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A
SELECTION
FROM
LUCIAN'S DIALOGUES,
WITH A LITERAL
INTERLINEAR TRANSLATION,
ON
THE PLAN RECOMMENDED BY MR. LOCKE:
ACCOMPANIED BY
ILLUSTRATIVE NOTES.

THIRD EDITION.

LONDON:
PRINTED FOR TAYLOR AND WALTON,
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PREFACE.

HAVING already furnished an Introduction to the *Latin* language in a selection from the Fables of Phædrus, we proceed to supply a correspondent part of our *Greek* Series, by a specimen of the Dialogues of Lucian. The principle and object of these publications have been so fully explained in the preface to the Latin volume, as well as in the separate Essay on the system proposed, that we shall here confine our observations more closely to the Author immediately before us. Of the incidents of Lucian's life it is not requisite to speak at any length, as it does not appear to have been remarkably eventful; though the few authentic details which have reached us derive considerable interest from his literary character. Lucian was born A.D. 90, at Samosata, a town of Syria, then a province of the Roman empire: and was particularly fortunate in the age in which he lived, extending through the entire reigns of "the five good emperors" of Rome. According to his

own narrative (placed *first* in this selection), he was designed by his father for the occupation of a Sculptor ; but in consequence of a dream which he relates, he adopted the profession of the Bar, in which he appears to have attained some eminence. At a later period of his life, he devoted himself to philosophy and general literature, and much increased his knowledge and reputation by travelling into foreign countries. He visited most of the leading cities of Greece and Italy—particularly Athens, still famous as a school of literature and arts, where his style was perfected in the graces of the Attic dialect. In his old age he was appointed to a civil office in Egypt by Aurelius Antoninus ; being probably recommended to that philosophic Emperor by his character as an author, whereby he is best known to modern times.

Besides the popular nature of the subjects introduced in these Dialogues, which is no small recommendation of an elementary work, the style of Lucian seems peculiarly adapted to the purpose of conveying a *general* notion of the Greek language. Though living in an age less favorable to Grecian literature, than the times antecedent to the death of Alexander the Great, this circumstance by no means invalidates his claim to preference, with respect to the particular object of this little publication. The early Attic, as existing about the time of Pericles, is certainly received as the

choice specimen of the Greek language; whereas Lucian must rather be classed among writers in the *κοινὴ διάλεκτος* or *common* dialect, which prevailed at a later period. But this common dialect is essentially Attic: and the very idioms adopted by Lucian are in conformity with the models of the purest writers.

Soon after the death of Alexander, the several Greek dialects became in great measure blended into one general language; or rather, the Attic dialect so far superseded the rest, that it was recognized as the universal language of the parts of Europe comprehended under the Macedonian empire. After the subjugation of Perseus by the Romans, when the several states of Greece were not only concentrated in one empire, but were absolutely reduced to the condition of one conquered province, the varieties of dialect arising from the different habits and institutions of each people, became still more closely amalgamated; and at the time when Lucian wrote, the Greek tongue was considered, not as a fluctuating language diversified by dialects of numerous Grecian states, but as a fixed and uniform language chiefly spoken by the *Eastern* provinces, in distinction from the Latin which was cultivated in the *West* of the Roman empire.

Although the Attic dialect began to be varied in different provinces soon after its recognition as

the *common* language, yet the authors of these later times zealously preserved the elegant peculiarities of the earlier Attic; and as their field of observation was of wider extent, their compositions exhibit perhaps a fairer sample of the Greek language in general, than those of previous writers of greater celebrity in one particular dialect.

A further recommendation of the Dialogues of Lucian, as an elementary book, is the simplicity of his argument and expression; the sentences being free from obscurity of allusion, or harshness of construction. Not that these compositions are devoid of that raciness and piquancy, which is sometimes requisite to stimulate the relish of the finished scholar: the satire is sufficiently pointed for the most fastidious taste, and as far as this selection is concerned, the moral is calculated to support the cause of reason and of virtue. It has been objected to Lucian that his ridiculous descriptions of the deities acknowledged by his contemporaries, betray a dangerous levity of principle with regard to subjects of religion: but however he might be censured in the days of paganism, for ridiculing doctrines he could not believe, it will scarcely be considered a disadvantage to the young Christian student, on entering the classic regions of pagan mythology, to find that some portion of these heathens were sufficiently enlightened to despise and abjure its absurdities.

It remains to say a few words respecting the design and execution of the work, which we here offer as a vehicle of instruction in the rudiments of Greek. It is not our intention in this place to enlarge on the advantages of accurate translation as auxiliary to the study of the classics. We have elsewhere shown, that according to the primitive scheme of scholastic tuition in this country, precisely the same assistance was intended to be given to the student, as is furnished in these little volumes. The numerous Latin versions that exist of every Greek classic, would be sufficient to prove that it was *formerly* the principle and practice of scholars, to communicate as widely as possible their own laborious acquirements; and not as now to exact from the uninitiated learner a capability of criticism, which can only be attained by close and prolonged application. Supposing that the students were acquainted with Latin before entering on Greek, as used to be the case, sufficient assistance might be found in such translations, towards understanding the *sense* of his author; yet there is always this disadvantage in the best Latin versions, that they are not closely adapted to the *words* of the original Greek. It is indeed a pardonable fastidiousness in Latin translators, that they will not condescend to use any phrase inconsistent with the idiom of pure Latinity, however expressive of the Greek construction: but we must

think that on this account, a translation in a living language has an infinite advantage, as a medium of interpretation: inasmuch as the English scholar will scarcely fear to be suspected of adopting Grecisms from ignorance, and will therefore have little hesitation in representing the original by a less elegant expression.

The difficulty of producing a translation, which may faithfully reflect both the language and the sentiments of a classic author, is seldom fairly appreciated by those who have not attempted it themselves. Sometimes a phrase which would be most desirable, as conveying the *peculiar* sense of a word in one passage, must be rejected in order to preserve its *general* meaning in most others: or the novice in the language is perplexed, by first associating the Greek or Latin with an English term, which nine times out of ten will not be applicable. Thus the judgment of the translator is divided between the claims of the language to be expressed, and of the author to be expounded; and he doubts whether to conform the words to the sense, in order to develop the *matter*, or to sacrifice the sense to the words, in order to represent the *form* of the sentence.

It must be confessed, when the slight distortion of a single word in a period translated, would reconcile the discrepancies of the two idioms, there is a strong temptation to save the credit of the version, by this method of *improving on* the original.

In this volume, however, we have endeavoured to keep constantly in view the primary purpose of an introduction to the Greek *Language*. Accordingly, our chief object has been, to make the translation so *close*, that the several Greek and English words may be taken alternately as representatives of each other, without any compromise of their proper sense. Hence, the common question of the Examiner, "What is the *literal* interpretation of the sentence?" is entirely superseded in the use of these books: for the English here given is the literal meaning, and much *more* literal than is usually required by classical schoolmen; though by the sound Scholar it would not be thought too bald at our public Schools, or even at our Universities.

One of the principal difficulties that occur to the young Greek student, consists in the alarming *length* of compound words, in which this language remarkably abounds. The beautiful facility with which the powers and significations of Greek words are varied by composition, cannot be understood by the unpractised tiro. These words must be dissolved, and presented in small parcels, before he can fully comprehend their aggregate force and pertinence. On this consideration, we have *separated* the parts of compounds in the *Interlinear* Greek, as well as distinct words contracted in the *Text* according to the Attic dialect. With regard to the latter class, it seems absolutely requisite

that such assistance should be given to the student, before he can make any thing at all of a sentence where contraction is employed: though according to the "Dictionary System" of instruction, he is supposed to be intuitively capable of this analysis. For instance, a boy is set to *look out* *τοῦνομα* (the name), which of course is not to be found in any common Lexicon: how is he to know that it is contracted from *τὸ ὄνομα*, and therefore should be looked for in the O's, and not in the T's?—With regard to the analysis of compound words, the same necessity is not perhaps so obvious, inasmuch as they are commonly admitted in school Dictionaries in their composite form: But this complexity is not only repulsive at first view, but comparatively useless towards further acquirement of the language; for though the student finds a plurality of Latin or English words set down as equivalent to the single Greek term, he cannot thereby recognize any part of the same word when it occurs in a different combination. It is true that a compound English phrase can seldom be so adapted to a compound Greek word, as for the parts to correspond in the same order: yet if these component parts be visibly separated in every instance, it will require but moderate attention to appropriate their meaning. For example, the words *ευ-πρεπες* and *δουλο-πρεπες* being rendered respectively "well-becoming" and "becoming a slave," it is deducible not only that *πρεπες* means

“becoming,” but also that some words like *εὖ* and *δουλο* mean severally “well” and “slave:” which knowledge will be immediately available when the same words occur separate, or differently combined.—It will be found also, that final vowels of prepositions elided in composition are, for the sake of perspicuity, *supplied* in the Interlinear Greek: thus, *επαινουντος*, in the single text, is *there* printed *επ(ι)-αινουντος*, to show the distinct parts of the compound, as they were *originally* written by the Greeks. The same liberty has not been taken with *declinable* words in composition, as this would involve considerations of grammatical construction, inconsistent with the object of this elementary volume.

Though much practical knowledge of inflections must imperceptibly be gained, by constantly comparing correspondent forms in the two languages, yet our interlinear translation is designed rather as a Dictionary than a Grammar; and it is no more intended that the reader should *pronounce* the Greek compounds as they are there written, than as they are given in an analytical Lexicon according to the variations of the radical words. The single Greek text, appended to the English version, must alone direct pronunciation.

With regard to the *Notes* subjoined to the pages of this volume, it is only requisite to premise that, like those of our Phædrus, they are chiefly adapted for the information of persons unacquainted with

the leading characteristics of the ancient language. In this respect they will be found to differ from most commentaries on the classics, which are only useful to the more advanced scholar: and if they contribute to supply the deficiency of elementary instruction so notorious at classical schools, they will have answered the principal purpose for which they are designed.

The few pieces of Lucian here selected are amply sufficient as a specimen of the style of this author. Without alleging that many of his Dialogues are comparatively frivolous, it cannot be denied that the similarity of subject is naturally tedious to youth. On this account, as well as to induce a variety of style, we would recommend the young student not to dwell very long at first on any single author; but rather to recur to each hereafter, according to his leisure and inclination. His primary object should be the attainment of a general knowledge of the language; and perhaps no Greek composition of equal length would furnish a larger vocabulary than the present selection. This knowledge will at once insure him a positive acquirement, and consequently a positive pleasure; and will, in the first stage of his progress, create an interest in ancient literature, which, according to the laws of modern school learning, begins to be felt only by the classical proficient,

LUCIAN'S DIALOGUES.

OF THE DREAM :

OR

THE LIFE OF LUCIAN.

ΑΡΤΙ μὲν ἐπεπαυμένην φοιτῶν εἰς τὰ διδασ-
LATELY indeed I-had-ceased going to the places-
καλεῖα, ὧν ἤδη προσ-ἠβος* τὴν ἡλικίαν.
of-teaching, being already youthful in [the] age.
Δε ὁ πατήρ† εἰσκοπεῖτο μετὰ τῶν φίλων, ὅ, τι
But [the] father was-considering with [the] friends, what

* The word " youth" is here used in contradistinction to *childhood*, and is intended to denote the period when the human form begins to exhibit the appearance of maturity. Προσηβος is derived from Ἥβη (or Hebé) the goddess of youth, corresponding to *Puibe* in Latin. The age of Lucian at the time to which this narrative refers, was probably about fourteen years.

The *Greek* words thus divided by hyphen-signs are not intended to be pronounced separately, even when expressed by a plurality of English terms. The intention of this distinction is to facilitate the comprehension of the simple Greek words when they occur alone, and to show the peculiar force of each part of the compound word, when differently combined. The object of this plan is more fully explained in the Preface.

† It will be observed that the article is often employed in Greek, where in translation it cannot be admitted without violation of English idiom. If the Greek ὁ, ἡ, το, answered exactly to our,

και διδαξαιτο* με. Τοις πλειστοις ουν
 also he-should-have- me -taught. Το-[the] most then
 παιδεία μεν εδοξε δεισθαι και
 a liberal education indeed seemed to-have-need [also]
 πολλου πονου, και μακρου χρονου, και ου σμικρας
 of-much labor, and long time, and not small
 δαπανης, και λαμπρας τυχης· δε τα-ήμετερα,†
 expence, and of-splendid fortune: but [the] our means,
 τε ειναι μικρα, και επι-αιτειν την τινα
 seemed both to-be small, and to-require [the] some
 ταχειαν επικουριαν·‡ δε ει εκ-μαθοιμι
 speedy assistance; but if I-should-have-learned-thoroughly
 τινα τεχνην τουτων των βαναυσιων, ευθυσ
 any art of-these [the] mechanical things, that directly

the; it would certainly in many passages appear superfluous, but in the present instance the expression is rather defective than redundant, the pronoun μου being understood to complete the sense, "the father of me." The Greeks employ the possessive pronoun very sparingly compared with modern languages; but where the reference would be doubtful, the personal pronoun is expressed, as below, ὁ παππος σου "the grandfather of thee." The English possessive will be hereafter expressed, whenever it is thus implied in the article.

Sometimes, indeed, the article is used with a less definite meaning, as in a general proposition, and cannot be thus reconciled as implying an ellipsis: but it will commonly be found that the substantive so distinguished refers to something supposed to be familiar to the reader, either from previous mention, or general notoriety.

* The middle form of the verb often admits this interpretation, though properly designating an action of the subject on himself. The doctrine of the Greek verb involves many delicacies of composition, but it seems better to avoid grammatical dissertation in this elementary work.

† The expression τα ἡμετερα—"the things ours," (meaning our property) nearly corresponds to the French idiom, which prefixes the article to nôtre, &c.

‡ Meaning—to require assistance somewhat speedily.

το πρῶτον μὲν αὐτὸς ἀν-εχειν, παρὰ τῆς
 at the first indeed I-myself should-have, from the
 τεχνῆς, τὰ ἄρκουντα, καὶ μη(κ)-ετι
 art practised, the things sufficient for life, and no-longer
 εἶναι οἰκο-σίτος, ὧν τηλικούτος· δὲ εἰς οὐκ
 be a-home-boarder, being of-such-age: and at not
 μακρὰν· καὶ εὐ-φρανεῖν τὸν-πατέρα, ἀπο-
 a-long period also should-please my-father, by bringing-
 φερῶν τὸ αἰεὶ γιγνομένον.
 away the gain always produced.

Δευτερὰς σκεψέως οὖν προ-ετιθη
 Of-a-second deliberation therefore it-was-proposed as
 ἀρχῆ,* τῆς τῶν τεχνῶν ἀριστη, καὶ ῥάστη
 commencement, which of-the arts is best, and easiest
 ἐκ-μαθεῖν, καὶ πρεπούσα ἐλευθερίῳ
 to-have-learned-thoroughly, and becoming to-a-free
 ἀνδρὶ,† καὶ ἐχούσα τὴν χορ-ηγίαν‡ προ-χειρὸν, καὶ
 man, and having the equipment ready-at-hand, and

* *Ἀρχῆ* here signifies the "opening" of the debate. It seems that the party had agreed, on the former occasion, that a mechanical art was preferable to a learned profession, and the only remaining question was—"What art is most eligible?"

† *ἐλευθερός* is here translated in its most common sense, but this epithet must be understood to denote something more than exemption from slavery. The classes of slaves and freemen were so broadly distinguished in ancient Greece and Rome, that the free-born citizens appear to have arrogated not only a different situation in life, but a different set of ideas, from their less fortunate fellow-creatures. Hence *ἐλευθερός* and *liberalis* nearly corresponded to our term "gentlemanly."

‡ *χορ-ηγία*, from *χορός* a choir, and *αγω* to lead, properly signifies the equipment of a *choral hand*, the leader of the band taking charge of the preparatory expenses; but the word is here employed without reference to this derivation.

τον πορον δια-αρκη. Αλλου τοι-νυν
 the earning sufficient. Each different person therefore
 επι-αινουντος αλλην, ὡς ἕκαστος εἰχεν
 recommending a-different art, according as each had
 γνωμης η εν-πειριας, ὁ-πατηρ απο-ιδων εις
 ought of-opinion or experience, my father looking to
 του-θειου, (γαρ ὁ θειος προς μητρος παρην,
 my-uncle, (for the uncle by mother's side was-present,
 δοκων ειναι αριστος ἔρμο-γλυφος,* και
 seeming to-be a-most-excellent statuary, and
 λιθο-ξοος ευ-δοκιμος εν τοις μαλιστα)
 a-stone-polisher well-approved among the most famous)
 ειπεν, Ου θεμις αλλην τεχνην επι-κρατειν,
 said, It is not right for any other art to-prevail,
 σου παρα-οντος.† Αλλα αγε τουτου, (δειξ-
 thou being-present. But lead away this boy, (having-

* 'Ερμογλυφος, (or -φευς,) originally meant a "carver-of Mer-
 curies," from *Hermes*, the Greek name of this deity; but the term
 was afterwards applied to statuaries in general. The statues of Mer-
 cury were commonly figures of rude workmanship set up in streets,
 very different from the images of higher divinities worshipped in
 temples. Hence, the trade of "Mercury-making" would appear
 to have been a low department of the art of sculpture, which is
 perfectly consistent with the tone of this narrative.

† It will be observed in this Interlinear Greek, that a letter of the
 preposition is sometimes supplied in compound words, as well as be-
 fore substantives beginning with a vowel, when not in composition.
 Also, with a view to exhibit the particle as a separate word, the
 final letter of the preposition will sometimes be found to have been
 changed, as εν-πειριας for εμπειριας, or a letter both changed and
 supplied, as απ(ο)-ειδην for αφ-ειδην. Considering that these
 prepositions were originally used adverbially, and entirely sepa-
 rated in writing from the words they qualify, this plan can scarcely
 be considered an innovation, but it is not intended that the
 supplied or altered letters should be regarded in reading the
 single text,

ας εμε), και παρα-λαβων, διδασκε ειναι pointed-to me), and having-taken him, teach him to-be αγαθου εργατην λιθων, και συν-αρμοστην, και a-good worker of-stones, and a-joiner, and ερμο-γλυφεια. Και-γαρ δυναται τουτο, εχων-δεξιως statuary: For he-can do this, being-dexterous φυσειως* γε, ως οι(δα)σθα. Δε ετεκμαιρετο by-nature indeed, as thou-knowest. But he-conjectured this ταις παιδιαις εκ του κηρου· γαρ οποτε by-the play-things from [the] wax; for whenever απο-εθειν υπο των διδασκαλων, απο-ξεων I-had-been-dismissed by the teachers, scraping τον κηρον, ανα-επλαττον η βοας, η ιππους, η, νη [the] wax, I-fashioned either cows, or horses, or, by Δια, και ανθρωπους, εικοτως, ως εδοκουν τω-πατρι· Jove, even men, properly, as I-seemed to-my-father: επι οίς μεν, ελαμβανον πληγας on-account-of which things indeed, I-received stripes παρα των διδασκαλων. Δε τοτε και ταυτα from the teachers. But then even these things ην επι-αινος εις την ευ-φυϊαν. Και were praise with-respect-to [the] fine-genius. And απο εκεινης της πλαστικης γε, ειχον τας ελπιδας from that [the] moulding indeed, they-had the hopes χρηστας επι εμοι, ως μαθησομαι την τεχνην εν good of me, that I-should-learn the art in βραχει. short time.

* Literally, "having dexterously [or cleverly] of nature:"—which expression, though remote from English idiom, is not unfrequent in Greek—the verb εχω being put with the *adverb*, instead of the verb ειμι with the *noun adjective*.—The genitive φυσειως may be considered to be put *partitively*, as "having a good share of natural talent."

Ἄμα-τε* οὖν ἡμέρα ἐδοκεῖ† ἐπιτηδειος
 At-the-same-time therefore a-day seemed proper
 ἐν-αρχεσθαι τέχνης, καὶ ἐγὼ παρα-ἐδεδομην τῷ
 to-commence the art, and I was-delivered to-the
 θεῷ, οὐ, μα τὸν Δία, σφοδρὰ ἀχθόμενος τῷ
 uncle, not, by [the] Jupiter, much grieved by-the
 πραγματιᾶ· ἀλλὰ ἐδοκεῖ μοι εἶχειν καὶ
 matter: but it-seemed to-me to-have in it even
 τίνα παιδιαν οὐκ ἀτερπη, καὶ ἐπι-δείξιν πρὸς
 some sport not disagreeable, and an-exhibition towards
 τοὺς ἡλικιωτάς,‡ εἰ φαινοίμην τε γλυφῶν
 the boys-of-equal-age, if I-should-appear both sculpturing
 Θεοὺς, καὶ κατα-σκευάζων τίνα μικρὰ ἀγαλματῖα §
 Gods, and constructing some small images

* The particle τε followed by καὶ may commonly be rendered both
 —and; but this English sometimes rather injures than improves the
 perspicuity of the sentence. The Greek particle is much more fre-
 quently inserted with this sense, than is consistent with the idiom
 of our language; though it certainly has the advantage of bespeaking
 attention to a subsequent corresponding clause, where the sense is
 not completed in one member.—Thus, in the present period, this
 form occurs three times: ἀμα τε—καὶ ἐγὼ: θεοὺς τε—καὶ ἀγαλ-
 ματῖα: ἐμαυτῷ τε—καὶ ἐκείνοις.

† ἐδοκεῖ—“literally translated in the text, might be more clearly
 rendered “as soon as a proper day was determined,” &c. The
 Greek verb δοκεῖ, like the Latin videtur, often signifies “it seems
 fit,” and corresponds in sense to our phrase “it is decided.”

Ἄμα—καὶ is here equivalent to simul ac in Latin.

‡ Ἡλικιωτάς is derived from ἡλικία, which has been before
 translated “age” in a general sense. The word does not appear to
 have peculiar reference to any definite period of human life, but it
 is commonly used to designate the season of youth.

§ Ἀγαλματίον is a variation of ἀγαλμα, according to the usual
 termination of neuter diminutives in -ίον. The adjective μικρὸν
 being attached, precludes the use of a diminutive noun in English:
 for even if we had a noun of correspondent form, it would misrep-
 resent the Greek, which is not intended to express a double diminution.

τε ἐμ-αυτῷ, καὶ ἐκεῖνοις οἷς προ-ἠρουμην. Καὶ
 both for-myself, and for-those whom I-preferred. And
 τότε πρῶτον ἐκεῖνο καὶ συν-ἠθεῖς τοῖς
 then first that also customary with-[the]-persons
 ἀρχομενοὶς ἐγίνετο. Γὰρ ὁ θείος δούς
 beginning happened to me. For the uncle having-given
 μοι ἐν-κόπεα, ἐκέλευσε μοι κατα-ἴκεσθαι ἡρεμα πλάκος
 to-me a-chisel, bade me to-touch gently a-slab
 κειμένης ἐν μέσῳ,* ἐπι-εἰπων τὸ κοινόν,†
 lying in the middle, saying-also the common proverb,
 “ Ἀρχὴ τοι-δὲ ἡμισυ παντός.” Δὲ κατα-
 “ The-beginning indeed is half of-all.” And I-having-
 ἐνεγκόντος σκληροτέρου, ὑπο ἀπειρίας, ἢ πλάξ
 set-it-down rather-hard, from inexperience, the slab
 μὲν κατα-εἶγεν· ὁ-δὲ ἀγανακτήσας, λα-
 indeed was-broken : and-he having-grown-angry, having-
 βῶν τινα σκυταλὴν κειμένην πλησίον, οὐ πρῶτος,
 taken a-certain whip lying near, not softly,
 οὐδὲ προ-τρεπτικῶς, κατα-ἠρξάτο μου, ὥστε μοι
 nor persuasively, initiated me, so-that to-me
 τα προ-οἰμία τῆς τεχνῆς δακρυά. Οὐν ἀπο-
 the precludes of-the art were tears. Therefore having-
 δραῖς ἐκεῖθεν, ἀπο-ἰκνούμαι ἐπὶ τὴν οἰκίαν, συν-
 run-away thence, I-arrive at the house, con-

* The phrase ἐν μέσῳ κειμένης corresponds to the Latin expression *in mediis sita*—signifying “ ready at hand.”

† In Greek, as in Latin, the substantive is frequently suppressed, when easily supplied from the context; the adjective, when referring to an inanimate object, being put in the neuter gender. The proverb here quoted, is thus expressed by Horace—*Dimidium facti qui cœpit habet*.

εχει ανα-ολολουζων, και υπο-πλεως δακρυων
 tinually crying-out, and full of-tears as-to
 τους οφθαλμους, και δια-ηγουμαι την σκυταλην,
 the eyes, and I-relate the whip,
 και εδεικνυον τους μωλωπας· και κατα-ηγουρον
 and I-showed the wales: and I-alleged-against him
 τινα* πολλην ωμοτητα, προσ-θεις οτι εδρασε
 some great cruelty, having-added that he-did
 ταυτα υπο φθονου, μη υπερ-βαλωμαι αυτον
 these things from envy, lest I-should-surpass him
 κατα την τεχνην. Δε της-μητρος αγανακτησα-
 as-to the art. And my mother having-been-
 μενης, και λοιδοιρησαμενης πολλα τψ-αδελφψ,
 incensed, and having-upbraided many-things to-her-brother,
 επει νυξ επι-ηλθε, κατα-εδαρθον ετι εν-δακρυς,
 when night came-on, I-lay-down-to-sleep still in-tears,
 και εν-νοων την ολην νυκτα.
 and cogitating the whole night.

Δη μεχρι τουτων μεν, τα ειρημενα
 Truly so-far-as these things indeed, the matters spoken-of
 γελασιμα και μειρακιωδη· δε τα μετα ταυτα,
 are ridiculous and puerile: but those after these,
 ακουσεσθε, ω ανδρες, ουκ ετι ευ-κατα-φρονητα,
 ye-will-hear, O men, no longer contemptible,

* The word *τινα* seems to insinuate that our hero rather enlarged upon the nature of the punishment, as well as misrepresented the motive and occasion of its infliction. The whole affair is not particularly creditable to any party: the uncle appears to have been too violent, the parents too credulous, and the son too careless of truth as well as of marble slabs. Indeed, his ultimate decision in favour of learning seems to have proceeded from fear of repeated punishment; but perhaps it is scarcely fair to employ his own candid confessions to convict him of a want of candour.

αλλα δεομενα και ακροατων πανυ φιληκουων.*
but requiring even listeners altogether attentive.

Γαρ ινα ειπω κατα 'Ομηρον, "Θειος
For that I-may-speak according-to Homer, "A-divine

ονειρος ηλθεν μοι εν-υπνιον δια αμβροσιν
dream came to-me in-sleep during ambrosial

νυκτα"†—ουτως εναργης, ωστε μηδεν απο-
night" — so manifest, as in-nothing to-fall-

λειπεσθαι της αληθειας. Ετι γουν και μετα
short of-the truth. Still indeed even after

τοσουτου χρονου τε τα σχηματα των φανετων
so-great time both the forms of-the things shown

μοι παρα-μενει εν τοις-οφθαλμοις, και η φωνη
to-me remain in my eyes, and the voice

των ακουσθεντων εν-αυλος‡ ουτω σαφη ην
of-the things heard is sounding: so evident were

παντα.

all.

Δυο γυναικες λαβομεναι ταιν-χεροιν,
Two females having-taken-hold-of my hands,

ειλκον με, εκατερα προς εαυτην, μαλα βιαιως
were-dragging me, each towards herself, very forcibly

* The verbs ακουω and ακροαω, are evidently related in origin—the former signifying "to hear," the latter "to wish to hear." This nearly corresponds to the distinction between our words, "hear" and "hearken." The adjective φιληκουος is compounded of φιλω to love, and ακουω to hear, and hence it signifies "fond of hearing."

† The passage quoted is found in the second book of the Iliad, v. 56—where Agamemnon is relating his dream to the assembled Greeks: which, by the way, would not be a happy quotation, had our author wanted an authority for following the suggestions of dreams.

‡ εναυλος is here supposed to be derived from αυλος, as if intended to signify the sound of a flute.

και καρτερως. Φιλο-τιμουμεναι γουν προς αλληλας
 and strongly. Vying then with each-other
 δια-εσπασαντο με μικρου.* Και-γαρ αρτι
 they-tore-asunder me within-a-little. For now
 μεν ή έτερα αν-† επι-εκρατει, και ειχε με ολον
 indeed the one would-have-prevailed, and had me whole
 παρα μικρον' δε αρτι αυθις αν-ειχομην
 by a-little: and now again I-should-have-been-held
 υπο της έτερας. Δε εβων έκατερα προς αλλη-
 by the other. And they-cried-aloud each to one-
 λας· ή μεν, ως βουλοιτο κεκτησθαι
 another: this one indeed, as-if she-wished to-possess
 με-οντα αυτης· δε ή, ως ματην αντι-
 me being hers: but that one, as-if in-vain she-
 ποιοιτο των αλλοτριων. Δε ή
 claimed the things belonging-to-others. And the-one female
 μεν ην εργατικη, και ανδρικη, και αυχηρα
 indeed was fit-for-work, and masculine, and filthy as to
 την κομην, ανα-πλευς τυλων τω χειρε, δια-εζωσμενη
 the hair, full of-warts as to the hands, girdled

* Φιλοτιμουμεναι is compounded of φιλω to love, and τιμη honor, whence it comes to signify ambition, or emulation.—Μικρου is rarely put alone in this sense, and requires something to complete the phrase; but the meaning of the sentence is evidently the same as if the verb δειν had been expressed, as it is found in a subsequent passage. Perhaps the particle γουν is merely a corrupt substitution for this word.

† The particle αν cannot always be rendered in English as a separate word, as it is frequently employed rather to give a new force to a verb, than to express any meaning of its own. This adverb has a very extensive and important use, often giving a sense of futurity to the past form of a verb, besides being used as a conjunction with a conditional signification. These niceties of construction will be noticed with more advantage hereafter.

την εσθητα, κατα-γεμουσα τιτανου, οιος ο-θειος
as to the dress, covered-with chalk, such-as my-uncle
 ην οποτε ξεοι τους λιθους· δε η ετερα,
was whenever he-scraped the stones: but the other,
 μαλα ευ-προσωπος, και ευ-πρεπης το σχημα,
very fair-faced, and comely in [the] mien,
 και κοσμιος την ανα-βολην.* Δε τελος ουν,
and elegant in [the] clothing. But at-the-end then,
 επι-ιασι μοι δικαζειν οποτερα αυτων βου-
they-permit to-me to-determine which of-them I-should-
 λοιμην συν-ειναι. Δε προτερα εκεινη η σκλη-
be-willing to-be-with. And first that one [the] hard-
 ρα και ανδρωδης† ελεξεν.
favoured and man-like spoke.

Φιλε παι, Εγω ειμι Έρμο-γλυφικη Τεχνη, ην
O dear boy, I am Sculptural Art, which
 χθες ηρξω‡ μανθανειν, τε οικεια σοι,
yesterday thou-begannest to-learn, both familiar to-thee,

* A substantive in Greek is often found in the accusative case after an adjective, without appearing to be governed by any expressed word. In this case, the preposition *κατα* may be understood, like *secundum* in Latin poetry, to complete the grammatical construction.

† Adjectives ending in *-ωδης* generally signify *abundance* or *resemblance* of the subject represented by the cognate substantive; as adjectives in *-ικος* denote a partaking of its nature, or a fitness for its attributes. Thus *ανδρωδης*, from *ανηρ*, *ανδρος*, a man, signifies "man-like," i. e. having the appearance of a man; *ανδρικός* (above) "manly," i. e. having the capabilities of a man.

‡ It seems better in this elementary volume to retain the *singular* pronoun, "thou, thee," &c. as the representative of the Greek, in order to distinguish the idioms of the languages, though in English we use the plural "you."

και συν-γενης οικοθεν.* Γαρ τε ὁ παππος
 and kindred from-*thy*-house. For both the grandfather
 σου (ειπουσα το ονομα του μητρο-
 of-thee (having-spoken the name of-the maternal-grand-
 πατορος) ην λιθο-ξοος,† και αμφοτερω τω θειω,
 father) was a-stone-polisher, and both the uncles
 και μαλα ευ-δοκιμειτον δια ἡμας. Δε ει
 were, and much they-were-in-repute through us. But if
 θελοις απο-εχεσθαι ληρων μεν
 thou-shouldst-be-willing to-hold-off-from drivellings indeed
 και φληναφων των παρα ταυτης, (δει-
 and trifles [those] proceeding from this woman, (having-
 ξασα την ἑτεραν), δε ἐπεσθαι και συν-οικειν
 pointed-to the other), and to-follow and dwell-with
 μοι, πρωτα μεν θρεψη γεννικως, και
 me, first indeed thou-wilt-be-kept genteelly, and
 ἐξεις τους ωμους καρτερους, δε εση
 thou-wilt-have the shoulders strong, and thou-wilt-be
 αλλοτριος παντος φθονου, και ου-ποτε,
 a-stranger-from all envy, and not-at-any-time,

* The distinction intended between *οικειος* and *συγγενης* may be thus marked: *οικειος* signifies a relationship existing between members of a family in the same house, and hence applies peculiarly to relatives in a direct line; *συγγενης* also signifies a relationship of blood, but this term may be applied to various branches of a family, without reference to habitation in the same house.

† *Λιθοξοος* seems to have been used in a more general sense than our word "stone-polisher," or stone-scraper, which is the nearest translation, from the Greek verb *ξεω*. The departments of the stone-mason and sculptor do not appear to have been separated so distinctly as in modern times, as being only different degrees of the same profession; and it may be conjectured that the members of this worthy family were not exclusively engaged in representing "the human face divine."

κατα-λιπων την πατριδα . και τους οικειους,
 having-left the native-country and the family-friends,
 απο-ει επι την αλλο-δαπην.* Ου-δε
 wilt-thou-go-away to the foreign-soil. And-not
 επι λογοις παντες επαινεσονται σε.†
 on-account-of mere words all-men will-praise thee.

Δε μη μυσαχθης το ευ-τελες του σωματος,
 But be-not -disgusted-at the meanness of-the body,
 μηδε το πιναρον της εσθητος· γαρ ορμωμενος
 nor the dirtiness of-the dress: for starting
 απο των τοιουτων, και εκεινος Φειδιας
 from [the] such beginnings, even that sculptor Phidias
 εδειξε‡ τον Δια, και Πολυκλειτος ειργασατο
 displayed the Jupiter, and Polycletus wrought
 την Ήραν, και Μυρων επηνεθη, και Πραξιτελης
 the Juno, and Myron was-praised, and Praxiteles
 εθαυμασθη· γουν ουτοι προσ-κυνουνται μετα των
 was-admired: so these men are-worshipped with the

* It was considered almost indispensable for the *literati* of ancient Greece and Rome to *travel* into foreign countries, in order to make observations on "men and manners." From the scarcity of books, and the limited means of communication between different nations, compared with the facilities of modern times, such personal peregrination appeared to open the only source of general information and research: and hence we find that most of the distinguished philosophers, poets, and historians of antiquity were famous for their travels as well as for their talents. It would be well if the *grand tour* were usually made in these days with the same laudable object; but *tempora mutantur*, &c. and the tourist may now be famous for his travels with very different *letters* of recommendation.

† Meaning—they will praise thee for real productions, not for superficial accomplishments.

‡ The verb *δεικνυειν* was applied peculiarly to artists who showed an object as if real, by faithful imitation; and by no means answers to our word *exhibit* with reference to painting and sculpture.

θεων. Εἰ δὴ γένοιο εἰς τούτων,
 gods. If indeed thou-shouldst-become one of-these,
 πως-μεν* γένοιο-ου κλεινος παρα πασιν
 how ' wouldst-thou-not-become celebrated among all
 ανθρωποις αυτος; δε απο-δειξεις και τον
 men thyself? and thou-wilt-show also the
 πατερα ζηλωτον· δε απο-φανεις και την
 father enviable; and thou-wilt-make-appear also the
 πατριδα περι-βλεπτον. Ταυτα και ετι
 native-country respectable. These things and yet
 πλειονα τούτων ἢ Τεχνη ειπεν, δια-
 more than-these the sculptural Art said, stam-
 πταιουσα και βαρβαριζουσα παμ-πολλα,
 mering-through and barbarously-pronouncing very-many
 συν-ειρουσα δη μαλα σπουδῃ,† και
 words, tacking-them-together indeed very zealously, and
 πειρωμενη πειθειν με. Αλλα ουκ-ετι μεμνημαι·
 attempting to-persuade me. But no-longer do-I-remember;
 γαρ τα πλειστα ηδη δια-εφυγεν την μνημην
 for the most-things already have-escaped the memory
 μου. Επει-δε ουν επαυσατο, ἢ ἑτερα αρχεται
 of-me. When therefore she-ceased, the other begins
 πως ὧδε.
 somehow thus.

* The particle *μεν* may generally be rendered "indeed," but this English is sometimes too strong to express the proper force of the Greek. *Μεν* will almost always be found to be answered by *δε* in the following member of the sentence; but unless some opposition is intended between the two clauses, it is better to omit the translation of the former, as of an expletive particle which cannot be precisely represented.

† *Σπουδῃ* "with zeal"—the dative case of a substantive is often used *adverbially* in Greek, to express the *manner* in which an action is performed. The ablative in Latin is used with the same sense.

Δε εγω, ω τεκνον, ειμι Παιδεια,* ηδη συν-
 But I, O son, am Education, already customary-
 ηθης και γνωριμη σοι, ει-και† μηδε-πω πεπειρα-
 with and known to-thee, although not-yet hast-thou-
 σαι μου εις τελος. Ἡλικα μεν ουν τα
 made-trial of-me to *the* end. How-great indeed then the
 αγαθα ποριη γενομενος λιθο-ξοος,
 goods thou-wilt-procure, having-become a-stone-polisher,
 αυτη προ-ειρηκεν. Γαρ εση ουδεν οτι-
 she-herself has-said-before. For thou-wilt-be nothing ex-
 μη‡ εργατης, πονων τω σωματι, και εν τουτῳ
 cept a-workman, labouring with-the body, and in this
 τεθειμενος ἀπᾱσαν την ελπιδα του βιου, αυτος
 having-placed all the hope of-[the] life, thyself,
 μεν ων α-φανης, λαμβανων ολιγα και α-γεννη,§
 indeed being obscure, receiving few and ignoble
 ταπεινος την γνωμην, δε ευ-τελης την
gains, grovelling in [the] sentiment, and cheap in [the]
 προσ-οδον, ουτε επι-δικασιμος φιλοις, ουτε φοβε-
 emolument, neither fit-to-plead for-friends, nor formi-
 ρος εχθροις, ουτε ζηλωτος τοις πολιταις· αλλα
 dable to-enemies, nor enviable to-the citizens: but

* The Greek word Παιδεια might here be rendered "Learning," but the more common sense of the noun is preserved in the text.

† ει-και corresponds to the Latin *etiam-si*, *although*, which might be Englished separately, *even if*. Καν (for και-αν) has also the same signification.

‡ Ὅτι-μη. *that—not*, has by construction the sense of "except:" but it may be reconciled with the meaning of the single particles, by understanding an ellipsis,—as "you will be nothing, (*granting*) that (*you are*) not a workman."

§ The Greek α-, like the Latin *in-*, negatives the signification of the word to which it is prefixed.

αυτο μονον, εργατης, και εις των εκ του
 that only, a-workman, and one of-the men from the
 πολλου δημου,* αι υπο-πτησσω τον προ-
 much people, always dreading the su-
 εχοντα, και θεραπευων τον δυναμενον λεγειν, †
 perior, and worshipping the man able to-speak,
 ζων βιον λαγω, και ων ερμαιου ‡ του
 living the life of-a-hare, and being the gain of-the
 κρειττονος. Δε ει γενοιο και Φειδιας,
 stronger. But if thou-shouldst-become even a-Phidias,
 η Πολυκλειτος, και εξ-εργασαιο πολλα θαυμαστα,
 of Polycletus, and shouldst-work-out many admirable
 α-παντες επαινεσονται την τεχνην μεν, δε
 things, all men will-praise the art indeed, but
 εστι ουκ τις των ιδοντων, ος, ει
 there-is not any-one of-the persons seeing them, who, if
 εχοι νουν, αν-ευξαιτο γενεσθαι ομοιος σοι γαρ
 he-has sense, would-wish to-become like to-thee: for
 οιος αν-ης, νομισθη βα-
 of-whatever-quality thou-be, thou-wilt-be-considered me-

* Belonging to the class of οἱ πολλοί or "the many,"—in contradistinction to the select and exclusive few.

† Ability in speaking was considered by the ancients the highest possible accomplishment, and furnished the surest passport to political power. Thus, in "the most high and palmy state" of Athens, the orators were the sole directors of all public measures, and the sole protectors of all private property. At Rome also, during the existence of the republic, the same importance was attached to popular speaking; and this art still continued to be held in great repute, though the form of a democracy vanished at the accession of the Cæsars to the empire of the Roman world.

‡ Ἑρμης, or Mercury, was the god of *merchandise*, and the common noun is derived from this proper name, by the same analogy as our words *martial*, *bacchanal*, &c. are obtained from the pagan divinities, Mars, Bacchus.

ναυσοσ, και χειρο-αναξ, και απο-χειρο-βιωτοσ.*
 chanical, and clever-of-hand, and living-by-handicraft.

Δε ην πειθῃ μοι, πρωτον μεν επι-
 But if thou-be-persuaded by-me, first indeed I-will-
 δειξω σοι πολλα εργα παλαιων ανδρων, και
 display to-thee many works of-ancient men, and
 θαυμαστας πραξεις, και απο-αγγελουσα λογουσ
 admirable actions, both reporting words
 αυτων, και αποφαινουσα, ωσ ειπειν, εν-πειρου
 of-them, and making-*thee*-appear, as *one may* say, experienced
 παντων· Και την ψυχην, οπερ εστι κυριωτα-
 in-all-*things*. And the soul, which *part* is most-mas-
 τον σοι, κατα-κοσμησω πολλοις και αγαθοις †
 terly to-thee, I-will-adorn with-many and good
 κοσμημασι, σωφροσυνη, δικαιοσυνη, ευσεβεια,
 ornaments, with-temperance, with-justice, with-holiness,

* The two vowels that coalesce to form the long *ω* in *χειρωναξ* are here dissolved, to show the separate parts *χειροσ* and *αναξ*, king of hand.—Prepositions compounded with a substantive and verb seem sometimes to belong exclusively to the former, as *απο χειροσ*, from hand, the particle *απο* not affecting the verbal *βιωτοσ*.

Considering the perfection to which the Art of Sculpture was advanced in ancient Greece, we can scarcely believe that such an employment was *always* considered degrading to a gentleman; though we know that it is rash to compute contemporary honours from posthumous celebrity. In the early days of Greece, it is probable that all real merit led to worldly distinction, and that it was thought to be of little consequence, in what profession talent and industry were displayed, so that it was morally respectable. But the barbarous spirit of the Romans, who consigned the fine arts to their *slaves* was now suffered to prevail over the true *liberality* of sentiment.

† The phrase “many and good” is not intended to *distinguish* the ornaments from one another, as it might seem in English. The expression is only equivalent to “many good ornaments,” and might be rendered with the conjunction,—“many and *those* good.”

πραοτηι, επιεικεια, συνεσει,* καρτερια,
 with-gentleness, with-equity, with-prudence, with-fortitude,
 τῷ ἐρωτι τῶν καλῶν, τῇ ὀρμῇ
 with-[the] love of-[the] honorable things, with-[the] zeal
 προς τὰ σεμνοτατα. Γαρ ταυτα εστιν
 towards the most-important things. For these are
 ὡς-αληθως† ὁ α-κηρατος κοσμος της ψυχης.
 most-truly the unblemished adornment of-the soul.
 Δε ουτε ουδ-εν παλαιον, ουτε νυν δεον γε-
 And neither any-thing ancient, nor now requisite to-
 νεσθαι, λησει σε, αλλα και προ-οφει
 be-done, shall-lie-hid-from thee, but even thou-shalt-foresee
 μετα εμου τα δεοντα.‡ Και ἀ-παντα ὀλως,
 with me the things requisite. And all things on-the-wholē,
 ὅποσα τε τα θεια, τε τα ανθρωπινα εστι, ουκ
 whatever both the divine, and the human are, not
 εις μακραν διδαξομαι σε.§
 at a-long period I-will-teach thee.

* Συνεσις (from *συνιεναι*, to comprehend) may here be translated by the general term *Prudence*, though in strict metaphysical language, this term is not synonymous with *φρονησις*.

Aristotle says in his *Ethics*—"Συνεσις is a habit of judging rightly of the same things with which *φρονησις* (prudence) is concerned: but *συνεσις* applies only to the perception of truth, *φρονησις* extends to the mode of acting upon that perception. The latter is practical, the former merely judicial."—Hence *συνεσις* might be translated "penetration," or "intelligence."

† ὡς αληθως—here corresponds to the Latin form *quam verisimè*, "as truly as possible;" but Greek adverbs, as well as Latin, are generally used in the superlative, to convey this sense.

‡ For the common reading *τα δεοντα*, Hemsterhuis proposes to substitute *τα μελλοντα*—signifying "not only things past and present shalt thou know, but even things future thou shalt foresee,"—which correction appears worthy of adoption.

§ Verbs of *teaching*, as in Latin, govern a *double* accusative case; as also many other Greek verbs, which are not so constructed in the Latin language.

Και, (ὁ νυν πενης,* ὁ του-δεινος,
 And thou, (the person now poor, the son of-some-one un-
 ὁ βουλευσαμενος τι ὁ περι
known, the person having-consulted [somewhat] concerning
 τεχνης οὕτω α-γεννους), εσθ μετα ολιγον ζηλωτος
 an-art so ignoble), shalt-be after a-little emulated
 και επι-φθονος ἀπάσι, τιμωμενος και επαινουμενος,
 and enviable to-all, honoured and praised,
 και ευ-δοκιμων επι τοις αριστοις, και απο-
 and well-reputed on-account-of the best things, and re-
 βλεπομενος† ὑπο των προ-εχοντων γενει και
 spected by the persons surpassing in-birth and
 πλουτω* αμφι-εχομενος‡ μεν εσθητα τοιαυτην
 wealth: clothed indeed in a-vest such-as this
 (δειξᾶσα την ἑαυτης, δε εφορει πανν
 (having-shown that of-herself, and she-wore one altogether
 λαμπραν), δε αξιουμενος αρχης και προ-έ-
 splendid), and thought-worthy of-precedence and front-
 δριας. Και αν απο-δημης που, ου-δε επι
 sitting. And if thou-travellest any-where, not-even on

* The article joined with an adjective or participle can scarcely be represented in English, without supplying some substantive; unless we consider it a demonstrative pronoun, which substitution is not conformable to the Attic dialect.

† Απο in composition most commonly signifies "from," but it has sometimes the sense of "again," like *re-* in Latin. Thus, απο-βλεπω corresponds to *re-spicio* (to respect), to look back, or again and again; though even this sense of απο is not entirely opposed to its usual meaning, as implying that the sight is turned from other objects.

‡ As prepositions sometimes take an *aspirate* from the vowel of the verb with which they are compounded, so they sometimes drop the aspirate, when the verb begins with a smooth vowel, as αμπ-εχομενος.

της αλλο-δαπης* εση α-γνωσ, ουδε α-φανης.
the foreign-soil wilt-thou-be unknown, nor obscure.

Τοιαυτα τα γνωρισματα περι-θησω σοι, ωστε
Such [the] tokens I-will-put-around thee, that
εκαστος των ορωντων, κινησας τον-πλησιον,
each of-the persons seeing, having-moved his neighbour,
δειξει σε τω δακτυλω, λεγων, 'ΟΥΤΟΣ
shall-point-at thee with-the finger, saying, THIS is
ΕΚΕΙΝΟΣ.†

HE.

Δε αν τι η αξιον σπουδης, και κατα-
And if any-thing be worthy of-zeal, and have-
λαμβανη τους-φιλους, η και την ολην πολιν,
befallen thy friends, or even the whole state,
παντες απο-βλεψονται εις σε και αν που
all men will-look towards thee: and if any-where
τυχης λεγων‡ τι, οι πολλοι
thou-hast-happened speaking any-thing, the many

* Αλλοδαπης (compounded of *αλλον* other, and *δαπεδον* soil,) is properly an *adjective*, and must here be taken as agreeing with the substantive *γη* understood.

† The luxury of being pointed at with the finger appears to have been highly appreciated by the ancient Greeks and Romans.—Persius glances at this vanity, (*Sat. I.*) in words of similar import,

At pulchrum est digito monstrari, et dicier *Hic est!*

To raise the admiration, or even the envy of fellow citizens, was an object of universal ambition; and no one appears to have felt happy, unless he was called happy by others. Hence the frequent use of the word *ευδαιμονιζεσθαι* (from *ευ* well, and *δαιμων* fortune)—which means, *bond fide*, rather to be envied than to be blessed.

‡ The verb *τυγχανω*, from which the form *τυχης* is obtained, is frequently put with the participle of an active verb, of which it

κεχρηνοτες* ακουσονται, θαυμαζοντες, και
 gaping in wonder will-hear, admiring, and
 ευ-δαιμονιζοντες σε της δυναμεως† των
 blessing thee on account of-the power of-[the]
 λογων, και τον-πατερα της ευ-ποτμιας. Δε
 words, and thy father on account of-the good-fortune. And
 ο λεγουσιν, ως τινες αρα γιγνονται α-θανατοι
 what they-say, that some indeed become immortal
 εξ ανθρωπων, τουτο περι-ποιησω σοι· και-γαρ
 from men, this I-will-procure for-thee: for
 ην αυτος απο-ελθης εκ του βιον,
 if thou-thyself shalt-have-departed from [the] life,
 ου-ποτε παυση συν-ων τοις πεπαιδευμενοις,
 never wilt-thou-cease being-with [the] educated persons,
 και προσ-ομιλων τοις αριστοις. Ὅρας
 and keeping-company-with the best. Thou-seest
 εκεινον τον Δημοσθενην, τινος οντα υιον,
 that man [the] Demosthenes, of-what person being son,
 ηλικον εγω εποιησα· ορας τον Αισχινην,
 how-great I made him! thou-seest [the] Æschines,
 ος ην υιος τυμπανιστριας· αλλα ομως
 who was son of-a-timbrel-player: but nevertheless

seems only to qualify the signification. It may generally be rendered adverbially, and the participle construed as the finite verb, thus; "if thou hast spoken anything perchance," *i. e.* whatever thou speakest.

* The participle *κεχρηνοτες* simply signifies the act of *gaping*, but of course this word refers in sense to "gaping wonderment," involving the *cause* in the effect.—The verb *ακουω*, which means commonly to *hear*, is often used with the force of to *obey* or *be persuaded*.

† The preposition *ενεκα*, *on account of*, is frequently suppressed before a substantive in the genitive case.

Φιλιππος ἐξεραπευσεν αὐτον δια εμε. Δε ὁ
 Philip courted him on-account-of me. And [the]
 Σωκρατης* και αὐτος τραφεις ὑπο
 Socrates even himself having-been-brought-up by
 ταυτη τη Ἐρμογλυφικη, επει-δη--ταχιστα συν-ηκε
 this [the] Sculptural-Art, as-soon as he-understood
 του κρειττονος, και (δραπετευσας παρα αυτης)
 the better *course*, and (having-run-away from her)
 ηυτο-μολησεν ὡς εμε, ακουεις ὡς αδε-
 came-of-himself to me, thou-hearest how he-is-cele-
 ται παρα παντων.†
 brated by all *men*.

* Socrates was the son of Sophroniscus, a statuary, and the same profession was followed in early youth by the great philosopher himself. The famous Demosthenes was son of a rich sword-cutler. Æschines was a famous Athenian orator, engaged by Philip of Macedon, to counteract the effect produced on the Athenians by the eloquence of Demosthenes. The tirades of Demosthenes against Philip have become proverbial for severity and force; and hence the term *Philippic* is synonymous with a violent and eloquent invective. The speeches of the Roman Cicero against Antony are of a similar character, and divide the palm of ancient eloquence with those of the Athenian demagogue.

† Prepositions have a variety of significations in Greek, not only when joined with different cases, but even when used with the same case. Their peculiar sense, therefore, must often be determined by the context alone, and where it is not clearly pointed out by other words, some doubt will always remain. Thus, *παρα αυτης* in this sentence, unquestionably signifies "from her;" but *παρα παντων* may signify either "by all," or "above all," or "amongst all;" for there is classical authority for each meaning, and all are equally conformable to the context.

The dative case is used with *παρα* (p. 14) in the same general sense—*κλεινος παρα πασιν ανθρωποις*.

Δε αφεις* αυτους, τηλικ-ουτους και τοι-ουτους
 But having-left [them, *being*] so-great and such
 ανδρας, και λαμπρας πραξεις, και σεμνους λογους,
 men, and splendid actions, and weighty words,
 και ευ-πρεπες σχημα, και τιμην, και δοξαν,
 and well-becoming mien, and honour, and reputation,
 και επαινον, και προ-εδριας, και δυναμιν, και
 and praise, and first-seats, and power, and
 αρχας, και το ευ-δοκιμειν† επι λογοις,
 commands, and [the] to-be-renowned on-account-of words,
 και το ευ-δαιμονιζεσθαι επι συνεσει.—
 and [the] to-be-called-blessed on-account-of intelligence,—
 εν-δυση τε πιναρον χιτωνιον, και ανα-
 thou-wilt-be-clothed both *in-a-shabby* garment, and thou-
 ληψη σχημα δουλο-πρεπες, και εξ-
 wilt-assume a-demeanour becoming-a-slave, and thou-wilt-
 εις εν ταιν χειροιν μοχλια, και γλυφεια.‡ και
 have in the hands levers, and gravers, and

* The Greek participle often expresses a supposition—here meaning, “If you abandon these advantages,—you will be clothed shabbily,” &c.

† *Ευδοκιμειν* means “to be thought well of” “or have good reputation”—in a neuter sense. Both *δοκιμος* and *δοξα* are derived from the same verb *δοκειω*, to think or seem.

The construction of the article with the infinitive mood can scarcely be reconciled with our own idiom; but the form is common in Greek. The expression must be considered elliptical, some substantive being understood with the article, as “the thing, viz. to be renowned:” or, more simply, the verb may be considered as a substantive, “good-repute,” regularly connected with the preceding nouns.

‡ It is difficult to adjust with precision the English names of these instruments, but the difference between *γλυφειον* and *κοπεις* seems to be—that the former was used for *hollowing*, the latter for *chipping* the stone.

κοπεας, και κολαπτηρας, νενευκως κατω εις το
 chisels, and mallets, bent down to the
 εργον, χαμαι-πετης,* και χαμαι-ζηλος,
 work, fallen-on-the-ground, and earnest-on-the-ground,
 και παντα τροπον ταπεινος· δε ουδε-ποτε ανα-
 and in every manner abject: and never un-
 κυπτων, ουδε επι-νωων ουδεν ανδρωδες
 bending from work nor reflecting-upon any-thing manly
 ουδε ελευθεριον, αλλα προ-νωων οπως τα εργα
 or liberal, but premeditating how the works
 μεν εσται σοι ευ-ρυθμα και ευ-σχημονα·
 indeed shall-be for-thee well-proportioned and well-formed:
 δε ηκιστα πεφροντικως οπως αυτος εση† τε
 and least having-considered how thyself shalt-be both
 ευ-ρυθμος και κοσμιος, αλλα ποιων σε-αυτον
 well-proportioned and adorned, but making thyself
 α-τιμοτερον λιθων.‡
 more-dishonourable than-stones.

Αυτης ετι λεγουσης ταυτα, εγω ου περι-
 She still speaking these things, I not having-

* These words compounded with *χαμαι*, on the ground, are not very easy to translate literally; but the former seems to refer to the grovelling position of the *body*, the latter to the lowly object of ambition adopted by the *mind*.

† The future tense *indicative* is sometimes used in Greek after conjunctions signifying the *final cause*, where in Latin the *subjunctive* mood would be employed.

‡ The *genitive* case is used after adjectives in the comparative degree, where the conjunction *η*, *than*; is suppressed,—in the same sense as the *ablative* case in Latin where *quam* is omitted.

The *genitive* also takes the place of the Latin *ablative*, when a substantive and participle are put *absolutely*; as in the commencement of the next paragraph, *αυτης λεγουσης*.

μεινας το τελος των λογων, ανα-στας
 waited-for the end of-the words, having-stood-up
 απο-εφηναμην, και απο-λιπων εκεινην την α-μορφον
 declared-myself, and having-left that [the] ill-favored
 και εργατικην, μετα-εβαινον μαλα γεγηθως,
 and drudging woman, I-went-over much rejoicing,
 προς την Παιδειαν· και μαλιστα, επει
 to [the] Education: and most so, forasmuch-as
 και η σκυταλη ηλθεν εις νουν μοι, και οτι
 also the whip came into mind to-me, and that
 χθες εν-ετριψατο* ουκ ολιγας πληγας μοι,
 yesterday, it-had-inflicted not few stripes on-me,
 ευθυσ αρχομενω. Δε η απο-
 immediately when beginning. But the [Sculpture] having-
 λειφθεισα, το πρωτον† μεν ηγανακτει, και συν-
 been-left, at the first indeed was-enraged, and she-
 εκροτει τω χειρε, και εν-επριε τους οδοντας·
 beat-together the hands, and grated the teeth:
 δε τελος, ωσπερ ακουομεν την Νιοβην,‡ επε-
 and at the end, as we-hear-of [the] Niobe, she-
 πηγει, και μετα-εβεβλητο εις λιθον. Δε ει
 had-stiffened, and had-been-changed into stone. But if

* *Εν-ετριψατο*.—This divided form is not so elegant in English, as if it had been written in one clause—"I remember that the whip had inflicted," &c. but it certainly represents the separate ideas in their natural order of succession.

† The neuter form of adjectives is often used *adverbially*, either with or without the article.

‡ It is not so usual in Greek to combine the article with a proper name, unless the person has been mentioned before; but the story of Niobe is supposed to be so well known, that the same reference is made as if the name had been already introduced. See note on the article in page 1.

επαθε παρα-δοξu,* μη-α-πιστησητε·
 she-suffered *things* beyond-conception, do-not-disbelieve it :
 γαρ οί ονειροι θαυματο-ποιοι. Δε ή έτερα
 for [the] dreams *are* wonder-workers. But the other
 απο-ιδουσα προς με, εφη, Τοι-γαρ-ουν αμει-
 looking towards me, said, Therefore-indeed I-will-
 ψομαι σε τηδδε της δικαιοσυνης, ότι
 recompense thee for this [the] justice, because
 εδικασας την δικην καλως. Και ελθε ηδη,
 'thou-hast-adjudged the judgment well. And come now,
 επι-βηθι τουτου του οχηματος, (δειξασα
 mount-on this [the] chariot, (having-pointed-to
 τι† οχημα τινων υπο-πτερων ιππων
 some chariot of-some winged horses
 εοικωτων τω Πηγασω), όπως ιδης
 like to-[the] Pegasus), that thou-mayst-see
 οια και ηλικά εμελλες α-γνοη-
 what-sort-of and how-great *things* thou-wast-about to-be-
 σειν, μη ακολουθησας εμοι. Δε επει ανα-
 ignorant-of, not having-followed me. And when I-had-
 ηλθου, ή μεν ελαυνε και υπο-ήνιοχει. Δε εγω
 come-up, she indeed drove and held-the-reins. And I

* Παρα, in composition, often signifies "beyond," and δοξος is the adjectival form of δοξα "opinion." Hence our own word *paradox* is immediately derived.

† The pronoun adjective τις, corresponding to *aliquis* in Latin, is here used to convey an indefinite sense, as if the chariot and horses were too remote from terrestrial notions to be described in precise terms.

The same expression is used again in this narrative, with a similar meaning of *indistinctness*, referring however below, not to the grandeur, but to the insignificance of the object intended.

αρθεις εις ύψος, αρξαμενος απο της
 having-been-lifted to a-height, having-begun from the
 έω αχρι προς έσπεραν, επι-εσκοπουν πολεις, και
 east even to the west, I-contemplated states, and
 εθνη, και δημους, κατα-ά-περ* ό Τριπτολεμος, †
 nations, and peoples, as [the] Triptolemus did,
 απο-σπειρων τι ες την γην. Ουκ-ετι μεν-τοι
 sprinkling something on the earth. No-longer indeed
 μεμνημαι ό, τι εκεινο το σπειρομενον ην
 do-I-remember what that [the] thing sprinkled was:
 πλην τουτο μονον, ότι οι ανθρωποι απο-όρωντες
 but this only, that the men beholding
 κατωθεν επηνουν, και κατα ούς
 from-below praised me, and those to whom soever
 γενοιμην τη πτησει, παρα-επεμπον μετα ευ-
 I-came in-the flight, accompanied me with ap-
 φημιας.
 plause.

Δε δειξᾶσα τα τοσαυτα μοι, και
 And having-shown [the] so-great things to-me, and having
 εμε εκεινοις τοις επαινουσιν, επι-ανα-
 shoun me to-those [the] men praising, she-brought-
 ηγαγεν αυδεις, ουκ-ετι εν-δεδυκοτα εκεινην την
 me-back again, no-longer clothed-in that [the]

* Καθ'απερ compounded of the preposition *κατα* and the relative pronoun *ος-περ* in the plural neuter, might be more literally rendered "according to what modes" being something like *quem-ad-modum* in Latin.

† Triptolemus, son of Celeus, king of Attica, was fabled to have been taught agriculture by Ceres, and wafted through the air in the chariot of the goddess, to distribute corn over the world.

αυτην εσθητα, ἣν ειχον απο-ιπταμενος· αλλα
 same dress, which I-had when flying-away: but
 εδοκουν εμοι επι-ανα-ηκειν* τις ευ-παρυφος.
 I-seemed to-me to-have-returned as one well-embroidered.
 Κατα-λαβουσα ουν και τον-πατερα εστωτα,
 Having-taken therefore also my-father standing,
 και περι-μενοντα, εδεικνυεν αυτω εκεινην την
 and waiting-for me, she-showed to-him that [the]
 εσθητα, και εμε οιος ηκοιμι· και τι
 dress, and me of-what-quality I-was-come: and somewhat
 και υπο-εμνησεν οια εβουλευ-
 also she-reminded him what-sort-of things he-had-deter-
 σατο δειν-μικρου† περι εμου. Ταυτα
 mined within-a-little concerning me. These things
 μεμνημαι ιδων, ων ετι αντι-παις, εκ-
 I-remember having-seen, being yet a-youth, having-
 παραχθεις, δοκει εμοι, προς τον φοβον των
 being-disturbed, as it-seems to-me, by the fear of-the
 πληγων.
 stripes.

Δε μεταξυ λεγοντος, τις εφη,
 But meantime-while I am speaking, some-one has-said,
 Ἡρακλεις, ὡς μακρον και δικανικον το εν-υπνιον.
 O-Hercules, how long and argumentative is the dream!
 Ειτα αλλος υπο-εκρουσε, χειμερινος
 Then another has-muttered-in-answer, It is a-winter

* The verb ἤκω, though of the present imperfect form, has always a perfect sense, and corresponds to the meaning of the Latin *adsum*. The word itself is evidently derived from the perfect form of an obsolete verb.

† Supply ὡς with the infinitive δειν, the expression meaning—
 “so as to want but little of being determined.”

ονειρος, ὅτε αἱ νυκτες εἰσιν μηκισται· ἡ ταχα-που*
 dream, when the nights are longest: or perhaps
 εστι τρι-ἑσπερος, ὡσπερ και εστι ὁ
 it-is a product of-three-evenings, as also is [the]
 Ἡρακλης αὐτος.† Δε τι οὖν ἐπι-ἤλθεν αὐτῳ,
 Hercules himself. And what then came-upon him,
 ληρησαι ταυτα προς ἡμας, και μνησθηναι
 so as to-drivel these things with us, and to-record
 παιδικης νυκτος. και παλαιων ονειρων, και
 a-boyhood night, and ancient dreams, and things
 ἡδη γεγηρακοτων; γαρ ἡ ψυχρο-λογια ἑωλος.
 already grown-old? for the frigid-story is of-yesterday.
 Μη-ὑπο-εἰληφεν ἡμας τινας‡ ὑπο-κριτας τινων
 Has-he-supposed us some interpreters of-some
 ονειρων; Ουκ, ω αγαθε· Γαρ ουδε ὁ Ξενο-
 dreams? Not so, O good friend: For neither [the] Xeno-
 φων ποτε δια-ἠγουμενος το εν-ὑπνιον, §
 phon did so, when-formerly relating the dream,
 ὡς εδοκει αὐτῳ και εν τη-πατρῳα οικια, και τα
 as it-seemed to-him both in his paternal house, and the

* The particle *που* is used to give an *indefinite* sense to a great variety of words, and can scarcely be represented in a translation.

† Alluding to the fable of Jupiter's connection with Alcmena, who from this amour became the mother of the celebrated Hercules. The father of the gods, according to the legend, delayed the rising of the sun till the third morning—in order to retard the return of Amphitryon, the betrothed husband of Alcmena, whose likeness he had assumed.

‡ *τινας—τινων*—is an expression of contempt, as if the object were too mean for definition:—nearly corresponding to *nescio quid*, in Latin; *je ne sais quois* in French, &c.

§ *εν-ὑπνιον* (from *ὑπνος* sleep) may be distinguished from *ονειρος*, as not being equally applicable to a *day-dream*.

αλλα,* (γαρ ιστε), — ουχ την
 other things, (for ye-know the rest),—not I say, intending the
 οψιν υπο-κρισιν, ουδε ως εγνωκως φλυαρειν,
 vision as a-representation, nor as having-determined to-trifle,
 δια-εξ-ρει αυτα† και ταυτα εν τω πολεμω,
 did-he-go-through them: and these things in the war,
 και απο-γνωσει πραγματων, πολεμιων περι-εστωτων·
 and in desperation of-affairs, enemies standing-around:
 αλλα η δια-ήγησις ειχεν τι και χρησιμον·
 but the narration had something even useful.

Και τοι-νυν και εγω δια-ήγησαμην υμιν τουτου
 And therefore also I have-related to-you this
 ονειρον ενεκα εκεινου, όπως οι νεοι τρεπων-
 dream on-account-of that, namely, that the young may-be-
 ται προς τα βελτιω, και εχωνται Παιδειας·
 turned to the better things and may-hold-fast-to Education:
 και μαλιστα, ει τις αυτων εθελο-κακει‡ υπο
 and especially, if any-one of-them is-faint-hearted from
 πενιας, και αποκλινει προς τα ηττω, δια-φθειρων
 poverty, and declines to the worse things, destroying
 φυσιν ουκ α-γεννη. Ευ οίδα ότι και εκεινος
 a-nature not ungenerous. Well I-know that also he

* Και τα αλλα corresponds to the Latin formula *et cetera*—the reader being supposed to be familiar with the rest of the story.

† Lucian appears to advert to the dream, in which Xenophon fancied his father's house to be suddenly illuminated by a thunder-bolt, as recounted in the third book of the *Anabasis*.

Xenophon, says our author, did not relate these things for dramatic effect, but with a view to practical advantage.

‡ The verb *εθελειν* commonly signifies *to will*, and the adverb *κακως*, *ill*: but the compound here refers not to *ill-will* or a *bad* heart, but to *no* heart at all.

επι(ρ)-ῥώσθησεται, ακουσας του μυθου, προ-στησα-
 will-be-strengthened, having-heard the story, having-
 μενος εμε ικανον παρα-δειγμα εαντου, εν-
 set-sorth me a-sufficient example of-himself, keeping-
 νων, οίος μεν ων, ὠρμησα
 in-mind, of-what-quality indeed being *at first*, I-started
 προς τα καλλιστα, και επι-εδυμησα Παιδειας,
 towards the fairest *pursuits*, and desired Education,
 απο-δειλιᾶσας μηδ-έν προς την πεινιαν την
 having-been-afraid *in* nothing as-to the poverty [the]
 τοτε· δε οίος επι-ανα-εληλυθα
 then *pressing me*: and of-what-quality I-have-retuned
 προς ύμας, και ει μηδ-έν αλλο, γουν α-δοξοτερος
 to you, even if nought else, at-least more-inglorious
 ουδ-ενος των λιθο-γλυφων.*
 than-no-one of-the stone-carvers.

* Lucian appears to have recited this piece on some occasion of revisiting his native place, after his reputation was established in the principal cities of Greece and Italy.

OF CHARON, AND HERMES, AND DIFFERENT DEAD MEN.

ΧΑΡΩΝ. Ακούσατε* ὡς τα πρᾶγματα εχει†
 CHARON. Hear-ye how the matters hold
 ὑμιν. Το σκαφιδιον μεν εστιν μικρον ἡμιν, ὡς
 for-you. The little-skiff indeed is small for-us, as
 ὀρᾶτε, και ὑπο-σαθρον,‡ και δια(ρ)-ῥει τα
 ye-see, and rather-rotten,‡ and it-flows-through in the

* The object of this dialogue is to show the worthlessness of all worldly advantages at the close of life, however prosperous the possessor may have seemed in his earthly career; when the pomps and vanities of riches and power, the graces of bodily accomplishment, and even the honors of mental superiority, are doomed to be renounced, unless supported by the indeprivable quality of virtue, which disregards the rotten materials of worldly pre-eminence.

† The Greek *εχει τα πρᾶγματα* corresponds in form to the Latin *res (æ) habent*, and here resembles in sense our common phrase "how matters stand."—A *neuter plural* nominative in Greek takes the verb in the *singular* number, and *εχει* would be literally englished "has:" but it seems better to explain this in a note, than to admit so idiomatic a form in the translation.

‡ The preposition *ὑπο* in Greek (like *sub* in Latin) frequently serves to *diminish* the force of the simple adjective. This force in composition is perfectly conformable with that of "under," the common sense of this particle, as involving the idea of *inferiority*, and is directly opposed to *ὑπερ* in composition, which signifies "over," and is adopted in some English words, as *hyper-critical*.

πολλα' και ην τραπη επι τα-έτερα,
 many *places*: and if it-have-been-turned towards either
 οιχησεται περι-τραπεν* δε υμεις ηκετε
side, it-will-go turned-round: but ye are-come
 τοςουτοι αμα, επι-φερομενοι πολλα εκαστος.
 so-many together bringing-to it many *things* each:
 ην ουν εν-βητε μετα τουτων, δεδια μη
 if then ye-shall-have-embarked with these, I-fear lest
 υστερον μετα-νοησετε† και μαλιστα οποσοι
 afterwards ye-will-repent: and chiefly as-many-as
 επι-ιστασθε ουκ νειν. · ΝΕΚΡΟΙ. Πως ουν
 know not *how* to-swim. *The DEAD*. How then
 ποιησαντες ευ-πλοησομεν; ΧΑ. Εγω φρασω
 having-done shall-we-sail-well? *CHA*. I will-tell
 υμιν' χρη επι-βαινειν γυμνους, κατα-
 to-you: it-is-necessary to-get-on-board naked, having-
 λιποντας επι της ηιονος παντα ταυτα τα
 left-behind on the shore all these [the]
 περιττα' και γαρ ουτω το πορθμειον
 superfluous *things*: for even thus the ferry
 μολις αν-δεξαιτο υμας. Δε σοι, ω Έρμη,
 hardly could-receive you. But to-thee, O *Hermes*,

* It seems proper to avoid all attempt at neatness of expression in this introductory volume, in order to exhibit more faithfully the idiom of the Greek. "It will go turned round," of course means "it will be upset," but this translation would disguise the original language. We have a vulgar saying, that a person has "*gone dead*," which answers in construction to this Greek phrase.

† *Μετα* in composition generally signifies *change*, and the compound verb might here be more literally rendered "ye will change your minds;" if such expression be considered to convey the full meaning of *repentance*.

μελησει παρα-δεχεσθαι μηδ-ένα αυτων, [το]
 it-will-be-concern to-receive not-one of-them, [the]
 απο τουτου, ος αν-η μη ψιλος, και απο-
 from this time, who be not bare, and having-
 βαλων* τα επι-πλα, ωσπερ εφην. Δε
 thrown-away the equipments, as I-said. And
 εστως† παρα την απο-βαθραν, δια-γινωσκει αυτους,
 standing by the ladder, distinguish them,
 και ανα-λαμβανε, αναγκαζων επι-βαινειν γυμνους.
 and take-them-up, obliging them to-embark naked.
 'ΕΡ. Λεγεις ευ, και ούτω ποιησωμεν.‡
 HER. Thou-speakest well, and thus let-us-do:

Τις εστι ούτος(ι)§ ό πρωτος; MEN. Εγω-γε
 Who is this the first man? MEN. I-indeed
 Μενιππος. Αλλα ιδου, ω 'Ερμη, ή πηρα
 am Menippus. But behold, O Hermes, the scrip
 και το βακτρον, απο-ερρίφθων|| μοι ες
 and the staff, be-they-thrown-away for-me into

* αν-η μη is understood again before the participle αποβαλων, and the meaning is—"Unless he be bare, and have thrown away," &c. This connection of the adjective and active participle is rather harsh in English, though we might say *naked and deprived*.

† εστως has properly a perfect sense, and might be rendered "having taken thy stand," according to the meaning of the original verb.

‡ The imperative mood has properly no forms for the first person, though the grammatical sign of this mood is sometimes used in English, both in the singular and plural number. This form is therefore said to be borrowed from the subjunctive mood in Greek and Latin.

§ The addition of the letter ι to the nominative case ούτος is merely an Attic peculiarity of dialect, which does not alter the signification of the word itself.

|| απερρίφθων is the third person dual of the perfect imperative

την λιμνην' δε τον τριβωνα ου-δε εκομισα
 the lake: but the cloak not-even have-I-brought,
 ποιων ευ. 'ΕΡ. Εν-βαινε, ω Μενιππε,
in this doing well. ΗΕΡ. Embark, O Menippus,
 αριστε ανδρων, και εχε την προ-εδριαν παρα τον
 best of-men, and have the first-seat by the
 κυβερνητην επι ύψηλου, ως επι-σκοπησ
 pilot on high, that thou-mayst-observe *them*
 ά-παντας.
 all.

Δε ούτος(ι),^{*} ό εχων την πορφυριδα και το
 And this *man*, the *one* having the purple and the
 δια-δημα, ό βλοσυρος, τις τυγχάνεις* ων;
 diadem, the fierce-looking, who dost-thou-happen being?

ΛΑΜ. Λαμπιχος, τυραννος Γελων. 'ΕΡ.

ΛΑΜ. Lampichus, king of-the-Geloans. ΗΕΡ.

Τι ουν παρα-ει, ω Λαμπιχε, εχων
 Why then art-thou-here, O Lampichus, having *with thee*
 τοσαυτα; ΛΑΜ. Τι ουν;—ω 'Ερμη, εχρηνη†
 so-many *things*? ΛΑΜ. Why then?—O Hermes, did-it-behave

passive *απερρίμμαι*. The common reading is *απορρίφθων* (syn-
 copated from *απορρίφθητων*) which is the *aoist* passive; but the
 former appears preferable, and is authorized by an ancient copy.

* Meaning little more than—"who art thou?"—See last note
 to page 20.

† The Greeks, like the Latins, do not distinguish a *question*
 by any change in the form of the verb corresponding to our trans-
 position of the auxiliary: so that the sense would often require to
 be collected from the context, unless distinguished by a note of
 interrogation.

In speaking, the tone or cadence would of course sufficiently
 indicate a question, but the want of this must have given rise to
 ambiguity in writing, before the employment of accents or *stops*.
 To the early writers of Greece the convenience of such points was

ανδρα τυραννον, ἡκειν γυμνον; ἘΡ.
a-man being a-king, to-have-come naked? HER.

Τυραννον μεν ουδαμως, δε νεκρον
It behoved a-king indeed by-no-means, but a-dead man

μαλα· ὡστε απο-θου ταυτα. ΔΑΜ. Ἴδου
much: so put-away these things. ΛΑΜ. Behold

ὁ πλουτος απο-ερίπτται σοι. ἘΡ.
the wealth has-been-thrown-away for-thee. HER.

Απο(ρ)-ρίψον και τον τυφον και την ὑπερ-οψιαν,
Throw-away also the pomp and the superciliousness,

ω Λαμπιχε· γαρ συν-εν-πεσοντα, βαρη-
O Lampichus: for having-fallen-in-together, they-will-

σει το πορξμειον. ΔΑΜ. Αλλα εἶσον με
weigh-down the ferry. ΛΑΜ. But suffer me

ουκουν* εχειν το δια-δημα, και την εφεστριδα.
then to-have the diadem, and the robe.

ἘΡ. Ουδαμως· αλλα απο-ἑς και ταυτα.
HER. By-no-means: but throw-away even these.

ΔΑΜ. Ειεν· τι ετι; γαρ απο-ἡκα
ΛΑΜ. Be-it-so: what further? for I-have-thrown-away

παντα, ὡς ὀρας. ἘΡ. Και την ωμοτητα,
these things, as thou-seest HER. Also the cruelty,

και την α-νοιαν, και την ὑβριν, και την οργην,
and the senselessness, and the insolence, and the anger,

unknown, the invention of these signs being attributable to later grammarians.

The four stops used in Greek composition are—the *comma* (,) and *period* (.) respectively corresponding in use to our own—the *colon* (·) represented by a single dot at the upper part of the line—and the note of *interrogation* (;) which is of similar form to our *semi-colon*.

* Ουκ-οὔν would appear from its component parts to have properly a negative signification, but it is used with a positive sense, unless accented on the former syllable (οὔκουν).

απο-ίς* και ταυτα. ΛΑΜ. Ἰδου, εἰμι ψιλος
 throw-away also these. LAM. Behold, I-am bare
 σοι.† ἘΡ. Ἐν-βαῖνε ἡδη.
 for-thee. HER. Embark now.

Δε συ, ὁ παχυς, ὁ πολυ-σαρκος,‡ τις
 But thou, the stout, the fleshy man, who
 εἰ; ΔΑ. Δαμασιας ὁ ἀθλητης. ἘΡ. Ναι,
 art thou? DA. Damasias the prize-fighter. HER. Ay,
 εοικας. γαρ οἶδα σε, ἰδων
 thou-seemest so: for I-know thee, having-seen thee
 πολλακις εν ταις παλαιστραις. ΔΑ. Ναι, ω
 often in the palaestra. DA. Yes, O
 Ἐρμη· αλλα παρα-δεξαι με οντα γυμνον. ἘΡ.
 Hermes: but receive me being naked. HER.
 Ου γυμνον, ω βελτιστε, περι-βεβλημενον το-
 Not naked, O best of men, when enveloped-in so-
 σαυτας σαρκας· ὡστε απο-δύξι αυτας, επει κατα-
 much flesh: so take-off them, since thou-

* Though the compound απο-ίς in this Interlinear Greek appears to be much altered from αφεις in the original text, yet the whole variation consists in supplying the final vowel (ο) of the preposition—which then separates the smooth consonant (π) from the aspirated vowel (ί), whereas they before coalesced in one syllable (φε). The same explanation applies to other words compounded of a preposition ending with a vowel, and a verb beginning with an aspirate.

† The dative of the personal pronouns—μοι, σοι, &c. are frequently admitted in Greek construction, like *mihi, tibi, sibi*, in Latin, rather as expletive particles qualifying the general force of the sentence, than as pronouns determining the specific reference of the verb. The meaning here is evidently general, "I am bare according to your command."

‡ Literally "many-fleshy:"—as if the bones were cased in several coats of flesh. The same idea is preserved below, in *ροσαυτας σαρκας*, "So many fleshes," used in the plural number.

δῦσεις το σκαφος, ὑπερ-θεις τον ἕτερον
 wilt-sink the skiff, having-put-over [the] one
 ποδα μονον. Αλλα απο-(ρ)ρίψον* και τουτους
 foot only. But cast-away also these
 τους στεφανους, και τα κηρυγματα. † ΔΑ. Ιδου
 [the] crowns, and the proclamations. ΔΑ. Behold
 εμι αληθως γυμνος σοι, ὡς ὄρας, και ισο-
 I-am truly naked for-thee, as thou-seest, and equal-
 στασιος τοις αλλοις νεκροις. ἘΡ. Οὕτως
 in-weight with-the other dead. ΗΕΡ. Thus

αμεινον ειναι α-βαρη ὡστε εν-βαινε.
 it is better to-be not-heavy: so embark.

Δε και συ, ω Κρατων, απο-θεμενος
 But also thou, O Crato, having-put-away *not only*
 τον πλουτον, δε και την μαλακιαν προσ-ετι, και την
 the wealth, but also the delicacy moreover, and the
 τρυφην, μηδε κομιζε τα εν-ταφια, μηδε
 luxury, neither carry the sepulchral ornaments, nor
 τα αξιωματα των προ-γονων· δε κατα-λιπε και
 the dignities of-the progenitors: but leave-behind both
 γενος, και δοξαν, και ει ποτε ἡ πολις ανα-
 birth, and reputation, and if ever the state has-
 εκηρυξεν σε ευ-εργετην δηλον-ὄτι, και τας
 cried-up thee as a-benefactor for-instance, and leave the
 επι-γραφας των ανδριαντων, μηδε λεγε ὅτι εχω-
 inscriptions of-the statues, nor say that they-

* When the *augment* (ε) is prefixed to verbs beginning with ρ, the liquid is doubled, as ριπτω, ερ-ρῖψα. Hence, if the verb is compounded with a preposition, as in this passage, the double ρ is still retained in cognate forms where the vowel augment is dropped.

† In the celebrated games of Greece, the victor was crowned with a wreath, and his name proclaimed by a public herald.

σαν ἐπι σοι μεγαν ταφον· γαρ ταυτα
 have-heaped on thee a-great sepulchre: for these things
 και μνημονευομενα βαρῦνει. ΚΡ. Ουχ ἐκων
 even being-mentioned are-heavy. CR. Not willing
 μεν, δε απο-(ρ)ρίψω· και-γαρ τι αν-
 indeed, but I-will-throw-them-away: for what should-
 παθοιμι;*
 I-suffer?

Βαβαι· Δε συ ὁ εν-ὄπλος, τι βουλει; η
 Hah! And thou the armed man, what wilt-thou? or
 τι φερεις τουτο το τροπαιον;—ΣΤΡΑΤΗ-
 for what bearest-thou this [the] trophy? — CAP-
 ΓΟΣ. Ὅτι ενικησα, ω Ἐρμη, και ηριστευσα,
 ΤΑΙΝ. Because I-conquered, O Hermes, and I-did-best,
 και ἡ πολις ετιμησε με. ἘΡ. Απο-ἐς το τροπαιον
 and the state honoured me. HER. Leave the trophy
 εν γη· γαρ ειρηνη εν ᾧδου,
 on the ground: for there is peace in the realms of-Orcus,
 και ουδεν δεησει ὀπλων.
 and in nought will-there-be-need of-arms.

Δε ούτος ὁ σεμνος και βρενδυομενος, απο
 But this man [the] solemn and conceited, from
 του σχηματος γε, ὁ επι-ηρκως τας οφρυς,
 the dress at-least, the man having-raised the brows,
 ὁ επι των φροντιδων, ὁ κατα-εἰμενος τον βαδυν
 the man on the meditations, [the] clothed-in the deep

* The usual sense of παθοιμι (from πασχω, patior), is here given: but the force of this sentence might be more nearly expressed by the phrase—"For what would be my case, if I refused?" without implying any penal suffering.

According to this general sense, εν παθωμεν (p. 44), signifies—"May we fare well."

πωγωνα, τις εστιν; ΜΕ. Τις φιλο-σοφος, ω beard, who is he? ΜΕΝ. Some philosopher, Ο 'Ερμη' δε μαλλον γοης, και μεστος τερατειας' Hermes; but rather a-juggler, and full of-prodigy: ὥστε απο-δῦσον και τουτον' γαρ οψει πολλα so strip also this man; for thou-wilt-see many και γελοια κρυπτομενα ὑπο τῷ ἱματιῳ. and ridiculous things now-concealed under the garment.

'ΕΡ. Κατα-θου συ το σχημα πρωτον' ειτα ΗΕΡ. Put-down thou the dress first: afterwards και παντα ταυτι.* Ω Ζευ, ὄσῃν μεν την also all these things. Ὁ Jupiter, how-great indeed the αλαζονειαν κομιζει' δε ὄσῃν α-μαδιαν, και arrogance he-carries! and how-great ignorance, and εριν, και κενο-δοξιαν, και α-πορους ερωτησεις, και strife, and empty-glory, and endless questionings, and ακανθωδεις λογους, και πολυ-πλοκους εν-νοιας' † thorny reasonings, and perplexed conceits! αλλα και μαλα πολλην ματαιο-πονιαν, και ουκ but also especially much vain-labouring, and not ολιγον ληρον, και ὑθλους, και μικρο-λογιαν' νη Δια, a-little doating, and trifles, and small-talking: by Jove,

* ταυτι—an Attic form for ταυτα. See note, p. 41.

† The word φιλοσοφος is compounded of φιλεω to love, and σοφια wisdom; but the ancient professors of "philosophy" were not always so respectable as the name imports. A very large portion of these learned personages devoted their attention to verbose disquisitions on the most frivolous subjects, and from this practice were led to attach more importance to words than to things. The term *Sophist*, derived from the Greek σοφιστης, though honourable in its origin, in time became odious. Herodotus calls Solon and Pythagoras, σοφισται, not only without implying any reproach, but as the highest praise.

και τουτι* χρυσιον† γε, και ἡδυ-παθειαν δε,
 also this gold-piece forsooth, and sweet-indulgence too,
 και α(ν)-αισχυντιαν,‡ και οργην, και τρυφην, και
 and shamelessness, and anger, and luxury, and
 μαλακιαν· γαρ λεληθε ου με, ει-και
 delicacy; for these things have-escaped not me, although
 περι-κρυπτεις αυτα μαλα. Δε απο-θου και το
 thou-coverest them much. And put-away also the
 ψευδος, και τον τυφον, και το οισθαι
 falsehood, and the puffing, and the quality to-think-oneself
 εινα αμεινω των αλλων· ὡς, ει γε εν-
 to-be better than-the others: since, if at-least thou-
 βαινοις εχων παντα ταυτα, ποια
 shouldst-embark having all these things, what-sort-of
 πεντηκοντ-ορος§ αν--δεξαιτο σε; ΦΙΛ. Απο-
 fifty-oared vessel would-take thee? PHILOSOPHER. I-put-
 τιθεμαι τοι-νυν αυτα, επει-περ ούτω κελευεις.
 off therefore them, since thus thou-commandest.

* The Attics annex *ι* to all cases and genders of the pronoun *ούτος*, to give it a stronger emphasis: as *ούτοσι, αύτηι, ταυτησι*. In the neuters terminated with a vowel this *ι* takes place of *ο* and *α*, as *ταυτι, τουτι*, for *ταυτα, τουτο*. In the same manner the Latins affixed *-met, -te, -pte, -ce*, as *egomet, meapte, hicce*. Literally, but in vulgar English, we should translate *ούτοσι* "this here."

† *αργυρος χρυσος* bullion—*αργυριον χρυσιον*, coined money; but this distinction is not always observed.

‡ The letter *ν* is frequently inserted, for the sake of euphony, after the privative *α*, when combined with a word beginning with a vowel; thus *αισχυντια*, modesty, becomes *αναισχυντια*.

§ *πεντηκοντορος* may be considered either a substantive, or an adjective agreeing with *ναυς* understood. It is derived from *πεντηκοντα* fifty, and *ερισσω* to row, and is more generally written *πεντηκοντερος*, but less correctly.

MEN. Αλλα απο-θεσθω και τουτον τον πωγωνα,
 MEN. But let-him-put-off also this [the] beard,
 ω Ἑρμη, οντα τε βαρυν, και λασιον, ὡς ὀρας?
 O Hermes, being both heavy, and shaggy, as thou-seest:
 εισι τριχες πεντε μων το ελαχιστον.
 there-are hairs of-five pounds weight at the least.
 ἘΡ. Λεγεις ευ· Απο-θου και τουτον. ΦΙΛ.
 HER. Thou-speakest well: Put-off also this. PHIL.
 Και τις εσται ὁ απο-κειρων; ἘΡ. Οὔτοσι, Με-
 And who will-be the shaving man? HER. This man, Me-
 νιππος, λαβων πελεκυ των ναυ-πηγικων,
 nippus, having-taken an-axe from the ship-making
 απο-κοψει αυτον, χρησαμενος τη αναβαθρα
 tools, will-cut-off it, having-used the ladder as
 επι-κοπη.* MEN. Ουκ, ω Ἑρμη, αλλα ανα-δος
 a-block. MEN. Not so, O Hermes, but give-up
 μοι πριονα· γαρ τουτο γελοιοτερον.
 to-me a-saw; for this plan will be more-ridiculous.
 ἘΡ. Ὁ πελεκυς ἱκανος· — ευ-γε· γαρ νυν
 HER. The axe is sufficient:—well-done! for now
 αναπεφηνας ανθρωπινωτερος,† απο-θεμενος την
 thou-appearest more-human, having-put-off the
 κιναβραν αυτου. MEN. Βουλει απο-ελωμαι
 foulness there. MEN. Wilt-thou that I-should-take-off

* Επισκοπος is compounded of επι upon, and κοπτω to cut, and thus signifies any substance on which another is cut or chopped.

† The correction of Hemsterhuis is here adopted in preference to the common reading ανθρωπινωτερον, which supposes this sentence to be addressed to Menippus.

μικρον και των οφρυων; ἘΡ. Μαλιστα*
 a-little also of-the eye-brows? ΗΕΡ. Most-certainly:

γαρ επι-ηρκεν ταυτας και ὑπερ το μετα-ωπον,
 for he-has-elevated these even above the forehead,
 ανα-τεινων ἑαυτον οίδα ουκ επι ὄψ. Τι
 stretching-up himself I-know not on what account. What

τουτο; και δακρυεις, ω καθαρμα, και απο-
 means this? even weepst-thou, O pollution, and playest-
 δειλιας προς θανατον; εν-βηθι δε†-ουν. ΜΕΝ.
 the-coward towards death? embark then. ΜΕΝ.

Ἐν ετι το βαρυτατον εχει ὑπο μαλης.‡
 One thing further the heaviest he-has under his armpit.

ἘΡ. Τι; ω Μενιππε. ΜΕΝ. Κολακειαν, ω
 ΗΕΡ. What? O Menippus! ΜΕΝ. Flattery, O

Ἐρμη, χρησιμευσασαν πολλα αυτω εν τῷ
 Hermes, that having-gained many things for-him in [the]
 βιω. ΦΙΛ. Ουκουν και συ, ω Μενιππε, απο-θου
 life. ΡΗΛ. Then also thou, O Menippus, put-off
 την ελευθεριαν, και παρ-ρήσιαν, και το α-λῦπον,
 the freedom, and bold-speaking, and the careless,

* μαλιστα is often used as an affirmative answer, and may be rendered absolutely like our word "certainly:" but it must be considered as properly connected with some word in the question suppressed in the answer: as here, μαλιστα βουλομαι, "I am most willing."

† The particle δε, which serves to avoid an hiatus in the text, has scarcely any force that can be expressed in a translation.

‡ ὑπο μαλης was a proverbial expression for any place of concealment, and is sometimes used even in a more general sense than in this passage, as we say, "under the rose."

και το γενναιον,* και τον γελωτα.— Γελᾷς
and the high-spirited, and the laughter.—Thou-laughest
γουν μονος των αλλων. ἘΡ. Μηδαμως
indeed alone of-the others. ΗΕΚ. By-no-means

αλλα και εχε ταυτα, οντα κουφα γε,
put them off: but also keep these *things*, being light indeed,
και πανυ ευ-φορα, και χρησιμα προς τον
and altogether easy-to-be-carried, and useful towards the
κατα-πλουν.—Ωστε λυε τα επι-γεια.† Ανα-
navigation. — So loose the land-cables: Let-us-
ελωμεθα την απο-βαθραν το αγκυριον ανα-εσπασθω
take-up the ladder: the anchor be-drawn-up:
πετασον το ιστιον, ευθῦνε, ω πορθμεν, το
stretch the sail, guide-straight, O Ferryman, the
πηδαλιον.‡ παθωμεν ευ.
rudder: may-we-fare well.

* το γενναιον—The neuter of the *adjective* combined with the article is often used as a *substantive*—a form of construction which is sometimes found in our own language, as, “the sublime and beautiful.”

† The word *επιγειον* (compounded of *επι* on, and *γη* land), is properly an adjective, though commonly used substantively for the *rope* that holds a ship at anchor. Much of the humour of this polylogue consists in employing the common terms of life to represent the paraphernalia of death; but the general description of the *passage* from one state to the other is entirely conformable to the recorded belief of orthodox Pagans.

‡ The ancient rudders were two broad oars (*πηδαλια*) jutting out on either side the vessel, which were connected by a cross bar (*ζευγτηρια*, Acts, xxvii. 40.), and moved by one tiller (*οιαξ*).

OF ALEXANDER, ANNIBAL, SCIPIO, AND
MINOS.

ΑΛΕΞ. Δει εμε προ-κεκρισθαι σου, ω
ALEX. It-becomes me to-be-judged-before thee, O
Λιβυ* γαρ ειμι αμεινων. ANN. Ου-μεν-
Libyan: for I-am better than thou. ANN. Not-so-
ουν, αλλα εμε. . ΑΛ. Ουκουν ο Μινως
indeed, but me before thee. AL. Therefore let- [the] Minos
δικασατο. MIN. Δε τινες εστε; ΑΛ. Ουτος
-decide. MIN. But who are-ye? AL. This man
μεν Αννιβας ο Καρχηδονιος· δε εγω Αλεξ-
indeed is Annibal the Carthaginian: but I am Alex-

* The subject of this dialogue is peculiarly interesting from the well-earned celebrity of the persons introduced. The facts here noticed in the pleadings are strictly historical, and the reader may form his own judgment on the comparative merits of the contending parties, without regard to the sentence of Minos, the infernal judge.

Libya was the general name for Africa with the ancient Greeks, whence Annibal is called "Libyan," as being a native of *Carthage*. In like manner Scipio, the third suitor in this cause, is mentioned as "Italian," instead of the peculiar designation of a *Roman*.

ανδρος ὁ Φιλιππου.* MIN. Νη Δια, ἀμφοτεροὶ
 ander the son of-Philip. MIN: By Jove, both
 γε ἐν-δοξοί. Ἀλλὰ περὶ τίνος ἡ εἰς
 indeed renowned. But concerning what is the strife
 ὑμῖν; ΑΛ. Περὶ προ-έδριας† γὰρ οὗτος
 to-you? AL. Concerning precedence: for this man
 φησὶ γεγενησθαι ἀμεινων στρατ-ηγος ἐμου.‡
 says himself to-have-been a-better general than-me:
 δε ἐγώ, ὡσπερ ἅ-παντες ἰσᾶσιν, φημι δια-ενεγ-
 but I, as all men know, say myself to-have-
 κειν, πολεμια, ουχι μόνον τούτου, ἀλλὰ
 excelled in warlike exploits, not only this man, but
 σχεδόν παντων των προ ἐμου. MIN. Ουκουν
 almost all those before me. MIN. Therefore

* The word signifying *Son* or *Daughter* is commonly omitted in Greek composition: the prepositive article clearly indicating the gender of the noun suppressed.

The ellipsis of the verb substantive *ἔστι*, exemplified in this same sentence, is also very common, as in Latin construction.

† Προεδρία means properly "front-sitting," whence the term is transferred to precedence in general. The different ranks of society being frequently brought together at public spectacles, and other occasions, when the higher orders occupied the *front seats*, this privilege became confounded with the notion of personal dignity, both among the Greeks and the Romans.

‡ Στρατηγος, literally "army-leader," is derived from στρατος, an army, and αγω to lead; our own word "stratagem" of the same derivation, is usually applied to a military *finesse*, but no part of the word is properly expressive of artifice.

The Greeks do not use an accusative case with an infinitive verb, if relating to the subject of the finite verb preceding. Thus στρατηγος is put in the same case as οὗτος, the nominative to φησι.

έκατερος ειπατω εν μερει δε συ, ω Λιβυ, λεγε
 let-each of you-speak in part: and thou, O Libyan, plead
 πρωτος.
 first.

ANN. Τουτο έν μεν, ω Μινως, ωνα-

ANN. This one thing indeed, O Minos, I-have-
 μην, ότι ενταυθα εξ-εμαθον και την Έλλαδα
 gained, that here I-have-learned also the Greek
 φωνην* ώστε ου-δε ταυτη ούτος ενεγ-
 tongue: so-that not-even in-this respect this man would-
 καιτο πλεον μου. Δε φημι τουτους ειναι
 bring more claim than-I. But I-assert these men to-be
 μαλιστα αξιους επαινου, όσοι οντες το μηδ-έν
 most worthy of-praise, as-many-as being [the] nothing
 εξ αρχης, όμως προ-εχωρησαν επι μεγα,
 from origin, nevertheless have-advanced to great
 τε περι-βαλλομενοι δυναμιν δια αύτων,
 rank, both being-clothed-with power through themselves,
 και δοξαντες αξιοι αρχης.† Εγω γουν
 and having-seemed worthy of-command. I therefore

* Lucian could scarcely be ignorant of the well-authenticated circumstance, that Annibal was acquainted with a variety of languages, and even wrote some books in the Greek. Our author might, however, disbelieve it himself, or might wish to throw discredit on the fact; implying by this satire, that if Annibal knew Greek, he must have learned it after he was dead. Yet it is by no means incredible, that this worthy "Libyan" studied Grecian literature at the court of Antiochus, king of Syria, or that of Prusias, king of Bithynia, after his banishment from Carthage by his factious and ungrateful countrymen.

† The word αρχη is used with two different significations in this sentence, but both are referable to the same primitive meaning of a beginning. The idea of originating measures admits of an easy

ἐξ-ὄρμησας εἰς τὴν Ἰβηρίαν μετὰ ὀλιγῶν,
 having-set-forth to [the] Spain with few soldiers,
 ὡν τὸ πρῶτον ὑπο-αρχὸς τῷ ἀδελφῷ,* ἡξίω-
 being at the first a-subaltern to my brother, was-
 θῆν μέγιστων, κριθεὶς
 thought-worthy of-greatest things, having-been-judged to be
 ἀριστος· καὶ εἶλον τοὺς Κελτιβήρας γέ, καὶ
 best: and I-subdued the Celtiberians indeed, and
 ἐκράτησα τῶν Ἑσπερίων Γαλατῶν·† καὶ ὑπερ-
 I-got-the-better of-the Western Galatians: and having-
 βὰς τὰ μεγάλα ὄρη,‡ κατα-ἐδραμον ἅπαντα
 passed-over the great mountains, I-overran all
 τὰ περὶ τὸν Ἠριδανόν· καὶ ἐποίησα τοσαύτας
 the lands about the Eridanus: and I-made so-many

transition to that of *commanding* men. Hence, the chief magistrate at Athens was entitled *Archon*, and this secondary sense is adopted in our own words "mon-archy," "hept-archy," &c.

* Annibal commenced his career of military glory in Spain, under Asdrubal his brother-in-law, and on the death of this able general, he was appointed to the chief command. After subduing all the west of Spain, he invaded the districts adjacent to the river Iberus, and took the city of Saguntum. This was the cause of the second Punic war.

† The *Galatians*, or Gauls, intended in this passage, inhabited the country north of the Alps, (called by the Romans *Gallia Transalpina*), and were conquered by Annibal on his march from Spain. — *Γαλατία* was the Greek name for *Gaul*, and is here named *Western*, to distinguish it from the Galatia of Asia Minor, which was colonized from this country.

‡ Annibal having crossed the Alps, defeated the Roman consuls Sempronius and Scipio at the Trebia, a river falling into the *Eridanus*, the poetical name of the Po. Proceeding southward, the Carthaginian general conquered the Roman armies at the famous battles of Thrasimēnus and Cannæ, and advanced to the gates of Rome; and although the city itself never fell into his power, he may be said to have been master of the country of Italy for fifteen years.

πολεις ανα-στατους, και χειρωσαμην την
 cities subverted, and subdued-by-the-hand the
 πεδινην Ιταλιαν· και ηλθον μεχρι των προ-
 level part of Italy: and I-came even-to the sub-
 αστειων της προ-εχουσης πολεως· και απο-εκτεινα
 urbs of-the principal city: and I-slew
 τοσουτους μιας ημερας, ωστε απο-μετρησαι τους
 so-many knights in-one day, as to-measure the
 δακτυλιους αυτων μεδιμνοις,* και γεφυρωσαι τους
 rings of-them in-bushels, and to-bridge the
 ποταμους νεκροις. Και παντα ταυτα επραξα,
 rivers with-dead. And all these things I-did,
 ουτε ονομαζομενος υιος Αμμωνος, ουτε προσ-
 neither being-named son of-Ammon, nor pre-
 ποιουμενος ειναι Θεος, η δια-εξ-ιων† εν-ύπνια
 tending to-be a-God, or relating dreams
 της-μητρος,‡ αλλα ομο-λογων ειναι ανθρωπος·
 of-my-mother, but confessing myself to-be a-man:
 τε αντι-εξ-εταζομενος τοις συν-ετωτατοις στρα-
 both being-opposed to-the most-skilful gene-
 ηγοις, και συν-πλεκομενος τοις μαχιμωτατοις
 rals, and engaged-with the most-warlike
 στρατιωταις· ου κατα-αγωνιζομενος Μηδους και
 soldiers: not fighting-against Medes and

* Adverting to the battle of Cannæ, a village of Apulia, in which Annibal defeated the Romans with great slaughter; and slew so many of the order of *Equites*, or Knights, that he is said to have sent three bushels of their rings to Carthage.

† More literally—"going through," i. e. in detail.

‡ Olympias, the wife of Philip, and mother of Alexander, declared she had conceived by a large serpent in a dream. This fiction was afterwards interpreted by interested oracles as a form assumed by Jupiter, to "stamp an image of himself, a sovereign of the world."

Αρμηνιους, ὑπο-φευγοντας πριν τινα διω-
 Armenians, *men* fleeing-secretly before that-any-one pur-
 κειν, και παρα-διδοντας την νικην ευθυ τω
 sues, and giving-up the victory immediately to-the
 τολμησαντι.
one having-dared to claim it.

Δε Αλεξανδρος, παρα-λαβων πατρων αρχην,
 But Alexander, having-received a-paternal government,
 ηυξησε, και παρα-πολυ εξ-ετεινε, χρησαμενος
 increased it, and very-much extended it, *by* having-used
 τη ὀρμη της τυχης. Επει-δε ουν ενι-
 the impulse of-[the] fortune. When therefore he-had-
 κησε-τε, και εκρατησεν εκεινον τον ολεθρον*
 been-victorious, and had-overcome that [the] cast-away
 Δαρειον εν τε Ισσω και Αρβηλοις, απο-
 Darius in both Issus and Arbela, having-departed-
 στας των πατρωων, ηξιου προσ-
 from the paternal customs, he-thought-proper to-be-
 κυνεισθαι, και μετα-εδιτησεν† εαυτον ες την Μη-
 worshipped, and transformed himself to the Me-
 δικην διαιταν, και εμιαι-φονει τους-φιλους εν
 dian mode-of-living, and murdered his friends in

* It will be observed that the verb *κρατω*, with others of similar force, governs sometimes a genitive, sometimes an accusative case, which may be thus distinguished:—when the verb merely serves to compare the object with the subject, as *εκρατησα των Γαλατων* (above), the genitive is used: when the subject of the verb (as here) absolutely acts upon the object compared, the accusative or dative is employed—Annibal did not subdue the Gauls in the same sense, as Alexander vanquished the Persians: he merely gained sufficient advantages to pursue his march through their territory.

† “He changed his own mode of living to the Median mode of living”—if the repetition is admissible in English.

ροις συν-ποσίοις, και συν-ελαμβανεν επι
 [the] drinking-parties, and seized *them* for
 θανατω. Δε εγω ηρξα επι-ισης της-πατριδος.* και
 death. But I was-chief equally of-my-father-land: and
 επει-δη μετα-επεμπετο, των πολεμιων επι-
 when-indeed it-sent-for-me-back, the enemies having-
 πλευσαντων τη Λιβυη μεγαλω στολω, υπο-
 sailed-against [the] Libya with-a-great armament, I-
 ηκουσα ταχεως, και παρα-εσχον εμ-αυτον ιδιω-
 obeyed quickly, and I-presented myself a-private-
 την† και κατα-δικασθεις, ηνεγκα το πραγμα
 man: and having-been-condemned, I-bore the matter
 ευ-γνωμονως. Και ταυτα επραξα, ων βαρ-
 with-good-feeling. And these *things* I-did, being a-bar-
 βαρος, και α-παιδευτος της Έλληνικης παιδειας,
 barian, and uninstructed-in [the] Grecian education,
 και ουτε ραψ-ωδων Όμηρον,‡ ωσπερ ούτος,
 and neither rhapsodising Homer, like this *man*,

* Πατριος is sometimes used for "father's" and at others for
 "country's," but both are referable to the same origin of *πατηρ*,
 father: indeed the term is only applied to the *place* as belonging
 to the *person*; *Patrius* in Latin is subject to the same variations
 in meaning.

† *Ιδιωτης* (derived from *ιδιος*, private), was commonly applied
 by the Athenians to a person uninstructed in the public exercises;
 but it does not appear that this term was ever used by them with
 a sense corresponding to our own word "idiot."—The Greek
ιδιωτης is here used in its proper sense, and means a person un-
 engaged in public affairs; Annibal having quietly submitted to
 the judgment of his countrymen, though he might, by refusing to
 leave Italy, have discomfited the base faction that had long sought
 to ruin him.

‡ Alexander was so passionately fond of the *Iliad* of Homer,
 which he recited with readiness and energy, that he kept it in a
 gorgeous casket under his pillow, and imitated the hero Achilles
 in some of the worst traits of his character.

ουτε παιδευθεις ὑπο Αριστοτελει τῷ σο-
 nor having-been-instructed under Aristotle the so-
 φιστῆ,* δε χρησαμενος τῇ ἀγαθῇ φύσει μονῆ.
 phist, but having-used the good natural-genius alone.

Ταυτα εστιν,† ἃ ἐγὼ φημι ειναι
 These are *the points*, in which I assert *myself* to-be
 ἀμεινων Αλεξανδρου· δε εἰ οὔτος(ι) εστι καλ-
 better than-Alexander: but if this *man* is more-
 λων, δια-ὅτι δια-εδεδετο τὴν κεφαλὴν
 honourable, because he-had-been-bound-about the head

* The term "sophist" (see note, p. 40.) was originally applied indiscriminately to all professors of philosophy; but perhaps Lucian employs it here in its worst sense, as he appears from other passages to have had but a moderate opinion of the Stagyrite's importance.

† The principal occurrences in the lives of each of these competitors are so explicitly detailed in the text, that a multitude of notes would be superfluous; but the following abstract may serve to connect the several allusions to the Macedonian hero.

Alexander the Great, having completed his education under the superintendence of Aristotle, succeeded his father Philip on the throne of Macedon; and after quelling all disturbance in his own kingdom, secured his supremacy over the other states of Greece, by signally punishing the Thebans. Being chosen generalissimo of the Grecian forces, he invaded the empire of Darius, and overthrew the Persian armies successively in the battles of Granicus, (a river of Bithynia), Issus, (a town of Cilicia), and Arbela, (a town of Assyria). Pursuing his career of conquest, he made himself master of many more countries than those which were included in the kingdom of Darius, and penetrated into India as far as the river Hydaspes. After the subjugation of the eastern world, Alexander gave himself up to the controul of his own violent passions. He adopted the fashions and vices of the conquered Persians, and claimed divine worship as the son of Jupiter Ammon. Among other atrocities, he slew his friend Clitus at a banquet, for preferring the achievements of Philip to his own. His death, which happened at Babylon, is ascribed by some authors to poison, by others to a fever occasioned by drunkenness.

δια-δηματι,* *ισως και ταυτα σεμνα* Ma-
with-a-diadem, perhaps even these *things* are dignified to-
κεδοσι *μεν μην ου δια τουτο αν-*
cedonians indeed: *yet* surely not on-account-of this would-
δοξειεν *αμεινων γενναιου και στρατ-ηγικου ανδρος,*
he-seem better than-a-noble and martial man,
κεχρημενου *τη γνωμη πλεον η-περ τη τυχη-*
one having-used [the] prudence more than [the] fortune.

ΜΙΝΩΣ. 'Ο *μεν ειρηκεν υπερ αυτου του*
MINOS. He indeed has-spoken for himself [the]
λογον *ουκ α-γεννη, ουδε ως ην εικος Λιβυν.†*
speech not unmanly, nor as it-was likely a-Libyan
Δε συ, ω Αλεξανδρε, τι φης προς
would. But thou, O Alexander, what dost-thou-say to
ταυτα;
these *things?*

ΑΛΕΞ. *Μηδεν μεν, ω Μινως, εχρην*
ALEX. Nothing indeed, O Minos, was-necessary

* The Greeks do not appear to have considered it inelegant to repeat words of the same derivation, to qualify each other as different parts of speech. The noun *διαδημα*, indeed, before the time of Lucian, had departed from its original meaning of a "bandage," and is here used in the sense of a *regal ensign*, like our own word "crown or diadem:" but this iteration will frequently be found in Greek, where neither the verb nor the substantive can properly be called a word of *second intention*.—See an instance, p. 62, *κηρυττε—κηρυγμα*.

† The calumniated Carthaginians, unhappily for their character with posterity, have bequeathed no literary legacy to counter-balance the partial accounts of the Greek and Roman historians. It is well known that the Greeks affected to despise all other nations, as illiterate and barbarous; and perhaps the money-getting citizens of Carthage were not in general famous for intellectuality or eloquence: but Annibal himself is allowed, even by his enemies, the possession of qualities, which prove that the statesman and philosopher were united in this paragon of ancient generalship.

προς ανδρα οὕτω θρασυν· γαρ ἡ φημη, ἱκανη,
 towards a-man so audacious: for [the] Fame, sufficiently,
 διδαξαι σε οἷος βασιλευς μεν εγω,
 would-teach thee what-sort-of king indeed I became,
 δε οἷος ληστης οὔτος εγενετο. Δε ὁμως
 and what-sort-of robber this man became. But nevertheless
 ὄρα, ει δια-ηνεγκα αυτου κατα ολιγον·
 see, whether I-excelled him by a-little only: I
 ὄς ων επι νεος, παρα-ελθων επι τα πραγματα,
 who being still young, having-passed-on to the affairs
 και κατα-εσχον την αρχην τε
 of state, both took-possession-of the government dis-
 ταραγμενην, και μετα-ηλθον* τους φονεας του
 turbed, and punished the murderers of my
 πατρος. Κατα-φοβησας την Ἑλλαδα τη απο-
 father. Having-terrified [the] Greece by-the destruc-
 λεια Θηβαιων, χειρο-τονηθεις† στρατ-ηγος ὑπο
 tion of-the-Thebans, being-elected general by
 αυτων, ουκ-ηξιωσα, περι-επων την αρχην
 them, I-deigned-not, caring-about the government
 Μακεδωνων αγαπαν‡ αρχειν ὁ-ποσων
 of-Macedonians to-be-contented to-govern so many-men-as

* The verb μετ-ηλθον might be rendered, according to the signification of its component parts, "I came amongst" or "invaded." The Latin *invado* nearly corresponds to the Greek μετερχομαι, in the combination of the verb and preposition: but perhaps our own word "prosecute" is a better equivalent in sense.

† Literally—elected by stretching out of hands.

‡ αγαπαν means properly "to love;" but it is often, by an easy and natural transition, employed to express the sense of contentment, either as a transitive or absolute verb.—The use of an infinitive as the object of this verb, is familiar in our own language; as—

"I should be well contented to be there, with respect to the love I bear your house."—*Shaks.*

ὁ-πατηρ κατα-ελιπεν· αλλα επι-νοησας
my father had-left: but having-contemplated
 πασαν την γην, και ηγησαμενος δεινον
all the earth, and having-considered it shocking
 ει-μη κρατησαιμι απαντων, αγων ολιγους,
unless I-should-prevail-over all men, leading few soldiers,
 εσ-εβαλον ες την Ασιαν· και τε επι Γρανικῳ
I-entered into [the] Asia: and both at Granicus
 εκρατησα μεγαλη μαχη· και λαβων την
I-conquered in-a-great battle: and having-taken [the]
 Λυδιαν, και Ιωνιαν, και Φρυγιαν, και ὅλως
Lydia, and Ionia, and Phrygia, and on-the-whole
 χειρουμενος τα αι εν-ποσιν,* ηλθον επι
subduing the places ever in-my-way, I-came to
 Ισσον, ενθα Δαρειος ὑπο-εμεινε, αγων πολλας
Issus, where Darius awaited me, leading many
 μυριαδας στρατου.
myriads of-soldiery.

Και το απο τουτου, ω Μινως,
And with regard to the time from this, O Minos,
 ὑμεις ιστε ὅσους νεκρους κατα-επεμψα ὑμιν επι
ye know how-many dead I-sent-down to-you in

* *Εν ποσι* (in feet) is an idiomatical expression, which can scarcely be preserved in translation. The English "in my way" appears to answer to the Greek phrase, as implying the notion of *impediment*, which is here intended; for the Latin *im-pedire* (to hinder) is synonymous with *εμ-ποδιζειν*. The phrase *εν χειρι*, or *in manibus*, has mostly a contrary signification of readiness or facility.

The adverb *αι* nearly corresponds to our own word "ever," and to the Latin *cunq̄ue*; meaning here, "subduing what-ever places lay in my way," or "conquering each and all successively."

μιας ἡμέρας. Ὁ πορῶμευς γουν φησι το σκαφος
 one day. The ferryman indeed asserts the skiff
 μη δια-αρκεσαι αυτοις τοτε, αλλα τους πολλους
 not to-have-sufficed for-them then, but the many
 αυτων δια-πλευσαι δια-πηξαμενους σχεδιας.*
 of-them to-have-sailed-over by having-constructed temporary

Και ταυτα-δε επραττον, αυτος προ-
 rafts. And these things I-effected, myself being-
 κινδυνευων, και αξιων τιτρωσκεσθαι.
 foremost-in-danger, and deigning to-be-wounded.

Και ινα μη δια-ήγησωμαι† σοι τα εν Τυρω,
 And that I-may-not relate to-thee the exploits in Tyre,
 μηδε τα εν Αρβηλοις, αλλα ηλθον και μεχρις
 nor those in Arbēla, but I-came even as-far-as

Ινδων, και εποιησαμην τον Ωκεανον ορον
 the Indians, and I-made the Ocean a-boundary
 της-αρχης,‡ και ειλον τους ελεφαντας αυτων, και
 of-my-empire, and I-took the elephants of-them, and

* σχεδια ναυς, a raft made εκ του σχεδον, on the spur of the moment; in this sense it issued, Od. 5. 33., and the word floats, 1 Kings, v. 9. is σχεδια in the Septuagint version.

† This form of pretermission corresponds to the Latin phrase, *Ut ista missa faciam*—"Not to dwell upon those things," &c.

‡ The appropriation of "my empire" is implied in the middle form of the verb εποιησαμην.

The ocean was not, strictly speaking, the boundary of Alexander's conquests, for his own soldiers refused to march further eastward, on reaching the river Hydaspes; but the Indian ocean may properly be said to have bounded his empire to the south.—The conquest of Porus, the bravest of the Indian princes, is ranked among the most glorious of Alexander's exploits. The restoration of the royal captive to his kingdom was perhaps a proof of magnanimity: it was certainly a measure of sound policy.

The success of Alexander against the Scythians was very far from complete, though he boasts of having defeated them in a

εχειρωσαμην Πωρον· Δε ὑπερ-βας τον
 subdued Porus : And having-passed-over the river
 Ταναϊν, ενικησα και Σκυθας, ανδρας ουκ ευ-κατα-
 Tanais, I-conquered also the Scythians, men not to-be-
 φρονητους, μεγαλη ἵππο-μαχια· και ευ-εποιησα
 despised, in-a-great cavalry-battle : and I-benefited
 τους-φιλους, και ημναμην τους-εχθρους. Δε ει
 my friends, and I-punished my enemies. But if
 εδοκουν τοις ανθρωποις και Θεος, εκεινοι
 I-seemed to-[the] men even a-God, they were
 συν-γνωστοι, πιστευσαντες και τι τοιουτον
 pardonable, having-believed even some such thing
 περι εμου, παρα το μεγαδος των πραγματων.
 concerning me, from the greatness-of-the deeds.

Δε το τελευταιον ουν, εγω μεν απο-εθανον
 And as to the last point then, I indeed died
 βασιλευων, δε ουτος ων εν φυγη παρα
 whilst reigning, but this man died being in exile with
 Προυσια τω Βιθύνω,* κατα-ά-περ ην αξιον
 Prusias the Bithynian, as it-was worthy
 οντα παν-εργοτατον† και ωμοτατον·
 that one should, being most-designing and most-cruel :

great battle ; and the son of Philip knew better than to prosecute an enterprise, wherein all might be lost, and nothing could be gained.

With regard to the reduction of the western world, which Alexander assumes to have lain within his power, perhaps it was fortunate for his reputation as a conqueror, that he was not tempted to invade the then ignoble Romans ; but his entire failure is by no means so probable as Livy endeavours to demonstrate.

* The vindictive Romans demanding from king Prusias the surrender of Annibal his guest, the aged exile destroyed himself with poison, which he carried about him in a ring.

† πανουργος (compounded from παν every, and εργον work,)

γαρ ὡς δη εκρατησε των Ιταλων, εω λεγειν,
 for how indeed he-vanquished the Italians, I-omit to-say,
 —ὅτι ουκ ισχυϊ, αλλα πονηρια, και
 —that *it was* not by-strength, but by-baseness, and
 α-πιστια και δολοις· δε ουδ-έν νομιμον η
 faithlessness, and deceits: but *he did* nothing lawful or
 προ-φανες. Δε επει ωνειδισε την τρυφην
 open. And since he-has-reproached [the] luxury
 μοι, δοκει μοι εκ-λελησθαι οια
 to-me, he-seems to-me to-have-forgotten what-sort-of *things*
 εποιει εν Καπυη,* ὁ θαυμασιος, συν-ων
 he-did in Capua, *he* the wondrous *man!* being-with
 εταιραις, και κατα-ήδυν-παθων τους καιρους του
 courtezans, and pleasuring-away the seasons of-[the]
 πολεμου. Δε εγω, ει-μη δοξας τα ἑσπερια
 war. But I, unless having-considered the western
 μικρα, ὠρμησα μαλλον επι την
parts of the world small, I-had-hastened rather to the
 ἑω — τι μεγα αν-επραξα,† λαβων
 east,—what great *deed* should-I-have-done, having-taken

signifies properly a man who gains his ends *by all means* however dishonest or disgraceful.

* After the battle of Cannæ, Annibal retired to Capua, a town of Campania, where he is said to have enervated his army by luxury and licentiousness. But it does not appear that this army was less effective, in proportion to its numbers, the next campaign. The true cause of his failure, if the possession of Italy for fifteen years can be called a failure, was the refusal of his jealous countrymen to furnish him supplies from home.

† The particle *αν*, which may be joined with any mood but the imperative, gives the verb a future or *potential* force: Thus, *επραξα* meaning "I did," *αν επραξα* signifies "I should have done."—See a note upon the use of this particle, page 10.

α(ν)-αιμωτι Ιταλιαν, και Λιβυην, και ὑπο-αγο-
 without-bloodshed Italy, and Libya, and bringing-
 μενος τα μεχρι Γαδειρων; Αλλα
 under-my-power the countries as-far-as Gades? But
 εκεινα ουκ-εδοξε μοι αξιο-μαχα, ηδη
 those seemed-not to-me worthy-of-fighting, already
 ὑπο-πτησονται, και ὁμο-λογουνα δεσποτην.
 crouching-beneath me, and confessing me master.
 Ειρηκα' δε συ, ω Μινως, δικαζε' γαρ.
 I-have-spoken: but thou, O Minos, give-judgment: for
 και ταυτα ικανα απο πολλων.
 even these things are sufficient out-of many.

ΣΚΗΠΙΩΝ. Μη προτερον, ην-μη ακου-
 SCIPIO. Not before, unless thou-shalt-have-
 σης και εμου. MIN. — Γαρ τις ει, ω
 heard also me. MIN. *Strange!* For who art-thou, O
 βελτιστε, η ποθεν ων ερεις;* ΣΚ.
 best of men, or whence being wilt-thou-speak? SC.
 Σκηπιων, Ιταλιωτης, στρατ-ηγος, ὁ κατα-
 I am Scipio, the Italian, a-general, the one having-sub-
 ἔλων Καρχηδονα,† και κρατησας Λιβυων
 dued Carthage, and having-overcome the Libyans
 μεγαλαις μαχαις. MIN. Τι ουν συ και
 in-great battles. MIN. What then wilt-thou also

* Meaning here—"My good fellow, what have you got to say for yourself—who are you? and where do you come from?"

† Scipio Africanus the elder, who is here intended, destroyed the power of Carthage, but the city was destroyed by the younger Scipio, surnamed Æmilianus. Annibal was vanquished by the former at the battle of Zama; when his own long-conquering army had been suffered to become too scanty, to compensate the rawness of the troops he was recalled to command at Carthage.

ερεις; ΣΚ. ειναι ἥττων Αλεξανδρου μεν,
 -say? Sc. *Myself* to-be inferior to-Alexander indeed,
 δε αμεινων του Αννιβου· ὅς εδιωξα,
 but better than-[the] Annibal; *myself*, who pursued,
 νικησας αυτον, και κατα-αναγκασας φυγειν
 having-conquered him, and having-compelled *him* to-flee
 ατιμωσ· πως ουν ουκ ούτος α(ν)-αισχυντος,
 disgracefully: how then *is* not this *man* shameless,
 ὅς ἀμιλλᾶται προς Αλεξανδρον, ᾧ ουδε
 who vies with Alexander, to-whom not-even
 εγω, Σκηπιων, ὁ νενικηκωσ* αυτον, αξιω
 I, Scipio, [the] having-conquered him, think-proper
 παρα-βαλλεσθαι; MIN. Νη Δια φης
 to-compare-myself? MIN. By Jove thou-speakest
 ευ-γνωμονα, ω Σκηπιων. Ὡστε Αλεξανδρος
 equitable *things* O Scipio. So let- Alexander
 κερρισθω πρωτος· δε μετα αυτον, συ· ειτα, ει
 -be-judged first; and after him, thou: then, if
 δοκει, Αννιβας τριτος, ου-δε ούτος ων
 it-seems *fit*, Annibal third, not-even this *man* being
 ευ-κατα-φρονητος.†
 worthy-to-be-despised.

* When speaking with reference to *past* time, the aorist is used, as *νικησας* above; when with reference to *present* time, the perfect form of the verb is employed, as *νενικηκωσ* in this sentence:—but this distinction of participles can scarcely be preserved in English. See also *χρησαμενος*—*κεχρημενος*, pages 82, 53.

† Although the Carthaginian *pleader* may fairly be allowed the praise of being “not contemptible,” it might be rash to say even thus much in favour of the *judge*. Lucian appears to have recorded this judgment either as a fulsome compliment to the Romans, at the expence of their once dreaded enemy, or a pointed satire on the imbecility of judges during his own practice.

CONVOCAATION OF GODS.*

JUPITER, HERMES, MOMUS.

ZEYΣ. Μη(κ)-ετι τουθουριζετε, ω Θεοι, μη-δε
 JUP. No-longer murmur, O Gods, nor
 συν-στρεφομενοι κατα γωνιας, κοινο-λογεισθε αλ-
 turned-together to corners, communicate with-
 ληλοις προς ους, αγανακτουντες ει πολλοι
 each-other in the ear, being-indignant that many
 α(ν)-αξιοι μετα-εχουσιν ημιν του συν-ποσιου†
 unworthy partake-with us of-the banquet:
 αλλα επει-περ εκ-κλησια‡ απο-δεδοται περι
 but since a-convocation has-been-granted concerning

* In this council of the gods, Momus, the god of ridicule and satire, forcibly exposes the absurdities of pagan theology. The pretext of this expostulation is the unqualified admission of "half-gods" to divine honors; which gives occasion to the satirist to question the pretensions of the most dignified of heathen deities. —Momus appears to have enjoyed the privilege of "a motley fool," in roasting his superiors: "he uses his folly as a stalking-horse, and under the presentation of that, he shoots his wit."

† συμποσιον (from συν with, and πινω, πωσω, to drink), means properly a *drinking-party*, but it is commonly employed in the general sense of companionship, like *convivium* in Latin.

‡ εκκλησια (from εκ out of, and καλεω to call), corresponds nearly to the term "convocation," both in use and derivation. The term *ecclesia*, in modern Latin, is chiefly confined to the signification of "a church," or religious congregation; but it has not that meaning here, nor any where in classic writers.

τούτων, ἕκαστος λεγέτω ἐς-το-φανερον* τα
 these things, let- each -speak openly the
 δοκουντα οἱ, και κατα-αγορευειτω*
 things seeming fit to-him, and let-him-bring-accusation :
 δε συ, ω Ἑρμη, κηρυττε το κηρυγμα† το
 and thou, O Hermes, proclaim the proclamation [the]
 εκ του νομου. ἘΡ. Ακουε, σιγα· Τις
 according-to the law. HER. Hear, be-silent: Who
 των τελειων Θεων,‡ οἷς ἐξ-εστιν, βουλευται
 of-the perfect Gods, to-whom it-is-allowed, wishes
 αγορευειν; ἢ-δε σκεψις περι των μετα-
 to-harangue? the consideration is concerning the new-
 οικων§ και ξενων.
 comers and foreigners.

ΜΩΜ. Εγω ὁ Μωμος, ω Ζευ, ει επι-
 Μομ. I, [the] Momus, O Jupiter, if thou-
 τρεψειας μοι ειπειν.
 wouldst-permit to-me to-speak.

* Literally "into the open or apparent"—i. e. view, or consideration. This combination of a preposition and neuter adjective, in the sense of an adverb, is not unfrequent in Greek.

† κηρυττε—This Greek iteration of a verb and substantive of the same origin and signification, which is not very elegant in English, has been noticed, p. 59.—The form of proclamation "Hear, be silent!" &c. is taken from the practice of the Athenian assemblies.

‡ τελειων—The epithet "perfect" is here applied to deities of divine parentage both by father and mother in contradistinction to those of whom one parent was divine, the other human, and who therefore were considered only half-perfect.

§ μετοικων—This term is derived from the noun οικος a habitation, and the preposition μετα, which in composition signifies change; and is here intended to designate the demi-gods of recent introduction, who had changed their abode from earth to heaven. The meaning given by Demosthenes and other writers to μετοικοι, is that of foreigners residing at Athens.

ΖΕΥΣ. Το κηρυγμα ηδη επι-ιησιν· ὥστε
 JUP. The proclamation already allows it: so
 δεηση εμου ουδεν.
 thou-wilt-have-need of-me in nothing.

ΜΩΜ. Φημι τοι-νυν ενι-δύς* ἡμῶν ποιειν δεινα, †
 MOM. I-assert then some of-us to-do strange
 οἷς απο-χρη ουκ αυτους γεγενησ-
things, to-whom it-suffices not themselves to-have-been-
 Σαι Θεους εξ ανθρωπων, αλλα ει-μη απο-
 made Gods from men, but unless they-
 φανουσιν και τους ακολουθους και θεραποντας
 shall-have-shown also the followers and attendants
 αυτων ισο-τιμους ἡμιν, οιον-
 of-themselves equally-honoured with-us, they-think-them-
 ται εργασασθαι ουδ-έν μεγα, ουδε νεανικον ‡
 selves to-have-wrought nothing great, nor vigorous:
 δε αξιω, ω Ζευ, δουναι μοι ειπειν μετα
 but I-request, O Jove, to-grant to-me to-speak with
 παρ-ρήσιας· γαρ ουδε αν-δυναιμην
 boldness-of-language: for neither should-I-be-able to speak

* *ενιοι* is commonly rendered as a simple pronoun "some," but it is resolvable into the component parts *ενι*, for *εν-εστι*, *there are* (used for all numbers), and *οι*, *those who*, (the relative pronoun) —corresponding to *sunt qui* in Latin,—“there are those of us who do,” being equivalent to “some of us do.”

† The adjective *δεινος*, which corresponds to the Latin *gravis*, has a variety of significations remotely related to each other, as, *dreadful*, *shocking*, *wonderful*, *clever*, *crafty*, &c., the selection of which must be determined by the context in any given passage.

‡ *νεανικον* (from *νεος* new, or young), means properly “becoming to a youth,” whence it is translated to signify strength and spirit.

ἄλλως* ἄλλα πάντες ἰσᾶσιν με ὡς ἐλευθερός
 otherwise: but all know me how free
 εἰμι τὴν γλῶτταν, καὶ κατα-σιωπησαίμι
 I-am as to the tongue, and I-would-pass-in-silence
 οὐδέν τῶν οὐ καλῶς γιγνομένων· γὰρ
 nothing of-the things not well done: for
 δια-ελεγχῶ ἅ-παντα, καὶ λέγω ἐς-το-φανερὸν
 I-impeach all things, and I-speak openly
 τὰ δοκούντα μοι, οὐ-τε δεδιώς† τίνα,
 the things seeming fit to-me, neither fearing any-one,
 οὐ-τε ὑπο αἰδούς ἐπι-καλυπτῶν τὴν-γνώμην·
 nor from shame concealing my sentiment:
 ὥσ-τε δοκῶ τοῖς πολλοῖς καὶ ἐπι-αχθῆς, καὶ
 so-that I-seem to-the many even vexatious, and
 συκο-φαντικός‡ τὴν φύσιν, ἐπι-ονομαζόμενος ὑπο
 slanderous in [the] nature, being-named by
 αὐτῶν τις δημοσίος κατα-ηγόρος. Ἀλλὰ πλὴν
 them some public accuser. But however
 ἐπει-περ ἐξ-ἔστι, καὶ κεκηρυκται, καὶ σὺ,
 since it-is-allowed, and has-been-proclaimed, and thou,

* Merely meaning—Indeed I could not speak otherwise than *boldly*, I am so used to tell my mind.

† δεδιώς (a participle from διω, δειδω):—This secondary form of verb, which is commonly called the “perfect middle,” implies the continued effect of the action, like the first perfect.

‡ This term (compounded of συκος a fig, and φαίνω to show) was originally confined to a person giving information of the illicit exportation of figs, for which fruit the country of Attica was famous. It afterwards came to be applied generally to any informer whatever, and gradually acquired the signification of our own word “sycophant.”

ω Ζευ, διδως ειπειν μετα εξ-ουσιας,* ερω
 O Jove, givest us to-speak with allowance, I-will-speak-out
 υπο-στειλαμενος ουδεν.
 suppressing nothing.

Γαρ πολλοι, φημι, ουκ αγαπωντες, οτι
 For many, I-say, not being-contented, that
 αυτοι μετα-εχουσι των αυτων ξυν-εδριων ημιν,
 themselves partake of-the same seats-together with-us,
 και ευ-ωχουνται επι-ισης,† και ταυτα
 and banquet on-an-equality, and these things, although
 οντες θνητοι εξ ημισειας,—ετι-και ανα-ηγαγον
 being mortals from half,— moreover have-brought-up
 ες τον ουρανον και παρα-εν-εγραψαν τους υπο-
 into [the] heaven and have-inscribed-among us the un-
 ηρετας‡ και διασωτας τους αυτων και νυν
 derlings and train-bearers [the] of-themselves: and now
 επι-ισης νεμονται-τε δια-νομας, και μετα-
 equally they-are-assigned distributions, and they-
 εχουσι θυσιων, ου-δε κατα-βαλοντες ημιν
 partake of-sacrifices, not-even having-laid-down for-us
 το μετα-οικιον. ΖΕΥΣ. Λεγε μηδ-εν αινιγματωδως,
 the stranger's-fee. JUP. Speak nothing enigmatically,

* εξουσια is a noun of the same formation as the verb εξεστι above, but the repetition is not without force, as the word "thou" is emphatic in this sentence; meaning, "it is not only allowed, but allowed even by Jupiter himself."

† Many compound adverbs may be resolved into simple forms, as other parts of speech, by supplying an ellipsis; as επι ισης (μοιρης), on an equal share, or footing.

‡ υπηρετης signified originally an *under-rower*, and διασωτης, a *Bacchanalian figurante*; but both words are commonly employed in the sense of any humble attendant.

The repetition of the article (as τους before αυτων) may be understood to imply,—“I mean those of themselves.”

ω Μωμε, αλλα σαφως και δια(ρ)-ρηδην, προσ-
 Ο Momus, but plainly and explicitly, add-
 τιθεις και το ονομα. Γαρ νυν ο λογος απο-
 ing also the name. For now the discourse has-
 ερριπται σοι ες το μεσον,* ως
 been-thrown-out by-thee into the middle, so-that
 πολλους εικαζειν, και επι-αρμοζειν αλλον
 many are-conjecturing, and are-adapting a meaning each
 αλλοτε† τοις λεγομενοις· δε χρη
 a-different-way to-the things spoken: but it-behoves one
 οντα παρ-ρησιαστην, οκνειν λεγειν μηδ-εν.
 being a-bold-speaker, to-dread to-say nothing.

ΜΩΜ. Ευ-γε, ω Ζευ, οτι και παρα-οτρυνεις
 ΜΟΜ. *It is well, O Jupiter, that even thou-urgest*

με προς την παρ-ρησιαν· γαρ ποιεις τουτο,
 me to [the] bold-speaking: for thou-dost this thing,
 ως-αληθως, βασιλικον και μεγαλο-φρον. ως-τε
 most-truly, kingly and magnanimous: so
 ερω και το ονομα. Γαρ-τοι ο
 I-will-speak also the name of each. For-instance the
 γενναιοτατος Διονυσος ων ημι-ανθρωπος, ου-δε
 most-noble Bacchus being half-man, not-even
 'Ελλην μητροθεν,‡ αλλα θυγατριδους τινος Συρο-
 a-Greek from-mother, but the daughter's-son of-some Syro-

* The expression *ες το μεσον* might here be rendered "in com-
 mon;" meaning that the objections of Momus were too vague and
 general to be exclusively applied to any particular person.—The
 same phrase is recognized in Latin: as in Virgil's *Æn.* xi. l. 335.
Consulite in medium, &c.

† An elliptical expression corresponding to *alium alias*, and sig-
 nifying "one one way and another another way."

Semele, the mother of Bacchus by Jupiter, was daughter of
 Cadmus.—It is well known that the ancient Greeks affected to de-

φοινῖκος εν-πορου, του Καδμου,—επει-περ
 Phenician merchant, *namely*, of-[the] Cadmus,— since
 ηξιωθη της α-θανασιας, ου-λεγω
 he-was-thought-worthy of-the immortality, I-say-not
 οῖος αυτος μεν εστι,* ου-τε την
 of-what-quality himself indeed is, nor do I speak of the
 μιτρην, ουτε την μεθην, ουτε το βαδισμα† γαρ
 mitre, nor the drunkenness, nor the gait: for
 παντες ὀρατε, οἰμαι, ὡς θηλυς και γυναικειος
 ye all see, I-think, how effeminate and womanish *he is in*
 την φυσιν, ἡμι-μανης, απο-πνεων α-κρατου ἑω-
 [the] nature, half-mad, breathing unmixed wine from-
 θεν‡ δε ὁ εισ-εποιησεν ἡμιν και ὄλην
 morning: but he has-made-enter-among us also *his* whole

spise all other nations as barbarous; but the boast seems here to be ill-timed, as they derived their elements of *literature* from this same "Syro-Phenician merchant." Cadmus, son of Agenor, king of Phœnicia, is here called a *merchant* from the mercantile character of his native country, just as the people of modern England are called "a nation of shop-keepers:" unless the word *εμπορος* is here used in its primitive sense of a *passenger* by sea.

* The Greeks do not use the *subjunctive* mood after words of indefinite signification, though in Latin this form would be regular — *qualis sit ipse taceo*.

† The "mitre" was a *band*, or braiding, worn by females to confine the hair. The peculiar "gait," which is the third attribute suppressed, was doubtless occasioned by the second, "drunkenness," and probably answered to the modern description of "reeling from pillar to post."

‡ The epithet "unmixed" would not convey a very serious accusation in modern times: but it was usual with the ancients to dilute their wine with water. The expression "from morning," is also intended to be emphatic,—the Greeks and Romans, as well as the Jews, considering it profane to be drunk before noon.

φρατριαν, και παρα-εστι επι-αγομενος τον Χορον,
 fraternity, and is-present bringing-on the Chorus,
 και απο-εφηνε θεους, τον Πανα, και τον Σει-
 and has-shown as gods, [the] Pan, and [the] Si-
 ληνον, και Σατυρους, τινας αγροικους, και τους
 lenus, and Satyrs, certain rustics, and the
 πολλους αι-πολους,* ανδρωπους σκιρτητικους, και
 many goatherds, men fit-for-dancing, and
 αλλοκοτους τας μορφας, ὧν ὁ μιν,
 strange as to [the] forms. Of-whom the one indeed,
 εχων κερατα, και ὅσον εἰς ἡμισειας εἰς
 [Pan], having horns, and as-much-as from half to
 το κατω,† εοικως αιγι, και κατα-είμενος
 the part below, being-like to-a-goat, and let-fall as to
 βαθυ γενειον, εστιν ὀλιγον δια-φερων τραγον·
 deep beard, is little different from-a-he-goat:
 δε ὁ φαλακρος γερων, σιμος
 but the other [Silenus] a-bald old-man, flat as to
 την ρινα, οχουμενος τα-πολλα επι ονου, οὔτος
 the nose, carried mostly on an-ass, this is
 Λυδος·‡ δε οἱ Σατυροι, οξεισ τα ωτα, και
 a-Lyidian: and the Satyrs, sharp as to the ears, also

* Pan, Silenus, and the Satyrs, are here described according to the fanciful representations of the poets. Their peculiar charge in the affairs of men was the protection of flocks and shepherds—

Pan curat oves, oviumque magistros.

† This might be rendered more clearly “from the middle downwards,” for the phrase εἰς-το-κατω may be taken as an adverb.—Καθειμενος (κατα) γενειον resembles in construction the Virgilian *demissa (secundum) vultum*, and here signifies “with beard falling low.”

‡ Momus objects above to the admission of Deities born in any country but Greece, on the score of barbarism; but the chief point

αυτοι φαλακροι, κερασαι, (οία τα κερατα ὑπο-
 themselves bald, horned, (like-as the horns begin-
 φυεται τοις εριφοις αρτι γεννηθεισιν), οντες τινες
 to-grow to-[the] kids lately born), being some
 Φρυγες· δε ἀ-παντες* εχουσι και ουρας. Ὅρατε
 Phrygians: and *they*-all have also tails. Ye-see
 οίους Θεους ὁ γενναδας ποιει ἡμιν.
 what-sort-of Gods the high-born *Bacchus* makes for-us!

Θαυμαζομεν ειτα, ει οί ανθρωποι κατα-φρονουσιν
 Do-we-wonder then, if [the] men think-meanly
 ἡμων, ὀρωντες θεους ούτω γελοιους και τερασ-
 of-us, seeing Gods so ridiculous and mon-
 τious; γαρ εω λεγειν, ὅτι ανα-ηγαγε και
 strous? for I-omit to-say, that he-has-brought-up also
 δυω γυναικας, την μεν ουσαν ερωμενην αὐτου,†
 two women, the *one* indeed being loved *by* himself,
 την Αριαδην, ἣς εν-κατα-ελεξε και τον στεφανον
 [the] Ariadne, of-whom he-has-admitted also the crown
 τω χορῳ των αστερων· δε την θυγατερα
 to-the train of-the stars: and the *other* a-daughter

of his satire seems to be,—How can we believe these persons to be really *divine*, who are so confessedly *human*, that we know exactly in what country they were born?

* When a personal pronoun is combined with a *verb*, it seems unnecessary to print it *in italic*, as a word to be supplied, because no word of a different person *could* be understood. When, however, the pronoun is combined with an *adjective*, it is requisite thus to distinguish it, as the same adjective would agree with any other person of the number.

† The preposition *ὑπο* appears to be understood with *αὐτου*, to make out the construction, though instances are not uncommon of the genitive case being used alone with a verb passive. In this passage indeed the pronoun *αὐτου* might be considered as *possessive*, and translated “his beloved one.”

Ικαριου του γεωργου· και ὁ* γελοιοτατου
 of-Icarius the husbandman: and what is most-ridiculous
 παντων, ω θεοι, και τον κυνα της Ηριγονης,
 of-all things, O gods, also the dog of-[the] Erigone,
 και τουτον ανα-ηγαγεν, ὡς ἡ παις μη-
 even this he-has-brought-up, that the girl might-not-
 ανιωπο, ει μη -ἔξει εν τῷ ουρανῷ
 be-pained, if she-should-not -have in [the] heaven
 εκεινο το συν-ηθες. και ὁπερ ηγαπα—
 that [the] customary favorite, and what she-loved—
 κυνιδιον.† Ουχ‡ ταυτα δοκει ὑμιν ὑβρις.
 a-little-dog! Do-not these things-seem to-you insolence,
 και παρα-οινια, και γελωσ; δε-ουν και ακουσατε
 and drunkenness, and laughter? then also hear-of
 αλλους.
 other deities.

ΖΕΥΣ. ειωης μηδ-έν,§ ω Μωμε,
 JUP. Take care that thou-say nothing, O Momus,

* The pronoun ὁ, which is sometimes called the prepositive article, is *masculine*; the relative ὃ with a grave accent, which is called the postpositive article, is *neuter*.

† Icarius having been slain by some shepherds whom he had intoxicated, his daughter Erigone hung herself in despair, and was transformed into a constellation, under the name of *Virgo*, with her favorite dog representing the star *Canis*. Bacchus is said to have deceived her under the form of a grape; a fable which admits of an easy exposition.

‡ Ουχ is properly used before an aspirated vowel, (as ουχ ὑβρις, in the single text); ου before a consonant; and ουκ before a smooth vowel: but it might mislead the young student to alter such words in the Interlinear.

§ This elliptical expression resembles the Latin form of the subjunctive used in a prohibitive sense: for *Ne dicas* supposes a preceding verb in the imperative mood, as *cave, vide*,—"Take heed that thou speak not."

μητε περι Ασκληπιου, μητε περι Ἡρακλεους·
neither concerning Æsculapius, nor concerning Hercules :

γαρ ὄρω οἱ φερη τῷ λογῷ·
for I-see whither thou-art-carried *on* by-the discourse :

γαρ οὗτοι,* ὁ αυτων μεν ιαται, και ανα-
for these, the *one* of-them indeed heals, and re-
ιστησιν εκ των νοσων, και εστι “ αντι-
stores from [the] diseases, and is “worthy-to-be-
αξιος πολλων αλλων.” δε ὁ Ἡρακλης,
matched-against many others :” but the *other*, Hercules,

ων† εμος υἱος, επριατο την α-θανασιαν
though being my-own son, has-purchased the immortality

ουκ ολιγων πονων,—ὥστε μη κατα-ηγορει
at the price of not few labors, — so do not -accuse

αυτων. ΜΩΜ. Σιωπησομαι δια σε, ω
them. ΜΟΜ. I-will-be-silent on-account-of thee, O

Ζευ, εχων πολλα ειπειν· και-τοι ει
Jove, *though* having many *things* to-say : however if

μηδ-εν αλλο, εχουσι επι τα σημεια του πυρος.‡
nothing else, they-have still the signs of-the fire.

* Meaning “with regard to these :”—The nominative οὗτοι is not quite regular, being followed by no plural verb. An orthodox grammarian would doubtless find or invent a satisfactory *figure* to explain this anomaly, or perhaps suggest that it is put *absolutely*. We prefer the supposition that Lucian first intended to give a more general description applying to both parties, with a plural verb ; but finding it easier to distinguish them, omitted inadvertently to adapt the context to his second thought. Not that we wish him to have altered it, for it is perfectly perspicuous.

† The Greek participle has often an amplifying force,—here meaning, “High-born as he is, he earned it by labors.”

‡ Adverting to the deaths of Æsculapius and Hercules :—the former of whom was struck with a thunderbolt by Jupiter, for restoring Hippolytus to life ; the latter destroyed himself by fire on

Δε ει εξ-ην χρῆσθαι τη παρ-ρήσιᾳ
 But if it-was-allowed to-use [the] boldness-of-speech
 και προς σε-αυτον, αν-ειχον πολλα
 even towards thyself, I-should-have many things
 ειπειν. ΖΕΥΣ. Και μην προς εμε εξ-εστι
 to-say. JUP. And surely towards me it-is-allowed
 μαλιστα. Μων*-διωκεις δε-ουν και εμε
 by-all-means. Dost-thou-prosecute then also me
 ξενιας ;
 for-strangership ?

ΜΟΜ. Εν Κρητη μεν εστι ακουσαι† ου
 ΜΟΜ. In Crete indeed it-is possible to-hear not
 μονον τουτο, αλλα λεγουσι και τι αλλο
 only this, but they-say also something else
 περι σου, και επι-δεικνουσιν ταφον.‡ Δε
 concerning thee, and point-out a-sepulchre. But

Mount Oeta, to escape the torments he endured from the poisoned vestment given him by Deianira.

The expression quoted from Homer, πολλων ανταξιος αλλων, is applied to Machaon, the son of Æsculapius, Iliad A. 514.

* The Greek μων, like the Latin *num*, whether, may be considered as merely giving an interrogative force to the verb.

† To distinguish the form of the tense, the verb ακουσαι might be rendered "to have heard," but the aorist does not always relate exclusively to *past* time. Indeed, except in the indicative mood and participle, the aorist may commonly be rendered like the present imperfect, though it differs in signification, as not expressing the *continuance* of an action or passion.

‡ According to pagan mythology, Jupiter, son of Saturn, "the king of gods and men," was preserved from his father's voracity by an artifice of his mother Rhea, who caused him to be nourished by a goat in a cavern of Mount Ida in Crete.—The suspicion of the people of Ægium, a town of Achaia, was less notorious; and the art of the satirist is displayed in publishing a new piece of scandal while professing to disbelieve it, like the modern Mrs. Candour.

εγω πειθομαι ουτε εκεινοις, ουτε Αιγίευσιν
 I believe neither those, nor the Ægians
 Αχαιων, φασκουσιν σε ειναι υπο-βολιμαιον.
 of-the-Achæans, saying thee to-be supposititious.

Δε á ήγουμαι δειν μαλιστα ελεγχθη-
 But what things I-consider ought most to-be-re-
 ναι, ταυτα ερω. Γαρ τοι την αρχην
 proved, these I-will-speak. For indeed the beginning
 των τοιουτων παρα-νομηματων, και την αιτιαν
 of-[the] such transgressions-of-law, and the cause
 του το ξυν-εδριον ήμων νοθευθηται,*
 of-the fact, that the assembly of-us has-been-adulterated,
 συ, ω Ζευ, παρα-εσχες — επι-μγνυμενος Ξνη-
 thou, O Jove, hast-afforded — mixing-thyself with-
 τοις, και κατα-ιων παρα αυτους εν αλλω
 mortals, and going-down among them in a-different
 σχηματι αλλοτι. ώστε ήμας δεδιεναι† μη
 shape at-different-times: so-that we fear lest

* The peculiar idiom of the Greek, whereby the article is joined with an infinitive verb as with a substantive, can hardly be expressed intelligibly in English without some compromise of *literality*. We have here endeavoured partly to adapt the translation to the construction of the original, for the sake of grammatical accuracy; but we are aware that the sense would be more clearly expressed by this phrase—"the cause of our assembly having been adulterated."—The form is very frequent in Greek composition, and will soon become familiar to the reader. See note to page 23.

† This allusion to the stories of Europa and Danaë is commonly translated as if relating to *past* time—but the second perfect tense δεδιεναι, (sometimes called the perfect *middle*), properly supposes the *continuance* of the action or passion. In this place the irony is much more delicate and pointed, with reference to *present* time,

τις συν-λαβων,* κατα-θύση σε, ὅποτε
 some-one having-seized, should-sacrifice thee, whenever
 αν-ης ταυρος, η τις των χρυσο-χωων
 thou-be a-bull, or lest some-one of-the gold-melters
 κατα-εργασηται οντα χρυσον, και αντι
 should-work-thee-down being gold, and instead-of
 Διος, γενη ἡμιν η ορμος, η ψελλιον,
 Jupiter, thou-become to-us either a-necklace, or a-bracelet,
 η ελλοβιον. Αλλα πλην εν-πεπληκας γε
 or an-ear-ring. But moreover thou-hast-filled indeed
 τον ουρανον τουτων των ἡμι-θεων· γαρ ου αλ-
 [the] heaven with-these [the] half-gods: for not other-
 λως αν-ειποιμι.
 wise could-I-say.

Δε απο ού, ω Ζευ, συ ἀπαξ ανα-εφξας
 But from what time, O Jupiter, thou once opened
 τας θυρας τοις τοιοντοις, και ετραπου επι
 the doors to-[the] such, and turned-thyself to
 τας θνητας, ἀ-παντες μεμιμνηται σε· και
 [the] mortal women, all have-imitated thee: and
 ουχι αρρένες μονον, αλλα ὁ-περ αισχιστον,
 not males only, but what is most-disgraceful,
 και αἱ θηλειαι θεαι· γαρ τις ουκ-οιδε τον Αγ-
 even the female deities: for who knows-not [the] An-
 χῆσην, και τον Τιθωνον, και τον Ενδυμιωνα, και
 chises, and [the] Tithonus, and [the] Endymion, and

insomuch as it does not refer to the absurd transformations as actual events, but glances at these tales of the past, merely in apprehension of what *may* happen hereafter.—The form of the subjunctive present in the following verbs places this interpretation beyond doubt.

* In the Attic dialect, the letter ξ is often substituted for σ, as ξυν for συν, which is here restored.

τον Ιασιωνα,* και τους αλλους; ὥστε δοκω
 [the] Iasion, and the others? so-that I-seem *right*
 μοι εἶσειν ταυτα μεν' γαρ το δια-
 to-myself to-omit these *things* indeed: for [the] to-im-
 ελεγχειν αυ--γενοιτο μακρον.
 peach-them-throughout would-be long.

Και-τοι, παντα ταυτα, ω Θεοι, μετρια.
 However, all these *things*, O Gods, *are* moderate.

Δε συ, ω Αιγυπτιε, κυνο-προσωπε και εσταλμενε
 But thou, O Ægyptian, dog-faced and arrayed
 σινδοσιν, τις ει, ω βελτιστε, η πως,
 in-cambrics, who art-thou, O most-excellent, or how,
 αξιους, υλακτων,† ειναι θεος;
 dost-thou-think-thyself-worthy, barking, to-be a-god?
 δε και ουτος ταυρος,‡ ο Μεμφιτης, ο ποικι-
 and also this bull, the Memphian, the parti-

* Alluding to the fabled amours of Anchises with Venus, Tithonus with Aurora, Endymion with Luna, and Iasion with Ceres.

The article is frequently combined with proper names of general notoriety, as well as those that have been previously mentioned by the writer himself—as noted above, p. 25.

† All Greek words beginning with *v* or *ρ* are distinguished by an aspirate, which precedes the vowel, or follows the consonant. Hence in Latin and English, such words as Ὕλας, Ῥητορικη, are written *Hylas*, *Rhetorica*, &c. the letter *Y* being the representative of *Υ*, and *H* of the inverted comma prefixed.

‡ This sentence would be more clearly translated, “with what meaning is this Bull worshipped,” &c. Βουλομαι here corresponds to the Latin *volo*, in the phrase, *quid hoc sibi vult?* what means this?

The Egyptian superstitions here noticed were a favourite subject of ridicule with the Roman satirists. See *Juv. Sat. xv.*—The dog-headed deity was called *Anubis*; the bull, worshipped at Memphis, *Apis* or *Osiris*. The bird called *Ibis* was worshipped as the destroyer of serpents, and in like manner other animals, for real or fancied benefits to the country of Ægypt.

λος, βουλομενος τι, προσ-κυνειται, και χρα,
 coloured, meaning what, is-it-worshipped, and gives-oracles,
 και εχει προφητας; δε αισχυνομαι ειπειν ιβιδας
 and has prophets? but I-am-ashamed to-speak-of ibises
 και πιθηκους, και τραγους, και αλλα πολλη
 and apes, and he-goats, and other things much
 γελοιοτερα, παρα-βυσθεντα ες τον ουρανον εξ
 more-ridiculous, intruded into [the] heaven from
 Αιγυπτου, ουκ-οιδα οπως.—α πως,* ω Θεοι,
 Egypt, I-know-not how:—which how, O Gods,
 ανα-εχεσθε, ορωντες προσ-κυνουμενα επι-ισης,
 do-ye-endure, seeing them worshipped equally,
 η και μαλλον υμων; η πως συ φερεις,
 or even more than-you? or how dost-thou bear it,
 ω Ζευ, επει-δε-αν κερατα κριου φυσωσι σοι.†
 O Jove, when horns of-a-ram have-grown to-thee.

ΖΕΥΣ. Ὡς-αληθως αισχυρα ταυτα φης
 JUP. Most-truly disgraceful these things thou-sayest

τα περι των Αιγυπτιων· δε-ουν‡ ομως,
 [the] concerning the Egyptians: but nevertheless,
 ω Μωμε, τα πολλα αυτων εστι αινιγματα, και
 O Momus, the many of-them are riddles, and

* The particles *οπως* and *πως*, both rendered "how" in this period, are distinguished in construction—the former being employed in an *indirect*, the latter in a *direct* question: the Greek prefix *ο-* corresponds in this respect to the Latin appendage *-nam*, as *nescio quo-nam modo*.

† Jupiter Ammon, worshipped in Libya, was represented with the horns of a ram:—perhaps symbolically, as in *Revelations*.

‡ The Greek language is remarkable for multiplying particles, which can scarcely be distinguished in translation, each occasionally predominating in force according to the context. Thus the particle *ουν* may here be considered almost redundant; whereas in the combination *γε-ουν* below, it has a definite meaning.

ου πανυ χρη οντα α-μυητον κατα-
 not altogether is-it-right for one being uninitiated to-ridi-
 γελαν. ΜΩΜ. Πανυ γε-ουν δει ημιν
 cule them. ΜΟΜ. Altogether then there-is-need to-us
 μυστηριων, ω Ζευ, ως ειδεναι τους Θεους μεν
 of-mysteries, O Jove, so-as to-know the Gods indeed
 Θεους, δε τους κυνο-κεφαλους κυνο-κεφαλους*
 as Gods, and the dog-headed beings as dog-headed.
 ΖΕΥΣ. Εα, φημι, τα περι των Αιγυπτιων,
 JUR. Pass, I-say, the things concerning the Ægyptians,
 γαρ επι-σκεψομεθα αλλοτε περι τουτων
 for we-will-consider at-another-time concerning these
 επι σχολης· δε συ, λεγε τους αλλους.
 at leisure: but thou, speak-of the others.

ΜΩΜ. τον Τροφωνιον,* ω Ζευ,
 ΜΟΜ. *I will speak of* [the] Trophonius, O Jupiter,
 και ο μαλιστα απο-πνιγει με, τον Αμφιλοχον·
 and what most chokes me, [the] Amphiloclus:
 ος ων υιος εν-αγους ανθρωπου, και μη-
 who being son of-a-polluted man, and a-ma-
 τρ-αλοιου, θεσπι-ψδει εν Κιλικια, ο γενναιος
 tricide, sings-prophecies in Cilicia, the high-born!
 ψευδομενος τα πολλα, και γοητευων ενεκα
 lying in the many things, and juggling for-the-sake
 τοιν δυοιν οβολοιν† τοι-γαρ-ουν ουκ επι συ,
 of-the two oboli: wherefore no longer thou,

* The melancholy oracle of Trophonius in Bœotia was very famous.

† Amphiloclus is commonly described as the son of Amphiarus and Eriphyle, and brother of Alcæon who slew his mother; but Lucian seems to represent him as the son of Alcæon. Amphiarus had a celebrated temple and oracle at Oropus on the confines

ω Απολλον, ευ-δοκιμεις, αλλα ηδη πας λιθος, και
 O Apollo, art-in-good-repute, but now every stone, and
 πας βωμος χρησμο-ψδει, ος-αν περι-
 every altar sings-oracles, whichever has-been-sprinkled-
 χυθη ελαιω, και εχη στεφανους, και ευ-
 about with-olive-oil, and has chaplets, and has-
 πορηση γοητος ανδρος, οιοι εισιν πολλοι.
 procured a-juggling man, such-as there-are many.
 Ηδη και ο ανδριας Πολυδαμαντος του
 Even-now also the statue of-Polydamas the
 αθλητου ιαται τους πυρεττοντας, εν Ολυμπια, και
 athlete cures those sick-with-fever, in Olympia, and
 ο Θεαγενους εν Θασω* και θυουσιν Έκτορι
 that of-Theagenes in Thasos : and they-sacrifice to-Hector
 εν Ιλιω, και Προτεσιλαω κατα-αντικρυ εν Χερρόνησω.
 in Ilium, and to-Protesilaus opposite in Chersonese.
 Απο ου δε-ουν γεγοναμεν τοσουτοι, η
 From what time therefore we-have-become so-many, [the]
 επι-ορκια και ιερο-συλια επι-δεδωκετ μαλλον, και
 perjury and temple-robbing has-prevailed more, and
 ολως κατα-πεφρονηκασιν ημων, ποιουντες ευ.
 altogether men have-despised us, in this doing rightly.

of Attica, where money was thrown into the sacred fountain, which is possibly confounded in its attributes with that of Amphiloehus, in Cilicia.

Pausanias mentions that the oracle of Amphiloehus, at Mallus in Cilicia, was the most veracious of all in his time!

* These worthies are recorded by various writers, as dealing in miracles and oracles, on moderate terms, through the medium of their own statues, fountains, caverns, &c. &c.

† The Greeks do not always use a verb *plural* with two nominatives, especially if the nouns may be considered as *things* and therefore neuter.

Και ταυτα μεν περι των νοθων
 And these things indeed concerning [the] spurious
 και παρα-εν-γραπτων — δε εγω, ηδη ακουων και
 and falsely-inscribed deities:—but I, now hearing also
 πολλα ξενα ονοματα τινων ουτε ουτων παρα
 many strange names of-some neither being with
 ημιν, ουτε δυναμενων ολως συν-στηναι,* ω Ζευ,
 us, nor able at-all to-stand-together, O Jupiter,
 πανυ γελω και επι τουτοις. Γαρ η-που εστιν η
 I- quite laugh also at these. For where is the
 πολυ-θρυλλητος Αρετη, και Φυσις, και Είμαρμενη,
 much-celebrated Virtue, and Nature, and Fate,
 και Τυχη, α(ν)-υπο-στατα και κενα ονοματα
 and Fortune, unreal and empty names
 πραγματος, επι-νοηθεντα υπο βλακων ανθρωπων
 of-things, conceived by foolish men
 των φιλο-σοφων; και ομως οντα αυτο-
 the philosophers? and nevertheless although being chance-
 σχεδια, πεπεικεν τους α-νοητους οτω, ωστε
 inventions, they-have-persuaded the thoughtless so, that
 ουδ-εις βουλεται ου-δε θυειν ημιν, ειδως,
 no-one is-willing [not]-even to-sacrifice to-us, knowing,
 [οτι] και αν παρα-στηση μυριας εκατομ-βας,
 even if he-should-afford ten-thousand hecatombs,
 ομως την Τυχην πραξουσιν τα μεμοιραμενα,
 nevertheless [the] Fortune to be about-to-do the things fated,
 και α επι-εκλωσθη εκαστω εξ αρχης
 and what things were-appointed to-each from the beginning:
 ηδεως ουν αν-εροιμην σε, ω Ζευ, ει
 gladly therefore I-would-ask thee, O Jove, whether

* The Greeks and Romans worshipped as personal deities a variety of abstract qualities, ideas, and agencies; many of them inconsistent with each other, as Fate, Chance, Prudence, &c.

που ειδες η Αρετην, η Φυσιν, η
 any-where thou-hast-seen either Virtue, or Nature, or
 Είμαρμενην, γαρ οίδα μεν ὅτι και συ ακουεις
 Fate, for I-know indeed that also thou hearest

εν ταις δια-τριβαις των φιλο-σοφων, ει-μη
 of them in the disputations of-the philosophers, unless

ει και τις κωφος, ὡς μη επι-αιειν αυτων
 thou-art also some deaf-one, so-as not to-hear them

βωντων· — Εχων επι πολλα ειπειν, κατα-
 bawling:—*Though* having still many things to-say, I-will-

παυσω του λογον· γουν ὁρω τους πολλους
 cease the discourse: for I-see the many

αχθομενους και συριπτοντας μοι λεγοντι,—μαλιστα
 vexed-with and hissing me speaking, — chiefly

εκεινους, ὧν ἡ παρ-ρησια των λογων κατα-
 those, whom the free-speaking of-the words has-

ἡψατο.*

stung.

* After this opening address, Momus proceeds, with the permission of Jupiter, to read out a *Bill* (drawn up according to the form of Athenian enactments), the substance of which may be thus briefly expressed:—"Whereas heaven is crowded with a multitude of *false* deities from various parts of the earth, in consequence whereof has arisen a lamentable scarcity of nectar and ambrosia, to the great discomfort of *true* deities;—Be it enacted that all pretenders to Divine worship, including board and lodging at Olympus, forthwith produce testimonials of their several godships, before scrutators duly elected,—in order that vulgar interlopers be dismissed to their sepulchres on earth, on pain of being cast into Tartarus: Moreover that true Deities no longer interfere with each other's departments of patronage, and that philosophers be forbidden to make new deities out of names they do not understand."—Jupiter approves of these provisions, and guarantees full power to the scrutators; but being afraid of a majority of hands in opposition, he gives the casting vote himself, and thus the *Bill* passes without a division.

Εκ των
ΛΟΥΚΙΑΝΟΥ ΔΙΑΔΟΓΩΝ.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ,
ἤτοι
ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

ΑΡΤΙ μὲν ἐπεπαυμην* εἰς τὰ διδασκαλεῖα φοιτῶν,
ἤδη τὴν ἡλικίαν προσηβος ὦν. Ὁ δὲ πατὴρ ἐ-
σκοπεῖτο μετὰ τῶν φίλων, ὅτι καὶ διδάξαιτο με.
Τοῖς πλείστοις οὖν ἐδοξε παιδεῖα μὲν, καὶ πόνου
πολλοῦ, καὶ χρόνου μακροῦ, καὶ δαπάνης οὐ μικρᾶς,
καὶ τύχης δεῖσθαι λαμπρᾶς· τὰ δὲ ἡμετέρα, μικρὰ
τε εἶναι, καὶ ταχείαν τινὰ τὴν ἐπικουρίαν ἀπαιτεῖν.

* In construing the Greek text with the aid of the Interlinear translation, the words must be pronounced as *here* written; the variation of some letters in the Interlinear Greek being merely made for the sake of simplification.—In words of two syllables, the accent is to be laid on the former, as ἀρ'τι: in words of three or more syllables, on the third from the end, as ἡλικίαν: unless the last but one be long by nature or position, as ἐπεπαύμην, or be distinguished by a long mark, as προσομίλων.

Εἰ δὲ τίνα τέχνην τῶν βαναυσῶν τούτων ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθύς ἀν αὐτὸς εἶχεν τὰ ἀρκούντα παρὰ τῆς τέχνης, καὶ μήκετι οἰκοσιτός εἶναι, τηλικούτος ὧν· οὐκ εἰς μακρὰν δὲ καὶ τοὺς πατέρας εὐφραίνειν, ἀποφέρων αἰετὸ γίγνομενον.

Δευτέρως οὖν σκέψεως ἀρχὴ προυτεθῆ, τίς ἀριστῶν τῶν τέχνων, καὶ ῥάστη ἐκμάθειν, καὶ ἀνδρὶ ἐλευθερῷ πρέπουσα, καὶ προχείρον ἔχουσα τὴν χορηγίαν, καὶ διαρκὴ τὸν πόρον. Ἄλλου τοίνυν ἀλλήν ἐπαινοῦντος, ὡς ἕκαστος γνῶμης ἢ ἐμπειρίας εἶχεν, ὁ πατήρ εἰς τὸν θεῖον ἀπιδῶν, (παρὴν γὰρ ὁ πρὸς μητρός θεῖος, ἀριστὸς ἔρμογλυφὸς εἶναι δοκῶν, καὶ λιθοξοὸς ἐν τοῖς μάλιστα εὐδοκίμος,) Οὐ θεμῖς, εἶπεν, ἀλλήν τέχνην ἐπικρατεῖν, σοὺ παρόντος. Ἀλλὰ τούτου ἀγε, (δείξας ἐμὲ), καὶ διδάσκει παραλαβὼν λίθων ἐργατὴν ἀγαθὸν εἶναι, καὶ συναρμοστήν, καὶ ἔρμογλυφεᾶ· δυνατὰ γὰρ καὶ τούτο. φύσεως γέ, ὡς οἰσθα, ἔχων δεξιῶς. Ἐτεκμαιρετο δὲ ταῖς ἐκ τοῦ κήρου παιδίαις· ὅποτε γὰρ ἀφεθῆναι ὑπὸ τῶν διδασκαλῶν, ἀποξέων ἀν τὸν κήρον, ἢ Βοᾶς, ἢ ἵππους, ἢ καὶ, νῆ Δί', ἀνθρώπους ἀνεπλαττον, εἰκοτῶς, ὡς ἐδοκουν τῷ πατρί· ἐφ' οἷς παρὰ μὲν τῶν διδασκαλῶν πληγὰς ἐλαμβάνον. Τότε δὲ ἐπαινὸς εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν. Καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεὶ μαθησομαι τὴν τέχνην, ἀπ' ἐκείνης γέ τῆς πλαστικῆς.

Ἄμα τε οὖν ἐπιτηδεῖος ἐδοκεῖ ἡμέρα τέχνης ἐναρχεσθαι· κἀγὼ παρεδεδομὴν τῷ θεῷ, μα τὸν Δί', οὐ σφοδρὰ τῷ πραγματὶ ἀχθόμενος· ἀλλὰ μοι καὶ

παιδιαν τινα ουκ ατερπη εδοκει εχειν, και προς τους ηλικιωτας επιδειξιν, ει φαινοιμην θεους τε γλυφων, και αγαλματια τινα μικρα κατασκευαζων εμαυτω τε, κακεινοις, οίς προηρουμην. Και τοτε πρωτον εκεινο και συνηθες τοις αρχομενοις εγιγνετο. Εγκοπεα γαρ μοι δους ο θειος, εκελευσε μοι ηρεμα καδικεσθαι πλακος εν μεσση κειμενης, επειπων το κοινον, “ Αρχη δε τοι ημισυ παντος.” Σκληροτερον δε κατενεγκοντος υπ’ απειριας, κατεαγη μεν η πλαξ· ο δε αγανακτησας, σκυταλην τινα κειμενην πλησιον λαβων, ου πραως ουδε προτρεπτικως μου κατηρξατο· ωστε δακρυα μοι τα προοιμια της τεχνης.

Αποδρας ουν εκειθεν, επι την οικιαν αφικνουμαι, συνεχες ανολολυζων, και δακρυων τους οφθαλμους υποπλεως, και διηγουμαι την σκυταλην, και τους μωλωπας εδεικνυον· και κατηγορουν πολλην τινα ωμοτητα, προσθεις οτι υπο φθονου ταυτα εδρασε, μη αυτον υπερβαλωμαι κατα την τεχνην. Αγανακτησαμενης δε της μητρος, και πολλα τω αδελφω λoidορησαμενης, επει νυξ επηλθε, κατεδαρθον ετι ενδακρυς, και την νυχθ’ ολην εννωων.

Μεχρι μεν δη τουτων, γελασιμα και μειρακιωδη τα ειρημενα· τα μετα ταυτα δε, ουκετι ευκαταφρονητα, ω ανδρες, ακουσεσθε, αλλα και πανυ φιληκων ακροατων δεομενα. ‘Ινα γαρ καθ’ Ομηρον ειπω, “ Θειος μοι ενυπνιον ηλθεν ονειρος αμβροσινη δια νυκτα,” εναργης οντως, ωστε μηδεν απολειπεσθαι της αληθειας. Ετι γουν και μετα τοσοντον

χρονον τα τε σχηματα μοι των φανετων εν τοις οφθαλμοις παραμενει, και η φωνη των ακουσθεντων εναυλος· ούτω σαφη παντα ην.

Δυο γυναικες λαβομεναι ταιν χειροιν, ειλκον με, προς εαυτην εκατερα, μαλα βιαως και καρτερως. Μικρον γουν με διεσπασαντο προς αλληλας φιλοτιμουμεναι. Και γαρ αρτι μεν αν η ετερα επεκρατει, και παρα μικρον ολον ειχε με· αρτι δε αν αυθις υπο της ετερας ειχομην. Εβωων δε προς αλληλας εκατερα· η μεν, ως αυτης οντα με κεκτησθαι βουλοιτο· η δε, ως ματην των αλλοτριων αντιποιοιτο. Ην δε η μεν εργατικη, και ανδρικη, και αυχηρα την κομην, τω χειρε τυλων αναπλεως, διεζωσμενη την εσθητα, τιτανου καταγεμουσα, οίος ην ο θειος, οποτε ξεοι τους λιθους· η ετερα δε, μαλα ενπροσωπος, και το σχημα ευπρεπης, και κοσμιος την αναβολην. Τελος δ' ουν, επιασι μοι δικαζειν οποτερα βουλοιμην συνειναι αυτων. Προτερα δε η σκληρα εκεινη, και ανδρωδης ελεξεν.

Εγω, φιλε παι, Έρμογλυφικη Τεχνη ειμι, ην χθες ηρξω μανθανειν, οικεια τε σοι και συγγενης οικοθεν, 'Ο τε γαρ παππος σου, (ειπουσα τουνομα του μητροπατορος), λιθοξοος ην, και τω θειω αμφοτερω, και μαλα ευδοκμειτον δι' ημας. Ει δε θελοις ληρων μεν και φληναφων των παρα ταυτης απεχεσθαι, (δειξασα την ετεραν,) επισθαι δε και συνοικειν εμοι, πρωτα μεν θρεψη γεννικως, και τους ωμους εξεις καρτερους, φθονου δε παντος αλλοτριος εση, και ουποτε απει επι την αλλοδαπην,

την πατριδα και τους οικειους καταλιπων. Ουδέ επι λογοις επαινεσονται σε παντες.

Μη μυσαχθης δε του σωματος το ευτελες, μηδε της εσθητος το πιναρον· απο γαρ των τοιουτων όρμωμενος, και Φειδιας εκεινος εδειξε τον Δια, και Πολυκλειτος την Ήραν ειργασατο, και Μυρων επηνεθη, και Πραξιτελης εθανμασθη· προσκυνουνται γουν ούτοι μετα των θεων. Ει δη τουτων είς γενοιο, πως μεν ου κλεινος αυτος παρα πασιν ανθρωποις γενοιο: ζηλωτον δε και τον πατερα αποδειξεις· περιβλεπτον δε αποφανεις και την πατριδα. Ταυτα, και επι τουτων πλειονα, διαπταιουσα και βαρβαριζουσα παμπολλα, ειπεν ή Τεχνη, μαλα δη σπουδη συνειρουσα, και πειθειν με πειρωμενη. Αλλ' ουκετι μεμνημαι· τα πλειστα γαρ ηδη μου την μνημην διεφυγεν. Επει δ' ουν επαυσατο, αρχεται ή έτερα ώδε πως.

Εγω δε, ω τεκνον, Παιδεια ειμι, ηδη συνηθης σοι, και γνωριμη, ει και μηδεπω εις τελος μου πεπειρασαι. Ήλικα μεν ουν τα αγαθα ποριη λιθοξοος γενομενος, αυτη προειρηκεν. Ουδεν γαρ ότι μη εργατης εση, τω σωματι πονων, καν τουτω την άπασαν ελπιδα του βιου τεθειμενος, αφανης μεν αυτος ων, ολιγα και αγεννη λαμβανων, ταπεινος την γνωμην, ευτελης δε την προσοδον· Ουτε φιλοις επιδικασιμος, ουτε εχθροις φοβερους, ουτε τοις πολίταις ζηλωτος· αλλ' αυτο μονον, εργατης, και των εκ του πολλου δημου είς, αι τον προυχοντα ύποπτησων, και τον λεγειν δυναμενον θερα

πευων, λαγω βιον ζων, και του κρειττονος έρμαιων. Ει δε και Φειδίας, η Πολυκλειτος γενοιο, και θανμαστα πολλα εξεργασαιο, την μεν τεχνην άπαντες επαινεσονται, ουκ εστι δε όστις των ιδοντων, ει νουν εχοι, ευξαιτ' αν σοι όμοιος γενεσθαι οίος γαρ αν ης, βαναυσος, και χειρωναξ, και αποχειροβιωτος νομισθησθ.

Ην δε μοι πειθη, πρωτον μεν σοι πολλα επιδειξω παλαιων ανδρων εργα, και πραξεις θανμαστας, και λογους αυτων απαγγελουσα, και παντων, ως ειπειν, εμπειρον αποφαινουσα. Και την ψυχην, όπερ σοι κυριωτατον εστι, κατακοσμησω πολλοις και αγαθοις κοσμημασι, σωφροσυνη, δικαιοσυνη, ευσεβεια, πραοτητι, επιεικεια, συνεσει, καρτερια, των καλων ερωτι, τη προς τα σεμνοτατα όρμη. Ταυτα γαρ εστιν ό της ψυχης ακηρατος ως αληθως κοσμος. Λησει δε σε ουτε παλαιον ουδεν, ουτε νυν γενεσθαι δεον, αλλα και τα δεοντα προσφει μετ' εμου. Και όλως άπαντα, όποσα εστι τα τε θεια, τα τε ανθρωπινα, ουκ εις μακραν σε διδαξομαι.

Και ό νυν πενης, ό του δεινος, ό βουλευσαμενος τι περι αγεννουσ ούτω τεχνης, μετ' ολιγον άπᾰσι ζηλωτος και επιφθονος εση, τιμωμενος και επαινουμενος, και επι τοις αριστοις ευδοκιμων, και ύπο των γενει και πλουτη προυχοντων αποβλεπομενος· εσθητα μεν τοιαυτην αμπεχομενος, (δειξᾰσα την έαυτης, πανυ δε λαμπραν εφορει), αρχης δε και προεδριας αξιουμενος. Καν που αποδημησ, ουδ'

επι της αλλοδαπης αγνωσ, ουδ' αφανης εση. Τοι-
αυτα σοι περιθησω τα γνωρισματα, ωστε των ορων-
των εκαστος, τον πλησιον κινησας, δειξει σε τη
δακτυλω, ΟΥΤΟΣ ΕΚΕΙΝΟΣ, λεγων.

Αν δε τι σπουδης αξιον η, και τους φιλους η
και την πολιν ολην καταλαμβανη, εις σε παντες
αποβλεφονται· καν που τι λεγων τυχης, κεχρηνοτες
οι πολλοι ακουσονται, θανμαζοντες, και ευδαιμονι-
ζοντες σε των λογων της δυναμεως, και τον πα-
τερα της ευποτμιας. 'Ο δε λεγουσιν, ως αρα αθανατοι
γιγνονται τινες εξ ανθρωπων, τουτο σοι περιποιησω·
και γαρ ην αυτος εκ του βιου απελθης, ουποτε
παυση συνων τοις πεπαιδευμενοις, και προσομιλων
τοις αριστοις. 'Ορας τον Δημοσθενην εκεινον,
τινος υιον οντα, εγω ηλικον εποιησα! ορας τον
Αισχινην, ος τυμπανιστριας υιος ην, αλλ' ομως
αυτον δι' εμε Φιλιππος εθεραπευσεν! ο δε Σωκ-
ρατης και αυτος υπο τη 'Ερμογλυφικη ταυτη
τραφεις, επειδη ταχιστα συνηκε του κρειττονος, και
δραπετευσας παρ' αυτης, ητομολησεν ως εμε,
ακουεις ως παρα παντων αδετα!

Αφεις δε αυτους τηλικοντους, και τοιουτους αν-
δρας, και πραξεις λαμπρας, και λογους σεμνους,
και σχημα ευπρεπες, και τιμην, και δοξαν, και
επαινον, και προεδριας, και δυναμιν, και αρχας,
και το επι λογοις ευδοκιμειν, και το επι συνεσει
ευδαιμονιζεσθαι, χιτωνιον τε πιναρον ενδυση, και
σχημα δουλοπρεπες αναληψη, και μοχλια, και γλυ-
φεια, και κοπεας, και κολαπτηρας εν ταιν χερσιν

ἔξεις, κατω νενευκῶς εἰς τὸ ἐργον, χαμαιπετης, και χαμαιζηλος, και παντα τροπον ταπεινος· ανακυπτων δε ουδεποτε, ουδε ανδρωδες, ουδε ελευθεριον ουδεν επινωων, αλλα τα μεν εργα ὅπως ευρυθμα και ευσημονα εσται σοι, προνωων· ὅπως δε αυτος ευρυθμος τε και κοσμιος εσθ, ἡκιστα πεφροντικως, αλλ' ατιμοτερον ποιων σεαυτον λιθων.

Ταυτα ετι λεγουσης αυτης, ου περιμεινας εγω τὸ τέλος των λογων, αναστας απεφνηαμην, και την αμορφον εκεινην και εργατικην απολιπων, μετεβαινον προς την Παιδειαν μαλα γεγηθως· και μαλιστα επει μοι και εἰς νουν ἦλθεν ἡ σκυταλη, και ὅτι πληγας ευθυς ουκ ολιγας αρχομενω μοι χθες ενετριψατο. Ἡ δε απολειφθεισα, τὸ μεν πρωτον ηγανακτει, και τῷ χειρε συνεκροτει, και τους οδοντας ενεπριε· τέλος δε, ὡσπερ την Νιοβην ακουομεν, επεπηγει, και εἰς λιθον μετεβεβλητο. Εἰ δε παραδοξα επαθε, μη απιστησητε· θανματοποιοι γαρ οἱ ονειροι.

Ἡ ἑτερα δε προς με απιδουσα, Τοιγαρουν αμειψομαι σε, εφη, τησδε της δικαιοσυνης, ὅτι καλως την δικην εδικασας· Και ελθε ηδη, επιβηθι τουτου του οχηματος, (δειξασα τι οχημα ὑποπτερων ἰππων τινων, τῷ Πηγασῷ εοικωτων) ὅπως ιδης οἶα και ἡλικα, μη ακολουθησας εμοι, αγνοησειν εμελλες. Επει δε ανηλθον, ἡ μεν ηλαυνε και ὑφηνιοχει. Αρθεις δε εἰς ὑψος εγω επεσκοπον, απο της ἐώ αρξαμενος αχρι προς ἑσπεραν, πολεις, και εθνη, και δημους, καθαπερ ὁ Τριπτολεμος, αποσπειρων

τι ες την γην. Ουκετι μεντοι μεμνημαι ὁ τι το σπειρομενον εκεινο ην· πλην τουτο μονον, ὅτι κατωθεν αφορωντες οἱ ανθρωποι επηρουν, και μετ' ευφημιας, καθ' οὐς γενοιμην τη πτησει, παρεπεμπον.

Δειξᾶσα δε μοι τα τσαῦτα, καμε τοις επαινουσιν εκεινοις, επανηγαγεν αυθις, ουκετι την αυτην εσθητα εκεινην ενδεδυκοτα, ἣν ειχον αφιπταμενος· αλλ' εμοι εδοκουν ευπαρυφος τις επανηκειν. Καταλαβουσα ουν και τον πατερα ἕστωτα, και περιμενοντα, εδεικνυεν αυτω εκεινην την εσθητα, καμε, οἶος ἤκοιμι· και τι και ὑπεμνησεν οἷα μικρον δειν περι εμου εβουλευσατο. Ταυτα μεμνημαι ιδων, αντιπαις ετι ων, εμοι δοκει, εκταραχθεις προς τον των πληγων φοβον.

Μεταξυ δε λεγοντος, Ἑρακλεις, εφη τις, ὡς μακρον το ενυπνιον, και δικανικον. Ειτ' αλλος ὑπεκρουσε, χειμερινος ονειρος, ὅτε μηκισται εισιν αἱ νυκτες. η ταχα που τριεσπερος, ὡσπερ ὁ Ἑρακλης και αυτος εστι. Τι δ' ουν επηλθεν αυτω ληρησαι ταυτα προς ἡμας, και μνησθηναι παιδικης νυκτος και ονειρων παλαιων, και ηδη γεγηρακοτων; ἕωλος γαρ ἡ ψυχρολογια· Μη ονειρων τινων ἡμας ὑποκριτας τινας ὑπειληφεν; Ουκ ω' γαθε. Ουδε γαρ ὁ Ξενοφων ποτε διηγουμενος το ενυπνιον, ὡς εδοκει αυτω και εν τη πατρῴᾳ οικια, και τα αλλα, (ιστε γαρ) ουκ ὑποκρισιν την οψιν, ουδε ὡς φλυαρειν εγνωκως αυτα διεξρει· και ταυτα εν τῷ πολεμῷ, και απογνωσει πραγματων, περιστωτων πολεμιων· αλλα τι και χρησιμον ειχεν ἡ διηγησις.

Και τοιουν καγω τουτον ονειρον υμιν διηγησα-
μην εκεινου ενεκα, όπως οι νεοι προς τα βελτιω τρε-
πωνται, και παιδειας εχωνται· και μαλιστα ει τις αυ-
των υπο πενιαι εθελοκακει, και προς τα ηττω απο-
κλινει, φυσιν ουκ αγεννη διαφθειρων. Επιρρωσθησε-
ται εν οιδ' ότι κακεινος ακουσαι του μυθου ικανον
εαυτου παραδειγμα εμε προστησαμενος, εννοων οιος
μεν ων, προς τα καλλιστα ωρμησα, και παιδειαι
επεθυμησα, μηδεν αποδειλιᾶσαι προς την πενιαν την
τοτε· οιος δε προς υμας επανεληλυθα, ει και μηδεν
αλλο, ουδενος γουν των λιθογλυφων αδοξοτερος.

ΧΑΡΩΝΟΣ, και ΕΡΜΟΥ, και ΝΕΚΡΩΝ
ΔΙΑΦΟΡΩΝ.

ΧΑΡΩΝ.—Ακουσατε ὡς εχει ὑμιν τα πραγματα. Μικρον μεν ἡμιν, ὡς ὁρατε, το σκαφιδιον, και ὑποσαθρον εστιν, και διαρρει τα πολλα· και ην τραπη επι θατερα, οιχησεται περιτραπεν· ὑμεις δε, τοσουτοι ἅμα ἡκετε, πολλα επιφερομενοι ἕκαστος· ην ουν μετα τουτων εμβητε, δεδια μη ὑστερον μετανοησετε· και μαλιστα ὅποσοι νειν ουκ επιστασθε. ΝΕ. Πῶς ουν ποιησαντες ευπλοησομεν; ΧΑ. Εγω ὑμιν φρασω· γυμνους επιβαινειν χρη, τα περιττα ταυτα παντα επι της ἡιονος καταλιποντας· μολις γαρ αν και οὔτω δεξαιτο ὑμας το πορθμειον. Σοι δε, ω Ἐρμη, μελησει, το απο τουτου, μηδενα παραδεχεσθαι αυτων, ὅς αν μη ψιλος η και τα επιπλα, ὡσπερ εφην, αποβαλων. Παρα δε την αποβαθραν ἕστω, δια_ γινωσκε αυτους, και αναλαμβανε, γυμνους επιβαινειν αναγκαζων. ΕΡ. Ευ λεγεις, και οὔτω ποιησωμεν.

Οὔτοσι τις ὁ πρωτος εστι; ΜΕ. Μενιππος εγωγε. Αλλ' ιδου ἡ πηρα μοι, ω Ἐρμη, και το βακτρον, ες την λιμνην απερριφθων. Τον τριβωνα δε ουδ' εκομισα, ευ ποιων. ΕΡ. Εμβαινε, ω Μενιππε, ανδρων αριστε, και την προεδριαν εχε παρα τον κυβερνητην εφ' ὑψηλου, ὡς επισκοπης ἅπαντας.

Ὁ δε την πορφυριδα οὔτοσι και το διαδημα εχων, ὁ βλοσυρος, τις ων τυγχανεις; ΛΑ. Λαμπιχος, Γελων τυραννος. ΕΡ. Τι ουν, ω Λαμπιχε, τοσαυτα εχων παρει; ΛΑ. Τι ουν; εχρην, ω Ἐρμη, γυμνον ἤκειν τυραννον ανδρα; ΕΡ. Τυραννον μεν ουδαμως, νεκρον δε μαλα· ὥστε αποθου ταυτα. ΛΑ. Ἴδου σοι ὁ πλουτος απερρίπται. ΕΡ. Και τον τυφον απορρίψον, ω Λαμπιχε, και την ὑπεροψιαν· βαρησει γαρ το πορθμειον συνεμπεσοντα· ΛΑ. Ουκουν αλλα το διαδημα εἶσον με εχειν, και την εφεστριδα. ΕΡ. Ουδαμως· Αλλα και ταυτα αφες. ΛΑ. Ειεν· τι ετι; παντα γαρ αφηκα, ὡς ὄρας. ΕΡ. Και την ωμοτητα, και την ανοιαν, και την ὑβριν, και την οργην, και ταυτα αφες. ΛΑ. Ἴδου σοι ψιλος ειμι. ΕΡ. Εμβαινε ηδη.

Συ δε ὁ παχυς, ὁ πολυσαρκος, τις ει; ΔΑ. Δαμασιας ὁ αθλητης. ΕΡ. Ναι εοικας. Οιδα γαρ σε, πολλακις εν ταις παλαιστραις ιδων. ΔΑ. Ναι, ω Ἐρμη· αλλα παραδεξαι με γυμνον οντα. ΕΡ. Ου γυμνον, ω βελτιστε, τοσαυτας σαρκας περιβεβλημενον· ὥστε αποδῦθι αυτας, επει καταδῦσεις το σκαφος, τον ἕτερον ποδα ὑπερθεις μονον. Αλλα και τους στεφανους τουτους απορρίψον, και τα κηρυγματα. ΔΑ. Ἴδου σοι γυμνος, ὡς ὄρας, αληθως ειμι, και ισοστασιος τοις αλλοις νεκροις. ΕΡ. Οὕτως αμεινον αβαρη ειναι· ὥστε εμβαινε.

Και συ δε τον πλουτον αποθεμενος, ω Κρατων, και την μαλακιαν δε προσετι, και την τρυφην, μηδε τα ενταφια κομιζε, μηδε τα των προγονων αξιωματα·

καταλίπε δε και γενος, και δοξαν, και ει ποτε δε ή πολις ανεκηρυξεν ευεργετην δηλοουσι, και τας των ανδριαντων επιγραφας, μηδε, ότι μεγαν ταφον επι σοι εχωσαν, λεγε· βαρῦνει γαρ και ταυτα μνημονομενενα. ΚΡ. Ουχ έκων μεν, απορρίψω δε. Τι γαρ αν και παθοιμι ;

ΕΡ. Βαβαι. Συ δε ό ενοπλος, τι βουλει ; η τι το τροπαιον τουτο φερεις ; ΝΕΚ. Ότι ενικησα, ω Έρμη, και ηριστευσα, και ή πολις ετιμησε με. ΕΡ. Αφες εν γη το τροπαιον· εν άδου γαρ ειρηνη, και ουδεν όπλων δεησει.

Ό σεμνος δε ούτος απο γε του σχηματος, και βρενθυομενος, ό τας οφρυς επηρκως, ό επι των φροντιδων, τις εστιν, ό τον βαθυν πωγωνα καθειμενος ; ΜΕ. Φιλοσοφος τις, ω Έρμη· μαλλον δε γοης, και τερατειας μεστος· ώστε αποδῦσον και τουτον· οφει γαρ πολλα και γελοια ύπο τω ίματιω κρυπτομενα. ΕΡ. Καταθου συ το σχημα πρωτον· ειτα και ταυτι παντα. Ω Ζευ, όσην μεν την αλαζονειαν κομιζει ! όσην δε αμαθιαν, και εριν, και κενοδοξιαν, και ερωτησεις απορους, και λογους ακανθωδεις, και εννοιας πολυπλοκους ! αλλα και ματαιοπονιαν μαλα πολλην, και ληρον ουκ ολιγον, και ύθλους, και μικρολογιαν. Νη Δια, και χρυσιον γε τουτι, και ήδυπαθειαν δε, και αναισχυντιαν, και οργην, και τρυφην, και μαλακιαν· ου λεληθε γαρ με, ει και μαλα περικρυπτεις αυτα. Και το ψευδος δε αποθου, και τον τυφον, και το οιεσθαι αμεινω ειναι των αλλων· ως ει γε παντα ταυτα εχων εμβαινοις,

ποια πεντηκοντορος θεξαιτο αν σε ; ΦΙΑ. Αποτιθεμαι τοιουνν αυτα, επειπερ ούτω κελευεις.

ΜΕ. Αλλα και τον πωγωνα τουτον αποθεσθω, ω Έρμη, βαρυν τε οντα, και λασιον, ως όρας' πεντε μνων τριχες εισι τουλαχιστον. ΕΡ. Ευ λεγεις' Αποθου και τουτον. ΦΙΑ. Και τις ό αποκειρων εσται ; ΕΡ. Μενιππος ούγοσι λαβων πελεκυν των ναυπηγικων αποκοψει αυτον, επικοπη τη αναβαθρα χρησημενος. ΜΕ. Ουκ, ω Έρμη' αλλα πριονα μοι αναδος' γελοιοτερον γαρ τουτο. ΕΡ. Ό πελεκυς ίκανος' ευγε' ανθρωπινωτερος γαρ νυν αναπεφηνας, αποθεμενος αυτου την κιναβραν. ΜΕ. Βουλει μικρον αφελωμαι και των οφρυων ; ΕΡ. Μαλιστα' ύπερ το μετωπον γαρ και ταυτας επηρκεν, ουκ οιδ' εφ' ότω ανατεινων έαυτον. Τι τουτο ; και δακρυεις, ω καθαρμα, και προς θανατον αποδειλιας ; εμβηθι δ' ουν. ΜΕ. Έν ετι το βαρυτατον ύπο μαλης εχει. ΕΡ. Τι ; ω Μενιππε. ΜΕ. Κολακειαν, ω Έρμη, πολλα εν τω βιω χρησιμευσασαν αυτη. ΦΙΑ. Ουκουν και συ, ω Μενιππε, αποθου την ελευθεριαν, και παρρήσιαν, και το αλϋπον, και το γενναιον, και τον γελωτα. Μονος γουν των αλλων γελας ; ΕΡ. Μηδαμως. Αλλα και εχε ταυτα, κουφα γε και πανυ ευφορα οντα, και προς τον καταπλουν χρησιμα.—Ωστε λυε τα απογεια. την αποβαθραν ανελωμεθα' το αγκυριον ανεσπασθω' πετασον το ιστιον' ευθυνε, ω πορθμεν, το πηδαλιον' εν παθωμεν.

ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ, και
ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ.— Εμε δει προκεκρισθαι σου, ω Λιβν. αμεινων γαρ ειμι. ΑΝ. Ουμενουν, αλλ' εμε. ΑΛ. Ουκουν ο Μινως δικασατω. ΜΙ. Τινες δ' εστε; ΑΑ. Ουτος μεν Αννιβας ο Καρχηδονιος· εγω δε, Αλεξανδρος ο Φιλιππου. ΜΙ. Νη Δια, ενδοξοι γε αμφοτεροι. Αλλα περι τινος υμιν η ερις; ΑΛ. Περι προεδριας· φησι γαρ ουτος αμεινων γεγενησθαι στατηγος εμου· εγω δε, ωσπερ απαντες ισασιν, ουχι τουτου μονον, αλλα παντων σχεδον των προ εμου φημι διενεγκειν τα πολεμια, ΜΙ. Ουκουν εν μερει εκατερως ειπατω. Συ δε πρωτος, ω Λιβν, λεγε.

ΑΝ. Έν μεν τουτο, ω Μινως, ωναμην, οτι ενταυθα και την Έλλαδα φωνην εξεμαθον· ωστε ουδε ταυτη πλεον ουτος ενεγκαιτω μου. Φημι δε τουτους μαλιστα επαινου αξιους ειναι, οσοι το μηδεν εξ αρχης οντες, ομως επι μεγα προεχωρησαν, δι' αυτων δυναμιν τε περιβαλλομενοι, και αξιοι δοξαντες αρχης. Εγω γουν μετ' ολιγων εξορμησας ες την Ιβηριαν, το πρωτον υπαρχος ων τψ αδελφψ, μεγαιστων ηξιωθην, αριστος κριθεις· και τους γε Κελτιβηρας ειλον, και Γαλατων εκρατησα των Έσπεριων· και τα μεγαλα ορη υπερβας, τα περι

τον Ηριδανον ἅπαντα κατεδραμον· και αναστατους εποιησα τοσαντας πολεις· και την πεδινην Ιταλιαν εχειρωσαμην· και μεχρι των προαστειων της προουχουσης πολεως ηλθον· και τοσουτους απεκτεινα μιας ἡμερας, ὡστε τους δακτυλιους αυτων μεδιμνοις απομετρησαι, και τους ποταμους γεφυρωσαι νεκροις. Και ταυτα παντα επραξα, ουτε Αμμωνος υἱος ονομαζομενος, ουτε Θεος ειναι προσποιουμενος, η ευπνια της μητρος διεξιων, αλλ' ανθρωπος ειναι ὁμολογων, στρατηγοις τε τοις συνεωτατοις αντεξεταζομενος, και στρατιωταις τοις μαχιωτατοις συμπλεκομενος· ου Μηδους και Αρμενιους καταγωνιζομενος, ὑποφευγοντας πριν διωκειν τινα, και τῷ τολμησαντι παραδιδοντας ευθυ την νικην.

Αλεξανδρος δε, πατρων αρχην παραλαβων, ηυξησε, και παραπολυ εξετεινε, χρησαμενος τη της τυχης ὀρυη· επει δ' ουν ενικησε τε, και τον ολεθρον εκεινον Δαρειον εν Ισση τε και Αρβηλοις εκρατησεν, αποστας των πατρων, προσκυνεισθαι ηξιου, και ες διαιταν την Μηδικην μετεδιητησεν ἑαυτον, και εμιαιφονει εν τοις συμποσιοις τους φιλους, και συνελαμβανεν επι θανατω. Εγω δε ηρξα επισης της πατριδος· και επειδη μετεπεμπετο, των πολεμιων μεγαλη στολη επιπλευσαντων τη Λιβυη, ταχεως ὑπηκουσα, και ιδιωτην εμαντον παρεσχον· και καταδικασθεις ηνεγκα ευγνωμονως τοπραγμα. Και ταυτ' επραξα, βαρβαρος ων, και απαιδευτος παιδειας της Ἑλληνικης, και ουτε Ὅμηρον, ὡσπερ οὔτος, ραψωδων· ουτε ὑπ' Αριστοτελει τῷ σοφιστη

παιδευθεις, μονη δε τη φυσει αγαθη χρησαμενος. Ταυτα εστιν, α εγω Αλεξανδρου αμεινων φημι ειναι· ει δ' εστι καλλιων ουτοσι, διοτι διαδηματι την κεφαλην διεδεδετο, Μακεδοσι μεν ισως και ταυτα σεμνα· ου μην δια τουτ' αμεινων δοξειεν αν γενναιου και στρατηγικου ανδρος, τη γνωμη πλεον ηπερ τη τυχη κεχρημενου. ΜΙ. 'Ο μεν ειρηκεν ουκ αγεννη τον λογον, ουδ' ως Λιβυν εικος ην, υπερ αυτου. Συ δε, ω Αλεξανδρε, τι προς ταυτα φης;

ΑΔ. Εχρην μεν, ω Μινως, μηδεν προς ανδρα ουτω θρασυν· ικανη γαρ η φημη διδαξαι σε, οιος μεν εγω βασιλευς, οιος δε ουτος ληστης εγενετο. 'Ομως δε ορα, ει κατ' ολιγον αυτου διηνεγκα· ος νεος ων ετι, παρελθων επι τα πραγματα, και την αρχην τεταραγμενην κατεσχον, και τους φονεας του πατρος μετηλθον. Καταφοβησας την 'Ελλαδα τη Θηβαιων απωλεια, στρατηγος υπ' αυτων χειροτονηθεις, ουκ ηξιωσα την Μακεδωνων αρχην περιεπων, αγαπαν αρχειν οποσων ο πατηρ κατελιπεν· αλλα πασαν επινοησας την γην, και δεινον ηγησαμενος ει μη απαντων κρατησαιμι, ολιγους αγων, εσεβαλον ες την Ασιαν· και επι τε Γρανικη εκρατησα μεγαλη μαχη· και την Λυδιαν λαβων, και, Ιωνιαν, και Φρυγιαν, και ολως τα εν ποσιν αι χειρουμενος, ηλθον επι Ισσον, ενθα Δαρειος υπεμεινε, μυριαδας πολλας στρατου αγων.

Και το απο τουτου, ω Μινως, υμεις ιστε οσους υμιν νεκρους επι μιας ημερας κατεπεμψα. Φησι

γουν ὁ πορθμευς μη διαρκεσαι αυτοις τοτε το σκαφος, αλλα σχεδιας διαπηξαμενους τους πολλους αυτων διαπλευσαι. Και ταυτα δε επραττον, αυτος προκινδυνευων, και τιτρωσκεσθαι αξιων. Και ινα σοι μη τα εν Τυρψ, μηδε τα εν Αρβηλοις διηγησωμαι, αλλα και μεχρις Ινδων ηλθον, και τον Ωκεανον ὄρον εποιησαμην της αρχης, και τους ελεφαντας αυτων ειλον, και Πωρον εχειρωσαμην· και Σκυθας δε ουκ ευκαταφρονητους ανδρας υπερβας τον Ταναϊν, ενικησα, μεγαλη ιππομαχια· και τους φιλους ευ εποιησα, και τους εχθρους ημναμην. Ει δε και Θεος εδοκουν τοις ανθρωποις, συγγνωστοι εκεινοι, παρα το μεγαθος των πραγματος και τοιουτον τι πιστευσαντες περι εμου.

Το δ' ουν τελειουσιον, εγω μεν βασιλευων απεθανον· ουτος δε εν φυγη ων παρα Προυσια τῷ Βιθῦνῳ καθαπερ αξιον ην, πανουργοτατον και ωμοτατον οντα· ὡς γαρ δη εκρατησε των Ιταλων, εω λεγειν, ὅτι ουκ ισχυῖ, αλλα πονηρια, και απιστια, και δολοις· νομιμον δε, η προφανες, ουδεν· Επει δε μοι ωνειδισε την τρυφην, εκλελησθαι μοι δοκει οια εποιει εν Καπυη, εταιραις συνων, και τους του πολεμου καιρους ὁ Φαυμασιος καθηδυνπαθων. Εγω δε, ει μη, μικρα τα ἔσπερια δοξας, επι την ἑω μαλλον ὠρμησα, τι αν μεγα επραξα, Ιταλιαν αναιμωτι λαβων, και Λιβυην, και τα μεχρι Γαδειρων ὑπαγομενος; αλλ' ουκ αξιομαχα εδοξε μοι εκεινα, ὑποπτησσουντα ἤδη, και δεσποτην ὁμολο-

γουντα. Ειρηκα' συ δε, ω Μινως, δικαζε, ικανα γαρ απο πολλων και ταυτα.

ΣΚ. Μη προτερον, ην μη και εμου ακουσης' ΜΙ. Τις γαρ ει, ω βελτιστε; η ποθεν ων ερεις; ΣΚ. Ιταλιωτης Σκηπιων, στρατηγος, ο καθελων Καρχηδονα, και κρατησας Λιβυων μεγαλαις μαχαις. ΜΙ. Τι ουν και συ ερεις; ΣΚ. Αλεξανδρου μεν ηττων ειναι, του δ' Αννιβου αμεινων' ος εδιωξα νικησας αυτον, και φυγειν καταναγκασας ατιμωσ' πως ουν ουκ αναισχυντος ουτος, ος προς Αλεξανδρον αμιλλαται, ψ ουδε Σκηπιων εγω, ο νενικηκωσ αυτον, παραβαλλεσθαι αξιω; ΜΙ. Νη Δι' ευγνωμονα φησ, ω Σκηπιων. 'Ωστε πρωτος μεν κεκρισθω Αλεξανδρος' μετ' αυτον δε, συ' ειτα, ει δοκει, τριτος Αννιβας, ουδε ουτος ευκαταφρονητος ων.

ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

ΖΕΥΣ, ἙΡΜΗΣ, ΚΑΙ ΜΩΜΟΣ

ΖΕΥΣ.—Μηκετι τουθοριζετε, ω Θεοι, μηδε καταγωνιας συστρεφομενοι, προς ους αλληλοις κοινολογεισθε, αγανακτουντες, ει πολλοι αναξιοι μετεχουσιν ἡμιν του συμποσιου· αλλ' επειπερ αποδεδοται περι τουτων εκκλησια, λεγετω ἕκαστος ες το φανερον τα δοκουντα οί, και κατηγορειτω· συ δε κηρυττε, ω Ἑρμη, το κηρυγμα το εκ του νομου. ΕΡΜ. Ακουε, σιγα· τις αγορευειν βουλεται των τελειων Θεων, οίς εξεστιν; ἡ δε σκεψις περι των μετοικων και ξενων. ΜΩΜ. Εγω ὁ Μωμος, ω Ζευ, ει μοι επιτρεψειας ειπειν. ΖΕΥΣ. Το κηρυγμα ηδη εφισιν· ὡστε ουδεν εμου δεηση.

ΜΩΜ. Φημι τοιουν δεινα ποιειν ενιους ἡμων οίς ουκ αποχρη Θεους εξ ανθρωπων αυτους γεγενησθαι, αλλ' ει μη και τους ακολουθους και θεραποντας αυτων ισοτιμους ἡμιν αποφανουσιν, ουδεν μεγα, ουδε νεανικον οιονται εργασασθαι. Αξιω δε, ω Ζευ, μετα παρρήσιας μοι δουναι ειπειν. ουδε γαρ αν αλλως δυναιμην· αλλα παντες με ισᾶσιν ὡς ελευθερος ειμι την γλωτταν, και ουδεν αν κατασιωπησαιμι των ου καλως γιγνομενων. διελεγχω γαρ ἅπαντα, και λεγω τα δοκουντα μοι ες

το φανερον, ουτε δεδιως τινα, ουτε ὑπ' αιδους επικαλυπτων την γνωμην· ὡστε και επαχθης δοκω τοις πολλοις, και συκοφαντικος την φυσιν, δημοσιος τις κατηγορος ὑπ' αυτων επονομαζομενος. Πλην αλλ' επειπερ εξεστι, και κεκηρυκται, και συ, ω Ζευ, διδως μετ' εξουσιας ειπειν, ουδεν ὑποστειλαμενος ερω.

Πολλοι γαρ, φημι, ουκ αγαπωντες ὅτι αυτοι μετεχουσι των αυτων ἡμιν ξυνεδριων, και ευωχουνται επισης, και ταυτα θνητοι εξ ἡμισειας οντες, ετι και τους ὑπηρετας, και θιασωτας τους αὐτων ανηγαγον ες τον ουρανον, και παρενεγραψαν· και νυν επισης διανομας τε νεμονται, και θυσιων μετεχουσιν, ουδε καταβαλοντες ἡμιν το μετοικιον. ΖΕΥΣ. Μηδεν αινιγματωδως, ω Μωμε, αλλα σαφως και διαρρήδη λεγε, προστιθεις και τὸννομα. Νυν γαρ ες το μεσον απερίπται σοι ὁ λογος, ὡς πολλους εικαζειν, και εφαρμοζειν αλλοτε αλλον τοις λεγομενοις· χρη δε παρρήσιαστην οντα, μηδεν οκνειν λεγειν.

ΜΩΜ. Ευγε, ω Ζευ, ὅτι και παροτρῦνεις με προς την παρρήσιαν· ποιεις γαρ τουτο βασιλικον ὡς αληθως, και μεγαλοφρον, ὡστε ερω και τὸννομα· ὁ γαρ τοι γενναιοτατος Διονυσος ἡμιανθρωπος ων, ουδε Ἕλλην μηροθεν, αλλα Συροφοινῆκος τινος εμπορου, του Καδμου, θυγατριδους, επειπερ ηξιωθη της αθανασιας, οἶος μεν αυτος εστιν ου λεγω, ουτε την μιτραν, ουτε την μεθην, ουτε το βαδισμα, παντες γαρ, οἶμαι, ὄρατε ὡς θηλυς και γυναικειος την φυσιν, ἡμμανης, ακρατου ἔωθεν αποπνεων· ὁ

δε και ὄλην φρατριαν εἰσεποίησεν ἡμῖν, και τον χορον επαγομενος παρεστι, και θεους απεφηνε τον Πανα, και τον Σειληνον, και Σατυρους, αγροικους τινας, και αιπολους τους πολλους, σκιρτητικους ανθρωπους, και τας μορφας αλλοκοτους. Ὡν ὁ μεν, κερατα εχων, και ὁσον εξ ἡμισειας ες το κατω αιγι εοικως, και γενειον βαθυ καθειμενος, ολιγον τραγου διαφερων εστιν· ὁ δε, φαλακρος γερων, σιμος την ρίνα, επι ουου τα πολλα οχουμενος, Λυδος ούτος· οἱ δε Σατυροι, οξεις τα ωτα, και αυτοι φαλακροι, κερασται, οἳα τοις αρτι γεννηθεισιν εριφοις τα κερατα ὑποφυεται, Φρυγες τινες ἰοντες· εχουσι δε και ουρας ἅπαντες. Ὅρατε οἴους ἡμῖν θεους ποιει ὁ γενναδας!

Εἰτα θαναμαζομεν, ει καταφρονουσιν ἡμῶν οἱ ανθρωποι, ὕρωντες οὕτω γελοιους θεους, και τεραστιους; εω γαρ λεγειν, ὅτι και δυω γυναικας ανηγαγε, την μεν ερωμενην ουσαν αυτου, την Αριαδηνην, ἣς και τον στεφανον εγκατελεξε τῷ των αστερων χορῷ· την δε Ικαριου του γεωργου θυγατερα· και ὁ παντων γελοιοτατον, ω θεοι, και την κυνα της Ηριγονης, και τουτον ανηγαγεν, ὡς μη ανιψτο ἡ παις, ει μη ἔξει εν τῷ ουρανῷ το ξυνηθες εκεινο, και ὁπερ ηγαπα κυνιδιον. Ταυτα ουχ ὕβρις ὑμῖν δοκει, και παροινια, και γελως; ακουσατε δ' ουν και αλλους.

ΖΕΥΣ. Μηδεν, ω Μωμε, ειπης μητε περι Ασκληπιου, μητε περι Ἡρακλεους· ὄρω γαρ, οἱ φερῃ τῷ

λογῶ· οὔτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται, καὶ ανίστησιν
ἐκ τῶν νοσῶν, καὶ ἐστὶ

..... πολλῶν ἀνταξίος ἀλλῶν·

ὁ δ' Ἡρακλῆς, υἱὸς ὧν ἐμὸς, οὐκ ὀλιγῶν πονῶν
ἐπριάτο τὴν ἀθανάσιαν, ὥστε μὴ κατηγορεῖ αὐτῶν.
ΜΩΜ. Σιωπήσομαι διὰ σε, ὦ Ζεῦ, πολλὰ εἶπεν
ἐχῶν· καίτοι εἰ μὴδὲν ἄλλο, ἐτι τὰ σημεῖα ἐχούσι τοῦ
πυρός. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτὸν σε τῆ παρρήσια
χρησθῆναι, πολλὰ ἀν εἶχον εἶπεν. ΖΕΥΣ. Καὶ μὴν
πρὸς ἐμὲ ἐξέστι μάλιστα. Μῶν δ' οὐν κἀμὲ ξενίας
διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν, οὐ μόνον τοῦτο
ἀκουσάει ἐστίν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι,
καὶ ταφὸν ἐπιδεικνύουσιν. Ἐγὼ δὲ οὔτε ἐκεῖνοις
πειθῶμαι, οὔτε Ἀχαιῶν Αἰγίευσιν, ὑπόβολιμαῖον σε
εἶναι φασκούςιν.

Ἄ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἤγουναι, ταῦτα
ἐρῶ. Τὴν γὰρ τοι ἀρχὴν τῶν τοιούτων παρα-
νομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν το
ξυνοδρίου, σὺ, ὦ Ζεῦ, παρεσχες, θνητοῖς ἐπιμιγνυ-
μενός, καὶ κατιῶν παρ' αὐτοὺς ἐν ἀλλοτε ἀλλῶ
σχηματί· ὥστε ἡμᾶς δεδιέναι, μὴ σε καταθύσῃ τις
ξυλλαβῶν, ὅπου' ἀν ταυρὸς ἦς, ἢ τῶν χρυσοχοῶν
τις κατεργασθῆται χρυσοῦν ὄντα, καὶ ἀντι Διός, ἢ
ἄρμος, ἢ ψελλίον, ἢ ἐλλοβίον ἡμῖν γενῆ· πλὴν
ἀλλὰ ἐμπεπληκας γέ τον οὐρανὸν τῶν ἡμιθεῶν
τουτῶν· οὐ γὰρ ἀν ἀλλῶς εἰποιμι.

Ἀφ' οὗ, δὲ ἀπάξ σὺ, ὦ Ζεῦ, ἀνεώξας τοῖς τοιου-

τοῖς τὰς θύρας, καὶ ἐπὶ τὰς θύνας ἐτραποῦ, ἅπαντες μεμιμηνται σε, καὶ οὐχὶ ἀρρένες μόνον, ἀλλ' ὅπερ αἰσχιστον, καὶ αἱ θηλείαι θεαί· τίς γὰρ οὐκ οἶδε τὸν Ἀγχῖσιν, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμῖωνα, καὶ τὸν Ἰασιώνα, καὶ τοὺς ἄλλους; ὥστε ταῦτα μὲν εἶσιν μοι δοκῶ· μακρὸν γὰρ ἂν τὸ διελεγχεῖν γένοιτο.

Καίτοι, ταῦτα πάντα, ὦ θεοί, μετρία. Σὺ δέ, ὦ κυνοπροσωπε, καὶ σινδοσιν ἐσταλμένε Αἰγυπτίε, τίς εἶ, ὦ βελτίστε, ἢ πῶς ἀξίους θεοὺς εἶναι ὑλάκτων; τί δέ βουλομένος καὶ ὁ Μεμφίτης οὔτος ταυρὸς, ὁ ποικίλος, προσκυνεῖται, καὶ χρα, καὶ προφήτας ἔχει; αἰσχυνομαὶ δέ ἰβιδας καὶ πιθηκοὺς, εἰπεὶν καὶ τραγοὺς, καὶ ἄλλα πολλῶ γελιοτέρα, οὐκ οἶδ' ὅπως, ἐξ Αἰγυπτου παραβυσθεντα εἰς τὸν οὐρανόν· ἅ ὑμεῖς, ὦ θεοί, πῶς ἀνεχεσθε ὄρωντες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνουμένα; ἢ σὺ, ὦ Ζεῦ, πῶς φέρεις, ἐπειδὴν κριοῦ κέρατα φύσῃ σοι.

ΖΕΥΣ. Αἰσχροὺς ὡς ἀληθῶς ταῦτα φησὶ τὰ περὶ τῶν Αἰγυπτίων· ὅμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνιγμάτων ἐστὶ, καὶ οὐ παντὶ χρὴ καταγελάειν ἀμνητὸν οὐτά. ΜΩΜ. Παντὶ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν ὡς εἶδεναι θεοὺς μὲν τοὺς θεοὺς, κυνοκεφαλούς δὲ τοὺς κυνοκεφαλούς. ΖΕΥΣ. Ἐὰ φημι, τὰ περὶ τῶν Αἰγυπτίων, ἀλλοτε γὰρ περὶ τούτων ἐπισκεψομεθα ἐπὶ σχολῆς σὺ δὲ τοὺς ἄλλους λέγε.

ΜΩΜ. Τὸν Τροφώνιον, ὦ Ζεῦ, καὶ, ὁ μάλιστα

με απονίγει, τον Αμφιλοχον· ός, εναγους ανθρωπου και μητραλοιου νίος ων, θεσπιψδει ό γενναιος εν Κιλικια, ψευδομενος τα πολλα, και γοητευων τοιν δυοιν οβολοιν ένεκα· τοιγαρουν ουκ ετι συ, ω Απολλον, ευδοκιμεις, αλλα ηδη πας λιθος, και πας βωμος χρησμφδει, ός αν ελαιψ περιχϋθη, και στεφανους εχη, και γοητος ανδρος ευπορηση, οιοι πολλοι εισιν. Ηδη και ό Πολυδαμαντος του αθλητου ανδριας ῑται τους πυρεττοντας εν Ολυμπια, και ό Θεαγενους εν Θασψ· και Έκτορι θυουσιν εν Ιλιψ, και Πρωτεσιλ̄ψ καταντίκρυ εν Χερρόνησψ. Αφ' ου δ' ουν τοσοντοι γεγοναμεν, επιδεδωκε μαλλον ή επιορκια, και ιεροσυλια, και όλως καταπεφρονηκ̄σιν ήμων, ευ ποιουντες.

Και ταυτα μεν περι των νοθων, και παρεγγραπτων· εγω δε και ξενα ονοματα πολλα ηδη ακουων, ουτε οντων τινων παρ' ήμιν, ουτε συστηναι, όλως δυναμενων, πανυ ω Ζευ, και επι τουτοις γελω. Η που γαρ εστιν ή πολυθρυλλητος Αρετη, και Φυσις, και Είμαρμενη, και Τυχη, ανυποστατα και κενα πραγματων ονοματα, ύπο βλακων ανθρωπων των φιλοσοφων επινοηθεντα ; και όμως αυτοσχεδια οντα, ούτω τους ανοητους πεπεικεν, ώστε ουδεις ήμιν ουδε θυειν βουλεται ειδως ότι καν μυριας εκατομβας παραστηση, όμως την Τυχην πραξουσαν τα μεμοιραμενα, και ά εξ αρχης έκαστψ επεκλωσθη· ήδεως αν ουν εροιμην σε, ω Ζευ, ει που ειδες η Αρετην, η Φυσιν, η Είμαρμενην· ότι μεν γαρ και συ ακουεις εν ταις των φιλοσοφων διατριβαις, οίδα, ει

μη και κωφος τις ει, ως βωωντων αυτων μη
επαϊειν. Πολλα ετι εχων ειπειν, καταπαυσω τον
λογον· ορω γουν τους πολλους αχθομενους μοι
λεγοντι, και συριττοντας· εκεινους μαλιστα, ων
καθηψατο η παρρησια των λογων.

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