐμπεσόντες· ὡσοι δὲ κατὰ τὸν Δαίδαλον μὴ πάνυ μετέωρα μηδὲ ψυχαὶ ἐφρόνησαν ἀλλὰ πρόσογεια, ὡς νοτιζέσθαι ἐνίοτε τῇ ἁλμή τὸν κηρόν, ὡς τὸ πολὺ νατοῖς ἀσφαλῶς διέπτησαν.

ΜΙΚΥΛΛΟΣ

Ἐπιεικεῖς τινὰς καὶ συνετοὺς λέγεις.

ΑΛΕΚΤΡΥΟΝ

Τῶν μὲν τούς ὧν ἄλλουν, ὁ Μικυλλῆς, τὰς ναυαγιὰς αἰσχρὰς ὑδίοις ἄν, ὅταν ὁ Ἐρωτὸς περιτε-

1 σε Mehler: τε MSS.
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buy yourself a bloater or sprats or a bunch of onions, and have a good time, singing a great deal and philosophizing with that good soul, Poverty.

So in consequence of all this you are sound and strong in body and can stand the cold, for your hardships have trained you fine and made you no mean fighter against adverse conditions that seem to the rest of the world irresistible. No chance that one of their severe illnesses will come near you: on the contrary, if ever you get a light fever, after humouring it a little while you jump out of bed at once, shaking off your discomfort, and the fever takes flight immediately on seeing that you drink cold water and have no use for doctors' visits. But the rich, unhappy that they are—what ills are they not subject to through intemperance? Gout and consumption and pneumonia and dropsy are the consequences of those splendid dinners.

In brief, some of them who like Icarus fly high and draw near the sun without knowing that their wings are fitted on with wax, now and then make a great splash by falling head-first into the sea, while of those who, copying Daedalus, have not let their ambitions soar high in the air but have kept them close to earth so that the wax is occasionally wet with spray, the most part reach their journey's end in safety.

MICYLLUS

You mean temperate and sensible people.

COCK

But as for the others, Micyllus, you can see how sadly they come to grief when a Croesus with his
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tιλμένος τὰ πτερὰ γέλωτα παρέχῃ Πέρσαις ἀνα-
βαίνων ἐπὶ τὴν πυρὰν ἣ Διονύσιος καταλυθεὶς τῆς
tυραννίδος ἐν Κορώνῳ γραμματιστὴς βλέπηται,
μετὰ τηλικαυτήν ἅρχῃ παιδία σύλλαβιζειν δι-
δάσκων.

ΜΙΚΥΛΛΟΣ

24 Εἴπε μοι, ὁ ἀλεκτρυνόν, σὺ δὲ ὅποτε βασιλεὺς
ήσθα—φῆς γὰρ καὶ βασιλεύσαί ποτε—ποίου
τινός ἐπειράθης ἐκείνου τοῦ βίου; ἢ που πανευ-
δαίμων ἢσθα, τὸ κεφάλαιον ὅ τι πέρ ἐστι τῶν
ἀγαθῶν ἀπάντων ἔχων;

ΑΛΕΚΤΡΥΤΩΝ

Μηδὲ ἀναμνήσῃς με, ὁ Μίκυλλε, οὕτω τρισ-
άθλιος ἢν τότε, τοῖς μὲν ἔξω πᾶσιν ὄπερ
ἔφησθα πανευδαίμων εἶναι δοκῶν, ἐνδοθεν δὲ
μυρίας ἀνίαις συνών.

ΜΙΚΥΛΛΟΣ

Τίσι ταύταις; παράδοξα γὰρ καὶ οὐ πάνυ τι
πιστὰ φῆς.

ΑΛΕΚΤΡΥΤΩΝ

Ἡρχον μὲν οὐκ ὀλίγης χώρας, ὁ Μίκυλλε,
παμφόρον τινὸς καὶ πλῆθει ἀνθρώπων καὶ κάλλει
πόλεων ἐν ταῖς μάλιστα θαυμάζεσθαι ἥξιας
ποταμοῖς τε ναυσιπόροις καταρρεουμένης καὶ θα-
λάττη εὐόρμῳ χρωμένης, καὶ στρατιὰ ἣν πολλῇ
καὶ ὑπεύχος συγκεκροτημένη καὶ δορυφόρικον οὐκ
ὀλίγον καὶ τριήρεις καὶ χρημάτων πλῆθος ἄνα-
ριθμὸν καὶ χρυσὸς πάμπολυς καὶ ἡ ἄλλῃ τῆς
ἀρχῆς τραγῳδία πᾶσα ἐς ὑπερβολὴν ἐξωγκωμένη,
ὡστε ὅποτε προὶομι, οἱ μὲν πολλοὶ προσεκύνουν
καὶ θεών τινα ὅραν ὅντο καὶ ἄλλοι ἐπ' ἄλλοις

1 πάνυ τι Cobet: πάντη (πάνυ) MSS.

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wings clipped makes sport for the Persians by mounting the pyre, or a Dionysius, expelled from his tyrant's throne, turns up in Corinth as a school-master, teaching children their a, b—ab, after holding sway so widely.

MICYLLUS

Tell me, cock, when you were king—for you say you were once on a time—how did you find that life? You were completely happy, I suppose, as you had what is surely the acme of all blessings.

COCK

Don't even remind me of it, Micyllus, so utterly wretched was I then; for although in all things external I seemed to be completely happy, as you say, I had a thousand vexations within.

MICYLLUS

What were they? What you say is strange and not quite credible.

COCK

I ruled over a great country, Micyllus, one that produced everything and was among the most noteworthy for the number of its people and the beauty of its cities, one that was traversed by navigable rivers and had a sea-coast with good harbours; and I had a great army, trained cavalry, a large body-guard, triremes, untold riches, a great quantity of gold plate and all the rest of the paraphernalia of rule enormously exaggerated, so that when I went out the people made obeisance and thought they beheld a god in the flesh, and they ran up one after
ΤΗΣ ΚΑΙ ΘΕΟΣ ΤΟΣ ΚΑΙ ΘΕΟΣ ΤΟΣ ΚΑΙ ΘΕΟΣ ΤΟΣ ΚΑΙ ΘΕΟΣ ΤΟΣ ΚΑΙ ΘΕΟΣ ΤΟΣ 

συνέθεοι ὑψόμενοι με, οἱ δὲ καὶ ἑπὶ τὰ τέγη ἀνώνυτες ἐν μεγάλῳ ἐτίθεντο ἄκριβῶς ἑωρακέναι τὸ ξένυγος, τὴν ἐφεστρίδα, τὸ διάδημα, τοὺς προπομπεύοντας, τοὺς ἐπομένους. ἔγω δὲ εἰδῶς ὁπόσα με ἡμια ἢ καὶ ἐστρεφεν, ἐκεῖνοι μὲν τῆς ἀνοίας συνεγίνωσκον, ἐμαυτὸν δὲ ἢλέουν ὦμοιον ὅντα τοὺς μεγάλους ἐκείνους κολοσσοῖς, οἴους ἢ Φειδίας ἢ Μύρων ἢ Πραξιτέλης ἐποίησεν· κακεῖνων γὰρ ἐκαστος ἐκτόσθεν μὲν Ποσειδῶν τις ή Ζεὺς ἐστὶ πάγκαλος ἐκ χρυσίου καὶ ἐλεφαντος συνειργασμένος, κεραυνῶν ἢ ἀστρατήν ἢ τρίαίνων ἤχων ἐν τῇ δεξίᾳ, ἢν δὲ ὑποκύψας ὑδης τὰ γ' ἕνδον, ὦπει μοχλοὺς τινας καὶ γόμφους καὶ ἤλους διαμπταξ πεπερονημένους καὶ κορμοὺς καὶ σφὴνας καὶ πίπταν καὶ πηλὸν καὶ τοιαύτην τινὰ πολλὴν ἀμορφίαν ὑποκουροῦσαν· ἐὼ λέγειν μνῶν πλήθος ἢ μυγαλῶν ἐμπολιτευόμενοι αὐτοῖς ἐνίοτε. τοιοῦτον τι καὶ βασιλεία ἐστὶν.

ΜΙΚΥΛΑΟΣ

25 Οὔδέποτε ἐφησθα τὸν πηλὸν καὶ τοὺς γόμφους καὶ μοχλοὺς οὐτίνες εἰςεν τὴν ἀρχής, οὐδὲ τὴν ἀμορφίαν ἐκείνην τὴν πολλὴν ἢτις ἐστὶν· ὅς τὸ γε ἐξελαύνειν ἀποθλεπόμενον καὶ τοσοῦτον ἄρχοντα καὶ προσκυνούμενον δαιμονίως ἐοικέ σον τῷ 1 κολοσσιαίῳ παράδειγματι: θεσπέσιον γὰρ τι καὶ τοῦτο. σὺ δὲ τὰ ἔνδον ἢδη τοῦ κολοσσοῦ λέγει.

ΑΛΕΚΤΡΙΟΝ

Τῇ πρώτῃ εἴπω σοι, ὦ Μίκυλλε; τοὺς φόβους καὶ τὰ δείματα καὶ ὑποψίας καὶ μῆσος τὸ παρὰ

1 ἐοικέ σοι τῷ Fritzsche: ἐοικεν οὐτῶς, ἐοικεν ὦτος, ἐοικέναι σὺ τῷ MSS.

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another to look at me, while some even went up to
the house-tops, thinking it a great thing to have had
a good look at my horses, my mantle, my diadem,
and my attendants before and behind me. But I
myself, knowing how many vexations and torments
I had, pardoned them, to be sure, for their folly, but
pitied myself for being no better than the great
colossi that Phidias or Myron or Praxiteles made,
each of which outwardly is a beautiful Poseidon or
a Zeus, made of ivory and gold, with a thunderbolt
or a flash of lightning or a trident in his right hand;
but if you stoop down and look inside, you will see
bars and props and nails driven clear through, and
beams and wedges and pitch and clay and a quantity
of such ugly stuff housing within, not to mention
numbers of mice and rats that keep their court in
them sometimes. That is what monarchy is like.

MICYLLUS

You haven’t yet told me what the clay and the
props and bars are in monarchy, nor what that
“quantity of ugly stuff” is. I’ll grant you, to drive
out as the ruler of so many people amid admiration
and homage is wonderfully like your comparison of
the colossus, for it savours of divinity. But tell me
about the inside of the colossus now.

COCK

What shall I tell you first, Micyllus? The terrors,
the frights, the suspicions, the hatred of your
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tων συνόντων καὶ ἐπιβουλάς, καὶ διὰ ταῦτα ὑπνον τε ὀλγον, ἐπιπόλαιον κάκεινον, καὶ ταραχῆς μεστὰ ὀνείρατα καὶ ἐννοίας πολυπλόκους καὶ ἐλπίδας ἢ εἰ ποιημα, ἡ τὴν ἀσχολίαν καὶ χρηματισμοὺς καὶ δίκας καὶ ἐκστατεῖας καὶ προστάγματα καὶ συνθήματα καὶ λογισμούς; ὡς ὁδὲ ὁναρ ἀπολαύσας τίνος ἦδεος ἐγγίνεται, ἀλλ' ἀνάγκη ὑπὲρ ἀπάντων μόνων διασκοπεῖσθαι καὶ μυρία ἔχει πράγματα;

οὔδε γὰρ 'Ατρείδην 'Αγαμέμνονα

ὑπνός ἔχε γύλικερος πολλὰ φρεσίν ὀρμαίνοντα,
καὶ ταῦτα ῥεγκόντων 'Αχαιῶν ἀπάντων. λυπεῖ δὲ
tὸν μὲν Λυδῶν νίὸς κωφὸς ὃν, τὸν Πέρσην δὲ
Κλέαρχος Κύρῳ ξενολόγῳ, ἄλλον δὲ Δίων πρὸς
οὕς τοῖς τῶν Συρακουσίων κοινολόγουμενος, καὶ
ἄλλον Παρμενίων ἐπαινοῦμενος καὶ Περδίκκαν
Πτολεμαίος καὶ Πτολεμαίον Σέλευκος, ἀλλὰ κα-
κείνα λυπεῖ, ὃ ἐρωμένος πρὸς ἀνάγκην συνῶν καὶ
πάλλακις ἄλλω χαίρουσα καὶ ἀποστῆσεσθαί τινες
λεγόμενοι καὶ ὃ ἑττάρες τῶν δορυφόρων
πρὸς ἄλληλους διαψευδίζουτες. τὸ δὲ μέγιστον,
ὑφοράσθαι δεῖ μάλιστα τοὺς φιλτάτους καὶ
ἐκείνων ἢ τε δεῖν ἐλπίζειν ἦξειν. ἔγῳ γοῦν
ὑπὸ τοῦ παιδὸς ἀπέθανον ἐκ φαρμάκων, ὃ δὲ
καὶ αὐτὸς ὑπὸ τοῦ ἐρωμένου, τὸν δὲ ἄλλος ἵσως
ὁμοίοτροπος τὸν πατελαβεν.

ΜΙΚΥΛΑΟΣ

26 Ἀπαγε, δεινὰ ταῦτα φῆς, ὃ ἀλεκτρυών. ἐμοὶ
THE DREAM, OR THE COCK

associates, the plots, and as a result of all this the scanty sleep, and that not sound, the dreams full of tumult, the intricate plans and the perpetual expectations of something bad? Or shall I tell you of the press of business, negotiations, lawsuits, campaigns, orders, countersigns, and calculations? These things prevent a ruler from enjoying any pleasure even in his sleep; he alone must think about everything and have a thousand worries. Even in the case of Agamemnon, son of Atreus,

"Sweet sleep came to him not as he weighed in his mind many projects,"

though all the Achaeans were snoring! The king of Lydia is worried because his son is mute, the king of Persia because Clearchus is enlisting troops for Cyrus, another because Dion is holding whispered conversations with a few Syracusans, another because Parmenio is praised, Perdiccas because of Ptolemy, and Ptolemy because of Seleucus. And there are other grounds for worry too, when your favourite will have nothing to do with you except by constraint, when your mistress fancies someone else, when one or another is said to be on the point of revolting, and when two or three of your guardsmen are whispering to one another. What is more, you must be particularly suspicious of your dearest friends and always be expecting some harm to come from them. For example, I was poisoned by my son, he himself by his favourite, and the latter no doubt met some other death of a similar sort.

MICYLLUS

Tut, tut! What you say is dreadful, cock. For

1 Iliad 10, 3 f. 2 Croesus. 3 Artaxerxes. 4 Dionysius the Younger. 5 Alexander.

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γούν πολὺ ἀσφαλέστερον σκυτοτομεῖν ἐπικεκυφότα ἢ πίνειν ἀπὸ χρυσῆς φιάλης καυνεῖν ἢ ἀκονίτῳ συνανακραδείσαν φιλοτησίαν ὁ γούν κίνδυνος ἐμοὶ μέν, εἰ παρολίσθοι τὸ σμιλὸν καὶ ἀμάρτων τῆς τομῆς τῆς ἔπτει ἐνύθυ, ὀλίγον τι αἰμάξα τοὺς δακτύλους ἐντεμόντα· οἱ δὲ, ὡς φής, θανάσιμα εὐωχοῦνται, καὶ ταύτα μυρίων κακοῖς συνόντες. εἰτ’ ἐπειδὰν πέσωσιν, ὁμοίω μᾶλιστα φαίνονται τοῖς τραγικοῖς ὑποκριταῖς, διὸν πολλοὺς ἰδεῖν ἐνεστὶ τέως μὲν Κέκροπας δὴθεν ὄντας ἡ Σισύφος ἡ Τηλέφος, διαδήματα ἔχοντας καὶ ξίφη ἐλεφαντόκωπα καὶ ἐπίσειστον κόμην καὶ χλαμύδα χρυσόπαστον, ἢν δὲ, οἷὰ πολλὰ γίνεται, κενεμβατής τοῖς αὐτῶν ἐν μέσῃ τῇ σκηνῇ καταπέσῃ, γέλωτα δηλαδὴ παρέχει τοῖς θεαταῖς τοῦ προσωπείου μὲν συντριβέντος αὐτῷ διαδήματι, ἡμαγμένης δὲ τῆς ἄληθος κεφαλῆς τοῦ ὑποκριτοῦ καὶ τῶν σκελῶν ἐπὶ πολὺ γυμνομένων, ὡς τῆς τε ἐσθήτος τὰ ἐνδοθεν φαίνεσθαι βάρκα δύστην ὡντα καὶ τῶν ἐμβατῶν τῆς ὑπόδειν ἀμορφοτάτην καὶ οὐχὶ κατὰ λόγον τοῦ ποδός. ὥρας ὅπως με καὶ εἰκάζειν ἐδίδαξας ἢδη, ὁ βέλτιστε ἀλεκτρώνων; ἄλλα τυραννὶς μὲν τοιοῦτον τι ὀφθην οὕσα. ἦππος δὲ ἡ κύων ἡ ἁκθὸς ἡ βάτραχος ὅποτε γένοιο, πῶς ἐφερες ἐκείνην τὴν διατριβήν;

ΑΛΕΚΤΡΩΝ

27 Μακρὸν τούτων ἀπακινεῖς τῶν λόγων καὶ οὐ τοῦ παρὸντος καρποῦ· πλὴν τὸ γε κεφάλαιον, οὔτεις ὅστις οὐκ ἀπραγμονέστερος τῶν βίων ἐδοξέ μοι τοῦ ἀνθρωπείου, μόναις ταῖς φυσικαῖς ἐπιθυμίαις καὶ χρείαις συμμεμετρημένοις· τελώνην δὲ ἦππον ἡ
me, at least, it is far safer to bend over and cobble shoes than to drink out of a golden cup when the health that is pledged you is qualified with hemlock or aconite. The only risk I run is that if my knife should slip sideways and fail to cut straight, I might draw a little blood by cutting my fingers; but they, as you say, do their feasting at the peril of their lives and live amid a thousand ills beside. Then when they fall they make no better figure than the actors that you often see, who for a time pretend to be a Cecrops or a Sisyphus or a Telephus, with diadems and ivory-hilted swords and waving hair and gold-embroidered tunics; but if (as often happens) one of them misses his footing and falls down in the middle of the stage, it naturally makes fun for the audience when the mask gets broken to pieces, diadem and all, and the actor's own face is covered with blood, and his legs are bared high, so as to show that his inner garments are miserable rags and that the buskins with which he is shod are shapeless and do not fit his foot. Do you see how you have already taught me to make comparisons, friend cock? Well, as for absolute power, it proves to be something of that sort. But when you became a horse or a dog or a fish or a frog, how did you find that existence?

COCK

That is a long story you are starting, and we have not time for it just now. But to give the upshot of it, there is no existence that did not seem to me more care-free than that of man, since the others are conformed to natural desires and needs alone; you will not see among them a horse bailiff or a frog informer.
συκοφάντην βάτραχων ἢ σοφιστήν κολοίν ἢ ψυχόποιον κώνωπα ἢ κύναιδον ἀλεκτρυόνα καὶ τάλλα ὀσά ὑμεῖς ἐπιτηδεύετε, οὐκ ἂν ἰδοις ἐν ἐκεῖνοις.

ΜΙΚΥΛΔΟΣ

28 Ἀληθῆ ἰσως ταύτα, ὁ ἀλεκτρυών. ἐγὼ δὲ οἱ πέπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν· οὐδὲπῶ δύναμαι ἀπομαθεῖν τὴν ἐπιθυμίαν ἢν ἐκ παίδων εἶχον πλοῦσιον γενέσθαι, ἀλλὰ μὴν καὶ τούνύπνιον ἐτι πρὸ τῶν ὀφθαλμῶν ἐστηκεν ἐπιδεικνύμενον τὸ χρυσίον, καὶ μάλιστα ἐπὶ τῷ καταράτῳ Σίμων ἀποσυνόγομαι τρυφῶντες ἐν ἀγαθοῖς τοσούτοις.

ἈΛΕΚΤΡΥΩΝ

Ἐγὼ σε ἱάσομαι, ὁ Μίκυλλε· καὶ ἐπείπερ ἐτι νῦξ ἐστιν, ἐξαναστάσετον ἐπον μοι· ἀπάξω γὰρ σε παρ' αὐτὸν ἐκεῖνον τὸν Σίμωνα καὶ ἐν ταῖς τῶν ἄλλων πλούσιων οἰκίαις, ὃς ἰδοις οία τὰ παρ' αὐτοῖς ἐστι.

ΜΙΚΥΛΔΟΣ

Πῶς τούτο, κεκλεισμένως τῶν θυρῶν; εἰ μὴ καὶ τοιχωρυχεῖν γε σὺ με ἀναγκάσεις.

ἈΛΕΚΤΡΥΩΝ

Οὐδαμῶς, ἀλλ' ὁ Ἂρμῆς, οὔπερ ιερός εἰμι, ἔξαιρετον ἐδωκέ μοι τούτο, ἢν τις τὸ οὐράνιον πτερόν τὸ μύκιστον, ὁ δὲ ἀπαλότητα ἐπικαμπτές ἐστι—

ΜΙΚΥΛΔΟΣ

Δύο δ' ἐστὶ σοι τοιαῦτα.

ἈΛΕΚΤΡΥΩΝ

Τὸ δεξιῶν τοῖνυν ὅτῳ ἂν ἐγὼ ἀποσπάσαι παράσχω καὶ ἔχειν, ἢ ὅσον ἂν βούλωμαι ἀνοίγειν τε τὸ τοιοῦτος πᾶσαν θύραν δύναται καὶ ὅραν ἀπαντά οὐχ ὁρώμενος αὐτός.

1 ἀποσπάσαι παράσχω καὶ ἔχειν Fritzsche: ἀποσπάσαι παράσχω καὶ ἔχειν ὑγ. ; ἀποσπάσαι παράσχω ἔχειν γ.

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or a jackdaw sophist or a mosquito chef or a libertine cock or any of the other modes of life that you men follow.

MICYLLUS

No doubt that is true, cock. But as to myself, I am not ashamed to tell you how I feel. I am not yet able to unlearn the desire of becoming rich that I have had since my boyhood. My dream, too, still stands before my eyes displaying its gold; and above all I am choking with envy of that confounded Simon, who is revelling in so many blessings.

COCK

I will cure you, Micyllus. As it is still night, get up and follow me; I will take you to visit Simon and to the house of the other rich men, so that you may see what their establishments are like.

MICYLLUS

How can you do it when their doors are locked? You aren’t going to make me be a burglar?

COCK

Not by any means. But Hermes, to whom I am consecrated, gave me this privilege, that if my longest tail feather, the one that is so pliant that it curls—

MICYLLUS

You have two like that.

COCK

It is the one on the right, and if I permit any man to pull it out and keep it, that man, as long as I choose, can open every door and see everything without being seen himself.
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ΜΙΚΥΛΛΟΣ

'Ελευθέρεις με, ὁ ἀλεκτρυών, καὶ σὺ γοργής ὦν, ἐμοὶ δ' ὅν ἡν τοῦτο ἀπαξ παράσχης, ὦφει τὰ Σίμωνος πάντα ἐν βραχεὶ δεδρο μετεννηγμέναι μετοίσω γὰρ αὐτὰ παρεισελθὼν, ὁ δὲ αὖθις περιτρώζεται ἀποτείνων τὰ καττύματα.

ΑΛΕΚΤΡΥΩΝ

Οὐ θέμις γενεσθαι τοῦτο· παρήγγειλε γὰρ ὁ Ἐρμής, ἢν τι τοιοῦτον ἐργάσηται ὁ ἔχων τὸ πτέρον, ἀναβοήσαντά με καταφωρᾶσαι αὐτόν.

ΜΙΚΥΛΛΟΣ

'Απίθανον λέγεις, κλέπτην τὸν Ἐρμήν αὐτὸν οἵντα τοῖς ἄλλοις φθονεῖν τοῖς τοιοῦτοι. ἀπίωμεν δ' ὁμως' ἀφέξομαι γὰρ τοῦ χρυσίου, ἢν δύνωμαι.

ΑΛΕΚΤΡΥΩΝ

'Απότιλον, ὁ Μίκυλλε, πρότερον τὸ πτίλον ... τί τοῦτο; ἀμφῶ ἀπέτιλας.

ΜΙΚΥΛΛΟΣ

'Ασφαλέστερον οὔτως, ὁ ἀλεκτρυών, καὶ σοὶ ἦττον ἀν ἀμορφον τὸ πράγμα εἴη, ὡς μὴ χωλεύοις διὰ θάτερον τῆς οὐρᾶς μέρος.

ΑΛΕΚΤΡΥΩΝ

29 Εἰεν. ἐπὶ τὸν Σίμωνα πρῶτον ἀπιμεν ἢ παρ' ἄλλον τινὰ τῶν πλουσίων;

ΜΙΚΥΛΛΟΣ

Οὐ μὲν οὖν, ἀλλὰ παρὰ τὸν Σίμωνα, ὃς ἀντὶ δισυννάβου τετρασύλλαβος ἦδη πλουτιήςας εἶναι αξιοί. καὶ δὴ πάρεσμεν ἢ τί τὰς θύρας. τί οὖν ποιῶ τὸ μετὰ τοῦτο;

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MICYLLUS
I didn't realize, cock, that you yourself were a conjurer. Well, if you only let me have it, you shall see all Simon's possessions brought over here in a jiffy: I'll slip in and bring them over, and he will once more eat his leather as he stretches it.¹

COCK
That is impossible, for Hermes ordered me, if the man who had the feather did anything of that sort, to uplift my voice and expose him.

MICYLLUS
It is hard to believe what you say, that Hermes, himself a thief, begrudges others the same privilege. But let's be off just the same; I'll keep my hands off the gold if I can.

COCK
First pluck the feather out, Micyllus. . . What's this? You have pulled them both out!

MICYLLUS
It is safer to do so, cock, and it will spoil your beauty less, preventing you from being crippled on one side of your tail.

COCK
All right. Shall we visit Simon first, or one of the other rich men?

MICYLLUS
No: Simon, who wants to have a name of four syllables instead of two, now that he is rich. Here we are at the door already. What shall I do next?

¹ The ancient shoemaker held one side of the leather in his teeth in stretching it. Cf. Martial 9, 73:
  Dentibus antiquas solitus producere pelles 
et mordere luto putre vetusque solum—.
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ΑΛΕΚΤΡΥΤΩΝ

'Επίθες τὸ πτερὸν ἐπὶ τὸ κλείθρον.

ΜΙΚΤΑΛΟΣ

'Ιδοὺ δὴ. ὡς Ἡράκλεις, ἀναπέπτταται ὡσπερ ὑπὸ κλειδὸν θύρα.

ΑΛΕΚΤΡΥΤΩΝ

'Ἡγοῦ ἐς τὸ πρόσθεν. ὅρας αὐτὸν ἀγρυπνοῦντα καὶ λογιζόμενον;

ΜΙΚΤΑΛΟΣ

'Ορῶ νὴ Δία πρὸς ἀμαυρῶν γε καὶ διψῶσαν τὴν θρυαλλίδα, καὶ ὥχρος δὲ ἐστὶν οὐκ ὁδὸν ὅθεν, ἀλεκτρυών, καὶ κατέσκηκεν ὁλος ἐκτητικῶς, ὑπὸ φροντίδων δηλαδή· οὐ γὰρ νοσεῖν ἄλλως ἐλέγετο.

ΑΛΕΚΤΡΥΤΩΝ

'Ακοισον ἃ φησιν· εἰς γὰρ ὅθεν οὕτως ἔχει.

ΣΙΜΩΝ

Οὐκοῦν τάλαντα μὲν ἐβδομῆκοντα ἐκεῖνα πάνω ἀσφαλῶς ὑπὸ τῇ κλίνῃ καταφέρφηκαί καὶ οὕδεις ἄλλος οἴδε, τὰ δὲ ἐκκαίδεκα εἶδεν, οἴμαι, Σωσύλος ὁ ἰπποκόμος ὑπὸ τῇ φάτνῃ κατακρύπτοντά με· ὁλος γοῦν περὶ τόν ἵππωνά ἐστίν, οὐ πάνω ἐπιμελῆς ἄλλως οὐδὲ φιλόποινος ὄν. εἰκὸς δὲ ἤρπασθαι πολλῷ πλείῳ τούτων, ἢ πόθεν γὰρ ὁ Τίβειος ¹ τάριχος αὐτῷ οὕτω μέγα ὑψωνηκέναι χθές ἐλέγετο ἢ τῇ γυναικὶ ἐλλόβιον ἐσυνήσθαι πέντε δραχμῶν ὠλων; τὰμά οὕτοι σπαθῶσι τοῦ κακοδαίμονος. ἀλλ' οὕδὲ τὰ ἐκπόματα ἐν ἀσφαλεῖ μοι ὑπόκειται τοσάκτα οὕτα· δέδια γοῦν μή τις ὑπορύξας τῶν τοίχων ὑφέλθηται αὐτά· πολλοὶ φθονοῦσι καὶ ἐπιβουλεύουσί μοι, καὶ μάλιστα ὁ γείτων Μίκυλλος.

¹ Τιβειος Α.Μ.Η.: Τίβιος MSS.

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COCK
Put the feather to the lock.

MICYLLUS
Look at that now! Heracles! The door has opened just as it would to a key!

COCK
Lead on. Do you see him sitting up and figuring?

MICYLLUS
Yes, by Heaven, beside a dim and thirsty lamp; he is pale for some reason, cock, and all run down and thin; from worrying, I suppose, for there was no talk of his being ill in any other way.

COCK
Listen to what he is saying and you will find out how he got this way.

SIMON
Well, then, that seventy talents is quite safely buried under the bed and no one else knows of it; but as for the sixteen, I think Sosylus the groom saw me hiding them under the manger. At any rate he is all for hanging about the stable, though he is not particularly attentive to business otherwise or fond of work. I have probably been robbed of much more than that, or else where did Tibius get the money for the big slice of salt fish they said he treated himself to yesterday or the earring they said he bought for his wife at a cost of five whole drachmas? It's my money these fellows are squandering, worse luck! But my cups are not stored in a safe place, either, and there are so many! I'm afraid someone may burrow under the wall and steal them: many envy me and plot against me, and above all my neighbour Micyllus.
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ΜΙΚΤΑΛΟΣ

Νή Δία· σοι γὰρ ὁμοίος ἐγὼ καὶ τὰ τρύβλια ὑπὸ μάλης ἀπειμή ἔχων.

ΑΛΕΚΤΡΙΩΝ

Σιώτησου, Μίκυλλε, μὴ καταφωράσῃ παρόντας ἡμᾶς.

ΣΙΜΩΝ

"Αριστον γοῦν ἀγρύπυνον αὐτὸν φυλάττειν· ἀπασαν περίεμι διαναστάς ἐν κύκλῳ τὴν οἰκίαν, τίς οὗτος; ὥρῳ σὲ γε, τοιχωρύχε . . . μὰ Δία, ἐπεὶ κίων γε ὄν τυγχάνεις, εὐ ἔχειν. ἀριθμήσω αὕθεις ἀνορύξας τὸ χρυσίον, μὴ τί με πρόφην διέλαθεν. ίδον πάλιν ἐψόφηκε τις· ἐπ τ' ἐμὲ δηλαδὴ· πολιορκοῦμαι καὶ ἐπιβουλεύομαι πρὸς ἀπάντων. ποῦ μοι τὸ ξιφίδιον; ἄν λάβω τινά . . . θάπτωμεν αὕθεις τὸ χρυσίον.

ΑΛΕΚΤΡΙΩΝ

30 Τοιαῦτα μὲν σοι, ὦ Μίκυλλε, τὰ Σίμωνος. ἀπίωμεν δὲ καὶ παρ' ἄλλον τινά, ἔως ἐτὶ ὅλγον τῆς νυκτὸς λοιπὸν ἐστίν.

ΜΙΚΤΑΛΟΣ

"Ὁ κακοδαίμων, οἶνον βιοί τὸν βίον. ἔχθροῖς οὔτω πλουτεῖν γένοιτο. κατὰ κόρρης ὦ ὁ σοῦ πατάξας αὐτὸν ἀπελθεῖν βούλομαι.

ΣΙΜΩΝ

Τίς ἐπάταξέ με; ἀντιστεῦμαι ὁ δυστυχής.

ΜΙΚΤΑΛΟΣ

Οἴμωξε καὶ ἀγρύπυνε καὶ ὁμοίος γύγνον τὸ χρῶμα τῷ χρυσῷ προστετηκὼς αὐτῷ. ἦμείς δὲ παρὰ Γυίφωνα, εἰ δοκεῖ, τὸν δανειστήν ἰώμεν. οὐ
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MICYLLUS
Yes, by Heaven, I'm just like you and go away with the dishes under my arm!

COCK
Hush, Micyllus, for fear he may find out that we are here.

SIMON
At any rate it is best to stay awake myself and keep watch. I'll get up from time to time and go all about the whole house. Who is that? I see you, burglar... oh! no, you are only a pillar, it is all right. I'll dig up my gold and count it again, for fear I made a mistake yesterday. There, now, somebody made a noise: he's after me, of course. I am beleaguered and plotted against by all the world. Where is my sword? If I find anyone... Let us bury the gold again.

COCK
Well, Micyllus, that is the way Simon lives. Let's go and visit someone else while there is still a little of the night left.

MICYLLUS
Unfortunate man, what a life he leads! I wish my enemies wealth on those terms! Well, I want to hit him over the head before I go.

SIMON
Who hit me? I'm being robbed, unlucky that I am!

MICYLLUS
Groan and lie awake and grow like your gold in colour, cleaving fast to it! Let's go and see Gnipho the money-lender, if you don't mind. He
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μακρὰν δὲ καὶ οὕτος οἶκεῖ. ἀνέφηκε καὶ αὐτῇ ἦμιν ἢ θύρα.

ΑΛΕΚΤΡΤΩΝ

31 Ὅρας ἐπαγρυπνοῦντα καὶ τοῦτον ἐπὶ φροντίδων, ἀναλογιζόμενον τοὺς τόκους καὶ τοὺς δακτύλους κατεσκληκτότα, ὅν δεήσει μετ' ὀλύγον πάντα ταῦτα καταλιπόντα σίλφην ἢ ἐμπίδα ἢ κυνόμμιαν γενέσθαι;

ΜΙΚΥΛΛΟΣ

Ορῶ κακοδαίμονα καὶ ἀνόητον ἄνθρωπον οὓδε νῦν τολύ τῆς σίλφης ἢ ἐμπίδος ἄμεινον βιοῦτα. ὡς ἐκαὶ οὕτος ἐκτέτηκεν ὅλος ὑπὸ τῶν λογισμῶν. ἐπ' ἄλλον ἀπίστωμεν.

ΑΛΕΚΤΡΤΩΝ

32 Παρὰ τὸν σὸν Εὐκράτην, εἰ δοκεῖ. καὶ ἰδοὺ γάρ, ἀνέφηκε καὶ αὐτῇ ἢ θύρα: ὡστε εἰσίωμεν.

ΜΙΚΥΛΛΟΣ

"Ἀπαντα ταῦτα μικρὸν ἐμπροσθεν ἐμὰ ἦν.

ΑΛΕΚΤΡΤΩΝ

"Εἰπ γὰρ σὺ ὀνειροπολεῖς τὸν πλοῦτον; ὅρας δ' οὖν τὸν Εὐκράτην αὐτὸν μὲν ὑπὸ τοῦ οἰκέτου πρεσβύτην ἄνθρωπον . . . ;

ΜΙΚΥΛΛΟΣ

Ὁρῶ νῦν Δία καταπυγοσύνην καὶ πασχητιασμὸν τινα καὶ ἀσέλγειαν οὐκ ἄνθρωπίνην τὴν γυναῖκα δὲ ἐτέρωθι ὑπὸ τοῦ μαγείρου καὶ αὐτῆν . . .

ΑΛΕΚΤΡΤΩΝ

33 Τί οὖν; ἔθελοις ἄν καὶ τούτων κληρονομεῖν, ὃ Μίκυλλε, καὶ πάντα ἔχειν τὰ Εὐκράτους;
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too lives not far off. This door has opened to us also.

COCK

Do you see him awake with his worries like the other, computing his interests and wearing his fingers to the bone? And yet he will soon have to leave all this behind and become a beetle or a gnat or a dog-fly.

MICYLLUS

I see an unfortunate, senseless man who even now lives little better than a beetle or a gnat. And how completely run down he is from his computations! Let's go and see another.

COCK

Your friend Eucrates, if you like. See, this door has opened too, so let's go in.

MICYLLUS

All this belonged to me a little while ago.

COCK

Why, are you still dreaming of your wealth? Do you see Eucrates and his servant, old man as he is . . . ?

MICYLLUS

Yes, by Heaven, I see lust and sensuality and lewdness ill befitting a human being; and in another quarter I see his wife and the cook . . .

COCK

How about it? Would you be willing to inherit all this too, Micyllus, and have all that belongs to Eucrates?
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ΜΙΚΤΑΧΟΣ

Μηδαμώς, ὃ ἀλεξτρυών λιμῷ ἀπολοίμην πρό-
tερον. χαιρέτω τὸ χρυσίον καὶ τὰ δεῖπνα, δύο
ὀβολοὶ ἐμοὶ γε πλοῦτός ἐστι μᾶλλον ἡ τοιχωρυ-
χείσθαι πρὸς τῶν οἰκετῶν.

ΑΛΕΚΤΡΥΩΝ

'Αλλὰ νῦν γὰρ ἡμέρα ἡδη ἀμφὶ τὸ λυκανυγὲς
αὐτὸ, ὑπίωμεν οἰκαδε παρ' ἡμᾶς· τὰ λοιπά δὲ
eἰσαύθις ὑψεὶ, ὃ Μίκυλλε.
THE DREAM, OR THE COCK

MICYLLUS

Not on your life, cock! I'll starve first! To the deuce with your gold and your dinners; two obols is a fortune to me in comparison with being an easy mark for the servants.

COCK

Well, the day is just breaking, so let's go home now; you shall see the rest of it some other time.
PROMETHEUS

The mock-plea Prometheus, clearly suggested by the opening of the Prometheus Bound of Aeschylus, is midway between the Menippean satires and the pure genre of the Dialogues of the Gods, in one of which (5, formerly 1) the Titan figures again. In some of the manuscripts it bears a sub-title, The Caucasus, possibly added to distinguish it from A Literary Prometheus.
ΠΡΟΜΗΘΕΥΣ

ΕΡΜΗΣ

1 Ὅ μὲν Καῦκασος, ὁ Ὅφαιστε, οὗτος, ὃ τὸν ἄθλιον τουτοῦ Τιτᾶνα προσηλώσθαι δεήσεις περισκοπῶμεν δὲ ἡδὴ κρημνῶν τινα ἐπιτίθειον, εἰ ποὺ τῆς χιόνος τι γυμνὸν ἔστιν, ὡς βεβαιότερον καταπαγεῖ τὰ δεσμὰ καὶ οὕτος ἀπασὶ περιφανῆς εἰ ἐκρεμάμενος.

ΗΦΑΙΣΤΟΣ

Περισκοπῶμεν, ὁ Ἐρμῆ, οὔτε γὰρ ταπεινῶν καὶ πρόσγειον ἐσταυρώσθαι χρῆ, ὡς μὴ ἐπαμύνουειν αὐτῶ τὰ πλάσματα αὐτοῦ οἱ ἄνθρωποι, οὔτε μὴν κατὰ τὸ ἀκρον,—ἀφανῆς γὰρ ἄν εἰ ἡ τοῖς κάτω,—ἀλλὰ εἰ δοκεῖ κατὰ μέσον ἐνταῦθα ποὺ ὕπερ τῆς φάραγγος ἀνεσταυρώσθω ἐκπετασθεὶς τῷ χείρῃ ὑπὸ τουτοῦ τοῦ κρημνοῦ πρὸς τὸν ἐναντίον.

ΕΡΜΗΣ

Εὖ λέγεις· ἀπόξυροι τε γὰρ αἱ πέτραι καὶ ἀπρόσβατοι πανταχόθεν, ἡμέρα ἐπινευκύλα, καὶ τὸ ποὺ οὖν ταῦτην ὁ κρημνὸς ἔχει τὴν ἐπίβασιν, ὡς ἀκροποδητὴ μόλις ἐστάναι, καὶ ὅλως ἐπικαιροτάτος ἀν ὁ σταυρὸς γένοιτο. μὴ μέλλειν, ὁ Ἐρμῆθεν, ἀλλ' ἀνάβασιν καὶ πάρεχε σεαυτὸν καταπαγησόμενον πρὸς τὸ ὄρος.

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PROMETHEUS

HERMES

Well, Hephaestus, here is the Caucasus, where this poor Titan will have to be nailed up. Now then let us look about for a suitable rock, if there is a place anywhere that has no snow on it, so that the irons may be riveted in more firmly and he may be in full sight of everybody as he hangs there.

HEPHAESTUS

Yes, let's look about, Hermes: we mustn't crucify him low and close to the ground for fear that men, his own handiwork, may come to his aid, nor yet on the summit, either, for he would be out of sight from below. Suppose we crucify him half way up, somewhere hereabouts over the ravine, with his hands outstretched from this rock to that one?

HERMES

Right you are; the cliffs are sheer and inaccessible on every side, and overhang slightly, and the rock has only this narrow foothold, so that one can barely stand on tip toe; in short, it will make a very handy cross. Well, Prometheus, don't hang back: climb up and let yourself be riveted to the mountain.
THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΤΣ

2 Ἄλλα κἂν ὑμεῖς γε, ὃ "Ἡφαίστε καὶ Ἐρμῆ, κατελείσατε μὲ παρὰ τὴν ἀξίαν δυστυχοῦντα.

ΕΡΜΗΣ

Τούτο φής, ὃ Προμηθεῦ, ἀντὶ σοῦ ἀνασκολοπισθήναι 1 αὐτίκα μάλα παρακούσαντας τοῦ ἐπιτάγματος: ἢ οὐχ ἱκανὸς εἶναι σοι δοκεῖ ὁ Καύκασος καὶ ἄλλοις χωρίσαι δύο προσπαταλευθέντας; ἂλλ' ὀρεγε τὴν δεξιὰν σὺ δέ, ὃ "Ἡφαίστε, κατάκλειε καὶ προσῆλοκε καὶ τὴν σφύραν ἐρρῳμένως καταφέρε. δός καὶ τὴν ἐτέραν κατειλήφθω εὐ μάλα καὶ αὐτῇ. 2 εὐ ἔχει. καταπτίστεται δὲ ἦδη καὶ ὁ ἀετὸς ἀποκερδὼν τὸ ἥπαρ, ὥς πάντα ἔχοις ἀντὶ τῆς καλῆς καὶ εὐμηχάνου πλαστικῆς.

ΠΡΟΜΗΘΕΤΣ

3 Ο Κρόνε καὶ Ἰαπετεὶ καὶ σὺ ὁ μήτερ, οἰα πέποιθα ὁ κακὸδαίμων οὐδὲν δεινὸν εἰργασμένος.

ΕΡΜΗΣ

Οὐδὲν, ὃ Προμηθεῦ, δεινὸν εἰργάσω, ὃς πρῶτα μὲν τὴν νομὴν τῶν κρεῶν ἐγχειρισθεῖς οὔτως ἄδικον ἐποιήσω καὶ ἀπατηλῆν, ὡς σαυτῷ μὲν τὰ κάλλιστα ὑπεξελέσθαι, τὸν Δία δὲ παραλογίσασθαι οὐστὰ "καλύψας ἀργετί δημῷ"; μέμνημαι γὰρ Ἡσιόδου νῦν Δὶ οὕτως εἰπόντος· ἐπειτα δὲ τοὺς ἀνθρώπους ἀνέπλασας, πανουργότατα ζῶα, καὶ μάλιστα γε τὰς γυναῖκας· ἐπὶ πᾶσι δὲ τὸ τιμιώτατον κτῆμα τῶν θεῶν τὸ πῦρ κλέψας, καὶ τούτο ἐδώκας τοῖς ἀνθρώποις; τοσαύτα δεινὰ εἰργασμένος φής μηδὲν ἀδικήσας διδέσθαι;

1 ἀντὶ σοῦ ἀνασκολοπισθήναι Hemsterhuys: τὸ κατελείσατε ἀντὶ σοῦ (τοῦ γ) ἀνασκολοπισθήναι MSS.

2 αὐτῇ Jensius: αὐτῇ MSS.
PROMETHEUS

PROMETHEUS

Come, Hephaestus and Hermes, at any rate you might pity me in my undeserved misfortune.

HERMES

You mean, be crucified in your stead the instant we disobey the order! Don't you suppose the Caucasus has room enough to hold two more pegged up? Come, hold out your right hand. Secure it, Hephaestus, and nail it up, and bring your hammer down with a will. Give me the other hand too. Let that be well secured also. That's good. The eagle will soon fly down to eat away your liver, so that you may have full return for your beautiful and clever handiwork in clay.

PROMETHEUS

O Cronus and Iapetus and you, O mother (Earth)! What a fate I suffer, luckless that I am, when I have done no harm.

HERMES

No harm, Prometheus? In the first place you undertook to serve out our meat and did it so unfairly and trickily that you abstracted all the best of it for yourself and cheated Zeus by wrapping "bones in glistening fat": for I remember that Hesiod says so. Then you made human beings, thoroughly unprincipled creatures, particularly the women; and to top all, you stole fire, the most valued possession of the gods, and actually gave that to men. When you have done so much harm, do you say that you have been put in irons without having done any wrong?

1 Theogony 541. The story was invented to account for the burning of bones wrapped in fat at sacrifice.
THE WORKS OF LUCIAN

ΠΡΟΜΗΘΕΤΣ

4 "Εσικας, ὁ Ἔρμη, καὶ σὺ κατὰ τὸν ποιητὴν "ἀναίτιον αυτίςασθαι," ὃς τὰ τοιαύτα μοι προφέρεις, ἔφ᾽ οἷς ἔγωγε τῆς ἐν πρυτανείῳ σιτήσεως, εἰ τὰ δίκαια ἐγίγνετο, ἐτιμησάμην ἂν ἐμαυτῶ. εἰ γοῦν σχολὴ σοι, ἥδεως ἂν καὶ δικαιολογησαίμην ὑπὲρ τῶν ἐγκλημάτων, ὡς δείξαιμι ἄδικα ἐγνωκότα περὶ ἥμων τὸν Δία. σὺ δὲ—στωμύλος γὰρ εἰ καὶ δικαίως—ἀπολογησάται ὑπὲρ αὐτοῦ ὡς δικαίων τὴν ψήφον ἐθετο, ἄνεσταυρώσθαι μὲ πλησίον τῶν Καστίων τούτων πιλῶν ἐπὶ τοῦ Καυκάσου, οἴκτιστον θέαμα πᾶσι Σκύθαις.

ΕΡΜΗΣ

"Εσικας, ὁ Προμηθεὺς, τὴν ἐφεσίων ἄχων ἐν καὶ ἐς οὐδὲν δέον ὄμως δ᾽ οὖν λέγε· καὶ γὰρ ἄλλως περιμένειν ἀναγκαῖον, ἐστ᾽ ἂν ὁ ἀετὸς καταπτὴ ἐπιμελησόμενος σου τοῦ ἥπατος. τὴν ἐν τῷ μέσῳ δὴ ταύτῃ σχολῆν καλῶς ἂν ἔχον εἴη 1 εἰς ἀκρόασιν καταχρίσασθαι σοφιστικῆν, οἷος εἰ σὺ πανουργότατος ἐν τοῖς λόγοις.

ΠΡΟΜΗΘΕΤΣ

5 Πρότερος; οὖν, ὁ Ἔρμη, λέγε, καὶ ὅπως μοι ὡς δεινότατα κατηγορισμῆς μηδὲ καθυφῆς τι τῶν δικαίων τοῦ πατρός. σὲ δέ, ὁ "Ἑφαίστε, δικαστὴν ποιοῦμαι ἐγώγε.

ἙΦΑΙΣΤΟΣ

Μᾶ Δῆ, ἄλλα κατήγορον ἀντὶ δικαστοῦ ἵσθι

1 ἔχων εἰ Ἰακοβίτς: ἔχων εἰ, εἰ ἔχων MSS.

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PROMETHEUS

PROMETHEUS

Hermes, you seem to be "blaming a man who is blameless," to speak with the poet, for you reproach me with things for which I should have sentenced myself to maintenance in the Prytaneum if justice were being done. At any rate, if you have time, I should be glad to stand trial on the charges, so that I might prove that Zeus has passed an unjust sentence on me. As you are ready-tongued and litigious, suppose you plead in his behalf that he was just in his decision that I be crucified near the Caspian gates here in the Caucasus, a most piteous spectacle for all the Scythians.

HERMES

Your appeal, Prometheus, will be tardy and of no avail, but say your say just the same; for in any case we must remain here until the eagle flies down to attend to your liver. This interval of leisure may as well be employed in listening to a sophistic speech, as you are a very clever scoundrel at speech-making.

PROMETHEUS

Speak first, then, Hermes, and see that you accuse me as eloquently as you can and that you don't neglect any of your father's claims. Hephaestus, I make you judge.

HEPHAESTUS

No, by Heaven; you will find me an accuser

1 Iliad 13, 775.
2 After Socrates has been found guilty, his accusers proposed that he be condemned to death. He made a counter-proposition that he be allowed to dine at the Prytaneum for the rest of his life, on the ground that he deserved this privilege better and needed it more than did the Olympic champions to whom it was accorded.
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με ἐξων, δς το πῦρ υφελόμενος ψυχράν μοι τὴν κάμινον ἀπολέοιτας.

ΠΡΟΜΗΘΕΤΣ

Οὐκοῦν διελόμεναι τὴν κατηγορίαν, σὺ μὲν περὶ τῆς κλοπῆς ἡδη σύνειρε, ὁ Ἐρμῆς δὲ τὴν κρεανμαίαν καὶ τὴν ἀνθρωποποίιαν αἰτιάσεται ἀμφῶ δὲ τεχνίται καὶ εἰπεῖν δεινοὶ ἐσίκατε εἰναι.

ΗΦΑΙΣΤΟΣ

'Ὁ Ἐρμῆς καὶ ὑπέρ ἐμοῦ ἔρει· ἐγὼ γὰρ οὐ πρὸς λόγους τοῖς δικαίωσίς εἰμι, ἀλλ' ἀμφὶ τὴν κάμινον ἡχὼ τὰ πολλὰ· ὃ δὲ ρήτωρ τέ ἐστι καὶ τῶν τοιούτων οὐ παρέργως μεμέληκεν αὐτῷ.

ΠΡΟΜΗΘΕΤΣ

Ἐγὼ μὲν οὐκ ἂν ποτὲ φώμην καὶ περὶ τῆς κλοπῆς τὸν Ἐρμήν ἐθελήσαι ἂν εἰπεῖν οὖδε ὀνειδιεῖν μοι τὸ τοιούτον ὁμοτέχνῳ ὅντι. πλὴν ἄλλ' εἰ καὶ τοῦτο, ὁ Μαίας παῖ, υφίστασαι, καιρὸς ἡδη περαίνειν τὴν κατηγορίαν.

ΕΡΜΗΣ

6 Πάνυ γοῦν, ὁ Προμηθεύς, μακρῶν δεῖ λόγων καὶ ἱκανῆς τινος παρασκευῆς ἐπὶ τὰ σοι πεπραγμένα, οὐχὶ δὲ ἀπόχρη μόνα τὰ κεφάλαια εἰπεῖν τῶν ἁδικημάτων, ὅτι ἐπιτραπέν σοι μοιρᾶσαι τὰ κρέα σαυτῷ μὲν τὰ κάλλιστα ἐφύλαττες, ἐξηπάτας δὲ τῶν βασιλέα, καὶ τοὺς ἀνθρώπους ἀνέπλασας, οὐδὲν δέον, καὶ τὸ πῦρ κλέψας παρ' ἦμῶν ἐκόμισας ἐς αὐτούς· καὶ μοι δοκεῖς, ὁ βελτιστε, μὴ συνιέναι ἐπὶ τοῖς τηλικούτοις πάνυ φιλανθρώπου τοῦ Δίως πεπειραμένος. εἰ μὲν οὖν ἔξαρμος εἰ μὴ εἰργάσθαι αὐτά, δεῖσαι καὶ διελέγχειν καὶ ῥήσιν τινα μακρὰν ἀποτείνειν καὶ πειρᾶσθαι ὡς ἐνί μάλιστα ἐμφανίζειν τὴν ἀλήθειαν· εἰ δὲ φῆς τοιαύτην πεποίησθαι

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PROMETHEUS

instead of a judge, I promise you, for you abstracted my fire and left my forge cold.

PROMETHEUS

Well, then, divide the accusation; you can accuse me of the theft now, and then Hermes will criticize the serving of the meat and the making of men. You both belong to trades-unions and are likely to be good at speaking.

HEPHAESTUS

Hermes shall speak for me too, for I am no hand at court speeches but stick by my forge for the most part, while he is an orator and has taken uncommon interest in such matters.

PROMETHEUS

I should never have thought that Hermes would care to speak about the theft or to reproach me with anything like that, when I follow his own trade! However, if you agree to this, son of Maca, it is high time you were getting on with your accusation.

HERMES

Just as if long speeches and adequate preparation were necessary, Prometheus, and it were not enough simply to summarize your wrong-doings and say that when you were commissioned to divide the meat you tried to keep the best for yourself and cheat the king, and that you made men when you should not, and that you stole fire from us and took it to them! You do not seem to realize, my excellent friend, that you have found Zeus very humane in view of such actions. Now if you deny that you have committed them, I shall have to have it out with you and make a long speech and try my best to bring out the truth; but if you admit that you served the meat in that
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tήν νομήν τῶν κρεδῶν καὶ τὰ περὶ τοὺς ἀνθρώπους καὶ νουργῆσαι καὶ τὸ πῦρ κεκλοφέναι, ἰκανῶς κατηγόρηται μοι, καὶ μακρότερα οὐκ ἂν εἴποιμι λήρος γὰρ ἄλλως τὸ τοιοῦτον.

ΠΡΟΜΗΘΕΥΣ

7 Εἰ μὲν καὶ ταῦτα λήρος ἔστιν ἄ εἰρηκας, εἰσόμεθα μικρὸν ύπερεον· ἐγὼ δὲ, ἐπείπερ ἰκανὰ φῆς εἶναι τὰ κατηγορημένα, πειράσομαι ὡς ἄν οἶδο τε ὧ διαλύσασθαι τὰ ἐγκλήματα. καὶ πρῶτον γε ἄκουσον τὰ περὶ τῶν κρεδῶν. καίτοι, νη τὸν Ὀὐρανόν, καὶ υἱὸν λέγων αὐτὰ αἰσχύνομαι ὑπὲρ τοῦ Δίος, εἰ οὕτω μικρολόγος καὶ μεμψίμοιρος ἐστιν, ὡς διότι μικρὸν όστον ἐν τῇ μερίδι εὕρε, ἀνασκολοπισθησόμενον πέμπτειν παλαιῶν οὕτωθεν, μὴ τῆς συμμαχίας μνημονεύσαντα μῆτε ἂν τὸ τῆς ὀργῆς κεφάλαιον ἥλικον ἐστίν ἐννοησαντα καὶ ὡς μειρακίον τὸ τοιοῦτον, ὁργίζεσθαι καὶ ἀγανακτεῖν εἰ μὴ τὸ μεῖζον αὐτὸς λήψεται.

8 καίτοι τάς γε ἀπάτας, ὃ Ἰμῆ, τὰς τοιαύτας συμποτικὰς οὕτας οὐ χρή, οἴμαι, ἀπομυμνημένων, ἀλλ' εἰ καὶ τῇ ἡμάρτησα μεταξὶ εὐωχουμένων, παιδα τῇ γειέσθαι καὶ αὐτοῦ ἐν τῷ συμποσίῳ κατάληκται τῷ ὀργῆ ἐς δὲ τὴν αὐριον ταμεύεσθαι τὸ μέσο καὶ μνησικακείν καὶ ἐξωλόν τινα μὴν διαφυλάττειν, ἀπαγε, ὅτε θεοὶ πρέπουν οὔτε ἄλλως ἀσιλικὸν ἣν γοῦν ἀφέλῃ τίς τῶν συμποσίων τὰς κομψειας, ταῦτα, ἀπάτην καὶ σκόμματα καὶ τὸ διασιλάταιν καὶ ἐπιγελάν, τὸ καταλειπόμενον ἐστὶ μέθη καὶ κόρος καὶ σιωπή, σκυθρωπὰ καὶ ἀπερπὴ πράγματα καὶ ἥκιστα συμποσίῳ πρέπουτα, ὅστε ἐγγογε οὐδὲ μνημονεύσεων ἐις τὴν ύστεραίαν

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way and made the innovations in regard to men and stole fire, my accusation is sufficient and I don't care to say any more; to do so would be a mere waste of words.

Perhaps what you have said is also a waste of words; we shall see a little later! But as you say your accusation is sufficient, I shall try as best I can to dissipate the charges. And first let me tell you about the meat. By Heaven, even now as I speak of it I blush for Zeus, if he is so mean and fault-finding as to send a prehistoric god like me to be crucified just because he found a small bone in his portion, without remembering how we fought side by side or thinking how slight the ground for his anger is and how childish it is to be angry and enraged unless he gets the lion's share himself. Deceptions of that sort, Hermes, occurring at table, should not be remembered, but if a mistake is made among people who are having a good time, it should be considered a practical joke and one's anger should be left behind there in the dining room. To store up one's hatred against the morrow, to hold spite and to cherish a stale grudge—come, it is not seemly for gods and in any case not kingly. Anyhow, if dinners are deprived of these attractions, of trickery, jokes, mockery and ridicule, all that is left is drunkenness, repletion and silence; gloomy, joyless things, all of them, not in the least appropriate to a dinner. So I should not have thought that Zeus would even
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ἐτι φύην τούτων τὸν Δία, οὔχ ὅπως τηλικαῦτα\footnote{τηλικαῦτα Cubet: καὶ τηλικαῦτα MSS.} ἐπ’ αὐτοῖς ἀγανακτήσειν καὶ πάνεναι ἡγήσεσθαι πεπονθέναι, εἰ διανέμων τις κρέα παιδιῶν τινα ἐπαιξε πειρώμενος εἰ διαγνώστεται τὸ βέλτιον ὁ αἱροῦμενος.

9 Τίθει δ’ ὁμος, ὃ Ἕρμη, τὸ χαλεπῶτερον, μὴ τὴν ἐλάττων μοῖραν ἀπονενεμηκέναι τῷ Δίῳ, τὴν δ’ ὅλην υψηλήσαν τί σοι; διὰ τοῦτο ἔχρην, τὸ τοῦ λόγου, τῇ γῇ τοῦ οὐρανοῦ ἀναμεμίχθαι καὶ δεσμὰ καὶ σταιροὺς καὶ Καύκασον ὅλου ἐπινοεῖν καὶ ἀετοὺς κατατέμπειν καὶ τὸ ἤπαρ ἐκκολάπτειν; ὥρα γὰρ μὴ πολλῆν τινα ταῦτα κατηγορη τοῦ ἀγανακτοῦντος αὐτοῦ μικροψυχίαν καὶ ἀγένειας τῆς γνώμης καὶ πρὸς ὄργην εὐχέρειαν. ἢ τί γὰρ ἂν ἐποίησεν αὐτὸς ὅλου βοῶν ἀπολέσας, εἰ κρεὺν ὀλίγων ἕνεκα τηλικαῦτα ἐργάζεται;

10 Καίτοι πόσῳ οἱ ἀνθρωποὶ εὐγνωμονεστερον διάκεινται πρὸς τὰ τοιαῦτα, οὔς εἰκὸς ἢν καὶ τὰ ἐς τὴν ὄργην ὃξυτέρους εἶναι τῶν θεῶν; ἀλλ’ ὁμοὶ ἐκεῖνον οὐκ ἐστιν ὅστις τῷ μαγείρῳ σταυρού ἀν τιμήσατο, εἰ τὰ κρέα ἔσων καθεὶς τῶν δάκτυλον τοῦ ᾠωμοῦ τι περιελιχμῆσατο ἢ ὅπτωμένων ἀποσπάσας τι κατεβρόχθισεν, ἀλλὰ συγγνώμην ἀπονέμουσιν αὐτοῖς· εἰ δὲ καὶ πάνω ὁρμισθείν, ἢ κονδύλους ἐνέτριψαν ἢ κατὰ κόρρης ἐπάταξαν, ἀνεσκολοπίσθη δὲ οúdeις παρ’ αὐτοῖς τῶν τηλικοῦτων ἕνεκα.

Καὶ περὶ μὲν τῶν κρεῶν τοσαῦτα, αἰσχρὰ μὲν κάμοι ἀπολογείσθαι, πολὺ δὲ αἰσχῶν καθηγορείν ἐκεῖνος. περὶ δὲ τῆς πλαστικῆς καὶ ὅτι τοὺς ἀνθρώπους ἑποίησα, καίρος ἢδη λέγειν. τούτῳ δὲ, ὃ
remember the affair until the next day, to say nothing of taking on so about it and considering he had been horribly treated if someone in serving meat played a joke to see if the chooser could tell which was the better portion.

Suppose, however, Hermes, that it was more serious—that instead of giving Zeus the smaller portion I had abstracted the whole of it—what then? Just because of that ought he to have mingled earth with heaven, as the saying goes, and ought he to conjure up irons and crosses and a whole Caucasus and send down eagles and pick out my liver? Doesn't all this accuse the angered man himself of great pettiness and meanness of disposition and readiness to get angry? What would he have done in case he had been choused out of a whole ox, if he wreaks such mighty deeds about a little meat?

How much more good-natured human beings are about such things! One would expect them to be more quick to wrath than the gods, but in spite of that there is not one among them who would propose to crucify his cook if he dipped his finger into the broth while the meat was boiling and licked off a little, or if he pulled off a bit of the roast and gobbled it up. No, they pardon them. To be sure, if they are extremely angry, they give them a slap or hit them over the head; but among them nobody was ever crucified on so trivial a ground.

So much for the meat—an unseemly plea for me to make, but a far more unseemly accusation for him to bring; and now it is time to speak of my handiwork and the fact that I made men. This embodies a
'Ἐρμῆ, διττὴν ἔχου τὴν κατηγορίαν, οὐκ οἶδα καθ’ ὀπότερον αἰτίασθέ μου, πότερα ὡς οὔδε ὠλος ἔχρην τούς ἀνθρώπους γεγονέναι, ἀλλ’ ἀμείνων ἦν ἀτρεμείν αὐτοὺς γῆν ἄλλως οὖντας, ἡ ὡς πεπλάσθαι μεν ἔχρην, ἀλλον δὲ τινα καὶ μὴ τούτον διεσχήματισθαι τὸν τρόπον; ἐγὼ δὲ ὄμοι ὑπὲρ ἀμφοῖν ἐρω καὶ πρῶτον γε, ὡς συνεμία τοῖς θεοῖς ἀπὸ τοῦτον βλάβη γεγένηται, τὼν ἀνθρώπων ἐς τὸν βίον παραχθέντων, πειράσομαι δεικνύειν ἑπετεία δὲ, ὡς καὶ συμφέροντα καὶ ἀμείνῳ ταῦτα αὐτοῖς παρὰ πολὺ ἢ εἰ ἐρήμην καὶ ἀπάνθρωπον συνέβαινε τὴν γῆν μένειν.

12 Ἡν τοῖς πάλαι—ράον γὰρ ὀντω δῆλον ἄν γένοιτο, εἰ τι ἡδίκηκα ἐγὼ μετακοσμήσας καὶ νεωτερίσας τὰ περὶ τοὺς ἀνθρώπους—ἡν σὺν τὸ θείον μόνον καὶ τὸ ἐποιευμένον γένος, ἡ γῆ δὲ ἄνγριν τι χρῆμα καὶ ἄμορφον, ὅλας ἀπασά καὶ ταύταις ἀνημέρους λάσιος, οὔτε δὲ βωμοὶ θεῶν ἢ νεὼς,—πόθεν γὰρ́ ¹; —ἡ ἧδονα ² ἢ τι ἀλλο τοιοῦτον, οἷα πολλὰ νῦν ἐπιπανταχοθὲν φαίνεται μετὰ πάσης ἐπιμελείας τιμώμενα: ἐγὼ δὲ—αἰ πρὸς τι προβουλεύω ἐς τὸ κοινὸν καὶ σκοπῶ ὅπως αὐξηθῆσαται μὲν τὰ τῶν θεῶν, ἐπιδώσης δὲ καὶ τῶλλα πάντα ἐς κόσμον καὶ κάλλος—ἐνενόησα ὡς ἀμείνων εἰς ὀλίγον ὅσον τοῦ περὶ λαβόντα ξώα τινα συντῆσασθαι καὶ ἀναπλάσαι τὰς μορφὰς μὲν ἢμῖν αὐτοῖς προσεοικότα: καὶ γὰρ ἐνδείχθαν τῷ ὧρμῃ τῷ θείῳ, μὴ ὀντος τοῦ ἐναντίον αὐτῷ καὶ πρὸς ὧ ἐμελέλει ἡ ἐξέτασις γιγνομένῃ εὐδαιμονεστερον

¹ γὰρ Sommerbrodt: γε β; δὲ γ. ² ἡ ἧδονα A.M.H.: ἀγάλματα (ἀγάλμα Φ Ν) ἡ ἧδονα (ὥδανον γ) MSS. Cf. Timon 8.

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twofold accusation, Hermes, and I don't know which charge you bring against me—that men should not have been created at all but would better have been left alone as mere clay, or that they should have been made, as far as that goes, but fashioned after some other pattern than this. However, I shall speak to both charges. In the first place I shall try to show that it has done the gods no harm to bring men into the world, and then that this is actually advantageous, far better for them than if the earth had happened to remain deserted and unpeopled.

There existed, then, in time gone by (for if I begin there it will be easier to see whether I have done any wrong in my alterations and innovations with regard to men) there existed, as I say, only the divine, the heavenly race. The earth was a rude and ugly thing all shaggy with woods, and wild woods at that, and there were no divine altars or temples—how could there be?—or images or anything else of the sort, though they are now to be seen in great numbers everywhere, honoured with every form of observance. But as I am always planning something for the common good and considering how the condition of the gods may be improved and everything else may increase in order and in beauty, it occurred to me that it would be a good idea to take a little bit of clay and create a few living things, making them like us in appearance; for I thought that divinity was not quite complete in the absence of its counterpart, comparison with which would show divinity to be the
ἀποφαίνειν αὐτῷ θυητὸν μὲντοι εἶναι τούτο, εὐμηχανώτατον δὲ ἄλλως καὶ συνετώτατον καὶ τού
βελτίωνος αἰσθανόμειον. καὶ δὴ κατὰ τὸν ποιη-
τικὸν λόγον "γαίαν ὤδει φύρας" καὶ διαμαλάξας
ἀνέπλασα τοὺς ἀνθρώπους, ἐτί καὶ τὴν Ἀθηναῖ-
ν παρακάλεσας συνεπιλαβέσθαι μοι τοῦ ἔργου.
ταυτά ἐστιν ἡ μεγάλα ἐγὼ τοὺς θεοὺς ἡδίκηκα.
καὶ τὸ ξημώμα όρας ἥλικον, εἰ ἐκ πηλοῦ ξύλα
ἐποίησα καὶ τὸ τέως ἀκίνητον εἰς κίνησιν ἔγαγον:
καὶ, ὡς ἐοίκε, τὸ ἀπ’ ἐκεῖνον ἦττον θεὸν ἐσίν ὦ
θεοί, διότι καὶ ἐπὶ γῆς τινα θυητὰ ξύλα γεγένηται:
οὔτω γὰρ δὴ καὶ ἀγανακτεῖ νῦν ὁ Ζeus ὀσπερ
ἐλαττομένων τῶν θεῶν ἐκ τῆς τῶν ἀνθρώπων
γενέσεως, εἰ μὴ ἁρὰ τοῦτο δεδε, µὴ καὶ οὕτω
ἐπανάστασιν ἐπ’ αὐτῶν βουλεύσωσι καὶ πόλε-
μον ἐξενέγκωσι πρὸς τοὺς θεοὺς ὀσπερ οἱ
Πίγαντες.

'Αλλ’ ὅτι μὲν δὴ οὐδὲν ἡδίκησθε, δ’ Ἐρμῆ, πρὸς
ἔμου καὶ τῶν ἔργων τῶν ἐμῶν, δῆλον· ἢ σὺ δεῖξον
κἂν ἐν τῷ μικρότατῳ, κἂγὼ σωπήσομαι καὶ

1 ἐπανάστασιν Fritzsche: ἐπανάστασιν MSS.
happier state. This should be mortal, I thought, but highly inventive and intelligent and able to appreciate what was better. And then, "water and earth intermingling," in the words of the poet, and kneading them, I moulded men, inviting Athena, moreover, to give me a hand in the task. Therein lies the great wrong I have done the gods, and you see what the penalty is for making creatures out of mud and imparting motion to that which was formerly motionless. From that time on, it would seem, the gods are less of gods because on earth a few mortal creatures have come into being! Indeed, Zeus is actually as angry as though the gods were losing caste through the creation of men. Surely he doesn't fear that they will plot an insurrection against him and make war on the gods as the Giants did?

No, Hermes, that you gods have suffered no wrong through me and my works is self-evident; come, show me even one wrong of the smallest sort, and I will hold my tongue and own that I have had the treatment that I deserved at your hands. On the contrary, that my creation has been actually of service to the gods you will learn if you notice that the whole earth is no longer barren and unbeautiful but adorned with cities and tilled lands and cultivated plants, that the sea is sailed and the islands are inhabited, and that everywhere there are altars and sacrifices, temples and festivals,

"and full of God are all the streets
And all the marts of men." 2

1 Hesiod, Works and Days 61.
2 Aratus, Phaenomena 2-3.
καὶ γὰρ εἰ μὲν ἐμαυτῷ μόνῳ κτήμα τούτῳ ἐπλασάμην, ἐπλεονέκτουν ἂν ὦσε, νυνὶ δὲ εἰς τὸ κοινὸν φέρων κατέθηκα ὡμῶν αὐτοῖς· μᾶλλον δὲ Διὸς μὲν καὶ Ἀπόλλωνος καὶ "Ἡρας καὶ σοῦ δὲ, ὁ Ἐρμῆς, νεὼς ἰδεῖν ἀπανταχοῦ ἐστι, Προμηθέως δὲ οὕδαμον. ὀρᾶς ὅπως τὰ ἐμαυτοῦ μόνα σκοπῶ, τὰ κοινὰ δὲ καταπροδίδωμι καὶ ἐλάττω ποιῶ;

15 Ἔτι δὲ μοι, ὁ Ἐρμῆς, καὶ τόδε ἐννόησον, εἰ τι σοι δοκεῖ ἀγαθὸν ἀμάρτυρον, οἶκον κτήμα ἡ ποίημα ὁ μηδὲς ὄψεται μηδὲ ἐπαινέσεται, ὅμοιώς ἦδυ καὶ τερτιούν ἐσεθαι τῷ ἔχοντι. πρὸς δὴ τί τοῦτ' ἐφην; ὅτι μὴ γενομένου τῶν ἀνθρώπων ἀμάρτυρον συνέβαινε τὸ κάλλος εἶναι τῶν ὄλων, καὶ πλούτον τινα πλουτήσειν ἐμέλλομεν οὔτε ὑπ' ἄλλου τινός θαυμασθησόμενον οὔτε ἡμῖν αὐτοῖς ὁμοίως τίμων· οὖδὲ γὰρ ἂν εἶχομεν πρὸς ὧ τι ἐλαττὸν παραθερῶμεν αὐτῶν, οὐδ' ἄν συνίημεν ἥλικα εὐδαιμονοῦμεν οὐχ ὥρωντες ἁμοίρους τῶν ἱμετέρων τινάς· οὔτω γὰρ δὴ καὶ τὸ μέγα δόξειν ἂν μέγα, εἰ τῷ μικρῷ παραμετροῖτο. ὑμεῖς δὲ, τιμᾶν ἐπί τῷ πολιτεύματι τούτω δέον, ἀνεσταυρώκατέ με καὶ ταύτην μοι τὴν ἁμοιβὴν ἀποδεδώκατε τοῦ βουλευματος.

16 Ἀλλὰ κακοῦργοι τίνες, φής, ἐν αὐτοῖς καὶ μοιχεύουσι καὶ πολεμοῦσι καὶ ἀδελφὰς γαμοῦσι καὶ πατράσιν ἐπιβουλεύουσι. παρ' ἡμῖν γὰρ οὐχὶ πολλὴ τούτων ἀφθονία; καὶ οὐ δήπου διὰ τοῦτο αὐτιάσατ' ἂν τις τῶν Οὐρανοῦ καὶ τὴν Γῆν, ὁτι ἡμᾶς συνεστήσατο. ἔτι καὶ τοῦτο ὦσις φαίης ἂν, ὅτι ἀνάγκη πολλὰ ἡμᾶς ἐχεῖν πράγματα ἐπιμελουμένους αὐτῶν. οὐκοῦν διὰ γε τοῦτο καὶ ὁ
If I had made men to keep just for myself, I should be selfish, no doubt; but as the case stands I have contributed them to the general fund for your benefit. In fact, there are temples to Zeus, to Apollo, to Hera and to you, Hermes, in sight everywhere, but nowhere any to Prometheus. You see how I look out for my own interests, but betray and injure those of the community!

Moreover, Hermes, please consider this point too—do you think that any choice thing unattested, something that you get or make, for instance, which nobody is going to see or to praise, will give quite as much joy and pleasure to its owner? Why did I ask that question? Because if men had not been created, it would follow that the beauty of the universe would be unattested and it would be our lot to possess wealth, so to speak, which no one else would admire and we ourselves would not prize so highly; for we should have nothing else to compare it with, and we should not realise how happy we were if we did not see others who did not have what we have. What is great, you know, can only seem great if it is gauged by something small. You should have honoured me for that stroke of policy, but you have crucified me and have given me this return for my plan.

But there are rascals, you say, among them, and they commit adultery and make war and marry their sisters and plot against their fathers. Why, are there not plenty of them among us? Yet, of course, one could not on this account blame Heaven and Earth for creating us. Again, you may perhaps say that we have to undergo a great deal of annoyance in taking care of them. Well, then, on that principle
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νομεύς ἄχθεσθω ἐπὶ τῷ ἐχεῖν τὴν ἀγέλην, διότι ἀναγκαῖον αὐτῷ ἐπιμελεῖσθαι αὐτῆς. καίτοι τὸ γε ἐργώδες τοῦτο καὶ ἦδυ ἄλλως ¹ καὶ ἡ φροντίς οὐκ ἀτέρπης ἐξουσία τινα διατριβήν. ἦ τι γὰρ ἂν ἐπράττομεν οὐκ ἔχοντες ὅν προνοοῦμεν τούτων; ἠγούμεν ἂν καὶ τὸ νέκταρ ἐπίνομεν καὶ τῆς ἀμβροσίας ἐνεφορούμεθα οὐδὲν ποιοῦντες. ὅ δὲ μάλιστα μὲ πνίγει τοῦτ' ἐστίν, ὅτι μεμφόμενοι τὴν ἀνθρωποποιίαν καὶ μάλιστα γε τὰς γυναῖκας ἡμῶς ἔρατε αὐτῶν καὶ οὐ διαλείπετε κατιόντες, ἀρτὶ μὲν ταῦτα, ἀρτὶ δὲ σάτυροι καὶ κύκνοι γενόμενοι, καὶ θεοὺς ἕξ αὐτῶν ποιεῖσθαι ἄξιοντε.

'Αλλ' ἔχον μὲν, ἵσως φήσεις, ἀναπεπλάσθαι τοὺς ἀνθρώπους, ἄλλον δὲ τινα ὑπόνοιον, ἄλλα μὴ ἡμῖν ἐουκότας καὶ τὶ δὲ ἂλλο παράδειγμα ἄριττάμεθα ἐπί τῶν παντῶς καλὸν ἡπιστάμεθα; ἦ ἀσύνετον καὶ θηριώδες ἐδει καὶ ἄγριον ἀπεργάσασθαι τὸ ἔθι 
καὶ πῶς ἂν ἡ θεοὶ ἔθυναν ἡ τὰς ἄλλας ὑμῖν τιμᾶς ἀπένειμαν οὐχὶ τοιοῦτοι γενόμενοι; ἄλλα ὑμεῖς, ὅταν μὲν ὑμῖν τὰς ἐκατόμβας προσάγωσιν, οὐκ ὀκνεῖτε, κἂν ἐπὶ τὸν Ὀμεθανύν ἐλθεῖν δεὴ "μετ' ἀμύμονας Αἰθιοπής" τὸν δὲ τῶν τιμῶν ὑμῖν καὶ τῶν θυσίων αὐτῶν ἀνεσταυρώκατε.

Περὶ μὲν οὖν τῶν ἀνθρώπων καὶ ταῦτα ἰκανά.

¹ Text corrupt. I translate as if it read καὶ ὁλω. 260
the herdsman ought to be vexed over having his herd because he has to take care of it. But this toilsome task is also sweet, and, in general, business is not devoid of pleasure, for it affords occupation. Why, what should we do if we had not them to provide for? Be idle and drink our nectar and eat our ambrosia without doing anything! But what sticks in my throat most is that although you censure me for making men "and particularly the women," you fall in love with them just the same, and are always going down below, transformed now into bulls, now into satyrs and swans, and you deign to beget gods upon them!

Perhaps, however, you will say that men should have been made, but in some other form and not like us. What better model could I have put before myself than this, which I knew to be beautiful in every way? Should I have made my creatures unintelligent and bestial and savage? Why, how could they have sacrificed to gods or bestowed all the other honours upon you if they were not as they are? You gods do not hang back when they bring you the hecatombs, even if you have to go to the river of Ocean, "to the Ethiopians guileless," yet you have crucified him who procured you your honours and your sacrifices.

So much for men; and now, if you wish, I shall pass to fire and that reprehensible theft! In the name of the gods answer me this question without any hesitation; have we lost any fire since men have had it too? You can't say that we have. The nature of that possession is such, I suppose, that it is not diminished if anyone else takes some

1 Iliad 1, 423.
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γίγνεται, εἰ καὶ τις ἄλλος αὐτοῦ μεταλάβου· οὐ γὰρ ἀποσβέννυται ἐναυσαμένου τινός· φθόνος δὲ δὴ ἀντικρυς τὸ τοιοῦτο, ἀφ' ὧν μηδὲν ύμεῖς ἡδίκησθε, τούτων κωλύειν μεταδίδοναι τοῖς δεομένοις. καίτοι θεούς γε οὖντας ἄγαθοὺς εἶναι χρὴ καὶ "δωτῆρας εάων" καὶ ἕξω φθόνου παντὸς ἐστάναι· ὅπως γε καὶ εἰ τὸ πάν τούτο πῦρ υφελόμενος κατεκόμμισα ἐς τὴν γῆν μηδ’ ὀλος τι αὐτοῦ καταλιπτῶν, οὐ μεγαλὰ ύμᾶς ἡδίκουν· οὐδὲν γὰρ ύμεῖς δεῖσθε αὐτοῦ μὴτε ῥηγοῦντες μὴτε ἐφοντες τὴν ἀμβροσίαν μὴτε φωτὸς ἐπιτεχνυτῶν δεομένοι.

οἱ δὲ ἀνθρωποὶ καὶ εἰς τὰ ἄλλα μὲν ἀναγκαῖοι χρῶνται τῷ πυρί, μάλιστα δὲ ἐς τὰς θυσίας, ὅπως ἔχοιεν κινήσαν τὰς ἀγιὰς καὶ τοῦ λιβανωτοῦ θυμιὰν καὶ τὰ μηρία καίειν ἐπὶ τῶν βωμῶν. ὁρῶ δὲ γε ύμᾶς μάλιστα χαίρονται τῷ καπνῷ καὶ τὴν εὐωχίαν ταύτην ἡδίστην οἰομένους, ὅποταν εἰς τὸν οὐρανὸν ἦ νυστα διαρχηίτητα "ἐλισσομένη περὶ καπνῷ." ἐναντιωτάτῃ τοίνυν ἡ μέμψις αὐτὴ ἃν γένοιτο τῇ ῥυμέτρᾳ ἐπιθυμία. θαυμάζω δὲ ὅτως ὑπὲρ καὶ τὸν ἕλιον κεκωλύκατε καταλάμπτειν αὐτοῦς· καίτοι πῦρ καὶ οὔτως ἔστι πολὺ θείοτερόν τε καὶ πυρωδέστερον. ὥ κάκειον αἰτιάσθε ὡς σπαθόντα ὑμῶν τὸ κτήμα;

Εἰρηκά. σφῶ δὲ, ὃ Ἐρμή καὶ Ἡφαιστε, εἰ τι ηλικὼς εἰρήσθαι δοκεῖ, διευθύνετε καὶ ἐξελέγχετε, καὶ γὰρ αὖθις ἀπολογήσομαι.

ΕΡΜΗΣ

20 Οὐ ράδιον, ὦ Προμηθέω, πρὸς οὕτω γενναίον σοφιστήν ἀμιλλάσθαι· πλὴν ἄλλα ὄνησο, διότι

1 ἐξελέγχετε Mehler; διελέγχετε, διεξελέγχετε MSS.
of it, for it does not go out when a light is procured from it. But surely it is downright stinginess to prevent things from being shared with those who need them when it does you no harm to share them. Inasmuch as you are gods, you ought to be kindly and “bestowers of blessings”\(^1\) and to stand aloof from all stinginess. In this case even if I had filched all your fire and taken it down to earth without leaving a bit of it behind, I should not be guilty of any great wrong-doing against you, for you yourselves have no need of it, as you do not get cold and do not cook your ambrosia and do not require artificial light. On the other hand, men are obliged to use fire, not only for other purposes but above all for the sacrifices, in order that they may be able “to fill the ways with savour” and to burn incense and consume meat on the altars. Indeed, I notice that you all take particular pleasure in the smoke and think it the most delightful of banquets when the savour comes up to heaven “curling about the smoke.”\(^2\) This criticism, therefore, is directly opposed to your own desire. I wonder, moreover, that you haven’t prevented the sun from shining on men, for he is fire too, and of a far more divine and ardent sort. Do you find fault with him for dissipating your property?

I have said my say. Now then, Hermes and Hephaestus, if you think I have said anything wrong take me to task and confute me, and I will plead in reply.

HERMES

It is not an easy matter, Prometheus, to rival such an accomplished sophist. You are lucky, however,

\(^1\) Od. 8, 325. \(^2\) Iliad 1, 317.
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μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου· εὖ γὰρ οἶδα, ἐκκαϊδεκα 1 γύτας ἀν ἐπέστησέ σοι τὰ ἐγκατα ἐξαιρήσωντας· οὖτω δεινῶς αὐτοῦ κατηγόρηκας ἀπολογεῖσθαι δοκῶν. ἐκεῖνο δὲ γε θαυμάζω, ὡσπὸς μάντις ὃν οὖ προεγγυμωσκες ἐπὶ τούτοις κολασθη- σόμενος.

ΠΡΟΜΗΘΕΤΣ

Ἡπιστάμην, ὦ Ἐρμη, καὶ ταῦτα μὲν καὶ ὁτι ἀπολυθῆσομαι αὐθίς οἶδα, καὶ ἢδη γε τις ἐκ Θηβῶν ἀφίζεται σος ἀδελφός οὐκ εἰς μακράν κατατοξεύσων ὑν φῆς ἐπεπτήσεσθαι μοι τὸν ἀετόν.

ΕΡΜΗΣ

Εἰ γὰρ γένοιτο, ὦ Προμηθεῦ, ταῦτα καὶ ἐπίδοιμι σε λελυμένων, κοινῇ σὺν ἢμῖν εὐωχούμενον, οὐ μέντοι καὶ κρεανομοῦντά γε.

ΠΡΟΜΗΘΕΤΣ

21 Θάρρει· καὶ συνενωχήσομαι ὑμῖν καὶ ὁ Ζεὺς λύσει με οὖκ ἀντὶ μικράς ἐνεργεσίας.

ΕΡΜΗΣ

Τίνος ταύτης; μὴ γὰρ ὁκνήσῃς εἰπεῖν.

ΠΡΟΜΗΘΕΤΣ

Οἶσθα, ὦ Ἐρμὴ, τὴν Θέτιν; ἀλλ' οὐ χρῆ λέγειν· φυλάττει γὰρ ἀμεινον τὸ ἀπόρρητον, ὡς μισθὸς εἶν καὶ λύτρα μοι ἀντὶ τῆς καταδίκης.

ΕΡΜΗΣ

'Αλλὰ φυλάττε, ὦ Τιτάν, εἰ τοῦτ' ἀμεινον. ὑμεῖς δὲ ἀπίστωμεν, ὦ Ἰηφαῖστε· καὶ γὰρ ἢδη πλησίον οὕτωσι ὁ ἁτός. ὑπόμενε σὺν καρτερῶς· εἰη δὲ γε ἢδη σοι τὸν Θηβαίων δυ φῆς τοξότην ἐπιφανῆναι, ὡς παύσειε σε ἀνατεμνόμενον ὑπὸ τοῦ ὄριου.

1 ἐκκαϊδεκα Dindorf; ἐξ καὶ δέκα MSS.
that Zeus did not hear you say all this, for I am very sure he would have set sixteen vultures upon you to pull out your vitals, so eloquently did you accuse him in seeming to defend yourself. But I am surprised that as you are a prophet you did not know in advance that you would be punished for all this.

PROMETHEUS

I did know it, Hermes, and I also know that I shall be set free again; before long someone will come from Thebes, a brother of yours,¹ to shoot down the eagle which you say will fly to me.

HERMES

I hope so, Prometheus, and I hope to see you at large, feasting with us all—but not serving our meat!

PROMETHEUS

Never fear, I shall feast with you, and Zeus will set me free in return for a considerable favour.

HERMES

What favour? Don't hesitate to tell us.

PROMETHEUS

You know Thetis, Hermes?—but I must not tell. It is best to keep the secret, so that I may be rewarded and set free instead of being sentenced.²

HERMES

Well, hold out stubbornly. I hope the Theban archer you speak of will soon disclose himself to you, to stop you from being dissected by the bird.

¹ Heracles.
² The secret is told in Dialogues of the Gods, 5.
ICAROMENIPPUUS, OR THE SKY-MAN

Menippus tells a friend how he has frustrated the philosophers by flying up to Heaven and finding out that everything there was just as the poets had said. The satire is directed not only at the placita of the philosophers but at the conception of the average man, voiced in poetry and pragmatically sanctioned, so to speak, by the Stoics; and it also aims a particular thrust at the mysteries of the Mithras-cult. From the standpoint of the writer and the reader, what Menippus brings back is nothing but moonshine, and that is perhaps why he is compared with Icarus and not Daedalus in the title Icaromenippus.

There is reason to think that Lucian found something of this sort among the writings of Menippus and used it freely.

The readings from the margin of Ï noted on pages 300, 304, 308, 316 and 318 are not, I think, interpolations, but genuine ß readings which are not preserved elsewhere because ß, the best MS. of that group, does not contain this piece. Marginalia by the same early hand in other pieces belong to the ß tradition, and the γ tradition is notably rife with omissions of just this sort. They are not noted by Sommerbrodt, and as far as I know have never before appeared in print.
ΙΚΑΡΟΜΕΝΙΠΠΟΣ Η ΤΠΕΡΝΕΦΕΛΟΣ

ΜΕΝΙΠΠΟΣ

1 Οὐκοῦν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς στάδιοι μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἦμιν σταθμὸς τουντεύθεν δὲ ἐπὶ τὸν ἦλιον ἀνώ παρασάγγαμεν ποιν πεντακόσιοι· τὸ δὲ ἀπὸ τούτου ἐς αὐτὸν ἦδη τὸν οὐρανὸν καὶ τὴν ἀκρόπολιν τὴν τοῦ Δίας ἀνόδος καὶ ταῦτα γένοιτ' ἀν¹ εὐξώνῳ ἀετῷ μιᾶς ἡμέρας.

ΕΤΑΙΡΟΣ

Τί ταῦτα πρὸς Χαρίτων, ὁ Μένιππε, ἀστρονομεῖς καὶ ἠσυχὴ πως ἀναμετρεῖς; πάλαι γὰρ ἐπακροδώμαι σου παρακολουθήσων ἡλίους καὶ σελήνας, ἔπει δὲ τὰ φορτικά ταῦτα σταθμοὺς τινας καὶ παρασάγγας ύποξενίζουσος.

ΜΕΝΙΠΠΟΣ

Μὴ θαυμάσῃς, ὁ ἔταιρε, εἰ μετέωρα καὶ διαέρια δοκῶ σοι λαλεῖν· τὸ κεφάλαιον γὰρ δὴ πρὸς ἐμαυτὸν ἀναλογίζομαι τῆς ἐναγχος ἀποδημίας.

ΕΤΑΙΡΟΣ

Εἴτε, ὅγαθε, καθάπερ οἱ Φοίνικες ἀστροὺς ἐτεκμαίρου τὴν ὀδὸν;

ΜΕΝΙΠΠΟΣ

Οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς τοῖς ἀστροὺς ἐποιούμην τὴν ἀποδημίαν.

¹ γένοιτ' ἄν Dindorf; γένοιτο MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

MENIPPUSS

It was three thousand furlongs, then, from the earth to the moon, my first stage; and from there up to the sun perhaps five hundred leagues; and from the sun to Heaven itself and the citadel of Zeus would be also a day's ascent for an eagle travelling light.

FRIEND

In the name of the Liberal Arts, Menippus, why are you playing astronomer and surveyor on the quiet like that? For a long time I have been following you about and listening to your outlandish talk about suns and moons and even those outworn topics, stages and leagues.

MENIPPUSS

Don't be surprised, my friend, if my talk seems to you to be up in the air and flighty; I am just figuring up the total length of my recent journey.

FRIEND

So you did like the Phoenicians, old chap, and guessed your way by the stars?

MENIPPUSS

No indeed, I made my journey right among the stars.
THE WORKS OF LUCIAN

ΕΤΑΙΡΟΣ

'Ηράκλεις, μακρόν τινα τον ονειρον λέγεις, ει' γε σαυτόν ἑλαθες κατακοιμηθεῖς παρασάγγας ὄλους.

ΜΕΝΙΠΠΟΣ

2 ὁ ονειρον γάρ, ὁ τάν, δοκῶ σοι λέγειν δς ἀρτίως ἀφύγμαι παρὰ τοῦ Δίος;

ΕΤΑΙΡΟΣ

Πῶς ἐφησθα; Μένιππος ἡμῖν διοπετής πάρεστιν εξ οὐρανοῦ;

ΜΕΝΙΠΠΟΣ

Καὶ μὴν ἐγὼ σοι παρ' αὐτοῦ ἐκείνου τοῦ πάνυ Δίος ἢκω τῆμερον θαυμάσια καὶ ἀκούσας καὶ ἑδῶν εἰ δὲ ἀπιστεῖς, καὶ αὐτὸ τοῦτο ὑπερευφραίνομαι τὸ πέρα πίστεως εὐτυχεῖν.

ΕΤΑΙΡΟΣ

Καὶ πῶς ἂν 1 ἐγὼγε, ὁ θεσπέσιε καὶ Ὄλυμπιε Μένιππε, γεννητὸς αὐτὸς καὶ ἐπίγειος ὁν ἀπιστεῖν δυναίμην ὑπερευφέλω ἀνδρὶ καὶ ἵνα καθ' ὁμηρον εἴπω τῶν Οὐρανίων ἐνὶ; ἀλλ' ἐκεῖνα μοι φράσον, εἰ δοκεῖ, τίνα τρόπον ἡρῆς ἄνω καὶ ὁπόθεν ἐπορίσω κλίμακα τηλικαύτην τὸ μέγεθος; τὰ μὲν γὰρ ἀμφὶ τὴν ὁψιν οὐ πάνυ έοικας ἐκεῖνο τῷ Φρυγῷ, ὥστε ἡμᾶς ἐκάζειν καὶ σε ὀνύχχοισοντά που ἀνάρπαστον γεγονέναι πρὸς τοῦ ἀετοῦ.

ΜΕΝΙΠΠΟΣ

Σὺ μὲν πάλαι σκόπτεων δῆλος εἰ, καὶ θαυμαστὸν οὐδὲν εἰ σοι τὸ παράδοξον τοῦ λόγου μύθῳ δοκεὶ προσφερέσ. ἀτὰρ οὐδὲν ἐδέησε μοι πρὸς τὴν ἀνοδον οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι τοῦ ἄετοῦ. οἶκεια γὰρ ἤν μοι τὰ πτερά.

1 ἄν Bélin de Ballou: not in MSS.
2 ἡμᾶς ed. princeps: καὶ ἡμᾶς MSS.
ICAROMENIPPUS, OR THE SKY-MAN

FRIEND

Great Heracles! That's a long dream you are talking of, if you actually lost yourself and slept for leagues and leagues!

MENIPPUS

Dream, man! Do you think I'm telling you a dream? I am just back from a visit to Zeus.

FRIEND

What's that you say? Menippus here from Heaven, dropt from the clouds?

MENIPPUS

Here I am, I tell you, just come back to-day from the very presence of your great Zeus himself, and I have seen and heard wonderful things. If you don't believe me, I am overjoyed precisely because my good luck is beyond belief.

FRIEND

Why, my divine Menippus, my Olympian Menippus, how can a mortal groundling like myself disbelieve a sky-man—in fact, to use the words of Homer, a son of Heaven?¹ But tell me, please, how you were carried aloft, and where you got so long a ladder; for as far as looks go you are too little like the lad of Phrygia for us to suppose that, like him, you were snatched up by the eagle to become a cup-bearer.²

MENIPPUS

You have clearly been making fun of me this long time, and it is no wonder you think that my strange story is like a fairy-tale. However, I had no need of your ladder for my ascent, nor yet to become the eagle's pet, for I had wings of my own.

¹ Iliad 5, 373; 898.
² The reference is to the story of Ganymede.
THE WORKS OF LUCIAN

ETAIROΣ

Τοῦτο μὲν ἦδη καὶ ὑπὲρ τὸν Δαίδαλον ἔφησθα, εἰ γε πρὸς τοὺς ἄλλους ἐλελύθεις ἦμᾶς ἱέρας τῆς ἑκολοίου ἐξ ἀνθρώπου γενόμενος.

ΜΕΝΙΠΠΟΣ

'Ορθῶς, ὦ ἑταῖρε, καὶ οὐκ ἀπὸ σκοποῦ εἰκασαι τὸ Δαίδαλειον γὰρ ἐκεῖνο σύμφωνα τῶν πτερῶν καὶ αὐτῶς ἐμηχανησάμην.

ETAIROΣ

3 Εἶτα, ὦ τοιμηρότατε πάντων, οὐκ ἐδεδοίκεις μὴ καὶ σὺ ποὺ τῆς θαλάττης καταπεσῶν Μενίππειόν τι πέλαγος ἦμιν ὡσπερ τὸ Ἰκάριον ἀποδείξῃς ἐπὶ τῷ σεαυτῷ οὐνόματι;

ΜΕΝΙΠΠΟΣ

Οὐδαμῶς· ο μὲν γὰρ Ἰκαρὸς ἀτε κηρῶ τὴν πτέρωσιν ἡμοσμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἕλιον ἐκεῖνος ἑτάκη, πτερορυήσας εἰκότως κατέπεσεν· ἦμιν δὲ ἀκήρωτα ἦν τὰ ὄκυπτερα.

ETAIROΣ

Πῶς λέγεις; ἦδη γὰρ οὐκ οἶδ' ὡσπερ ἤρέμα μὲ προσώγεις πρὸς τὴν ἀληθείαν τῆς διηγήσεως.

ΜΕΝΙΠΠΟΣ

'Ωδέ πως· ἀετὸν εὔμεγέθη συλλάβων, ἔτι δὲ γύπα τῶν καρτερῶν, ἀποτεμῶν αὐταῖς ἀλέιναι τὰ πτερὰ—μάλλον δὲ καὶ πᾶσαν ἐξ ἀρχής τὴν ἐπι- νοιαν, εἰ σοι σχολή, δίειμι.

ETAIROΣ

Πάνω μὲν οὖν· ὡς ἑγὼ σοι μετέωρός εἰμι ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἦδη κέχηνα τῆς ἄκροάσεως· μὴ δὲ πρὸς Φιλίου με περίδος ἅνω ποὺ τῆς διηγήσεως ἐκ τῶν ὁτῶν ἀπηρτημένον.
ICAROMENIPPUSS, OR THE SKY-MAN

FRIEND
You have improved on Daedalus, by what you say, if over and above all else, you have turned from a man to a hawk or a crow without our knowing it.

MENIPPUSS
Your guess is well-aimed, my friend, and hits the bull’s-eye; for I myself constructed wings, patterned after Daedalus' clever invention.

FRIEND
Of all the foolhardy men in the world! Then you weren't afraid you would fall into the water somewhere and give us a Menippean Sea named after yourself, to match the Icarian?

MENIPPUSS
Not at all; Icarus had his feathers fitted on with wax, and so just as soon as that melted in the sun he shed his plumage, of course, and fell down; but my wings were innocent of wax.

FRIEND
What do you mean? For by now, somehow or other, you are gradually inclining me to believe in the truth of your story.

MENIPPUSS
This is what I mean; taking a good large eagle and also a strong vulture and cutting off their wings, joints and all—but I'll tell you the whole scheme from first to last, if you have time.

FRIEND
By all means; here I am in suspense, thanks to what you have said, and already waiting with open mouth for the end of your tale. In the name of Friendship, don't leave me hanging by the ears somewhere in the midst of the story.
4 Ἀκονε τοίνυν οὐ γὰρ ἀστείον γε τὸ θέαμα κεχθηνότα φίλου ἐγκαταλιπεῖν, καὶ ταῦτα ὡς σὺ φής ἐκ τῶν ὡτων ἀπηρτημένον.

Ἐγὼ γὰρ ἔπειδὴ τάχιστα ἐξετάζων τὰ κατὰ τὸν βίον γελοῖα καὶ ταπεινὰ καὶ ἀβέβαια τὰ ἀνθρώπινα πάντα εὐρισκον, πλούτους λέγω καὶ ἀρχὰς καὶ δυναστείας, καταφρονήσας αὐτῶν καὶ τὴν περὶ ταύτα σπουδὴν ἀσχολίαν τῶν ἀληθῶς σπουδαίων ὑπολαβῶν ἀνακύπτειν τε καὶ πρὸς τὸ πᾶν ἀποβλέπειν ἐπειρώμην· καὶ μοι ἐνταῦθα πολλὴν τινα παρεῖχε τὴν ἀπορίαν πρὸτον μὲν αὐτὸς οὖτος ὁ ὑπὸ τῶν σοφῶν καλούμενος κόσμος· οὐ γὰρ εἶχων εὐρείων οὐθὲ ὅπως ἐγένετο οὔτε τὸν ὅμιμον ὅτι παρεῖχε τὴν ἀπορίαν πρὸτον μὲν αὐτὸς οὖτος ὁ ὑπὸ τῶν σοφῶν καλούμενος κόσμος· οὐ γὰρ εἶχον εὐρείων οὐθὲ ὅπως ἐγένετο οὔτε τὸν ὅμιμον ὅτι τὸ τέλος ἑστὶν αὐτῶν. ἔπειτα δὲ κατὰ μέρος ἐπισκοπῶν πολὺ μᾶλλον ἀπορεὺν ἡμαγκαζόμην· τοὺς τε γὰρ ἀστερας ἐώρων ὡς ἔτυχε τοῦ ὑμανοῦ διερρημένους καὶ τῶν ἥλιων αὐτόν τί ποτε ἦν ἄρα ἔποθουν εἰδέναι· μᾶλιστα δὲ τα κατὰ τὴν σελήνην ἀτοπά μοι καὶ παντελῶς παράδοξα κατεφαίνετο, καὶ τὸ πολυειδὲς αὐτῆς τῶν σχημάτων ἀπόρρητον τινα τὴν αἰτίαν ἔχειν ἐδοκίμαζον. οὐ μὴν ἦλλα καὶ ἀστρατή διαίξασα καὶ βροντῇ καταρραγεῖσα καὶ νέτος ἢ χιών ἢ χάλαζα κατενεχθεῖσα καὶ ταῦτα δυσείκαστα πάντα καὶ ἀτέκμαρτα ἦν.

5 Οὔκοιν ἐπειδήπερ οὕτω διεκείμην, ἀριστον εἶναι ὑπελάμβανον παρὰ τῶν φιλοσοφῶν τούτων ταῦτα ἐκαστα ἐκμαθεῖν· φορὰ γὰρ ἐκεῖνον ἔγερσαν εἰ ἐχεῖν ἀν εἰπεῖν τὴν ἀληθείαν. οὕτω δὲ τοὺς ἀρίστους ἐπιλεξάμενος αὐτῶν, ὡς ἐνὴν τεκμηρίασθαι

1 γε πᾶσαν Fritzche: πᾶσαν γε MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

MENIPPUSS

Listen then, for a friend left in the lurch with his mouth open would be anything but a pretty spectacle, especially if he were hanging by the ears, as you say you are.

As soon as I began to find, in the course of my investigation of life, that all objects of human endeavour are ridiculous and trivial and insecure (wealth, I mean, and office and sovereign power), contemning those things and assuming that the effort to get them was an obstacle to getting things truly worth effort, I undertook to lift my eyes and contemplate the universe. In so doing I was caused great perplexity, first of all by what the philosophers call the Cosmos, for I could not discover how it came into being or who made it, or its source or purpose. Then in examining it part by part I was compelled to rack my brains still more, for I saw the stars scattered hap-hazard about the sky, and I wanted to know what the sun itself could be. Above all, the peculiarities of the moon seemed to me extraordinary and completely paradoxical, and I conjectured that her multiplicity of shapes had some hidden reason. More than that, lightning flashing and thunder crashing and rain or snow or hail driving down were all hard to interpret and impossible to reason out.

Being in that state of mind, I thought it best to learn about all these points from the philosophers, for I supposed that they surely would be able to tell the whole truth. So I picked out the best of them, as far as I could judge from their dourness of visage,
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προσώπου τε σκυθρωπότητι καὶ χρόας ὀχρότητι καὶ γενεῖον βαθύτητι—μάλα γὰρ ύψαγόρας τινὲς καὶ οὐρανογγώμονες οἱ ἄνδρες αὐτίκα μοι κατε-φάνησαν—τούτοις ἐγχειρίσας ἐμαυτὸν καὶ συχνῶν ἀργύριον τὸ μὲν αὐτόθεν ἥδη καταβαλόν, τὸ δὲ εἰσαύθις ἀποδώσειν ἐπὶ κεφαλαίῳ τῆς σοφίας διωμολογησάμενος, ἥξιον μετεωρολέσχης τε διδά-σκεσθαι καὶ τὴν τῶν ὦλων διακόσμησιν κατα-μαθεῖν. οἱ δὲ τοσοῦτον ἁρὰ ἐδέησάν με τῆς παλαιᾶς ἐκείνης ἀγνοίας ἀπαλλάξαι, ὡστε καὶ εἰς μεῖζους ἀπορίας φέροντες ἐνέβαλον, ἀρχὰς τινὰς καὶ τέλη καὶ ἀτόμους καὶ κενὰ καὶ ὕλας καὶ ἱδέας καὶ τὰ τοιαύτα ὁσιμέραι μου καταχέοντες. ὃ δὲ πάντων ἐμοὶ γοῦν ἠδόκει χαλεπώτατον, ῥτὶ μηδὲν ἄτερος θατέρῳ λέγοντες ἀκόλουθον ἄλλα μαχόμενα πάντα καὶ ύπεναντία, ὦμος πείθεσθαι τε με ἥξιον καὶ πρὸς τὸν αὐτὸν λόγον ἐκαστὸς ὑπάγειν ἐπειρώντο.

ΕΤΑΙΡΟΣ

"Ατοπον λέγεις, εἰ σοφοὶ οὖντες οἱ ἄνδρες ἐστα-σίαξον πρὸς αὐτοὺς περί τῶν λόγων καὶ οὐ τὰ αὐτὰ περὶ τῶν αὐτῶν ἐδόξαξον.

ΜΕΝΙΠΠΟΣ

6 Καὶ μήν, ὃ ἔταιρε, γελάσῃ ἀκούσας τὴν τε ἀλαζονείαν αὐτῶν καὶ τὴν ἐν τοῖς λόγοις τερατουρ-γίαν, οἱ γε πρῶτα μὲν ἐπὶ γῆς βεβηκότες καὶ μηδὲν τῶν χαμαὶ ἐρχομένων ἡμῶν ὑπερέχοντες, ἀλλ' οὐδὲ ὑπερέχον τοῦ πλησίου δεδορκότες, ἐνιοῦ δὲ καὶ ὑπὸ γῆρως ἡ ἀργίας ἀμβλυώττοντες, ὦμος οὐρανοῦ τε πέρατα διορᾶν ἐφασκοῦ καὶ τὸν ἥλιον

1 γοῦν Fritzche: δ' οὖν MSS.
ICAROMENIPPUSS, OR THE SKY-MAN

paleness of complexion and length of beard; and as the gentlemen at once struck me as being extremely tall talkers and high thinkers, I put myself in their hands, paying down part of a good round sum on the spot and contracting to pay the balance later, on completion of my course in philosophy; and then I expected to be taught how to hold forth on the Heavens and to learn the system of the universe. But they were so far from ridding me of my old-time ignorance that they plunged me forth-with into even greater perplexities by flooding me every day with first causes, final causes, atoms, voids, elements, concepts, and all that sort of thing. But the hardest part of it all, in my opinion at least, was that although no one of them agreed with anyone else in anything he said, but all their statements were contradictory and inconsistent, they nevertheless expected to persuade me and each tried to win me over to his own doctrine.

FRIEND

Extraordinary that learned men quarrelled with each other about their doctrines and did not hold the same views about the same things!

MENIPPUSS

Indeed, my friend, it will make you laugh to hear about the way they bragged and worked wonders in their talk! Why, in the first place, they stood on the ground and were not a bit better than the rest of us who walk the earth; in fact, they were not even sharper sighted than their neighbours, but some of them were actually purblind through age or idleness. In spite of that, however, they claimed to discern the boundaries of Heaven, they measured
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περιεμετροῦν καὶ τοῖς ὑπὲρ τὴν σελήνην ἑπεβάτευον καὶ ἁσπερ ἐκ τῶν ἀστέρων καταπεσόντες μεγέθη τε αὐτῶν διεξήγεσαν, καὶ πολλάκις, εἰ τύχοι, μηδὲ ὁπόσοι στάδιοι Μεγαρόθεν Ἀθήναζε εἰσιν ἀκριβῶς ἐπιστάμενοι τὸ μεταξὺ τῆς σελήνης καὶ τοῦ ἥλιου χωρίον ὁπόσων εἰη πηχὼν τὸ μέγεθος ἐτόλμων λέγειν, ἀέρος τε ὑψη καὶ θαλαττῆς βάθη καὶ γῆς περίοδους ἀναμετροῦντες, ἐτὶ δὲ κύκλους καταγράφοντες καὶ τρίγωνα ἐπὶ πετραγώνοις διασχηματίζοντες καὶ σφαῖρας τινὰς ποικίλας τὸν οὐρανὸν δῆθεν αὐτῶν ἐπιμετροῦντες.

7 Ἐπειτά δὲ κάκεινο πῶς οὐκ ἄγνωμον αὐτῶν καὶ παντελῶς τετυφωμένον τὸ περὶ τῶν οὕτως ἀδῆλων λέγοντας μηδὲν ὡς εἰκάζοντας ἀποφαινεσθαι, ἀλλ’ ὑπερδιατείνεσθαι τε καὶ μηδεμιὰν τοῖς ἄλλοις ὑπερβολὴν ἀπολιμπάνειν, μονονοχῇ διομνυμένοις μύδροι μὲν εἴναι τὸν ἥλιον, κατοικεῖσθαι δὲ τὴν σελήνην, ὑδατοποτεῖν δὲ τοὺς ἀστέρας τοῦ ἥλιου καθάπερ ἰμονίᾳ τινι τὴν ἱκμάδα ἐκ τῆς θαλαττῆς ἀναστῶντος καὶ ἀπασιν αὐτοῖς τὸ ποτὸν ἐξῆς διανέμοντος.

8 Τὴν μὲν γὰρ ἐναντιότητα τῶν λόγων ὁπόση ῥάδιον καταμαθεῖν. καὶ σκόπει πρὸς Διὸς, εἰ ἐν γειτόνων ἔστι τὰ δόγματα καὶ μὴ πάμπολυ διεστηκότα· πρῶτα μὲν γὰρ αὐτοῖς ἢ περὶ τοῦ κόσμου γνώμη διαφόρος, εἰ γε τοῖς μὲν ἄγεννητός
ICAROMENIPPUS, OR THE SKY-MAN

the sun, they visited the spheres beyond the moon, and you would have thought they had fallen from the stars from the way they told about their magnitudes and presumed to say just how many cubits it is in distance from the sun to the moon, often, perhaps, without even knowing how many furlongs it is from Megara to Athens. And not only did they measure the height of the air and the depth of the sea and the circumference of the earth, but by the description of circles and the construction of triangles on squares and of multiple spheres they actually measured out the cubic content of the Heavens.¹

Moreover, was it not silly and completely absurd that when they were talking about things so uncertain they did not make a single assertion hypothetically but were vehement in their insistence and gave the rest no chance to outdo them in exaggeration; all but swearing that the sun is a mass of molten metal, that the moon is inhabited, and that the stars drink water, the sun drawing up the moisture from the sea with a rope and bucket, as it were, and distributing the beverage to all of them in order?

As for the contradictory nature of their theories, that is easy to appreciate. Just see for yourself, in Heaven’s name, whether their doctrines are akin and not widely divergent. First of all, there is their difference of opinion about the universe. Some

¹ I know of nothing that illustrates Lucian’s meaning better than the Psammites, a treatise by Archimedes, which, however, is not exactly an attempt to measure the cubic capacity of the universe, but a demonstration that it is possible to express arithmetically a sum greater than the number of grains of sand in a sphere as large as the universe.
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te καὶ ἀνώλεθρος εἶναι δοκεῖ, οἳ δὲ καὶ τὸν
dημιουργὸν αὐτοῦ καὶ τῆς κυτασκευῆς τὸν τρόπον
eἰπεῖν ἐτόλμησαν ὡς καὶ μάλιστα θαύμαζον
θεῶν μὲν τινα τεχνών τῶν ὁλῶν ἐφιστάντας, οὐ
προστιθέντας δὲ οὔτε ὅθεν ἢκὼν οὔτε ὅποιον ἐστώς
έκαστα ἐτεκταίνετο, καίτοι πρὸ γε τῆς τοῦ παντὸς
gενέσεως ἄδυνατον καὶ χρόνον καὶ τόπον ἐπίνοεῖν.

ἙΤΑΙΡΟΣ

Μάλα τινάς, ὥ Μένιππε, τολμητάς καὶ θαυμα-
tοποιοὺς ἀνδρὰς λέγεις.

ΜΕΝΙΠΠΟΣ

Τί δ᾿ εἰ ἀκούσειας, ὥ θαυμάσιε, περὶ τε ἱδεῶν
καὶ ἀσωμάτων ἄ διεξέρχονται ἢ τοὺς περὶ τοῦ
πέρατος τε καὶ ἀπείρου λόγους; καὶ γὰρ αὐ καὶ
αὐτή νεανική αὐτοῖς ἡ μάχη, τοῖς μὲν τέλει τὸ
πᾶν περιγράφουσι, τοῖς δὲ ἀτελές τούτο εἶναι
ὑπολαμβάνουσιν· οὐ μὴν ἄλλα καὶ παμπόλλους
tινὰς εἶναι τοὺς κόσμους ἀπεφαίνοντο καὶ τῶν
ὡς περὶ ἐνὸς αὐτῶν διαλεγομένων κατεγίνωσκον.
ἄτερος δὲ τὶς οὐκ εἰρηνικὸς ἀνὴρ πόλεμον τῶν ὅλων
πατέρα εἶναι ἐδόξαζέ.

9 Περὶ μὲν γὰρ τῶν θεῶν τῷ χρῆ καὶ λέγειν;
ὅπου τοῖς μὲν ἀριθμὸς τις ὁ θεὸς ἦν, οἳ δὲ κατὰ
χηνῶν καὶ κυνῶν καὶ πλατάνων ἐπώμυπτο. καὶ
οἳ μὲν τοὺς ἄλλους ἄπαντας θεοὺς ἀπελάσαντες
ἐνὶ μόνῳ τῇ τῶν ὅλων ἀρχὴν ἀπενεμοῦν, ὡστε
ἡρέμα καὶ ἀχθεσθαί με τοσαύτην ἀπορίαν θεῶν
ἀκούοντα· οἳ δ᾿ ἐμπαλιν ἐπιδαφιλενόμενοι πολ-
ICAROMENIPPUS, OR THE SKY-MAN

think it is without beginning and without end, but others have even ventured to tell who made it and how it was constructed; and these latter surprised me most, for they made some god or other the creator of the universe, but did not tell where he came from or where he stood when he created it all; and yet it is impossible to conceive of time and space before the genesis of the universe.

FRIEND

They are very presumptuous charlatans by what you say, Menippus.

MENIPPUS

But my dear man, what if I should tell you all they said about "ideas" and incorporeal entities, or their theories about the finite and the infinite? On the latter point also they had a childish dispute, some of them setting a limit to the universe and others considering it to be unlimited; nay more, they asserted that there are many worlds and censured those who talked as if there were but one. Another, not a man of peace, opined that war was the father of the universe.¹

As for the gods, why speak of them at all, seeing that to some a number was god, while others swore by geese and dogs and plane-trees?² Moreover, some banished all the rest of the gods and assigned the governance of the universe to one only, so that it made me a little disgusted to hear that gods were so scarce. Others, however, lavishly declared them

¹ Heraclitus. The lack of connection between this sentence and the foregoing leads me to suspect that we have lost a portion of the Greek text containing a reference to the theories of the other Ionians.
² Socrates. See Philosophies for Sale, 16.
λούς τε αὐτοὺς ἀπέφαίνων καὶ διελόμενοι τῶν μὲν τινα πρώτων θεών ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα ένεμον τῆς θείότητος· ἐτι δὲ οἱ μὲν ἀσώματόν τι καὶ ἁμορφόν ἡγούμενον εἶναι τὸ θείου, οἱ δὲ ὡς περὶ σώματος αὐτοῦ διεννυόταν. ἐντα καὶ προνοεῖν τῶν καθ’ ἡμᾶς πραγμάτων οὐ πᾶσιν ἔδοκον οἱ θεοί, ἀλλ’ ἠσάν τινες οἱ τῆς συμπάσχης ἐπιμελείας αὐτοὺς ἀφιέντες, ὥσπερ ἥμεις εἰώθαμεν ἀπολύειν τῶν λειτουργιῶν τους παρηθηκότας· οὐδὲν γὰρ ὅτι μὴ τοῖς κομικοῖς δορυφόρημασιν ἐνικότας αὐτοὺς ἐγίνοισιν. ἔνιοι δὲ ταῦτα πάντα ὑπερβάντες οὐδὲ τὴν ἁρχὴν εἶναι θεοῦς τινας ἐπίστευον, ἀλλ’ ἀδέσποτον καὶ ἀνηγεμόνευτον φέρεσθαι τὸν κόσμον ἀπελίμπανον.

10 Τοιγάρτοι ταῦτα ἀκοῦσαν ἀπιστεῦνε· μὲν οὐκ ἔτολμοιν ψυβρεμέταις τε καὶ ἥγουνεῖοις ἀνδράσιν· οὐ μὴν εἰχόν γε ὅτι τῶν λόγων τραπόμενος ἀνεπίληπτον τι αὐτῶν εὑροῖμαι καὶ ὑπὸ θατέρου μηδαμῇ περιτρεπόμενον. ὡστε δὴ τὸ ‘Ομηρικὸν ἑκεῖνο ἀτεχνῶς ἐπασχον πολλάκις μὴν γὰρ ἄν ὅρμησα πιστεύειν τινὶ αὐτῶν,

ἐτεροὶ δὲ μεθ᾽ θυμὸς ἔρυκεν.

’Εφ’ οἷς ἀπασιν ἀμηχανῶν ἐπὶ γῆς μὲν ἀκούσεσθαι τι περὶ τούτων ἁλθής ἀπεγίνωσκον, μίαν δὲ τῆς συμπάσχης ἀπορίας ἀπαλλαγὴν ὥμην ἐσεθαί, εἰ αὐτῶς περιθεῖς πῶς ἀνέλθοιμι εἰς τὸν οὐρανόν. τούτον δὲ μοι παρεῖχε τὴν ἐλπίδα μάλιστα μὲν ἡ ἐπιθυμία . . . 1 καὶ ὁ λογοποιὸς Ἀἰσωπὸς ἀετοῖς καὶ καυνάροις, ἐνίστε καὶ καμήλοις βάσιμον ἀποφαίνων τὸν οὐρανόν. αὐτῶν μὲν

1 Fritzsche supplies ἐπείτα δὲ: no lacuna in MSS.
to be many and drew a distinction between them, calling one a first god and ascribing to others second and third rank in divinity. Furthermore, some thought that the godhead was without form and substance, while others defined it as body. Then too they did not all think that the gods exercise providence in our affairs; there were some who relieved them of every bit of responsibility as we are accustomed to relieve old men of public duties; indeed, the part that they give them to play is just like that of supers in comedy. A few went beyond all this and did not even believe that there were any gods at all, but left the world to wag on unruled and ungoverned.

When I heard all this, the result was that I did not venture to disbelieve "high-thundering" gentlemen with goodly beards, and yet did not know where to turn in order to find a point of doctrine that was unassailable and not in any way subject to refutation by someone else. So I went through just what Homer speaks of; again and again I was fain to believe one of them, "but other counsel drew me back." ¹

At my wit's end in view of all this, I despaired of hearing any truth about these matters on earth and thought that the only way out of my whole dilemma would be to get wings somehow and go up to Heaven. The wish was father to the thought, of course, but the story-teller Aesop had something to do with it also, for he makes Heaven accessible to eagles and beetles and now and then even to camels.

¹ Od. 9, 302.
όυν πτεροφυήσαί ποτε οὐδεμιᾶ μηχανῆ δυνατῶν εἶναι μοι κατεφαίνετο· εἰ δὲ γυπὸς ἤ ἀετοῦ περιθείμην ππερά—ταῦτα γὰρ μόνα ἀν¹ διαρκέσαι πρὸς μέγεθος ἀνθρωπίνου σώματος—τάχα ἂν μοι τὴν πείραν προχωρῆσαι. καὶ δὴ συλλαβὼν τὰ ὀρνεα θατέρου μὲν τὴν δεξιὰν ππερήγα, τοῦ γυπὸς δὲ τὴν ἐτέραν ἀπέτεμον εῦ μάλα· εἰτά διαδήσας καὶ κατὰ τοὺς ὀμοὺς τελαμώσας καρπεροῖς ἀρμοσάμενοι καὶ πρὸς ἄκροις τοῖς ἀκυππεροῖς λαβᾶς τινας ταῖς χερσὶ παρασκευάζας ἐπειράμμην ἐμαυτὸν τὸ πρῶτον ἀναπηδῶν καὶ ταῖς χερσὶν ὑπηρετῶν καὶ ὁπέσσροι οἱ χήνες ἔτι χαμαιπέτος ἐπαιρόμενος καὶ ἀκροβατῶν ἀμα μετά τῆς πτήσεως· ἐπεὶ δὲ ὑπήκουε μοι τὸ χρημα, τολμηρότερον ἦδη τῆς πείρας ἡπτόμην, καὶ ἀνελθὼν ἐπὶ τὴν ἀκρόπολιν ἀφήκα ἐμαυτὸν κατὰ τοῦ κρήμνου φέρων ἐς αὐτὸ τὸ θέατρον. ωσ δὲ ἀκινδύνως κατεπτόμην, ἦδη καὶ μετέωρα ἐφρόνων καὶ ἄρας ἀπὸ Πάρνηθος ἡ ἀπὸ 'Τμηττοῦ μέχρι Γερανείας ἐπετόμην, εἰτ' ἐκεῖθεν ἐπὶ τὸν Ἀκροκόρινθου ἄνω, εἶτα ὑπὲρ Φολὸς καὶ Ἐρυμάνθου μέχρι πρὸς τὸ Ταύγετον.

'Ἡδη δ' οὖν μοι τοῦ τολμήματος ἐκμεμελετημένου τέλειός τε καὶ ὑψυτής γενόμενος οὐκέτι τὰ νεοττῶν ἐφρόνουν, ἀλλ' ἐπὶ τὸν Ὁλυμποῦ ἀναβᾶς καὶ ὡς ἐνήν μάλιστα κούφως ἐπιστησάμενος τὸ λοιπὸν ἐτεινὼν εὐθὺ τοῦ ὡρανοῦ, τὸ μὲν πρῶτον ἐλυγμῶν ὑπὸ τοῦ βάθους, μετὰ δὲ ἐφεροῦν καὶ τοῦτο εὔμαρως. ἐπεὶ δὲ κατ' αὐτὴν ἦδη τὴν σελήνην ἐγεγόνειν πάμπολυ τῶν νεφῶν ἀποσπάσας, ἡσθόμην κάμμουτος ἐμαυτοῦ, καὶ μάλιστα

¹ τὸν Bekker: not in MSS.
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Well, that I myself could ever grow wings was not in any way possible, I thought; but if I put on the wings of a vulture or an eagle (for no others would be large enough to uphold the weight of a man's body), perhaps my attempt would succeed. So catching my birds, I carefully cut off the right wing of the eagle and the left wing of the vulture, tied them tightly together, fitted them to my shoulders with stout straps and made grips for my hands at the ends of the primary feathers. Then I first tried myself by jumping up and down, working my arms and doing as geese do—lifting myself along the ground and running on tiptoe as I flew. When the thing began to work well for me, I went in for the experiment with greater boldness. Going up to the acropolis, I let myself drop down the cliff right into the theatre. Since I flew down without mischance, I began to aspire high and used to take wing from Parnes or Hymettus, flying to Geraneia and from there up to Acrocorinthus and then over Pholoe and Erymanthus clear to Taygetus.

Now that I had thoroughly practised my experiment and had become an adept and a lofty soarer, I no longer had fledgling aspirations but ascended Olympus, provisioned myself as lightly as I could and this time made straight for Heaven. At first I was dizzied by the height, but afterwards I stood even that without discomfort. But when I had left the clouds far below and had got close to the moon, I felt myself getting tired, especially in
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κατὰ τὴν ἀριστερὰν πτέρυγα τὴν γυνίτην. προσελάσας οὖν καὶ καθεξόμενος ἐπὶ αὐτῆς διανεπανόμην ἐς τὴν γῆν ἀνωθεν ἀποβλέπων καὶ ὁσπερ ὁ τοῦ Ὀμήρου Ζεὺς ἔκεινος ἄρτι μὲν τὴν τῶν ἱπποπόλων Θρηκῶν καθορόμενος, ἄρτι δὲ τὴν Μυσῶν, μετ' ὀλίγου δὲ, εἰ δοξεῖ μοι, τὴν Ἑλλάδα, τὴν Περσίδα καὶ τὴν Ἰνδικὴν. ἐξ δὲ ἀπάντων ποικίλης τινὸς ἴδιοις ἐνεπιμπλάμην.

ΕΤΑΙΡΟΣ

Οὐκοῦν καὶ ταῦτα λέγοις ἂν, ὦ Μένιππε, ἵνα μηδὲ καθ’ ἐν ἀπολειπώμεθα τῆς ἀποδημίας, ἀλλ’ εἰ τί σοι καὶ ὄδοι πάρεργον ἱστόρηται, καὶ τούτο εἰδῶμεν ὡς ἔγγοις οὐκ ὀλίγα προσδοκῶ ἀκούσεθαι σχήματος τε πέρι γῆς καὶ τῶν ἐπ’ αὐτῆς ἀπάντων, οίαν σοι ἀνωθεν ἐπισκοποῦντι κατεφαίνετο.

ΜΕΝΙΠΠΟΣ

Καὶ ὅρθως γε, ὦ ἑταῖρε, εἰκάζεις· διόπερ ὡς οἴον τε ἄναβας ἐπὶ τὴν σελήνην τῷ λόγῳ συναποδήμει τε καὶ συνεπισκοπεῖ τὴν ὀλὴν τῶν ἔπτι γῆς διάθεσιν. καὶ πρωτὸν γε μοι πάνυ μικρὰν δόκει τινὰ τὴν γῆν ὅραν, πολὺ λέγω τῆς σελήνης βραχυτέραν, ὡστε ἐγὼ ἀφίων κατακύψας ἐπὶ πολὺ ἦπορον ποῦ ἐΐν τὰ τηλικάυτὰ ὅρη καὶ ἡ τοσαύτη θάλαττα· καὶ εἰ γε μὴ τὸν Ῥοδίων κολοσσοῦς ἑθεασάμην καὶ τὸν ἐπὶ τῇ Φάρῳ πύργον, εὖ ἵσθι, παντελῶς ἂν με ἡ γῆ διέλαθε. νῦν δὲ ταῦτα ὑψηλὰ οὖντα καὶ υπερανεστηκότα καὶ ὁ Ὀκεανὸς ἦρέμα πρὸς τὸν ἦλιον ὑποστίλβων διεσήμανε μοι γῆν εἶναι τὸ ὄρομεν. ἐπεὶ δὲ ἀπαξ τὴν ωμὴν ἐς τὸ ἀτενὲς ἀπηρεισάμην, ἀπας ὁ τῶν

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the left wing, the vulture's. Flying up, therefore, and perching on the moon, I rested myself, looking down on the earth from on high and like Homer's Zeus,¹ now observing the land of the horse-loving Thracians, now the land of the Mysians, and presently, if I liked, Greece, Persia and India; and from all this I got my fill of kaleidoscopic pleasure.

FRIEND

Then do tell me about it, Menippus, so that I may not miss a single detail of the trip, but may even know whatever you may have found out incidentally. I assure you, I am looking forward to hearing a good deal about the shape of the earth and about everything upon it as it looked to you, viewing it all from above.

MENIPPUS

You are right in your assumption, my friend, so mount up to the moon in fancy as best you can and share my trip and my view of the whole scheme of things on earth. In the first place, imagine that the earth you see is very small, far less than the moon, I mean; so that when I suddenly peered down I was long uncertain where the big mountains and the great sea were, and if I had not spied the Colossus of Rhodes² and the lighthouse on Pharos, I vow I shouldn't have known the earth at all. But as it was, the fact that they were high and prominent and that the ocean glinted in the sun showed me that what I saw was the earth. But as soon as I had concentrated my gaze fixedly, the life of man

¹ Iliad 13, 4.
² The Colossus of Rhodes had been lying prostrate for several centuries at the time this dialogue was written. It stood upright for only 56 years (ca. 283-227 B.C.). Consequently the allusion is thought to come from Menippus.

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ανθρώπων βίος ἡδη κατεφαινετο, οὐ κατὰ ἐθνη
μόνον καὶ τόλεις, ἄλλα καὶ αὐτοὶ σαφῶς οἱ
πλέοντες, οἱ πολεμοῦντες, οἱ γεωργοῦντες, οἱ
dικαζόμενοι, τὰ γύναια, τὰ θηρία, καὶ πάνθ
ἀπλῶς ὁπόσα τρέφει ξείδωρος ἄρουρα.

ΕΤΑΙΡΟΣ

Παντελῶς ἀπίθανα φής ταῦτα καὶ αὐτοῖς
ὑπεναντία· δς γὰρ ἄρτιώς, ὁ Μένιππε, τὴν γῆν
ἐξήτεις ὑπὸ τοῦ μεταξὺ διαστήματος ἐς βραχὺ
συνεσταλμένην, καὶ εἰ γε μὴ ὁ κολοσσός ἐμήνυσέ
σοι, τάχα ἀν ἄλλο τι φήθης ὀραν, πῶς ὑν ἑκ
καθάπερ Δυνκεύς τις ἀφὼ γενόμενος ἀπαντά
dιαγνώσκεις τὰ ἐπὶ γῆς, τοὺς ἀνθρώπους, τὰ
θηρία, μικροῦ δὲν τὰς τῶν ἐμπίδων νεοτίας;

ΜΕΝΙΠΠΟΣ

13 Εὖ γε ὑπέμυνσας· δ γὰρ μάλιστα ἔχρην
eἰπεῖν, τοῦτο ὁποῖος ὑπὸς παρέλιπον. ἐπεὶ γὰρ
αὐτὴν μὲν ἑγνώρισα τὴν γῆν ἱδον, τὰ δ' ἄλλα ὁμι
οἷς τε ἤν καθοράν ὑπὸ τοῦ βάθους ἀτε τῆς ὤψεως
μηκέτι ἐφικνουμένης, πάνυ μ' ἴνα τὸ χρήμα καὶ
πολλὴν παρείχε τὴν ἀπορίαν. κατηφεὶ δὲ ὅντι
μοι καὶ ὅλγον δεῖν δεδακρυμένω ἐφίσταται κατ-
ότιν ὁ σοφὸς Ἐμπεδοκλῆς, ἀνθρακίας τις ἱδεῖν
καὶ σποδοῦ ἀνάπλεως καὶ κατωπτημένος· καὶ μὲν
ὡς εἶδον,—εἰρήσεται γὰρ—ὑπεταράχθην καὶ τινὰ
σέληναίον δάμονα φήθην ὀραν· ὁ δὲ, “Θάρρει,”
φησίν, “ὁ Μένιππε,

'οὔτις τοι θεός εἶμι, τί μ' ἀθανάτοισιν εἶσκεις;'

1 γε Fritzsche: με MSS.
in its entirety disclosed itself to me, and not only the nations and cities but the people themselves as clear as could be, the traders, the soldiers, the farmers, the litigants, the women, the animals and, in a word, all the life that the good green earth supports.¹

FRIEND

What you say is completely beyond belief and self-contradictory; for you told me just now that you had to look for the earth because it was diminished by the intervening distance, and that if the Colossus hadn’t given you your bearings, perhaps you would have thought you were looking at something else. How is it, then, that you have suddenly turned into a Lyceus and can make out everything on earth—the men, the animals and very nearly the nests of the mosquitoes?

MENIPPUS

Thanks for reminding me; somehow or other I neglected to say what I certainly should have said. When I recognised the earth by sight, but was unable to distinguish anything else on account of the height, because my vision did not carry so far, the thing annoyed me excessively and put me in a great quandary. I was downcast and almost in tears when the philosopher Empedocles came and stood behind me, looking like a cinder, as he was covered with ashes and all burned up. On catching sight of him I was a bit startled, to tell the truth, and thought I beheld a lunar spirit; but he said “Don’t be alarmed, Menippus;

‘No god am I: why liken me to them?’ ²

¹ A reminiscence of Homer; cf. Il. 2, 548; Od. 4, 229; 9, 357.
² Od. 16, 187.
ICAROMENIPPUS, OR THE SKY-MAN

I am the natural philosopher Empedocles, at your service. You see, when I threw myself head-first into the crater, the smoke snatched me out of Aetna and brought me up here, and now I dwell in the moon, although I walk the air a great deal, and I live on dew. So I have come to get you out of your present quandary; for it annoys and torments you, I take it, that you cannot clearly see everything on earth." "Thank you very much, Empedocles," said I; "you are most kind, and as soon as I fly down to Greece again I will remember to pour you a drink-offering in the chimney and on the first of every month to open my mouth at the moon three times and make a prayer." "Great Endymion!" said he, "I didn't come here for pay; my heart was touched a bit when I saw you sorrowful. Do you know what to do in order to become sharp-sighted?" "No," said I, "unless you are going to take the mist from my eyes somehow. At present my sight seems to be uncommonly blurred." "Why," said he, "you won't need my services at all, for you yourself have brought the power of sharp sight with you from the earth." "What is it, then, for I don't know?" I said. "Don't you know," said he, "that you are wearing the right wing of an eagle?" "Of course," said I, "but what is the connection between wings and eyes?" "This," said he; "the eagle so far surpasses all the other creatures in strength of sight that he alone can look square at the sun, and the mark of the genuine royal eagle is that he can face its rays without winking an eye." "So they say," I

1 In the chimney, because the burned and blackened appearance of Empedocles suggested this as the most appropriate spot; and then too, the smoke goes up to the moon.
έγώ, "καὶ μοι ἤδη μεταμέλει ὅτι δεύρο ἄνιδων οὐχὶ τῷ ὄφθαλμῳ τοῦ ἀετοῦ ἐνεθέμην τοὺς ἐμοὺς ἔξελών· ὡς νῦν ἡ ἡμετέρης ἁφίγμας καὶ οὐ πάντα βασιλικῶς ἐνεσκενασμένος, ἀλλ' ἔοικα τοῖς νόθοις ἐκένως καὶ ἀποκηρύκτους." "Καὶ μὴν πάρα σοὶ," ἡ δ' ὦς, "αὐτίκα μάλα τὸν έτερον ὄφθαλμον ἔχειν βασιλικῶς ἣν γὰρ ἐθελήσῃς μικρὸν ἀναστάσει ἐπισκόπω τοῦ γυνῶ τῆς πτέρυγα θατέρα μόνη πτερύξασθαι, κατὰ λόγου τῆς πτέρυγος τοῦ δεξιῶν ὄφθαλμον ἀξιοδερκῆς ἐσῃ· τὸν δὲ έτερον οὐδεμία μηχανή μὴ οὐκ ἀμβλύτερον δεδορκέναι τῆς μερίδος ὄντα τῆς χείρονος." "'Αλίς," ἦν δ' ἐγώ, "εἰ καὶ ὁ δεξιὸς μόνος ἀετῶδες βλέπων οὐδὲν γὰρ ἂν ἐλαττον γένοιτο, ἔπει καὶ τοὺς τέκτονας πολλάκις ἐωρακέναι μοι δοκῶ θατέρῳ τῶν ὄφθαλμῶν ἀμεινον πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα."

Ταῦτα εἴπον ἐποίουν ἁμα τὰ ὑπὸ τοῦ Ἑμπεδοκλέους παρηγγελμένα· ο δὲ κατ' ὄλγον ὑπατίων 15 ἐς κατυν ἡρέμα διελύετο. καπειδὴ τάχιστα ἐπτερυξάμην, αὐτίκα φῶς με1 πάμπολυ περιέλαμψε καὶ τabiliaνοντα πάντα διεφαίνετο· κατακύψας γοῦν ἐς τὴν γην ἐώρων σαφῶς τὰς πόλεις, τοὺς ἀνθρώπους, τὰ γιγνώμενα, καὶ οὐ τὰ ἐν υπαίθρῳ μόνον, ἀλλὰ καὶ ὀπόσα οἴκοι ἐπτατον οἰόμενοι λαυθάειν, Πτολεμαίον μὲν συνόντα τῇ ἄδελφῇ, Δυσιμάχῳ δὲ τῶν νῦν ἐπιβουλεύοντα, τὸν Σελεύκου δὲ Ἀντίοχον Στρατονίκη διανευόντα λάθρα τῇ μητριᾷ, τὸν δὲ Θετταλὸν Ἀλέξανδρον ὑπὸ τῆς γυναικὸς ἀναρούμενον καὶ Ἀντίγονον

1 φῶς με Α.Μ.Π.: με φῶς γε γ, U; με φῶς μέγα (i.e. μέ γε ?) Ν; φῶς γε Ι.

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replied, "and I am sorry now that when I came up here I did not take out my own eyes and put in those of the eagle. As things are, I have come in a half-finished condition and with an equipment which is not fully royal; in fact, I am like the bastard, dis-owned eaglets they tell about." 1 "Why," said he, "it is in your power this minute to have one eye royal, for if you choose to stand up a moment, hold the vulture's wing still, and flap only the other one, you will become sharp-sighted in the right eye to match the wing; the other eye cannot possibly help being duller, as it is on the inferior side." "It will satisfy me," said I, "if only the right one has the sight of an eagle; it would do just as well, for I am sure I have often seen carpenters getting on better with only one eye when they were trimming off timbers to the straight-edge."

This said, I set about doing as Empedocles advised, while he receded little by little and gradually dissolved into smoke. No sooner had I flapped the wing than a great light broke upon me and all that was formerly invisible was revealed. Bending down toward earth, I clearly saw the cities, the people and all that they were doing, not only abroad but at home, when they thought they were unobserved. I saw Ptolemy lying with his sister, Lysimachus' son conspiring against his father, Seleucus' son Antiochus flirting surreptitiously with his stepmother, Alexander of Thessaly getting killed by his wife, Antigonus committing adultery with the wife of his son, and

1 If an eaglet failed to stand the test, he was pushed out of the nest; cf. Aelian de Nat. Anim. 2, 26.

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μοιχεύοντα τοῦ υἱοῦ τῆς γυναίκα καὶ Ἀττάλω τὸν υἱὸν ἐγκέφαλα τὸ φάρμακον, ἐπέρωθε δ' αὐτῷ Ἀρσάκην φονεύοντα τὸ γύναιον καὶ τὸν εὐνοῦχον Ἀρβάκην ἔλκοντα τὸ ξίφος ἐπὶ τὸν Ἀρσάκην, Σπατίνως δὲ ὁ Μήδος ἐκ τοῦ συμπόσιον πρὸς τῶν δορυφόροις εἰλκετο ἔξω τοῦ ποδός σκύφῳ χρυσῷ τὴν ὀφρὺν κατηλογομένος. ὅμως δὲ τούτως ἐν τῇ 1 Διβύν καὶ παρὰ Σκύθαις Θρακηγινόμενα ἐν τοῖς βασιλείοις ἢν ὀρᾶν, μοιχεύοντας, φονεύοντας, ἐπιβουλεύοντας, ἀρπάζοντας, ἐπιορκοῦντας, δεδιότας, ὑπὸ τῶν οἰκειοτάτων προδιδομένως.

16 Καὶ τὰ μὲν τῶν βασιλέων τοιαύτην παρέσχε μοι τὴν διατριβήν, τὰ δὲ τῶν ἱδιωτῶν πολὺ γελοίότερα: καὶ γὰρ αὐτὸ κακέλους ἔφορον, Ἐρμοδωρὸν μὲν τὸν Ἐπικούρειον χιλίων ἕνεκα δραχμῶν ἐπιορκοῦντα, τὸν Στωϊκὸν δὲ Ἀγαθοκλέα περὶ μυσθοῦ τῷ μαθητῇ δικαζόμενον, Κλεινίαν δὲ τὸν ρήτορα ἐκ τοῦ Ἀσκληπιείου φιάλην υφαιροῦμενον, τὸν δὲ Κυνικὸν Ἡρόφιλον ἐν τῷ χαμαιτυπεῖ καθεύδοντα. τὰ γὰρ ἀν τοὺς ἄλλους λέγομι, τοὺς τοιχωροχοῦντας, τοὺς δικαζόμενους, τοὺς δανεῖζοντας, τοὺς ἐπαιτοῦντας; 2 ὅλως γὰρ ποικιλὴ καὶ παντοδαπὴ τις ἢν ἡ θέα.

ΕΤΑΙΡΟΣ

Καὶ μὴν καὶ ταῦτα, ὁ Μένιππε, καλῶς εἶχε λέγειν· ἔοικε γὰρ ὅτι τὴν τυχοῦσαν τερπωλὴν σοι παρεσχῆσαι.

ΜΕΝΙΠΠΟΣ

Πάντα μὲν ἐξῆς διελθεῖν, ὁ φιλότης, ἀδύνατον,

1 ἐν τῇ Bekker: ἐν τῇ MSS.
2 δεκαζομένους Fritzsche: δικαζομένους MSS.
3 ἐπαιτοῦντας Lehmann: ἀπαιτοῦντας MSS.

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the son of Attalus pouring out the poison for him. In another quarter I saw Arsaces killing the woman, the eunuch Arbaces drawing his sword on Arsaces, and Spatinus the Mede in the hands of the guards, being dragged out of the dining-room by the leg after having had his head broken with a golden cup. Similar things were to be seen going on in Libya and among the Thracians and Scythians in the palaces of kings—men committing adultery, murdering, conspiring, plundering, forsaking, fearing and falling victims to the treason of their closest kin.

Although the doings of the kings afforded me such rare amusement, those of the common people were far more ridiculous, for I could see them too—Hermodorus the Epicurean perjuring himself for a thousand drachmas, the Stoic Agathocles going to law with his disciple about a fee, the orator Clinias stealing a cup out of the Temple of Asclepius and the Cynic Herophilus asleep in the brothel. Why mention the rest of them—the burglars, the bribe-takers, the money-lenders, the beggars? In brief, it was a motley and manifold spectacle.

FRIEND

Really, you might as well tell about that too, Menippus, for it seems to have given you unusual pleasure.

MENIPPUS

To tell it all from first to last, my friend, would be

1 These events, in so far as they are historical, are not synchronous. For some of them (Antigonus, Attalus, and the Parthian incidents) Lucian is our only sponsor.
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όπου γε καὶ ὅραν αὐτὰ ἔργων ἦν· τὰ μέντοι κεφαλαία τῶν πραγμάτων τοιαύτα ἐφαίνετο οἵα φησιν ὁμηρος τὰ ἐπὶ τῆς ἀσπίδος· οὐ μὲν γὰρ ἦσαν εἰλαπίναι καὶ γάμοι, ἔπερεθι δὲ δικαστήρια καὶ ἐκκλησίαι, καθ’ ἑτερον δὲ μέρος ἐθνε τις, ἐν γειτόνων δὲ πενθῶν ἄλλος ἐφαίνετο· καὶ ὅτε μὲν ἐς τὴν Γετικὴν ἀποβλέψαιμη, πολεμοῦντας ἀν ἐώρων τοὺς Γέτας· ὅτε δὲ μεταβαίνῃ ἐπὶ τοὺς Σκύθας, πλανωμένους ἐπὶ τῶν ἁμαξῶν ἦν ἰδεῖν· μικρὸν δὲ ἐγκλίνας τὸν ὀφθαλμὸν ἐπὶ θάτερα τοὺς Λίγυπτίους γεωργοῦντας ἐπέβλεπον, καὶ ὁ Φοῖνίξ ἐνεπορεύετο καὶ ὁ Κίλιξ ἐλήστενεν καὶ ὁ Δάκων ἐμαστυγότο καὶ ὁ Ἀδηναῖος 17 ἐδικάζετο. ἀπάντων δὲ τούτων ὑπὸ τῶν αὐτῶν γινομένων χρόνων ὃρα σοι ἢ ἂν ἐπινοεῖιν ὀποῖος τις ὁ κυκεών οὕτος ἐφαίνετο. ὃσπερ ἄν εἰ τις παραστησάμενος πολλοὺς χορευτάς, μᾶλλον δὲ πολλοὺς χοροὺς, ἔπειτα προστάξει τῶν ἁδόντων ἐκάστῳ τὴν συνωδιὰν ἂφεντα ἴδιον ἰδεῖν μέλος, φιλοτιμουμένου δὲ ἐκάστου καὶ τὸ ἴδιον περαίνοντος καὶ τὸν πλήσιον ύπερβαλέσθαι τῇ μεγαλοφωνίᾳ προδυμομένου—ἀρα ἐνθυμῆ πρὸς Δίος οία γένοιτ' ἄν ἡ ὁδὴ;

ΕΤΑΙΡΟΣ

Παντάπασιν, ὁ Μένιππε, παγγέλοιος καὶ τεταραγμένη.

ΜΕΝΙΠΠΟΣ

Καὶ μὴν, ὁ ἐταίρε, τοιοῦτοι πάντες εἰσὶν οἱ ἐπὶ γῆς χορευταὶ καὶ τοιαύτης ἀναρμοστίας ὁ τῶν

1 ἐγκλίνας Fritzsche: ἐπικλίνας MSS.
2 Φοῖνιξ Fritzsche: Φοῖνιξ δὲ MSS.
3 ἀπάντων δὲ Bekker: ἀπάντων MSS.

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impossible in such a case, where even to see it all was hard work. However, the principal features were like what Homer says was on the shield. In one place there were banquets and weddings, elsewhere there were sessions of court and assemblies; in a different direction a man was offering sacrifice, and close at hand another was mourning a death. Whenever I looked at the country of the Getae I saw them fighting; whenever I transferred my gaze to the Scythians, they could be seen roving about on their wagons: and when I turned my eyes aside slightly, I beheld the Egyptians working the land. The Phoenicians were on trading-ventures, the Cilicians were engaged in piracy, the Spartans were whipping themselves and the Athenians were attending court. As all these things were going on at the same time, you can imagine what a hodge-podge it looked. It is as if one should put on the stage a company of singers, or I should say a number of companies, and then should order each singer to abandon harmony and sing a tune of his own; with each one full of emulation and carrying his own tune and striving to outdo his neighbour in loudness of voice, what, in the name of Heaven, do you suppose the song would be like?

FRIEND
Utterly ridiculous, Menippus, and all confused.

MENIPPUSS
Well, my friend, such is the part that all earth's singers play, and such is the discord that makes

1 *Iliad* 18, 478 ff.
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...βίος συντετακται, οὐ μόνον ἀπαθῶς φθεγγομένων, ἀλλὰ καὶ ἀνομοίων τὰ σχήματα καὶ τάναντι κινουμένων καὶ ταύτων οὐδὲν ἐπινοοῦντων, ἀχρὶ ἂν αὐτῶν ἔκαστον ὁ χορηγὸς ἀπελάσῃ τῆς σκηνῆς οὐκέτι δεῖσθαι λέγων τοιούτευθεν δὲ ὀμοιο πάντες ἢδή σιώποντες, οὐκέτι τὴν συμμυγή καὶ ἀτακτον ἐκείνην ὡδὴν ἀπάδοντες. ἂλλ' ἐν αὐτῷ γε ποικίλω καὶ πολυειδεῖ τῷ θεάτρῳ πάντα μὲν γελοία δῆπονθεν ἦν τὰ γυνόμενα.

18 Μάλιστα δὲ ἐπ' ἐκείνους ἐπήρεϊ μοι γελᾶν τοῖς περὶ γῆς ὅρους ἐρέξουσι καὶ τοῖς μέγα φρονοῦσιν ἐπὶ τῷ τῷ Σικυώνιον πεδίον γεωργεῖν ἡ Μαραθῶνος ἐχεῖν τὰ περὶ τὴν Οἰνόην ἡ Ἀχαρνησὶ πλέθρα κεκτήσατι χίλια· τῆς γοὺν Ἑλλάδος ὀλης ὡς τότε μοι ἀνωθεὶν ἐφαίνετο δακτύλων οὐσης τὸ μέγεθος τεττάρων, κατὰ λόγον, οἷμαι, ἡ Ἀττικὴ πολλοστημόριον ἦν. ὡστε ἐνενόον ἐφ' ὀπόσῳ τοῖς πλουσίοις τούτοις μέγα φρονεῖν κατελέπτετο· σχεδὸν γὰρ ὁ πολυπλεθρότατος αὐτῶν μίαν τῶν Ἐπικουρείων ἀτόμων ἐδόκει μοι γεωργεῖν. ἀποβλέψας δὲ δὴ καὶ ἐς τὴν Πελοπόννησον, εἶτα τὴν Κυνουρίαν ἑνὸς ἱδῶν ἀνεμίσθην περὶ ὀσσον χωρίου, κατ' οὐδὲν Ἀργυρίου φακοῦ πλατυτέρου, τοσοῦτοι ἔπεσον Ἀργείων καὶ Δακεδαιμονίων μᾶς ἡμέρας. καὶ μὴν εἶναι ἢδομεν ἐπὶ χρυσῷ μέγα φρονοῦντα, ὅτι δακτυλίους τε ἐίχεν ὀκτὼ καὶ φιάλας τέτταρας, πάνυ καὶ ἐπὶ τοῦτῳ ἄν ἐγέλων· τὸ γὰρ Πάγγαιον ὅλον αὐτοῖς μετάλλους κεχριαίον ἦν τὸ μέγεθος.

ΕΤΑΙΡΟΣ

19 Ὡ μακάριε Μένυππε τῆς παραδόξου θέας.

1 Κυνουρίαν Palmer: Κυνοσουρίαν MSS.

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ICAROMENIPPUSS, OR THE SKY-MAN

...the life of men. Not only do they sing different tunes, but they are unlike in costume and move at cross-purposes in the dance and agree in nothing until the manager drives each of them off the stage, saying that he has no further use for him. After that, however, they are all quiet alike, no longer singing that unrhythmical medley of theirs. But there in the play-house itself, full of variety and shifting spectacles, everything that took place was truly laughable.

I was especially inclined to laugh at the people who quarrelled about boundary-lines, and at those who plumed themselves on working the plain of Sicyon or possessing the district of Oenoe in Marathon or owning a thousand acres in Acharnae. As a matter of fact, since the whole of Greece as it looked to me then from on high was no bigger than four fingers, on that scale surely Attica was infinitesimal. I thought, therefore, how little there was for our friends the rich to be proud of; for it seemed to me that the widest-acred of them all had but a single Epicurean atom under cultivation. And when I looked toward the Peloponnesse and caught sight of Cynuria, I noted what a tiny region, no bigger in any way than an Egyptian bean, had caused so many Argives and Spartans to fall in a single day.1 Again, if I saw any man pluming himself on gold because he had eight rings and four cups, I laughed heartily at him too, for the whole of Pangaeum, mines and all, was the size of a grain of millet.

FRIEND

You lucky Menippus, what a surprising spectacle!

1 Compare the close of the Charon.
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ai δὲ δὴ πόλεις πρὸς Διὸς καὶ οἱ ἄνδρες αὐτοῖς πηλίκοι διεφαίνοντο ἁνωθέν; ¹

MENIPPUS

Οἵμαι σε πολλάκις ἃυδη μυρμήκων ἁγοράν ἐωρακέναι, τοὺς μὲν εἶλουμένους περὶ τὸ στόμα τοῦ φωλεοῦ κἂν τῷ μέσῳ πολιτευομένους;² εὖνοις ὲ ἐξιόντας, ἐτέρους δὲ ἐπανίόντας αὐθίς εἰς τὴν πόλιν καὶ ὥ μὲν τις τὴν κόπρον ἐκφέρει, ὦ δὲ ἱρπάσας ποθὲν ἢ κυνὸν λέπος ἢ πυρὸν ἡμίτομον θεὶ φέρων. εἰκὸς δὲ εἶναι παρ’ αὐτοῖς κατὰ λόγον τοῦ μυρμήκων βίου καὶ οἶκοδόμους τινὰς καὶ δημαγωγοὺς καὶ πρυτάνειας καὶ μουσικοὺς καὶ φιλοσόφους. πλὴν αἱ γε πόλεις αὐτοῖς ἄνδρας ταῖς μυρμηκιαῖς μάλιστα ἐφόκεσαν. εἰ δὲ σοι μικρὸν δοκεῖ τὸ παράδειγμα, τὸ ἄνθρώπους εἰκάσαι τῇ μυρμήκων πολιτείᾳ, τοὺς πάλαιονς μόθους ἐπίσκεψαι τῶν Θετταλῶν εὐρήσεις γὰρ τοὺς Μυρμιδόνας, τὸ μαχιμωτάτου φύλου, ἐκ μυρμήκων ἄνδρας γεγονότας.

漦πεδὴ δ’ οὖν πάντα ἰκανός ἐώρατο ³ καὶ κατεγεγέλαστὸ μοι, διασείσας ἐμαυτὸν ἀνεπτόμην δῶματ’ ἐς αὐγιόχοιο Δίὸς μετὰ δαίμονας ἄλλους. ⁴

20 οὔτω στάδιον ἀνεληλύθειν καὶ ἡ Σελήνη γυναικείαιν φωνὴν προἴεμένη, “Μένιτπε,” φηοῦν, “οὔτως ὄναιο, διακόνησαι μοι τί πρὸς τὸν Δία.”


¹ ἁνωθέν Cobet: ἁνω MSS.
² περὶ τὸ στόμα... πολιτευομένου margin of Γ: not elsewhere. (κἂν A.M.H.: καὶ Γ.) ³ ἐώρατο Struve: ἐωράτο MSS. ⁴ ἀπένεγκε Cobet: ἀπένεγκαι, ἀπενέγκαι MSS.
ICAROMENIPPUS, OR THE SKY-MAN

But the cities and the men—for Heaven's sake, how did they look from on high?

MENIPPUS

I suppose you have often seen a swarm of ants, in which some are huddling together about the mouth of the hole and transacting affairs of state in public, some are going out and others are coming back again to the city; one is carrying out the dung, and another has caught up the skin of a bean or half a grain of wheat somewhere and is running off with it; and no doubt there are among them, in due proportion to the habits of ants, builders, politicians, aldermen, musicians, and philosophers. But however that may be, the cities with their population resembled nothing so much as ant-hills. If you think it is belittling to compare men with the institutions of ants, look up the ancient fables of the Thessalians and you will find that the Myrmidons, the most warlike of races, turned from ants into men.

Well, when I had looked and laughed at everything to my heart's content, I shook myself and flew upward,

"Unto the palace of Zeus, to the home of the other immortals." 1

Before I had gone a furlong upward, the moon spoke with a voice like a woman's and said: "Menippus, I'll thank you kindly to do me a service with Zeus." "Tell me what it is," said I, "it will be no trouble at all, unless you want me to carry something." "Take a simple message and a request from me to

1 Iliad 1, 222.
Δι' ἀπείρηκα γὰρ ὕδη, Μένιππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οὐς οὐδέν ἔτερὸν ἐστιν ἔργον ἤ τὰμα πολυπραγμονεῖν, τῆς εἰμι καὶ πηλίκη, καὶ δὴ ἤμμινα αὐτίαν διχότομος ἢ ἀμφίκυρτος γίγνομαι. καὶ οἱ μὲν κατοικεῖσθαι μὲ φασίν, οἱ δὲ κατόπτρον δίκην ἐπικρέμασθαι τῇ θαλάττῃ, οἱ δὲ ὁ τι ἄν ἐκαστὸς ἐπινοήσῃ τούτῳ μοι προσάπτωσι. τὰ τελευταῖα δὲ καὶ τὸ φῶς αὐτὸ κλοπιμαῖον τε καὶ νόθον εἶναι μοὶ φασίν ἀνωθεν ἢκον παρὰ τοῦ Ἡλίου, καὶ οὐ παύονται καὶ πρὸς τούτον με ἀδελφὸν ὄντα συγκρούσαι καὶ στασιάσαι προαιρούμενοι· οὐ γὰρ ἴκανα ἢν αὐτοῖς ἃ περὶ αὐτοῦ ἐφηκασί τοῦ Ἡλίου, λίθον αὐτῶν εἶναι καὶ μύδρον διάπτυρον.

"Καίτοι πόσα ἐγώ συνεπίσταμαι αὐτοῖς ἃ πράττοντι τῶν νυκτῶν αἰσχρὰ καὶ κατάπτυτσα οἱ μεθ' ἡμέραν σκυθρωποὶ καὶ ἀνδρώδεις τὸ βλέμμα καὶ τὸ σχῆμα σεμνοὶ καὶ ὑπὸ τῶν ἰδιωτῶν ἀποβλεπόμενοι; κἀγὼ μὲν ταῦτα ὄργα ὀμως σιωπῶ· οὐ γὰρ ἡγοῦμαι πρέπειν ἀποκαλύψαι καὶ διαφωτίσαι τὰς νυκτερινὰς ἐκείνας διατριβᾶς καὶ τὸν ὑπὸ 1 σκηνῆς ἐκάστου βίου, ἀλλὰ καὶ τινὰ ᾗδι αὐτῶν μοιχεύοντα ἡ κλέπτοντα ἡ ἄλλο τι τολμῶντα νυκτερινότατον, εὐθὺς ἐπιστασάμενη τὸ νέφος ἐνεκαλυπτάμην, ἵνα μὴ δείξω τοῖς πολλοῖς γέροντας ἀνδράς βαθεὶ πῶγον καὶ ἵρετη ἐνασχημονοῦντας. οἱ δὲ οὐδὲν ἀνιᾶσι διασπαράττοντες με τῷ λόγῳ καὶ πάντα τρόπον ὑβρίζουσι, ὥστε νη τὴν Ἡὔκτα πολλάκις ἔβουλευσάμην μετοικήσας ὅτι πορρωτάτω, ἵνα αὐτῶν τὴν περίεργον ἄν γλώτταν διέφυγον.

1 ὑπὸ Gesner, Sommerbrodt: ἐπὶ MSS.

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Zeus. I am tired at last, Menippus, of hearing quantities of dreadful abuse from the philosophers, who have nothing else to do but to bother about me, what I am, how big I am, and why I become semi-circular, or crescent-shaped. Some of them say I am inhabited, others that I hang over the sea like a mirror, and others ascribe to me—oh, anything that each man's fancy prompts. Lately they even say that my very light is stolen and illegitimate, coming from the sun up above, and they never weary of wanting to entangle and embroil me with him, although he is my brother; for they were not satisfied with saying that Helius himself was a stone, and a glowing mass of molten metal.

"But am I not aware of all the shameful, abominable deeds they do at night, they who by day are dour-visaged, resolute of eye, majestic of mien and the cynosure of the general public? Yet although I see all this, I keep quiet about it, for I do not think it decent to expose and illumine those nocturnal pastimes of theirs and their life behind the scenes. On the contrary, if I see one of them committing adultery or thieving or making bold to do anything else that best besuits the night, I draw my garment of cloud together and veil my face at once, in order that I may not let the common people see old men bringing discredit on their long beards and on virtue. But they for their part never desist from picking me to pieces in talk and insulting me in every way, so that I vow by Night, I have often thought of moving as far away as possible to a place where I might escape their meddling tongues.
"Μέμνησο οὖν ταύτα τε ἀπαγγείλαι τῷ Διῷ καὶ προσθεῖναι δ' ὅτι μὴ δυνατὸν ἔστι μοι κατὰ χώραν μένειν, ἢ μὴ τοὺς φυσικοὺς ἐκεῖνος ἐπιτρίψῃ καὶ τοὺς διαλεκτικοὺς ἐπιστομίσῃ καὶ τὴν Στοάν κατασκάψῃ καὶ τὴν Ἀκαδημίαν καταφλέξῃ καὶ παύσῃ τὰς ἐν τοῖς περιπάτοις διατριβὰς· οὕτω γὰρ ἐν εἰρήνῃ ἀγάγοιμι καὶ παυσάμην1 ὁσμέραι παρ' αὐτῶν γεωμετρουμένη." 22 "Ἔσται ταύτα," ἦν δ' εὖγῳ, καὶ ἀμα πρὸς τὸ ἀναντεῖ ἔτεινον τὴν ἔπι τοῦ οὐρανοῦ, ἐνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα· μετ' ὀλίγον γὰρ καὶ ἡ σελήνη βραχεία μοι καθεωράτο καὶ τὴν γην ἣδη ἀπέκρυπτον.

Δαβδὼν δὲ τὸν ἤλιον ἐν δεξιᾷ διὰ τῶν ἄστερων πετόμενος τρυταῖος ἐπλησίασα τῷ οὐρανῷ, καὶ τὸ μὲν πρῶτον ἔδοκε μοι ὡς εἶχον εὐθὺς εἰσώ παριέναι· βαδίως γὰρ σφην ἐναλαθεῖν ἀτε εὔ ἡμισείας ὅπως ἀετός, τὸν δὲ ἀετὸν ἡπιστάμην ἐκ πάλαιον συνήθη τῷ Δίῳ· ὑστερον δὲ ἐλογισάμην ὡς τάχιστα καταφωράσουσί με γυπὸς τὴν ἐτέραν πτέρυγα περισκέμενον. ἀριστον γοῦν κρίνας τὸ μὴ παρακινδυνεύειν ἐκοπτόν προσελθὼν τὴν θύραν. ὑπακούσας δὲ ὁ Ἐρμής καὶ τούνομα ἐκπυθόμενος ἀπῆι κατὰ σπουδὴν φράσων τῷ Δίῳ, καὶ μετ' ὀλίγον εἰσεκλήθην πάντων δεδώς καὶ τρέμων, καταλαμβάνω τε πάντας ἀμα συγκαθή-μένους οὐδὲ αὐτοὺς ἀφρόντιδας· ὑπετάραττε γὰρ ἱσυχῇ τὸ παράδοξον μον τῆς ἐπιδημίας, καὶ ὅσον οὐδέπω πάντας ἄνθρωπους ἀφύξεσθαι προσεδόκων τὸν αὐτὸν τρόπον ἐπτερωμένους. ὦ δὲ Ζεὺς μάλα

1 καὶ παυσάμην margin of Γ: not elsewhere.
ICAROMENIPPUS, OR THE SKY-MAN

"So be sure to report all this to Zeus and to add, too, that I cannot remain in my place unless he destroys the natural philosophers, muzzles the logicians, razes the Porch, burns down the Academy, and stops the lectures in the Walks; for only then can I get a rest and cease to be surveyed by them every day."

"Very well," said I, and therewith I pressed on upwards along the road to Heaven,

"Whence there was naught to be seen of the labours of men or of oxen;" 1

for in a little while even the moon seemed small to me, and the earth had at last disappeared from my view.

Taking the sun on my right and flying past the stars, on the third day out I drew near to Heaven. At first I made up my mind to go straight in without more ado, for I thought I should easily escape observation, as I was half eagle and I knew that the eagle was on intimate terms with Zeus from of old; but afterwards I concluded that they would very soon find me out because the other wing that I wore was a vulture's. Thinking it best, anyhow, not to take any unnecessary chances, I went up and knocked at the door. Hermes answered my knock, inquired my name, and went off in haste to tell Zeus. In a little while I was admitted in great fear and trembling, and found them all sitting together, not without apprehension themselves; for my visit, being so unprecedented, had put them in a quiet flutter, and they almost expected the whole human race to arrive at any moment, provided with wings like mine. Zeus, however, looked at me with a

1 Od. 10, 98.
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φοβερῶς, δρμύ τε καὶ τιτανώδες εἰς ἐμὲ ἀπιδών, φησὶ ¹

"Τὸς πόθεν εἰς ἀνδρῶν, πόθι τοι πόλις ἦδὲ τοκῆς;"

'Εγὼ δὲ ὃς τοῦτ' ἥκουσα, μικρὸν μὲν ἐξέθανον ὑπὸ τοῦ δεός, εἰστήκειν δὲ ὁμοι ἀχανῆς καὶ ὑπὸ τῆς μεγαλοφωνίας ἐμβεβροντημένος. χρόνῳ δ' ἐμαυτὸν ἀναλαβὼν ἀπαιντα διηγούμην σαφῶς ἀνωθεν ἀρξάμενος, ὃς ἐπιθυμήσαμι τὰ μετέωρα ἐκμαθεῖν, ὃς ἔλθοιμι παρὰ τοὺς φιλοσόφους, ὃς τὰ ἀναντία λεγόντων ἀκούσαμι, ὃς ἀπαγορεύσαμι διασπόμενος ὑπὸ τῶν λόγου, εἴτ' ἐξῆς τὴν ἐπίνοιαν καὶ τὰ πτέρα καὶ τὰ ἀλλα πάντα μέχρι πρὸς τὸν οὐρανὸν ἐπὶ πᾶσι δὲ προσέθηκα τὰ ὑπὸ τῆς Σελήνης ἐπεσταλμένα. μειδίασας δ' ὁνὶ ὁ Ζεὺς καὶ μικρὸν ἐπανεῖς τῶν ὄφρων, "Τί ἂν λέγοις," φησίν, "'Ομιού πέρι καὶ Ἐφιάλτου, ὅπου καὶ Μένυππος ἐπόλμησεν ἐς τὸν οὐρανὸν ἀνέλθειν; ἀλλὰ νῦν μὲν ἐπὶ ξένια ² σε καλοῦμεν, αὐρίον δὲ," ἐφη, "περὶ ὅν ἦκεις χρηματίσαντες ἀποπέμψομεν," καὶ ἀμα ἐξαναστάς ἐβάδιζεν ἐς τὸ ἐπηκοόστατον τοῦ οὐρανοῦ καιρὸς γὰρ ἦν ἐπὶ τῶν εὐχῶν καθέξεσθαι.

24 Μεταξὺ τε προῖων ἀνέκρινε με περὶ τῶν ἐν τῇ γῇ πραγμάτων, τὰ πρῶτα μὲν ἐκεῖνα, πόσου νῦν ὁ πυρὸς ἐστὶν ὁμοι ἐπὶ τῆς Ἐλλάδος, καὶ εἰ σφόδρα ὑμῶν ὁ πέρυσι χειμῶν καθίκετο, καὶ εἰ τὰ λάχανα δεῖται πλείονος ἐπομβρίας. μετὰ

¹ Punctuation A.M.H.: see translation. Fritzsche inserts βραγγάδεινos after φοβερῶς; Baar, Sommerbrodt, and others excise φοβερῶς; but note μεγαλοφωνίας below. ² ξένια MSS.

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fierce, Titanic stare and said in a very terrible voice:

"What is your name, sir, whence do you come, and
where is your city and hearth-stone?" 1

When I heard this, I nearly dropped dead of fright, but stood my ground all the same, though my jaw was hanging and I was thunderstruck by the loudness of his voice. But in time I pulled myself together and told him the whole story clearly, starting at the very beginning—how I wanted to learn about the heavenly bodies, how I went to the philosophers, how I heard them contradicting each other, how I got tired of being pulled this way and that by their arguments, and then about my idea and the wings and all the rest of it till my arrival in Heaven; and at the end I added the message of the moon. Smiling and unbending a little, Zeus remarked: "What can one say to Otus and Ephialtes when even a Menippus has the hardihood to come up to Heaven? However, we invite you to be our guest for to-day, and to-morrow, after we have taken action on the matters about which you have come, we shall send you away." With that he arose and walked toward the best place in Heaven for hearing, as it was time to sit and listen to the prayers.

As he walked along he asked me about things on earth, first the usual questions, how much wheat now costs in Greece, whether the last winter hit us hard and whether the crops needed more rain. Then he

1 The line occurs frequently in the Odyssey, e.g. 1, 170.
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dè ἧρώτα εἰ τις ἔτι λείπεται τῶν ἀπὸ Φειδίου καὶ δὲ ἦν αἰτίαν ἐλλείποιεν Ἀθηναίοι τὰ Διάσια τοσούτων ἐτῶν, καὶ εἰ τὸ Ἀλμπέτειον ἀυτῷ ἐπιτελέσαι διανοοῦνται, καὶ εἰ συνελήφθησαν οἱ τῶν ἦν Δωδώνη νεὼν σευληκότες.

"Επεὶ δὲ περὶ τούτων ἀπεκρινώμην, "Εἰπὲ μοι, Μένιππε," ἐφη, "περὶ δὲ ἐμοῦ οἱ ἀνθρωποὶ τίνα γνώμην ἔχουσιν;" "Τίνα," ἐφην, "δέσποτα, ἢ τὴν εὐσεβεστάτην, βασιλεᾶ σε πάντων εἶναι θεῶν;" "Παῖζεις ἐχὼν," ἐφη. "τὸ δὲ φιλόκαινον αὐτῶν ἀκρίβως οἶδα, κἂν μὴ λέγης. ἢν γὰρ ποτὲ χρόνος, οτὲ καὶ μάντις ἐδόκοιν αὐτοῖς καὶ ἱατρὸς καὶ πάντα ὅλως ἦν ἐγώ,

μεσταὶ δὲ Δίὸς πᾶσαι μὲν ἄγνιαί, πᾶσαι δ᾿ ἀνθρώπων ἀγόραι·

καὶ ἡ Δωδώνη τότε καὶ ἡ Πίσα λαμπραί καὶ περὶ βλεπτοῦ πᾶσιν ἦσαν, υπὸ δὲ τοῦ καπνοῦ τῶν θυσίων οὐδὲ ἀναβλέπειν μοι δυνατόν· εἷς οὖν δὲ ἐν Δελφοῖς μὲν Ἀπόλλω τὸ μαντεῖον κατεστήσατο, ἐν Περγάμῳ δὲ τὸ ἱατρεῖον ὅ Ἀσκληπιὸς καὶ τὸ Βευδίδειον ἐγένετο ἐν Θράκη καὶ τὸ Ἀνουβίδειον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμίσιον ἐν Ἔφεσῳ, ἐπὶ ταῦτα μὲν ἀπαντεῖς θέουσι καὶ πανηγύρεις ἀνάγοντες καὶ ἐκατόμβας παριστάσι καὶ χρυσάς πλίνθους ἀνατιθέασινεῖ δὲ παρηβηκότα ἰκανῶς τετιμηκέναι νομίζουσιν, ἂν διὰ

1 'Ολυμπείου Colb : Ολυμπείου, 'Ολυμπιον MSS.
2 αὐτῷ Seager : αὐτῶν MSS.
3 καὶ χρυσάς πλίνθους ἀνατιθέασι margin of Γ: not else-

where.

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inquired whether any of the descendants of Phidias were still left, why the Athenians had omitted the Diasia for so many years, whether they had any idea of finishing the Olympieion for him and whether the men who robbed his temple in Dodona had been arrested.¹

When I had answered these questions, he said:
"Tell me, Menippus, what opinion do men hold about me?" "What opinion should they hold, sir," said I, "except the highest possible one, that you are king of all the gods?" "You are fond of your joke," said he, "but I am thoroughly acquainted with their craze for novelty even without your telling me. There was once a time when they looked upon me as a prophet and a healer, and I was all in all;

'Yea, full of Zeus were all the streets
And all the marts of men.'

At that time Dodona and Pisa were rich and highly regarded by all, and I could not even see for the smoke of the sacrifices. But since Apollo founded his oracle at Delphi and Asclepius his hospital in Pergamos and the temple of Bendis arose in Thrace and the temple of Anubis in Egypt and the temple of Artemis in Ephesus, these are the places where they all run and celebrate feast-days and bring hecatombs, and offer up ingots of gold, while I, they think, being past my prime, am sufficiently honoured

¹ The temple of Olympian Zeus at Athens was completed by Hadrian a generation before these lines were written; and, if we may trust a casual reference to the Diasia in Plutarch (de tranquil. an. 20), that festival had been re-instituted in some form or other. Here again Lucian seems to be following Menippus.
πέντε ὅλων ἔτων θύσωσιν ἐν 'Ολυμπίᾳ. τοιγαροῦν ψυχροτέρους ἂν μου τοὺς βωμοὺς ἱδοις τῶν Πλάτω
νος νόμων ἢ τῶν Χρυσίππου συλλογισμῶν."  

25 Τοιαῦθ' ἀμα διεξιόντες ἡφικνούμεθα ἐς τὸ χω-
ρίον ἔνθα ἐδει αὐτὸν καθεξόμενου διακοῦσαι τῶν
εὐχῶν. θυρίδες δὲ ἦσαν ἑξῆς τοῖς στομίοις τῶν
φρεάτων ἐοικύαι πῶματα ἔχουσαι, καὶ παρ' ἐκά-
στη θρόνοις ἐκεῖτο χρυσοῦς. καθίσας οὖν ἐαυτὸν
ἐπὶ τῆς πρώτης ὁ Ζεὺς καὶ ἀφελών τὸ πῶμα
παρείχε τοῖς εὐχομένοις ἐαυτῶν έυχοτο δὲ παν-
ταχόθεν τῆς γῆς διάφορα καὶ ποικίλα. συμπαρακύ-
ψας γὰρ καὶ αὐτῶς ἐπήκοον ἀμα τῶν εὐχῶν.
ἡσαν δὲ τοιαίδε, ""Ω Ζεὺς, βασιλεὺσαί μοι
γένοιτο;" "Ω Ζεῦ, τὰ κρόμμια μοι φῦναι καὶ τὰ
σκόροδα;" "Ω θεόι, τοῦ πατέρα μοι ταχέως ἀπο-
θανεῖν;" ὁ δὲ τις ἄν ἐφή, "Εἴθε κληρονομήσαιμι
τῆς γυναικὸς," "Εἴθε λάθοιμι ἐπιβουλεύσας τῷ
ἀδελφῷ," "Γένοιτο μοι υικῆσαι τὴν δίκην," "Δὸς
στεφθῆναι τὰ 'Ολυμπία." τῶν πλεούντων δὲ ὁ μὲν
βορέας εὐχέτω ἐπιτυνεῦσαι, ὁ δὲ νότον, ὁ δὲ γεωρ-
γὸς ἤτει ὑπετόν, ὁ δὲ γναφεῖς ἡλιον.

'Επακούον δὲ ὁ Ζεὺς καὶ τὴν εὐχὴν ἑκάστην
ἀκριβῶς ἐξετάζων οὖ πάντα ὑπισχεῖτο,

ἀλλ' ἔτερον μὲν ἐδωκε πατήρ, ἔτερον δ' ἀνένευσεν
τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσετο ἄνω διὰ
τοῦ στομίου καὶ ἐπὶ τὰ δεξιά κατετίθει φέρων,
tὰς δὲ ἀνοσίους ἀπράκτους αὕθις ἀπέπεμπεν ἀπο-
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if they sacrifice to me once every four whole years at Olympia. Consequently, you can see for yourself that my altars are more frigid than the Laws of Plato or the Syllogisms of Chrysippus.”

Pursuing such topics, we came to the place where he had to sit and hear the prayers. There was a row of openings like mouths of wells, with covers on them, and beside each stood a golden throne. Sitting down by the first one, Zeus took off the cover and gave his attention to the people who were praying. The prayers came from all parts of the world and were of all sorts and kinds, for I myself bent over the orifice and listened to them along with him. They went like this: “O Zeus, may I succeed in becoming king!” “O Zeus, make my onions and my garlic grow!” “O ye gods, let my father die quickly!”; and now and then one or another would say: “O that I may inherit my wife’s property!” “O that I may be undetected in my plot against my brother!” “May I succeed in winning my suit!” “Let me win the wreath at the Olympic games!” Among seafaring men, one was praying for the north wind to blow, another for the south wind; and the farmers were praying for rain while the washermen were praying for sunshine.

Zeus listened and weighed each prayer carefully, but did not promise everything;

“This by the Father was granted and that was denied them.”¹

You see, he let the just prayers come up through the orifice and then took them and filed them away at his right; but he sent the impious ones back un-

¹ Iliad 16, 250.
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φυσῶν κάτω, ὑπὲρ μηδὲ πλησίον γένοιτο τοῦ οὐρανοῦ. ἐπὶ μιᾶς δὲ τινος εὐχής καὶ ἀπορούντα αὐτὸν θεασάμην. δύο γὰρ ἀνδρῶν τάναντια εὐχομένων καὶ τὰς ἵσας θυσίας ὑπισχυνομένων οὐκ εἶχεν ὁποτέρῳ μᾶλλον ἐπινεύσειεν αὐτῶν, ὡστε δὴ τὸ Ἀκαδημαίκων ἐκεῖνο ἐπεπόνθει καὶ οὐδέν τι ἀποφήμασθαι δυνατὸς ἦν, ἀλλ' ἄσπερ ὁ Πύρρων ἐπείχεν ἐτι καὶ διεσκέπτετο.

26 Ἐπεὶ δὲ ἰκανῶς ἐχρημάτισε ταῖς εὐχαῖς, ἐπὶ τὸν ἐξής μεταβὰς θρόνον καὶ τὴν δευτέραν θυρίδα κατακύψας τοῖς ὅρκοις ἐσχόλαζε καὶ τοῖς ὁμνύοσι. χρηματίσας δὲ καὶ τούτοις καὶ τὸν Ἐπικούρειον Ἐρμοδώρου ἐπιτρίψας μετεκαθέζετο ἐπὶ τὸν ἐξῆς θρόνον κληδόσι καὶ φήμαις καὶ οἰωνοῖς προσέξων. εἰτ' ἐκεῖθεν ἐπὶ τὴν τῶν θυσιῶν θυρίδα μετήρη, δι' ἃς ὁ καπνὸς ἀνίσω ἀπτήγγελε τῷ Διῷ τοῦ θύωντος ἐκάστου τούνομα. ἀποστὰς δὲ τούτων προσέταττε τοῖς ἀνέμοις καὶ ταῖς ὀραίας ἐς δεὶ ποιεῖν. "Τήμερον παρὰ Σκύθας ὑέτο, παρὰ Λίβυσιν ἀστραπτέτω, παρ' Ἑλλησι νυφέτω, σὺ δὲ ὁ Βορέας τινὲς ἐν Άνδρια, σὺ δὲ ὁ Νότος ἵσυχιάν ἄγε, δὲ Ζέφυρος τὸν Ἀδρίαν διακυμαινέτω, καὶ τῆς χαλάξης ὅσον μέδιμνοι χίλιοι διασκεδασθήτωσαν ὑπὲρ Καππαδοκίας."

27 Ἀπάντων δὲ ἢδη σχεδὸν αὐτῷ διωκημένων ἀπῆμεν ἐς τὸ συμπόσιον. δείπνου γὰρ ἦδη και-ρος ἦν καὶ με ὁ Ἐρμῆς παραλαβὼν κατέκλινε παρὰ τὸν Πάνα καὶ τοὺς Κορύβαντας καὶ τὸν Ἀττιν καὶ τὸν Σαβάξιον, τοὺς μετοίκους τούτους καὶ ἀμφίβολους θεοὺς. καὶ ἄρτον τε Ἡμήντηρ παρείχε καὶ ὁ Δίονυσος οἶνον καὶ ὁ Ἡρακλῆς.
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granted, blowing them downward so that they might not even come near Heaven. In the case of one petition I observed that he was really in a dilemma: when two men made contrary prayers and promised equal sacrifices, he didn't know which one of them to give assent to; so that he was in the same plight as the Academicians and could not make any affirmation at all, but suspended judgement for a while and thought it over, like Pyrrho.

When he had given sufficient consideration to the prayers, he moved to the next throne and the second opening, leaned down and devoted himself to covenants and people making oaths. After considering these and annihilating Hermodorus the Epicurean, he changed his seat to the next throne to give his attention to omens derived from sounds and sayings and the flight of birds. Then he moved from there to the sacrifice-opening, through which the smoke came up and told Zeus the name of each man who was sacrificing. On leaving the openings, he gave orders to the winds and the weather, telling them what to do: "Let there be rain to-day in Scythia, lightning in Libya, snow in Greece. North Wind, blow in Lydia. South Wind, take a day off. Let the West Wind raise a storm on the Adriatic, and let about a thousand bushels of hail be sprinkled over Cappadocia."

By this time he had pretty well settled everything, and we went away to the dining-hall, as it was time for dinner. Hermes took me in charge and gave me a place beside Pan and the Corybantes and Attis and Sabazius, those alien gods of doubtful status. Demeter gave me bread, Dionysus wine, Heracles
κρέα καὶ μύρτα ἢ Ἁφροδίτη καὶ ὁ Ποσειδῶν μαυ-νίδας. ἡμα δὲ καὶ τῆς ἀμβροσίας ἤρέμα καὶ τοῦ νέκταρος παρεγενόμην· ὃ γὰρ βέλτιστος Γαμμήδης ὕπο φιλαμφροπίας εἶ θεάσατο ἀποβλέποντα ποὺ τῶν Δία, κοτόλην ἀν ἢ καὶ δύο τοῦ νέκταρος ἐνέχει μοι φέρων. οἱ δὲ θεοὶ, ὡς Ὁμηρὸς ποὺ λέγει (καὶ αὐτός, οἴμαι, καθάπερ ἐγὼ τάκεδε τεθεαμένος), οὔτε σίτον ἐδοῦσιν, "οὐ πίνουσ' αἴθοπα οἶνον," ἀλλὰ τὴν ἀμβροσίαν παρατίθενται καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἦδονται σιτούμενοι τὸν ἐκ τῶν θυσίων καπνὸν αὐτῆς κνίσῃ ἀνενηπηγμένον καὶ τὸ αἷμα δὲ τῶν ἱερείων, ὁ τοῖς βωμοῖς οἱ θύσινες περισέοντον.

Ἐν δὲ τῷ δεῖπνῳ ὁ τε Ἀπόλλων ἐκιθαρίσει καὶ ὁ Σιλήνος κόρδακα ὁρχήσατο καὶ αἱ Μοῦσαι ἀνα-στάσαι τῆς τε Ἡσιόδου Θεογονίας ἤσαν ἡμῖν καὶ τὴν πρόπην φέδην τῶν ὠμῶν τῶν Πυθαροῦ, κατειδὴ κόρος ἦν, ἀνεπανόμεθα ὡς εἰχεν ἔκαστος ἰκανοὺς ὑποβεβηγμένοι.

28 ἄλλοι μέν ῥᾳ θεοὶ τε καὶ ἀνέρες ἵπποκορυστάι εὐδῶν πανυχίου, ἐμὲ δ’ οὖκ ἐχε νήδυμος ὑπνος: ἀνελογιζόμην γὰρ πολλὰ μὲν καὶ ἄλλα, μάλιστα δὲ ἐκείνα, πῶς ἐν τοσοῦτο χρόνῳ ὁ Ἀπόλλων οὐ φύσει πῶγωνα ἢ πῶς γίνοιτο τοῦ ἠλίου παρὸντος ἢ ἤ ἄλλης συνενωχυμένου.

Τότε μὲν οὖν μικρὸν τι κατέδαρθον. ἔσθεν δὲ διανάστας ὁ Ζεὺς προσέτατε κηρύττειν ἐκκλη-

1 ἀνενηπηγμένον Struve: ἀνενηπηγμένον MSS.
2 ὑποβεβηγμένοι τ’, vulg.: ὑποβεβηγμένος MSS.
3 γίνοιτο Λ.Μ.Η.: ἐγίνετο, ἐγένετο MSS.; γίνεται vulg.
meat, Aphrodite perfume and Poseidon sprats. But I also had surreptitious tastes of the ambrosia and the nectar, for Ganymede, bless his heart, had so much of human kindness about him that whenever he saw Zeus looking another way he would hastily pour me out a mouthful or two of the nectar. But as Homer says somewhere or other, having seen what was there, I suppose, just like me—the gods themselves neither eat bread nor drink ruddy wine but have ambrosia set before them and get drunk on nectar; and they are especially fond of dining on the smoke from the sacrifices, which comes up to them all savoury, and on the blood of the victims that is shed about the altars when people sacrifice.

During dinner Apollo played the lute, Silenus danced the can-can and the Muses got up and sang us something from Hesiod's Theogony and the first song in the Hymns of Pindar. When we had had enough we composed ourselves for the night without any ceremony, being pretty well soined.

"All the others, the gods and the warriors chariot-owning,

Slept until morning, but I was unbound by the fetters of slumber,"

for I was thinking about many things, above all how Apollo had not grown a beard in all this while, and how it gets to be night in Heaven with Helius always there and sharing the feast.

Well, as I say, I slept but little that night, and in the early morning Zeus got up and ordered procla-

1 *Iliad* 5, 341.
2 Like the *Theogony*, this seems to have been a sort of Olympian Peerage; cf. fragment 29 (Schroeder p. 394).
3 *Iliad* 2, 1 f.
29 σίαν. καπειδή παρήσαν ἀπαντες, ἀρχεται λέγειν. "Τὴν μὲν αἰτίαν τοῦ συναγαγεῖν ὑμᾶς ὁ χθίζος οὗτος ξένος παρέσχεται. πάλαι δὲ βουλόμενος ὑμῖν κοινώσασθαι περὶ τῶν φιλοσόφων, μάλιστα ὑπὸ τῆς Σελήνης καὶ ὅν ἐκείνη μὲμφεται προ- τραπεῖς ἐγνών μηκέτ' ἐπὶ πλέον παρατείναι τὴν διάσκεψιν.

"Γένος γὰρ τι ἀνθρώπων ἔστιν οὐ πρὸ πολλοῦ τῶ βίω ἐπιτολάσαν ἄργον φιλόνεικον κενόδοξον δέκυχολον ὑπόλιχον ὑπόμωρον τετυφωμένον ὑβρεώς ἀνάπλεων καὶ ὡς καθ’ Ὀμηρὸν εἶπτο 'ἐτώσιοι ἄχθος ἀρωρής.' οὕτω τοῖνυ εἰς συστήματα διαρεβήντες καὶ διωφόρους λόγων λαβυρίνθους ἐπινοήσαντες οἱ μὲν Στοίκοις ὁμομάκασιν ἐαυτοὺς, οἱ δὲ Ἄκαδημαῖκοι, οἱ δὲ Ἐπικουρεῖοι, οἱ δὲ Περιπατητικοὶ καὶ ἀλλὰ πολλὰ γελοιότερα τούτων ἐπείτα δὲ ὅνομα σεμνῶν τὴν ἀρετὴν περιθέμενοι καὶ τὰς ὁφρύς ἐπάραντες καὶ τὰ μέτωπα ρυτιδόσαντες καὶ τοὺς πώγονας ἐπισπασάμενοι περιέρχονται ἐπιπλάστων σχῆματι κατάπτυστα ἧθη περιστέλλοντες, ἐμφερείς μά- λιστα τοῖς τραγικοῖς ἐκείνοις ὑποκριταῖς, ὡς ἣν ἀφέλῃ τις τὰ προσωπεία καὶ τὴν χρυσόπαστον ἐκείνην στολὴν, τὸ καταλειπόμενον ἐστὶ γελοίον ἀνθρώπων ἐπτὰ δραχμῶν ἐς τὸν ἀγώνα μεμισθω- μένον.

30 "Τοιούτω δὲ ὅντες ἀνθρώπων μὲν ἀπάντων καταφρονοῦσι, περὶ θεῶν δὲ ἀλλόκοτα διεξέρ- χονται καὶ συνώνοντες εὐεξαπάτητα μειράκεια τὴν τε πολυθρύλητον ἀρετὴν τραγῳδοῦσι καὶ τάς τῶν λόγων ἀπορίας ἐκδιδάσκουσι, καὶ πρὸς μὲν 1 καὶ τὰ μέτωπα ρυτιδόσαντες margin of Γ: not elsewhere.

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mation for an assembly to be made. When everybody was there, he began to speak:

"The reason for calling you together is supplied, of course, by our visitor here of yesterday, but I have long wanted to confer with you about the philosophers, and so, being stirred to action by the moon in particular and the criticisms that she makes, I have decided not to put off the discussion any longer.

"There is a class of men which made its appearance in the world not long ago, lazy, disputatious, vainglorious, quick-tempered, glutinous, doltish, addle-pated, full of effrontery and to use the language of Homer, 'a useless load to the soil.' Well, these people, dividing themselves into schools and inventing various word-mazes, have called themselves Stoics, Academics, Epicureans, Peripatetics and other things much more laughable than these. Then, cloaking themselves in the high-sounding name of Virtue, elevating their eyebrows, wrinkling up their foreheads and letting their beards grow long, they go about hiding loathsome habits under a false garb, very like actors in tragedy; for if you take away from the latter their masks and their gold-embroidered robes, nothing is left but a comical little creature hired for the show at seven drachmas.

"But although that is what they are, they look with scorn on all mankind and they tell absurd stories about the gods; collecting lads who are easy to hoodwink, they rant about their far-famed 'Virtue' and teach them their insoluble fallacies; and in the presence of their disciples they always

1 Iliad 18, 104.
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tōus μαθητὰς καρτερίαν ἅει καὶ σωφροσύνην καὶ τὸ αὐταρκές ἐπαινοῦσι καὶ πλοῦτον καὶ ἱδυνής καταπτύουσι, μόνοι δὲ καὶ καθ’ έαυτοὺς γενόμενοι τί ἀν λέγοι τις ὅσα μὲν εύθεν, ὅσα δὲ ἄφροδισιάξουσιν, ὅπως δὲ περιλεύχουσι τῶν ὀβολῶν τῶν ρύπων;

"Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲν αὐτὸι μήτε κοινὸν μήτε ἕδιον ἐπιτελοῦντες, ἀλλ' ἀχρείοι καὶ περιττοί καθεστῶτες

οὕτε ποτ’ ἐν πολέμῳ ἐναρίθμου οὕτ’ ἐνὶ βουλῇ, ὦμως τῶν ἄλλων κατηγοροῦσι καὶ λόγους τινὰς πικροὺς συμφορήσαντες καὶ λοιδορίας κακώς ἐκ-μεμελετηκότες ἐπιτιμῶσι καὶ ὀνειδίζουσι τοῖς πλησίον, καὶ οὕτος αὐτῶν τὰ πρῶτα φέρεσθαι δοκεὶ δὲ ἀν μεγαλοφυνότατος τε ᾧ καὶ ἱταμώτατος 31 καὶ πρὸς τὰς βλασφημίας θρασύτατος. καίτοι τῶν διατεινόμενον αὐτὸν καὶ βοῶντα καὶ κατηγοροῦντα τῶν ἄλλων ἥν ἔρη, 'Σὺ δὲ δὴ τί πράττων τυγχάνεις ἢ τί φῶμεν πρὸς θεῶν σε πρὸς τὸν βίον συντελείω;’ φαίη ἂν, εἰ τὰ δίκαια καὶ ἀληθῆ θέλοι λέγειν, ὅτι 'Πλεῖων μὲν ἡ γεωργεῖ ἡ στρατεύεσθαι ἡ τίνα τέχνην μετείναι περιττὸν εἶναι μοι δοκεῖ, κέκραγα δὲ καὶ αὐχμῶ καὶ ψυχρο-λουτῶ καὶ ἀνυπόδητος τοῦ χειμῶνος περιέρχομαι καὶ τρίβωνα ῥυπαρῶν περιβέβλημα καὶ ωσπερ ὁ Μῶμος τὰ υπὸ τῶν ἄλλων γυγνόμενα συκοφῶντο, καὶ εἰ μὲν τίς ὑψώνηκε τῶν πλουσίων πολυτελῶς ἢ ἐτάραν ἔχει, τούτῳ πολυπραγμονῷ καὶ ἀγα-

1 καὶ τὸ αὐταρκές margin of G.
2 κακώς margin of G: τινὰς vulg.
3 καὶ τρίβωνα ρυπαρῶν περιβέβλημα margin of G: not elsewhere.
ICAROMENIPPUS, OR THE SKY-MAN

sing the praise of restraint and temperance and self-sufficiency and spit at wealth and pleasure, but when they are all by themselves, how can one describe how much they eat, how much they indulge their passions and how they lick the filth off pennies?

"Worst of all, though they themselves do no good either in public or in private life but are useless and superfluous,

'Neither in war nor in council of any account,'

nevertheless they accuse everyone else; they amass biting phrases and school themselves in novel terms of abuse, and then they censure and reproach their fellow-men; and whoever of them is the most noisy and impudent and reckless in calling names is held to be the champion. But if you were to ask the very man who is straining his lungs and bawling and accusing everybody else: 'How about yourself? What do you really do, and what in Heaven's name do you contribute to the world?' he would say, if he were willing to say what was right and true: 'I hold it unnecessary to be a merchant or a farmer or a soldier or to follow a trade; I shout, go dirty, take cold baths, walk about barefoot in winter, wear a filthy mantle and like Momus carp at everything the others do. If some rich man or other has made an extravagant outlay on a dinner or keeps a mistress, I make it my affair and get hot about it; but if one of

1 *Iliad* 2, 202.
νακτῶ, εἰ δὲ τῶν φίλων τις ἤ ἑταῖρων κατάκειται
νοσῶν ἐπικουρίας τε καὶ θεραπείας δεόμενος,
ἄγνωδ᾽.

"Τοιαύτα μέν ἐστιν ὑμῖν, οὐ θεοὶ, τάντα τὰ θρέμ-
32 ματα. οἱ δὲ δὴ Ἐπικούρειοι αὐτῶν λεγόμενοι
μάλα δὴ καὶ ὑβρισταί εἰσι καὶ οὐ μετρῶς ἡμῶν
καθάπτονται μήτε ἐπιμελεῖσθαι τῶν ἀνθρωπίνων
λέγοντες τοὺς θεοὺς μήτε ὀλος τὰ γιγνόμενα ἐπισκοπεῖν· ὡστε ὅρα ὑμῖν λογίζεσθαι διότι ἦν
ἀπαξ οὕτω πείσαι τὸν βίον δυνηθῶσιν, οὐ μετρῶς
πεινήσετε. τίς γὰρ ἂν ἐτι θύσειν ὑμῖν πλέον
οὐδὲν ἐξεῖν προσδοκῶν;

"Ἀ μὲν γὰρ ἡ Σελήνη αἰτιᾶται, πάντες ἥκου-
σατε τοῦ ἑνοῦ χθὲς διηγομένου. πρὸς ταῦτα
βουλεύσθε ἃ καὶ τοῖς ἀνθρώποις γένοιτ' ἂν ὑφε-
λιμώτατα καὶ ἡμῖν ἀσφαλέστατα.

33 Εἰπόντως ταῦτα τοῦ Δίως ἡ ἐκκλησία διετεθορύ-
βητο,1 καὶ εὐθὺς ἐβόων ἀπαντες, "κεραύνωσον,"
"κατάφλεξον," "ἐπίτριψον," "ἐς τὸ βύραθρον,"
"ἐς τὸν Τάρταρον," "ὁς τοὺς Γίγαντας." ἡσυχίαν
dὲ ὁ Ζεὺς αὖθίς παραγγείλας, ""ですか ταῦτα ὡς
βουλεσθε," ἐφ᾽, "καὶ πάντες ἐπιτρίψονται αὐτῷ
dιαλεκτικῇ, πλὴν τὸ γε νῦν εἶναι οὐ θέμις
cολασθήναι των ἱερομνημία γάρ ἐστιν, ὡς ὦστε,
μηνύων τούτων τεττάρων, καὶ ἦδη τὴν ἐκεχερίαν
περικεφαλάμην. ἐς νέωτα οὖν ἄρχομένου ἢρος
κακοί κακῶς ἀπολούνται τῷ σμερδαλέῳ κεραυνῷ.

ἡ καὶ κυνάρχησιν ἐπ᾽ ὄφρυσι νεύσε Κρονίων.

34 "Περὶ δὲ τουτοῦ Μενίππου ταῦτα," ἐφη, "μοι

1 διετεθορύβητο Bokker: διετεθρύμμητο (διατεθ.) γ; διεθρύλφιτο β.
my friends or associates is ill abed and needs relief and attendance, I ignore it.'

"That is what these whelps are like, gods. Moreover, some of them who call themselves Epicureans are very insolent fellows indeed and attack us immoderately, saying not only that the gods do not direct human affairs, but that they pay no attention at all to what goes on. So it is high time you were bethinking yourselves that if they ever are able to persuade the world, you will go uncommonly hungry; for who would continue to sacrifice to you if he expected to gain nothing by it?

"As for what the moon finds fault with, you all heard the stranger tell about that yesterday. In view of all this, take such action as may be most advantageous to men and most salutary for ourselves."

When Zeus had finished this speech the assembly fell into a commotion, and at once they all began to shout: "Blast them," "Burn them," "Annihilate them"; "To the pit," "To Tartarus," "To the Giants." Calling for silence once more, Zeus said: "It shall be as you will; they shall be annihilated, and their logic with them. However, just at present it is not in order to punish anyone, for it is the festival-season, as you know, during the next four months, and I have already sent about to announce the truce of God. Next year, therefore, at the opening of spring the wretches shall die a wretched death by the horrid thunderbolt."

"So spake Cronus his son, and he bent black brows to confirm it!" 1

"As to Menippus here," he said, "this is my

1 Il. iud 1, 528.
δοκεῖ: περιαρεθέντα αὐτὸν τὰ πτερά, ἵνα μὴ καὶ αὐθεὶς ἐλθῇ ποτὲ, ώπὸ τοῦ Ἐρμοῦ ἐσ τὴν γῆν κατενεχθῆναι τῇμερον." καὶ ὁ μὲν ταῦτα εἶπὼν διέλυσε τὸν σύλλογον, ἐμὲ δὲ ὁ Κυλλήνιος τοῦ δεξιοῦ ὤτος ἀποκρεμάσας περὶ ἐσπέραν χθές κατέθηκε φέρων ἐς τὸν Κεραμεικόν.

"Ἀπαντά ἀκήκοας, ἀπαντά, ὦ ἑταῖρε, τὰς οὐρανοὺς ἀπειμὶ τοῖνυν καὶ τοῖς ἐν τῇ Ποικίλῃ περιπάτῳ τῶν φιλοσώφων αὐτὰ ταῦτα εὐαγγελιούμενος.
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decision: after his wings have been taken away from him so that he may never come again, let him be carried down to earth to-day by Hermes." With this he dismissed the meeting, whereupon Cyllenius (Hermes) picked me up by the right ear and took me down to the Potters' Quarter yesterday evening.

You have heard it all, my friend, all the news from Heaven. Now I am going off to carry the glad tidings to the philosophers who pace about in the Porch.
It is very doubtful whether the fifth century Timon of Athens would have recognized himself in this presentment. The comic poets of his own day tell us only that he was a misanthrope. From Lucian we hear that he became so through the ingratitude of his friends, who took his money and then turned their backs upon him, and further that the discovery of a buried treasure enabled him to requite them with poetic justice. Of these two essential features of Lucian’s portrait, the first is older than Lucian, for Plutarch and Strabo say that Mark Antony, when his friends deserted him, compared himself with Timon. The second occurs first in Lucian, and may be his invention. We know, however, that Antiphanes, a writer of the Middle Comedy, produced a play called Timon. As the discovery of the treasure and the punishment of the toadies would make a fitting conclusion for a comedy, and as it is rather hard to imagine what other conclusion the comedy of Antiphanes can have had, we should perhaps credit the whole conception to the imagination of Antiphanes, influenced, possibly, by the history of “Master Upright” in the Plutus of Aristophanes. It does not follow, however, that Lucian had read the Timon, for its plot may have been outlined in the life of Timon which Neanthes of Cyzicus compiled about 200 n.c.

The indebtedness of Shakespeare to Lucian requires no comment.
ΤΙΜΩΝ Ἡ ΜΙΣΑΝΘΡΩΠΟΣ

ΤΙΜΩΝ

1 Ὡ Ζεῦ φίλιε καὶ ξένει καὶ ἑταῖρει καὶ ἐφέστε καὶ ἀστεροπητὰ καὶ ὁρκε καὶ νεφεληγερέτα καὶ ἐρυθοῦπε καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι,—καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος ὑπερείδεις τὸ πίπτον τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχνὸς τοῦ ῥυθμοῦ—ποῦ σοι νῦν ἢ ἐρισμάραγος ἀστραπῇ καὶ ἡ βαρύβρομος βροντῇ καὶ ὁ αἰθαλοῖς καὶ ἀργήεις καὶ σμερδαλέος κεραυνός; ἀπαντὰ γὰρ ταῦτα λήρος ἵδη ἀναπέφηνε καὶ καπνὸς ἀτεχνῶς ποιητικὸς ἐξῳ τοῦ πατάγου τῶν ὀνομάτων. τὸ δὲ ἀοίδιμὸν σοι καὶ ἐκηβόλου ὀπλοῦ καὶ πρόχειρον οὐκ οἶδ᾽ ὅπως τελέως ἀπέσβη καὶ ψυχρὸν ἔστι, μηδὲ ὅλιγον σπυνθῆρα ὅργης κατὰ τῶν ἀδικοῦντων διαφυλάττουν. θάπτων γοῦν τῶν ἐπισκεφῶν τις ἐπιχειροῦντων ἐξολον θρυσσλίδα φοβηθείη ἄν ἐ τὴν τού πανδαμάτορος κεραυνοὶ φλόγα: οὕτω δαλὸν τινα ἐπιανατείνεσθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν ἡ καπνὸν ἀπ' αὐτὸν μὴ δεδιέναι, μόνον δὲ τούτο οἶεσθαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπλησθήσωνται τῆς ἀσβόλου.

"Ὡστε ἣδη διὰ ταῦτα σοι καὶ ὁ Σαλμανεὺς ἀντι−βροντᾶν ἐτόλμα, οὐ πάνυ τι 1 ἀπίθανος ὦν, πρὸς 1 πάνυ τι Fritzshe: πάντη MSS.

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TIMON, OR THE MISANTHROPE

TIMON

Ho, Zeus, you Protector of Friends and Guests and Comrades, Keeper of the Hearth, Lord of the Lightning, Guardian of Oaths, Cloud-Compeller, Loud-thunderer and whatever else crazy poets call you, above all when they are in trouble with their verses, for then to help them out you assume a multitude of names and so shore up the weak spots in their metre and fill up the gaps in their rhythm! Where now is your pealing levin, your rolling thunder and your blazing, flashing, horrid bolt? All that has turned out to be stuff and nonsense, pure poetic vapour except for the resonance of the names. That famous, far-flying, ready weapon of yours has been completely quenched in some way or other and is cold, not even retaining a tiny spark of resentment against wrong doers. Indeed, anyone who should undertake to commit perjury would be more afraid of a guttering rushlight than of the blaze of your all-conquering thunderbolt. What you menace them with is such a mere firebrand, they think, that they do not fear flame or smoke from it and expect the only harm they will get from the stroke is to be covered with soot.

That is why even Salmoneus dared to rival your thunder, and he was far from ineffective at it, for

οὔτω ψυχρῶν τῇν ὀργήν Δία θερμουργὸς ἀνήρ μεγαλαυχοῦμενος. πῶς γὰρ οὐ; ὅπου γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, ὃς οὔτε τῶν ἐπιορκούντων ἄκουεις οὔτε τοὺς ἀδικοῦτας ἐπισκοπεῖς, λημάς δὲ καὶ ἀμβλυώττεις πρὸς τὰ γινόμενα καὶ τὰ ὅτα ἐκκεκώφησαι καθάπερ οἱ παρηθηκότες.

3 ἔπει νέος γε ἔτι καὶ δέξιθυμος οὐ καὶ ἀκμαῖος τῇν ὀργήν πολλὰ κατὰ τῶν ἄδικων καὶ βιαίων ἐποίεις καὶ οὐδέποτε ἤ γεσ τότε πρὸς αὐτοὺς ἐκεχερίαν, ἀλλ' ἀεὶ ἐνεργὸς πάντως ὁ κεραινός ήν καὶ ἡ αἷγι ἐπεσείτο καὶ ἡ βροντὴ ἐπιταγεῖτο καὶ ἡ ἀστραπὴ συνεχές ὥσπερ εἰς ἀκροβολισμὸν προκοντιζετο· οἱ σεισμοὶ δὲ κοσκινθὸν καὶ ἡ χώρα σωρηδὸν καὶ ἡ χάλαξα πετρηδόν, ἵνα σοι φορτικῶς διαλέγωμαι, ἵστοι τε βαγδαίοι καὶ βιαίοι, ποταμὸς ἐκάστη σταγών· ὧστε τηλικαύτη ἐν ἀκαρφί χρόνου ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων καταδεδυκότων μόνης ἐν τῇ κυβώτιον περισσοθῆναι προσοκεῖλαν τῷ Δυκαρεί ξώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάτ-

4 τοῦ οἰς ἐπιγυνήν κακίας μείξονος.

Τουγάρτοι ἀκόλουθα τῆς ῥαθυμίας τάπιχειρα κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοὶ τινος οὔτε στεφανοῦντος, εἰ μή τις ἀρα πάρεργον 'Ολυμπίων, καὶ οὕτως οὐ πάνυ ἀναγκαία ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τὶ ἄρχαιον συντελῶν· καὶ κατ' ὀλίγον Κρόνου σε, ὦ θεῶν γενναίοτατε, ἀποφαίνοντοι, παρωσάμενοι τῆς τιμῆς. ἐὼ λέγειν, ποσάκις ἢδη σοι τὸν νεόν σεσυλήκασιν· οἱ δὲ καὶ αὐτῷ σοι τὰς χείρας

1 πῶς γὰρ οὐ du Soul: πῶς γὰρ MSS.
TIMON, OR THE MISANTHROPE

he was a man of fiery deeds flaunting his prowess in the face of a Zeus so lukewarm in spirit. And why not, when you lie asleep as if you were drugged with mandragora? You neither hear perjurers nor see wrong-doers; you are short-sighted and purblind to all that goes on and have grown as hard of hearing as a man in his dotage. Yet while you were still young and quick-tempered and violent in your wrath, you were very active against sinners and oppressors and you never made truce with them then. No, your bolt was always busy at all costs; your aegis shook, your thunder pealed, and your lightning was launched out incessantly like skirmish fire. The earth shook like a sieve, the snow fell in heaps, the hail was like cobblestones (if I may talk with you familiarly), and the rain-storms were fierce and furious, every drop a river; consequently, such a flood took place all in a moment in the time of Deucalion that when everything else had sunk beneath the waters a single chest barely escaped to land at Lycoreus, preserving a vital spark of human seed for the engendering of greater wickedness.

The result is that you are reaping the fruit of your laziness. Nobody either sacrifices or wears wreaths in your honour any longer, except now and then a man who does it as something incidental to the games at Olympia; and even in that case he does not think he is doing anything at all necessary, but just contributes to the support of an ancient custom. Little by little, most noble of the gods, they have ousted you from your high esteem and are turning you into a Cronus. I will not say how many times they have robbed your temple already; some of them, however, have actually laid their
ΤΑUCHIAV, δὴ θαναμίστε, πηνίκα παύεται οὔτως ἀμελῶς παρορόμενα; ἢ πότε κολάσεις τὴν τοσαύτην ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκάλιώνες ἴκανοι πρὸς οὔτως ὑπέραντον ὑβριν τοῦ βίου; ἢν γὰρ τὰ κοινὰ ἐάσας τάμα εἴπω, τοσούτοις Ἀθηναίων εἰς ὑψὸς ἄρας καὶ πλούσιοις ἑκ πενευστάτων ἀποφήμασα καὶ πάσι τοῖς δεομένοις ἑπικουρήσασα, μᾶλλον δὲ ἄθροιν εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλούτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσι- σουτες καὶ προσκυνοῦτες κακὸ τοῦ ἐμοῦ νεύματος ἀπηρτημένοι, ἀλλ’ ἢν που καὶ ὂδὸ βαδίζων ἐντύχω τῷ αὐτῶν, ὦσπερ τινὰ στήλην παλαιὸν νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου ἀνατετραμμένη παρέρχονται μηδὲ ἀναγνώστες. οἱ δὲ καὶ πόρρωθεν ἱδόντες ἔτεραν ἐκτρέπονται δυσάντητον καὶ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες τὸν οὐ πρὸ πολλοῦ σωτηρά καὶ εὐεργέτην αὐτῶν γεγενη- μένον. ὡστε ὑπὸ τῶν κακῶν ἐπὶ ταῦτην τὴν
hands upon your own person at Olympia, and you, High-thunderer though you be, were too sluggish to rouse the dogs or to call in the neighbours that they might come to your rescue and catch the fellows while they were still packing up for flight. No, you noble Giant-killer and Titan-conqueror, you sat still and let them crop your long locks, holding a fifteen-foot thunderbolt in your right hand!¹

Come, you marvellous ruler, when will you stop overlooking these things in such a careless way? When will you punish all this wrong-doing? How many conflagrations and deluges will be enough to cope with such overwhelming insolence in the world? For instance, let me put aside generalities and speak of my own case. After raising so many Athenians to high station and making them rich when they were wretchedly poor before and helping all who were in want, nay more, pouring out my wealth in floods to benefit my friends, now that I have become poor thereby I am no longer recognized or even looked at by the men who formerly cringed and kowtowed and hung upon my nod. On the contrary, if I chance to meet any of them in the road, they treat me as they would the gravestone of a man long dead which time has overturned, passing by without even a curious glance. Indeed, some of them, on catching sight of me in the distance, turn off in another direction, thinking that the man who not long ago showed himself their saviour and benefactor will be an unpleasant and repulsive spectacle. There-

¹ According to Pausanias (v. 11, 1), the Zeus at Olympia held a Victory in his right hand and a sceptre surmounted by an eagle in his left. This is borne out by late coins (see Gardner, Greek Sculpture, p. 259). The error is odd in so good an observer as Lucian.
ἐσχατιὰν τραπόμενος ἐναψάμενος διφθέραν ἐργά-
ζομαι τὴν γῆν υπόμισθος ὀβολῶν τεττάρων, τῇ
ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα
τούτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι οὐσεῖθαι
πολλοὺς παρὰ τὴν ἢξιαν εὖ πράττοντας· ἀνιαρό-
τερον γὰρ τοῦτό γε.

'Ἡδη ποτὲ οὖν, ὁ Κρόνος καὶ 'Ρέας νυὲ, τὸν
βαθὺν τούτον ὑπνοῦ ἀποσεισάμενος καὶ νήδυμον
—ὑπὲρ τὸν 'Επιμενίδην γὰρ κεκοίμησαι—καὶ
ἀναρρίπτες τὸν κεραυνὸν ἦ ἐκ τῆς Αἴτης 1
ἐναυσάμενος μεγάλην ποιήσας τὴν φλόγα ἐπι-
dείξαιο τινα χολήν ἀνδρώδους καὶ νεανικὸν Διός,
eἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ
τῆς ἑκεῖ ταφῆς μυθολογούμενα.

ΖΕΤΣ
7 Τῆς οὕτως ἐστιν, ὁ 'Ερμῆς, ὁ κεκραγώς ἐκ τῆς
'Αττικῆς παρὰ τὸν 'Εμηττὸν ἐν τῇ ὑπωρείᾳ
πιναρῶν ὅλως καὶ αὐχμῶν καὶ ὑποδίφθερος;
σκάπτει δὲ οίμαι ἐπικεκυφῶς· λάλος ἀνθρωπός
καὶ θρασύς. ἦ τοὺς φιλόσοφος ἐστιν· οὐ γὰρ ἄν
οὕτως ἀσεβεῖς τοὺς λόγους διεξῆι καθ’ ἡμῶν.

ΕΡΜΗΣ
Τῇ φής, ὁ πάτερ; ἀγνοεῖς Τήμωνα τὸν
'Εχεκρατίδου τὸν Κολυτέα; 2 οὕτως ἐστιν ὁ πολ-
λάκις ἥμας καθ’ ιερῶν τελείων ἐστιάσας, ὁ
νεόπλουτος, ὁ τὰς ὅλας ἐκατόμβας, παρ’ ὁ
λαμπρῶς ἐφράξειν εἰώθαμεν τὰ Διάσια.

1 Αἴτης Faber: Οἶτης MSS.
2 The MSS. have Κολυτέα here, and Κολυττέας in 44 and 50.
fore my wrongs have driven me to this outlying farm, where, dressed in skins, I till the soil as a hired labourer at four obols a day, philosophizing with the solitude and with my pick. By so doing, I expect to gain at least thus much, that I shall no longer see a great many people enjoying undeserved success; for that, certainly, would be more painful.

Come then, son of Cronus and Rhea, shake off at length that deep, sound sleep, for you have slumbered longer than Epimenides;¹ fan your thunderbolt into flame or kindle it afresh from Aetna, and make a great blaze, evincing anger worthy of a stalwart and youthful Zeus—unless indeed the tale is true that the Cretans tell about you and your tomb in their island.

ZEUS

Who is that, Hermes, who is shouting from Attica, near Hymettus, in the foot-hills, all dirty and squalid and dressed in skins? He is digging, I think, with his back bent. A mouthy fellow and an impudent one. Very likely he is a philosopher, otherwise he would not talk so impiously against us.

HERMES

What, father! Don't you know Timon of Collytus, the son of Echecratides? He is the man who often treated us to perfect sacrifices; the one who had just come into a fortune, who gave us the complete hecatombs and used to entertain us brilliantly at his house during the Diasia.

¹ Epimenides of Crete fell asleep in a cave and did not wake for forty years or more.
THE WORKS OF LUCIAN

ZETE

Φεύ τῆς ἀλλαγῆς· οὐ καλὸς ἐκεῖνος, οὐ πλούσιος, περὶ ὁνὶ τοσοῦτοι φίλοι; τί παθῶν ὅποι τοιούτος ἐστὶν, αὐχμηρός, ἄθλιος, καὶ σκαπανεὺς καὶ μισθωτὸς, ὡς ἐσικεῖν, οὕτω βαρεῖαν καταφέρων τὴν δίκελλαν;

ΕΡΜΗΣ

8 Οὔτωσι μὲν εἴπειν, χρηστότης ἐπέτρεψεν αὐτὸν καὶ φίλανθρωπία καὶ ὁ πρὸς τοὺς δεόμενους ἀπαντᾷ οἴκτος, ὡς δὲ ἀληθεὶ λόγῳ, ἄνοια καὶ εὐθεία καὶ ἀκριβία περὶ τῶν φίλων, ὅσοι συνίει κόραξ καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυνῶν τοσοῦτοι οἱ κακοδαίμων κειρόμενοι τὸ ἥπαρ φίλους εἶναι αὐτοὺς καὶ ἑταίρους φίλου, ὅπερ εὐνοίας τῆς πρὸς αὐτοῦ χαίροντας τῇ βορᾷ· οἱ δὲ τὰ ὅστα γυμνώσαντες ἀκριβῶς καὶ περιτραγύντες, εἰ δὲ τοῖς καὶ μυελὸς ἐν ἑνὶ ἐκμυζῆσαντες καὶ τοῦτον εὐ μάλα ἐπιμελῶς, ζύχοντο αὐν αὐτοῦ καὶ τὰς ρίζας ὑποτετμημένον ἀπολυπόντες, οὕτω γνωρίζοντες ἐτή ἀρα θελέποντες—πόθεν γάρ;—ἡ ἑπικουροῦντες ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικελλίθης καὶ διαθερίας, ὡς ὅρας, ἀπολυπῶν ὑπ' αἰσχὺν τὸ ἀστυ μισθοῦ γεωργεὶ μελαγχολῶν τοῖς κακοῖς, ὃτι οἱ πλούτουντες παρ' αὐτοῦ μᾶλα ὑπεροπτικῶς παρέρχονται οὕτω τούνομα, εἰ Τίμων καλοῖτο, εἰδότες.

ZETE

9 Καὶ μὴν οὐ παροπτεός ἀνὴρ οὐδὲ ἀμελητεός· εἰκότως γάρ ἡγανάκτει δυστυχῶν· ἐπεὶ καὶ ὁμοιὰ ποιήσομεν τοῖς καταράντοις κόλαξιν ἐκεῖνοις ἐπι-

1 ἄθλιος A.M H. : ἄθλιος MSS.
2 ὁ Struve : not in MSS.

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TIMON, OR THE MISANTHROPE

ZEUS
Ah, what a reverse! He the fine gentleman, the rich man, who had all the friends about him? What has happened to him to make him like this, poor man, a dirty fellow digging ditches and working for wages, it seems, with such a heavy pick to swing?

HERMES
Well, you might say that he was ruined by kind-heartedness and philanthropy and compassion on all those who were in want; but in reality it was senselessness and folly and lack of discrimination in regard to his friends. He did not perceive that he was showing kindness to ravens and wolves, and while so many birds of prey were tearing his liver, the unhappy man thought they were his friends and sworn brothers, who enjoyed their rations only on account of the good-will they bore him. But when they had thoroughly stripped his bones and gnawed them clean, and had very carefully sucked out whatever marrow there was in them, they went away and left him like a dry tree with severed roots, no longer recognizing him or looking at him—why should they, pray?—or giving him help or making him presents in their turn. So, leaving the city out of shame, he has taken to the pick and the coat of skin, as you see, and tills the soil for hire, brooding crazily over his wrongs because the men whom he enriched pass him by very disdainfully without even knowing whether his name is Timon or not.

ZEUS
Come now, we must not overlook the man or neglect him, for he had reason to be angry in view of his wretched plight. Why, we should be like those vile
λελησμένοι ἀνδρὸς τοσάτα μηρία ταύρων τε καὶ αἰγών πιότατα καῦσαντος ἦμιν ἐπὶ τῶν βωμῶν· ἐτί γοῦν ἐν ταῖς ρίζαι τήν κυῖαν αὐτῶν ἔχω. πλὴν ὑπ’ ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἑπιορκοῦντων καὶ βιαζομένων καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβον τοῦ παρὰ τῶν ἱεροσυλοῦντων—πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ’ ὀλόγον καταμύσαι ἦμιν ἐφιάσι—πολὺν ἦδη χρόνον οὐδὲ ἀπέβλεψα ἐς τήν Ἀττικήν, καὶ μάλιστα ἐξ οὗ φιλοσοφίᾳ καὶ λόγων ἔριδες ἑπετόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγότων οὖν ἐπακούειν ἐστὶ τῶν εὐχῶν· ὡστε ἢ ἐπιβυσάμενον χρὴ τὰ ὅτα καθησθαι ἢ ἐπιτριβήναι πρὸς αὐτῶν, ἀρετῆν τινα καὶ ἀσώματα καὶ λήρους μεγάλη τῇ φωνῇ συνειρόντων. διὰ ταῦτα τοι καὶ τούτων ἀμεληθήναι συνέβη πρὸς ἦμῶν οὐ φαίλων ὑντα.

10 "Ομοί δὲ τὸν Πλοῦτον, ὁ Ἑρμῆ, παραλαβὼν ἅπιθι παρ’ αὐτῶν κατὰ τάχος· ἀγέτω δὲ ὁ Πλοῦτος καὶ τὸν Θησαυρὸν μεθ’ αὐτοῦ καὶ μενέτωσαν ἁμφό παρὰ τῷ Τήμωνι μηδὲ ἀπαλλαττέσθωσαν οὔτω ραδίως, κἂν ὅτι μάλιστα ὑπὸ χρηστότητος αὕτως εἰκίωκη αὐτοῖς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας ἢν ἐπεδειξαντο πρὸς αὐτῶν, καὶ αὕτης μὲν σκέψομαι καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· κατεαγμέναι γὰρ αὐτὸν καὶ ἀπεστομωμέναι εἰςὶ δύο ἀκτίνες αἱ μέγισται, ὡστε φιλοτιμότερον ἣκόντισα πρόθν ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν, ὃς ἐπειθεὶ τοὺς ὀμιλητὰς μηδὲ ὅλως εἶναι τινας ἥμας τοὺς θεοὺς. ἀλλ’ ἐκείνου μὲν διήμαρτον,—ὑπερ-

1 μεθ’ αὐτοῦ Bekker: μετ’ αὐτοῦ MSS.
toadies of his if we left a man forgotten who has burned so many fat thigh-bones of bulls and goats on the altar to honour us; indeed, I have the steam of them still in my nostrils! However, business has been so heavy, the perjurers and oppressors and plunderers have made such a hubbub, and I have been so afraid of the temple-robbers, who are numerous and hard to guard against and do not let me close my eyes for an instant, that I haven't even looked at Attica for a long time, particularly since philosophy and debates grew rife among the Athenians, for it is impossible even to hear the prayers on account of their wrangling and shouting; one must therefore either sit with his ears stopped or be dinned to death with their harangues about "virtue" and "things incorporeal" and other piffle. That is how I happened to neglect this man, who is not a bad sort.

However, take Riches, Hermes, and go to him quickly; let Riches take Treasure along too, and let them both stay with Timon and not be so ready to go away, however much he may try to chase them out of the house again in the kindness of his heart. About those toadies and the thanklessness which they showed toward him I shall take measures later, and they shall be punished as soon as I get my thunderbolt put in order; for the two longest tines of it are broken and blunted since yesterday, when I let drive a little too vigorously at the sophist Anaxagoras, who was teaching his disciples that we gods do not count at all. I missed him, for Pericles held his
11 Ὁλον ἤν τὸ μέγα κεκραγέναι καὶ ὠχληρὸν εἶναι καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον: ἵδον γε τοι αὐτίκα μᾶλα πλοῦσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία: εἰ δὲ σιωπῇ ἐσκαπτεὶ ἐπικεκυφῶς, ἐτί ἂν ἐσκαπτεὶ ἀμελοῦμενος.

ΠΛΟΤΤΟΣ

'Αλλ' ἐγὼ οὐκ ἂν ἀπέλθωμι, ὦ Ζεῦ, παρ' αὐτόν.

ΖΕΤΣ

Διὰ τί, ὦ ἀριστε Πλοῦτε, καὶ ταῦτα ἐμοὶ κελεύσαντος;

ΠΛΟΤΤΟΣ

12 Ὁτι νὴ Δία ὑβριζεν εἰς ἐμὲ καὶ ἔξεφορει καὶ ἐς πολλὰ κατεμέριζε, καὶ ταῦτα πατρὶδίνω αὐτῷ φίλον οὖντα, καὶ μονονουχὶ δικράνοις ἐξεώθη καὶ τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτόντες. αὖθις οὖν ἀπέέλθω παρασίτοις καὶ κόλαξι καὶ ἑταίραις παραδοθησόμενοι; ἐπ' ἐκείνοις, ὦ Ζεῦ, πέμπε με τοὺς ἁσθησομένους τῇ δωρεᾷ, τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος. οὖ-

1 ἁσθησομένους τῇ δωρεᾷ Herwerden: αἰσθησομένους τῆς δωρεᾶς MSS.
hand over him, and the bolt, glancing off into the Anaeum, set the temple afire and itself came near being broken to bits on the rock. But in the meantime it will be punishment enough for them if they see Timon enormously rich.

**HERMES**

What an advantageous thing it is to shout loudly and to be annoying and impudent! It is useful not only to pleaders in court but to petitioners to Heaven. Lo and behold, Timon, who is now wretchedly poor, will become rich in an instant because he prayed vociferously and outspokenly and drew the attention of Zeus; but if he had bent his back and dug in silence he would still be digging neglected.

**RICHES**

But I really can't go to him, Zeus.

**ZEUS**

Why not, my good Riches, when I have bidden you to do so?

**RICHES**

Why, by Zeus, because he treated me contumeliously, bundled me out, made ducks and drakes of me, although I was his father's friend, and all but thrust me out of the house with a pitchfork, throwing me away as people throw hot coals out of their hands. Am I to go back, then, and be betrayed into the hands of parasites and toadies and prostitutes? Send me to men who will be pleased with the gift, Zeus, who will be attentive to me, who hold me in honour and yearn for me, and let these

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1 Lucian is referring to the fact that Pericles intervened in favour of Anaxagoras when the latter was tried for impiety at Athens.
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toi δὲ οἱ λάροι τῇ πενίᾳ συνέστωσαν, ἵνα προτιμῶσιν ἡμῶν, καὶ διήθεραν παρ' αὐτής λαβώντες καὶ δίκεκλαν ἀγαπᾶτωσαν ἀθλιοί τέτταρας ὀβόλους ἀποφέροντες, οἱ δεκαταλάντους δωρεᾶς ἀμελητὶ προϊέμενοι.

ΖΕΤΣ

13 Ὅπου εἶτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σὲ πάνυ γὰρ αὐτὸν ἡ δίκεκλα πεπαιδαγῶγηκεν, εἰ μὴ παντάπασιν ἀνάλγητός ἐστι τὴν ὄσφυν, ὥς χρὴν σὲ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μὲν τοῖς πάνυ μεμψίμοιροι εἶναι μοι δοκεῖς, δς νῦν μὲν τὸν Τίμωνα αὐτία, διότι σοι τὰς θύρας ἀναπετάσας ἢφει περινοστεὶν ἔλενθέρως οὗτε ἀποκλείων οὗτε ἔγοντα ὄλλοτε δὲ τούναυτίον ἄγανακτεις κατὰ τῶν πλούσιων κατακεκλείσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπιβολαῖς, ὥς μηδὲ παρακύψαι σοι ἐσ τὸ φῶς δυνατὸν εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με, ἀποτνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ καὶ διὰ τοῦτο ὁχρὸς ἡμῖν ἐφαίνον καὶ φροντίδος ἀνάπλεως, συνεσπακὼς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ καρδόν λάβοι, παρ' αὐτῶν καὶ ὅλως τὸ πράγμα ὑπέρδειον ἐδόκει σοι, ἐὰν χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ καθάπερ τὴν Δανάην παρθενεύεσθαι ὑπ' άκριβεία καὶ παμπονήροις παιδαγωγοῖς ἀνατρεφόμενοι, τῷ Τόκῳ καὶ τῷ Λογισμῷ. ἀτοπὰ γοῦν ποιεῖν ἐφασκες αὐτοὺς ἐρώτας μὲν εἰς ὑπερβολὴν, ἐξον δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ ἐπ' ἀδειας χρωμένους τῷ ἔρωτι κυρίους γε δύντας, ἀλλὰ φυλάττειν ἐγχρηστότας, ἐς τὸ σημείον καὶ τῶν μοχλῶν ἀσκαρδαμυκτὶ βλέποντας, ἴκανην ἀπὸ-
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noddies abide with Poverty, whom they prefer to me; let them get a coat of skin and a pick from her and be content, poor wretches, with a wage of four obols, they who heedlessly fling away ten-talent gifts.

ZEUS

Timon will never again treat you in any such way, for unless the small of his back is completely insensible, his pick has certainly taught him that he should have preferred you to Poverty. It seems to me, however, that you are very fault-finding. Now you are blaming Timon because he flung his doors open for you and let you go abroad freely, neither locking you in nor displaying jealousy; but at other times it was quite the reverse; you used to get angry at the rich and say that they locked you up with bolts and keys and seals to such an extent that you could not put your head out into the light of day. At all events that was the lament you used to make to me, saying that you were being stifled in deep darkness. That was why you presented yourself to us pallid and full of worries, with your fingers deformed from the habit of counting on them, and threatened that if you got a chance you would run away. In short, you thought it a terrible thing to lead a virginal life like Danae in a chamber of bronze or iron, and to be brought up under the care of those precise and unscrupulous guardians, Interest and Accounts. As a matter of fact, you used to say that they acted absurdly in that they loved you to excess, yet did not dare to enjoy you when they might, and instead of giving free rein to their passion when it lay in their power to do so, they kept watch and ward, looking fixedly at the seal and the bolt; for they thought it enjoyment
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λανσίων οἱομένους οὐ τὸ αὐτὸς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδεὶς μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα μήτε αὐτὴν ἐσθίονσαν τῶν κριθῶν μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέπονσαν. καὶ προσέτε γε καὶ κατεγέλας αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον αὐτοῦς ξηλοτυποῦντων, ἀγνοοῦντων δὲ ὡς κατάρατος οἰκέτης ή οἰκονόμος πεδότριψ ὑπεισίων λαθραίως ἐμπαρούσῃ, τὸν κακοδαίμονα καὶ ἀνέραστον δεσπότην πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον καὶ διψαλέον θρυαλλίδιον ἐπαγρυπνεῖν εάσας τοῖς τόκοις. πώς οὖν οὐκ ἄδικα ταύτα σου, πάλαι μὲν ἐκεῖνα αἰτιάσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἑναντία ἐπικαλεῖν;

ΠΛΟΤΤΟΣ

15 Καὶ μὴν εὖ γε τάληθες ἐξετάζοις, ἃμφω σοι εὐλογα δόξῳ ποιεῖν, τοῦ τε γὰρ Τίμωνος τὸ πάντα τούτῳ ἀνειμένον ἀμέλες καὶ οὐκ εὐνοϊκὸν ὡς πρὸς ἐμὲ εἰκότως ἀν δοκοῖ εἰς τοὺς τε αὕτα κατάκλειστον ἐν θύραις υἱῷ καὶ σκότῳ φυλάττοντας, ὡπως αὐτοῖς παχύτερος γενοίμαν καὶ πιμελής καὶ ὕπέρογκος ἑπιμελουμένοις, οὔτε προσαπτομένοις αὐτοῖς οὔτε ἐς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθείην πρὸς τινος, ἀνοίτους ἐνόμισον ἐναι καὶ ὑβριστάς, οὔθὲν ἀδικοῦντά με ὑπὸ τοσοῦτος δεσμῶς κατασκή-

16 ποντα, οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν ἄλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. οὕτ’ οὖν ἐκεῖνοι οὔτε τοὺς πάνω προχείρους εἰς ἐμὲ τοῦ-

τους ἐπαινῶ, ἄλλα τοὺς, ὃπερ ἀριστῶν ἐστι, μέτρον

1 Text suspected. θῖβαι second Aldine: θῆκαι Faber, Brodæus.

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enough, not that they were able to enjoy you themselves, but that they were shutting out everyone else from a share in the enjoyment, like the dog in the manger that neither ate the barley herself nor permitted the hungry horse to eat it. Moreover, you laughed them to scorn because they scrimped and saved and, what is strangest of all, were jealous of themselves, all unaware that a cursed valet or a shackle-burnishing steward would slip in by stealth and play havoc, leaving his luckless, unloved master to sit up over his interests beside a dim, narrow-necked lamp with a thirsty wick. Why, then, is it not unjust in you, after having found fault with that sort of thing in the past, to charge Timon with the opposite now?

RICHES

Really, if you look into the truth, you will think that I do both with good reason, for Timon's extreme laxity may fairly be deemed inconsiderate and unfriendly toward me; and on the other hand, when men kept me locked up in dark coffers, taking pains to get me fat and plump and overgrown, and neither laid a finger on me themselves nor brought me out into the light of day for fear that I might be seen by someone else, I used to consider them senseless and arrogant because they let me grow soft in such durance when I had done no wrong, and were unaware that after a little they would go away and leave me to some other favourite of fortune. I have no praise, therefore, either for these men or for those who are very free with me, but only for those who will do what is best and observe modera-
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ἐπιθύσοντας τῷ πράγματι καὶ μήτε ἀφεξομένους τὸ παράπαν μήτε προησομένους τὸ ὅλον.

Σκόπει γὰρ, ὁ Ζεῦ, πρὸς τοῦ Διός. εἶ τις νόμῳ γῆμας γυναῖκα νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε ἤχλοτυποῖ τὸ παράπαν, ἀφεῖς καὶ βαδίζειν ἐνθα ἐθέλοι νύκτωρ καὶ μεθ' ἡμέραν καὶ συνείναι τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς ἀπάγοι μοιχευθησομένην ἀνοίγων τὰς θύρας καὶ μαστροπεύων καὶ πάντας ἐπ' αὐτὴν καλῶν, ἀρὰ ὁ τοιοῦτος ἐράν δοξείειν ἂν; οὐ σὺ γε, ὁ Ζεῦ, τούτο

17 φαίης ἂν, ἔρασθεὶς πολλάκις. εἶ δὲ τις ἐμπάλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβῶν ἐπ' ἀρότῳ παίδων γηγησίων, ὁ δὲ μήτε αὐτὸς προσ-ἀπτοῖ τοῦκαίς καὶ καλῆς παρθένου μήτε ἄλλως προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ στείραν κατακλείσας παρθενεύοι, καὶ ταῦτα ἔραν φάσκων καὶ δήλος ὃν ἀπὸ τῆς χρόας καὶ τῆς σαρκὸς ἐκτετηκώς καὶ τῶν ὁφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δοξείεν ἂν, δένον παίδοποιεῖσθαι καὶ ἀπολάειν τοῦ γάμου, καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην καθάπερ ἑρείαν τῇ Θεσμοφόρῳ τρέφοι διὰ παντὸς τοῦ βίου; ταῦτα καὶ αὐτὸς ἁγανακτῶ, πρὸς ἑνίων μὲν ἀτίμως λακτιζόμενος καὶ λαφυσ-σόμενος καὶ ἐξαντλούμενος, ὑπ' ἑνίων δὲ ὀσπερ στιγματίας δραπέτης πεπεδημένοι.

ΖΕΥΣ

18 Τὶ οὖν ἁγανακτεῖς κατ' αὐτῶν; διδόαι γὰρ ἄμφω καλὴν τὴν δίκην, οἱ μὲν ὀσπερ ὁ Τάνταλος ἀποτοί καὶ ἁγενστοί καὶ ξηροὶ τὸ στόμα, ἐπι-
tion in the thing, neither holding hands off altogether nor throwing me away outright.

Look at it in this way, Zeus, in the name of Zeus. If a man should take a young and beautiful woman for his lawful wife and then should not keep watch of her or display jealousy at all, but should let her go wherever she would by night and by day and have to do with anyone who wished, nay more, should himself induce her to commit adultery, opening his doors and playing the go-between and inviting everybody in to her, would such a man appear to love her? You at least, Zeus, who have often been in love, would not say so! On the other hand, suppose a man should take a woman of gentle birth into his house in due form for the procreation of children, and then should neither lay a finger on the ripe and beautiful maiden himself nor suffer anyone else to look at her, but should lock her up and keep her a maid, childless and sterile, asserting, however, that he loved her and making it plain that he did so by his colour and wasted flesh and sunken eyes. Would not such a man appear to be out of his mind when, although he ought to have children and get some good of his marriage, he lets so fair and lovely a girl fade by keeping her all her life as if she were vowed to Demeter? That is the sort of thing I myself am angry about; for some of them kick me about shamefully and tear my flesh and pour me out like water, while others keep me in shackles like a runaway slave with a brand on his forehead.

ZEUS

Then why are you angry at them? Both sorts pay a fine penalty; for these last, like Tantalus, go hungry and thirsty and dry-lipped, merely gaping at
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κεχηνότες μόνον τῷ χρυσίῳ, οἱ δὲ καθώπερ ὁ Φίνεύς ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἀρπνιών ἀφαιροῦμενοι. ἀλλὰ ἀπιθὺ ἤδη σωφρονεστέρω παρὰ πολὺ τῷ Τίμωνι ἐντευξόμενος.

ΠΛΟΥΤΟΣ

'Εκεῖνος γὰρ ποτὲ παύσεται ὦσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ολῶς εἰσρυήναι με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροήν, μὴ ύπέραντος εἰςπεσῶν ἐπικλῦσώ αὐτόν; ὡστε ἐς τὸν τῶν Δαναίδων πῖθον ὑδροφορήσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρυήναι σχεδὸν ἐκχυθησομένον τοῦ ἐπιρρέουσος ὦτῶς εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχνὸς τοῦ πίθου καὶ ἀκόλυτος ἦ ἐξοδος.

ΖΕΤΕ

19 Ὅνικοῦν εἰ μὴ ἐμφράξεται τὸ κεχνὸς τοῦτο καὶ ἐσται ἄπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεὶ σοι ῥαδίως εὐρήσει τὴν διθέραν αὐθίς καὶ τὴν δίκελλαν ἐν τῇ τρυγῇ τοῦ πίθου. ἀλλ' ἀπιθὺ ἤδη καὶ πλουτίζετε αὐτῶν: σὺ δὲ μέμνησο, ὦ ᾠρμῆ, ἐπαινῶν πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἰτυῆς, ὅπως τὸν κεραυνὸν ἀκονίσαντες ἐπισκεύασσον· ὥς ἤδη γε τεθηκέμενον αὐτοῦ δεισόμεθα.

ΕΡΜΗΣ

20 Προϊόμεν, ὦ Πλούτε. τὶ τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον ἄλλα καὶ χωλὸς ὄν

1 ἐσται ἄπαξ Ἀ.Μ.Η.: ἐς τὸ ἄπαξ MSS.: τὸ εἰσάπαξ Cobet.
their gold, while the others, like Phineus, have their food snatched out of their mouths by the Harpies. But be off with you now to Timon, whom you will find far more discreet.

RICHES

What, will he ever stop acting as if he were in a leaky boat and baling me out in haste before I have entirely flowed in, wanting to get ahead of the entering stream for fear that I will flood the boat and swamp him? No, and so I expect to carry water to the jar of the Danaids and pour it in without result, because the vessel is not tight but all that flows in will run out almost before it flows in, so much wider is the vent of the jar and so unhindered is the escape.¹

ZEUS

Well, if he doesn’t intend to stop that vent and it turns out to have been opened once for all, you will speedily run out and he will have no trouble in finding his coat of skin and his pick again in the lees of the jar. But be off now and make him rich; and when you come back, Hermes, be sure to bring me the Cyclopes from Aetna, so that they may point my thunderbolt and put it in order, for we shall soon need it sharp.

HERMES

Let us be going, Riches. What’s this? You’re limping? I didn’t know that you were lame as well as blind, my good sir.

¹ There are two distinct figures here. In both of them wealth is compared to water; but in the first it leaks in and is ladled out, while in the second it is ladled in and leaks out. In the first figure we want a word meaning “boat,” not “basket”; and I assume therefore that κόφινος means “coracle” here.
ΠΛΟΥΤΟΣ

Οὐκ ἀδὴ τὸῦτο, ὦ Ἑρμῆ, ἄλλ' ὀπόταν μὲν ἀπὸ χαρά τινα περιθείς ὑπὸ τοῦ Διὸς, οὐκ οἶδ᾽ ὅπως βραδὺς εἶμι καὶ χωλὸς ἀμφοτέροις, ὡς μόνιμος τελεῖν ἐπὶ τὸ τέρμα, προγναστοῖς ἐνίοτε τοῦ περιμένουσι, ὀπόταν δὲ ἀπαλλάττεσθαι δέχη, πτηνὸν ὄψει, πολὺ τῶν ὁμείρων ἁκύτερον ἀμα γοῦν ἔπεσεν ἡ ὕσπληγξ, καθὼ ἡδή ἀνακηρύτ- τομαι νενικήκοις, ὑπερφηδῆσας τὸ στάδιον οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν.

ΕΡΜΗΣ

Οὐκ ἀληθῆ ταύτα φῆσθε ἐγὼ γε τοι πολλοῦς ἀν εἰπεῖν ἐξομί σοι χθές μὲν οὖν οὐδὲ ὅβολον ὡστε πρίασθαι βρόχον ἐσχικότας, ἀφνω δὲ τήμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ξεύγους ἔξελαινοντας, οἵ οὐδὲ καὶ ὄνος ὑπήρξε πώποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ πιστεύοντες οἵμαι ὅτι μὴ ὄναρ πλου- τοῦσιν.

ΠΛΟΥΤΟΣ

21 Ἐτεροῦν τοῦτ' ἐστὶν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαντοῦ ποσὶ βαδίζω τότε, οὖνδὲ ὁ Ζεύς, ἄλλ' ὁ Πλοῦτων ἀποστέλλει με παρ' αὐτοὺς ἀτε πλουτο- δότης καὶ μεγαλόδωρος καὶ αὐτοὺς ὡν' δηλοὶ γοῦν καὶ τῷ ὀνόματι. ἔπειδ' τοῖς μετοικίσθησαι δεῖ με παρ' ἐτέρου πρὸς ἔτερον, ἦς δέλτοι ἐμβα- λόντες με καὶ καταστημηνάμενοι ἐπιμελῶς φορηδῶν ἀράμενοι μετακομίζουσιν καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ πον τῆς οἰκίας πρόκειται ὑπὲρ τὰ γώνατα παλαιᾷ τῇ ὀθόνῃ σκεπόμενος, περιμα- χητὸς ταῖς γαλαϊς, ἡμὲ δὲ οἱ ἐπελπίζομεν οὐ τῇ ἄγορᾷ περιμένονοι κεχηνότες ὅσπερ τὴν χελιδόνα.
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RICHES

It is not always this way, Hermes. When I go to visit anyone on a mission from Zeus, for some reason or other I am sluggish and lame in both legs, so that I have great difficulty in reaching my journey's end, and not infrequently the man who is awaiting me grows old before I arrive. But when I am to go away, I have wings, you will find, and am far swifter than a dream. Indeed, no sooner is the signal given for the start than I am proclaimed the winner, after covering the course so fast that sometimes the onlookers do not even catch sight of me.

HERMES

What you say is not so. I myself could name you plenty of men who yesterday had not a copper to buy a rope with, but to-day are suddenly rich and wealthy, riding out behind a span of white horses when they never before owned so much as a donkey. In spite of that, they go about dressed in purple, with rings on their fingers, themselves unable to believe, I fancy, that their wealth is not a dream.

RICHES

That is a different matter, Hermes; I do not go on my own feet then, and it is not Zeus but Pluto who sends me; for he, too, is a bestower of riches and a generous giver, as his name implies. When I am to go from one man to another, they put me in wax tablets, seal me up carefully, take me up and carry me away. The dead man is laid out in a dark corner of the house with an old sheet over his knees, to be fought for by the weasels, while those who have expectations regarding me wait for me in the public square with their mouths open, just as the
22 προστετομένην τετριγόνης οί νεοττοί. ἐπειδὰν δὲ τὸ σημεῖον ἀφαιρήθη καὶ τὸ λίον ἐντυπωθηκαί ἀνοίχθη καὶ ἡ δέλτη καὶ ἀνακεφαλυκαί μονοὶ ὁ καίνως δεσπότης ἦτοι συγγενής τις ἡ κόλαξ ἡ καταπύγων οἰκέτης ἐκ παιδικῶν τίμιων, ὑπεξυριμένον ἐτή τὴν γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν ἂς ἢδη ἐξωροὶ ὑπηρέτησεν αὐτῷ μέγα τὸ μύσθωμα ὁ γενναῖος ἀπολαβῶν, ἐκεῖνος μὲν, ὡστὸς ἄν ἢ ποτε, ἀρπασάμενός με αὐτῇ δέλτῳ θεῖ φέρον ἀντὶ τοῦ τέως Πυρρίου ἢ Δρόμωνος ἢ Τιβείου Μεγακλῆς ἢ Μεγάβυζος ἢ Πρώταρχος μετονομασθεῖς, τοὺς μᾶτην κεχυνότας ἐκεῖνος ἐς ἀλλήλους ἀποβλέποντας καταλιπὼν ἀληθὲς ἀγωνίας τοῦ πένθους, οἶος αὐτοὺς ὁ θύμος ἐκ μυχοῦ τῆς σαγηνής διέφυγεν

23 οὐκ ὁλίγον τὸ δέλεαρ καταπιὼν. ὁ δὲ ἐμπεσῶν ἄθροισι 1 εἰς ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικὼς καὶ εἰ παριῶν ἀλλος μαστίζειε τοῖς ὀρθίοις ἐφιστὰς τὸ οὖς καὶ τὸν μυλόνα ὅσπερ τὸ Ἀνάκτορον προσκυνῶν, οὐκέτι φορητὸς ἐστὶ τοῖς ἐντυγχάνονσιν, ἀλλὰ τοὺς τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὀμοδούλους μαστιγοὶ ἀποπειρόμενοι εἰ καὶ αὐτῷ τὰ τοιαύτα ἐξεστὶν, ἄχρι ἄν ἢ ἐς πορνίδιον τὶ ἐμπεσῶν ἢ ἱππουριμέσας ἢ κόλαξ ἰαράδος έαυτῶν ὁμυνώσιν, ἡ μὴν εὐμορφότεροι μὲν Νιρέως εἶναι αὐτῶν, εὐγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσέως, πλουσιότερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρέι τοῦ χρόνου

1 ἄθροισ ἦ, Cobet: ἄθροις γ, β.
swallow's chirping brood waits for her to fly home. When the seal is removed, the thread cut, and the tablets opened, they announce the name of my new master, either a relative or a toady or a lewd slave held in high esteem since the days of his wanton youth, with his chin still shaven clean, who in this way gets a generous recompense, deserving fellow that he is, for many and various favours which he did his master long after he had earned a discharge. Whoever he may be, he snatches me up, tablets and all, and runs off with me, changing his name from Pyrrhias or Dromo or Tibius to Megacles or Megabyzus or Protarchus, while those others who opened their mouths in vain are left looking at one another and mourning in earnest because such a fine fish has made his escape from the inmost pocket of their net after swallowing quantities of bait. As for the man who has been flung head over ears into riches, an uncultivated, coarse-grained fellow who still shudders at the irons, pricks up his ear if anyone casually flicks a whip in passing, and worships the mill as if it were the seat of the mysteries, he is no longer endurable to those who encounter him, but insults gentlemen and whips his fellow-slaves, just to see if he himself can do that sort of thing, until at length he falls in with a prostitute or takes a fancy to breed horses or gives himself into the keeping of toadies who swear that he is better looking than Nireus, better born than Cecrops or Codrus, sharper witted than Odysseus and richer than sixteen Croesuses in one; and then in a moment, poor devil, he pours out all that was

1 This refers to the presents which they gave the dead man in the hope of influencing his will.
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"θλιος ἐκχέῃ τὰ καὶ κατ' ὁλίγον ἐκ πολλῶν ἐπιορκιῶν καὶ ἀρπαγῶν καὶ πανοργίων συνειλεγμένα.

ΕΡΜΗΣ

24 Αὐτά που σχεδὸν φης τὰ γινόμενα: ὡπόταν δ' ὅψιν αὐτόπους βαδίζῃς, πῶς οὕτω τυφλὸς ὁ ἐυρίσκεις τὴν ὅδον; ἢ πῶς διαγινώσκεις ἐφ' οἷς ἂν σὲ ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἄξιος;

ΠΛΟΤΟΣ

Οἶει γὰρ ἐυρίσκειν με . . . 1 οἴτινες εἰςι; μὰ τὸν Δία οὐ πάνιν. οὐ γὰρ ἂν 'Αριστείδην καταλιπὼν Ἰππονίκῳ καὶ Καλλία προσήειν καὶ πολλοὶς ἀλλοις Ἀθηναίων οὔδε ὀβολοῦ ἄξιοις.

ΕΡΜΗΣ

Πλὴν ἄλλα τί πράττεις καταπεμφθεῖς;

ΠΛΟΤΟΣ

"Ἀνω καὶ κάτω πλανῶμαι, περινοστῶν ἀχρι ἄν λάθω των ἐμπεσὼν. ὁ δὲ, ὡστε ἂν πρῶτος μοι περιτύχῃ, ἀπαγαγὼν παρ' αὐτὸν ἔχει, σὲ τὸν Ἐρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν.

ΕΡΜΗΣ

25 Οὐκοῦν ἔξηπάτηται ὁ Ζεὺς οἰόμενός σε κατὰ τὰ αὐτῷ δοκοῦντα πλουτίζειν ὃςος ἂν οἴηται τοῦ πλουτεῖν ἄξιος;

ΠΛΟΤΟΣ

Καὶ μᾶλα δικαίως, ὡγαθέ, ὡς γε τυφλὸν ὄντα

1 A line seems to have been lost here (de Jong): supply τὴν ὅδον ἢ τοὺς ἄξιος διαγινώσκειν.

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accumulated little by little through many perjuries, robberies and villainies.

HERMES

Yes, that is just about the way of it. But when you go on your own feet, how do you find the way, since you are so blind, and how do you tell who the people are whom Zeus sends you to because he thinks they deserve to be rich?

RICHES

Do you suppose I find the way or tell who they are? Good Heavens, not a bit of it! Otherwise I would not have left Aristides in the lurch to go to Hipponicus and Callias and a great many others who do not deserve a copper.¹

HERMES

But what do you do when he sends you down?

RICHES

I wander up and down, roaming about until I come upon someone unawares, and that man, whoever he may be who happens on me, takes me home and keeps me, paying homage to you, Hermes, for his unexpected stroke of good-luck.²

HERMES

Then you have cheated Zeus, who thinks that you observe his decrees and enrich those who in his opinion deserve riches?

RICHES

Yes, and very properly, my friend, for although he

¹ Hipponicus was the father of Callias, and the son of another Callias, the founder of the family fortunes. There were several sinister stories current about the source of his wealth, but Lucian is probably thinking of the version given by Plutarch in the life of Aristides.

² All windfalls were attributed to Hermes.
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eidôs êpempne ànaçhêtîsontta duvseûretov outrw chrîma kai pro ðolhî ëkklêloipòs ëk toû bîou, òper ouð' ò Lúngkeus ãn ëxeîrroi ràdîwos, ámuvròn outrw kai mikròn ou. toigâprouv ãte òoun meîn âgá-thóv ðlîgoun outrwv, pouñhrîn dê plêîstow en taís pôleî to ðân épêchîntwv, râon ãs toûs toîouîtouîs èmûitéwv periwî kai ñagñehîîmîaî proû aútwv.

ERMHY

Eita ðôs ëpêdâv katanîpîs aútoûs ràdîwos fêûgeiws, ouk eidôs thût ouðîn;

PLOTTOS

'Oxûderkîs tôte ðôs kai ârtîpous ñînîmîaî proû múonî toû kairîou thûs fuyûs.

ERMHY

26 'Èti ð'î moi kai toûto ãpôkriwai, ðôs tûfpîs ãn—eîrhîsetai gáp—kai proçêîtî ðîrîs kai bârûs ëk toûs skêloûs tosûtouîs èrastás èxeiws, ãstê pàntas âpoblépeiv eîs se, kai tûchîntas meîn evâdmouneûv ouêsbaî, eî ðê âpottúkhoue ouk ãnèxê-shai ëxûntas; ouða goûn tînas ouk ðlîgous aútw outrwv sou dyseórçotas ountas ãstê kai "ës báthukî-tea pôntou" fêrôntes èrrîf不当 aûtoûs kai "pe-trôwv kath 'hîbâttov," ùpêròpaîsaî nòmîzontes ùpô sou òtêper 1 ouðê thût ârchiw ëôrîas aûtoûs. plîh úllâ kai ñî ãn eu ouða òti òmoloçhîseias, eî ìi ñuñîs saûtwî, korubvántiûn aûtoûs èrwmêwî toî-outrw èpîmêmîntas.

PLOTTOS

27 Òeîi gáp toîouîtou ouûs eîmi òrâshîaî aûtoûs, ðwloûn ñî tûfpîlûn ñ ôsa úllâ moi prôsèstîw;

1 òtêper du Soul: òtêper MSS.
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knew that I was blind, he kept sending me to search for a thing so hard to find, which long ago became eclipsed in the world; even a Lynceus could not find it easily, so dim and tiny is its light. So, as the good men are few and wicked men in great numbers fill the cities, it is easier for me to fall in with them in my wanderings and to get into their nets.

HERMES

Then how is it that when you leave them you escape easily, since you do not know the way?

RICHES

For some reason I become sharp of eye and swift of foot then, but only for the time of my escape.

HERMES

Now just answer me this one more question. How is it that although you are blind (pardon my frankness), and not only that but pale and heavy-footed, you have lovers in such number that all men regard you with admiration and count themselves lucky if they win you, but cannot bear to live if they fail? In fact, I know a good many of them who were so desperately in love with you that they went and flung themselves "into the deep-bosomed sea" and "over the beetling crags" ¹ because they thought you were cutting them when as a matter of fact you could not see them at all. But you yourself will admit, I am sure, if you know yourself, that they are crazy to lose their heads over such a beloved.

RICHES

Do you suppose they see me as I am, lame and blind and with all my other bad points?

¹ Theognis 175.
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ΕΡΜΗΣ

'Αλλὰ πῶς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσίν;

ΠΛΟΤΤΟΣ

Οὐ τυφλοὶ, ὦ ἄριστε, ἀλλὰ ἡ ἀγνοια καὶ ἡ ἀπάτη, αὖπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιά-ζουσιν αὐτοὺς· ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντά-τασιν ἄμορφος εἰμι, προσωπεῖον τι ἐρασμωτάτον περιθέμενος, διάχρυσον καὶ λυθοκόλλητον, καὶ ποικίλα ἐνδυς ἐντυγχάνω αὐτοῖς· οἱ δὲ αὐτοπρό-σωτον οἴμενοι ὅραν τὸ κάλλος ἔρωσι καὶ ἀπόλ-λυμαι μὴ τυγχάνοντες. ὡς εἰ γέ τις αὐτοῖς ὅλου ἀπογυμνώσας ἐπέδειξέ με, δῆλον ώς κατεγίνωσκον ἃν αὐτῶν ἀμβλυώττωντες τὰ τηλικάντα καὶ ἔρωτες ἀνεράστων καὶ ἀμόρφων πραγμάτων.

ΕΡΜΗΣ

28 Τί οὖν ὃτι καὶ ἐν αὐτῷ ἡδὴ τῷ πλούτειν γενόμενοι καὶ τὸ προσωπεῖον αὐτοῖ περιθέμενοι ἐτι ἐξαπατώνται, καὶ ἢν τις ἀφαιρήται αὐτοὺς, θάτ-τον ἄν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόωντο· οὐ γὰρ δὴ καὶ τὸτε ἄγνοειν εἰκὸς αὐτοὺς ὡς ἐπί-χριστος ἡ εὐμορφία ἐστίν, ἐνδοθεν τὰ πάντα ὅρωντας.

ΠΛΟΤΤΟΣ

Οὐκ ὅλγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτο μοι συν-ἀγωνίζεται.

ΕΡΜΗΣ

Τὰ ποία;

ΠΛΟΤΤΟΣ

'Επειδαν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας τῇν θύραν εἰσδέχηται με, συμπαρεισέρχεται μετ' ἐμοὶ λαθὼν ὁ τύφος καὶ ἡ ἀνοια καὶ ἡ μεγαλαυχία

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HERMES
But how can they help it, Riches, unless they themselves are all blind?

RICHES
They are not blind, good friend, but Ignorance and Deceit, who now hold sway everywhere, darken their vision. Moreover, to avoid being wholly ugly, I always put on a very lovely mask, gay with tinsel and jewels, and an embroidered robe before I meet them; whereupon, thinking that they see my beauty face to face, they fall in love with me and despair of life if they do not win me. If anyone should strip me and show me to them, without a doubt they would reproach themselves for being shortsighted to that extent and for falling in love with things hateful and ugly.

HERMES
Why is it, then, that even after they are in the very midst of riches and have put the mask on their own face, they are still deluded, and would sooner lose their head than the mask if anyone should try to take it away? Surely it is not likely that they do not know that your beauty is put on when they see all that is under it.

RICHES
There are many things that help me in this too, Hermes.

HERMES
What are they?

RICHES
When a man, on first encountering me, opens his doors and takes me in, Pride, Folly, Arrogance, Effeminacy, Insolence, Deceit, and myriads more,
καὶ μαλακία καὶ ὑβρις καὶ ἀπάτη καὶ ἀλλ’ ἀττά μυρία. ὑπὸ δὴ τοιτῶν ἀπάντων καταληφθεῖς τὴν ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὅρεγεται τῶν φευκτῶν καμὲ τοῖς πάντων ἐκείνων πατέρα τῶν εἰσελθοῦσι τοικῶν τέθητε δορυφοροῦμενον ὑπ’ ἀυτῶν, καὶ πάντα πρὸτερον πάθοι ἂν ἦ ἐμὲ προέσθαι ὑπομείνειν ἄν.

ΕΡΜΗΣ
29 Ὅς δὲ λείος εἰ καὶ ὄλισθηρός, ὃς Πλοῦτε, καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμίαν ἀντιλαβήν παρεχόμενος βεβαιὰν ἀλλ’ ὥσπερ αἱ ἐγχέλεις ἢ οἱ ὅφεις διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὅπως; ἡ Πενία δ’ ἐμπαλίν ἱξώδης τε καὶ εὐλαβής καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἀπαντος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς ἔχεσθαι καὶ μὴ ἔχειν ῥάδιως ἀπολυθήναι. ἄλλα μεταξὺ φλυαροῦντας ἡμᾶς πράγμα ἦδη οὐ μικρὸν διέλαθε.

ΠΛΟΥΤΟΣ
Τὸ ποῖον;

ΕΡΜΗΣ
"Οτι τῶν Θησαυρῶν οὐκ ἐπηγαγόμεθα, οὔπερ εἴδε μαλίστα.

ΠΛΟΥΤΟΣ
30 Θάρρει τοιτοῦ γε ἔνεκα: ἐν τῇ γῇ αὐτῶν ἂει καταλείπων ἀνέρχομαι πρὸς ἕμας ἐπισκήψας ἐνδον μένειν ἐπικλείσαμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἂν μὴ ἐμοὶ ἀκούσῃ βοήσαντος.

ΕΡΜΗΣ
Οὐκοῦν ἐπιβαίνωμεν ἦδη τῆς Ἀττικῆς καὶ μοι ἐποῦ ἔχομεν τῆς χλαμύδος, ἀχρὶ ἄν πρὸς τὴν ἔσχατιαν ἀφίκωμαι.

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enter unobserved in my train. Once his soul is obsessed by all these, he admires what he should not admire and wants what he should shun; he worships me, the progenitor of all these ills that have come in, because I am attended by them, and he would endure anything in the world rather than put up with losing me.

**HERMES**

But how smooth and slippery you are, Riches, how hard to hold and how quick to get away! You offer people no secure grip at all, but make your escape through their fingers in some way or other, like an eel or a snake. Poverty, on the other hand, is sticky and easy to grip, and has no end of hooks growing out all over her body, so that when people come near her she lays hold of them at once and cannot be disengaged easily. But in the midst of our gossip we have forgotten something rather important.

**RICHER**

What is it?

**HERMES**

We have not brought along Treasure, whom we needed most.

**RICHER**

Be easy on that score; I always leave him on earth when I go up to you, bidding him to stay at home with the door locked and not to open to anyone unless he hears me calling.

**HERMES**

Well, then, let's alight in Attica now. Take hold of my cloak and follow me till I reach the outlying farm.
THE WORKS OF LUCIAN

ΠΛΟΥΤΟΣ

Εὖ ποιεῖς, ὃ 'Ερμῆ, χειραγωγῶν· ἐπεὶ ἦν γε ἀπολίτης με, Ἱππερβόλω τάχα ἢ Κλέων ἐμπε- σόμαι περινοστῶν. ἀλλὰ τίς ὁ ψόφος οὕτος ἐστιν καθάπερ σιδήρου πρὸς λίθον;

ΕΡΜΗΣ

31 Ὁ Τίμων οὕτοσι σκάπτει πλησίον ὅρειν καὶ ὑπόλειθον γῆδιον. παπαί, καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὁ χιλιοὶ τῶν ὑπὸ τῶν Λιμῷ ταττομέων ἀπάντων, πολὺ ἄμείνους τῶν σῶν δορυφόρων.

ΠΛΟΥΤΟΣ

Τί οὖν οὐκ ἀπαλλασσόμεθα, ὃ 'Ερμῆ, τὴν ταχίστην; οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξίω- λογον πρὸς ἄνδρα ὑπὸ τηλικοῦτον στρατοπέδου περιεσχημένων.

ΕΡΜΗΣ

'Ἀλλως ἔδοξε τῷ Διῷ· μὴ ἀποδειλίωμεν οὖν.

ΠΕΝΙΑ

32 Ποὶ τούτων ἀπάγεις, ὃ 'Αργειφόντα, χειρα- γωγῶν;

ΕΡΜΗΣ

Ἐπὶ τούτων τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διῶς.

ΠΕΝΙΑ

Νῦν ὁ Πλούτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τοῦτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γεν- ναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὔτως ἀρα εὐκαταφρόντησος ὑμῖν ἡ Πενία δοκῶ καὶ εὐ- αδίκητος, ὡσθ' ὃ μόνον κτήμα εἰχον ἑφαίρεισθαί 360
TIMON, OR THE MISANTHROPE

RICHES
It is very good of you to lead me, Hermes, for if you should leave me behind I would soon run against Hyperbolus or Cleon as I strayed about. But what is that noise as of iron on stone?

HERMES
Our friend Timon is digging in a hilly and stony piece of ground close by. Oho, Poverty is with him, and so is Toil; likewise Endurance, Wisdom, Manliness, and the whole host of their fellows that serve under Captain Starvation, a far better sort than your henchmen.

RICHES
Then why not beat a retreat as quickly as possible, Hermes? We can't accomplish anything worth mentioning with a man that is hedged in by such an army.

HERMES
Zeus thought differently, so let's not be cowardly.

POVERTY
Where are you going with that person whom you have by the hand, Hermes?

HERMES
Zeus sent us to Timon here.

POVERTY
Is he sending Riches to Timon now, when I have made a noble and a valuable man of him, after taking him over in a wretched plight that was due to Luxury and putting him in charge of Wisdom and Toil? Then am I, Poverty, so easy to slight, think you, and so easy to wrong that I can be robbed of my
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με, ἀκριβῶς πρὸς ἄρετὴν ἐξειργασμένον, ἵνα αὕθις ὁ Πλοῦτος παραλαβῶν αὐτὸν "Τρεῖ καὶ Τύφω ἐγχειρίσας ὁμοιον τῷ πάλαι μαλθακὸν καὶ ἀγενή καὶ ἀνόητον ἀποφήνας ἀποδῷ πάλιν ἐμοῖ ῥάκος ἥδη γεγενημένον;

ΕΡΜΗΣ

'Εδοξε ταύτα, ο Πενία, τῷ Διί.

ΠΕΝΙΑ

33 'Απέρχομαι καὶ ὑμεῖς δέ, ο Πόνε καὶ Σοφία καὶ οἱ λοιποί, ἀκολουθεῖτε μοι. οὗτος δὲ τάχα εἰσται, οὗν με οὕσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδάσκαλον τῶν ἀριστῶν, ἢ συνὼν ὕμεινός μεν τὸ σῶμα, ἔρρωμενς δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ξών καὶ πρὸς αὐτὸν ἀποβλέπτων, τὰ δὲ περιττὰ καὶ πολλὰ ταύτα, ὥσπερ ἐστίν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜΗΣ

'Απέρχονται ἡμεῖς δὲ προσίωμεν αὐτῷ.

ΤΙΜΩΝ

34 Τίνες ἔστε, ὃ κατάρατοι; ἡ τί βουλόμενοι δεῦρο ἢκετε ἄνδρα ἐργάτην καὶ μυσθοφόρον ἐνοχλήσουτε; ἀλλ' οὐ χαίροντες ἀπίτε μιαροὶ πάντες ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς βῶλοις καὶ τοῖς λίθοις συντρίψω.

ΕΡΜΗΣ

Μηδαμὼς, ὁ Τίμων, ἡ βάλης· οὐ γὰρ ἄνθρωποις ὄντας βαλείς, ἀλλ' ἐγὼ μὲν Ἔρμης εἰμι, οὐτοσι δὲ ὁ Πλοῦτος· ἐπεμψε δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν, ὡστε ἀγαθή τῆς δέχου τὸν ὀλβον ἀποστάσις τῶν πόνων.

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only possession after I have thoroughly perfected him in virtue, in order that Riches, taking him over again and giving him into the hands of Insolence and Pride, may make him soft, unmanly and base as before, and then return him to me reduced to a clout?

HERMES
It was the will of Zeus, Poverty.

POVERTY
I am going; follow me, Toil and Wisdom and the rest of you. This man will soon find out whom he is deserting in me—a good helpmate and a teacher of all that is best, through whose instruction he kept well in body and sound in mind, leading the life of a real man, relying on himself and holding all this abundance and excess to be nothing to him, as indeed it is.

HERMES
They are going; let us approach him.

TIMON
Who are you, plague take you, and what do you want that you come here to bother a man at work and earning his wage? You will go away sorry that you came, vile wretches that you are, every one of you; for I’ll very soon throw these clods and stones at you and break every bone in your bodies.

HERMES
No, no, Timon! don’t throw at us, for we are not men. I am Hermes and this is Riches. We were sent by Zeus in answer to your prayers. So desist from your labours and accept prosperity, and good luck to you!
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TIMÓN

Καὶ ὑμεῖς οἷμόξεσθε ἢδη καίτοι θεοὶ ὄντες, ὡς φατε: πάντας ἡμὰρ ἀμα καὶ ἀνθρώπους καὶ θεοὺς μισῶ, τουτού δέ τὸν τυφλόν, ὡστις ἂν ἂ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΥΤΟΣ

'Απίωμεν, ὃ Ἐρμή, πρὸς τοῦ Διὸς, μελαγχολῶν γὰρ ὁ ἀνθρώπος οὐ μετρίως μοι δοκεῖ, μὴ τι κακὸν ἀπελθὼ προσλαβών.

ΕΡΜΗΣ

35 Μηδὲν σκαίον, ὃ Τίμων, ἀλλὰ τὸ πάνυ τοῦτο ἀγριον καὶ τραχύ καταβαλὸν προτείνας τῷ χείρῳ λάμβανε τὴν ἁγαθὴν τύχην καὶ πλοῦτει πάλιν καὶ ἵσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἑκείνων μόνος αὐτὸς εὐδαιμονῶν.

TIMÓN

Οὐδὲν ὑμῶν δέομαι: μὴ ἐνοχλεῖτε μοι: ἱκανὸς ἐμοι πλοῦτος η δίκελλα, τὰ δ’ ἄλλα εὐδαιμονεστατὸς εἰμὶ μηδενὸς μοι πλησιάζοντος.

ΕΡΜΗΣ

Οὔτως, ὃ τάν, ἀπανθρώπως;

τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερὸν τε;

καὶ μὴν εἰκὸς ὅς μισάνθρωπον μὲν εἰναι σε τοσαύτα ὑπ’ αὐτῶν δεινὰ πεπουθότα, μισόθεον δε μηδαμῶς, οὔτως ἐπιμελουμένων σου τῶν θεῶν.

TIMÓN

36 Ἀλλὰ σοὶ μὲν, Ἐρμή, καὶ τῷ Διὶ πλείστῃ

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TIMON, OR THE MISANTHROPE

TIMON
You shall catch it too, even if you are gods, as you say, for I hate all alike, both gods and men, and as for this blind fellow, whoever he may be, I shall certainly break his head with my pick.

RICHES
Let's go, Hermes, in the name of Zeus, in order that I may not come to some harm before going; for the man is uncommonly crazy, it seems to me.

HERMES
Let's have no roughness, Timon. Lay aside this excessive rudeness and asperity, stretch out your hands and take your good fortune. Be rich once more and a leading man in Athens, and cut the acquaintance of those ingrates of old, keeping your wealth to yourself.

TIMON
I don't want anything of you; don't bother me. My pick is riches enough for me, and in all other respects I am as happy as can be if only nobody comes near me.

HERMES
Such an uncivil answer, friend?

"Will you I carry to Zeus those words so repellent and stubborn?" ¹

True enough, it is reasonable for you to hate men after they have treated you so horribly, but not in the least to hate the gods, who take such good care of you.

TIMON
I am very much obliged to you, Hermes, and to

¹ Iliad, 15, 202.
χάρις τῆς ἐπιμελείας, τούτοι δὲ τὸν Πλοῦτον ὅπε ἄν λάβοιμι.

ΕΡΜΗΣ

Τι δὴ;

ΤΙΜΩΝ

"Ὅτι καὶ πάλαι μυρίων μοι κακῶν αἴτιος οὕτως κατέστη κόλαξ τε παραδοὺς καὶ ἐπεβούλους ἐπαγαγών καὶ μίσος ἐπεγείρας καὶ ἡδύπαθεία διαφθείρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφω καταλυτῶν οὕτως ἀπίστως καὶ προδοτικῶς· ἡ βελτίστη δὲ Πενία πόνως με τοὺς ἀνδρικωτάτοις καταγυμνώσασα καὶ μετ' ἁληθείας καὶ παραρτήσιας προσομιλοῦσα τὰ τε ἀναγκαία κάμινον παρείχε καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ τὰς ἐπίδιας ἀπαρτήσασα μοι τοῦ βίου καὶ δείξασα ὡς οὗ ὁ πλοῦτος οὗ ἐμὸς, ὃν οὔτε κόλαξ θωπεύων οὔτε συκοφάντης φοβῶν, οὐ δήμος παροξυνθεῖς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐκ τύραννος ἐπιβουλεύσας ἀφελέ-37 σθαί δύναιτ' ἄν, ἐρρωμένος τουγαροῦν ὑπὸ τῶν πόνων τὸν ἀγρόν τούτοι φιλοπόνος ἐπεργαζό-μενος, οὔδεν ὅρων τῶν ἐν ἄστει κακῶν, ἱκανά καὶ διαρκῆ ἔχω τὰ ἀλφίτα παρὰ τῆς δικέλλης. ὥστε παλινδρομὸς ἄπιθι, ὥ 'Ερμην τὸν Πλοῦτον ἐπαν-άγων ὁ Δίω. ἐμοὶ δὲ τούτο ἱκανὸν ἦν, πάντας ἀνθρώπους ἥβηθων οἰμῶζειν ποιῆσαι.

ΕΡΜΗΣ

Μηδαμῶς, ὥγαθε· οὔ γὰρ πάντες εἰσὶν ἐπι-τῆδειοι πρὸς οἰμωγῆν. ἀλλ' ἔα τὰ ὀργίλα ταῦτα καὶ μειρακιῶδη καὶ τὸν Πλοῦτον παράλαβε. οὕτωι ἀπόβλητά ἐστι τὰ δῶρα τὰ παρὰ τοῦ Δίος.

1 ἐπαγαγὼν Fritzsche: ἀπαγαγὼν MSS.
TIMON, OR THE MISANTHROPE

Zeus for the care, but I must decline to take your friend Riches.

HERMES

Why, pray?

TIMON

Because in bygone days he caused me infinite harm by giving me over to toadies, setting plotters upon me, stirring up hatred against me, corrupting me with high living, making me envied and finally abandoning me in such a faithless and traitorous way. But my good friend Poverty developed my body with tasks of the most manly sort, conversed with me truthfully and frankly, gave me all that I needed if only I worked for it, and taught me to despise the wealth I once cherished, making me depend upon myself for my hope of a living and showing me wherein lay my own riches, which could not be taken away either by a toady with flattery or by a blackmailer with threats, by a mob in a gust of passion, a voter with his ballot or a tyrant with his intrigues. Strengthened, therefore, by my labours, I work upon this farm with pleasure in my toil, seeing nothing of the ills in the city and getting ample and sufficient sustenance from my pick. So wend your way back again, Hermes, taking Riches up to Zeus. For my part, I should be content if I could bring sorrow to the whole world, young and old alike.

HERMES

Don't say that, my friend; they do not all deserve sorrow. Come, stop this childish display of ill-temper and take Riches. Gifts that come from Zeus are not to be flung away.
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ΠΛΟΥΤΟΣ

Βούλει, ὁ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἵνα
χαλεπανεὶς 1 μοι λέγοντι;

ΤΙΜΩΝ

Λέγει, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων,
ὡςπερ οἱ ἐπίτριπτοι ῥήτορες: ἀνέξομαι γὰρ σὲ
διὰ τὸν Ἐρμήν τοντοίνι.

ΠΛΟΥΤΟΣ

38 Ἐξηρήν μὲν ἵσως καὶ μακρὰ εἰπεῖν πρὸς 2 οὕτως
πολλὰ ὑπὸ σοῦ κατηγορθέντα: ὡμος δὲ ὅρα εἰ τί
σε, ὡς φής, ἤδηκηκα, ὅς τὸν μὲν ἥδιστων ἀπάντων
αὐτίος σοι κατέστην, τιμῆς καὶ προεδρίας καὶ στε-
φάνων καὶ τῆς ἄλλης τρυφῆς, περὶθλεπτός τε καὶ
ἀοίδιμος δι' ἐμὲ ἤσθα καὶ περισπούδαστος· εἰ δὲ τι
χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγὼ
σοι· μᾶλλον δὲ αὐτὸς ἤδικηκαί τοῦτο ὑπὸ σοῦ, διότι
με οὕτως ἀτίμως ὑπὲβαλες ἀνδράζω καταράτοις
ἐπαινοὺσι καὶ καταγοητεύουσι καὶ πάντα τρόπων
ἐπιβουλεύουσι μοι· καὶ τὸ γε τελευταίον ἔφησθα,
ὡς προδέδωκά σε, τοῦναυτίον δ' ἄν 3 αὐτὸς ἐγκαλε-
σαιμι σοι πάντα τρόπον ἀπελαθεῖς ὑπὸ σοῦ καὶ
ἐπὶ κεφαλὴν ἔξωσθεις τῆς οἰκίας. τουγαροῦν ἀντὶ
μαλακῆς χλαυδος ταύτην τὴν διφθέραν ἡ τιμω-
tάτη σοι Πενία περιτέθεικεν. ὡστε μάρτυς ὁ
Ἐρμῆς οὕτοσι, πῶς ἰκέτευον τὸν Δία μηκέθ' ἦκειν
παρὰ σὲ οὕτως δυσμενῶς μοι προσενημεγέμον.

ΕΡΜΗΣ

39 Ἀλλὰ νῦν ὥρας, ὁ Πλοῦτε, οἷς ὧν ἀνέγενηται;
ὡςτε θαρρῶν συνδιάτριβε αὐτῷ· καὶ σὺ μὲν

1 χαλεπανεῖς, Ρ2, Cobet: χαλεπαίνεις, Ρ1, other MSS.
2 πρὸς Cobet: not in MSS. 3 δ’ ἄν Bekker: δὲ MSS.
TIMON, OR THE MISANTHROPE

RICHES
Do you want me to reason with you, Timon, or shall you be offended at me if I say anything?

TIMON
Speak, but not at length nor with a preface, like a rascally orator. I will endure a few words from you for the sake of Hermes.

RICHES
Perhaps I ought really to speak at length in reply to so many charges made by you. However, judge whether I have wronged you as you say. It is I who brought you everything that is delightful,—honour, precedence, civic crowns, and every form of luxury; and you were admired and puffed and courted, thanks to me. On the other hand, if you have suffered any cruel treatment at the hands of the toadies, I am not to blame; rather have I myself been wronged by you because you so basely put me at the mercy of scoundrels who praised you and bewitched you and intrigued against me in every way. Again, in closing, you said that I played you false; but on the contrary I could myself bring that charge against you, for you drove me off in every way and thrust me head foremost out of your house. That is why Poverty, whom you hold so dear, has dressed you in this coat of skin instead of a soft mantle of wool. So Hermes will testify how ardently I besought Zeus not to make me come to you again after you had treated me with such hostility.

HERMES
But now you see how mild he has become, Riches; so do not hesitate to remain with him. Timon, go
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σκάπτε ὡς ἔχεις· σὺ δὲ τὸν Ὀησαυρὸν ὑπάγαγε τῇ
dικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντι σοι.

ΤΙΜΩΝ

Πειστέον, ὁ Ἐρμή, καὶ αὐθις πλούτητεον. τι
γὰρ ἂν καὶ πάθοι τις, ὀπότε 1 οἱ θεοὶ βιάζοιτο;
πλὴν ορα γε εἰς οἰδα με πράγματα ἐμβάλλεις τὸν
κακοδαίμονα, δὲ ἄχρι νῦν εὐδαιμονέστατα διάγων
χρυσὸν ἀφω τοσοῦτον λήψομαι οὐδὲν ἀδικήσας
καὶ τοσαύτας φροντίδας ἀναδέξομαι.

ΕΡΜΗΣ

40 Ὁπόστηθι, ὁ Τίμων, δι’ ἐμε, καὶ εἰ χαλεπὸν
tούτο καὶ οὐκ οὐστὸν ἐστίν, ὅπως οἱ κόλακες ἐκεῖ-
νοι διαρραγώσων ὑπὸ τοῦ φθόνου· ἐγὼ δὲ υπὲρ
tῆν Αἴτημην ἐς τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΥΤΟΣ

Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ
tῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενε·
ἀναπέμψω γὰρ σοι τὸν Ὀησαυρὸν ἀπελθὼν· μᾶλ-
λον δὲ παίε. σὲ φημι, Ὀησαυρὲ χρυσοῦ, ὑπά-
κουσον Τίμωνι τοντωὶ καὶ παράσχες ἐαυτὸν 2
ἀνελέσθαι. σκάπτε, ὁ Τίμων, βαθείας κατα-
φέρων. ἐγὼ δὲ ύμῖν ἀποστήσομαι.

ΤΙΜΩΝ

41 Ἀγε, ὁ δικέλλα, νῦν μοι ἐπίρρωσον σεαυτῆν
καὶ μὴ κάμης ἐκ τοῦ βάθους τὸν Ὀησαυρὸν ἐς
τούμφανες προκαλουμένη. ὁ Ζεὺς τεράστει καὶ
φίλοι Κορύβαντες καὶ Ἐρμή κερδῶ, πόθεν
tοσοῦτον χρυσίον; ἡ ποινὸν ταῦτα ἐστί; δέδια
γοῦν μὴ ἀνθρακας εὗρο ἀνεγρόμενος· άλλα μὴν

1 ὀπότε Hermann: ὀπόταν MSS.
2 παράσχες ἐαυτὸν A.M.H.: παράσχες· σεαυτὸν Dindorf; παράσχε· σεαυτὸν MSS.

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on digging without more ado, and you, Riches, bring Treasure underneath his hoe, for Treasure will obey your call.

TIMON

I must comply, Hermes, and be rich again, for what can a man do when the gods constrain him? But look at all the trouble you are plunging me into, curse the luck! Until now I was leading the happiest of lives, but in a moment, though I have done no wrong, I am to receive so much gold and to take on so many cares.

HERMES

Endure it, Timon, for my sake, even if it is difficult and unbearable, in order that those toadies may burst with envy. And now I am going to fly up to Heaven by way of Aetna.

RICHES

He has gone, it seems; for I infer it from the fluttering of his wings. Wait here, and I will go away and send Treasure to you. But, no, strike in. Ho, Treasure of Gold! Submit to Timon and let yourself be dug up. Dig, Timon, and bring down deep strokes. I will leave you to yourselves.

TIMON

Come, pick, be strong for me now and don't flag in the task of calling Treasure out of the depths to the light of day. O Zeus, god of miracles! O gracious Corybants! O Hermes, god of gain! Where did all this gold come from? Is this a dream? I am afraid I may wake up and find nothing but ashes. No,
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χρυσιον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσωψιν ὑπερήδιστον.

ὁ χρυσέ, δεξίωμα κάλλιστον βροτοῖς·

αιθόμενον γὰρ πῦρ ἄτε διαπρέπεις καὶ νῦκτορ καὶ μεθ’ ἡμέραν. ἐλθέ, ὁ φίλτατε καὶ ἐρασμώτατε. νῦν πείθομαι γε καὶ Δία ποτὲ γενέσθαι χρυσόν·

τίς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω καλὸν ἔραστὴν διὰ τοῦ 42 τέγους καταρρέοντα; ὁ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὡς οὐδὲν ἄρα ἤτε ὡς πρὸς Τίμωνα καὶ τὸν Τίμωνος πλοῦτον, ὃ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος.

"Ὄ δίκελλα καὶ φιλτάτη διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τοῦτῳ ἀναθείων καλὸν, αὐτὸς δὲ ἡδὴ πᾶσαν πριάμενος τὴν ἔσχατιάν, πυργίον οἰκοδομήσαμεν ὑπὲρ τοῦ θησαυροῦ μόνῳ ἐμοὶ ἱκανὸν ἐνδιαίτασθαι, τὸν αὐτὸν καὶ τάφον ἀποθανόν ἔξειν μοιδοκῶ.

"ὦ δεδοξῳ δὲ ταύτα καὶ νενομοθετήσθω πρὸς τὸν ἐπιλοιπὸν βίον, ἀμεία πρὸς ἀπαντας καὶ ἁγνωσία καὶ ὑπεροψία· φίλος δὲ ἡ χένος ἡ ἐταίρος ἡ Ἐλέου βωμὸς ὕθλος πολύς· καὶ τὸ οἰκτείραι δακρύνοντα ἡ ἐπικουρήσαι δεσμέω παρανομία καὶ κατάλυσις τῶν θῶν· μονήρης δὲ ἡ δίαιτα καθά- 43 περ τοῖς λύκοις, καὶ φίλος εἰς Τίμων, οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι· καὶ τὸ προσομιλή-

σαί τυίν αὐτῶν μίασμα· καὶ ἢν τινα ἰδο μόνον, ἀποφρας ἡ ἡμέρα· καὶ ὅλως ἀνδριάντων λιθίνων ἡ χαλκῶν μηδὲν ἥμιν διαφερέτωσαν· καὶ μῆτε κυρικα δεχώμεθα παρ’ αὐτῶν μήτε σπονδάς
verily it is coined gold, red and heavy and mighty good to look upon.

"O gold, thou fairest gift that comes to man!"  
In very truth you stand out like blazing fire, not only by night but by day.  
Come to me, my precious, my pretty! Now I am convinced that Zeus once turned into gold, for what maid would not open her bosom and receive so beautiful a lover coming down through the roof in a shower? O Midas! O Croesus! O treasures of Delphi! How little worth you are beside Timon and the wealth of Timon! Yes, even the king of Persia is not a match for me.

Pick and darling coat of skin, it is best that I should hang you up here as an offering to Pan. For myself, I purpose now to buy the whole farm, build a tower over the treasure just large enough for me to live in, and have it for my tomb when I am dead.

"Be it resolved and enacted into law, to be binding for the rest of my life, that I shall associate with no one, recognize no one and scorn everyone. Friends, guests, comrades and Altars of Mercy shall be matter for boundless mockery. To pity one who weeps, to help one who is in need shall be a misdemeanour and an infringement of the constitution. My life shall be solitary, like that of wolves; Timon shall be my only friend, and all others shall be enemies and conspirators. To talk to any of them shall be pollution, and if I simply see one of them, that day shall be under a curse. In short, they shall be no more than statues of stone or bronze in my sight. I shall receive no ambassadors from

1 Euripides, Danae, fr. 326 Nauck.
2 The allusion is to Pindar, Olymp. i. 157
3 There was such an altar in Athens; cf. Demonax 57.
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σπευδώμεθα· ἡ ἐρμηνία δὲ ὁρος ἐστὶ πρὸς αὐτοῦς. φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρίς αὐτῇ ψυχρά καὶ ἀνωφελή ἄνοματα καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. πλουτεῖτω δὲ Τίμων μόνος καὶ υπεροράτω ἀπαίτων καὶ τρυφάτῳ μόνος καθ' ἑαυτὸν κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλ- λαγμένος· καὶ θεοὶς θυέτω καὶ εὐωχεῖσθω 1 μόνος, ἑαυτῷ γείτων καὶ ἔμορος, ἐκσείων 2 τῶν ἄλλων. καὶ ἅπαξ ἑαυτῶν δεξιώσασθαι δεδόχθω, ἢν δέ ἀπο- θανεῖν, καὶ αὐτῷ στέφανοι ἐπενεγκεῖν. καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἡδιστὸν, τοῦ τρόπου δὲ γνωρίσματα δυσκολία καὶ τραχύτης καὶ σκαλισθή καὶ ὀργή καὶ ἀπανθρωπία· εἰ δὲ τινὰ ἱδομί ἐν πυρὶ διαφθειρόμενον καὶ κατασβενύναι 3 ικετεύον- τα, πίττῃ καὶ ἐλαίω κατασβενύναι· καὶ ἢν τινά τοῦ χειμῶνος ὁ ποταμὸς παραφέρη, ὥς δὲ τὰς χεί- ρας ἀρέγχων ἀντιλαβέσθαι δέηται, ὥθειν καὶ τούτων ἐτῇ κεφαλῇ βαπτίζοντα, ὡς μηδὲ ἀνακύψαι δυνηθῇ συτῷ γὰρ ἄν τὴν ἱσην ἀπολάβοιεν. εἰσηγήσατο τὸν νόμον Τίμων Ἐξεκρατίδου 4 Κολλυτείς, ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός.

Εἰδεν, ταῦτα ἡμῖν δεδοχθῶ καὶ ἀνδρικῶς ἐμμένω- 45 μεν αὐτοῖς. πλὴν ἄλλα περὶ πολλοῦ ἀν ἑποιη- σάμην ἀπασι γυνώριμα πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶ· λγχόνη γὰρ ἄν τὸ πράγμα γένοιτο αὐτοῖς. καίτοι τί τούτο; φεῦ τοῦ τάχους. πανταχό-

1 εὐωχεῖσθω Faber: εὐωχεῖτω MSS.
2 ἐκσείων seems to be used intransitively (=ἐκστάς). ἐκας ἄν Faber: τοὺς ἄλλους Hemsterhuys: possibly ἐκσείων <ἑαυτῶν>.
3 διαφθειρόμενον καὶ κατασβενύναι Cobet: καταδιαφθειρόμενον καὶ σβενύναι MSS. 4 Ἐξεκρατίδου Faber: Ἐξεκρατίδης MSS.

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them and make no treaties with them, and the desert shall sunder me from them. Tribe, clan, deme and native land itself shall be inane and useless names, and objects of the zeal of fools. Timon shall keep his wealth to himself, scorn everyone and live in luxury all by himself, remote from flattery and tiresome praise. He shall sacrifice to the gods and celebrate his feast-days by himself, his own sole neighbour and crony, shaking free of all others. Be it once for all resolved that he shall give himself the farewell handclasp when he comes to die, and shall set the funeral wreath upon his own brow. His favourite name shall be 'the Misanthrope,' and his characteristic traits shall be testiness, acerbity, rudeness, wrathfulness and inhumanity. If I see anyone perishing in a fire and begging to have it put out, I am to put it out with pitch and oil; and if anyone is being swept off his feet by the river in winter and stretches out his hands, begging me to take hold, I am to push him in head foremost, plunging him down so deep that he cannot come up again. In that way they will get what they deserve. Moved by Timon, son of Echecratides, of Collytus; motion submitted to the assembly by the aforesaid Timon."

Good! Let us pass this resolution and abide by it stoutly. Yet I would have given a great deal if everybody could have found out somehow that I am tremendously rich; they would be fit to hang themselves over the thing. But what is this? I say,
ΤΗΣ ΕΡΓΑ ΛΥΚΙΑΝ

θεν συνθέουσιν κεκοιμένοι καὶ πνευστιώντες, οὐκ
οίδα ὦθεν σφραίνομενοι τοῦ χρυσίου. πότερον
οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβάς ἀπελαύνω
αὐτοὺς τοῖς λίθοις ἐξ ὑπερδεξίων ἀκροβολιζόμενος,
ἤ τὸ γε τοσοῦτον παρανομήσομεν εἰςάπαξ αὐτοῖς
ὀμιλήσαντες, ὡς πλέον ἀνώτατο ὑπερορόμενοι;
τοῦτο οἶμαι καὶ ἀμείνον. ὅστε δεχώμεθα ἡδή
αὐτοὺς ὑποστάντες. φέρε ἰδώ, τὸς ὁ πρῶτος αὐτῶν
οὕτος ἐστι; Γιναθωνίδης οἱ κόλαξ, ὁ πρώτην ἔρανον
αἰτήσαντι μοι ὑρέξας τὸν βρόχου, πίθους ὅλους
παρ’ ἐμοί πολλάκις ἐμημεκώς. ἀλλ’ εὖ γε ἐποίη-
σεν αἱμοκόμενος. οἴμωξεται γὰρ πρὸ τῶν ἄλλων.

ΓΝΑΘΩΝΙΔΗΣ

46 Οὐκ ἔγώ ἐλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος
ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαίρε Τίμων εὐμορφότατε
καὶ ἤδιστε καὶ συμπτοτικῶτατε.

ΤΙΜΩΝ

Νὴ καὶ σὺ γε, ὁ Γιναθωνίδης, γυνῶν ἀπάντων
βορώτατε καὶ ἀνθρώπων ἐπιτριττότατε.

ΓΝΑΘΩΝΙΔΗΣ

Ἔλει φιλοσκώμων σύ γε. ἄλλα ποῦ τὸ συμ-
πόσιον; ὡς καίνοι τί σοι ἄσμα τῶν νεοδιδάκτων
διηνάρμβων ἦκοι κομίζων.

ΤΙΜΩΝ

Καὶ μὴν ἐλεγείδ γε ἄση μᾶλα περιπαθῶς ὑπὸ
ταύτη τῇ δικέλλῃ.

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what haste they make! They are running up from all sides, dusty and out of breath, for they scent the gold somehow or other. Shall I climb this hill and drive them off with a skirmish fire of stones from above, or shall I break the law to the extent of talking to them just this once, in order that they may be hurt even more by being treated with contempt? That way is better, I think; so let us stand our ground now and receive them. Let me see, who is the first of them? Gnathonides the toady, the man who gave me a rope the other day when I asked for a loan, though often he has spewed up whole jars of wine at my house. I am glad he came: he shall be the first to smart.

GNATHONIDES

Didn’t I say that the gods would not neglect an upright man like Timon? Good day to you, Timon, first in good looks, first in good manners and first in good fellowship.

TIMON

The same to you, Gnathonides, first of all vultures in voracity and first of all mankind in rascality.

GNATHONIDES

You are always fond of your joke. But where are we to dine? I have brought you a new song from one of the plays that have just been put on.

TIMON

I assure you, it will be a very mournful dirge that you will sing, with this pick of mine to prompt you.

1 Literally: “From one of the dithyrambs.” The allusion is anachronistic, for in Timon’s day the dithyramb was not dramatic in character. Cf. Bywater, *Aristotle on the Art of Poetry*, p. 99.
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ΓΝΑΘΩΝΙΔΗΣ

Τί τούτο; παίεις, ὦ Τίμων; μαρτύρομαι ὦ Ἑράκλεις, ἵνα ἵνα, προκαλοῦμαι σε τραύματος εἰς Ἀρειον πάγον.

ΤΙΜΩΝ

Καὶ μὴν ἄν γε μικρὸν ἐπιβραδύνης, φόνου τάχα προκεκλίσομαι.

ΓΝΑΘΩΝΙΔΗΣ

Μηδαμῶς: ἀλλὰ σὺ γε πάντως τὸ τραύμα ἱσαίας μικρὸν ἐπιπάσας τοῦ χρυσίου δεινός γὰρ ἵσχαιμόν ἐστι τὸ φάρμακον.

ΤΙΜΩΝ

"Ετι γὰρ μένεις;

ΓΝΑΘΩΝΙΔΗΣ

"Απειμω σὺ δὲ οὐ χαίρήσεις οὕτω σκαῖς ἐκ χρηστοῦ γενόμενος.

ΤΙΜΩΝ

47 Τίς οὕτως ἔστων ὁ προσιών, ὁ ἀναφαλαντίας; Φιλιάδῆς, κολάκων ὑπαίτων ὁ βδελυρώτατος. οὗτος δὲ ἀγρὸν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῷ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἔπαινου, ὅποτε ἄσαντα με πάντων σιωπῶντι μόνος ὑπερεπήνεσεν ἐπομοσάμενος ὁδικώτερον εἶναι τῶν κύκων, ἐπειδὴ νοσοῦντα πρόφην εἰδέ με καὶ προσήλθον ἐπικουρίας δεόμενος, πληγάς ὁ γενναῖος προσενέτεινεν.

ΦΙΛΙΑΔΗΣ

48 Ὁ τῆς ἀνασχυντίας. νῦν Τίμωνα γνωρίζετε; νῦν Γναθώνιδης φίλος καὶ συμπότης; τοιχαροῦν δίκαια πέπονθεν οὕτως ἀχάριστος ὁ ὁ. Ἦμεις δὲ οἱ πάλαι συνήθεις καὶ συνεφήβοι καὶ δημόται ὁμος.
TIMON, OR THE MISANTHROPE

GNATHONIDES
What's this? A blow, Timon? I appeal to the witnesses. O Heracles! Oh! Oh! I summon you before the Areopagus for assault and battery.

TIMON
If you will only linger one moment more, the summons will be for murder.

GNATHONIDES
No, no! Do heal my wound, at least, by putting a little gold on it. That is a wonderful specific for staunching blood.

TIMON
What, are you still bent on staying?

GNATHONIDES
I am going; but you shall be sorry that you left off being a gentleman and became such a boor.

TIMON
Who is this coming up, with the bald pate? Philiades, the most nauseous toady of them all. He received from me a whole farm and a dower of two talents for his daughter in payment for praising me once, when I had sung a song and everybody else kept still, but he lauded me to the skies, vowing on his word of honour that I was a better singer than a swan. Yet when he saw me ill the other day and I went up to him and begged for alms, the generous fellow bestowed a thrashing on me.

PHILIADES
Oh, what effrontery! So you all recognize Timon now? So Gnathonides is his friend and boon-companion now? Then he has had just what he deserved for being so thankless. But we, who are old acquaintances and schoolmates and neighbours,
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μετριάζομεν, ὡς μή ἐπιπηδᾶν δοκῶμεν. χαίρε, δὲ
deștota, καὶ ὅπως τοὺς μιαρούς τούτους κόλακας
φυλαίξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα
dὲ κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευτέα
tῶν υἱὸν οὐδενί· πάντες ἀχάριστοι καὶ ποιηροί.
ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ
kατεπείγοντα χρήσθαι, καθ’ ὅδον ἡδὴ πλησίον
ηκουσα, ὡς πλουτοίης ὑπερμεγέθη τινὰ πλούτον.
ἡκω τοιγαροῦν ταῦτα σε νουθετίσων· καίτοι
σύ γε οὔτω σοφός ὑν οὐδὲν ἴσως δεήσῃ τῶν
παρ’ ἐμοῦ λόγων, ὅς καὶ τῷ Νέστορι τὸ δέον
παραίνεσειας ἀν.

ΤΙΜΩΝ

"Εσται ταῦτα, ὦ Φιλιάδη. πλὴν ἄλλα πρόσιθι,
ὡς καὶ σὲ φιλοφρονίσωμαι τῇ δικέλλῃ.

ΦΙΛΙΑΔΗΣ

"Διερωμοι, κατέγαγα τοῦ κρανίου ὑπὸ τοῦ ἀχα-
ρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτῶν.

ΤΙΜΩΝ

49 Ἐδοὺ τρίτος οὖτος ὁ ῥήτωρ Δημέας προσερχεται
ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενῆς ἥμετρος
ἐναι λέγων. οὔτος ἐκκαίδεκα παρ’ ἐμοῦ τάλαντα
μιᾶς ἡμέρας ἐκτίσας τῇ πόλει—καταδεδικαστο
γὰρ καὶ ἐδέστο ὅπικ ἀποδιδοῦσ, καγὼ ἐλείσας
ἐλυσάμην αὐτῶν—ἔπειδὴ πρώην ἐλαχε τῇ Ἑρε-
χθηίδι φυλῆ διανέμειν τὸ θεωρικὸν καγὼ προσ-
ήλθον αἰτῶν τὸ γυνόμενον, ὅκη ἐφὴ γυνωρίζει
πολίτην ὄντα με.
TIMON, OR THE MISANTHROPE

go slow in spite of that, in order not to appear too forward. Good day, sir; be on your guard against these despicable toadies who are only concerned with your table and otherwise are no better than ravens. You can't trust anybody nowadays; everyone is thankless and wicked. For my part, I was just bringing you a talent so that you might have something to use for your pressing needs when I heard on the way, not far from here, that you were tremendously rich. So I have come to give you this advice. But as you are so wise, perhaps you will have no need of suggestions from me, for you could even tell Nestor what to do in an emergency.

TIMON

No doubt, Philiades. But come here, so that I may give you a friendly greeting with my pick!

PHILIADES

Help! The ingrate has broken my head because I gave him good advice.

TIMON

Lo and behold! here comes a third, the orator Demeas, holding a resolution in his hand and saying that he is a relative of mine. That fellow paid the city treasury sixteen talents within a single day, getting his money from me, for he had been condemned to a fine and put in jail while it was unpaid. And yet when it became his duty recently to distribute the show-money to the Erechtheis tribe, and I went up and asked for my share, he said he did not recognize me as a citizen!

A slip on Lucian's part, for Collytus belonged to Aegeis. The show-money (theoric fund) was at first given only to cover the cost of admission to state spectacles, but later became a distribution per capita of the surplus funds.
ΔΗΜΕΑΣ

50 Χαίρε, δ' Τίμων, το μέγα ὀφέλος τοῦ γένους, τὸ ἔρεισμα τῶν Ἀθηνών, τὸ πρόβλημα τῆς Ἔλλαδος: καὶ μὴν πάλαι σε ὁ δήμος συνειλεγμένος καὶ αἱ βουλαί ἀμφότεραι περιμένουσι. πρότερον δὲ ἄκουσον τὸ ψῆφισμα, ὦ ὑπὲρ σοῦ γέγραφα.

"'Επειδή Τίμων Ἐχεκρατίδου Κολλυτεύς, ἀνὴρ οὐ μόνον καλὸς κάγαθος, ἀλλὰ καὶ σοφὸς ὡς οὐκ ἄλλος ἐν τῇ Ἔλλαδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἀριστα πρᾶττων τῇ πόλει, νευκῆκε δὲ πῦς καὶ πάλην καὶ δρόμον ἐν Ὀλυμπία μᾶς ἡμέρας καὶ τελείω ἄρματι καὶ συνωρίδι πωλικῇ—"

ΤΙΜΩΝ

'Ἀλλ' οὐδὲ ἔθεωρησα ἐγὼ πῶστε εἰς Ὀλυμπίαν.

ΔΗΜΕΑΣ

Τὸ οὖν; θεωρήσεις ὑστερον τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἀμείνοι. "καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε Πελοποννησίων δύο μόρας—"

ΤΙΜΩΝ

51 Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὅπλα οὐδὲ προῦ- γράφην ἐν τῷ καταλόγῳ.

ΔΗΜΕΑΣ

Μέτρια τὰ περὶ σαυτοῦ λέγεις, ἡμεῖς δὲ ἀχαριστοὶ ἀν εἴημεν ἀμημονοῦντες. "ἐτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλεύων καὶ στρατηγῶν οὐ μικρὰ ὀφέλησε τὴν πόλιν ἐπὶ τούτως

1 Ἀθηνών Bekker: Ἀθηναίων MSS.
2 Ἐχεκρατίδου Dindorf: ὁ Ἐχεκρατίδου MSS.
3 Ἀχαρναῖς Mehler: Ἀχαρνέας MSS.
DEMEAS

Good day, Timon, great benefactor of your kin, bulwark of Athens, shield of Greece! The assembly and both the councils are in session and awaiting your pleasure this long time. But before you go, listen to the resolution that I drew up in your behalf.

"Whereas Timon of Collytus, the son of Echecratides, a man who is not only upright but wise beyond any other in Greece, labours always in the best interests of the city, and has won the boxing match, the wrestling match, and the foot-race at Olympia in a single day, as well as the horse-races, both with the regular chariot and with the span of colts" —

TIMON

But I never was even a delegate to the games at Olympia!

DEMEAS

What of that? You will be, later. It is best to put in plenty of that sort of thing.

— "and fought bravely for the city at Acharnae and cut to pieces two divisions of Spartans" —

TIMON

What do you mean by that? I wasn't even posted on the muster-roll because I had no arms.

DEMEAS

You are modest in talking about yourself, but we should be ungrateful if we failed to remember.

— "and furthermore has been of great service to the city by drawing up resolutions and serving on the council and acting as general;"

1 An official representative of the state. Cf. Aristophanes, Wasps 1188 ff.
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άπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἦλιαιᾷ καὶ ταῖς φυλαῖς ¹ καὶ τοῖς δήμοις ἴδια καὶ κοινῇ πᾶσι χρυσοῦν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει κεραυνὸν ἐν τῇ δέξιᾷ ἔχοντα καὶ ἀκτίνας ἐπὶ τῇ κεφαλῇ καὶ στεφάνωσαι αὐτὸν χρυσοῖς στεφάναις ἐπτὰ καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τίμερον Διονυσίους τραγῳδοῖς καινοῖς — ἀχθῆναι γὰρ δὲ αὐτὸν δὲ τίμερον τὰ Διονύσια. εἰπε τὴν γνώμην Δημέας ὁ ρήτωρ, συγγενῆς αὐτοῦ ἀγγιστέως καὶ μαθητής ὃν καὶ γὰρ ρήτωρ ἀριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὑπόσα ἃν ἐθέλη.

52 Τοιτὶ μὲν οὖν σοι τὸ ψῆφισμα. ἐγὼ δὲ καὶ τὸν υἷον ἐβουλόμην ἀγαγεῖν παρὰ σέ, ὅν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὁνόμακα.

ΤΙΜΩΝ

Πῶς, ὁ Δημέα, ὃς οὐδὲ γεγαμήκας, ὃσα γε καὶ ἴμας εἰδέναι;

ΔΗΜΕΑΣ

'Αλλὰ γαμῶ, ἢν διδὼθες, ἐς νέωτα καὶ παιδοποιήσομαι καὶ τὸ γεννηθησόμενον—ἀρρεν γὰρ ἐσται—Τίμωνα ἡδὴ καλὸ.

ΤΙΜΩΝ

Οὐκ οἴδα εἰ γαμησείεις ² ἔτι, ὃ οὕτως, τηλικαῦτην παρ' ἐμοὶ πληγὴν λαμβάνων.

ΔΗΜΕΑΣ

Οἱμον τὶ τοῦτο; τυραννίδι Τίμων ἔπιχειρεῖς καὶ τύππεις τοὺς ἐλευθέρους οὐ καθαροὺς ἐλευθέρους οὐδ' αὐτὸς ὃν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τὰ τε ἄλλα καὶ ότι τὴν ἀκρόπολιν ἐνέπτρησας.

¹ καὶ ταῖς φυλαῖς Fritzche: κατὰ φυλὰς MSS.
² γαμησείες Fritzche: γαμήσεις MSS.
"On all these grounds be it resolved by the council, the assembly, the panel of jurors, the tribes and the demes, both severally and in common, to erect a golden statue of Timon beside Athena on the Acropolis with a thunderbolt in his hand and a halo upon his head, and to crown him with seven crowns of gold, said crowns to be awarded by proclamation to-day at the Dionysia when the new tragedies are performed; for the Dionysia must be held to-day on his account. Moved by the orator Demeas, his next of kin and his pupil; for Timon is an excellent orator and anything else that he wants to be."

There you have the resolution. I wish I had brought my son to see you; I have called him Timon after you.

TIMON

How can that be, Demeas, when you aren't even married, as far as I know?

DEMEAS

No, but I am going to marry next year, Zeus willing, and have a child; and I now name it Timon, for it will be a boy.

TIMON

Perhaps you don't care to marry now, sirrah, on getting such a clout from me.

DEMEAS

Oh! Oh! What does this mean? Timon, you are trying to make yourself tyrant and you are beating free men when you yourself have not a clear title to your freedom. You shall soon pay for this, and for burning the Acropolis too.

1 Literally, "rays," the attribute of Helius. The colossal statue of Nero had these rays.
\textbf{THE WORKS OF LUCIAN}

\textbf{TIMON}

53 'Αλλ' οὖκ ἐμπέπρησταὶ, ὁ μιαρὲ, ἢ ἀκρόπολις· ὡστε δῆλος εἰ συκοφαντῶν.

\textbf{ΔΗΜΕΑΣ}

'Αλλὰ καὶ πλούτεις τῶν ὁπισθόδουν διορύξας.

\textbf{TIMON}

Οὐ διώρυκται οὐδὲ οὖτος, ὡστε ἀπίθανα σου καὶ τάυτα.

\textbf{ΔΗΜΕΑΣ}

Διορυχθῆσεται μὲν ὑστερον· ἥδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἕχεις.

\textbf{TIMON}

Οὐκοῦν καὶ ἄλλην λάμβανε.

\textbf{ΔΗΜΕΑΣ}

Οἴμοι τὸ μετάφρενον.

\textbf{TIMON}

Μὴ κέκραχθι· κατοίσῳ γὰρ σου καὶ τρίτην· ἔπει καὶ γελοία πάμπαν ἀν πάθοιμι δῦο μὲν Δακεδαμονίων μόρας κατακόψας ἀνόπλος, ἐν δὲ μιρὸν ἀνθρώπιον μὴ ἐπιτρίψας· μάτην γὰρ ἂν εἰγὲ καὶ νενικηκὼς Ὠλύμπια πῦξ καὶ πάλην.

54 Οὔτος τὸ τοῦτο; οὐ Θρασυκλῆς ὁ φιλόσοφος οὖτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν τὸν πῶγονα καὶ τὰς ὀφρὺς ἀνατείνας καὶ βρενθυόμενος τι πρὸς αὐτὸν ἔρχεται, τιτανώδες βλέπων, ἀνάσεσθημένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Ἀὐτοβορέας τις ἡ Τρίτων, οἶνος ὁ Ζεῦξες ἔγραψεν. οὖτος ο τὸ σχῆμα εὔσταλῆς καὶ κόσμος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἠωθεὶν μυρία ὧσα περὶ ἄρετῆς διεξίων καὶ τῶν ἡδονῆς χαίροντων κατηγορῶν καὶ τὸ ὀλιγαρκῆς ἐπαίνων, ἐπειδὴ λουσάμενος ἄφίκοιτο ἐπὶ τὸ δείπνον καὶ ὁ
TIMON, OR THE MISANTHROPE

TIMON

But the Acropolis has not been burned, you scoundrel, so it is plain that you are a blackmailer.

DEMEAS

Well, you got your money by breaking into the treasury.

TIMON

That has not been broken into, so you can’t make good with that charge either.

DEMEAS

The breaking in will be done later, but you have all the contents now.

TIMON

Well then, take that!

DEMEAS

Oh, my back!

TIMON

Don’t shriek or I will give you a third. It would be too ridiculous if I had cut up two divisions of Spartans unarmed and then couldn’t thrash a single filthy little creature like you. My victory at Olympia in boxing and wrestling would be all for nothing!

But what have we here? Isn’t this Thrasycles? No other! With his beard spread out and his eyebrows uplifted, he marches along deep in haughty meditation, his eyes glaring like a Titan’s and his hair tossed back from his forehead, a typical Boreas or Triton such as Zeuxis used to paint. Correct in his demeanour, gentlemanly in his gait, and inconspicuous in his dress, in the morning hours he discourses forever about virtue, arraigns the votaries of pleasure and praises contentment with little; but when he comes to dinner after his bath and the
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παίς μεγάλην τὴν κύλικα ὄρεξειν αὐτῷ—τῷ ἔφροστερῷ δὲ χαίρει μᾶλιστα—καθάπερ τὸ Δήθης ὕδωρ ἐκπιὼν ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθινοῖς ἐκεῖνοις λόγοις, προαρπάζων ὠστρε ἀκτινὸς τὰ ὤψ τα καὶ τὸν πλησίον παραγκωνίζο-
μενος, καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφῶς καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμῆχων ὡς μηδὲ

55 ὅλῳ τοῦ μυττωτοῦ καταλίπτοι, μεμψίμωρος ἀεί, καὶ τὸν πλακοῦντα ὅλον ἡ τὸν σὺν μόνος τῶν ἀλλῶν λάβη, ὅ τι περ λιχυέαι καὶ ἀπληστίας ὑφελος, μέθυσος καὶ πάροινος ὡς ἀρχι φόδης καὶ ὀρχηστύος μόνον, ἄλλα καὶ λοιδορίας καὶ ὀργῆς. προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μᾶλιστα, περὶ σωφροσύνης καὶ κοσμώτητος· καὶ ταῦτα φησιν ἱδη ὑπὸ τοῦ ἀκράτου ποιήρως ἔχων καὶ ὑποτραύνλίζων γελοίος· εἰτα ἔμετος ἐπὶ τούτοις· καὶ τὸ τελευταῖον, ἀράμενοι τινὲς ἐκ-

φέρουσιν αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφότεραις ὑπειλημμένον. πλὴν ἄλλα καὶ νήφων ὄνδειν τῶν πρωτεῖν παραχωρήσειν ἀν ψεύ-

σματο ἐνεκα ἡ θρασύτητος ἡ φιλαργυρίας· ἄλλα καὶ κολάκων ἐστὶ τὰ πρῶτα καὶ ἐπιορκεῖ προ-

χειρότατα, καὶ ἡ γοητεία προηγεῖται καὶ ἡ ἀνα-

σχυντία παρομαρτεί, καὶ ὅλως πάνσοφοι τι

χρήμα καὶ πανταχόθεν ἀκριβεῖς καὶ ποικίλως ἐντελές. οἰμώξεται τοιγαροῦν ὅλες εἰς μακρὰν

χριστὼν ἄν. τί τούτο; παπαὶ, χρόνιος ἡμῖν

Θρασυκλῆς.

1 λάβη Dindorf: λάβοι MSS.
waiter hands him a large cup (and the stiffer it is, the better he likes it) then it is as if he had drunk the water of Lethe, for his practice is directly opposed to his preaching of the morning. He snatches the meat away from others like a kite, elbows his neighbour, covers his beard with gravy, bolts his food like a dog, bends over his plate as if he expected to find virtue in it, carefully wipes out the dishes with his forefinger so as not to leave a particle of the sauce, and grumbles continually, even if he gets the whole cake or the whole boar to himself. He is the height of gluttony and insatiability, and he gets so drunken and riotous that he not only sings and dances, but even abuses people and flies into a passion. Besides he has much to say over his cup—more then than at any other time, in fact!—about temperance and decorum, and he says all this when he is already in a bad way from taking his wine without water and stammers ridiculously. Then a vomit follows, and at last he is picked up and carried out of the dining-room, catching at the flute girl with both hands as he goes. But even when sober, he won't yield the palm to anyone in lying and impudence and covetousness; on the contrary, he is a peerless toady and he perjures himself with the greatest facility; humbug is his guide and shamelessness his follower, and to sum it up, he is a wonderfully clever piece of work, correct in every detail and perfect in a world of ways. Therefore he shall soon smart for his superiority. (To Thrasycles): Well, well! I say, Thrasycles, you are late.
Οὔ κατὰ ταύτα, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφίγμαι, οἴπερ ἕν τὸν πλοῦτον σου τεθηπότες ἀργυρίῳ καὶ χρυσίῳ καὶ δείπνων πολυτελῶν ἐλπίδι συνδεδραμάκασι, πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα οἶνον σὲ ἀπλοῖκον καὶ τῶν οὖντων κοινωνικόν· οἰσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δείπνου ἰκανόν, ὄψον δὲ ἤδιστον θύμον ἢ κάρδαμον ἢ εἰ ποτε τρυφόην, ὀλίγον τῶν ἄλων· ποτὸν δὲ ἢ ἐννεάκρονος· ὦ δὲ τρίβων οὕτος ἦς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιωτέρον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλήτατον κτήμα ὁ πλοῦτος, ὁ πολλοῖς πολλάκις αἵτιος ἀνικέστων συμφορῶν γεγενημένος· εἰ γὰρ μοι πείθοιο, μάλιστα μὲν ὅλον ἐς τὴν θάλατταν ἐμ-βαλεῖς αὐτὸν οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντα καὶ τὸν φιλοσοφίας πλοῦτον ὅραν δυναμένω· μὴ μέντοι ἐς βάθος, ὅγαθε, ἀλλ’ ὅσον ἐς βουβώνας ἑπεμβᾷς ὁλίγον πρὸ τῆς κυματωγῆς, ἐμὸν ὀρὸντος μόνου· εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας μηδ’ ὀβολὸν αὐτῷ ἀνείς, διαδίδους ἀπασί τοῖς δειμένοις, ὃ μὲν πέντε δραχμάς, ὃ δὲ μνάν, ὃ δὲ ἡμιτάλαντον· εἰ δὲ τὸς φιλοσοφὸς εὖ, διμοι-ρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ—καὶ-τοι ὅκ’ ἐμαυτοῦ χάριν αἰτῶ, ἀλλ’ ὅπως μεταδῷ τῶν ἑταίρων τοῖς δειμένοις—ἰκανὸν εἰ ταυτηνὶ τῇν

1 οἴπερ Mehler: ὃσπερ οἱ MSS.
2 σου Basle ed. of 1563: σοι MSS.
3 μὲν Fritzsche: not in MSS.

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TIMON, OR THE MISANTHROPE

THRASYCLES

I have not come with the same intent as all this crowd, Timon. Dazzled by your riches, they have gathered at a run in the expectation of silver and gold and costly dinners, meaning to exercise unlimited flattery upon a man so simple and so free with his gear. You know, of course, that for me barley-cake is dinner enough, and the sweetest relish is thyme or cardamom, or if ever I were to indulge myself, a trifle of salt. My drink is the water of Nine-spouts, and this philosopher's mantle suits me better than any purple robe. As for gold, I hold it in no higher worth than yonder pebbles on the shore. It was on your account that I came, in order that you might not be corrupted by wealth, that most iniquitous and insidious of possessions, which, many a time to many a man, has proved a source of irreparable misfortunes. If you take my advice, you will by all means throw the whole of it into the sea, for it is not at all essential to a virtuous man who can discern the riches of philosophy; but don't throw it into the deep water, my dear fellow: just wade in as far as your waist and toss it a short distance outside the breakers, with none but me to see you. However, if you are unwilling to do this, then bundle it out of the house quickly in another and a better way without leaving as much as a copper for yourself by distributing it to all the needy, five drachmas to this man, a mina to that one and half a talent to a third. If a philosopher should apply he ought to get a double or a triple portion. As for me, I do not ask for it on my own account but to share with those of my comrades who are needy, and it will be plenty if
THE WORKS OF LUCIAN

πήραν ἐμπλήσας παράσχοις οὐδὲ ὄλους δύο μεδί-
μους χωροῦσαν Ἀἰγυπτικοὺς. ὀλιγαρκῇ δὲ καὶ
μέτριον χρῆ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν
ὑπὲρ τὴν πήραν φρονεῖν.

ΤΙΜΩΝ

'Επαινῶ ταῦτά σοι, ὁ Θερασύκλεις: πρὸ δ’ οὖν
τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν
ἐμπλήσω κοινοῦσων ἐπιμετρήσας τῇ δικέλλῃ.

ΘΕΡΑΣΥΚΛΗΣ

'Ω δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ
καταράτου ἐν ἔλευθέρᾳ τῇ πόλει.

ΤΙΜΩΝ

Τί ἀγανακτεῖς, ὡγαθέ; μῶν θ’ παρακέκρουσμαι
σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον
58 τέτταρας. ἀλλὰ τί τοῦτο; πολλοὶ συνέρχονται:
Βλεψίας ἐκεῖνος καὶ Δάρκης καὶ Γνίφων καὶ ὅλου
τὸ σύνταγμα τῶν οἰμωξομένων. ὡστε τί οὖν ἐπὶ
tῆς πέτρας ταύτης ἀνελθὼν τὴν μὲν δίκελλαιν
ὁλίγον ἀναπαύω πάλαι πεπονηκυίαν, αὐτὸς δὲ ὦτε
πλείστους λίθους συμφορήσας ἐπιχαλαζὼ πόρ-
ρωθεὶν αὐτοὺς;

ΒΛΕΨΙΑΣ

Μὴ βάλλε, ὁ Τίμων’ ἀπίμεν γάρ.

ΤΙΜΩΝ

'Αλλ’ οὖν ἀναίμωτι γε ὑμεῖς οὐδὲ ἀνεν τραυ-
μάτων.

1 δ’ οὖν Jacobitz: γοὖν MSS.
2 μῶν Dindorf: Τίμων MSS.
3 ὅλου Mehler: ὅλως MSS.
TIMON, OR THE MISANTHROPE

you let me have the fill of this wallet, which holds
not quite two bushels Aeginetan.¹ A man in
philosophy should be easily satisfied and temperate,
and should limit his aspirations to his wallet.

TIMON

Well said, Thrasycles! But instead of filling the
wallet, please allow me to fill your head with lumps,
measured out with my pick.

THRASYCLES

Democracy and the Laws! The scoundrel is
beating me, in a free city!

TIMON

What are you angry about, my dear fellow? Surely
I haven't given you short measure? Come, I'll throw
in four pecks over the amount!

But what have we here? They are gathering in
swarms; I see Blepsias yonder, Laches, Gnipho and
the whole crew of my intended victims. Why not
climb this rock, give my long-wearied pick a little
rest and handle the situation without it, collecting all
the stones I can and raining them down on those
fellows from a distance?

BLEPSIAS

Don't throw at us, Timon; we are going away.

TIMON

But not without bloodshed and wounds, I promise
you!

¹ Aeginetan weights were heavier than the Attic, but
Aeginetan measures were no larger than any others. One is
tempted to write "two bushels Avoirdupois."
CHARON, OR THE INSPECTORS

A presentation of the life of man as it appears to Charon the ferryman, who knows how it all ends. The world which Charon visits and comments on is that of the sixth century B.C., not that of Lucian's day, for to Lucian as to most of his contemporaries the life that he found in books was more interesting and more real than that in which he lived and moved. What his satire loses in pungency on this account, it gains in universality of appeal.
ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΤΝΤΕΣ

ΕΡΜΗΣ

1. Τί γελάς, ὁ Χάρων; ἢ τι τὸ πορθμεῖον ἀπολιπῶν δεύτερο ἀνελήλυθας εἰς τὴν ἤμετέραν οὐ πάνυ εἰσθῶς ἐπιχωριάζειν τοῖς ἀνω πράγμασιν;

ΧΑΡΩΝ

Ἐπεθύμησα, ὁ Ἕρμη, ἰδεῖν ὅποιά ἔστι τὰ ἐν τῷ βίῳ καὶ ἔπραττοσιν οἱ ἀνθρώποι ἐν αὐτῷ ἢ τίνων στερούμενοι πάντες οἴμωζοσι κατιώντες παρ’ ἡμᾶς. οὐδεὶς γὰρ αὐτῶν ἁδακρυτὶ διέπλευσεν. αὐτησάμενος οὖν παρὰ τοῦ Ἀἰδοῦ καὶ αὐτὸς ὥσπερ ὁ Θεταλὸς ἐκεῖνος νεωῦσκος μίαν ἡμέραν λιπόνεως γενέσθαι ἀνελήλυθα ἔστε φῶς, καὶ μοι δοκῶ εἰς δεὸν ἐντετυχήκεναι σοι. ξεναγήσεις γὰρ εἰ τὸν ὅτι μὲ συμπερινοστῶν καὶ δεῖξεις ἐκαστὰ ὡς ἀν εἰδῶς ἀπαντᾷ.

ΕΡΜΗΣ

Οὐ σχολὴ μοι, ὁ πορθμεῦν ἀπέρχομαι γὰρ τὰ διακονησόμενος τῷ ἄνω Διὸ τῶν ἀνθρωπικῶν. ὦ δὲ ἡκύθμωσ τῇ ἐστὶ καὶ δέδικα μὴ βραδύναντα μὲ ἄλουν ὑμέτερον εάση εἶναι παραδόυς τῷ ξόφῳ, ἢ ὅπερ τὸν Ἡφαιστον προφῆν ἐποίησε, ρίψῃ καμέ τεταγών τοῦ ποδὸς ἀπό τοῦ θεσπεσίου βηλοῦ, ὡς

1 "καὶ ὀργίλος"?
CHARON, OR THE INSPECTORS

HERMES

What are you laughing at, Charon, and why have you left your ferry and come up here to our part of the world? You are not at all in the habit of concerning yourself with affairs up above.

CHARON

I wanted to see what it is like in life, Hermes, what men do in it, and what they lose that makes them all grieve when they come down to us; for none of them has ever made the crossing without a tear. So, like the young Thessalian (Protesilaus), I obtained shore leave from Hades for a single day and came up to the sunlight, and I fancy that I have been lucky to meet you, for you will surely go about with me and guide me, and will show me everything, knowing all about it as you do.

HERMES

I haven't time, ferryman; I am on my way to carry out a little commission among men for Zeus in Heaven.1 He is quick-tempered, and I fear that if I am slow about it he will let me be yours altogether, committing me to the nether gloom, or else that he will treat me as he did Hephaestus the other day, taking me by the foot and throwing me from the

1 Contrasted in thought with Zeus of the nether world; i.e. Pluto.
ΤΗΣ ΛΟΓΟΥ ΠΑΡΕΧΟΙΜΙ ΚΑΙ ΑΥΤΟΣ ΟΙΝΟΧΟΩΝ.

ΧΑΡΟΝ

Περιόψει οὖν με ἀλλος πλανώμενον ύπέρ γῆς, καὶ ταῦτα ἑταίρος καὶ σύμπλους καὶ συνδιάκτορος ὄν; καὶ μὴν καλῶς εἴχεν, ὁ Μαίας παῖ, ἐκείνων γοῦν σε μεμηθῇσαί, ὥτι μηδεπώποτε σε ἡ ἀντλεῖν ἑκέλευσα ἡ πρόσκωπτον εἶναι· ἀλλὰ σὺ μὲν ῶγκείσει ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὡμος οὐτῳ καρτερους ἔχων, ἢ εἴ τινα λάλου 1 νεκρῶν εὐροῖς, ἐκείνῳ παρ’ ὅλον τὸν πλοῦν διαλέγην· ἐγὼ δὲ πρεσβύτης ὃν τὴν δικωπίαν ἐρέττω μόνον. ἀλλὰ πρὸς τοῦ πατρός, ὁ φίλτατον Ἐρμάδιον, μὴ καταλήπτης με, περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἀπαντα, ὡς τι καὶ ἰδὼν ἐπανέλθοιμι· ὡς ἤν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν 2 διοίσω· καθάπερ γὰρ ἐκεῖνοι σφάλλονται καὶ δισολισθάωνοιν ἐν τῷ σκότῳ, οὕτω δὴ κἀγὼ σοι ἐμπαὶλιν ἀμβλύωττω πρὸς τὸ φῶς. ἀλλὰ δός, ὁ Κυλλήνε, ἐς αἰεὶ μεμνησομένῳ τὴν χάριν.

ΕΡΜΗΣ

2 Τοῦτο τὸ πράγμα πληγῶν αὐτοῦ καταστήσεται μοι· ὁ ὅρῳ γοῦν ἑδῇ τῶν μισθῶν τῆς περιηγήσεως οὐκ ἀκόντυλον παντάπασιν ἡμῖν ἐσόμενον. ὕποπυργητέον δὲ ὦμος· τί γὰρ ἄν καὶ πάθοι τις, ὅποτε φίλος τις ὃν βιάζοιτο;

Πάντα μὲν οὖν σε ἰδεῖν καθ’ ἐκαστον ἀκριβῶς ἀμήχανον ἐστιν, ὁ πορθμεύς· πολλῶν γὰρ ἄν ἐτὸν ἡ διατρίβη γένοιτο. εἴτα ἐμὲ μὲν κηρύττεσθαι δεῖσει καθάπερ ἀποδύνατα ὑπὸ τοῦ Διὸς, σὲ δὲ

1 λάλον Mosellanus, Brodaeus: ἀλλον MSS.
CHARON, OR THE INSPECTORS

parapet of Heaven, so that I too may limp and make them laugh as I fill their cups.

CHARON

Then will you let me wander aimlessly above ground, you who are a comrade and a shipmate and a fellow guide of souls? Come now, son of Maea, you would do well to remember this at least, that I have never ordered you to bale or take an oar. On the contrary, you stretch yourself out on deck and snore, in spite of those broad shoulders of yours, or if you find a talkative dead man, you chat with him throughout the trip, while I, old as I am, row both oars of my boat alone. Come, in your father's name, Hermie dear, don't leave me stranded—be my guide to everything in life, so that I may feel I have seen something when I go back. If you leave me, I shall be no better off than the blind, for they stumble and reel about in the darkness, while I, to the contrary, am dazed in the light. Be good to me, Cylleenian, and I shall remember your kindness forever.

HERMES

This business will stand me in a thrashing; at any rate I see even now that my pay for playing guide will certainly include plenty of fisticuffs. But I must comply all the same, for what can a man do when a friend insists?

For you to see everything minutely in detail is impossible, ferryman, since it would busy us for many years. In that event Zeus would be obliged to have me advertized by the crier, like a runaway slave, and you yourself would be prevented from doing the
THE WORKS OF LUCIAN

και αὐτὸν κωλύσει ἐνεργείν τὰ τοῦ ὘ανάτον ἔργα καὶ τὴν Πλούτωνος ἄρχην ξημιοῦν μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου. κατὰ ὁ τελώνης Αἰακὸς ἀγανακτήσει μηδ’ ὀβολὸν ἐμπόλολων. ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἱδοις, τοῦτο ἦδη σκεπτέον.

ΧΑΡΩΝ

Αὐτὸς, ὁ Ἐρμῆ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ οὐδὲν οίδα τῶν ὑπὲρ γῆς βέλτων ὄν.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, ὁ Χάρων, ψηλοῦ τυπὸς ἡμῖν δεὶ χωρίου, ὡς ἀπ’ ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνάτον ἢ, οὐκ ἂν ἐκάμνομεν· ἐκ περιπτῆς γὰρ ἂν ἀκριβῶς ἀπαντά καθεώρασ. ἐπεί δὲ οὐ θέμις εἰδώλοις ἀεὶ συνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Δίως, ὥρα ἡμῖν ψηλόν τι ὅρος περισκοπεῖν.

ΧΑΡΩΝ

3 Ὅσθα, ὁ Ἐρμῆ, ἀπερ εἰσοθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; ὅποταν γὰρ τὸ πνεῦμα καταγίσαν πλαγία τῇ θόνῃ ἐμπέσῃ καὶ τὸ κύμα ψηλὸν ἄρθη, τότε ὑμεῖς μὲν ὑπ’ ἄγνοιας κελεύετε τὴν θόνην στειλαί ἡ ἐνδοῦν ὁλίγον τοῦ ποδὸς ἢ συνεκδραμεῖν τὸ πνεῦματι, ἐγὼ δὲ τὴν ἠτυχίαν ἄγειν παρακελεύσομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὸ βέλτιον. κατὰ ταῦτα δὴ καὶ σὺ πρᾶττε ὅποσα καλὸς ἔχεις νομίζεις κυβερνήτης ὑν γε ὃν· ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδούμαι πάντα πειθόμενος κελεύοντι σοι.

ΕΡΜΗΣ

Ὀρθῶς λέγεις· αὐτὸς γὰρ εἰσομαι τῷ ποιητέον

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work of Death and compelled to embarrass the revenues of Pluto's government by not bringing in any dead for a long time; besides, Aeacus the toll-taker would be angry if he did not make even an obol. We must manage it so that you can see the principal things that are going on.

CHARON

You must determine what is best, Hermes; I know nothing at all about things above ground, being a stranger.

HERMES

In a word, Charon, we want a high place of some sort, from which you can look down upon everything. If it were possible for you to go up into Heaven, we should be in no difficulty, for you could see everything plainly from on high. But as it is not permissible for one who consorts always with shades to set foot in the palace of Zeus, we must look about for a high mountain.

CHARON

You know, Hermes, what I am in the habit of telling you and the others when we are on the water. When we are close-hauled and the wind in a sudden squall strikes the sail and the waves rise high, then you all in your ignorance tell me to take the sail in or slack the sheet off a bit or run before the wind; but I urge you to keep quiet, saying that I myself know what is best. Just so in this case; you must do whatever you think is right, for you are skipper now, and I will sit in silence, as a passenger should, and obey your orders in everything.

HERMES

Quite right; I will see what is to be done, and
καὶ ἑξευρήσω τὴν ἰκανὴν σκοπῆν. ἀρ’ οὖν ο Ἐρμής ἐπιτήδειος ἢ ὁ Παρμάσσιος ἢ ψηλότερος ἢ ἀμφότεροι ἢ Ὁλυμπος ἐκείνος; καὶ οὐ φαῦλον ὁ ἀνεμνήσθην ἐς τὸν Ὁλυμπὸν ἀπιδώνος συγκαμεῖν δε τι καὶ ὑπονυργῆσαι καὶ σὲ δεῖ.

ΧΑΡΩΝ
Πρόστατε· ὑπονυργῆσω γὰρ ὡςα δυνατά.

ΕΡΜΗΣ
"Ομήρος ὁ ποιητής φησὶ τοὺς Ἀλωέως νιέας, δύο καὶ αὐτοὺς ὄντας, ἐτι παῖδας ἐθελήσαι ποτε τὴν Ὁσσαν ἐκ βαθρῶν ἀγαστάσαντας ἐπιθέειν τῷ Ὁλύμπῳ, εἴτα τὸ Πήλιον ἐπ’ αὐτὴ, ἰκανὴν ταῦτην κλίμακα ἔξειν οὐσικοὺς καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἔκεινο μὲν οὖν τῷ μειρακίῳ, ἀτασθάλῳ γὰρ ἠστήν, δίκας ἐτισάτην· νῦ δὲ—οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλεύομεν—τὶ οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλιν−

dοῦντες ἐπάλληλα τὰ ὅρη, ὡς ἔχοιμεν ἀφ’ ψηλοτέρου ἀκριβεστέραν τὴν σκοπὴν;

ΧΑΡΩΝ
4 Καὶ δυνησόμεθα, ὁ Ἐρμή, δὺ ὄντες ἀναθέσθαι ἀράμενοι τὸ Πήλιον ἢ τὴν Ὁσσαν;

ΕΡΜΗΣ
Διὰ τὸ δ’ οὖκ ἄν, ὁ Χάρων; ἢ ἄξιος ἢ μᾶς ἁγεν


νεστέροις εἶναι τοῖς βρεφυλλίοις ἐκείνων, καὶ ταῦτα θεοὺς ὑπάρχουντας;

ΧΑΡΩΝ
Οὐκ, ἀλλὰ τὸ πράγμα δοκεῖ μοι ἀπίθανόν τινα τὴν μεγαλουργίαν ἔχειν.

1 ἢ ψηλότερος Schneider: ψηλότερος ἢ MSS.
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will find the proper coign of vantage. Well then, will Caucasus do, or Parnassus, or Olympus yonder which is higher than either? But no, as I looked at Olympus an idea came to me that is not half bad; but you must bear a hand and help me out.

CHARON

Give your orders; I will help as much as I can.

HERMES

The poet Homer says that the sons of Aloeus, who, like ourselves, were two in number, took a fancy once upon a time while they were still mere children to pluck Ossa from its base and set it on Olympus, and then to set Pelion on top of it, thinking that this would give them a suitable ladder with which to scale Heaven.\(^1\) Well, these two lads were sacrilegious and they were punished for it; but we two are not making this plan to harm the gods, so why shouldn’t we build in the same way, rolling the mountains one atop of another, in order to secure a better view from a higher place?

CHARON

Shall we be able to lift Pelion or Ossa and heave it up, Hermes, when there are only two of us?

HERMES

Why not, Charon? Surely you don’t consider us weaker than that pair of infants? Moreover, we are gods.

CHARON

No, but the thing seems to me to involve an incredible deal of work.

\(^1\) Od. 11, 305 ff.
ΕΙΚΟΣΤΩΣ: ΙΔΙΩΤΗΣ γὰρ εἶ, ὁ Χάρων, καὶ ἥκιστα ποιητικὸς: ὁ δὲ γεννάδας "Ομηρος ἀπὸ δυὸν στίχους αὐτίκα ἡμῖν ἀμβατον ἔποιησε τὸν οὐρανόν, οὕτω ῥάδιως συνθεῖς τὰ ὄρη. καὶ θαυμάζω εἰ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν 'Ατλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἰς ὃν φέρει ἄνέχων ἡμᾶς ἀπαντας. ἀκούεις δὲ γε ἵσως καὶ τὸν ἀδελφό τοῦ ἐμοῦ πέρι τοῦ 'Ηρακλέους, ὡς διαδέξατο ποτε αὐτὸς ἐκεῖνος τὸν 'Ατλαντα, καὶ ἀναπαύσειε πρὸς ὄλιγον τοῦ ἄχθους ὑποθεῖς εαυτὸν τῷ φορτίῳ.

ΧΑΡΩΝ

'Ακούω καὶ ταῦτα: εἰ δὲ ἀληθῆ ἔστιν, σὺ ἂν, ὁ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδείητε.

ΕΡΜΗΣ

'ΑΛΗΒΕΣΤΑΤΑ, ὁ Χάρων. ἡ τίνος γὰρ ἐνεκα σοφοὶ ἄνδρες ἐφεύδοντο ἂν; ὥστε ἀναμοχλεύσωμεν τὴν "Οσσαν πρῶτον, ὥσπερ ἡμῖν ύφηγεῖται τὸ ἐπος καὶ ὁ ἀρχιτέκτων "Ομηρος,

αὐτὰρ ἐπ' "Οσσῃ

ΠΗΛΙΟΝ εἷνοσίφυλλον. ὁρᾶς ὅπως ῥάδιως ἁμα καὶ ποιητικῶς ἔξειργασάμεθα; φέρ' ὅν ἀναβάς ἵδω, εἰ καὶ ταῦτα ἱκανὰ ἢ ἐποικοδομεῖν ἐτε δεῦσει. παπαί, κἀτω ἐτε ἐσμεν ἐν ὑπωρεία τοῦ οὐρανοῦ: ἀπὸ μὲν γὰρ τῶν ἑώρων μόγει Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον ἰαλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτῶν τὰ ἐπὶ τάδε τοῦ Ἱστροῦ μόνον, κακεῖθεν ἡ Κρήτη οὐ πάνω σαφῶς. μετακινητέα ἡμῖν, ὁ

1 αὐτὸς ἐκεῖνος Α.Μ.Η.; αὐτὸς ἐκεῖνον Hemsterhuys: αὐτὸν ἐκεῖνον MSS.

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HERMES

Of course, for you are only a prosaic body, Charon, and not a bit of a poet. Good Homer, however, has made it possible for us to scale Heaven in a jiffy with a pair of verses, for he puts the mountains together as easily as that. I am surprised that you think this miraculous, for, of course, you know Atlas, who carries Heaven itself without any help, up-holding us all. And no doubt you have heard about my brother Heracles, how he himself once took the place of Atlas and relieved him of his load for a time by taking the burden on his own shoulders.

CHARON

Yes, I have heard that; but whether it is true or not, Hermes, you and the poets only know!

HERMES

True as can be, Charon. Why should wise men lie? So let us uproot Ossa first, according to the directions of the poem and the master-builder, Homer;

"then upon Ossa

"Pelion quivering-leaved." 1

Don't you see how easily and poetically we have done the job? Come now, let me climb up and see if this is enough or we shall have to add to the pile. Upon my word, we are still away down among the foot-hills of Heaven! Toward the east I can only just see Ionia and Lydia, toward the west not beyond Italy and Sicily, toward the north only the country on this side the Danube, and in that direction Crete, but not very plainly. Apparently we must move up

1 Od. 11, 305.
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πορθμεύ, καὶ ἡ Οὐτή, ὡς ἐσικεῖν, εἶτα ὁ Παρνασσός ἐπὶ πᾶσιν.

ΧΑΡΟΝ

Οὔτω ποιῶμεν. ὅρα μονον μὴ λεπτότερον ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθανοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομικῆς πειραθῶμεν συντριβέντες τῶν κρανίων.

ΕΡΜΗΣ

Θάρρειν ἀσφαλῶς γὰρ ἐξεῖ ἀπαντα. μετατίθει τῆς Οὐτῆς ἐπικυλινδέεσθω ὁ Παρνασσός. ἰδοὺ δή, ἐπάνειμι ἀνθίς εἰς ἐξει πάντα ὅρῳ ἀνάβαινε ἡδὴ καὶ σύ.

ΧΑΡΟΝ

"Ορεξον, ὁ Ἐρμῆ, τὴν χείρα· οὐ γὰρ ἐπὶ μικρῶν με ταύτην μηχανὴν ἀναβιβάζεις.

ΕΡΜΗΣ

Εἰ γε καὶ ἰδεῖν ἑθέλεις, ὃ Χάρων, ἀπαντά· οὐκ ἐν δὲ ἄμφω καὶ ἀσφαλῆ καὶ φιλοθεάμονα εἶναι. ἀλλ' ἔχον μοι τῆς δεξίας καὶ φείδου μὴ κατὰ τοῦ ὀλυσθηροῦ πατείν. εἰ γε, ἀνελήλυθας καὶ σὺ καὶ ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἀκραν ἀπολαβόμενοι καθεξώμεθα· σὺ δὲ μοι ἡδὴ ἐν κύκλῳ περιβλέπων ἐπισκόπει ἀπαντα.

ΧΑΡΟΝ

6 Ὁρῷ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην περιρρέουσαν καὶ ὅρη καὶ ποταμοὺς τοῦ Κωκυτοῦ καὶ Πυριφλεγέθοντος μείζονας καὶ ἀνθρώπους τῶν σμικρῶν καὶ τινὰς φωλεός αὐτῶν.

ΕΡΜΗΣ

Πόλεις ἐκείναι εἰσιν οἷς φωλεός εἶναι νομίζεις.

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CHARON, OR THE INSPECTORS

Oeta too, ferryman, and then Parnassus to top them all.

CHARON

Let's do so. But take care that we don't make the structure too slender by heightening it beyond all reason, and so tumble down with it and pay bitterly for our experiment in Homeric building by breaking our heads.

HERMES

Never fear; everything will be secure. Move Oeta over. Roll Parnassus this way. There now, I am going up again. It is all right, I see everything; now come up yourself.

CHARON

Put out your hand, Hermes. This is an uncommonly big piece of stage-machinery that you are mounting me on.

HERMES

Must be done, if you are bound to see everything, Charon. One can't see sights without taking chances. Come, take hold of my right hand and look out you don't step where it is slippery. Good, you are up too. As Parnassus has two peaks, let us each take a summit for himself and sit on it. Now, then, look round about you and inspect everything.

CHARON

I see a quantity of land with a great lagoon encircling it, mountains, rivers bigger than Cocytus and Pyrithylegethon, tiny little men, and things which look like their hiding-places.

HERMES

Those things which you take to be hiding-places are cities.
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ΧΑΡΩΝ

Оίσθας ὃν, ὅ ᾗ Ἔρμη, ὅς οὔδεν ἡμῖν πέπρακται, ἀλλὰ μάτην τὸν Παρνασσὸν αὐτὴν Κασταλίαν καὶ τὴν Οἰίτην καὶ τὰ ἄλλα ὅρη μετεκινήσαμεν;

ΕΡΜΗΣ

"Ὅτι τί;

ΧΑΡΩΝ

Οὔδεν ἄκριβες ἐγὼ γοιν ἀπὸ τοῦ υψηλοῦ ὅρῳ· ἐδεόμην δὲ οὐ πόλεις καὶ ἤρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς ὅραν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἅ πράττοσι καὶ οία λέγονσιν. ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἴδες γελώντα καὶ ἤρου γε ὁ τι γελώνη, ἀκούσας τινὸς ἃσθην εἰς ὑπερβολήν.

ΕΡΜΗΣ

Τί δὲ τοῦτο ἢν;

ΧΑΡΩΝ

Ἐπὶ δεῖπνον, οἴμαι, κληθεῖς τις ὑπὸ τινὸς τῶν φίλων ἐς τὴν ύστεραίαν, "Μάλιστα ἡξο," ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμίς ἐμπεσοῦσα οὐκ οἶδ᾽ ὅτον κινήσαντο ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ ἐπιτελέσαντο τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβησθεισαί, ὡς μᾶλλον βλέπομι καὶ ἀκούοιμι.

ΕΡΜΗΣ

7 "Ἐξ ἀτρέμα· καὶ τοῦτο γὰρ ἐγὼ ἱάσομαι σοι καὶ ἡξυδερκέστατον ἐν βραχεῖ σε ἀποφανῶ παρ᾽ Ὠμήρου τινὰ καὶ πρὸς τοῦτο ἐπιφθήνα λαβῶν, καπεδαν εἴπω τὰ ἐπὶ, μέμνησο μηκέτι ἀμβλυώττεων, ἀλλὰ σαφῶς πάντα ὅραν.

1 τις τ, Herwerden: not in best MSS.
2 σε not in MSS.: after ἡξυδερκέστατον Sommerbrodt, after ἐν βραχεΐ A.M.Η.

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CHARON
Do you know, Hermes, we haven't accomplished anything, but have moved Mount Parnassus, Castaly and all, Mount Oeta and the rest of them for nothing.

HERMES
Why?

CHARON
I can't see anything plainly from on high. What I wanted was not just to look at cities and mountains as in a picture, but to observe men themselves, what they are doing and what they are saying. For instance, when we first met and you saw me laughing and asked what I was laughing at, I had heard something which amused me vastly.

HERMES
What was it?

CHARON
A man who had been invited to dinner, I take it, by one of his friends for the next day replied "Certainly I shall come," and even as he spoke a tile from the roof which someone had dislodged fell on him and killed him. I had to laugh at him because he did not keep his promise—I think I shall go down a little, so as to see and hear better.

HERMES
Hold still; I will remedy that for you too and will make you sharp-sighted in a minute by getting a charm out of Homer for this purpose as well as the other. When I say the verses remember not to be short-sighted any longer, but to see everything distinctly.
THE WORKS OF LUCIAN

ΧΑΡΩΝ

Δέγε μόνον.

ΕΡΜΗΣ

'Αχλύν δ' αὐ τοι ἀπ' ὅθεν ἠλών, ἢ πρὶν ἐπήν,

οφρ' εὖ γνώσκοις ἦμεν θεών ἡδὲ καὶ ἄνδρα.

τι ἔστιν; ἣδη ὀρᾶς;

ΧΑΡΩΝ

Τ'περφυῶς γε' τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὡς πρὸς ἐμέ: ὡστε σὺ τὸ ἐπὶ τοῦτο προσδίδασκεν

με καὶ ἀποκρίνου ἔρωτώντι, ἄλλα βούλει κατὰ τὸν Ὄμηρον κἀγὼ ἔρωμαι σε, ὡς μάθησις ὅπ' αὐτὸν ἀμελέτητον ὁντα με τῶν Ὅμηρον;

ΕΡΜΗΣ

Καὶ πόθεν σὺ ἐχεις τι τῶν ἐκεῖνον εἰδέναι,

ναύτης ἂεί καὶ πρόσκωπος ὁν;

ΧΑΡΩΝ

Ὅρᾶς, ὀνειδιστικὼν τοῦτο εἰς τὴν τέχνην. ἐγὼ

δὲ ὡς τὸ διεπόρθμενον αὐτὸν ἀποθανόντα, πολλὰ ῥαψωδοῦντος ἀκούσας ἐνίων ἐτί μέμνημαι: καίτοι χειμῶν ἡμᾶς ὁ μικρὸς τότε κατελάμβανεν. ἐπεὶ γὰρ ἡρξατο ἄδειν ὡς τὰ πάντα αὐτῶν τινα ὦδὴν τοῖς πλέονσιν, ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ έτάραξε τὸν πόντον ὡσπερ τορύνην τινά ἐμβαλὼν τὴν τρίαιναν καὶ πάσας τὰς θυέλλας ὅρθυνε καὶ ἄλλα πολλά, κυκών τὴν θάλατταν ὕπ' ὧν ἔποιων, χειμῶν ἄφνω καὶ γυώφος ἐμπεσόν τὸ λίγον δεῖν περιέρχεσθαι ἡμῖν τὴν ναῦν ὅτε περ καὶ ναυτήσας ἐκεῖνος ἀπῆμεσε τῶν ῥαψωδίων τὰς πολλὰς αὐτῆι Σκύλλη καὶ Χαρύβδει καὶ
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CHARON

Only say them!

HERMES

"Lo, from your eyes I have lifted a veil that before was upon them.
So that your sight may be sure to distinguish a god from a mortal." 1

How about it? Do you see now?

CHARON

Marvellously! Lynceus was a blind man beside me; so now give me the necessary instruction and answer my questions. But would you like me to ask them in the language of Homer, so that you may know that I myself am not unfamiliar with his poetry?

HERMES

How can you know any of it when you are always on shipboard and at the oar?

CHARON

See here, that is a libel on my calling! When I set him over the ferry after his death, I heard him recite a quantity of verses and still remember some of them, although a good bit of a storm caught us then. You see, he began to sing a song that was not too auspicious for the passengers, telling how Poseidon brought the clouds together, stirred up the deep by plunging in his trident as if it were a ladle, excited all the gales and a lot more of it. Thus he put the sea in a commotion with his verses, and a black squall suddenly struck us and just missed capsizing the boat. Then he became seasick and jettisoned most of his lays, including Scylla and 1 Iliad 5, 127 ff.
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Κύκλωπι. οὐ χαλεπῶν οὖν ἦν ἐκ τοσοῦτον ἐμέτου
8 ὄλιγα γοῦν διαφυλάττειν. εἶπὲ γὰρ μοι:
τίς τ᾽ ἄρ᾽ ὅδε ἔστι πάχιστος ἀνὴρ ἢς τε μέγας
tε,
ἐξοχος ἀνθρώπων κεφαλῆν καὶ εὐρέας ὤμοις;

ΕΡΜΗΣ

Μίλων οὗτος ὁ ἐκ Κρότωνος ἅθλητὴς. ἐπι-
κροτοῦσι δ′ αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον
ἀράμενος φέρει διὰ τοῦ σταδίου μέσου.

ΧΑΡΩΝ

Καὶ πόσῳ δικαιότερον ἂν ἐμέ, ὁ Ἑρμῆς, ἐπαί-
νοεῖν, ὃς αὐτόν σοι τὸν Μίλωνα μετ’ ὄλιγον
ςυλλαβῶν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποταν
ηκὴ πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγω-
νιστῶν καταπαλαίσθεις τοῦ Θανάτου, μηδὲ συνεῖς
ὁπως αὐτόν ὑποσκελίζει; καὶ οἱμώξεται ἡμῖν
dηλαδὴ μεμνημένος τῶν στεφάνων τούτων καὶ
tοῦ κρότους νῦν δὲ μέγα φρονεῖ θαυμαζόμενος
ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί δ′ οὖν; οἰνθῶμεν
ἀρα ἐλπίζειν αὐτὸν καὶ τεθυξᾶσθαι ποτὲ;

ΕΡΜΗΣ

Πόθεν ἐκείνος θανάτου νῦν μνημονεύσειεν ἂν
ἐν ἄκμῇ τοσαῦτῃ;

ΧΑΡΩΝ

"Εα τούτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέ-

1 τ᾽ ἄρ᾽ Fritzche : γὰρ MSS (om. Γ).
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Charybdis and the Cyclops; so that it wasn't hard for me to get a little salvage out of all that he let go. ¹ Tell me:

"Who is the burly man wonder, the hero so tall and so handsome,
   Towering over the throng by a head and a broad pair of shoulders?" ²

HERMES

That is Milo, the athlete from Croton. The Greeks are clapping their hands at him because he has lifted the bull and is carrying him through the centre of the stadium.

CHARON

How much more fitting it would be, Hermes, if they should applaud me; for in a little while I shall seize Milo himself and heave him aboard the boat, when he comes to us after getting thrown by Death, the most invincible of all antagonists, without even knowing how he was tripped! Then we shall hear him wail, depend upon it, when he remembers these crowns of victory and this applause; but now he thinks highly of himself because of the admiration he is winning for carrying the bull. What! Are we to think that he expects to die some day?

HERMES

Why should he think of death now, when he is so young and strong?

CHARON

Never mind him; he will give us food for laughter

¹ Lucian appears to have borrowed this from a picture by Galato in which the indebtedness of the other poets to Homer was caricatured with more force than elegance.
² Parody on Iliad 3, 226 (Ajax).
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ξοντα ὁπόταν πλέη, μηδ' ἐμπίδα όυχ ὅπως ταῦρον ἐτι ἄρασθαι δυνάμενος. σὺ δὲ μοι ἐκείνο εἰπέ, τίς τ᾽ ἄρ' ὄδ' ἄλλος ὁ σεμνὸς ἀνήρ; οὐχ Ὁ Ἐλλην, ὡς ἐοικεν, ἀπὸ γοὺν τῆς στολῆς.

ΕΡΜΗΣ

Κύρος, ὁ Χάρων, ὁ Καμβύσου, ὁς τὴν ἄρχην πάλαι Μηδών ἐχόντων νῦν Περσῶν ἥδη ἐποίησεν εἶναι καὶ Ἀσσυρίων ὁ ἐναγχος οὗτος ἐκράτησε καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν ἐλασείνυτι ἐπὶ Λυδίαν ἐοικεν, ὡς καθελὼν τὸν Κροίσον ἄρχοι ἀπάντων.

ΧΑΡΩΝ

Ὁ Κροίσος ἂπο τοῦ ποτε κάκεινος ἐστιν;

ΕΡΜΗΣ

Ἐκείσε ἀπόβλεψῃ ἐς τὴν μεγάλην ἄκροπολιν, τὴν το τριπλοῦν τεῖχος. Σάρδεις ἐκεῖναι, καὶ τὸν Κροίσον αὐτὸν ὅρας ἥδη ἐπὶ κλίνης χρυσῆς καθῆμενον, Σόλων τῷ Ἀθηναίῳ διαλεγόμενοι. Βούλει ἀκούσωμεν αὐτῶν ὁ τι καὶ λέγοντις;

ΧΑΡΩΝ

Πάνυ μὲν οὖν.

ΚΡΟΙΣΟΣ

Ὡς ξένε Ἀθηναίε, εἶδες γάρ μου τὸν πλοίτον καὶ τοὺς θησαυροὺς καὶ ὅσοι ἁσμοι· χρυσος ἐστιν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ μοι, τίνα ἡγή τῶν ἀπάντων ἀνθρώπων εὐδαιμονεστατον εἶναι.

ΧΑΡΩΝ

Τί ἄρα ὁ Σόλων ἔρει;

1 ἁσμός καὶ γ, Ν: ἁσμός καὶ ἔπισημος.
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before long when he makes his voyage and is no longer able to lift a mosquito, let alone a bull! Tell me,

"Who is the other man yonder, the haughty one?" ¹

Not a Greek, it seems, from his dress at least.

HERMES

That is Cyrus, Charon, the son of Cambyses, who has already transferred to the Persians the empire that once belonged to the Medes. Moreover, he recently conquered the Assyrians and brought Babylon to terms, and now he appears to be meditating a campaign against Lydia, with the idea of overthrowing Croesus and ruling the world.

CHARON

And Croesus, where is he?

HERMES

Look over there towards the great acropolis with the triple wall. That is Sardis, and now you see Croesus himself sitting on a golden throne, talking with Solon of Athens. Would you like to listen to what they are saying?²

CHARON

By all means.

CROESUS

My friend from Athens, as you have seen my riches, my treasuries, all the bullion that I have and the rest of my splendor, tell me whom do you consider the most fortunate man in the world?

CHARON

What will Solon say to that?

¹ *Iliad* 3, 226 served as a model for this line also.
² The conversation that follows is based on Herodotus 1, 29–33.
Θάρρειν ὑπὲρ ἰγεννές, ὁ Χάρων.

ΣΟΛΩΝ

'Ω Κροίσε, ὁλόγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ ὃν ὁίδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παιδάς τῆς Ἀργόθεν, τοὺς ἀμα πρόφην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἶλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερὸν.

ΚΡΟΙΣΟΣ

'Εστώ· ἐχέτωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐ-δαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη;

ΣΟΛΩΝ

Τέλλος ὁ Ἀθηναῖος, ὃς εὐ τ' ἐβίω καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣΟΣ

'Εγὼ δὲ, ὁ κάθαρμα, οὐ σοι δοκῶ εὐδαίμων εἶναι;

ΣΟΛΩΝ

Οὐδέπω οἴδα, ὁ Κροίσε, ἦν μὴ πρὸς τὸ τέλος ἀφίκῃ τοῦ βίου· ὃ γὰρ θάνατος ἄκριβῆς ἔλεγχος τῶν τοιούτων καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιβάζων.

ΧΑΡΩΝ

Κάλλιστα, ὁ Σόλων, ὦτι ήμῶν οὐκ ἐπιλέξεσαι, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίγνεσθαι τὴν περὶ τῶν τοιούτων κρίσιν. ἀλλὰ τίνας ἐκεῖνοι ὁ Κροίσος ἐκπέμπει ἢ τί ἐπὶ τῶν ἄμων φέρουσι;
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HERMES

Never fear; nothing ignoble, Charon.

SOLON

Fortunate men are few, Croesus, but I consider that of all the men I know, the most fortunate are Cleobis and Biton, the sons of the priestess at Argos, who died together the other day when they had harnessed themselves and drawn their mother to the temple on the wagon.¹

CROESUS

Very well, let them have the first rank in good fortune. But who would be the second?

SOLON

Tellus of Athens, who lived happily and died for his country.

CROESUS

But what about me, knave? Don't you think I am fortunate?

SOLON

I do not know, Croesus, and shall not until you come to the close of your life. Death is a sure test in such matters, that and a fortunate life right up to the end.

CHARON

Thank you kindly, Solon, for not forgetting us,² but demanding the decision of such matters to be made right at the ferry. But who are those men whom Croesus is sending out, and what are they carrying on their shoulders?³

¹ In Herodotus Tellus gets the first place.
² Himself and Pluto.
³ Compare Herodotus i. 50 ff. The conversation between Solon and Croesus on the subject of the ingots is Lucian's own contribution.
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ΕΡΜΗΣ
Πλύθουσι τῷ Πυθίῳ χρυσάς ἀνατίθησι μισθὸν τῶν χρησμῶν ὑφ’ ὧν καὶ ἀπολεῖται μικρὸν ὑστερον. φιλόμαντις δὲ ἄνηρ ἕκτόπως.

ΧΑΡΩΝ
’Εκεῖνο γὰρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν ὁ ἀποστίλβει, τὸ ὑπωχρον μετ’ ἑρυθήματος; νῦν γὰρ πρῶτον εἶδον, ἀκούων ἄεί.

ΕΡΜΗΣ
’Εκεῖνο, ὁ Χάρων, τὸ ἀοίδιμον ὄνομα καὶ περιμάχητον.

ΧΑΡΩΝ
Καὶ μὴν οὖχ ὅρῳ ὁ τι τὸ ἀγαθὸν αὐτῷ πρόσ-εστιν, εἰ μὴ ἅρα ἐν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.

ΕΡΜΗΣ
Οὐ γὰρ οἶσθα οὕσοι πόλεμοι διὰ τοῦτο καὶ ἔπι-βουλαὶ καὶ ληστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ δεσμὰ ² καὶ ἐμπορίαι καὶ δουλείαι;

ΧΑΡΩΝ
Διὰ τοῦτο, ὁ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρον; οἶδα γὰρ τὸν χαλκὸν, ὡβολον, ὡς οἶσθα, παρὰ τῶν καταπλεύσων ἐκάστου ἐκλέγων.

ΕΡΜΗΣ
Ναὶ· ἀλλὰ ὁ χαλκὸς μὲν πολὺς, ὡστε οὐ πάνω σπουδάζεται ὑπ’ αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορὐτ-τουσῑ· πλὴν ἀλλὰ ἐκ τῆς γῆς καὶ οὕτως ὡσπερ ὁ μόλυβδος καὶ τὰ ἄλλα.

¹ ἄνηρ Dindorf: ἄνηρ Γ; ὁ ἄνηρ other MSS.
² δεσμὰ Spath: δεσμὰ καὶ πλοῦς μακρὸς MSS. Somebody has put in an allusion to the quest of the Golden Fleece.

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HERMES

He is making an offering of golden ingots to Apollo at Delphi to pay for the prophecies which will bring him to grief a little later on. The man is monstrously daft on divination.

CHARON

Is that gold, the bright substance that shines, the pale yellow substance with a cast of red? This is the first time that I have seen it, though I am always hearing of it.

HERMES

That is it, Charon, the name that they sing of and fight for.

CHARON

Really I don't see what good there is about it, except perhaps for one thing, that its bearers find it heavy.

HERMES

You do not know how many wars there have been on account of it, how many plots, perjuries, murders, imprisonments, trading ventures, and enslavements.

CHARON

On account of this substance, not much different from bronze? I know bronze, for, as you are aware, I collect an obol from everyone who makes the downward journey.

HERMES

Yes, but bronze is plentiful, so that they do not prize it very highly, while this is dug up by the miners at a great depth in small quantities. It comes from the earth, however, like lead and the rest of the metals.
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ΧΑΡΩΝ

Δεινήν τινα λέγεις τῶν ἀνθρώπων τῆν ἀβελτερίαν, οὐ τοσοῦτον ἐρωτα ἐρώσιν ὥρχοι καὶ βαρέος κτήματος.

ΕΡΜΗΣ

Ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὃ Χάρων, ἐρὰν αὐτοῦ φαίνεται, ὡς, ὡς ὄρας, καταγελά τοῦ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καὶ μοι δοκεῖν ἐρέσθαι τι βουλεῖται αὐτῶν ἐπακούσωμεν οὖν.

ΣΟΛΩΝ

12 Εἰπὲ μοι, ὃ Κροίσε, ὦτε γὰρ τι δεῖσθαι τῶν πληθυσμὸς τούτων τῶν Πύθιον;

ΚΡΟΙΣΟΣ

Νὴ Δί: οὐ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.

ΣΟΛΩΝ

Οὐκοῦν μακάριον οἴει τῶν θεῶν ἀποφανεῖν, εἰ κτήσατο σὺν τοῖς ἄλλοις καὶ πλέονος χρυσᾶς;

ΚΡΟΙΣΟΣ

Πῶς γὰρ οὗ;

ΣΟΛΩΝ

Πολλὴν μοι λέγεις, ὃ Κροίσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεῖσθε αὐτοὺς, ἴν ἐπιθυμήσωσι.

ΚΡΟΙΣΟΣ

Ποῦ γὰρ τοσοῦτος ἄν γίνοιτο χρυσὸς ὡς σαρπὶμίν;

ΣΟΛΩΝ

Εἰπὲ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

ΚΡΟΙΣΟΣ

Οῦ πάνυ τι.

1 ἀποφανεῖν Dindorf: ἀποφαίνειν MSS.
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CHARON

Men are terribly stupid, by what you say, since they have such a passion for a yellow, heavy substance.

HERMES

Well, at any rate Solon yonder does not seem to love it, Charon, as you see, for he is laughing at Croesus and his barbarian boastfulness, and to my mind he wants to ask him a question. Let us listen, then.

SOLON

Tell me, Croesus, do you really think that Apollo has any need of these ingots?

CROESUS

Good Heavens, yes! He has nothing to match them among the votive offerings at Delphi.

SOLON

Then you expect to make the god happy if he adds ingots of gold to the rest of his possessions?

CROESUS

Why not?

SOLON

They are very poor in Heaven from what you say, since they have to send and get gold from Lydia if they want it.

CROESUS

Why, where else can there be as much gold as there is in our country?

SOLON

Tell me, is iron produced in Lydia?

CROESUS

Not to any great extent.
Τοῦ βελτίωνος ἀρα ἐνδεεῖς ἦστε.

Πῶς ἀμείνων ὁ σίδηρος χρυσίου;

Ἡν ἀποκρίνη μηδέν ἀγανακτῶν, μάθοις ἀν.

Ἐρώτα, ὁ Σόλων.

Πότεροι ἀμείνους, οἱ σώζοντες τινας ἢ οἱ σωζόμενοι πρὸς αὐτῶν;

Οἱ σώζοντες δηλαδή.

Ἄρ' οὖν, ἦν Κύρος, ὡς λογοποιοῦσι τινες, ἐπὶ Λυδοῖς, χρυσᾶς μαχαῖρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

Ὁ σίδηρος δῆλον ὅτι.

Καὶ εἰ γε τοῦτον μὴ παρασκευάσαι, οὕχοιτο ἀν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.

Εὐφήμει, ἀνθρωπε.

Μὴ γένοιτο μὲν οὖτω ταῦτα: φαίνῃ δ' οὖν ἀμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

Οὐκοῦν καὶ τῷ θεῷ σιδηρᾶς πλίνθους κελεύεις ἀνατίθεναι με, τὸν δὲ χρυσὸν ὁπίσω αὖθις ἀνακαλεῖν;
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SOLON
Then you are poor in the better metal.

CROESUS
In what way is iron better than gold?

SOLON
If you will answer my questions without getting angry, you will find out.

CROESUS
Ask them, Solon.

SOLON
Who is the better man, the one who saves a life or the one who is saved by him?

CROESUS
The one who saves a life of course.

SOLON
Then if Cyrus attacks the Lydians, as rumour has it that he will, shall you get swords of gold made for your army, or will iron be necessary in that case?

CROESUS
Iron, certainly.

SOLON
Yes, and if you should not provide iron, your gold would go off to Persia in captivity.

CROESUS
Don't speak of such a thing, man!

SOLON
I pray it may not turn out that way; but you clearly admit that iron is better than gold.

CROESUS
Then would you have me offer ingots of iron to the god and call the gold back again?
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ΣΟΛΩΝ

Οὐδὲ σιδήρου ἐκεῖνός γε δεησταί, ἀλλ' ἦν τε χαλκὸν ἢν τε χρυσὸν ἀναθής, ἀλλοις μὲν ποτε κτήμα καὶ ἐρμαίον ἐσθ ἀνατεθεικός, Φωκεύσιν ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ ὀλύγον μέλει τῶν σῶν χρυσοποιοῦν.

ΚΡΟΙΣΟΣ

'Αλεί σὺ μου τῷ πλοῦτῳ προσπολεμεῖς καὶ φθονεῖς.

ΕΡΜΗΣ

13 Οὔ φέρει ὁ Λυδός, ὁ Χάρων, τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένου αὐτῷ δοκεῖ τὸ πράγμα, πένης ἀνθρωπος οὐχ ὑποπτήσων, τὸ δὲ παριστάμενον ἑλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέθ ἀλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθήναι ὑκουσα γὰρ τῆς Κλωθοῦς πρώθην ἀναγινωσκούσης τὰ ἐκάστῳ ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγέγραπτο, Κροίσον μὲν ἀλόναι ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπ' ἐκείνην τῆς Μασσαγέτιδος ἀποθανεῖν. ὀρᾶς τὴν Σκυβίδα, τὴν ἑπὶ τοῦ ἱπποῦ τοῦτον τοῦ λευκοῦ ἐξελαύνουσαν;

ΧΑΡΩΝ

Νὴ Δία.

ΕΡΜΗΣ

Τόμυρις ἐκεῖνῃ ἐστὶ, καὶ τὴν κεφάλην γε ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐσ ἄσκον ἐμβαλεί πλήρη αἴματος. ὀρᾶς δὲ καὶ τὸν νιὸν αὐτοῦ τὸν νεανίσκον; Καμβύσης ἐκεῖνος ἐστιν νῦτος βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἐν

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SOLON

He will have no need of iron either, not he! Whether you offer bronze or gold, your offering will be a boon and a blessing to others than he—to the Phocians or the Boeotians or the Delphians themselves, or else to some tyrant or freebooter; but the god takes little interest in your gold-work.

CROESUS

You are always at war with my wealth and begrudge me it.

HERMES

The Lydian cannot abide the outspokenness and the truthfulness of his words, Charon; it seems strange to him when a poor man does not cringe but says frankly whatever occurs to him. But he will remember Solon before long, when he has to be captured and put on the pyre by Cyrus. The other day I heard Clotho reading out the fate that had been spun for everyone, and among other things it had been recorded there that Croesus was to be captured by Cyrus, and that Cyrus was to be slain by yonder woman of the Massagetae. Do you see her, the Scythian woman riding the white horse?

CHARON

Indeed I do.

HERMES

That is Tomyris; and after she has cut off Cyrus' head she will plunge it into a wine-skin full of blood. And do you see his son, the young man? That is Cambyses; he will be king after his father, and when he has had no end of ill-luck in Libya and
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te Διβυὴ καὶ Αἴθιοπίᾳ τὸ τελευταῖον μανεῖς ἀποθανεῖται ἀποκτείνας τὸν Ἀπιν.

ΧΑΡΩΝ

"Ω πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς προσβλέψειν οὕτως ὑπερφρονοῦντας τῶν ἄλλων; ἢ τίς ἂν πιστεύσειν ὡς μετ’ ὁλίγον οὕτος μὲν αἰχμάλωτος ἔσται, οὕτος δὲ τὴν κεφαλήν ἐξει ἐν ἀσκῷ αἵματος; ἐκείνος δὲ τίς ἔστιν, ὁ Ἑρμῆ, ὁ τὴν πορφυρὰν ἐφεστρίδα ἐμπεπορπημένος, ὁ τὸ διάδημα, ὁ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἰχθύν ἀνατεμὼν,

νήσῳ ἐν ἀμφιρύῃ; βασίλειας δὲ τις εὑχεταί εἶναι.

ΕΡΜΗΣ

Εὖ γε παρώδεις, ὁ Χάρων. ἀλλὰ Πολυκράτην ὄρας τὸν Σαμίων τύραννον πανευδαίμονα ἡγοῦμεν εἶναι ἀτάρ καὶ οὕτως ἀντὶ τοῦ παρεστῶτος οἴκετον Μαιανδρίου προδοθεὶς ὡροῖτη τῷ σατράπῃ ἀνασκολοπισθήσεται ἄθλιος ἐκπεσῶν τῆς εὐδαιμονίας ἐν ἀκαρεί τοῦ χρόνου καὶ ταῦτα γάρ τῆς Κλωθοῦς ἐπήκουσα.

ΧΑΡΩΝ

"Αγαμαῖ Κλωθοῦς γεννικῆς; καὶ ἄν ἀυτοὺς, ὁ βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμεν καὶ ἀνασκολοπίζε, ὡς εἰδοὺς ἀνθρωποὶ ὁντες· ἐν τοσούτῳ δὲ ἐπαιρέσθων ὡς ἀν ἀφ’ ὑψηλότερον ἀλγεινότερον καταπεσοῦμεν. ἐγὼ δὲ γελάσωμαι τότε γνωρίσας αὐτῶν ἐκαστὸν γυμνὸν ἐν τῷ σκαφίδιῳ μήτε τὴν πορφυρίδα μήτε τιάραν ἢ κλίνην χρυσῆν κομίζοντας.

1 ἄθλιος Herwerden: άθλιος MSS.
2 καίε Struve: καὶ MSS. Fritzsche reads ἀγαμαὶ Κλωθοῦς· γεννικῶς καίε.
CHARON, OR THE INSPECTORS

Ethiopia he will at last go mad and die in consequence of slaying Apis.

CHARON

How very funny! But now who would dare to look at them, so disdainful are they of the rest of the world? And who could believe that after a little the one will be a prisoner and the other will have his head in a sack of blood? But who is that man, Hermes, with the purple mantle about him, the one with the crown, to whom the cook, who has just cut open the fish, is giving the ring,

“All in a sea-girt island; a king he would have us believe him” 1?

HERMES

You are good at parody, Charon. The man whom you see is Polycrates, the tyrant of Samos, who considers himself wholly fortunate; yet the servant who stands at his elbow, Maeandrius, will betray him into the hands of the satrap Oroetes, and he will be crucified, poor man, after losing his good fortune in a moment's time. This, too, I heard from Clotho.

CHARON

Well done, Clotho, noble lady that you are! Burn them, gracious lady, cut off their heads and crucify them, so that they may know they are human. In the meantime let them be exalted, only to have a sorrier fall from a higher place. For my part I shall laugh when I recognize them aboard my skiff, stripped to the skin, taking with them neither purple mantle nor tiara nor throne of gold.

1 Another allusion to a story in Herodotus (3, 39-43). The verse is composed of the beginning of Odyssey 1, 50 and the end of Odyssey 1, 180.
Καὶ τὰ μὲν τούτων ὡδὲ ἔξει. τὴν δὲ πληθὺν ὀρὲς, ὦ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαντοῦντας;

ΧΑΡΩΝ

'Ορῶ ποικίλην τινὰ τὴν διατριβὴν καὶ μεστὸν ταραχῆ τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἑοικυίας τοῖς σμήνεσιν, ἐν οἷς ἄπας μὲν ἵδιον τι κέντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὅλγοι δὲ τινὲς ὥσπερ σφῆκες ἀγουσι καὶ φέρουσι τὸ ὑποδέστερον. δὲ περιπέτευμονος αὐτοὺς ἐκ τάφανοις οὕτος ὅχλος τίνες εἰσίν;

ΕΡΜΗΣ

'Ελπίδες, ὦ Χάρων, καὶ δείματα καὶ ἀγνοιαὶ καὶ ἱδοναὶ καὶ φιλαργυρία καὶ ὄργαι καὶ μίση καὶ τὰ τοιαῦτα. τοῦτων δὲ ἦ ἄγνοια μὲν κάτω συναναμέμικται αὐτοῖς καὶ συμπολιτεύεται, καὶ νὴ Δία καὶ τὸ μᾶς καὶ ὄργη καὶ ἕρωτα καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία, ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετομενοί ὁ μὲν ἐμπίπτων ἐκπλήττει ἐνίοτε καὶ ὑποπτήσειν ποιεῖ, αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰσχροῦμεναι, ὁπόταν μάλιστα οὐχιτα τις ἐπιλήψεθαι αὐτῶν, ἀναπταμεναι οἴχονται κεχηνότας αὐτοὺς ἀπολίπουσαι, ὅπερ καὶ τὸν Τάνταλον κάτω πᾶσχοντα ὅρας ὑπὸ τοῦ ὑδατος. ἦν δὲ ἄτενίσθης, κατόψει καὶ τὰς Μοίρας ἄνω ἐπικλωθοῦσας ἐκάστῳ τὸν ἀτρακτον, ἄφ' οὐ ἠρτηθαι συμβέβηκεν ἀπαντας ἐκ λεπτῶν νημάτων. ὅρας καθάπερ ἀράχνια τινα καταβαίνοντα ἐφ' ἐκαστον ἀπὸ τῶν ἀτράκτων;
That is the way their lives will end. But do you see the masses, Charon, the men voyaging, fighting, litigating, farming, lending money, and begging?

I see that their activities are varied and their life full of turmoil; yes, and their cities resemble hives, in which everyone has a sting of his own and stings his neighbour, while some few, like wasps, harry and plunder the meaner sort. But what is that crowd of shapes that flies about them unseen?

Hope, Fear, Ignorance, Pleasure, Covetousness, Anger, Hatred and their like. Of these, Ignorance mingle with them down below and shares their common life, and so do Hatred, Anger, Jealousy, Stupidity, Doubt, and Covetousness; but Fear and Hope hover up above, and Fear, swooping down from time to time, terrifies them and makes them cringe, while Hope, hanging overhead, flies up and is off when they are most confident of grasping her, leaving them in the lurch with their mouths open, exactly as you have seen Tantalus served by the water down below. If you look close, you will also see the Fates up above, drawing off each man's thread from the spindle to which, as it happens, one and all are attached by slender threads. Do you see cobwebs, if I may call them so, coming down to each man from the spindles?
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XAPÒN

'Orô pânun leptôn ékástôv nêma, épeteplepemé-

nôv yge tâ pôllâ, touto mên èkeînô, èkeînô dé

âllôv.

ERMHÔ

Eîkôtôs, ò pôrhmêv' éymartai gam à èkeînô mên

ùpì toutôn fônêthînai, toutôv dé ùpt' âllôv, kai

klhôrômêsaî yge toutôn mên èkeînôn, ôtôn an hê

mikrôtêron tout nêma, èkeînôn dé aû touton' toutôv
dê, ti ò ëptiplôkê ðhloî. òrâs oû, aûpì leptôn

crêmaménous àpântas, kai óutos mên àna斯塔thês-

ànw metêwropôs èstî kai meta mikrôn katapêswon,

àpporragéntos tout nînou èpeidàn ùapkêti àntêxh

pôr të bâros, mégan tout psôfou èrygássetai, ouutos
dê ólîgon aûpì ògês ìwpréumenôs, hîn kai pésth,

àpôphthi keîssetai,1 múîlîs kai tout ëkostîn ëxakou-

thêntos tout ùptômatos.

XAPÒN

Paghêloia taûta, ò 'Èrmh.

ERMHÔ

17  Kâi mên ouû ëiptêîn ëxhoûs àn kâtà tîn àxiàn

òtopos èstî katarhêlástâ, ò Xârôn, kai mûlîstâ

aî ìgan spoudai aûtôn kai tout metaçi tout èlpi-
dôw ouîxhêsaî ànârstastous ògînômênoun ùptî tout

bêtîstô tout Ònâtou. àpphêloî dê kai ùpphêtai

aûtôn màla pôllôi, òs òrâs, ëpîâloî kai pûrpetoi

kai fthôi kai perîplêmouniâ kai xîfhi kai lè-
stîrmi kai kôneia kai dikastai kai týran noi

touton ouûên òlows aûtôn eîserhêtaî, èstî àn

ep práttoy, òtan dê sfalôsî, polû tout òttotôi

1 òpeîstai Mehler, K. Schwartz.
CHARON, OR THE INSPECTORS

CHARON

I see that each man has a very slender thread, and it is entangled in most cases, this one with that and that with another.

HERMES

With good reason, ferryman; it is fated for that man to be killed by this man and this man by another, and for this man to be heir to that one, whose thread is shorter, and that man in turn to this one. That is what the entanglement means. You see, however, that they all hang by slender threads. Furthermore, this man has been drawn up on high and hangs in mid-air, and after a little while, when the filament, no longer strong enough to hold his weight, breaks and he falls to earth, he will make a great noise; but this other, who is lifted but little above the ground, will come down, if at all, so noiselessly that even his neighbours will hardly hear his fall.

CHARON

All this is very funny, Hermes.

HERMES

Indeed, you cannot find words to tell how ridiculous it is, Charon, especially their inordinate ambition and the way in which they disappear from the scene in the midst of their hopes, carried off by our good friend Death. His messengers and servants are very many, as you see—chills, fevers, wasting sicknesses, inflammations of the lungs, swords, pirate vessels, bowls of hemlock, judges, and tyrants; and no thought of any of these occurs to them while they are prosperous, but when they come to grief, many are the cries of "Oh!" and
καὶ αἷαὶ καὶ οἶμοι. εἰ δὲ εὐθὺς ἐξ ἄρχῆς ἐνενόην ὁτι θυητοῖ τε εἰσὶν αὐτοὶ καὶ ὅλιγον τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίσιν ὥσπερ ἐξ ὅνειρατος πάντα ὑπὲρ γῆς ἀφέντες, ἔξων τε ἀν σωφρονεστερον καὶ ἦττον ἦμιόντο ἀποθανόντες. νῦν δὲ εἰς ἄει ἐλπίσαντες χρήσεσθαι τοῖς παροῦσιν, ἔπειδαν ἐπιστάς ὁ ὑπηρέτης καὶ καὶ ἀπάγη πεδήσας τῷ πυρετῷ ἔτη φθόγη, ἀγανακτοῦσι πρὸς τὴν ἄγωγην οὐποτὲ προσδοκήσαντες ἀποσπασθῆσθαι αὐτῶν. ἦ τί γὰρ οὐκ ἀν ποιήσεις ἐκεῖνος ὁ τὴν οἰκίαν σπουδὴ οἰκοδομοῦμενος καὶ τοὺς ἐργάτας ἐπιστέρχων, εἰ μάθοι ὦτι ὁ μὲν ἐξεὶ τέλος αὐτῷ, ὁ δὲ ἄρτι ἐπιθεὶς τὸν ὀροφὸν ἀπεισὶ τῷ κληρονόμῳ καταλιπτῶν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων ὁτι ἄρρενα παιδὰ τέτοκεν αὐτῷ ἡ γυνῆ, καὶ τοὺς φίλους διὰ τοῦτο ἐστιῶν καὶ τοῦνομα τοῦ πατρὸς τιθέμενος, εἰ ἡπίστατο ὡς ἐπτέτης γενόμενος ὁ παῖς τεθνηξεται, ἄρα ἀν σοι δοκεῖ χαίρειν ἐπ' αὐτῷ γεννωμένῳ; ἀλλὰ τὸ αἰτίον, ὦτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον ὅρα τὸν τοῦ ἄθλητοῦ πατέρα τοῦ Ὁλύμπια νεικηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον οὐχ ὅρα οὐδὲ οἴδεν ἀφ' οἰας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὄρων διαφερομένους ὅρασ, ὄσον εἰςί, καὶ τοὺς συναγείροντας τὰ χρήματα, εἶτα, πρὶν ἀπο-

1 ἄθλιος Herwerden: ἄθλιος MSS.
“Ah!” and “O dear me!” If they had realized at the very beginning that they were mortal, and that after this brief sojourn in the world they would go away as from a dream, taking leave of everything above ground, they would live more sanely and would be less unhappy after death. But as it is, they have imagined that what they have now will be theirs forever, and so, when the servant, standing at their bedside, summons them and hales them off in the bonds of fever or consumption, they make a great to-do about it, for they never expected to be torn away from their gear. For example, that man who is busily building himself a house and driving the workmen on; what would not he do if he knew that although the house will be finished, as soon as he gets the roof on, he himself will depart and leave his heir the enjoyment of it without even dining in it, poor fellow? And as for the man over there, who rejoices because his wife has borne him a son and entertains his friends in honour of the occasion and gives the boy his father’s name, if he knew that the boy will die at the age of seven, do you think he would rejoice over his birth? No, it is because he sees yonder man who is fortunate in his son, the father of the athlete who has been victor at the Olympic games, but does not see his next door neighbour, who is burying his son, and does not know what manner of thread his own son has been attached to. Again, take those who quarrel about boundaries—you see how numerous they are; likewise those who heap up

1 Most of the dead are unhappy, as Hermes and Charon well know. See the Downward Journey, and even Homer’s Achilles (Odyssey 11, 488).
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λαύσαι αὐτῶν, καλουμένους ύφ' ὅν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.

ΧΑΡΩΝ

18 ὁρῶ ταῦτα πάντα καὶ πρὸς ἐμαυτόν γε ἐννοῶ ὅ τι τὸ ἢδυ αὐτοῖς παρὰ τῶν βίων ἢ τί ἐκεῖνό ἐστιν, οὔ στερούμενοι ἀγανακτοῦσιν. ἡν γοῦν τοὺς βασιλείας αὐτῶν ἵδη τις, ὅπερ εὐδαιμονεστάτοι εἶναι δοκοῦσιν, ἐξ' τοῦ ἀβεβαίου ὡς φῆς καὶ ἀμφιβόλου τής τύχης, πλείον τῶν ἢδέων τὰ ἀνιαρὰ εὐρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση καὶ ἑπιβουλὰς καὶ ὀργὰς καὶ κολακείας: τούτοις γὰρ ἄπαντες σύνεισιν. ἐδ' ἐπένθη καὶ νόσους καὶ πάθη ἐξ ἱσοτιμίας δηλαδὴ ἁρχοντα αὐτῶν· ὅποι δὲ τὰ τούτων πονηρά, λοῑξεσθαι καὶρὸς οἷα τὰ τῶν ἰδιωτῶν ἄν εἰη.

19 Ἐθέλω δ' οὖν σοι, ὅ Ἐρμῆ, εἰπεῖν, ὅτινες ἐοικέναι μοι ἐδοξάν οἱ ἀνθρωποὶ καὶ ὁ βίος ἄπας αὐτῶν. ἦδη ποτὲ πομφόλυγας ἐν ὑδαίν ἔθεασώ ὑπὸ κρούνῳ των καταράττοντι ἀνισταμένας; τὰς φυσαλλίδας λέγω, ἄφ' ὅν συναγείρεται ὁ ἀφρὸς· ἐκείνων τῶν τινῶν τινὲς μὲν μικρὰ εἰσί καὶ αὐτίκα ἐκραγείσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλέον διαρκοῦσι· καὶ προσχωρούσων αὐταῖς τῶν ἄλλων αὐταὶ ὑπερφυσῶμεναι ἐς μέγιστον ὅμως ἄρονται, ἐπείτα μὲντοι κάκειναι πάντως ἐξερράγησιν ποτε· οὐ γὰρ οἶον τε ἄλλως γενέσθαι. τοῦτο ἐστιν ὁ ἀνθρώπων βίος· ἄπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζονες, οἱ δὲ ἐλάττων· καὶ οἱ μὲν ὀλυγχρόνιον ἔχουσι καὶ ὠκύμορον τὸ φύσημα, οἱ δὲ ἀμα τῷ συστήναι ἐπαύσαντο· πάσι δ' οὖν ἀπορραγήσαμεν ἀναγκαῖον.

ὡς φῆς καὶ Fritzche: καὶ ὡς φῆς MSS

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money and then, before enjoying it, receive a summons from the messengers and servants that I mentioned.

CHARON

I see all this, and am wondering what pleasure they find in life and what it is that they are distressed to lose. For example, if one considers their kings, who are counted most happy, quite apart from the instability and uncertainty of their fortune which you allude to, one will find that the pleasures which they have are fewer than the pains, for terrors, alarums, enmities, plots, rage, and flattery are with them always. I say nothing of sorrows, diseases, and misadventures, which of course dominate them without partiality; but when their lot is hard, one is driven to conjecture what the lot of common men must be.

Let me tell you, Hermes, what I think men and the whole life of man resemble. You have noticed bubbles in water, caused by a streamlet plashing down—I mean those that mass to make foam? Some of them, being small, burst and are gone in an instant, while some last longer and as others join them, become swollen and grow to exceeding great compass; but afterwards they also burst without fail in time, for it cannot be otherwise. Such is the life of men; they are all swollen with wind, some to greater size, others to less; and with some the swelling is short-lived and swift-fated, while with others it is over as soon as it comes into being; but in any case they all must burst.
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ΕΡΜΗΣ

Οὐδὲν χείρον σὺ τοῦ Ὄμηρου εἴκασας, ὥς Χάρων, ὅσ φύλλοις τὸ γένος αὐτῶν ὁμοιὸ.

ΧΑΡΩΝ

20 Καὶ τοιοῦτοι ὄντες, ὥς Ἐρμή, ὁρᾶς οἷα ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἄλληλους ἀρχῶν πέρι καὶ τιμῶν καὶ κτῆσεων ἀμιλλώμενοι, ἀπερ ἀπαντα καταλιπτόντας αὐτοὺς δεήσει ἑνα ὀβολὸν ἔχοντας ἥκειν παρ’ ἦμᾶς. Βούλει οὖν, ἐπείτερ ἐφ’ ὕψηλον ἐσμέν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαίων πόνων, ξῆν δὲ ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας, λέγων, "Ὡμάται, τί ἐσπουδάκατε περὶ ταῦτα; παύσασθε κάμνοντες: οὐ γὰρ εἰς ἀεὶ βιώσεσθε. οὐδὲν τῶν ἐνταῦθα σεμνῶν αἰδίων ἔστιν, οὐδὲ ἄν ἀπαγάγοι τις αὐτῶν τι σὺν αὐτῳ ἀποθανόν, ἀλλ’ ἀνάγκη τὸν μὲν γυμνῶν ὀξυοῦσαν, τὴν οἰκίαν δὲ καὶ τὸν ἁγρὸν καὶ τὸ χρυσὸν ἀεὶ ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας." εἰ ταῦτα καὶ τὰ τοιαῦτα ἔξ ἐπηκόου ἐμβοήσαμι, αὐτοῖς, οὐκ ἄν οἰεὶ μεγάλα ὠφεληθῆναι τὸν βίον καὶ σωφρονεστέρους ἀν γενέσθαι παρὰ πολὺ;

ΕΡΜΗΣ

21 Ψι μακάριε, οὐκ οἰσθα ὅπως αὐτοὺς ἢ ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ’ ἂν τρυπάνοι ἐτι διανοιχθῆναι αὐτοῖς τὰ ὅτα, τοσοῦτο κηρὸ ἐβυσσαν αὐτά, οἶνον περ’ ὁ Ὁδυσσεὺς τοὺς ἑταίρους ἔδρασε δεεὶ τῆς Σειρήνων ἄκροάσεως. πόθεν οὖν ἀν ἐκείνοι δυνηθεὶεν ἀκοῦσαι, ἤν καὶ συ κεκραγὼς διαρραγῆς; ὅπερ γὰρ παρ’ ὑμῖν ἡ Δήθη δύναται,

1 πρὸς τὸν βίον Ναβερ.
CHARON, OR THE INSPECTORS

HERMES

Charon, your simile is every bit as good as Homer's, who compares the race of man to leaves.¹

CHARON

And although they are like that, Hermes, you see what they do and how ambitious they are, vying with each other for offices, honours, and possessions, all of which they must leave behind them and come down to us with but a single obol. As we are in a high place, would you like me to call out in a great voice and urge them to desist from their vain labours and live always with death before their eyes, saying: "Vain creatures, why have you set your hearts on these things? Cease toiling, for your lives will not endure forever. Nothing that is in honour here is eternal, nor can a man take anything with him when he dies; nay, it is inevitable that he depart naked, and that his house and his land and his money go first to one and then to another, changing their owners." If I should call to them out of a commanding place and say all this and more, do you not think that they would be greatly assisted in life and made saner by far?

HERMES

My dear fellow, you do not know how Ignorance and Error have served them. Even a drill could not penetrate their ears now, because these dames have stopped them with such quantities of wax, like Odysseus, who did this to his comrades for fear that they might hear the Sirens. How could they hear, then, even if you should crack your lungs with bawling? What lies in the power of Lethe down

¹ Iliad 6, 146.
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touto entautha h anamia ergazei. plhen alla eisiv auton oligoi ou paraphedemenoi ton kerion es tata, proi ton allithiean apoklinoentes, oxi dedorkotes es ta pragmata kai kategnwokotes ola estin.

XARON

Oukouin ekeinoi gous embohsowmen.

ERMH

Perrittou kai touto, legein prois autous a isasiv. oras opow apostipasautes ton pollon kataneklosi ton ginromenon kai oudamhi oudammos areskontai autois, alla dilois eisi drasmoun hde bouleunoutes par' umas apto ton biou. kai gar kai miwontai elengchontes auton tas amabias.

XARON

Evi ge, o gevnadaiv. plhen pan oligoi eisiv, o 'Ermi.

ERMH

'Ikanoi kai outoi. alla katiewmen hde.

XARON

22 En eti epotoun, o 'Ermi, eidenai, kai moi deixas autod entelhe esin thn perihghson peptonhemenos, tas apothikes tonon swmaton, 'ina katoruptousi, thea-sasai.

ERMH

'Heria, o Xaron, kai tambeus kai tafous kalousi tata toiauta. plhen ta pro tonon poleous ekeina tata xomata oras kai tas sthlas kai pyramidas: ekeina pantata nekrodocheia kai somato-fylakia estin.

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below is done by Ignorance here. However, there are a few of them who have not admitted the wax into their ears, who are devoted to truth, who look keenly into things and know them for what they are.

CHARON

Then let us call to them at least.

HERMES

It would be superfluous to tell them what they know. You see how they stand aloof from the masses and laugh at what goes on; they are not in the least satisfied with it all, but are clearly planning to make their escape from life to your own regions. Indeed, they have reason, for they are disliked because they expose the follies of man.

CHARON

Well done, staunch souls! But they are very few, Hermes.

HERMES

Even these are enough. But let us go down now.

CHARON

There is one thing more that I wanted to know about, Hermes, and when you point it out to me you will have done your full duty as guide; it is to see the places where they stow the bodies, where they bury them, I mean.

HERMES

They call such places vaults, tombs and graves. Do you see those heaps of earth and slabs of stone and pyramids in front of the cities? All those are for the reception of corpses and the storage of bodies.
THE WORKS OF LUCIAN

ΧΑΡΩΝ

Τί οὖν ἐκείνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι μύρῳ; οί δὲ καὶ πυρὰν νύσαντες πρὸ τῶν χωμάτων καὶ βόθρουν τινὰ ὄρυγαντες καίουσι τε ταυτὶ τὰ πολυτελὴ δεῖπνα καὶ εἰς τὰ ὄρυγματα οἶνον καὶ μελίκρατον, ὡς γοῦν εἰκάσαι, ἐγχέουσιν;

ΕΡΜΗΣ

Οὐκ οἶδα, ὃ πορθμεὺ, τί ταῦτα πρὸς τοὺς ἐν Ἀίδου πεπιστεύκασι ὃ οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἶνον τε περιπετεμένας τὴν κυίσαν καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον.

ΧΑΡΩΝ

Ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, διὸ τὰ κρανία ξηρότατα; καίτοι γελοῖος εἰμὶ σοὶ λέγων ταῦτα ὡςμέραι κατάγοντι αὐτοὺς. οἰσθαί οὖν εἰ δύναιν ἢ ἔτι ἀνελθεῖν ἀπαξ ὑποχόνιοι γενόμενοι. ἐπεὶ τοι καὶ παγγέλοια ἄν, ὃ Ἐρμῆ, ἔπασχον, οὐκ ὀλίγα πράγματα ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτοὺς, ἀλλὰ καὶ αὕτης ἀνάγειν πιομένους. ὃ μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες ἥλικοις ὁροὶς διακέκριται τὰ νεκρῶν καὶ τὰ ξόντων πράγματα καὶ οὐ τὰ παρ’ ἡμῖν ἐστὶ καὶ ὁτι

κάθαν’ ὁμώς ὃ τ’ ἀτυμβος ἀνὴρ ὃς τ’ ἐλλαχετύμβου,
ἐν δὲ ἴῃ τιμῇ Ἰρός κρεῖων τ’ Ἀγαμέμνων.
Θερσίτη δ’ ἱσος Θέτιδος παῖς ἥκκόμου.

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CHARON

Why is it, then, that those people are putting garlands on the stones and anointing them with perfume? There are others also who have built pyres in front of the mounds and have dug trenches, and now they are burning up those fine dinners and pouring wine and mead, as far as one may judge, into the ditches.

HERMES

I don’t know what good these things are to men in Hades, ferryman; they are convinced, however, that the souls, allowed to come up from below, get their dinner as best they may by flitting about the smoke and steam and drink the mead out of the trench.

CHARON

What, they eat and drink, when their skulls are dry as tinder? But it is silly for me to tell that to you, who bring them down below every day; you know whether they can come back to earth when they have once gone under ground! I should be in a fine predicament, Hermes, and should have no end of trouble if I were obliged not only to bring them down but to bring them up to drink! What folly, the idiots! They do not know what an impassable frontier divides the world of the dead from the world of the living, and what it is like among us; that

"Death maketh mortals alike, be they buried or lying unburied.
Equal is Irus the beggar in honour to King Agamemnon;
Fair-haired Thetis’ son is no better a man than Thersites."
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πάντες δ' εἰσίν ὁμοίως νεκύων ἀμενηνά κάρνα, γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδέλων λειμωνα.

ΕΡΜΗΣ

23 Ἦράκλεις, ὃς πολὺν τὸν Ὁμηρον ἐπαντλεῖς. ἀλλ' ἐπείπερ ἀνέμυνησας, ἐθέλω σοι δείξαι τὸν τοῦ Ἀχιλλέως τάφον. ὅρας τὸν ἐπὶ τῇ θαλάττῃ; Σήγειον μὲν ἐκείθεν ἐστὶ τὸ Ῥωμίκον ἀντικρὺ δὲ ὁ Ἀλας τεθαπται ἐν τῷ Ῥοιτείῳ.

ΧΑΡΩΝ

Οὐ μεγάλοι, ὃ Ἑρμῆ, οἱ τάφοι. τὰς πόλεις δὲ τὰς ἐπισήμους δείξου μοι ἥδη, ὡς κάτω ἀκούομεν, τὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκήνας καὶ Κλεωνᾶς καὶ τὴν Ἰλιον αὐτῆν πολλοὺς γοῦν μέμνημαι διαπορθμεύσας ἐκείθεν, ὡς δέκα ὀλον ἐτῶν μὴ νεωλκήσαι μηδὲ διαψύξαι το σκαφίδιον.

ΕΡΜΗΣ

Ἦ Νίνος μὲν, δ' ὅρθρεοὺς, ἀπόλωλεν ἥδη καὶ οὐδὲ ἵχνος ἐτί λοιπὸν αὐτῆς, ὦδ' ἀν εἴποις ὅποιν ποτὲ ἦν· ἦ Βαβυλῶν δὲ σοι ἐκείνη ἐστιν ἢ εὑπτυργος, ἢ τὸν μέγαν περίβολον, οὗ μετὰ πολὺ καὶ αὐτή ξητηθησομένη ὡσπέρ ἦ Νίνος· Μυκήνας δὲ καὶ Κλεωνᾶς αἰσχύνομαι δείξαι σοι, καὶ μάλιστα τὸ Ἰλιον. ἀποπνίξεις γὰρ εὐ ὅδ' ὀτι τὸν Ὁμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. πλὴν ἀλλὰ πάλαι μὲν ἦσαν εύδαιμονες, νῦν δὲ τεθνάσι καὶ αὐταί ἀποθυγακουσι γὰρ, ὃ πορθμεῦ, καὶ πόλεις ὡσπερ ἀνθρώποι, καὶ τὸ παρα-
CHARON, OR THE INSPECTORS

Aye, they are all of them nothing but skeleton relics of dead men,
Bare, dry bones that are scattered about in the asphodel meadow.”

HERMES

Heracles! What a lot of Homer you are baling out! Now you have put me in mind of him, I want to show you the tomb of Achilles. Do you see it, there by the seaside? Sigeum in Troy is over there, and opposite to it Ajax lies buried on Rhoeteum.

CHARON

The tombs are not large, Hermes. But now show me the prominent cities that we hear of down below, Nineveh, the city of Sardanapalus, Babylon, Mycenae, Cleonae, and Troy itself; I remember that I set a great many from that place across the ferry, so that for ten whole years I couldn’t dock my boat or dry her out.

HERMES

As for Nineveh, ferryman, it is already gone and there is not a trace of it left now; you couldn’t even say where it was. But there you have Babylon, the city of the beautiful towers and the great wall, which will itself soon have to be searched for like Nineveh. I am ashamed to show you Mycenae and Cleonae, and Troy above all; for I know right well that when you go down you will throttle Homer for the boastfulness of his poems. Yet they were once flourishing, though now they too are dead; cities die as well as men, ferryman, and, what is more, even whole rivers.

1 A cento from Homer patched up out of Iliad 9, 319–320; Odyssey 10, 521; 11, 539, 573.
THE WORKS OF LUCIAN

doxótaton, kai potamoi ólon. 'Iváchoi youv oúde táfoi éti en 'Argei kataleipetai.

ΧΑΡΩΝ

Παται tov épaulon, "Oμηρε, kai tov onomá
tov, 'Ilios írhe kai euriváignia kai éuktímenai
24 Klewvai. ἀλλὰ μεταξὺ λόγων, τίνες ἐκείνοι εἶσιν
οἱ πολεμοῦντες ἡ ὑπὲρ τίνος ἀλλήλους φονεύου-
σιν;

ΕΡΜΗΣ

'Argeíous órás, ὃ Xároν, kai Dákedaimovíous
kai tov ἡμιθνήτα ἐκείνον στρατηγὸν 'Oθρυάδαν
tov épigráfonta to trópaioun to αὐτοῦ αἵματι.¹

ΧΑΡΩΝ

Τπερ τίνος δ’ αὐτοῖς, ὃ Ἐρμή, ὁ πόλεμος;

ΕΡΜΗΣ

Τπερ τοῦ πεδίου αὐτοῦ, ἐν ὃ μίχονται.

ΧΑΡΩΝ

'Ω τῆς ἀνοίας, οἳ γε οὐκ ἵσασιν ὅτι, καὶ ὅλην
tēn Pelopónnēsou ékastos αὐτῶν κτήσωνται,
móghs án podiaion láboion tótopon pará toû
Aiakou. to dè pedíou touto állo te állo gyewryg-
sousi polllákis ek báthrou to trópaioun anasptá-
santes to ἀρότρῳ.

ΕΡΜΗΣ

Ωντω μεν ταῦτα ἔσται· ἥμεῖς δὲ καταβάντες
ῆδη καὶ κατὰ χώραν εὐθετήσαντες αὕθης τὰ ὄρη
ἀπαλλαττώμεθα, ἐγώ μὲν καθ’ ἄ ἐστάλην, σὺ δὲ

¹ αἵματι Μ : ὀνόματi other MSS.
CHARON, OR THE INSPECTORS

In fact, even the grave of Inachus no longer survives in Argos.

CHARON

That for your praises, Homer, and your adjectives — "hallowed," "wide-wayed" Troy and "well-built" Cleonae! But while we are talking, who are those people at war yonder, and why are they killing each other?

HERMES

You are looking at the Argives and Spartans, Charon, and over there is the dying general Othryadas, the one who is writing on the trophy in his own blood.¹

CHARON

What is their war about, Hermes?

HERMES

About the very plain in which they are fighting.

CHARON

What folly! They do not know that even if any one of them should acquire the whole Peloponnese, he could hardly get Aeacus to give him a foot of space. And as for this plain, it will be tilled by one race after another, and many a time they will turn the trophy up out of the depths with the plough.

HERMES

True. But now let’s get down and replace the mountains, and then go our ways, I on my errand.

¹ Three hundred Spartans fought an equal number of Argives for the possession of Thyreatis. Two Argives and a single dying Spartan survived the fight. The Argives hastened home to report their victory; but the Spartan managed to put up a trophy and write upon it a dedication to Zeus in his own blood. Herod. 1, 82; Plut. Moral. 306 b.
ἐπὶ τὸ πορθμεῖον ἦξο δὲ σοι καὶ αὐτὸς μετ' ὀλίγον νεκροστολῶν.

ΧΑΡΩΝ

Εὖ γε ἐποίησας, ὁ Ἑρμῆ· εὐεργέτης εἰς ἀεὶ ἀναγεγράψῃ, ὡνάμην γάρ τι διὰ σὲ τῆς ἀποδήμιας.—οἷά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα—βασιλεῖς, πλίνθοι χρυσαῖ, ἐπιτύμβια, μάχαι. Χάρωνος δὲ οὐδεὶς λόγος.

1 ἐπιτύμβια Allinson: ἔκατόμβαι MSS.
and you to your ferry. I will follow you soon with a convoy of dead.

CHARON

I am much obliged to you, Hermes; you shall be written down for ever as a benefactor. Thanks to you, I have had some profit from my journey. How silly are the ways of unhappy mankind, with their kings, golden ingots, funeral rites and battles—but never a thought of Charon!
PHILOSOPHIES FOR SALE

This is not a sale of philosophers, nor yet, in any ordinary sense, a sale of lives; it is a sale of various types of the philosophic life, which are to serve their buyers as models for the shaping of their own careers. For a convenient rendering, perhaps "philosophies" will do as well as any other single word.

Although Lucian makes it perfectly plain that he is not selling specific philosophers, some, if not all, the manuscripts and all the editors ascribe the words of the different types to definite individuals, whereby they not only introduce confusion into the dialogue (working special havoc in the case of the Academic or Platonist type), but they completely stultify the plea which Lucian puts forward in his own defence in the Fisherman, urging that he had not criticized the leading lights of philosophy, but only the common herd of pretended philosophers. This plea is rather specious, it must be admitted, for Lucian vivifies his types again and again with biographical traits; but we should leave him a leg to stand on, and not make him sell Pythagoras, Chrysippus and the rest in their own persons. Therefore I have substituted the names of schools for the names of individual philosophers throughout, but only in the English version: for in the Greek I have not ventured to do this without commanding fuller evidence from the manuscripts.

Diogenes was once taken by pirates and sold into slavery, they say, and Menippus is known to have written a Sale of Diogenes. It may be that Lucian read it and took a hint from it: he could not have taken more.

The order in which the different types are brought on is very effective, as Helm points out, and well deserves attention as one reads. Interesting too are the prices which they bring.
ΒΙΩΝ ΠΡΑΣΙΣ

ΖΕΤΣ

1 Σὺ μὲν διατίθει τὰ βάθρα καὶ παρασκεύαζε τὸν τόπον τοῖς ἀφικνουμένοις, σὺ δὲ στῆσον ἐξῆς παραγαγὼν τοὺς βίους, ἀλλὰ κοσμήσας πρότερον, ὡς εὐπρόσωποι φανοῦνται καὶ ὅτι πλεῖστοις ἐπάξωνται: σὺ δὲ, ὃ Ἐρμῆ, κηρυττε καὶ συγκάλει.

ΕΡΜΗΣ

'Αγαθή τύχη τοὺς ὁμητας ἡδὴ παρεῖναι πρὸς τὸ πωλητήριον. ἀποκηρύξομεν δὲ βίους φιλοσόφους παντὸς εἰδοὺς καὶ προαιρέσεων ποικίλων. εἰ δὲ τις τὸ παραντίκα μὴ ἔχει τάργυριον καταβαλέσθαι, εἰς νέωτα ἐκτίσει καταστήσας ἐγγυητήν.

ΖΕΤΣ

Πολλοὶ συνίσασιν ὡστε χρὴ μὴ διατρίβειν μηδὲ κατέχειν αὐτούς. πωλῶμεν οὖν.

ΕΡΜΗΣ

2 Τίνα πρῶτον ἔθελεις παραγάγωμεν;

ΖΕΤΣ

Τουτού τὸν κομήτην, τὸν Ἰωνικόν, ἐπεὶ καὶ σεμνός τις εἰναι φαίνεται.

1 ΕΡΜΗΣ. Du Soul, Fritzsche: no change of speaker in MSS.

2 ΖΕΤΣ. πολλοὶ . . . οὖν Du Soul, Fritzsche: ΕΡΜ. πολλοὶ . . . αὐτοῦς. ΖΕΤΣ. πωλῶμεν οὖν vulg.
PHILOSOPHIES FOR SALE

ZEUS

(To an attendant.) You arrange the benches and make the place ready for the men that are coming. (To another attendant.) You bring on the philosophies and put them in line; but first groom them up, so that they will look well and will attract as many as possible. (To Hermes.) You, Hermes, be crier and call them together.

HERMES

Under the blessing of Heaven, let the buyers now appear at the sales-room. We shall put up for sale philosophies of every type and all manner of creeds; and if anyone is unable to pay cash, he is to name a surety and pay next year.

ZEUS

Many are gathering, so we must avoid wasting time and delaying them. Let us begin the sale, then.

HERMES

Which do you want us to bring on first?

ZEUS

This fellow with the long hair, the Ionia: for he seems to be someone of distinction.
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Οὗτος ὁ Πυθαγορικὸς κατάβηθι καὶ πάρεχε σεαυτὸν ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις.

ΖΕΤΣ
Κηρυττε δή.

ΕΡΜΗΣ
Τὸν ἀριστον βίον πωλῶ, τὸν σεμνότατον. τίς ὄνησται; τίς ὑπὲρ ἀνθρωπον εἶναι βούλεται; τίς εἰδέναι τὴν τὸν παντὸς ἁρμονίαν καὶ ἀναβιῶναι πάλιν;

ΑΓΟΡΑΣΤΗΣ
Τὸ μὲν εἶδος οὐκ ἁγεννής. τί δὲ μάλιστα οἴδειν;

ΕΡΜΗΣ
Ἄριθμητικῆν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικὴν, γοητείαν. μάντιν ἄκρον βλέπεις.

ΑΓΟΡΑΣΤΗΣ
Ἔξεστιν αὐτὸν ἀνακρίνειν;

ΕΡΜΗΣ
Ἀνάκρινε ἁγαθῇ τύχη.

3 Ποδαπὸς εἶ σὺ;

ΠΤΟΛΑΟΡΑΣ
Σάμιος.

ΑΓΟΡΑΣΤΗΣ
Ποῦ δὲ ἐπαιδεύθης;

ΠΤΟΛΑΟΡΑΣ
Ἐν Αἶγυπτῳ παρὰ τοῖς ἐκεῖ σοφοῖς.
PHILOSOPHIES FOR SALE

HERMES
You Pythagorean, come forward and let yourself be looked over by the company.

ZEUS
Hawk him now.

HERMES
The noblest of philosophies for sale, the most distinguished; who'll buy? Who wants to be more than man? Who wants to apprehend the music of the spheres and to be born again?

BUYER
For looks, he is not bad, but what does he know best?

HERMES
Arithmetic, astronomy, charlatanry, geometry, music and quackery; you see in him a first-class soothsayer.

BUYER
May I question him?

HERMES
Yes, and good luck to you!

BUYER
Where are you from?

PYTHAGOREAN
From Samos.¹

BUYER
Where were you educated?

PYTHAGOREAN
In Egypt, with the sages there.

¹ The birthplace of Pythagoras. Hence the "Pythagorean philosophy" talks Ionic Greek.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ
Φέρε δὲ, ἂν πρώματι σε, τί με διδάξει; ¹

ΠΤΟΛΑΟΡΑΣ
Διδάξομαι μὲν οὐδέν, ἀναμνήσω δὲ.

ΑΓΟΡΑΣΤΗΣ
Πῶς ἀναμνήσεις;

ΠΤΟΛΑΟΡΑΣ
Καθαρὴν πρότερον τὴν ψυχῆν ἐργασάμενος καὶ τοῦ ἐπ’ αὐτῷ ρύπον ἐκκλύσας.

ΑΓΟΡΑΣΤΗΣ
Καὶ δὴ νόμισον ἡδὴ ἐκκεκαθάρθαι με, τις ὁ τρόπος τῆς ἀναμνήσεως;

ΠΤΟΛΑΟΡΑΣ
Τὸ μὲν πρῶτον ἴσυχία μακρὴ καὶ ἀφωνία καὶ πέντε ὅλων ἐτέων λαλεῖν μηδέν.

ΑΓΟΡΑΣΤΗΣ
"Ὤρα σοι, ὦ βέλτιστε, τὸν Κροῖσον παῖδα παιδεύειν· ἐγὼ γὰρ λάλος, οὐκ ἅγιοις εἰναι βουλομαι. τί δὲ μετὰ τὴν σιωπὴν ὁμος καὶ τὴν πενταετίαν;

ΠΤΟΛΑΟΡΑΣ
Μουσουργὴ καὶ γεωμετρίη ἑνασκήσεαι.

ΑΓΟΡΑΣΤΗΣ
Χάριεν λέγεις, εἰ πρῶτον με κηθαρωδὸν γενόμενον κατὰ εἰναι σοφὸν χρῆ.

ΠΤΟΛΑΟΡΑΣ
Εἰτ’ ἐπὶ τούτεοισιν ἀριθμέειν.

¹ didάξει K. Schwartz: didάξεις MSS.
PHILOSOPHIES FOR SALE

BUYER
Come now, if I buy you, what will you teach me?

PYTHAGOREAN
I shall teach thee nothing, but make thee remem-
ber. ¹

BUYER
How will you make me remember?

PYTHAGOREAN
First by making thy soul pure and purging off the
filth upon it.

BUYER
Well, imagine that my purification is complete,
what will be your method of making me remember?

PYTHAGOREAN
In the first place, long silence and speechlessness,
and for five entire years no word of talk.

BUYER
My good man, you had better teach the son of
Croesus! ² I want to be talkative, not a graven
image. However, what comes after the silence and
the five years?

PYTHAGOREAN
Thou shalt be practised in music and gometry.

BUYER
That is delightful; I am to become a fiddler before
being wise!

PYTHAGOREAN
Then, in addition to this, in counting.

¹ Before entering upon its round of transmigrations, the
soul was all-wise; learning is merely remembering. Socrates
expounds this theory in Plato’s Meno.
² One of the sons of Croesus was mute: Herod. 1. 34, 85.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Οἶδα καὶ νῦν ἀριθμεῖν.

ΠΥΘΑΓΟΡΑΣ

Πῶς ἀριθμεῖεις;

ΑΓΟΡΑΣΤΗΣ

"Εν, δύο, τρία, τέτταρα.

ΠΥΘΑΓΟΡΑΣ

Ἠράς; ἃ σὺ δοκεῖς τέσσαρα, ταύτα δέκα ἐστὶ καὶ τρίγυμον ἐντελῶς καὶ ἡμέτερον ὦρκιον.

ΑΓΟΡΑΣΤΗΣ

Οὐ μᾶ τὸν μέγιστον τοῖνυν ὦρκον τὰ τέτταρα, οὕποτε θειότερος λόγος ἡκουσα οὐδὲ μᾶλλον ἱεροῦς.

ΠΥΘΑΓΟΡΑΣ

Μετὰ δὲ, ὃ ξεῖνε, εἰσεῖ τῆς τε πέρι καὶ ἡρος καὶ ὑδατος καὶ πυρὸς ἡτις αὐτέοισιν ἡ φορη καὶ ὁκοῖα ἐόντα μορφήν ὀκὼς κινέονται.

ΑΓΟΡΑΣΤΗΣ

Μορφήν γὰρ ἔχει τὸ πῦρ ἡ ἀηρ ἡ ὕδωρ;

ΠΥΘΑΓΟΡΑΣ

Καὶ μᾶλα ἐμφανέα· οὐ γὰρ οίᾳ τε ἀμορφή καὶ ἀσχημοσύνη κινέοεθαι. καὶ ἐπὶ τουτέοισι δε γνώσει τὸν θεὸν ἄριθμον ἐόντα καὶ νόον καὶ ἄρμονίην.

ΑΓΟΡΑΣΤΗΣ

Θαυμάσια λέγεις.

ΠΥΘΑΓΟΡΑΣ

5 Πρὸς δὲ τοῖσδεσι τοῖσιν εἰρημένοις καὶ σεωτῶν

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PHILOSOPHIES FOR SALE

BUYER
I know how to count now.

PYTHAGOREAN
How dost thou count?

BUYER
One, two, three, four—

PYTHAGOREAN
Lo! what thou thinkest four is ten, and a perfect triangle, and our oath.¹

BUYER
Well, by your greatest oath, by Four, I never heard diviner doctrines or more esoteric.

PYTHAGOREAN
Thereafter, my friend, thou shalt learn of earth and air and water and fire, what their flux is, and what form they have and how they move.

BUYER
Why, has fire form, or air, or water?

PYTHAGOREAN
Yea, very notably, for without shape and form there can be no motion. And in addition thou shalt learn that God is number and mind and harmony.

BUYER
What you say is wonderful.

PYTHAGOREAN
And beside all that I have said, thou shalt learn

¹ Four is ten, because it contains three, two and one, and

\[1 \ 2 \ 3 \ 4 = 10.\] The perfect triangle is

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. . . .
. . .
. .
. 
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THE WORKS OF LUCIAN

ἐνα δοκέοντα ἄλλον ὁρεόμενον καὶ ἄλλον ἐόντα εἰσεῖ.

ΑΓΟΡΑΣΤΗΣ

Τί φήσ; ἄλλος εἰμὶ καὶ οὖχ οὕτος ὄσπερ νῦν πρὸς σὲ διαλέγομαι;

ΠΤΘΑΓΟΡΑΣ

Νῦν μὲν οὕτος, πάλαι δὲ ἐν ἄλλῳ σώματι καὶ ἐν ἄλλῳ οὐνόματι ἐφαντάζειν. χρόνῳ δὲ αὐτίς ἐσ ἄλλον μεταβήσεσαι.

ΑΓΟΡΑΣΤΗΣ

Τὸῦτο φήσ; ἀθάνατον ἔσεσθαι με ἄλλαττόμενον 6 ἐς μορφᾶς πλείονας; ἄλλα τάδε μὲν ἰκανῶς. τὰ δ' ἀμφὶ δίαιταν ὁποῖος τις εἶ;

ΠΤΘΑΓΟΡΑΣ

'Εμψυχήνου μὲν οὐδὲ ἐν σιτέομαι, τὰ δὲ ἄλλα πλὴν κυάμων.

ΑΓΟΡΑΣΤΗΣ

Τίνος ἐνεκα; ἡ μυσάττῃ τοὺς κυάμους;

ΠΤΘΑΓΟΡΑΣ

Οὐκ, ἄλλα ἵναι εἰσὶ καὶ θωμαστὴ αὐτέων ἡ φύσις. πρῶτον μὲν γὰρ τὸ πᾶν γονὴ εἰσὶ, καὶ ἢν ἀποδύσης κύάμον ἔτι χλωρὸν ἐόντα, ὑπει τοῖς ἀνδρείοισι μορίοισιν ἐμφερέα τὴν φυὴν. ἐψηθέντα δὲ ἢν ἀφῆς ἐς τὴν σεληναίην νυξὶ μεμετρημένησιν, αἴμα πονήσεις. τὸ δὲ μέξον, 'Αθηναίοισι νόμος κυάμοισι τὰς ἀρχὰς αἱρέσθαι.

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PHILOSOPHIES FOR SALE

that thou, who thinkest thyself a single individual, art one person in semblance and another in reality.

BUYER

What's that? I am another and not this man who now talks to you!

PYTHAGOREAN

Now thou art he, but erstwhile thou didst manifest thyself in another body and under another name, and in time thou shalt again migrate into another person.

BUYER

You mean that I shall be immortal, changing into many forms? But enough of this. How do you stand in the matter of diet?

PYTHAGOREAN

I eat nothing at all that hath life, but all else save beans.

BUYER

Why so? Do you dislike beans?

PYTHAGOREAN

Nay, but they are holy, and wonderful is their nature. First, they are nought but seed of man, and if thou open a bean while it is still green, thou wilt see that it resembleth in structure the member of a man; and again, if thou cook it and set it in the light of the moon for a fixed number of nights, thou wilt make blood. But more than this, the Athenians are wont to choose their magistrates with beans.¹

¹ The offices were filled by lot, and beans were used for lots. This appears to be Lucian's own contribution to the Pythagorean mysticism, but the other particulars are not very remote from the actual teachings of the Neo-Pythagoreans. Cf. Porphyr. Vit. Pythag., 44.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Καλῶς πάντα ἐφης καὶ ἱεροπρεπῶς. ἀλλὰ ἀπό-
δυθι, καὶ γυμνῶν γάρ σε ἰδεῖν βούλομαι. ὥ Ἡρά-
κλεις, χρυσοῦς αὐτῷ ὁ μηρὸς ἔστι. θεός, οὐ βροτός
τις εἶναι φαίνεται: ὥστε ὑψηλοῖς πάντως αὐτῶν.
πόσον τοῦτον ἀποκηρύττεις;

ΕΡΜΗΣ

Δέκα μυνῶν.

ΑΓΟΡΑΣΤΗΣ

"Ἐχώ τοσούτου λαβών.

ΖΕΤΣ

Γράφε τοῦ ὑψηλαμένου τούνομα καὶ ὅθεν ἔστιν.

ΕΡΜΗΣ

Ὑπαλώτης, ὥ Ζεῦ, δοκεῖ τις εἶναι τῶν ἅμως Ἐλλά-
δάς καὶ Τάραντα καὶ τὴν ταύτη Ελλάδα-
καὶ τοὺς οὖν εἰς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνησαί
κατὰ κοινῶν αὐτῶν.

ΖΕΤΣ

'Απαγέτωσαν ἄλλον παράγωμεν.

ΕΡΜΗΣ

7 Βούλει τὸν αὐχμῶντα ἐκείνου, τὸν Ποντικῶν;

ΖΕΤΣ

Πάντα μὲν οὖν.

ΕΡΜΗΣ

Οὗτος ὁ τὴν πήραν ἐξηρτημένος, ὁ ἐξομίας, ἐλθὲ

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BUYER
You have explained everything duly and sacerdotally. Come, strip, for I want to see you unclothed. Heracles! His thigh is of gold! He seems to be a god and not a mortal, so I shall certainly buy him. (To Hermes.) What price do you sell him for?

HERMES
Ten minas.

BUYER
I'll take him at that figure.

ZEUS
Write down the buyer's name and where he comes from.

HERMES
He appears to be an Italian, Zeus, one of those who live in the neighbourhood of Croton and Tarentum and the Greek settlements in that quarter of the world. But there is more than one buyer; about three hundred have bought him in shares.¹

ZEUS
Let them take him away; let us bring on another.

HERMES
Do you want the dirty one over yonder, from the Black Sea? ²

ZEUS
By all means.

HERMES
You there with the wallet slung about you, you

¹ A reference to the brotherhood founded by Pythagoras in Magna Grecia, which wielded great political power until it was extirpated in a general revolt about fifty years after the death of Pythagoras.

² Diogenes, chief of the Cynics, came from Sinope.

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καὶ περίθι ἐν κύκλῳ τὸ συνέδριον. βίον ἀνδρικὸν πωλῶ, βίον ἀριστον καὶ γεννικὸν, βίον ἐλεύθερον. τῆς ὑπήςται;

ΑΓΟΡΑΣΤΗΣ

΄Ο κήρυξ πῶς ἐφης σὺ; πωλεῖς τὸν ἐλεύθερον;

ΕΡΜΗΣ

"Εγώγε.

ΑΓΟΡΑΣΤΗΣ

Εἰτ’ οὖ δέδιας μὴ σοι δικᾶσηται ἀνδραποδισμοῦ ἢ καὶ προκαλέσηται σε εἰς "Ἀρείου πάγου;

ΕΡΜΗΣ

Οὐδὲν αὐτῷ μέλει τῆς πράσεως· οἴεται γὰρ εἶναι παντάπασιν ἐλεύθερος.

ΑΓΟΡΑΣΤΗΣ

Τί δ’ ἄν τις αὐτῷ χρῆσαιτο ρυπῶντι καὶ οὗτῳ κακοδαμόνως διακειμένως; πλὴν εἰ μὴ σκαπανέα γε καὶ ὕδροφόρον αὐτῶν ἀποδεικτέον.

ΕΡΜΗΣ

Οὐ μόνον, ἀλλὰ καὶ ἧν θυρωρὸν αὐτὸν ἐπιστήσης, πολὺ πιστοτέρῳ χρῆσθη τῶν κυνῶν. ἀμέλει κύων αὐτῷ καὶ τὸ ὄνομα.

ΑΓΟΡΑΣΤΗΣ

Ποδαπός δὲ ἐστιν ἢ τίνα τὴν ἀσκησιν ἐπαγγελλεῖται;

ΕΡΜΗΣ

Αὐτὸν ἐροῦ· κάλλιον γὰρ οὗτῳ ποιεῖν.

ΑΓΟΡΑΣΤΗΣ

Δέδια τὸ σκυθρωπὸν αὐτοῦ καὶ κατηφές, μὴ με ὑλακτήσῃ προσελθόντα ἢ καὶ νὴ Δία δάκη γε. οὐχ ὅρας ως διήρται τὸ ξύλον καὶ συνεσπακε τὰς

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with the sleeveless shirt, come and walk about the room. I offer for sale a manly philosophy, a noble philosophy, a free philosophy; who'll buy?

BUYER

Crier, what's that you say? Are you selling someone who is free?

HERMES

That I am.

BUYER

Then aren't you afraid he may have the law on you for kidnapping or even summon you to the Areopagus?

HERMES

He doesn't mind being sold, for he thinks that he is free anyhow.

BUYER

What use could a man make of him, filthy as he is, and in such a wretched condition? However, he might be made a shoveller or a drawer of water.

HERMES

Not only that, but if you make him doorkeeper, you will find him far more trusty than a dog. In fact, he is even called a dog.\(^1\)

BUYER

Where is he from, and what creed does he profess?

HERMES

Ask the man himself; it is better to do so.

BUYER

I am afraid of his sullen, hang-dog look; he may bark at me if I go near him, or even bite me, by Zeus! Don't you see how he has his cudgel poised

\(^1\) The name of the sect in Greek means *doggish*.
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ὁφρὺς καὶ ἀπειλητικὸν τι καὶ χολῶδες ύπο-
βλέπει;

ΕΡΜΗΣ

Μὴ δέδιθι τιθασὸς γὰρ ἐστὶ.

ΑΓΟΡΑΣΤΗΣ

8 Τὸ πρῶτον, ὥ βέλτιστον, ποδαπὸς εἴ;

ΔΙΟΓΕΝΗΣ

Παντοδαπός.

ΑΓΟΡΑΣΤΗΣ

Πῶς λέγεις;

ΔΙΟΓΕΝΗΣ

Τοῦ κόσμου πολίτην ὀρᾶς.

ΑΓΟΡΑΣΤΗΣ

Ζηλοῖς δὲ δὴ τίνα;

ΔΙΟΓΕΝΗΣ

Τὸν Ἡρακλέα.

ΑΓΟΡΑΣΤΗΣ

Τι οὖν οὐχὶ καὶ λεοντῆν ἀμπέχῃ; τὸ μὲν γὰρ
ξύλον ἑοικάς αὐτῷ.

ΔΙΟΓΕΝΗΣ

Τούτῳ μοι λεοντῇ, τὸ τριβώνιον. στρατεύομαι
δὲ ὡσπερ ἐκείνος ἐπὶ τὰς ἡδονάς, οὐ κελευστὸς,
ἀλλὰ ἐκούσιος, ἐκκαθάραι τὸν βίον προαιρούμενον.

ΑΓΟΡΑΣΤΗΣ

Εὖ γε τῆς προαιρέσεως. ἀλλὰ τι μάλιστα εἰ-
δέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις;

ΔΙΟΓΕΝΗΣ

Ἐλευθερωτὴς εἰμὶ τῶν ἀνθρώπων καὶ ἱατρὸς
τῶν παθῶν. τὸ δὲ ὅλον ἀληθείας καὶ παρρησίας
προφήτης εἶναι βούλομαι.
and his brows bent, and scowls in a threatening, angry way?

HERMES

Don't be afraid; he is gentle.

BUYER

First of all, my friend, where are you from?

Everywhere.

BUYER

What do you mean?

CYNIC

You see in me a citizen of the world.

BUYER

Whom do you take for your pattern?

Heracles.

BUYER

Then why don't you wear a lion's skin? For as to the cudgel, you are like him in that.

CYNIC

This short cloak is my lion-skin; and I am a soldier like him, fighting against pleasures, no conscript but a volunteer, purposing to make life clean.

BUYER

A fine purpose! But what do you know best, and what is your business?

CYNIC

I am a liberator of men and a physician to their ills; in short I desire to be an interpreter of truth and free speech.
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ΑΓΟΡΑΣΤΗΣ

9 Εὖ γε, ὦ προφήτα· ἢν δὲ πρίωμαι σε, τίνα με τὸν τρόπον διασκήσεις;

ΔΙΟΓΕΝΗΣ

Πρῶτον μὲν παραλαβὼν σε καὶ ἀποδύσας τὴν τρυφήν καὶ ἀπορία συγκατακλέισας τριβώνιον περιβαλὼ, μετὰ δὲ πονεῖν καὶ κάμψειν καταναγκά-σω χαμαί καθεύδοντα καὶ ὑδρό πίνοντα καὶ ὁν ἐκτυχεν ἐμπιμπλάμενον, τὰ δὲ χρήματα, ἥν ἔχης, ἐμοὶ πειθόμενος εἰς τὴν θάλατταν φέρων ἐμβαλεῖς, γάμου δὲ ἀμελήσεις καὶ παῖδων καὶ πατρίδος, καὶ πάντα σοι ταῦτα λήρος ἔσται, καὶ τὴν πατρῴαν οἰκίαν ἀπολπών ἢ τάφον οἰκήσεις ἢ πυργίων ἔρημον ἢ καὶ πίθου ἢ πῆρα ἔπε τῶν θέρμων ἔσται μεστή καὶ ὁπισθογράφων βιβλίων καὶ οὕτως ἔχων εὐδαιμονέστερος εἰναι φήσεις τοῦ μεγάλου βασιλέως. ἥν μαστιγοὶ δὲ τις ἢ στρεβλοῦ, τούτων οὐδὲν ἀνιαρὸν ἡγήσῃ.

ΑΓΟΡΑΣΤΗΣ

Πῶς τούτο φής τὸ μὴ ἄλγειν μαστιγούμενον; οὐ γὰρ χελώνης ἢ καράσβου τὸ δέρμα περιβεβλημαι.

ΔΙΟΓΕΝΗΣ

Τὸ Εὐριπίδειον ἐκεῖνο ξηλώσεις μικρὸν ἐν-αλλάξας.

ΑΓΟΡΑΣΤΗΣ

Τὸ ποῖον;

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BUYER

Very good, interpreter! But if I buy you, what course of training will you give me?

CYNIC

First, after taking you in charge, stripping you of your luxury and shackling you to want, I will put a short cloak on you. Next I will compel you to undergo pains and hardships, sleeping on the ground, drinking nothing but water and filling yourself with any food that comes your way. As for your money, in case you have any, if you follow my advice you will throw it into the sea forthwith. You will take no thought for marriage or children or native land: all that will be sheer nonsense to you, and you will leave the house of your fathers and make your home in a tomb or a deserted tower or even a jar. Your wallet will be full of lupines, and of papyrus rolls written on both sides. Leading this life you will say that you are happier than the Great King; and if anyone flogs you or twists you on the rack, you will think that there is nothing painful in it.

BUYER

What do you mean by not feeling pain when I am flogged? I am not enclosed in the carapace of a turtle or a crab!

CYNIC

You will put in practice the saying of Euripides, slightly revised.

BUYER

What saying?

1 As did Diogenes; for his "tub" was really a jär.
THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

Ἡ φρήν σοι ἀλγήσει, ἢ δὲ γλώσσα ἔσται ἀνάλ- 10 γητος. ἃ δὲ μάλιστα δεὶ προσεῖναι, ταῦτα ἔστιν ἵταμον χρὴ εἶναι καὶ θρασύν καὶ λοιδορεῖσθαι πᾶσιν ἐξῆς καὶ βασιλεύσει καὶ ἰδιώταις: οὔτω γὰρ ἀποβλέψονταί σε καὶ ἀνδρεῖων ὑπολήψονται. βάρβαρος δὲ ἡ φωνὴ ἔστω καὶ ἀπηχές τὸ φθέγμα καὶ ἀτεχνῶς ὁμοίον κυνί, καὶ πρόσωπον δὲ ἐντεταμένου καὶ βαδίσμα τοιούτῳ προσώπῳ πρέποι, καὶ ὅλως θηριώδη τὰ πάντα καὶ ἀγρια. αἰώνιος δὲ καὶ ἐπιείκεια καὶ μετριότης ἀπέστω, καὶ τὸ ἐρυθριάν ἀπόξυσον τοῦ προσώπου παντελῶς. δίωκε δὲ τὰ πολυκαθροπότατα τῶν χωρίων, καὶ ἐν αὐτοῖς τούτοις μόνοις καὶ ἀκοινώνητος εἶναι θέλε μὴ φίλου, μὴ ξένου προσιέμενος· κατάλυσις γὰρ τὰ τοιαῦτα τῆς ἀρχῆς. ἐν ὁψεὶ δὲ πάντων, ἂ μηδὲ ἴδια ποιήσειν ἄν τις, θαρρῶν πολεῖ, καὶ τῶν ἀφροδισίων αἱροῦ τὰ γελοιότερα, καὶ τέλος, ἢν σοι δοκῇ, πολύποδα ὡμόν ἡ σηπίαν φαγών ἀπόθανε. ταύτην σοι τῆν εὐδαιμονίαν προξενοῦμεν.

ΑΓΟΡΑΣΤΗΣ

11 "Απαγε· μιαρὰ γὰρ καὶ οὐκ ἀνθρώπηνα λέγεις.

ΔΙΟΓΕΝΗΣ

'Αλλὰ ραστὰ γε, ὡς οὖτος, καὶ πᾶσιν εὔχερὴ μετελθεῖν· οὔ γάρ σοι δεήσει παιδείας καὶ λόγων καὶ λήρων, ἀλλ' ἐπίτομος αὕτη σοι πρὸς δόξαν ἡ ὁδὸς· καὶ ἰδιώτης ἦς, ἦτοι σκυτοδέψης ἡ ταρι-
PHILOSOPHIES FOR SALE

CYNIC

Your mind will suffer, but your tongue will not.\(^1\)
The traits that you should possess in particular are these: you should be impudent and bold, and should abuse all and each, both kings and commoners, for thus they will admire you and think you manly. Let your language be barbarous, your voice discordant and just like the barking of a dog; let your expression be set, and your gait consistent with your expression. In a word, let everything about you be bestial and savage. Put off modesty, decency and moderation, and wipe away blushes from your face completely. Frequent the most crowded place, and in those very places desire to be solitary and uncommunicative, greeting nor friend nor stranger; for to do so is abdication of the empire.\(^2\) Do boldly in full view of all what another would not do in secret; choose the most ridiculous ways of satisfying your lust; and at the last, if you like, eat a raw devilfish or squid, and die.\(^3\) That is the bliss we vouchsafe you.

BUYER

Get out with you! The life you talk of is abominable and inhuman.

CYNIC

But at all events it is easy, man, and no trouble for all to follow; for you will not need education and doctrine and drivel, but this road is a short cut to fame. Even if you are an unlettered man,—a tanner

\(^1\) Hippol. 612: ἡ γλῶσσα ὀμάμοιχα, ἢ δὲ φρῆν ἀνάμοιχος. (My tongue took oath; my mind has taken none.)

\(^2\) Cynic and Stoic cant, meaning that a man cannot mingle with his fellows freely and still be captain of his soul.

\(^3\) See Downward Journey, 7, and the note (p. 15).
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χοπώλης ἢ τέκτων ἢ τραπεζίτης, οὐδὲν σε κωλύσει θαυμαστών εἶναι, ἂν μόνον ἢ ἀναίδεια καὶ τὸ θράσος παρῇ καὶ λοιδορεῖσθαι καλῶς ἐκμάθησ.

ΑΓΟΡΑΣΤΗΣ

Πρὸς ταύτα μὲν οὐ δέομαι σοι. ναύτης δ’ ἄν ἱσως ἢ κηπούρδος ἐν καιρῷ γένοιο, καὶ ταύτα, ἢν ἐθέλη σε ἅποδόσθαι οὔτοςὶ τὸ μέγιστον δυὸ ὀξολῶν.

ΕΡΜΗΣ

'Εχε λαβὼν καὶ γὰρ ἀσμενοὶ ἀπαλλαξόμεθα ἐνοχληντὸς αὐτόν καὶ βοῶντος καὶ ἀπαντᾷς ἀπαξαπλῶς ύβρίζοντος καὶ ἀγορεύοντος κακῶς.

ΖΕΥΣ

12 Ἀλλον κάλει τὸν Κυρηναῖον, τὸν ἐν τῇ πορφυρίδι, τὸν ἐστεφανωμένον.

ΕΡΜΗΣ

'Άγε δὴ, πρόσεχε πᾶς· πολυτελὲς τὸ χρήμα καὶ πλουσίων δεόμενον. Βίος οὗτος ἡδιστος, βίος τρισμακάριστος. τὶς ἐπιθυμεῖ τρυφῆς; τὶς ἀνεῖται τὸν ἄβροτατον;

ΑΓΟΡΑΣΤΗΣ

'Ελθὲ σὺ καὶ λέγει ἀπερ εἰδὼς τυγχάνεις· ὀνησιμοὶ γὰρ σε, ἂν ὀφέλιμος ἦς.

ΕΡΜΗΣ

Μὴ ἐνοχλεὶ αὐτόν, ὥ βέλτιστε, μηδὲ ἀνάκρινε· μεθὺει γὰρ. Ὑστε σοι ἀν ἀποκρίνασί σοι, τὴν γλώτταν, ὡς ὀρᾶς, διολισθάνων.
or a fish-man or a carpenter or a money-changer—there will be nothing to hinder you from being wondered at, if only you have impudence and boldness and learn how to abuse people properly.

**BUYER**

I do not want you for any such purpose, but you might do at a pinch for a boatman or a gardener, and only then if my friend here is willing to sell you for two obols at the outside.

**HERMES**

He’s yours: take him. We shall be glad to get rid of him because he is annoying and loud-mouthed and insults and abuses everybody without exception.

**ZEUS**

Call another; the Cyrenaic in the purple cloak, with the wreath on his head.¹

**HERMES**

Come now, attend, everyone! Here we have high-priced wares, wanting a rich buyer. Here you are with the sweetest philosophy, the thrice-happy philosophy! Who hankers for high living? Who’ll buy the height of luxury?

**BUYER**

Come here and tell me what you know; I will buy you if you are of any use.

**HERMES**

Don’t bother him, please, sir, and don’t question him, for he is drunk, and so can’t answer you because his tongue falters, as you observe.

¹ The Cyrenaic school, which made pleasure the highest good, was founded by Aristippus, who furnished a detail or two to this caricature.
THE WORKS OF LUCIAN

ΑΓΟΡΑΣΤΗΣ

Καὶ τὸς ἀν εὖ φρονῶν πρίαιτο διεφθαρμένον οὖτω καὶ ἀκόλαστον ἀνδράποδον; ὡςον δὲ καὶ ἀποπνεῖ μύρων, ὡς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον. ἀλλὰ κἂν σὺ γε, ὁ Ἐρμῆ, λέγε ὁποία πρόσεστιν αὐτῷ καὶ ἃ μετιῶν τυγχάνει.

ΕΡΜΗΣ

Τὸ μὲν ὅλον, συμβιώναι δεξιός καὶ συμπιεῖν ἰκανὸς καὶ κωμάσαι μετὰ αὐλητρίδος ἐπιτήδειος ἔρωτι καὶ ἀσωτῷ δειστῇ: τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ ὁμοποίος ἐμπειρώτατος, καὶ ὅλως σοφιστὴς ἰδυπαθείας· ἐπαιδεύθη μὲν οὖν Ἀθήνησιν, ἐδούλευσε δὲ καὶ περὶ Σικελίαν τοῖς τυράννοις καὶ σφόδρα εὐδοκίμει παρ' αὐτοῖς. τὸ δὲ κεφάλαιον τῆς προαίρεσεως, ἀπαντῶν καταφρονεῖν, ἀπασὶ χρῆσθαι, πανταχόθεν ἐρανίζεσθαι τῆν ἡδονήν.

ΑΓΟΡΑΣΤΗΣ

"Ὅρα σοι ἅλλον περιβλέπειν τῶν πλουσίων τούτων καὶ πολυχρημάτων· ἕγω μὲν γὰρ οὐκ ἐπιτήδειος ἰλαρὸν ὑνείσθαι βίον.

ΕΡΜΗΣ

"Ἀπρατός ἐοικεν ἦμῖν οὖτος, ὁ Ζεὺς, μένειν.

ΖΕΤΣ

13 Μετάστησον ἅλλον παράγε: μᾶλλον δὲ τῷ δύο τοῦτῳ, τὸν γελάντα τὸν Ἀβδηρόθεν καὶ τὸν κλάοντα τὸν ἑξ' Ἐφέσου· ἅμα γὰρ αὐτῷ πεπρᾶσθαι βούλομαι.
PHILOSOPHIES FOR SALE

BUYER

Who that is in his senses would buy so corrupt and lawless a slave? How he reeks of myrrh, and how he staggers and reels in his gait! But you yourself, Hermes, might tell me what traits he has and what his object in life is.

HERMES

In general, he is accommodating to live with, satisfactory to drink with, and handy to accompany an amorous and profligate master when he riots about town with a flute-girl. Moreover, he is a connoisseur in pastries and a highly expert cook: in short, a Professor of Luxury. He was educated in Athens, and entered service in Sicily, at the court of the tyrants, with whom he enjoyed high favour. The sum and substance of his creed is to despise everything, make use of everything and cull pleasure from every source.

BUYER

You had better look about for someone else, among these rich and wealthy people; for I can't afford to buy a jolly life.

HERMES

It looks as if this fellow would be left on our hands, Zeus.

ZEUS

Remove him; bring on another—stay! those two, the one from Abdera who laughs and the one from Ephesus who cries, for I want to sell them together.  

1 The Schools of Democritus of Abdera, the propounder of the atomic theory, and of Heraclitus of Ephesus, who originated the doctrine of the flux; he held that fire is the first principle, and its manifestations continually change, so that nothing is stable. Both representatives talk Ionic Greek.

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ΕΡΜΗΣ
Κατὰ βητον ἐς τὸ μέσον. τὸ ἀρίστω βίω πωλῶ, τῷ σοφωτάτῳ πάντων ἀποκηρύττομεν.

ἈΓΟΡΑΣΤΗΣ
Ὡς Ζεῦ τῆς ἔναντιστητος. ὦ μὲν οὗ διαλείπει γελῶν, ὦ δὲ τίνα ἐσοικε πενθεὶν· δακρύει γοῦν τὸ παρὰπαν. τί ταῦτα, ὦ οὖτος; τί γελᾶς;

ΔΗΜΟΚΡΙΤΟΣ
Ἐρωτᾶς; ὅτι μοι γελοῖα πάντα δοκεῖ εἰς πρήγματα ὑμέων καὶ αὐτοὶ ὑμέες.

ἈΓΟΡΑΣΤΗΣ
Πῶς λέγεις; καταγελᾶς ἡμῶν ἀπάντων καὶ παρ’ οὐδὲν τίθεσαι τὰ ἡμέτερα πράγματα;

ΔΗΜΟΚΡΙΤΟΣ
Ὡς ἔχεις σπουδαίων γὰρ ἐν αὐτέοισιν οὐδὲν, κεναὶ δὲ πάντα καὶ ἀτόμου φορὴ καὶ ἀπειρή.

ἈΓΟΡΑΣΤΗΣ
Οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὡς ἀληθῶς καὶ 14 ἀπειρος. ὦ τῆς ὑβρεως, οὐ παύσῃ γελῶν; οὐ δὲ τί κλάεις, ὦ βέλτιστε; πολὺ γὰρ σίμαι κάλλιον σοὶ προσλαλεῖν.

ἩΡΑΚΛΕΙΤΟΣ
Ἡγεῖμαι γὰρ, ὦ ἐξεῖν, τὰ ἀνθρωπῆια πρήγματα ὀξυρὰ καὶ δακρυώδεα καὶ οὐδὲν αὐτῶν ὦ τι μὴ ἐπικήριον· τὸ δὴ οἰκτείρω τε σφέας καὶ ὀδύρομαι, καὶ τὰ μὲν παρεόντα οὐ δοκεῖος μεγάλα, τὰ δὲ ύστερος χρόνος ἐσόμενα πάμπαν ἀνιηρά, λέγω δὲ 474
PHILOSOPHIES FOR SALE

HERMES

Come down among us, you two. I sell the two best philosophies; we offer the two that are sagest of all.

BUYER

Zeus! What a contrast! One of them never stops laughing, and the other is apparently mourning a death, as he weeps incessantly. What is the matter, man? Why are you laughing?

DEMOCRITIAN

Dost thou need to ask? Because to me it seemeth that all your affairs are laughable, and yourselves as well.

BUYER

What, are you laughing at us all, and do you think nothing of our affairs?

DEMOCRITIAN

Even so; for there is nothing serious in them, but everything is a hollow mockery, drift of atoms, infinitude.

BUYER

No indeed, but you yourself are a hollow mockery in very truth and an infinite ass. Oh, what effrontery! Will you never stop laughing? (To the other.) But you, why do you cry? For I think it is much more becoming to talk with you.

HERACLITEAN

Because I consider, O stranger, that the affairs of man are woeful and tearful, and there is naught in them that is not foredoomed; therefore I pity and grieve for men. And their present woes I do not consider great, but those to come in future will be wholly bitter; I speak of the great conflagrations
THE WORKS OF LUCIAN

tὰς ἐκτυρώσιας καὶ τὴν τοῦ ὅλου συμφορῆν· ταῦτα ὀδύρομαι καὶ ὅτι ἐμπεδοῦν οὐδέν, ἀλλ' ὡκως ἐς κυκεώνα τὰ πάντα συνειλέονται καὶ ἔστι τὼντο τέρψει ἀτερψίη, γνώσις ἀγνωσίη, μέγα μικρόν, ἀνω κάτω περιχωρεόντα καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδιᾷ.

ἈΓΟΡΑΣΤΗΣ

Τί γὰρ ὁ αἰών ἔστι;

ἩΡΑΚΛΕΙΤΟΣ

Παῖς παίζων, πεσσεύων, διαφερόμενος, συμφερόμενος.

ἈΓΟΡΑΣΤΗΣ

Τί δὲ ἀνθρωποί;

ἩΡΑΚΛΕΙΤΟΣ

Θεοὶ θυητοί.

ἈΓΟΡΑΣΤΗΣ

Τί δὲ θεοί;

ἩΡΑΚΛΕΙΤΟΣ

"Ἀνθρωποί ἀθάνατοι."

ἈΓΟΡΑΣΤΗΣ

Αὐτῶν ματα λέγεις, ὃ οὐτος, ἢ γρίφους συντίθης; ἀτεχνῶς γὰρ ὥσπερ ὁ Δοξίας οὐδὲν ἀποσαφεῖς.

ἩΡΑΚΛΕΙΤΟΣ

Οὔδεν γὰρ μοι μέλει ύμέων.

ἈΓΟΡΑΣΤΗΣ

Τοιγαροῦν οὔδε ὄννησεται σὲ τοῖς εὗ φρονῶν.

ἩΡΑΚΛΕΙΤΟΣ

Ἐγὼ δὲ κέλομαι πᾶσιν ἡβηθῶν οἰμώζειν, τοῖσιν ὁνεομένοισι καὶ τοῖσιν οὐκ ὁνεομένοισι.
and the collapse of the universe. It is for this that I grieve, and because nothing is fixed, but all things are in a manner stirred up into porridge, and joy and joylessness, wisdom and unwisdom, great and small are all but the same, circling about, up and down, and interchanging in the game of Eternity.

BUYER
And what is Eternity?

HERACLITEAN
A child playing a game, moving counters, in discord, in concord.

BUYER
What are men?

HERACLITEAN
Mortal gods.

BUYER
And the Gods?

HERACLITEAN
Immortal men.

BUYER
Are you telling riddles, man, or making conundrums? You are just like Apollo, for you say nothing plainly.\(^1\)

HERACLITEAN
Because you matter naught to me.

BUYER
Then nobody in his sense will buy you.

HERACLITEAN
I bid ye go weep, one and all, buy you or buy you not.

\(^1\) Heraclitus was nicknamed \(\delta \ Σκοτεινός\), "the Obscure."
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ΑΓΟΡΑΣΤΗΣ

Τούτι τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστίν· οὐδέτερον δὲ ὁμος αὐτῶν ἔγωγε ὀνήσομαι.

ΕΡΜΗΣ

"Ἀπρατοὶ καὶ οὕτοι μένουσιν.

ΖΕΤΣ

" Άλλον ἀποκήρυττε.

ΕΡΜΗΣ

15 Βούλει τὸν Ἀθηναίον ἐκεῖνον, τὸν στωμύλον;

ΖΕΤΣ

Πάνυ μὲν οὖν.

ΕΡΜΗΣ

Δεύρο ἐλθὲ σὺν. Βίον ἁγαθὸν καὶ συνετὸν ἀποκρύπτομεν. τὸς ὁμεῖται τὸν ἱερότατον;

ΑΓΟΡΑΣΤΗΣ

Εἰπέ μοι, τί μάλιστα εἰδὼς τυγχάνεις;

ΣΩΚΡΑΤΗΣ

Παιδεραστής εἰμι καὶ σοφὸς τὰ ἐρωτικά.

ΑΓΟΡΑΣΤΗΣ

Πῶς οὖν ἐγὼ πρίωμαι σε; παιδαγωγοῦ γὰρ ἐδεόμην τῷ παιδὶ καλῷ ὑντι μοι.

ΣΩΚΡΑΤΗΣ

Τίς δ' ἂν ἐπιτηδειότερος ἐμοῦ γένοιτο συνεῖναι καλῷ; καὶ γὰρ οὐ τῶν σωμάτων ἐραστής εἰμι, τὴν ψυχὴν δὲ ἢγοῦμαι καλῇν. ἀμέλει κἂν ὑπὸ ταύτὸν
This fellow's trouble is not far removed from insanity. However, I for my part will not buy either of them.

They are left unsold also.

Put up another.

Do you want the Athenian over there, who has so much to say?¹

By all means.

Come here, sir. We are putting up a righteous and intelligent philosophy. Who'll buy the height of sanctity?

Tell me what you know best?

I am a lover, and wise in matters of love.

How am I to buy you, then? What I wanted was a tutor for my son, who is handsome.

But who would be more suitable than I to associate with a handsome lad? It is not the body I love, it is the soul that I hold beautiful. As a matter of

¹ Both Socrates and Plato contribute to the picture of the typical Academic. Consequently some editors, misled by the manuscripts (see introductory note) ascribe the part of Academic to Socrates, some to Plato, and some divide it between the two.
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ιμάτιον μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ’ ἐμοῦ δεινὸν παθεῖν.

ἈΓΟΡΑΣΤΗΣ

"Ἀπιστα λέγεις, τὸ παιδεραστὴν ὄντα μὴ πέρα τῆς ψυχῆς πολυπραγμονεῖν, καὶ ταῦτα ἐπ’ ἐξουσίας, ὑπὸ τὸ αὐτὸ ἰματίῳ κατακείμενον.

ΣΩΚΡΑΤΗΣ

16 Καὶ μὴν ὅμοιον γέ σοι τὸν κύνα καὶ τὴν πλατάνον οὔτω ταύτα ἔχειν.

ἈΓΟΡΑΣΤΗΣ

'Ἡράκλεις τῆς ἀτοπίας τῶν θεῶν.

ΣΩΚΡΑΤΗΣ

Τί σὺ λέγεις; οὐ δοκεῖς σοι ὁ κύων εἶναι θεός; οὐχ ὅρας τὸν "Ἀνουβίων ἐν Αἰγύπτῳ ὁσος; καὶ τὸν ἐν οὐρανῷ Σείριον καὶ τὸν παρὰ τοῖς κάτω Κέρ-βερον;

ἈΓΟΡΑΣΤΗΣ

17 Ἐν λέγεις, ἐγὼ δὲ δυνάρτανον. ἀλλὰ τίνα βιοῖς τὸν τρόπον;

ΣΩΚΡΑΤΗΣ

Οἶκῳ μὲν ἐμαυτῷ τίνα πόλιν ἀναπλάσασας, χρώμαι δὲ πολετείας ξένη καὶ νόμους νομίζω τοὺς ἐμοὺς.

ἈΓΟΡΑΣΤΗΣ

"Ἐν ἐβουλόμην ἀκούσαι τῶν δογμάτων.

ΣΩΚΡΑΤΗΣ

"Ακοῦε δὴ τὸ μέγιστον, ὁ περὶ τῶν γυναικῶν μοι

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fact, even if they lie beneath the same cloak with me, they will tell you that I have done them no wrong.\footnote{See Plato’s Symposium, particularly 216 d–219 d.}

BUYER

I can’t believe what you say, that you, though a lover, take no interest in anything beyond the soul, even when you have the opportunity, lying beneath the same cloak.

ACADEMIC

But I swear to you by the dog and the plane-tree that this is so.

BUYER

Heracles! What curious gods!

ACADEMIC

What is that you say? Don’t you think the dog is a god? Don’t you know about Anubis in Egypt, how great he is, and about Sirius in the sky and Cerberus in the world below?

BUYER

Quite right; I was entirely mistaken. But what is your manner of life?

ACADEMIC

I dwell in a city that I created for myself, using an imported constitution and enacting statutes of my own.\footnote{The allusion is to Plato’s Republic.}

BUYER

I should like to hear one of your enactments.

ACADEMIC

Let me tell you the most important one, the view
THE WORKS OF LUCIAN

δοκεῖ· μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνου, παντὶ
dὲ μετεῖναι τῷ βουλομένῳ τοῦ γάμου.

ΑΓΟΡΑΣΤΗΣ

Τοῦτο φῆς, ἀνηρήσθαι τοὺς περὶ μοιχείας νόμους;

ΣΩΚΡΑΤΗΣ

Νὴ Δία, καὶ ἀπλῶς γε πᾶσαν τὴν περὶ τὰ
tοιαύτα μικρολογίαν.

ΑΓΟΡΑΣΤΗΣ

Τί δὲ περὶ τῶν ἐν ὠρᾷ παίδων σοι δοκεῖ;

ΣΩΚΡΑΤΗΣ

Καὶ οὗτοι ἐσονται τοῖς ἀριστοῖς ἀθλον φιλήσαι

λαμπρὸν τι καὶ νεανίκον ἑργασαμένοις.

ΑΓΟΡΑΣΤΗΣ

Βαβαι τῆς φιλοδωρίας. τῆς δὲ σοφίας τι σοι τὸ 18

κεφάλαιον;

ΣΩΚΡΑΤΗΣ

Αἱ ἱδεῖαι καὶ τὰ τῶν ὄντων παραδείγματα· ὅπόσα

γὰρ δὴ ὀράς, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανὸν,

τὴν θάλατταν, ἀπάντων τούτων εἰκόνες ἀφανεῖς

ἐστάσιν ἔξω τῶν ὅλων.

ΑΓΟΡΑΣΤΗΣ

Ποῦ δὲ ἐστάσιν;

ΣΩΚΡΑΤΗΣ

Οὐδαμοῦ· εἰ γὰρ ποῦ εἶεν, οὐκ ἂν εἶεν.

ΑΓΟΡΑΣΤΗΣ

Οὐχ ὀρῶ ταῦθ' ἀπερ λέγεις τὰ παραδείγματα.
that I hold about wives; it is that none of them shall belong solely to any one man, but that everyone who so desires may share the rights of the husband.

BUYER

You mean by this that you have abolished the laws against adultery?

ACADEMIC

Yes, and in a word, all this pettiness about such matters.

BUYER

What is your attitude as to pretty boys?

ACADEMIC

Their kisses shall be a guerdon for the bravest after they have done some splendid, reckless deed.

BUYER

My word, what generosity! And what is the gist of your wisdom?

ACADEMIC

My "ideas"; I mean the patterns of existing things: for of everything that you behold, the earth, with all that is upon it, the sky, the sea, invisible images exist outside the universe.

BUYER

Where do they exist?

ACADEMIC

Nowhere; for if they were anywhere, they would not be.¹

BUYER

I do not see these patterns that you speak of.

¹ As space cannot be predicated of anything outside the universe, it cannot be predicated of the Platonic Ideas. To do so would be to make them phenomena instead of realities, for nothing in the universe is real.
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ΣΩΚΡΑΤΗΣ
Εἰκότως τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. ἐγὼ δὲ πάντων ὅρῳ εἰκόνας καὶ σὲ ἀφανῆ κἂν ἄλλον, καὶ ὅλως διπλὰ πάντα.

ΑΓΟΡΑΣΤΗΣ
Τοῦγαροῦν ὁμητέος εἰ σοφὸς καὶ ὄξυδερκής τις ὤν. φέρε ἵδω τί καὶ πρίξεις με ὑπὲρ αὐτοῦ σὺ;

ΕΡΜΗΣ
Δῶς δύο τάλαντα.

ΑΓΟΡΑΣΤΗΣ
'Ομησάμην ὅσον φῆς. τάργυριον μέντοι εἰς αὖθις καταβαλὼ.

ΕΡΜΗΣ

19 Τί σοι τούνομα;

ΑΓΟΡΑΣΤΗΣ
Δίων Συρακούσιος.

ΕΡΜΗΣ
"Αγε λαβὼν ἀγαθὴ τύχη. τὸν Ἑπικούρειον σὲ ἡδηκαλὼ. τὸς ωνίστεται τούτου; ἔστι μὲν τοῦ γελώντου ἐκείνου μαθητής καὶ τοῦ μεθύοντος, οὔς μικρῷ πρόσθεν ἀπεκηρύττομεν. ἐν δὲ πλέον οἴδειν αὐτῶν, παρ’ ὅσον δυσσεβέστερος τυχάνει τὰ δὲ ἄλλα ἡδὺς καὶ λυχνεῖα φίλος.

ΑΓΟΡΑΣΤΗΣ

Τίς ἡ τιμὴ;

ΕΡΜΗΣ

Δύο μναί.

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ACADEMIC

Of course not, for the eye of your soul is blind; but I see images of everything,—an invisible "you," another "me," and in a word, two of everything.

BUYER

Then I must buy you for your wisdom and your sharp sight. (To Hermes.) Come, let's see what price you will make me for him?

HERMES

Give me two talents.

BUYER

He is sold to me at the price you mention. But I will pay the money later on.

HERMES

What is your name?

BUYER

Dion of Syracuse.¹

HERMES

He is yours; take him, with good luck to you. Epicurean, I want you now. Who will buy him? He is a pupil of the laugher yonder and of the drunkard, both of whom we put up a short time ago.² In one way, however, he knows more than they, because he is more impious. Besides, he is agreeable and fond of good eating.

BUYER

What is his price?

HERMES

Two minas.

¹ Chosen for mention, because he was Plato's pupil.
² The Epicureans took over the atomic theory from Democritus and the idea that pleasure is the highest good from the Cyrenaics.
ΑΓΟΡΑΣΤΗΣ
Δάμβανε· τὸ δείνα δὲ, ὅπως εἰδῶ, τίσι χαίρει τῶν ἐδέσματων;
ΕΡΜΗΣ
Τὰ γλυκέα σιτεῖται καὶ τὰ μελιτῶδη καὶ μάλιστα γε τὰς ἱσχάδας.

ΑΓΟΡΑΣΤΗΣ
Χαλέπον οὐδέν· ὀψηψόμεθα γὰρ αὐτῷ παλάθας τῶν Καρικῶν.
ΖΕΤΣ
20 Ἀλλοι κάλει, τὸν ἐν χρῷ κουρίαν ἐκεῖνον, τὸν σκυθρωπόν, τὸν ἀπὸ τῆς στοὰς.
ΕΡΜΗΣ
Εὗ λέγεις· ἐοίκασί γὰρ πολὺ τι πλῆθος αὐτῶν περιμένειν τῶν ἐπὶ τὴν ἀγορὰν ἀπηντηκότων. αὐτὴν τὴν ἁμηθὰν πωλῶ, τῶν βίων τὸν τελειότατον, τίς ἀπαντά μόνος εἰδέναι θέλει;

ΑΓΟΡΑΣΤΗΣ
Πῶς τοῦτο φῆς;
ΕΡΜΗΣ
"Οτι μόνος αὕτως σοφός, μόνος καλὸς, μόνος δέκαιος ἀνδρείος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης καὶ τὰ ἄλλα ὀπόσα ἐστίν.

ΑΓΟΡΑΣΤΗΣ
Οὐκοῦν καὶ μάγειρος μόνος, καὶ νὴ Δία γε σκυτοδέψῃς ἢ τέκτων καὶ τὰ τοιαῦτα;
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BUYER
Here you are. But, I say! I want to know what food he likes.

HERMES
He eats sweets and honey-cakes, and, above all, figs.

BUYER
No trouble about that; we shall buy him cakes of pressed figs from Caria.

ZEUS
Call another, the one over there with the cropped head, the dismal fellow from the Porch.

HERMES
Quite right; at all events it looks as if the men who frequent the public square were waiting for him in great numbers. I sell virtue itself, the most perfect of philosophies. Who wants to be the only one to know everything?

BUYER
What do you mean by that?

HERMES
That he is the only wise man, the only handsome man, the only just man, brave man, king, orator, rich man, lawgiver, and everything else that there is.

BUYER
Then he is the only cook,—yes and the only tanner or carpenter, and so forth?

1 Lucian means that the Stoic philosophy was in high favour with statesmen, lawyers, and men of affairs generally.
2 Compare Horace, Epp. 1, I 106 ff:
Ad summam: sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum,
Praecipue sanus,— nisi cum pituita molestast!
21 'Ελθε, ὄγαθε, καὶ λέγε πρὸς τὸν ἀνητὴν ἐμὲ ποιῶς τίς εἰ, καὶ πρῶτον εἰ οὐκ ἄξθη πιπρα-
σκόμενος καὶ δοῦλος ὁν.

ΧΡΥΣΙΠΠΟΣ
Οὐδαμῶς· οὺ γὰρ ἐφ' ἡμῶν ταύτα ἐστιν. ᾗ δὲ οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.

ΑΓΟΡΑΣΤΗΣ
Οὐ μανθάνω ἢ καὶ λέγεις.

ΧΡΥΣΙΠΠΟΣ
Τί φῆς; οὐ μανθάνεις ὅτι τῶν τοιούτων τὰ μὲν ἐστι προηγμένα, τὰ δ' ἀνάπαλιν ἀποπροηγμένα;

ΑΓΟΡΑΣΤΗΣ
Οὐδὲ νῦν μανθάνω.

ΧΡΥΣΙΠΠΟΣ
Εἰκότως· οὐ γὰρ εἰ συνήθης τοῖς ἡμετέροις ὀνό-
μασιν οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις, ὥ
δὲ σπουδαῖος ὁ τὴν λογικὴν θεωρίαν ἐκμαθῶν οὐ
μόνον ταύτα οἶเดν, ἀλλὰ καὶ σύμβαμα καὶ παρα-
σύμβαμα ὑποίκα καὶ ὀπόσον ἀλλήλων διαφέρει.

ΑΓΟΡΑΣΤΗΣ
Πρὸς τῆς σοφίας, μὴ φθονήσῃς καὶ τοῦτο

1 Just as things "in our control" were divided into the good and the bad, so those "not in our control" were divided into the "approved" and the "disapproved," according as they helped or hindered in the acquirement of virtue.
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HERMES
So it appears.

BUYER
Come here, my good fellow, and tell your buyer what you are like, and first of all whether you are not displeased with being sold and living in slavery?

STOIC
Not at all, for these things are not in our control, and all that is not in our control is immaterial.

BUYER
I don't understand what you mean by this.

STOIC
What, you do not understand that of such things some are "approved," and some, to the contrary, "disapproved"? 1

BUYER
Even now I do not understand.

STOIC
Of course not, for you are not familiar with our vocabulary and have not the faculty of forming concepts; but a scholar who has mastered the science of logic knows not only this, but what predicaments and bye-predicaments are, and how they differ from each other.2

BUYER
In the name of wisdom, don't begrudge telling me

2 The hair-splitting Stoics distinguished four forms of predication according to the case of the (logical) subject and the logical completeness of the predicate: the direct, complete predicate, or σύμβαμα (predicament), i.e. Σωκράτης βαδίζει; the indirect, complete predicate, or παρασύμβαμα (bye-predicament), i.e. Σωκράτει μεταμέλει; the direct, incomplete predicate, i.e. Σωκράτης φιλεί, and the indirect, incomplete predicate, i.e. Σωκράτει μέλει.
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eipëin, tî tî ñûmßama ëal tî parassûmßama. kâi 
gâr ouk oíd òpôs ëpëlêghn ûpî tôû rûbîmou tôû 
onomâtnw.

xrtßippôs

'Alî oudeîs fôônos. ̀hv gâr tôs ñâlôs ëvn avûô 
ëkeînô tôs ñâlô pôdî prôspatâîsas lîthô trâîma 
ëx âfanoûs lmédia, ó tôîôûtôs eîçe mên dhîpou sôm-
ßama tôî ñâlêíav, tô trâîma dê parassûmßama 
prôsêlâbeîv.

agorasthê

22 'Ô tôs âgînînias. tî dê allô mûlîsta ñîs 
eidênav;

xrtßippôs

Tâs tôûn lôgôn plêktânas âîs sùmûpodîzô tôûs 
prôsômîloûntas kâl ápôfrâttn kâl siwptân pòiô, 
phiûnon âteçhîwos avôûîs pèrîtîdeîs. õnoma dê tô 
dynâmê tâûtê Ô âûîdîmos sùllûgîmôs.

agorasthê

'Heûkîlêivs, âmâçôvn tôna kâl bîâîon lêgeîs.

xrtßippôs

Skôpeî gôûn. êstî soi pайдîov;

agorasthê

Tî mûn;

xrtßippôs

Toûto ëvn pôs krôkôdeîlôs ãrîpâsh plêsîôn tôû 
potâmou plâzômenon eûrôv, kâtâ soi apôdôswsèn 
ûpisçhîtai 1 avû tô, ëvn eîpîs tâlêthês Ô tô dêdôktaî

1 ûpisçhîtai Fritzsche: ûpisçhîwîtai MSS.
at least what predicaments and bye-predicaments are; for I am somehow impressed by the rhythm of the terms.

STOIC

Indeed, I do not begrudge it at all. If a man who is lame dashes his lame foot against a stone and receives an unlooked-for injury, he was already in a predicament, of course, with his lameness, and with his injury he gets into a bye-predicament too.

BUYER

Oh, what subtlety! And what else do you claim to know best?

STOIC

The word-snares with which I entangle those who converse with me and stop their mouths and make them hold their peace, putting a very muzzle on them. This power is called the syllogism of wide renown.¹

BUYER

Heracles! An invincible and mighty thing, by what you say.

STOIC

See for yourself. Have you a child?

BUYER

What of it?

STOIC

If a crocodile should seize it on finding it straying beside the river, and then should promise to give it back to you if you told him truly what he intended

¹ The Stoics were noted for their attention to logic and in especial to fallacies. Chrysippus wrote a book on syllogisms, mentioned in the Icaromenippus (311).
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αὐτῷ περὶ τῆς ἀποδόσεως τοῦ βρέφους, τί φήσεις αὐτὸν ἐγνωκέναι;

ΑΓΟΡΑΣΤΗΣ

Δυσαπόκριτον ἐρωτᾷς. ἀπορῶ γὰρ ὅπωτέρον εἰπὼν ἀπολάβωμι. ἄλλα σὺ πρὸς Διὸς ἀποκρινάμενος ἀνάσωσαί μοι τὸ παιδίον, μὴ καὶ φθάσῃ αὐτὸ καταπιῶν.

ΧΡΥΣΙΠΠΟΣ

Θάρρεις καὶ ἄλλα γὰρ σε διδάξομαι θαυμασιώτερα.

ΑΓΟΡΑΣΤΗΣ

Τὰ ποία;

ΧΡΥΣΙΠΠΟΣ

Τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἐπὶ πᾶσι τὴν Ἡλέκτραν καὶ τὸν ἐγκεκαλυμμένου.

ΑΓΟΡΑΣΤΗΣ

Τίνα τούτον τὸν ἐγκεκαλυμμένου ἢ τίνα τὴν Ἡλέκτραν λέγεις;

ΧΡΥΣΙΠΠΟΣ

Ἡλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἀγαμέμνονος, ἢ τὰ αὐτὰ οἴδε τε ἁμα καὶ οὐκ οἴδε παρεστῶτος γὰρ αὐτῇ τοῦ Ὀρέστου ἔτι ἀγνώτος οἴδε μὲν

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1 The commentators do not seem to have noticed that Lucian has (intentionally) spoiled the sophism by using the words διδόκαί and ἐγνωκέναι. It is perfectly possible for the father to guess what the crocodile “had made up his mind” to do, and so to get the child back: for an intention need not be executed. The crocodile should ask, “Am I going to (μέλλω) give up the child?” Then, if the father answers “Yes,” he will say “You are wrong,” and eat it: and if
to do about giving it back, what would you say he had made up his mind to do?  

buyer

Your question is hard to answer, for I don’t know which alternative I should follow in my reply, in order to get back the child. Come, in Heaven’s name answer it yourself and save the child for me, for fear the beast may get ahead of us and devour it!

stoic

Courage! I’ll teach you other things that are more wonderful.

buyer

What are they?

stoic

The Reaper, the Master, and above all, the Electra and the Veiled Figure.

buyer

What do you mean by the Veiled Figure and the Electra?

stoic

The Electra is the famous Electra, the daughter of Agamemnon, who at once knew and did not know the same thing; for when Orestes stood beside her before the recognition she knew that Orestes was the father says “No,” he will reply “You are right; therefore I am not going to give it up.”

2 Neither of these are accurately known. The Reaper was based on the fallacious employment of the negative, and proved that a man who was going to reap a field could not possibly reap it. Zeno, the founder of the Stoic school, is said to have paid 200 minas to a logician who taught him seven varieties of this fallacy. The Master consisted of four propositions, of which you could take any three and disprove the fourth.

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"Oρέστην, ὅτι ἄδελφος αὐτῆς, ὅτι δὲ οὗτος Ὄρεστης ἰἀγνοεῖ. τὸν δὲ αὐ ἐγκεκαλυμμένου καὶ πάνυ θαυμαστὸν ἀκούση λόγου· ἀπόκριναι γάρ μοι, τὸν πατέρα οἶσθα τὸν σεαυτόν;

ἈΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΥΣΙΠΠΟΣ

Τί οὖν; ἦν σοι παραστήσας τινὰ ἐγκεκαλυμμένου ἑρωμαί, τοῦτον οἶσθα; τί φήσεις;

ἈΓΟΡΑΣΤΗΣ

Δηλαδή ἰἀγνοεῖν.

ΧΡΥΣΙΠΠΟΣ

23 Ἀλλὰ μὴν αὐτὸς οὗτος ἦν ὁ πατὴρ ὁ σὸς· ὡστε εἰ τοῦτον ἰἀγνοεῖς, δῆλος εἰ τὸν πατέρα τὸν σὸν ἰἀγνοῶν.

ἈΓΟΡΑΣΤΗΣ

Οὐ μὲν οὖν ἄλλα ἀποκαλύψας αὐτὸν εἰσομαι τὴν ἀλήθειαν. ὦμως δὲ οὖν τί σοι τῆς σοφίας τὸ τέλος, ἢ τί πράξεις πρὸς τὸ ἀκρότατον τῆς ἀρετῆς ἀφικόμενος;

ΧΡΥΣΙΠΠΟΣ

Περὶ τὰ πρῶτα κατὰ φύσιν τὸτε γενήσομαι, λέγω δὲ πλοῦτον, ὑγίειαν καὶ τὰ τοιαῦτα. πρότερον δὲ ἀνάγκη πολλὰ προπονῆσαι λεπτογράφοις βιβλίοις παραθήγουτα τὴν ὤψιν καὶ σχόλια συν-

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1 Here again Lucian does scant justice to the fallacy, which he really gives away by his statement of it. It should run: “she at once knew and did not know that Orestes was her brother, for she did not know that this man was her brother; but this man was Orestes.”

2 As the Stoics set great store by “living in harmony with nature,” they divided “things which did not matter” into the “acceptable” and the “unacceptable” according.
her brother, but did not know that this was Orestes. As to the Veiled Figure, you shall hear a very wonderful argument. Tell me, do you know your own father?

BUYER

Yes.

STOIC

But if I put a veiled figure before you and asked you if you know him, what will you say?

BUYER

That I don't, of course.

STOIC

But the veiled figure turns out to be your own father; so if you don't know him, you evidently don't know your own father.

BUYER

Not so: I should unveil him and find out the truth! But to go on—what is the purpose of your wisdom, and what shall you do when you reach the summit of virtue?

STOIC

I shall then devote myself to the chief natural goods, I mean wealth, health, and the like. But first I must go through many preparatory toils, whetting my eyesight with closely-written books, as they were in or out of harmony with the natural wants of man. This did not supersede the classification alluded to above, but was convenient because it enabled them to dispose of certain things which were hard to classify on the other basis. For instance, a good complexion is neither "approved" nor "disapproved" as an aid to the acquirement of virtue, but it is in harmony with nature, and therefore "acceptable." Hence the Stoics were often accused (as they are constantly accused by indirection in this dialogue) of setting up a double standard.
THE WORKS OF LUCIAN

αγείροντα καὶ σολοικίσμων ἐμπιπλάμενον καὶ ἀτόπων ρημάτων· καὶ τὸ κεφάλαιον, οὗ θέμις γενέσθαι σοφόν, ἥν μὴ τρὶς ἐφεξῆς τοῦ ἐλλεβόρου πίης.

ἈΓΟΡΑΣΤΗΣ

Γενναία σον ταύτα καὶ δεινῶς ἀνδρικά. τὸ δὲ Γνώμωνα εἶναι καὶ τοκογλύφον—καὶ γὰρ τάδε ὀρῷ σοι προσόντα—τί φῶμεν, ἀνδρὸς ἢδη πεπω-κότος τὸν ἐλλεβόρον καὶ τελείον πρὸς ἀρετήν;

ΧΡΥΣΙΠΠΟΣ

Ναὶ· μόνῳ γοῦν τὸ δανείζειν πρέποι ἀν τῷ σοφῷ· ἔπει γὰρ ὕδιν αὐτοῦ συλλογίζεσθαι, τὸ δανείζειν δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι δοκεῖ τῷ συλλογίζεσθαι, μόνον ἂν εἴῃ τοῦ σπουδαίου καθάπερ ἐκεῖνο καὶ τούτο, καὶ οὐ μόνον γε ἀπλοὺς, ὡσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἐτέρους τόκους λαμβάνειν· ἢ γὰρ ἀγνοεῖς ὅτι τῶν τόκων οἱ μὲν εἰςι πρῶτοι τινες, οἱ δὲ δεύτεροι, καθάπερ αὐτῶν ἐκείνων ἀπόγονοι; ὅρας δὲ δὴ καὶ τὸν συλλογισμὸν ὁποῖα φησίν· εἰ τῶν πρῶτων τόκον λήψεται, λήψεται¹ καὶ τὸν δεύτε- ρον· ἀλλὰ μὴν τῶν πρῶτων λήψεται, λήψεται² ἀρα καὶ τὸν δεύτερον.

ἈΓΟΡΑΣΤΗΣ

24 Ὁυκοῦν καὶ μισθῶν πέρι τὰ αὐτὰ φῶμεν, οὔς σὺ λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ δῆλον ὅτι μόνος ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ λήψεται;

¹ λήψεται Jacobitz: not in MSS.
² λήψεται Jacobitz: not in MSS.
collecting learned comments and stuffing myself with solecisms and uncouth words; and to cap all, a man may not become wise until he has taken the hellebore treatment three times running.1

BUYER

These projects of yours are noble and dreadfully courageous. But to be a Gnipho and a usurer—for I see that this is one of your traits too—what shall we say of this? That it is the mark of a man who has already taken his hellebore-treatment and is consummate in virtue?

STOIC

Yes; at any rate money-lending is especially appropriate to a wise man, for as drawing inferences is a specialty of his, and as money-lending and drawing interest is next-door to drawing inferences, the one, like the other, belongs particularly to the scholar; and not only getting simple interest, like other people, but interest upon interest. For don’t you know that there is a first interest and a second interest, the offspring,2 as it were, of the first? And you surely perceive what logic says: “If he gets the first interest, he will get the second; but he will get the first, ergo he will get the second.”

BUYER

Then we are to say the same of the fees that you get for your wisdom from young men, and obviously none but the scholar will get paid for his virtue?

1 A hit at Chrysippus. Hellebore was the specific for insanity, and rumour said that Chrysippus had taken the treatment three times (cf. True Story, 2, 18).

2 A play upon ὁφός, which is literally “offspring.”

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ΧΡΥΣΙΠПΟΣ

Μανθάνεις: ού γὰρ ἐμαυτοῦ ἕνεκα ἐλαμβάνω, τοῦ δὲ διδόντος αὐτοῦ χάριν: ἐπεὶ γὰρ ἔστιν ο μὲν τος ἐκχύτης, ὁ δὲ περιεκτικός, ἐμαυτὸν μὲν ἀσκῶ εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην.

ΑΓΟΡΑΣΤΗΣ

Καὶ μήν τούναντίον ἔχρην τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ τὸν μόνον πλούσιον ἐκχύτην.

ΧΡΥΣΙΠΠΟΣ

Σκώπτεις, ὃ οὕτως. ἀλλ' ὅρα μὴ σε ἀποτοξεύσω τῷ ἀναποδεικτῷ συλλογισμῷ.

ΑΓΟΡΑΣΤΗΣ

Καὶ τί δεινὸν ἀπὸ τοῦ βέλους;

ΧΡΥΣΙΠΠΟΣ

Ἄπορία καὶ σιωπὴ καὶ διαστραφῆναι τὴν διά-νοιαν. ὃ δὲ μέγιστον, ἢν ἐθέλω, τάχιστα σε ἀπο-δεῖξω λίθον.

ΑΓΟΡΑΣΤΗΣ

Πῶς λίθον; οὐ γὰρ Περσεῦς σὺ, ὃ βέλτιστε, εἶναι μοι δοκεῖς.

ΧΡΥΣΙΠΠΟΣ

'Οδέ πως: ὁ λίθος σῶμα ἔστι;

ΑΓΟΡΑΣΤΗΣ

Ναί.

ΧΡΥΣΙΠΠΟΣ

Τί δὲ; τὸ ζῷον οὐ σῶμα;

ΑΓΟΡΑΣΤΗΣ

Ναί.

1 ἕνεκα Dindorf: εἶνεκα MSS.
2 ἔχρην ψ (?), Seager, Fritzsche: ἐφῆς MSS.
Your understanding of the matter is correct. You see, I do not take pay on my own account, but for the sake of the giver himself: for since there are two classes of men, the disbursement and the receptive, I train myself to be receptive and my pupil to be disbursement.

On the contrary, the young man ought to be receptive and you, who alone are rich, disbursement!

You are joking, man. Look out that I don’t shoot you with my indemonstrable syllogism.¹

What have I to fear from that shaft?

Perplexity and aphasia and a sprained intellect. But the great thing is that if I wish I can turn you into a stone forthwith.

How will you turn me into a stone? You are not a Perseus, I think, my dear fellow.

In this way. Is a stone a substance?

Yes.

And how about this—is not an animal a substance?

Yes.

¹ Indemonstrable in the sense that its propositions do not require demonstration, or indeed admit of it.
THE WORKS OF LUCIAN

Σὺ δὲ ζῷον;

Ἐοικα γοῦν.

Λίθος ἀρα εἰ σῶμα ὅν.

Μηδαμῶς. ἀλλ' ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ ἐξ ὑπαρχῆς ποίησον ἄνθρωπον.

Οὐ χαλεπόν. ἀλλ' ἐμπαλίν ὴσθη ἄνθρωπος. εἰπὲ γάρ μοι, πᾶν σῶμα ζῷον;

Οὐ.

Τί δὲ; λίθος ζῷον;

Οὐ.

Σὺ δὲ σῶμα εἰ;

Ναὶ.

Σῶμα δὲ ὄν ζῷον εἰ;

Ναὶ.

Οὐκ ἀρα λίθος εἰ ζῷον γε ὅν.

Εὗ γε ἐποίησας, ὦς ἦδη μοι τὰ σκέλη καθάπερ τῆς Νιόβης ἀπεψύχετο καὶ πάγια ἦν. ἀλλὰ ὁνήσομαι γε σε. πόσον ὑπὲρ αὐτοῦ καταβαλῶ;

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PHILOSOPHIES FOR SALE

STOIC
And you are an animal?

BUYER
So it appears, anyhow.

STOIC
Then you are a substance, and therefore a stone!

BUYER
Don't say that! Distribute my middle, for Heaven's sake, and make me a man again.

STOIC
That is not difficult. Be a man once more!—Tell me, is every substance an animal?

BUYER
No.

STOIC
Well, is a stone an animal?

BUYER
No.

STOIC
You are a substance?

BUYER
Yes.

STOIC
But even if you are a substance, you are an animal.

BUYER
Yes.

STOIC
Then you are not a stone, being an animal.

BUYER
Thank you kindly; my legs were already as cold and solid as Niobe's. I will buy you. (To Hermes.) How much have I to pay for him?
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Μνάς δώδεκα.

ΑΓΟΡΑΣΤΗΣ
Λάμβανε.

ΕΡΜΗΣ
Μόνος δὲ αὐτὸν ἐὼνησαί;

ΑΓΟΡΑΣΤΗΣ
Μὰ Δί', ἀλλ' οὗτοι πάντες οὕς ὀρᾶς.

ΕΡΜΗΣ
Πολλοὶ γε καὶ τοὺς ὀμοὺς καρτεροὶ καὶ τοῦ θερίζοντος ἁξιοί.

ΖΕΤΗΣ
26 Μὴ διάτριβε· ἀλλὸν κάλει τὸν Περιπατητικὸν.

ΕΡΜΗΣ
Σὲ φημι, τὸν καλὸν, τὸν πλοῦσιον. Ἀγε δὴ, ωνῆσας τὸν συνετῶτατον, τὸν ἀπαντα ὅλως ἐπιστάμενον.

ΑΓΟΡΑΣΤΗΣ
Ποῖος δὲ τις ἐστὶ;

ΕΡΜΗΣ
Μέτριος, ἐπιεικὴς, ἀρμόδιος τῷ βίῳ, τὸ δὲ μέγιστον, διπλοῦς.

ΑΓΟΡΑΣΤΗΣ
Πῶς λέγεις;

ΕΡΜΗΣ
"Ἀλλος μὲν ὁ ἐκτοσθεν φαινόμενος, ἀλλος δὲ ὁ ἐντοσθεν εἶναι δοκεῖ· ὅστε ἂν πρὶς αὐτὸν, μέμνησο τὸν μὲν ἐξωτερικὸν, τὸν δὲ ἐσωτερικὸν καλεῖν.

ΑΓΟΡΑΣΤΗΣ
Τι δὲ γινώσκει μάλιστα;

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PHILOSOPHIES FOR SALE

HERMES
Twelve minas.

BUYER
Here you are.

HERMES
Are you the sole purchaser?

BUYER
No, indeed; there are all these men whom you see.

HERMES
Yes, there are many of them, heavy-shouldered fellows, fit associates for the Reaper.

ZEUS
Don't delay; call another, the Peripatetic.

HERMES
(To Peripatetic.) I say, you who are handsome, you who are rich! (To the buyers.) Come now, buy the height of intelligence, the one who knows absolutely everything!

BUYER
What is he like!

HERMES
Moderate, gentlemanly, adaptable in his way of living, and, what is more, he is double.

BUYER
What do you mean?

HERMES
Viewed from the outside, he seems to be one man, and from the inside, another; so if you buy him, be sure to call the one self "exoteric" and the other "esoteric."

BUYER
What does he know best?
THE WORKS OF LUCIAN

ΕΡΜΗΣ
Τρία εἶναι τὰ ἀγαθὰ, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς ἐκτόσ.

ΑΓΟΡΑΣΤΗΣ
'Ανθρώπινα φρονεῖ. πόσον δὲ ἐστίν;

ΕΡΜΗΣ
Εἴκοσι μισῶν.

ΑΓΟΡΑΣΤΗΣ
Πολλοῦ ἕλεγεις.

ΕΡΜΗΣ
Οὐκ, ὡς μακάριε, καὶ γὰρ αὐτὸς ἔχει τι ἀργύριον δοκεῖ, ὡστε οὖκ ἂν φθάνωσι ὄνομένωσ. ἔτι δὲ εἰσῇ αὐτίκα μάλα παρ' αὐτοῦ πόσον μὲν ὁ κόσμως βιοὶ τὸν χρῶνον, ἐφ' ὁπόσον δὲ βάθος ἡ θάλασσα ὑπὸ τοῦ ἥλιου καταλάμπεται, καὶ ὅποια τῆς ἔστιν ἡ ψυχὴ τῶν ὀστρείων.

ΑΓΟΡΑΣΤΗΣ
'Ἡράκλειος τῆς ἀκριβολογίας.

ΕΡΜΗΣ
Τὰ δὲ εἰ ἀκούσειας ἄλλα πολλὰ τούτων οὐδερκέστερα, γονῆς τε πέρι καὶ γενέσεως καὶ τῆς ἐν ταῖς μῆτραις τῶν ἐμβρύων πλαστικῆς, καὶ ὡς ἀνθρωπος μὲν γελαστικῶν, ὅνος δὲ οὐ γελαστικῶν οὐδὲ τεκταινόμενον οὐδὲ πλωίζομενον;

ΑΓΟΡΑΣΤΗΣ
Πάνσεμνα φῆς καὶ ὀνησιφόρα τὰ μαθήματα, ὡστε ὄνομαι αὐτὸν τῶν εἴκοσιν.

ΕΡΜΗΣ

27 Ἔλεν.

ΖΕΤΣ
Τίς λοιπὸς ἢμῖν;

1 πολλοῦ Reitz; πολὺ MSS.  2 τῶν Cobet; not in MSS.
PHILOSOPHIES FOR SALE

HERMES
That goods are threefold, in the soul, in the body, and in things external.1

BUYER
He has common sense. How much is he?

HERMES
Twenty minas.

BUYER
Your price is high.

HERMES
Not so, bless you, for he himself appears to have a bit of money, so you can’t be too quick about buying him. Besides, he will tell you at once how long a gnat lives, how far down into the sea the sunlight reaches, and what the soul of an oyster is like.

BUYER
Heracles, what insight!

HERMES
What if I should tell you of other information demanding far keener vision, about sperm and conception and the shaping of the embryo in the womb, and how man is a creature that laughs, while asses do not laugh, and neither do they build houses nor sail boats.

BUYER
This is high and helpful information that you tell of, so I shall buy him for the twenty minas.

HERMES
Very well.

ZEUS
Whom have we left?

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Καταλείπεται ο Σκεπτικὸς ὁ δὴ. τοῦ Πυρ-ρίας πρόσιθι καὶ ἀποκηρύττου κατὰ τάχος. ἦδη μὲν ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὅλιγοις ἡ πρά-
σις ἐσται. ὃμως δὲ τίς καὶ τοῦτον ὑψήσεται;

ΑΓΟΡΑΣΤΗΣ

"Εγὼνε. ἀλλὰ πρῶτον εἶπὲ μου, σὺ τί ἐπί-
στασαι;

ΠΤΡΡΩΝ

Οὐδέν.

ΑΓΟΡΑΣΤΗΣ

Πῶς τοῦτο ἔφησθα;

ΠΤΡΡΩΝ

Οτι οὐδὲν ὅλως εἶναι μοι δοκεῖ.

ΑΓΟΡΑΣΤΗΣ

Οὐδὲ ἡμεῖς ἁρα ἔσμεν τινες;

ΠΤΡΡΩΝ

Οὐδὲ τοῦτο οἴδαι.

ΑΓΟΡΑΣΤΗΣ

ὉΤδὲ ὅτι σὺ τις ὁν τυγχάνεις;

ΠΤΡΡΩΝ

Πολὺ μᾶλλον ἐτι τοῦτο ἀγνοῶ.

ΑΓΟΡΑΣΤΗΣ

"Ω τῆς ἀπορίας. τι δὲ σοι τὰ σταθεῖα ταυτὶ βούλεται;

ΠΤΡΡΩΝ

Ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ
ἔσον ἀπευθύνω, καὶ ἐπειδὰν ἀκριβῶς ὁμοίους ὑπε

1 ἡμῖν. ΕΡΜ. καταλείπεται ο Σκεπτικὸς Bekker: ἡμῖν κατα-
λειπεῖται. ΕΡΜ. ο Σκεπτικὸς MSS.
PHILOSOPHIES FOR SALE

HERMES
This Sceptic is still on our hands. Reddy,¹ come here and be put up without delay. The crowd is already drifting away, and there will be but few at his sale. However,—who'll buy this one?

BUYER
I will. But first tell me, what do you know?

SCEPTIC
Nothing.

BUYER
What do you mean by that?

SCEPTIC
That in my opinion nothing at all exists.

BUYER
Then do not we exist?

SCEPTIC
I don't even know that.

BUYER
Not even that you yourself exist?

SCEPTIC
I am far more uncertain about that.

BUYER
Oh, what a state of doubt? But what are these scales of yours for?

SCEPTIC
I weigh arguments in them and make them balance one another, and when I see they are

¹ Pyrrhias (Reddy) is a slave name, brought in for the sake of the pun on the name of the founder of the Sceptic school, Pyrrho.
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καὶ ἵσοβαρεῖς ἵδω, τότε δὴ τότε ἀγνοῶ τὸν ἀληθέστερον.

ΑΓΟΡΑΣΤΗΣ

Τῶν ἄλλων δὲ τί ἂν πράττοις ἐμμελῶς;

ΠΤΡΡΩΝ

Τὰ πάντα πλὴν δραπέτην μεταδιώκειν.

ΑΓΟΡΑΣΤΗΣ

Τι δὲ τοῦτο σοι ἀδύνατον;

ΠΤΡΡΩΝ

"Ότι, ὡγαθὲ, οὐ καταλαμβάνω.

ΑΓΟΡΑΣΤΗΣ

Εἰκότως· βραδὺς γὰρ καὶ νωθής τις εἶναι δοκεῖς.

ΠΤΡΡΩΝ

ἀλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως;

"Η ἀμαθία καὶ τὸ μήτε ἀκούειν μήτε ὀρᾶν.

ΑΓΟΡΑΣΤΗΣ

Οὐκοῦν καὶ τὸ τυφλὸς ἀμα καὶ κωφὸς εἶναι λέγεις;

ΠΤΡΡΩΝ

Καὶ ἀκριτὸς γε προσέτι καὶ ἀναίσθητος καὶ ὅλως τοῦ σκόληκος οὐδὲν διαφέρων.

ΑΓΟΡΑΣΤΗΣ

"Ωνητέος εἰ διὰ ταῦτα. πόσον τοῦτον ἀξίων χρῆ φάναι;

ΕΡΜΗΣ

Μνᾶς Ἀττικῆς·

ΑΓΟΡΑΣΤΗΣ

Δάμβανε. τι φῆς, ὦ οὗτος; ἐώνημαι σε;

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precisely alike and equal in weight, then, ah! then I do not know which is the truer.

BUYER
What else can you do fairly well?

SCEPTIC
Everything except catch a runaway slave.

BUYER
Why can’t you do that?

SCEPTIC
Because, my dear sir, I am unable to apprehend anything.\(^1\)

BUYER
Of course, for you look to be slow and lazy. But what is the upshot of your wisdom?

SCEPTIC
Ignorance, and failure of hearing and vision.

BUYER
Then you mean being both deaf and blind?

SCEPTIC
Yes, and devoid of judgement and feeling, and, in a word, no better than a worm.

BUYER
I must buy you for that reason. (To HERMES.) How much may I call him worth?

HERMES
An Attic mina.

BUYER
Here you are. (To SCEPTIC.) What have you to say, fellow? Have I bought you?

\(^1\) The same joke is cracked by Lucian in the *True Story*, 2, 18, at the expense of the New Academy.
THE WORKS OF LUCIAN

ΠΤΡΡΩΝ

"Αδηλουν.

ΑΓΟΡΑΣΤΗΣ

Μηδαμώς: εώνημαι γὰρ καὶ ταργύριον κατέβαλον.

ΠΤΡΡΩΝ

'Επέχω περὶ τούτου καὶ διασκέπτομαι.

ΑΓΟΡΑΣΤΗΣ

Καὶ μὴν ἀκολούθει μοι, καθάπερ χρῆ ἐμὸν οἰκέτην.

ΠΤΡΡΩΝ

Τίς οἶδεν εἰ ἀληθῆ ταῦτα φής;

ΑΓΟΡΑΣΤΗΣ

'Ὁ κηρὺς καὶ ἡ μνᾶ καὶ οἱ παρόντες.

ΠΤΡΡΩΝ

Πάρεισι γὰρ ἡμῖν τινες;

ΑΓΟΡΑΣΤΗΣ

'Αλλ' ἐγωγέ σε ἡδη ἐμβάλων ἐς τὸν μυλῶνα πείσω εἶναι δεσπότης κατὰ τὸν χείρω λόγον.

ΠΤΡΡΩΝ

'Επεχε περὶ τούτου.

ΑΓΟΡΑΣΤΗΣ

Μὰ Δί', ἀλλ' ἡδη γε ἀπεφηνάμην.

ΕΡΜΗΣ

Σὺ μὲν παῦσαι ἀντιτείνων καὶ ἀκολούθει τῷ πριαμένῳ, ὑμᾶς δὲ εἰς αὐριον παρακαλοῦμεν ἀποκηρύξειν γὰρ τοὺς ἰδιώτας καὶ βαναύσους καὶ ἀγοραίους βίους μέλλομεν.
PHILOSOPHIES FOR SALE

SCEPTIC
Doubtful.

BUYER
No, indeed, I have bought you and paid the price in cash.

SCEPTIC
I am suspending judgement on that point and thinking it over.

BUYER
Come now, fellow, walk along behind me as my servant should.

SCEPTIC
Who knows if what you say is true?

BUYER
The crier, the mina, and the men present.

SCEPTIC
Is there anyone here present?

BUYER
Come, I'll chuck you into the mill and convince you that I am your master, with sorry logic!

SCEPTIC
Suspend judgement on that point.

BUYER
No, by Heaven! I have already affirmed my judgement.

HERMES
(To sceptic.) Stop hanging back and go with your buyer. (To the company.) We invite you all here to-morrow, for we intend to put up for sale the careers of laymen, workingmen, and tradesmen.
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PRINTED IN GREAT BRITAIN BY R. CLAY AND SONS, LTD., BRUNSWICK STREET, STAMFORD STREET, S.E., AND BUNGAY, SUFFOLK.