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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,
23, UPPER GOWER STREET.
1838.
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 develope 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 bold 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 ὅνομα, 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 εὐ-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 ευ 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, επαυνωντος, in the single text, is there printed επ(ι)-αυνωντος, 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 μεν ἐπεκαυμην φοινων εις τα διδασκαλεῖ, ὅτε ἤδη προσήφος την ἡλικιαν, of-teaching, being already youthful age.

Δὲ ὁ πατὴρ ἔσκοπετο μετὰ των φίλων, ὦ, τί 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. Προσήφος is derived from 'Ἡβή (or Hebē) the goddess of youth, corresponding to Pubes 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 ὦ, ἦ, τί, answered exactly to our,
kai διδαξαίτω με. Τοις πλείστοις οὖν also he-should-have-me-taught. To-[the] most then παιδεία μεν εδοξε δειοδαι και a liberal education indeed seemed to-have-need [also] πολλοὺς πονου, καὶ μακροὺς χρόνου, καὶ οὐ συμπρας of-much labor, and long time, and not small δαπανης, καὶ λαμπρας τυχης: δε ta-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 ek-μαθομι speedy assistance; but if I-should-have-learned-thoroughly τινα τεχνην τοιων των βαναυσων, 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, ὦ πατριος 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 ta ήμετερα—"the things ours," (meaning our property) nearly corresponds to the French idiom, which prefixes the article to notre, &c.

‡ Meaning—to require assistance somewhat speedily.
το πρωτον μεν αυτος αν-εχειν, παρα της at the first indeed I-myself should-have, from the
τεχνης, τα 'αρκουντα, και μη(κ)-ετι art practised, the things sufficient for life, and no-longer
ειναι οικο-στους, ων τηλικουντος· δε εις ουκ be a-home-boarder, being of-such-age: and at not
μακραν· και ευ-φρανειν τουν-πατερα, a-long period also should-please my-father, by bringing-
φερων το αει γιγνομενον. away the gain always produced.

Δευτερας σκεισως ουν προ-ετθη Of-a-second deliberation therefore it-was-proposed as
αρχη,* τις των τεχνων αριστη, και πραστη commencement, which of-the arts is best, and easiest
εκ-μαθειν, και πρεπουσα ελευθερω to-have-learned-thoroughly, and becoming to-a-free
αιδρι,† και εχουσα την χορ-ηγιαν † προ-χειρον, και man, and having the equipment ready-at-hand, and

* Αρχη 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?"

† ελευθερος 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 ελευθερος and liberalis nearly corresponded to our term "gentlemanly."

† χορ-ηγα, from χορος a choir, and αγω to lead, properly signifies the equipment of a choral hand, the leader of the hand taking charge of the preparatory expenses; but the word is here employed without reference to this derivation.
tov πορν δια-αρκη. Αλλου τοι-νυν
the earning sufficient. Each different person therefore
επι-αιωνυντος αλλην,
recommending a different art, according as each had
γνωμης η εν-πειριας, ὁ-πατηρ απο-ειδων εις
ought of opinion or experience, my father looking to
tou-Τειου, (γαρ ὁ Τειος προς μητρος παρην,
(for the uncle by mother's side was present,
δοκουν ειναι αριστος ἐρμο-γλυφος,*) και
seeming to-be a most excellent statuary,
λεοντος εν-δοκιμου εν τοις μαλιστα)
a-stone-polisher well-approved among the most famous
ειτεν, "Ον Τειος αλλην τεχνην επι-κρατειν,
said, 'It is not right for any other art to-prevail,
σου παρα-ουντος;' Αλλα αγε τουτον, (δειξ-
thou being-present. But lead away this boy, (having-

* Ερμογλυφος, (ορ-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-
curry 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)-ειςειν for αφ-ειςειν. Considering that these
prepositions were originally used adverbially, and entirely sep-
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,
Lucian's Dialogues.

ας εμε), και παρα-λαβων, διδασκε ειναι pointed-to me), and having-taken him, teach him to-be αγαθον εργαθη λειων, και συν-αρμοστην, και a-good worker of-stones, and a-joiner, and έρμο-γλυφεα. Και-γαρ δυναται τουτο, εχων-δεξιως statuary: For he-can do this, being-dexterous φυσεως* γε, ως οι(δα)σεβα. Δε ετεκμαρετο by-nature indeed, as thou-knowest. But he-conjectured this τας παιδιας εκ του κηρου' γαρ ὅποτε by-the play-things from [the] wax; for whenever ἀπο-ἐξειν ὕπο των διδασκαλων, ἀπο-ἐξων I-had-been-dismissed by the teachers, scraping του κηρου, ανα-ἐπλαττον η βοας, η ἱππους, 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 ois μεν, ελαμβανον πληγας on-account-of which things indeed, I-received stripes παρα των διδασκαλων. Δε τοτε και ταυτa from the teachers. But then even these things ην επι-αινος εις την ευ-φυιαν. Και were praise with-respect-to [the] fine-genius. And ἀπου εκεινης της πλαστικης γε, ειχον τας ελπιδας from that [the] moulding indeed, they-had the hopes χρηστας επι εμοι, ως μαθησομαι την τεχνην ευ 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 unfreq-uent in Greek—the verb εχω being put with the adverb, instead of the verb ειμι with the noun adjective.—The genitive φυσεως may be considered to be put partitively, as "having a good share of natural talent."
At the same time therefore a day seemed proper to commence the art, and I was delivered to the uncle, not, by [the] Jupiter, much grieved by the matter: but it seemed to me to have in it even some sport not disagreeable, and an exhibition towards the boys of equal age, if I should appear both sculpturing and constructing some small images.

* The particle *te* followed by *kai* 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 frequently 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: *αμα τε — και εγω: Θεους τε — και αγαλματια: εμαυτι τε — και εκεινοις.*

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

'Αμα—και is here equivalent to simul ac in Latin.

† Ἡλικιωτας is derived from ἥλιος, 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.

§ Αγαλματιον is a variation of αγαλμα, according to the usual termination of neuter diminutives in -ιον. The adjective μικρων being attached, precludes the use of a diminutive noun in English: for even if we had a noun of correspondent form, it would misrepresent the Greek, which is not intended to express a double diminution.
LUCIAN'S DIALOGUES.

Γαρ ὁ δειος δους beginning happened to me. For the uncle having-given moi en-κοπεα, εκδειασε μοι κατα-ικεσαὶ ηρεμα πλάκας to-me a-chisel, bade me to-touch gently a-slab κειμενης εν μεσω,* επι-επων το κοινον,† lying in the middle, saying—also the common proverb, "Αρχη τοι-θε ἵμιον παντος." Δε κατα-

"The-beginning indeed is half of-all." And I-having-
edenemyς σκληροτερον, ύπο α-πειριας, ἡ πλαξ

set-it-down rather-hard, from inexperience, the slab μεν κατα-ειαγη ὁ-δε αγανάκτησας, λα-

indeed was-broken: and—he having-grown-angry, having-

βων τινα σκυταλην κειμενην πλησιον, ου πραως,
taken a-certain whip lying near, not softly,

ουδε προ-τρεπτικως, κατα-ηρξας μοι, ώστε μοι

nor persuasively, initiated me, so-that to-me

tα προ-ομια της τεχνης δακρυα. Ουν απο-

the preludes of-the art were tears. Therefore having-

δρας εκειθεν, απο-ικνουμαι επι την ουκιαν, συν-

run-away thence, I-arrive at the house, con-

* The phrase en μεσω κειμενης corresponds to the Latin expression in mediw site—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 en epit habit.
Lucian’s Dialogues.

eχες ἀνα-ολολυζόνων, καὶ ὑπο-πλέως δακρυῶν

tinually crying-out, and full of tears as-to
touς ὁφθαλμοὺς, καὶ δια-ηγοῦμαι τὴν σκυτάλην,
the eyes, and I-relate the whip,
καὶ εἰδοκύννον τοὺς μωλώπας καὶ κατα-ηγοῦν
and I-showed the wales: and I-alleged-against him
τινὰ* πολλὴν χειρὰτα, προσ-Ŷεῖς ὅτι εὕρασέ
some great cruelty, having-added that he-did
ταῦτα ὑπὸ φθόνον, ἡ ὑπερ-βαλώμαι αὐτοῦ
these things from envy, lest I-should-surpass him
κατὰ τὴν τεχνὴν. Δὲ τῆς-μητρὸς ἀγανακτησά-
as-to the art. And my mother having-being-
μενής, καὶ λοιδορισμαμένης πολλὰ τῷ-ἄδελῳ,
incensed, and having-upbraided many things to-her-brother,
εἰπὲ νῦν ἔπι-ηλῆς, κατὰ-ἐδαρδὸν ἐτὶ ἐν-δάκρυς,
when night came-on, I-lay-down-to-sleep still in-tears,
καὶ ἐν-νοῶν τὴν ὅλην νυκτα.
and cogitating the whole night.

Δὴ μεχρὶ τοῦτων μεν, τα εἰρημένα
Truly so-far-as these things indeed, the matters spoken-of
γελάσιμα καὶ μειρακιῶθη διὰ τὰ μετὰ τοῦτα,
are ridiculous and puerile: but those after these,
ακουσῆς, ὦ ἄνδρες, οὐκ ἔτι ἐν-κατὰ-φρονητα,
ye-will-hear, O men, no longer contemptible,

* The word τινὰ 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 parti-
cularly 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 punish-
ment; but perhaps it is scarcely fair to employ his own candid
confessions to convict him of a want of candour.
but requiring even listeners altogether attentive. For that I-may-speak according to Homer, "A-divine aμβροσιαν dream came to-me in-sleep during ambrosial νυκτα"—οúτως εναργης, ωστε μηδεν απο-
night" — so manifest, as in-nothing to-fall-
λειπεσθαι της αληθειας. Eti γονν και μετα short of-the truth. Still indeed even after τοσουτον χρονον τε τα σχηματα των φανερων 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;† εντω σαφη νω of-the things heard is sounding: so evident were παντα.

all.

Δυο γυναικες λαβομεναι ταιν-χερων,
Two females having-taken-hold-of my hands,
eιλκον με, εκατερα προς εαυτην, μαλα βιαιως were-dragging me, each towards herself, very forcibly

* The verbs ακουω and ακροω, 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 φιληκος is compounded of φιλη 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.

‡ αυλος is here supposed to be derived from αυλος, as if inten-
tended to signify the sound of a flute.
καὶ καρτερώς. Φιλοτιμομεναι γονὺν προς ἀλληλας
and strongly. Vying then with each-other
ὁμοῖος μικρόν. Καὶ γαρ ἀρτὶ
they-tore-asunder me within-a-little. For now
ὁ ἕτερα αν... ἐπι-εκπατεῖ, καὶ εἰχὲ ὡς ὅλον
indeed the one would-have-prevailed, and had me whole
παρὰ μικρὸν δὲ ἀρτὶ αὐτῆς ἀν-εἰχομην
by a-little: and now again I-should-have-been-held
ὑπὸ τῆς ἕτερας. Δὲ εἴσων ἔκατερα προς ἀλλη-
by the other. And they-cried-aloud each to one-
λας: ὃς ἡ μεν, ὡς βουλοῦτο κεκτήσαι
another: this one indeed, as-if she-wished to-possess
οὔτα αὐτῆς: δὲ ἡ, ὡς ματὴν αὐτί-
me being hers: but that one, as-if in-vain she-
μεμοιούσα τῶν ἀλλοτριῶν. Δὲ ἡ
claimed the things belonging-to-others. And the-one female
ἡ ἐργατικὴ, καὶ ἀνδρικὴ, καὶ ἀυχυμπα
indeed was fit-for-work, and masculine, and filthy as to
τήν κομὴν, ἀνα-πλεώς τῶν ἄκιρε, δια-ἐξωσμενη
the hair, full of-warts as to the hands, girdled

* Φιλοτιμομεναι is compounded of φιλεω to love, and τιμη honor, whence it comes to signify ambition, or emulation.—Μικρόν 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 δεῖν had been expressed, as it is found in a subsequent passage. Perhaps the particle γονὺς is merely a corrupt substitution for this word.

† The particle αὐ 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.
LUCIAN'S DIALOGUES.

την εσθητα, κατα-γεμουσα τιτανον, οιος ὁ-Σειος as to the dress, covered-with chalk, such-as my-uncle
ην ὀποτε ἔξω τοις λίθους· δε ἡ ἔτερα, 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 ονυ, and elegant in [the] clothing. But at-the-end then,
ἐπι-ιασι μου δικαζειν ὀποτερα αυτων βου- they-permit to-me to-determine which of-them I-should-
λομην συν-ειναι. Δε προτερα εκεινη ἢ σχη- be-willing to-be-with. And first that one [the] hard-
ρα και ανδρωδης† ελεξεν. ra and man-like spoke.

Φιλε παι, Εγω εμι Ερμο-γλυφικη Τεχνη, ην O dear boy, I am Sculptural Art, which
Ο δεροι Ερμο-γλυφικη Τεχνη, ην
χθες ἡρξον† μανδανειν, 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 denotes 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; ανδρικος (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."
kai συν-γενηται οικοδευ.* Γάρ τε ὁ πατριος and kindred from-thy-house. For both the grandfather σου (εἰποῦσα το νόμα του μητρο- of-thee (having-spoken the name-of-the maternal-grand- πατορος) την λεύ-ζους,† και αμφοτέρω τω Θεω, father) was a-stone-polisher, and both the uncles και μαλα ευ-δοκιμετον δια ήμας. Κε εκ were, and much they-were-in-repute through us. But if Σελοις άπο-εξεδαι ληρων μεν thou-shouldst-be-willing to-hold-off-from drivellings indeed και φλιτραμών των παρα ταυτης, (δει- and trifles [those] proceeding from this woman, (having- ξάσα την έτεραν), δε επεσδαι και συν-οικεν pointed-to the other), and to-follow and dwell-with εμοι, πρώτα μεν ἧρεψ γεννικως, και me, first indeed thou-wilt-be-kept gentlyly, and ἐξεις τους ωμους καρτερους, δε ἐση thou-wilt-have the shoulders strong, and thou-wilt-be αλλοτριος παντος φθονου, και ov-pote, a-stranger-from all envy, and not-at-any-time,

* The distinction intended between ακιως and συγγενης may be thus marked: ακιως 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.

† Λευζους 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.”
LUCIAN'S DIALOGUES.

κατα-λιπών τήν πατρίδα· καὶ τοὺς οικεῖους, having-left the native-country and the family-friends, ἀπο-εἰ επὶ τήν ἄλλο-δαπὴν.* Οὐ-δὲ wilt-thou-go-away to the foreign-soil. And-not εἰπὶ λογοῖς παντεῖς επαινεοῦνται σε.† on-account-of mere words all-men will-praise thee.

Δὲ μὴ μυσαξῆς το εὑ-τελες τον σώματος, But be-not -disgusted-at the meanness of-the body, μηδὲ το πιναρν τής εσθήτος· γαρ ὄρμωμενος nor the dirtiness of-the dress: for starting ἀπὸ τῶν τοιούτων, καὶ ἐκεῖνος Φείδιας from [the] such beginnings, even that sculptor Phidias εἰδεῖς τον Δία, καὶ Πολυκλείτος εἰργασάτο displayed the Jupiter, and Polyclitus wrought τῆν Ἰραν, καὶ Μύρων εὐγνωθῇ, καὶ Πραξιτέλης the Juno, and Myron was-praised, and Praxiteles ἐθανάσθη· γονοὶ οὕτω προσ-κυνοῦνται μετὰ τῶν was-admired: so these men are-worshipped with the

* It was considered almost indispens able 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 δεικνύων 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.
Εἰ δὲ γενοίο εἰς τούτων, gods. If indeed thou-shouldst-become one of-these, πως-μεν* γενοίο-ου κλεινος παρα πασιν how wouldst-thou-not-become celebrated among all ανδρωπος αυτος; δὲ απο-δειξεις καὶ τὸν men thyself? and thou-wilt-show also the πατέρα ζηλωτον' δὲ απο-φανεις καὶ τὴν father envious; and thou-wilt-make-appear also the πατρίδα περι-βλεπτον. Tauta καὶ ετὶ native-country respectable. These things and yet πλείονα τούτων ἢ Τεχνη εἰπεν, δια- more than-these the sculptural Art said, stam- πταιοῦσα καὶ βαρβαρίζουσα παμ-πόλλα, mering-through and barbarously-pronouncing very-many συν-ειρουσα δὴ μαλα σπουδη,† καὶ words, tacking-them-together indeed very. zealously, and πειρωμην πειςειν με. Ἀλλα ουκ-ετί 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. Ἐπει-δε ουν επαυσατο, ἢ ἑτερα αρχεται οθ-με. When therefore she-ceased, the other begins πως ὦδε.

* 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 δὲ 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.

† Σπουδή "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.
Lucian's Dialogues

Δε εγώ, ω τεκνον, ειμι Παιδεία,* ηδή συν-
But I, O son, am Education, already customary-

ηθης και γνωσίμη σοι, ει-καί τι μηδε-πω πεπηρα-
with and known to-thee, although not-yet hast-thou-

σαι μου εἰς τέλος. 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-

μητε εργατης, ποιων τη σωματι, και εν τουτω
having-placed all the hope of-[the] life, thyself,

ceplt α-ωρκανον, λαμβανων ολιγα και α-γενων,§
labouring with-the body, and in this

indeed being obscure, receiving few and ignoble

ταπεινος την γνωσιν, δε ευ-τελης την
having placed all the hope of-[the] life, thyself,

gains, grovelling in [the] sentiment, and cheap in [the]

προσ-οδον, ουτε επι-δικασιμος φιλοις, ουτε φοβε-
neither fit-to-plead for-friends, nor formi-

εμολογος εχθρως, ουτε ηλιως τοις πολιταις αλλα-
dable to-enemies, nor enviable to-the citizens:


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

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

‡ ὂρτ-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.
autο μονον, εργατης, και εις των εκ του that only, a-workman, and one of-the men from the πολλον δημον, * aeи υπο-πτησσων τον προ- much people, always dreading the su- εχοντα, και ξεραπευον τον δυναμενων λεγειν, perior, and worshipping the man able to-speak, ζων βιον λαγω, και ων ερμαιον⁺ του living the life of-a-hare, and being the gain of-the κρειττονος. Δε ει γενοιο και Φειδιας, kρειττονος. De ei γενοιο και Φειδιας, stronger. But if thou-shouldst-become even a-Phidias, γη Πολυκλειος, και εξ-εργασαι πολλα Σαιμαστα, η Polycletos, and shouldst-work-out many admirable α-παντς επαινεσουται την τεχνην μεν, de things, all men will-praise the art indeed, but esti ouk τις των ιδοντων, ος, ei there-is not any-one of-the persons seeing them, who, if εχοι νουν, αν-ενακτο γενεσθαι ύμοιοι σοι γαρ he-has sense, would-wish to-become like to-thee: for οιος αν-ης, νομισθησθαι βα- of-whatever-quality thou-be, thou-wilt-be-considered me-

* Belonging to the class of οι πολλοι or "the many,"—in con-tradistinction 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.

‡ 'Ερμης, or Mercury, was the god of merchandize, and the com-mon 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, καὶ χειρο-αναξ, καὶ απο-χειρο-βιωτος.*
chanical, and clever-of-hand, and living-by-handicraft.

Δε ην πειγη 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 αποφανουσα, ως ειπειν, εν-πειρον
of-them, and making-thee-appear, as one may say, experienced
παντων. Και την ψυχην, ὅπερ ἐστι 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,

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* 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
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 liber-
ality 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."
προστηθήτι, επιεικεία, συνείδησις, καρτερία, with-gentleness, with-equity, with-prudence, with-fortitude, τῷ ἔρωτι τῶν καλῶν, τῇ ὀρμῇ with-[the] love of-[the] honorable things, with-[the] zeal πρὸς τὰ σεμνοτάτα. Γαρ ταῦτα εστὶν towards the most-important things. For these are ὡς-αληθῶς ὁ α-κρατος κόσμος τῆς ψυχῆς. most-truly the unblemished adornment of-the soul. 

Δὲ οὔτε οὐδὲν παλαιόν, οὔτε νῦν δεόν γε- And neither any-thing ancient, nor now requisite τονέσθαι, λησθεί σε, ἀλλὰ καὶ προ-οψίθι be-done, shall-lie-hid-from thee, but even thou-shalt-foresee μετὰ εἰμον τὰ δεόντα.† Καὶ ἀ-παντα ὀλῶς, with me the things requisite. And all things on-the-whole, ὀποσά τε τὰ θεῖα, τε τὰ ανθρωπίνα εστὶ, οὐκ whatever both the divine, and the human are, not εἰς μακρὰν διδάξομαι σε.§ at a-long period I-will-teach thee.

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* Συνείδησις (from συνειδημα, 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—“Συνείδησις is a habit of judging rightly of the same things with which φρονησις (prudence) is concerned: but συνείδησις 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 συνείδησις might be translated “penetration,” or “intelligence.”

† ὡς αληθῶς—here corresponds to the Latin form quam verissime, “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 τὰ δεόντα, Hemsterhuis proposes to substitute τὰ μέλλοντα—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.
LUCIAN’S DIALOGUES.

Kai, (ό νῦν πενής, ὁ τοῦ-δεινος,
And thou, (the person now poor, the son of-some-one un-

ό βουλευσαμενος τι περι
known, the person having-consulted [somewhat] concerning
tεχνης οὕτω α-γεννους), εσύ μετά ολιγον ζηλωτος
an-art so ignoble), shalt-be after a-little emulated
ekai επι-φθονος ἀπασι, τιμωμενος και επαινομενος,
and enviable to-all, honoured and praised,
kai ευ-δοκιμων επι τοις αριστίς, και απο-
and well-reputed on-account-of the best things, and re-
βλεπομενος τυπο των προ-έχοντων γενει και
pected by the persons surpassing in-birth and
πλουτων αμφι-εχομενος μεν εστητα τοιαυτην
wealth: clothed indeed in a-vest such-as this
(δειξάσα την έαυτης, δε εφορει πανω
(having-shown that of-herself, and she-wore one altogether
λαμπραν), δε αξιομενος αρχης και προ-έ-
splendid), and thought-worthy of-precedence and front-
δριας. Kαi αν απο-δημης του, ου-δε επι
sitting. And if thou-travellst 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.
Lucian's Dialogues.

της ἀλλο-δαπῆς* εσθ α-γυνως, ουδε α-φανης. the foreign-soil wilt-thou-be unknown, nor obscure. Τοιαυτά τα γνωρισματα περι-ζησω σου, ὡστε Such [the] tokens I-will-put-around thee, that ἐκαστός των ὄρωντων, κινησάς του-πλησιον, each of-the persons seeing, having-moving his neighbour, δειξει σε τῷ δακτυλῳ, λέγων, ὌΥΤΟΣ shall-point-at thee with-the finger, saying, ΤHIS is ΕΚΕΙΝΟΣ.†

Ἡ. 

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

* ἀλλοδαπῆς (compounded of ἀλλον other, and δαπέδουν soil,) is properly an adjective, and must here be taken as agreeing with the substantive γης 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 εὐδαιμονιζεσθαι (from εὖ well, and δαμων fortune)—which means, bonâ fide, rather to be envied than to be blessed.

‡ The verb τυχανω, from which the form τυχης is obtained, is frequently put with the participle of an active verb, of which it
LUCIAN'S DIALOGUES.

κεχρυνοτες* ακουσονται, ζαυμαζοντες, και
gaping in wonder will-hear, admiring, and
ev-daimonizontes se της δυναμεως† των
blessing thee on account of the power of-[the]
λογων, και του-πατερα της ευ-ποτιας. Δε
words, and thy father on account of the good-fortune. And
ο λεγουσιν, ως τινες αρα γιγνονται α-ζανατοι
what they-say, that some indeed become immortal
εξ ανθρωπων, τυντο περι-ποιησω σοι' και-γαρ
from men, this I-will-procure for-thee: for
ην αυτος απο-ελθης εκ του βιου,
if thou-thyself shalt-have-departed from [the] life,
on-pote παυση συν-ων τωι πεπαιδευμενοις,
never wilt-thou-cease being-with [the] educated persons,
και προσ-ομιλων τωι αριστοις. 'Ορας
and keeping-company-with the best. Thou-seest
εκεινον τον Δημοσθενην, τινος οντα νιου,
that man [the] Demosthenes, of-what person being son,
ήλικον εγω εποιησα'. δρας τον Αισχινην,
how-great I made him! thou-seest [the] Aeschines,
ος ην νιου τυμπανιστριας' αλλα διμως
who was son of-a-timbrel-player: but nevertheless

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

* The participle κεχρυνοτες 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.
**Lucian's Dialogues.**

Phileppos επερατευσεν αυτον δια εμε. Δε ο Philip courted him on-account-of me. And [the] Σωκρατης* και αυτος τραφες υπο Socrates even himself having-brought-up by ταυτη τη Ερμογινυφικη, επειδη-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 ως εμε, ακοινις ως αδε- came-of-himself to me, thou-hearest how he-is-cele- ται παρα παντων.* brated by all men.

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* 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 Demostenes 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—κλεινως παρα πασιν ανθρωποις.
LUCIAN'S DIALOGUES.

Δε αφεις* αυτούς, τηλικ-ουτούς και τοι-ουτούς. But having-left [them, being] so-great and such ανθρας, και λυμπρας 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-εδρας, 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-δαιμονιζεσαι επι συνεσει,— and [the] to-be-called-blessed on-account-of intelligence,— ευ-δυσφ τε πιναρον χιτωνον, 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 ευ ταιν χερον μοχλα, και γλυφεια.† και have in the hands levers, and gravers, and

* The Greek participle often expresses a supposition—hereme-

ing. "If you abandon these advantages,—you will be clothed shabbily," &c.

† Eυδοκιμειν means "to be thought well of" "or have good re-

putation"—in a neuter sense. Both δοκιμας and δοξα are derived from the same verb δοκεω, 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 com-

mon 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 consid-

ered 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 κοτευς seems to be—that the former was used for hollowing, the latter for chipping the stone.
LUCIAN'S DIALOGUES.

κοπεας, καὶ κολαπτηρας, νευενκως 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 σε ουδε-ποτε ανα- and in every manner abject: and never un-
κυπτων, ουδε επι-νοων ουδεν ανδρωδες bending from work nor reflecting-upon any-thing manly
ουδε ελευθερου, αλλα προ-νοων ὅπως τα εργα
or, liberal, but premeditating how the works
μεν εσται σοι ευ-ρυμα και ευ-σχημονα· indeed shall-be for-thee well-proportioned and well-formed:
δε ἥκιστα πεφροντικως ὅπως αυτος εσθ τε
and least having-considered how thyself shalt-be both
eυ-ρυμος και κοσμος, αλλα ποιων σε-αυτον
well-proportioned and adorned, but making thyself
α-τιμοτερον λιςων·†
more-dishonourable than-stones.

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 subjunc-
tive 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 commence-
ment of the next paragraph, αυτης λεγουσης.
μεινας το τελος των λογων, ανα-στας waited-for the end of-the words, having-stood-up
απο-εφυαμην, και απο-λιπων εκεινην την α-μορφου declared-myself, and having-left that [the] ill-favored
και εργατικην, μετα-εβαινου 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 apο-
immediately when beginning. But the [Sculpture] having-
λειψεισα, το πρωτον μεν ηγανακτει, και συν-
been-left, at the first indeed was-enraged, and she-
εκροτει τω χειρε, και εν-ετρει των 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-
τηγει, 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.
επαθεν παρα-δοξα,* μη-α-πιστησητε' she-suffered things beyond-conception, do not disbelieve it: γαρ οι ονειροι θαυματο-ποιοι. Δε η έτερα for [the] dreams are wonder-workers. But the other απο-ιδουσα προς με, εφη, Τωι-γαρ-ουν amei-looking towards me, said, Therefore-indeed I-will-ψομαι σε τηδε της δικαιουσυνης, ότι recompense thee for this [the] justice, because εδικασας την δικην καλως. Και ελθε ηνη, thou-hast-adjudged the judgment well. And come now, επι-βηντι τουτου του οχηματος, (δειξασα mount-on this [the] chariot, (having-pointed-to τυς οχημα τινων υπο-πτερων ιππον some chariot of-some winged horses εουκοτων τω πηγασω), όπως ιδις like to-[the] Pegasus), that thou-mayst-see οια και ἡλικα εμελλες α-γνω-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-ηλθον, η μεν ελαυνε και υπο-ηνιοχει. Δε εγω come-up, she indeed drove and held-the-reins. And I

* Παρα, in composition, often signifies "beyond," and δοξα 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.
Lucian's Dialogues.

αρξεις εἰς ύψος, αρξαμένος ἀπὸ τῆς having-been-lifted to a-height, having-begun from the ἔως ἀχρὶ προς ἐσπεραν, ἐπὶ-εἰκόπονν τολεὶς, καὶ east even to the west, I-contemplated states, and εὐνή, καὶ δῆμους, κατὰ-ἄ-περ* ὁ Τριπτολέμος,† nations, and peoples, as [the] Triptolemus did, ἀπὸ-σπειρῶν τι ἐς τὴν γην. Οὐκ-ετι μεν-τοι sprinkling something on the earth. No-longer indeed μεμνημαι ὅ, τι εἰκείνο το σπειρομενον ἡν- do-I-remember what that [the] thing sprinkled was: πλὴν τοῦτο μονον, ὅτι οἱ αὐξρωποι ἀπὸ-ὅρωντες but this only, that the men beholding κατωθὺν επινοον, καὶ κατὰ οὐς from-below praised me, and those to whom sωνερ γενομιμην τῇ πτησεῖ, παρὰ-επεμπον μετὰ ev- I-came in-the flight, accompanied me with αρ- φημιας. phemeias.

De δείξασα τα τοσαυτα μοι, καὶ And having-shown [the] so-great things to-me, and having εμε εκείνοις τοις ἐπαίνουσιν, ἐπὶ-ἀνα- shown me to-those [the] men praising, she-brought- ηγαγεν αὐξις, οὐκ-ετι ευ-δεδυκστα την me-back again, no-longer clothed-in that [the]

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*Kαθαπερ compounded of the preposition κατα and the relative pronoun ὅσ-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.
Lucian's Dialogues.

αὐτὴν ἐσϑητα, ἤν εἶχον ἀπο-ἵππαμενος· αλλὰ same dress, which I-had when flying-away: but ἔδοκον εἰμι ἐπι-ἀνα-ηκεῖν* τις εὐ-παρυφος. I-seemed to-me to-have-returned as one well-embroidered. ᾗ, καὶ τοῦ-πατερά ἐστωτα, Having-taken therefore also my-father standing, καὶ περὶ-μενοῦτα, ἐδείκτην αὐτῷ ἐκεῖνην τὴν and waiting-for me, she-showed to-him that [the] ἑσϑητα, καὶ ἐμὲ οἶος ἦκομι· καὶ τι dress, and me of-what-quality I-was-come: and somewhat καὶ ὑπο-ἐμνῄσκειν οἴα ἐβουλευ- also she-reminded him what-sort-of things he-had-deter- σατο δεῖν-μικροῦτ· περὶ εμοῦ. Ταυτα mined within-a-little concerning me. These things μεμνημαι ὑδῶν, ων ετὶ ἀντὶ-παις, εκ- I-remember having-seen, being yet a-youth, having- ταραξῆεις, ἄκει εμοὶ, πρὸς τὸν φοβοῦ τῶν being-disturbed, as it-seems to-me, by the fear of-the πληγῶν.

στρίπτω. The verb ἠκεῖ, though of the present imperfect form, lies always a perfect sense, and corresponds to the meaning of the Latin aedium. The word itself is evidently derived from the perfect form of an obsolete verb.

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

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

§ *ἐν-ὑπνοια* (from *ὑπνοια* sleep) may be distinguished from *ονειρος*, as not being equally applicable to a day-dream.
allα,* (γαρ ιστε), —— ουχ την other things, (for ye-know the rest),—not I say, intending the οφιν υπο-κριν, ουδε ος εγνυκως φλυαρειν, vision as a-representation, nor as having-determined to-trifle, δια-εξ-λει 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-ηγησις ειχεν τι και χρησιμων’ but the narration had something even useful.

Και τοι-νυν και εγω δια-ηγησαμην ύμιν τουτων
And therefore also I have-related to-you this ουνειρον ένεκα εκεινον, διας οι νεοι τρεπων-dream on-account-of that, namely, that the young may-be-tai προς τα βελτιω, και εξωναι Παιδειας turned to the better things and may-hold-fast-to Education: και μαλιστα, ει τις αυτων εστελο-κακει‡ υπο and especially, if any-one of-them is-faint-hearted from πενιας, και αποκλινει προς τα ηπτω, δια-φαειρων poverty, and declines to the worse things, destroying φυσιν ουκ α-γεννη. Εν οιδα υτι 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 dra-matic effect, but with a view to practical advantage.

‡ The verb εστελειν commonly signifies to will, and the adverb κακος, ill: but the compound here refers not to ill-will or a bad heart, but to no heart at all.
Lucian's Dialogues.

επι(ρ)-δωσησαταί, ἀκονσάς του μυθοῦ, προ-στησα- will-be-strengthened, having-heard the story, having-
μενὸς ἐμὲ ἰκανόν παρα-δείγμα ἑαυτοῦ, ἐν-
set-sorth me a-sufficient example of-himself, keeping-
νων, οἴος μεν ὦν, ὑμησά in-mind, of-what-quality indeed being at first, I-started
προς τα καλλιστα, καὶ ἐπι-ἐξημίσα Παιδείας, towards the fairest pursuits, and desired Education,
ἀπο-δειλίας αἰθέ-ἐν προς τὴν πενιαν τὴν having-been-afraid in nothing as-to the poverty [the]
tοτε' δὲ οἶος ἐπι-ἀνα-εληλυφά then pressing me: and of-what-quality I-have-returned
προς ύμας, καὶ εἰ μηδ-ἐν ἀλλο, γοῦν α-δοξοτερος to you, even if nought else, at-least more-inglorious
οὐδ-ενος τῶν λίθο-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. Ἀκούσατε ὡς τὰ πρᾶγματα εχειν ὑμῖν. Τὸ σκαφῆδον μεν εστὶν μικρὸν ἡμῖν, ὡς for-you. The little-skiff indeed is small for-us, as ὀρᾶτε, καὶ ὑπὸ-σαφρον, καὶ δια(ρ)-δει 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 πραγματα corresponds in form to the Latin res (se) 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 en- glished "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 hypercritical.
πολλα’ και ην τραγι ἐπὶ τα-ἐτερα, many places: and if it-have-been-turned towards either οἰκησεται περι-τραπεν* ἔπεις ἢκητε side, it-will-go turned-round: but ye are-come τοσοῦτοι ἄμα, ἐπι-φερομενοι πολλα ἐκαστος. so-many together bringing-to it many things each: ἡν ουν ἐν-βητε μετα τοιων, δεδια μη if then ye-shall-have-embarked with these, I-fear lest ύστερον μετα-νοσετε† καὶ μαλιστα ὑποσοι afterwards ye-will-repent: and chiefly as-many-as επι-ιστασθε ουκ νειν. • NEKPOI. Πως ουν know not how to-swim. The DEAD. How then ποιησαντες εν-πλοομεν; ΧΑ. Εγω φρασω having-done shall-we-sail-well? ΧΑ. I will-tell ύμιν χρη ἐπι-βαινειν γυμνους, κατα-το-γου: it-is-necessary to-get-on-board naked, having-
λιτουνας επι της ηιονος παντα ταυτα τα left-behind on the shore all these [the] περιττα’ καὶ γαρ ουτω το πορειμειον superfluous things: for even thus the ferry μολις αν-δεζαιτο ἦμας. Δε σοι, ω Ἐρμη, 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.

† Μερα 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-δεχεοθαι μηδ-ένα αυτων, [το]
it-will-be-concern to-receive not-one of-them, [the]
apo toutou, δς αν-γ μη ψιλος, και apo-
from this time, who be not bare, and having-
βαλων* ta epi-πλα, ωσπερ εφην. De
thrown-away the equipments, as I-said. And
εστως† para την apo-βαδραν, δια-γινωσκε αυτους,
standing by the ladder, distinguish them,
και ανα-λαμβανε, αναγκαζων epi-βαινειν γυμνους,
and take-them-up, obliging them to-embark naked.
'ΕΡ. Λεγεις ευ, και ουτω ποιησωμεν.‡
HEB. Thou-speekest well, and thus let-us-do.

Τις εστι ουτος(ε)§ δ ιπρωτος; MEN. Εγω-γε
Who is this the first man? MEN. I-indeed
Μενιππος. Αλλα ιδου, ω 'Ερμη, η πηρα
Menippus. But behold, O Hermes, the scrip
και το βακτρον, apo-ερριφθων|| μοι ες
and the staff, be-they-thrown-away for-me into

* αν-γ μη is understood again before the participle αποβαλονων,
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 per-
son, 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 ουτος is
merely an Attic peculiarity of dialect, which does not alter the
signification of the word itself.

|| απερριφθων is the third person dual of the perfect imperative
Lucian’s Dialogues.

τὴν λίμνην’ δὲ τὸν τριβωνα οὐ-δὲ εκομισά
the lake: but the cloak not-even have-I-brought,
ποιῶν εὖ. 'ΕΡ. Εὐ-βαίνει, ὦ Μενίππε, in this doing well. ΗΕΡ. Εμπάρκ, ὦ Μενίππου,
αριστε ανδρῶν, καὶ εἰς τὴν προ-ἐδριαν παρὰ τοῦ
best of-men, and have the first-seat by the
κυβερνήτην ἐπὶ υψηλὸν, ὡς ἐπι-σκοπεῖς
pilot on high, that thou-mayst-observe them
ἄ-παντας.
all.

Δὲ οὐτοσ(ι), ὁ εἰχὼν τὴν πορφυρίδα καὶ τὸ
And this man, the one having the purple and the
dια-δήμα, ὁ βλοσυρος, τις τυγχάνεις* ὡν;
diadem, the fierce-looking, who dost-thou-happen being?
ΛΑΜ. Λαμπίχος, τυραννὸς Γελων. 'ΕΡ.
ΛΑΜ. Lampichus, king of-the-Geloans. ΗΕΡ.
Τι οὖν παραιτ, ὦ Λαμπίξε, εἰχὼν
Why then art-thou-here, O Lampichus, having with thee
tοσαύτα; ΛΑΜ. Τι οὖν;—ὢ Ἑρμῆ, εἰρηνι so-many things? ΛΑΜ. Why then?—O Hermes, did-it-behave

passive απερρίμμαι. The common reading is απορρίψων (syncopated from απορρίψηστων) which is the aorist 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 transposition 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
and a man being a king, to have come naked? Her.

Τυραννὸν μὲν οὐδαμὰς, δὲ νεκρὸν
It behooved a king indeed by no means, but a dead man
μαλὰ ὡστε ἀπὸ-θου ταῦτα. ΛΑΜ. Ἰδοὺ much: so put away these things. ΛΑΜ. Behold
ὁ πλουτὸς ἀπο-ερρίπται σοι. 'ΕΡ.
the wealth has been thrown away for thee. Her.

Ἀπο(ρ)-ριψον καὶ τὸν τυφῶν καὶ τὴν ὑπερ-οφιαν,
Throw away also the pomp and the superciliousness,
ὦ Λαμπίχει γαρ συν-εν-πεσοντα, βαρν-
O Lampichus: for having fallen in together, they will-
σει τὸ πορτειείον. ΛΑΜ. Αλλα εάνσον με
weigh down the ferry. Λαμ. But suffer me
ουκον* ἔχειν τὸ διά-δημα, καὶ τὴν εφεστρίδα.
them to have the diadem, and the robe.
'ΕΡ. Οὐδαμὼς ἀλλὰ ἀπο-ές καὶ ταῦτα.
Her. By no means: but throw away even these.

ΛΑΜ. Εἰεν τι ἐτι; γαρ ἀπο-ήκα
Lam. Be it so: what further: for I have thrown away
παντα, ὡς ὀρας. ΛΑΜ. Καὶ τὴν ὁμοιητη,
these things, as thou seest Her. Also the cruelty,
καὶ τὴν ἀ-νοιαν, καὶ τὴν ύβριν, καὶ τὴν ὀργην,
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.

* Οὐκ-οὖν 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 (οὐκοὖν).
LUCIAN'S DIALOGUES.

... Και ταύτα. ΛΑΜ. Ιδον, εμώ ψιλος throw-away also these. ΛΑΜ. Behold, I-am bare σοι.† 'ΕΡ. Ευ-βαινε ηδή. for-thee. ΗΕΡ. Εμπράκηk: nω. for thee, having-seen thee

Δε σο, δι παχυς, δι πολυ-σαρκος;‡ τις But thou, the stout, the fleshy man, who

ει; ΔΑ. Δαμασιας δι ασθηης. 'ΕΡ. Ναι, art thou? ΔΑ. Damasias the prize-fighter. ΗΕΡ. Αυ, ωνικας. γαρ οιδα σε, ιδων thou-seemest so: for I-know thee, having-seen thee

πολλακις εν ταις παλαιστραις. ΔΑ. Ναι, ω often in the palestra. ΔΑ. Yes, Ο

'Ερμη' αλλα παρα-δεξαι με οιντα γυμνον. 'ΕΡ. Hermes: but receive me being naked. ΗΕΡ.

Ον γυμνον, ω βελτισετε, περι-βεβλημενον το- Not naked, O best of men, when enveloped-in σο- σαντας σαρκας. ους εις απο-δυθε αυτας, ετει κατα- much flesh: so take-off them, since thou-

* Though the compound απο-ις in this Interlinear Greek appears to be much altered from αφες 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 (ι)—whereas they before coalesced in one syllable (φι). 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 costs of flesh. The same idea is preserved below, in τοσαντας σαρκας, “So many fleshes,” used in the plural number.
δύσεις το σκαφός, ύπερ-θείς τον ἐπεροῦν wilt-sink the skiff, having-put-over [the] one
ποδα μονον. Ἀλλα ἀπο-(ρ)διψον* και τοιτους foot only. But cast-away also these
tους στεφανους, και τα κηρυγματα.† ΔΑ. Ειδον [the] crowns, and the proclamations. Ο. Behold
eμι αληθως γυμνος σοι, ως ὀρας, και ἵσο-
I-am truly naked for-thee, as thou-seest, and equal-
στασιος τους αλλοις νεκρως. 'ΕΡ. Οὕτως in-weight with-the other dead. H. Thus

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

Δε και συ, ω Κρατων, ἀπο-θεμενος
But also thou, Ο Crato, having-put-away not only
tον 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
tα αξιωματα των προ-γονων δε κατα-λιπε και the dignities of-the progenitors: but leave-behind both
gενος, και δοξαν, και ει ποτε ἡ πολις ανα-
birth, and reputation, and if ever the state has-
εκπρεξεν σε εν-εργητην δηλον-ὅτι, και τας cried-up thee as a-benefactor for-instance, and leave the
επι-γραφαι των ανδριαντων, μηδε λεγε ὅτι εκ-
iscriptions of-the statues, nor say that they-

* When the augment (ε) is prefixed to verbs beginning with ρ, the liquid is doubled, as ρεπτω, ερ-ῥυφα. 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.
LUCIAN’S DIALOGUES.

και μνημονευμένα βαρύνει. ΚΡ. Ουχ ἐκών
even being-mentioned are-heavy. Cr. Not willing

μεν, δε ἀπο-(ρ)διψω και-γαρ τι αν-
indeed, but I-will-throw-them-away: for what should-

παθωμι;*

I-suffer?

Βασαί. Δε συ ὁ εὐ-δπλος, τι βουλει; η
Hah! And thou the armed man, what wilt-thou? or

τι φερεις τουτο το τρωπαιον;—ΣΤΡΆΘ-
for what bearest-thou this [the] trophy? —

ΓΟΣ. 'Οτι ευκησα, ὃ Ἐρμη, καὶ ημιτευσα,
Because I-conquered, O Hermes, and I-did-best,

ταιν. Because I-conquered, O Hermes, and I-did-best,

και ἡ πολις ετιμησε με. ἘΡ. Ἀπο-ες το τρωπαιον
and the state honoured me. Her. Leave the trophy

ἐν γυγει γαρ ειρηνη εν ἀδου,
on the ground: for there is peace in the realms of Orcus,

και ουδεν δεησε ὄπλων.
and in nought will-there-be-need of-arms.

Δε οὐτος ὁ σεμνος και βρενθυμομενος, ἀπο
But this man [the] solemn and conceited, from

τον ςχιματος γε, ὃ ἐπι-ηρκως τας οφρυς,
the dress at-least, the man having-raised the brows,

ὁ ἐπι των φροντιδων, ὃ κατα-εἴμενος τον βαθυν
the man on the meditations, [the] clothed-in the deep

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

According to this general sense, εν παθωμεν (p. 44), signifies

—“May we fare well.”
Lucian's Dialogues.

πωγωνα, τις εστιν; ME. Τις φιλο-σοφος, w beard, who is he? Men. Some philosopher, Ο Ἑρμης δὲ μαλλων γονς, καὶ μεστος τερατειας; Hermes; but rather a-juggler, and full of prodigy: ωστε απο-δυσον και τουτον γαρ οφει πολλη so strip also this man; for thou-wilt-see many και γελοια κρυπτομενα υπο τω ιματω. and ridiculous things now-concealed under the garment. ἩΕΡ. Κατα-σου συ το σχημα πρωτον' ειτα Ηερ. Put-down thou the dress first: afterwards και παντα ταυτι. Ω Ζευ, όσην μεν την also all these things. Ο Jupiter, how-great indeed the αλαζωειαν κομιζει δε όσην 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 υθλους, 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 disputations 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, σοφιστας, not only without implying any reproach, but as the highest praise.
LUCIAN'S DIALOGUES.

καὶ τοιτε* χρυσιον† γε, καὶ ἠδυ-παξειαν δε, also this gold-piece forsooth, and sweet-indulgence too, καὶ α(ν)-αισχυντιαν,‡ καὶ οργην, καὶ τρυφην, καὶ and shamelessness, and anger, and luxury, and μαλαισιαν γαρ λειπηθε ου με, ει-και delicacy; for these things have-escaped not me, although περι-κρυπτεισ αυτα μαλα. Δε απο-ζου καὶ το thou-coverest them much. And put-away also the ψευδος, καὶ τον τυφον, καὶ το oiesθαι falsehood, and the puffing, and the quality to-think-oneself ειναι αμειων των αλλων ως, 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 ουτω κελευεις.
off therefore them, since thus thou-commandest.

* The Attics annex i. to all cases and genders of the pronoun ουτος, to give it a stronger emphasis: as ουτοσι, αιτηι, ταυτης. In the neuters terminated with a vowel this i takes place of o and α, as ταινι, τουτι, for ταυτα, τουτο. In the same manner the Latina affixed -met, -te, -pte, -ce, as egomet, meapte, hicce. Literally, but in vulgar English, we should translate ουτος i 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 αισχυντα, modesty, becomes αναισχυντα.

§ πεντηκοντορος may be considered either a substantive, or an adjective agreeing with ναυς understood. It is derived from πεντηκοντα fifty, and ερεσω to row, and is more generally written πεντηκοντερος, but less correctly.
MEN. Αλλα ἀπο-Θεσίω καὶ τοιού τον πωγονα, MEN. But let-him-put-off also this [the] beard, οἴκηται ὀνείρες τε βαρυν, καὶ λάσιον, ὡς ὅρας: O Hermes, being both heavy, and shaggy, as thou-seest: εἰσὶ τρίχες πέντε μυσῶν το ελαχιστον. there-are hairs of-five pounds weight at the least.

ἘΡ. Δειγεὶς εὖ Ἀπο-Σου καὶ τοιου. ΦΙΛ. H Erf. Thou-speakest well: Put-off also this. ΨΗΦ. Ὁ τίς εσταῖ ὁ ἀπο-κείρων; ἘΡ. Οὕτωσι, ΜΕ- Kαὶ τίς εσται ὁ ἀπο-κείρων; ἘΡ. Ὡτοσι, ΜΕ- And who will be the shaving man? ΗΡ. This man, ΜΕ- Ηρ. This man, ΜΕνίππος, λαβὼν πελεκυν τῶν ναυ-πηγικών, ΜΕνίππος, λαβὼν πελεκυν τῶν ναυ-πηγικών, nippus, having-taken an-axe from the, ship-making ἀπο-κοψεῖ αυτόν, χρησαμενος τῷ αναβασφρᾳ tools, will-cut-off it, having-used the ladder as επικοπῷ.* ΜΕΝ. Οὐκ, ὁ Ἑρμής, ἀλλα ἀνα-δος a-block. ΜΕΝ. Not so, O Hermes, but give-up μοι πρινον γαρ τουτο γελοιωτέρον. to-me a-saw; for this plan will be more-ridiculous. ΕΡ. Ὁ πελεκυς ἰκανος — εὐ-γε γαρ νυν H ER. The axe is sufficient:—well-done! for now ἄναπεφρας αἰθρωπινωτέρος,† ἀπὸ-Θεμενος την anαπεφρας αἰθρωπινωτέρος,† ἀπὸ-Θεμενος την thou-appearest more-human, having-put-off the κιναβραν αυτον. ΜΕΝ. Βουλεῖ ἀπο-ἐλώμαι the κιναβραν αυτον. ΜΕΝ. Βουλεῖ ἀπο-ἐλώμαι foulness there. ΜΕΝ. Wilt-thou that I-should-take-off

* ἔπικοπος is compounded of ἔπι upon, and κοπτεῖ 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 αἰθρωπινωτέρον, which supposes this sentence to be addressed to Menippus.
μικρον και των ὀφρυνων; ἘΠ. Μαλιστα* a-little also of-the eye-brows? ἩΕΡ. Most-certainly: γαρ επὶ-θροκεν ταυτας και ὑπερ το μετα-ωπον, for he-has-elevated these even above the forehead, ανα-τεινων έαντον οίδα ουκ επι δύτης. Ti stretching-up himself I-know not on what account. What touto; και δακρυεσι, ὡ καθαρμα, και ἀπο-means this? even weepest-thou, O pollution, and playest-δειλια προς θανατον; εν-βητε δε-ουν. MEN. the-coward towards death? embark then. MEN. Ἐν επι το βαρυτατον εμεί υπο μαλης.+ One thing further the heaviest he has under his armpit. ἘΠ. Τι; ὡ Μενιππε. MEN. Κολακειαν, ὡ ἩΕΡ. What? O Menippus! MEN. Flattery, O Ἐρμη, τρησιμενας πολλα αυτω εν τω Hermes, that having-gained many things for-him in [the] βίω. ΦΙΛ. Ουκουν και συ, ὡ Μενιππε, ἀπό-διου life. ΡΗΙΛ. Then also thou, O Menippus, put-off την ελευθεριαν, και παρ-ρησιαν, και το α-λυτον, the freedom, and bold-speaking, and the careless,

* ἀπο-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.

‡ υπο 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."
καὶ τὸ γεγναῖον,* καὶ τον γελωτα.—Γέλας
and the high-spirited, and the laughter.—Thou-laughest
γοννὺ μονός τῶν ἀλλῶν. ἜΡ. Μηδαμώς'
indeed alone of the others. ἩΕΡ. By-no-means
άλλα καὶ εἶχε ταῦτα, οὕτα κοῦφα γε,
put them off: but also keep these things, being light indeed,
καὶ πανὺ εὐ-φορα, καὶ χρήσιμα πρὸς τὸν
and altogether easy-to-be-carried, and useful towards the
κατα-πλοῦν.—Ὡστε λυε τα επι-γεια.† Ανα-
navigation.—So loose the land-cables: Let-us-
ἐλωμεδα τὴν ἀπο-βασίαν το αγκυρον ἀνα-εστασῶ·
take-up the ladder: the anchor be-drawn-up:
πετασον το ἱστιον, εὐθὺνε, ὦ πορθμὲν, τὸ
stretch the sail, guide-straight, O Ferryman, the
πηδαλίον ‡ πασχωμεν εὐ.
rudder: may-we-fare well.

* τὸ γεγναῖον—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 ἐπιγείων (compounded of ἐπὶ on, and γῆ 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 re-
present 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 (πηδαλία) jutting
out on either side the vessel, which were connected by a cross bar
(ζευγτηρία, Acts, xxvii. 40.), and moved by one tiller (οἰκαξ).
OF ALEXANDER, ANNIBAL, SCIPIO, AND MINOS.

ΛΕΞ. Δει εμε προ-κεκρισθαι σου, ο
ΑΛΕΞ. It-becomes me to-be-judged-before thee, O
Λιβυν* γαρ εμι αμεινων. ΑΝΝ. 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
dικασατο. ΜΙΝ. 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 con-
tending 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.
ανδρός ὁ Φιλίππος. MIN. Νη Δια, αμφότεροι ander the son of Philip. MIN: By Jove, both γε εν-δοξοῖ. Αλλα περι τινος ἡ ερυς indeed renowned. But concerning what is the strife ύμιν; ΑΛ. Περι προ-ἐδριας γαρ οὗτος to-you? ΑL. Concerning precedence: for this man φησι γεγενησαί αμεινων στρατ-ήγος εμου;† says himself to-have-been a-better general than-me: δε εγω, ὡσπερ α-παντες ἰσαίοιν, φημι δια-ενεγ- but I, as all men know, say myself to-have- κειν, πολεμια, ουχι μονον του του, αλλα excelled in warlike exploits, not only this man, but σχεδον παντων των προ εμου. MIN. Ουκουν almost all those before me. MIN. Therefore

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

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

† Προεδρια 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.
Lucian's Dialogues.

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

ΑΝΝ. Τονό ει μεν, ω Μίνως, ωνα- - ΑΝΝ. This one thing indeed, O Minos, I have- μην, ότι ευταυξα εξ-εμαθον και την Ελλαδα gained, that here I have - learned also the Greek φωνην* ώστε ου-δε ταυτη ουτος ενεγ- tongue: so that not - even in this respect this man would - καιτο πλεον μου. Δε φημι τουτον ειναι bring more claim than - I. But I assert these men to - be μαλιστα αξιους επαινου, όσοι οντες το μηδ-εν most worthy of praise, as many as being [the] nothing εξ αρχης, δυνας προ-εχωρησαι επι μεγα, from origin, nevertheless have - advanced to great τε περι-βαλλομενοι δυναμιν δια αυτων, rank, both being - clothed - with power through themselves, και δοξαντες αξιου 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 contrymen.

† 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
εξ-δρμησας ες την Ιβηριαν μετα ολιγων, having-set-forth to [the] Spain with few soldiers, ων το πρωτον ύπο-αρχος τω αδελφω, *ηξω- being at the first a-subaltern to my brother, was- ζην μεγιστων, κριθας thought-worthy of-greatest things, having-been-judged to be αριστος και ελον τους Κελτιβηρας γε, και best: and I-subdued the Celtiberians indeed, and εκρατησα των 'Εσπεριων Γαλατων† και υπερ- I-got-the-better of-the Western Galatians: and having- βας τα μεγαλα ορη,‡ κατα-εδραμον ἀπαντα passed-over the great mountains, I-overran all τα περι τον Ηριδανου και εποιησα τοσαυτας 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 Trans-alpina), and were conquered by Annibal on his march from Spain. —Γαλατια 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 Cartaginian general conquered the Roman armies at the famous battles of Thrasimēnus and Cannae, 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.
πολείς ανα-στατοὺς, καὶ εξειρωσάμην τὴν cities subverted, and subdued-by-the-hand the πεδίνην Ιταλιαν. καὶ ηλιόν μεχρὶ τῶν προ-level part of Italy: and I-came even-to the sub-
αστείων τῆς προ-ἐχουσης πολεως καὶ απο-ἐκείνα urbs of-the principal city: and I-slew 
tοσοῦτοις μας ἡμέρας, ὡστε απο-μετρησαι τους so-many knights in-one day, as to-measure the ἀκτυλίας αυτῶν μεδίμνοις; καὶ γεφυρώσαι τους rings of-them in-bushels, and to-bridge the ποταμοὺς νεκροῖς. Καὶ παντα ταύτα επραξα, rivers with-dead. And all these things I-did, οὔτε οὐνομαζόμενος νίος Ἀμμωνος, οὔτε προσ-
-νεither being-named son of-Ammon, nor pre-
ποιουμένως ειναι Θεός, η δια-ἐξ-ιων ἐν-ὑπνια
tending to-be a-God, or relating dreams τῆς-μητρος; ἀλλα ὀμο-λογῶν ειναι ἀνθρώπως τοις συν-ἐτωταῖς στρα-
of-my-mother, but confessing myself to-be a-man: both being-opposed to-the most-skilful gene-
τε αντί-ἐξ-επαζόμενος τοις συν-ἐτωταῖς στρα-

both being-opposed to-the most-skilful gene-

ηγοῖς, καὶ συν-πλεκόμενος τοις μαχιμωταῖς rals, and engaged-with the most-warlike 
στρατιωταῖς οὐ κατα-ἀγωνιζόμενος Μηδοὺς καὶ 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.

‡ Olympia, 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."
Lucian's Dialogues.

Armenians, fleeing-secretly before that-any-one pursued, and giving-up the victory immediately to-the one having-dared to claim it.

Δὲ Ἀλεξάνδρος, παρα-λαβὼν πατρίων αρχὴν, But Alexander, having-received a-paternal government, 

υπέρεστο, καὶ παρα-πολὺ εξ-ετεινὲ, χρησαμενος increased it, and very-much extended it, by having-used τὴ ὁρμή τῆς τυχῆς. Ἐπεὶ-δὲ οὖν εἰ- 

the impulse of-[the] fortune. When therefore he-had 

κησε-τε, καὶ εκρατήσειν εκεῖνον τοῦ ὀλεθρον* been-victorious, and had-overcome that [the] cast-away 

Δαρείου εν τε Ἰσσῳ καὶ Ἀρβηλοῖς, ἀπο- 

Darius in both Issus and Arbela, having-departed ἐστας τῶν πατρίων, ηγείου προσ- 

from the paternal customs, he-thought-proper to-be- 

κυνείσθαι, καὶ μετα-εἰδιπτησεν ἐὰντον ἐκ τῆς Ἔμ- 

worshipped, and transformed himself to the Me- 

δίκην διαίταν, καὶ εμιαι-φονεῖ τοὺς-φίλους ἐν 

dian mode-of-living, and murdered his friends in 

* It will be observed that the verb εκρατεῖ, 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 εκρατήσα τῶν Βαλατῶν (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.
LUCIAN'S DIALOGUES. 51

tous συν-ποσιοίς, καὶ συν-ελαμβάνειν επί [the] drinking-parties, and seized them for ἦναρη. Δὲ εὖ ηρξα επί-ισης τῆς-πατρίδος* καὶ death. But I was-chief equally of-my-father-land: and εἰπεν-δὴ μετα-επεμπέτο, τῶν πολεμιῶν επι-when indeed it-sent-for-me-back, the enemies having-πλευσαντῶν τὴ Διβυγ μεγαλω στολῶ, ὕπο-sailed-against [the] Libya with-a-great armament, ἤκουσα ταχεώς, καὶ παρα-εσχόν εμ-αυτὸν ἰδιω-obeied quickly, and I-presented myself a-private-την† καὶ κατα-δικασθεῖς, ἤνεγκα τὸ πραγμα-καὶ κατα-ekteits, ἤνεγκα τὸ πράγμα man: and having-been-condemned, I-bore the matter εὖ-γνωμονώς. Καὶ ταῦτα επραξα, ὡν βαρ-with-good-feeling. And these things I-did, being a-bardος, καὶ α-παιδευτῶς τῆς Ἐλληνικῆς παιδείας, barian, and uninstructed-in [the] Grecian education, καὶ οὔτε ραψ-ψωδὸν Ὄμηρον,‡ ὡσπερ οὕτος, and neither rhapsodising Homer, like this man,

* Πατρίς is sometimes used for "father's" and at others for "country's," but both are referable to the same origin of πατρίς, 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.

† Ιδιωτὴς (derived from ἰδιος, 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 ἰδιωτὴς 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.
ou te paideuētis úto Aristotelēi tw so-
nor having-been-instructed under Aristotle the so-

* The term "sophist" (see note, p. 40.) was originally applied
indiscriminately to all professors of philosophy; but perhaps Lu-
cian 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.

t The principal occurrences in the lives of each of these com-
petitors 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 over-
threw 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 him-
self 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 control 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.
dia-δηματι,* ὦσι καὶ ταύτα σεμνα Μα-
with-a-diadem, perhaps even these things are dignified to-Ma-
κεδοσι μεν' μην ου δια τουτο αν-
cedonians indeed: yet surely not on-account-of this would-
dοξειεν αμεινων γενναιου και στρατ-ηγικου ανδρος,
he-seem better than-a-noble and martial
κεχρημενου τι γνωμη πλεον η-περ τη τυχη-
one having-used [the] prudence more than [the] fortune.

ΜΙΝΩΣ. Ὀ μεν ειρηκεν υπερ αυτου του
Minos. He indeed has-spoken for himself [the]
λογου ουκ α-γεννη, ουδε ως ἦν εικος Διβυν.†
speech not unmanly, nor as it-was likely a-Libyan

Δε συ, ω Αλξανδρε, τι φης προς
would. But thou, O Alexander, what dost-thou-say to

ταύτα;

these things?

ΑΛΕΞ. Μηδεν μεν, ὡ 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 dif-
fferent parts of speech. The noun διαδήμα, 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.
LUCIAN'S DIALOGUES.

πρὸς ἄνδρα οὖτω δρασὺν γαρ ἡ φημι, ἵκανη, towards a man so audacious: for [the] Fame, sufficiently, διδαξαί σὲ σοὶ βασιλεὺς μεν εγώ, would-teach thee what-sort-of king indeed I became, δὲ σοὶ λατήσῃς οὖτος εγενετο. Δὲ ὅμως and what-sort-of robber this man became. But nevertheless ὥρα, εἰ δια-ηνεγκα αυτὸν κατὰ ολίγον' see, whether I excelled him by a little only: I ὃς ὅν εἰπο νεος, παρα-ελθὼν εἰπ τα πραγματα, who being still young, having passed on to the affairs καὶ κατα-εσχον τὴν ἀρχὴν τε- of state, both took possession of the government διαραγμενη, καὶ μετα-ηλθὼν* τοὺς φονεας του turbled, and punished the murderers of my πατρος. Κατα-φοβησας τὴν Ἑλλάδα τη ἀπο- father. Having terrified [the] Greece by the destruc- λεια Θηβαιων, χείρο-τονθειες† στρατ-ηγος ὑπο- tion of the Thebans, being elected general by αὐτων, οὐκ-ηξιωσα, περι-επων τὴν ἀρχὴν them, I deigned not, caring about the government Μακεδονων αγαπαν‡ αρχειν δ-ποσων of Macedonians to be contented to govern so many men as

* The verb μετ-ηλθὼν 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.
LUCIAN'S DIALOGUES.

ο-πατηρ κατα-ελιπευν' ἀλλὰ ἐπι-νοήσας
my father had-left: but having-contemplated
πᾶσαν τὴν γῆν, καὶ ἡγησαμένος δεινὸν
all the earth, and having-considered it shocking
ἐι-μὴ κρατησαμί κάπατων, ἀγων ὀλιγοὺς,
unless I-should-prevail-over all men, leading few soldiers,
ἐσ-εβαλὸν ἐς τὴν Ασιαν· καὶ τε ἐπὶ Γρανίκω
I-entered into [the] Asia: and both at Granicus
εκρατῆσα μεγαλη μαχη· καὶ λαβὼν τὴν
I-conquered in-a-great battle: and having-taken [the]
Λυδιαν, καὶ Ἰωνιαν, καὶ Φρυγιαν, καὶ ὅλως
Lydia, and Ionia, and Phrygia, and on-the-whole
χειρομενος τα αει εν-ποσιν,* ἡλθον επι
subduing the places ever in-my-way, I-came to
Ἰσσον, ευ-θα Δαρειος ύπο-εμεινε, ἀγων πολλας
Issus, where Darius awaited me, leading many
μυριαδας στρατου.
myriads of-soldiery.

Καὶ το ἀπο τοιου, ὦ Μινως,
And with regard to the time from this, O Minos,
ὑμεις ἵστε ὅσους νεκρους κατα-επεμβα ὑμιν επι
ye know how-many dead I-sent-down to-you in

* En psoi (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 ἐμ-ποδίζων. The phrase en χερσι,
or in manibus, has mostly a contrary signification of readiness or
facility.

The adverb αει nearly corresponds to our own word "ever," and
to the Latin -cunque; meaning here, "subduing what-ever places
lay in my way," or "conquering each and all successively."
\[\text{Lucian's Dialogues.}\]

\begin{quote}
\text{μιας ἡμέρας}. Ὁ πορθμεύεις γονός φησι τὸ σκαφὸς one day. The ferryman indeed asserts the skiff
\text{μὴ δια-ἀρκεσαι} αυτοὺς τοῖς, ἀλλὰ τοὺς πολλοὺς not to-have-sufficed for them then, but the many
\text{ἀντων} δια-πλευσαὶ δια-πηξαμενοὺς σχεδίας.*
of-them to-have-sailed-over by having-constructed temporary

\begin{center}
\text{Καὶ ταυτα-δὲ επραττόν, αὐτοὺς προ-}
\text{ρατά. And these things I-effectted, myself being-
κινδυνευὼν, καὶ αξίων τιτρωσκέσθαι. foremost-in-danger, and designing to-be-wounded.
Καὶ ἵνα μὴ δια-ἡγησομαι† σοι τὰ} \text{ev Tyre,}
\text{And that I-may-not relate to-thee the exploits in Tyre,}
\text{μὴ δὲ τὰ} \text{ev Ἀρβηλῶν, ἀλλὰ ἡλιοῦ καὶ μεχρί}
\text{nor those in Arbela, but I-came even as-far-as}
\text{Ἰνδῶν, καὶ ἐποιήσαμην τὸν Ὀκεανὸν ὄρον}
\text{the Indians, and I-made the Ocean a-boundary}
\text{τῆς-ἀρχῆς; καὶ ἕιλον τοὺς ἐλεφαντὰς ἀντων, καὶ}
\text{of-my-empire, and I-took the elephants of-them, and}
\end{center}

\[\text{σχεδία ναυς, a raft made ek τον σχεδον, on the spur of the}
\text{moment; in this sense it issued, Od. 5. 33., and the word floats,}
\text{1 Kings, v. 9. is σχεδία in the Septuagint version.}
\]

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

‡ The appropriation of "my empire" is implied in the middle
\text{form of the verb ἐποιήσαμην.}

\begin{quote}
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 υπερ-βας τον subdued Porus: And having-passed-over the river
Ταναϊν, ευνεκησα και Σκυθας, ανδρας ουκ ευ-κατα-
Tanaïn, enweksa kai Skuthas, andras ouk eu-kata-
ταναις, I-conquered also the Scythians, men not to-be-
τον-φιλους, μεγαλη ἱππο-μαχια· και ευ-ετοιησα
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 ανδρωποις και θεους, εκεινω
I-seemed to-[the] ; men even a-God, they were
συν-γνωστοι, πιστευοντες και, τι τοιοντων
pardonable, having-believed even some such thing:
περι εμου, para to megeios tou na pragmatwn.
concerning me, from the greatness of-the deeds.

Δε τω τελευταίων ουν, εγω μεν απο-εδαι
And as to the last point then, I indeed died
βασιλευων, de outo¢ wv ev phug para
whilst reigning, but this man died being in exile with
Προυσια τω Βιθυνω,· κατα-α-περ ην αξιων
Prusias the Bithynian, as it was worthy
ovta pan-ergostaton· kai wnoaton
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 ώς δὴ εκρατησὲ των Ἰταλῶν, εῶ λεγεῖν, for how indeed he-vanquished the Italians, I-omit to-say, —ότι οὐκ ἵσχυ, ἀλλὰ πονηρὰς, καὶ —that it was not by-strength, but by-baseness, and ἀ-πιστίας καὶ δολοὺς· δὲ οὐδέν νομίμων η faithlessness, and deceits: but he did nothing lawful or προ-φανὲς. Δὲ επεὶ ωνείδισε τὴν τρυφὴν open. And since he-has-reproached [the] luxury μοι, δοκεῖ μοι εὐ-λελησάμαι οία to-me, he-seems to-me to-have-forgotten what-sort-of-things εποιεῖ εὖ Καπνῷ,* ὁ Θαυμασίος, συν-ὼν he-did in Capua, he the wondrous man! being-with ἐταιραῖς, καὶ κατα-ήδυ-πατῶν τοὺς καίρους τὸν courtezans, and pleasing-away the seasons of-[the] πολέμου. Δὲ εἰγὼ, εἰ-μὴ δοξάς τα ἐσπερία war. But I, unless having-considered the western μικρὰ, ὀφρησα μᾶλλον εἴπ τὴν parts of the world small, I-had-hastened rather to the ἐω—τι μεγὰ αὐ-επραξᾶ.† λάβων 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 Cannae, 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 ἀυ, which may be joined with any mood but the imperative, gives the verb a future or potential force: Thus, επραξα meaning “I did,” ἀυ επραξα signifies “I should have done.”—See a note upon the use of this particle, page 10.
Lucian's Dialogues.

α(ν)-αιμωτὴ Ἰταλιαν, καὶ Λιβυν, καὶ ὑπο-αγωνωθε-μενος τὰ μεχρὶ Γαδερων; Ἀλλὰ under-my-power the countries as-far-as Gades? But ekeina ουκ-εἴδεξε μοι αξιο-μαχα, ἣδη those seemed-not to-me worthy-of-fighting, already ὑπο-πτησοντα, καὶ ὄμο-λογουντα δεσποτην. crouching-beneath me, and confessing me master. Εἰρηκα' δὲ συ, ὦ Μινως, δικαζε' γαρ I-have-spoken: but thou, O Minos, give-judgment: for και ταυτα ἰκανα ἀπο πόλλων. even these things are sufficient out-of many.

ΣΚΗΠΙΩΝ. Μη προτερον, ἡν-μη acou-Scipio. Not before, unless thou-shalt-have-σης καὶ εμου. MIN. — Γαρ τις εἰ, ὦ heard also me. MIN. Strange! For who art-thou, Ο best of men, or whence being wilt-thou-speak? Sc. βελτιστα, ἡ ποθεν ὄν ερεις;* ΣΚ. best of men, or whence being wilt-thou-speak? Sc. Ἐκπιων, Ἰταλιωτης, στρατ-ηγος, ὁ kata-I am Scipio, the Italian, a-general, the one having-sub-έλων Καρχηδονα,† καὶ 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

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* 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.
εἰς; ΣΚ. εἰναὶ ἦττων Ἀλεξάνδρου μεν, -say? Sc. Myself to-be inferior to-Alexander indeed, ἀλλὰ δὲ αμέλειν τὸν Ἀννίβα, ὁς εἰδὼλα, but better than-[the] Annibal; myself; who pursued, νικήσας αὐτὸν, καὶ κατα-ἀναγκασάς φυγεῖν having-conquered him, and having-compelled him to-flee αἰτίως: πῶς οὖν οὐκ οὖτος ἀν(υ)-αισχυντος, disgracefully: how then is not this man shameless, ὃς ἀμιλλάται πρὸς Ἀλεξάνδρου, ως οὐδέ who vies with Alexander, to-whom not-even εγὼ, Σκηπτῖων, οὔ νευκηκὼς αὐτὸν, ἀξίω I, Scipio, [the] having-conquered him, think-proper παρὰ-βαλλεσθαῖ; MIN. Νὴ Διὰ φης to-compare-myself? MIN. By Jove thou-speakest εὐ-γνωμονα, ὦ Σκηπτῖων. Ὡστε Ἀλεξάνδρος equitable things Ο Scipio. So let- Alexander κεκρισμὸν πρῶτος· δὲ μετὰ αὐτοῦν, σὺ εἰτα, εἰ -be-judged first; and after him, thou: then, if δοκεῖ, Ἀννίβας τρίτος, οὐ-δὲ οὖτος ὁν it-seems fit, Annibal third, not-even this man being εὐ-κατα-φρονητός.† worthy-to-be-despised.

* When speaking with reference to past time, the aorist is used, as νικήσας above; when with reference to present time, the perfect form of the verb is employed, as νευκηκὼς in this sentence:—but this distinction of participles can scarcely be preserved in English. See also χρησαμένος—κεκριμένος, 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.
CONVOCATION OF GODS.*

JUPITER, HERMES, MOMUS.

ZEUS. Μη(κ)·ετι τονδορίζετε, ω Θεοί, μη·δε
JUP. No longer murmur, O Gods, nor
συν·στρεφόμενοι κατά γνώμα, κοινο·λογειο·θε αλ-
turned-together to corners, communicate with-
lηλοίς προς ους, αγανακτουντες ει πολλοι
each other in the ear, being-indignant that many
α(υ)·αζιοι μετα·εχουσιν ἡμιν του συν·ποσιων†
unworthy partake-with us of the banquet:
αλλα επει·περ εκ·κλησια‡ απο·θεδοται 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 exostulation 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.”

† συμποσιων (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.

‡ ἐκκλησια (from ek 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.
LUCIAN'S DIALOGUES.

toutwv, ékastoc legetw ec-to-fanerov* ta
these things, let each speak openly the


dokounta oí, kai kata-agoreitw
things seeming fit to-him, and let-him-bring-accusation:

de sv, ω 'Ermη, krupte to khrvyma† to
and thou, O Hermes, proclaim the proclamation [the]
ek tou nomou. 'ΕΡ. Akoue, siga' Tis
according-to the law. HER. Hear, be-silent: Who

twv televwv Theovv, ‡ oíc ex-estwv, boulētai
of-the perfect Gods, to-whom it-is-allowed, wishes

agoreueiv; ἦ-δε skēpsiç peri twv meta-
to-harangue? the consideration is concerning the new-
oikovn kai xenvwv.

comers and foreigners.

ΜΩΜ. Eγw ό Μωμος, ω Ζεw, ei eπe-
Mom. I, [the] Momus, O Jupiter, if thou-

τρεψειαç μοi eπειν.
wouldst-permit to-me to-speak.

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* 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.

† krupte—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.

‡ televwv—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.

§ metoikovn—This term is derived from the noun oikov a habitation, and the preposition meto, 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 metoikov, is that of foreigners residing at Athens.
ΖΕΥΣ. Τὸ κηρύγμα ἡ ἑπὶ-ἵσιν· ὦστε Ἰουρ. The proclamation already allows it: so δεησῃ εἰμον οὐδεν. thou-wilt-have-need of-me in nothing.

ΜΩΜ. Θημὶ τοι-νυν ενι-όνις* ἤμων ποιεῖν δεῖνα,† Μομ. I-assert then some of-us to-do strange ὦστε ἄνοιχτη οὐκ ἀντοιχς γεγενησ-things, to-whom it-suffices not themselves to-have-been-ζαι Θεοὺς ἐξ αὐτῶν ὑπερηφανεῖς, ἀλλὰ εἰ-μὴ ἀπο-καὶ θεοὺς ἀκολουθοῦσι καὶ ξεραποθέται shall-have-shown also the followers and attendants αὐτῶν ἰσο-τίμοις ἤμιν, ὀιον-αὐτῶν equally-honoured with-us, they-think-them-ται εργεῖσαι οὐδὲ-ἐν μεγά, οὐδὲ νεανικον’† σέας to-have-wrought nothing great, nor vigorous: ἔστω, ὃς Διό, δοναί μοι εἰπεῖν μετὰ but I-request, Ο Ἰούν, to-grant to-me to-speak with παρ-ῥήτορας· γὰρ οὖν ἀν-δυναμῆν boldness-of-language: for neither should-I-be-able to speak

* ενιος is commonly rendered as a simple pronoun “some,” but it is resolvable into the component parts eni, for en-eoti, there are (used for all numbers), and oI, 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.

‡ νέανικον (from νέος new, or young), means properly “becoming to a youth,” whence it is translated to signify strength and spirit.
αλλως,* αλλα παντες ισασιν με ως ελευθερος 
otherwise: but all know me how free 
ειμι την γλωτταν, και κατα-σιωπησαμι 
I-am as to the tongue, and I-would-pass-in-silence 
ουδεν των ου καλως γιγνομενων γαρ 
nothing of the things not well done: for 
δια-ελεγχω α-παντα, και λεγω ες-το-φανερον 
I-impeach all things, and I-speak openly 
τα δοκοντα μοι, ου-τε δεδως† οτινα, 
the things seeming fit to-me, neither fearing any-one, 
ου-τε υπο αιδους επι-καλυπτων την-γυωμην ου 
nor from shame concealing my sentiment: 
ως-τε δοκω τοις πολλοις και επι-αχης, και 
so-that I-seem to the many even vexatious, and 
συκο-φαντικος‡ την φυσιν, επι-ονομαζομενος υπο 
slanderous in [the] nature, being-named by 
αυτων τις δημοσιος κατα-γηγορος. Αλλα πλην 
them some public accuser. But however 
επει-περ εξ-εστι, και κεκηρυκται, και ου, 
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.

† δεδως (a participle from δω, 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 φαινω to show) 
was originally confined to a person giving information of the illicit 
exportation of figs, for which fruit the country of Attica was fa-
mous. It afterwards came to be applied generally to any informer 
whatever, and gradually acquired the signification of our own 
word "sycophant."
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ο Ζεύς, διδώς ειπειν μετα εξ-ουσιας, ερω
Ο Τιτινος, γινέσετες us to-speak with allowance, I-will-speak-out
υπο-στειλαμενος ουδεν.
suppressing nothing.

Γαρ πολλοί, φημι, ουκ αγαπωντες, ότι
For many, I-say, not being-contented, that
αυτοι μετα-εχουσι τοις αυτωις ξυν-εδριων ήμιν,
themselves partake of the same seats-together with-us,
και ευ-ωχονται επι-ισης, και ταυτα
and banquet on-an-equality, and these things, although
οντες ξυντοι εξ ήμισειας,—επι-και ανα-γαγων
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 Σιασωτας 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 ζυσιων, ου-δε κατα-βαλοντες ήμιν
partake of-sacrifices, not-even having-laid-down for-us
το μετα-οικιον. ΖΕΥΣ. Δεγε μηδ-εν αινιγματωδως,
the stranger's-fee. ΤΙΤΙΝΟΣ. Ευχαριστούν.
Speak nothing enigmatically,

* εξουσία is a noun of the same formation as the verb εξεστη 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 Σιασωτης, a Bacchanalian figurate; 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."

G 3
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ω Μωμε, αλλα σαφως και δια(ρ)-ρηδη, προσ-Ο Μομος, but plainly and explicitly, add-
tιζεις και το ονομα. Γαρ νυν ο λογος απο-
ing also the name. For now the discourse has-
edριτται σου ες το μεσον, ως been-thrown-out by-thee into the middle, so-that
πολλος εικαζειν, και επι-άρμοζειν αλλον many are-conjecturing, and are-adapting a meaning each
αλλοτε τοις λεγομενοις' δε χρη a-different-way to-the things spoken: but it-behoes one
οντα παρ-ρησιατην, οκνειν λεγειν μηδ-εν.
being a-bold-speaker, to-dread to-say nothing.

ΜΩΜ. Ευ-γε, ω Ζευ, ότι και παρα-οτρυνεις Mom. It is well, O Jupiter, that even thou-urgest
με προς την παρ-ρησιαν γαρ ποιεις touto,
me to [the] bold-speaking: for thou-doest this thing,
ως-αληθως, βασιλικον και μεγαλο-φρον. ωσ-τε
most-truly, kingly and magnanimous: so
ερω και το ονομα. Γαρ-τοι ό I-will-speak also the name of each. For-instance the
γενναιοτατος Διονυσος ων ήμι-ανθρωπος, ου-δε
most-noble Bacchus being half-man, not-even
'Ελλην μητροζευ, θαλα ζυγατριδος 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 Αen. xi. 1. 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-
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Phoenician merchant, namely, of-[the] Cadmus,—since he was thought worthy of the immortality, I say not of what quality himself indeed is, nor do I speak of the drunkenness, nor the gait: nor the gait: for ye all see, I think, how effeminate and womanish he is in the nature, half-mad, breathing unmixed wine from the 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-Phoenician merchant.” Cadmus, son of Agenor, king of Phoenicia, 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 επιστορος 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.
fratiriav, kai para-esti epi-agonemvov tou XoroV, fraternity, and is-present bringing-on the Chorus, 
kai apc-ephvne Xeovc, tou Pana, kai tou Sei-
and has-shown as gods, [the] Pan, and [the] Si-
Xnov, kai Satvrov, tinas agroiov, kai touc
lenus, and Satyrs, certain rustics, and the
pollovai-polvovai, * an6rposcouh skirPttikous, kai
many goatherds, men fit-for-dancing, and
allkotouv taoi morfoi, 'Ov o mev,
strange as to [the] forms. Of-whom the one indeed,
exovn keraia, kai dosn eX hmiatiai eis
[Pan], having horns, and as-much-as from half to
to katuw,† eoiwv aigi, kai katu-eimenvos
the part below, being-like to-a-goat, and let-fall as to
ba0n geavenov, estinv olivcov dia-ferovn
travov: deep beard, is little different from-a-he-goat:
de o falakrov yevon, simos
but the other [Silenus] a-bald old-man, flat as to
tn Niva, ochumenvos ta-pollla epi onov, o'utoi
the nose, carried mostly on an-ass, this is
Audus:† de oj Satvoroi, 0xevs
ta voia, kai
a-Lydis: 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 curt ovtes, oviumque magistros.

† This might be rendered more clearly "from the middle down-
wards," for the phrase eis-to-katov may be taken as an adverb.—
Kathemenvos (kata) geavenv 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
LUCIAN'S DIALOGUES.

αὐτοὶ φαλακροὶ, κερασταὶ, (οἷα τὰ κερατὰ ὑποθemselves bald, horned, (like-as the horns begin-
νυν οὐνες τινες to-grow to-[the] kids lately born), being some
Φρυγες* δὲ ἀ-παντες* εξουσι και ουρας. Ὠρατε
Phrygians: and they-all have also tails. Ye-see
οἴνος Θεοὺς ὃ γεννάδας ποιεῖ ἡμιν.
what-sort-of Gods the high-born Bacchus makes for-us!

Θεομαξωμεν εἰτα, εἰ οὐ ανθρωποι κατα-φρονουσιν
Do-we-wonder then, if [the] men think-meanly
ἡμων, ὄρωντες Θεους οὖτω γελοιουσ και τερας-
of-us, seeing Gods so ridiculous and mon-
tious; γαρ εἰ λεγειν, ὅτι αναγαγε και
strous? for I-omit to-say, that he-has-brought-up also
διω γυναικας, την μεν ουσαν ερωμενην αὐτου,†
two women, the one indeed being loved by himself,
την Αριάδνην, ἡς εν-κατα-ἐλεε και του στεφανον
[the] Ariadne, of-whom he-has-admitted also the crown
την χορυ των ἀστερων ὑπερ 
the 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 ex-
actly 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, how-
ever, 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 possess-
sive, and translated "his beloved one."
Ikariou tou georagou kai ó* gelosotaton
of-Icarius the husbandman: and what is most-ridiculous
pantwn, w Óeoi, kai tou kyna tis Hrignous, of-all things, O gods, also the dog of-[the] Erigone,
kai touton ana-nyagenev, wç Í paiç µη-
even this he-has-brought-up, that the girl might-not-
avipto, ei µη -éxei ev tìn ouranòi
be-pained, if she-should not-have in [the] heaven
Ekeino to suv-òteteraç. kai óper ògapat —
that [the] customary favorite, and what she-loved—
kunidion.† Oux d' tanta dokei ùmiv ùbrivç.
a-little-dog! Do not these things-seem to-you insolence,
kai para-ounaç. kai gelwç; de-ouv kai aconvaste
and drunkenness, and laughter? then also hear-of
allounç.
other deities.

ZEUS.
eivc µò-earth, w Muçe,
JUP. Take care that thou-say nothing, O Momus,

* The pronoun ó, which is sometimes called the prepositive article, is masculine; the relative ó 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.

‡ Oux is properly used before an aspirated vowel, (as oux
úbrivç, in the single text); ou before a consonant; and oux 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 sub-
jective used in a prohibitive sense: for Ne dicas supposes a pre-
ceding verb in the imperative mood, as cave, vide,—"Take heed
that thou speak not."
μητε περι Ασκληπιου, μητε περι Ἡρακλεως'
neither concerning Ἀesculapius, nor concerning Hercules:
γαρ ὅρω ὁι φερη τῳ λογῳ
for I-see whither thou-art-carried on by-the discourse:
γαρ οὐτοι,* ὃ αὐτων μεν ιάται, καὶ ανα-
for these, the one of-them indeed heals, and re-
ιστησιν εκ των νοσων, καὶ εστὶ "αντι-
stores from [the] diseases, and is "worthy-to-be-
αξιος πολλων αλλων" δὲ ὃ Ἡρακλης,
matched-against many others:" but the other, Hercules,
ων ἡ εμος νιος, επριατο την α-Σανασιαν
though being my-own son, has-purchased the immortality
ουκ ολιγων πονων,—ωστε μηκατα-ηγορει
at the price of not few labors,—so do-not -accuse
αυτων. ΜΩΜ. Σιωπησομαι δια σε, ω
them. Μωμ. I-will-be-silent on-account-of thee, Ο
Ζευ, εχων πολλα ειπεν' και-τοι ει
Jove, though having many things to-say: however if
μηδεν αλλο, εχονι ετι τα σημεια του πυρος."†
nothing else, they-have still the signs of-the fire.

* Meaning "with regard to these:"—The nominative οὐτοι 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 Ἀesculapius 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
Lucian's Dialogues.

Δε ει εξ-να χρησαί τη παρ-ρησιάι.
But if it was allowed to use [the] boldness-of-speech
και προς σε-αυτόν, αν-ειχον πολλα
even towards thyself, I should have many things
eιπειν. ZEYΣ. Και μην προς εμε εξ-εστι
to-say. Jup. And surely towards me it is allowed
μαιστα. Mων* διωκεις δε-ονυ και εμε
by-all-means. Dost-thou-prosecute then also me
ξενιας;
for-strangerness?

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

Mount Έta, 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 Αesclusius, Iliad Α. 514.

* The Greek μων, like the Latin num, whether, may be consid-
ered 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 ex-
pressing 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 Αegium, 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.
But what things I consider ought most to be renewed, tauta erw. Γαρ τοι την αρχην proved, these I-will-speak. For indeed the beginning των τοιοτων παρα-νομηματων, και την αιτιαν of-[the] such transgressions-of-law, and the cause του το ξυν-έδριον ήμων νοθενθηναι.* of-the fact, that the assembly of-us has-been-adulterated, συ, ω Ζευ, παρα-εσχες—επι-μυγνυμενος Ἑνη-thou, Ο Jove, hast-afforded—mixing-thyself with-tous, και κατα-ινων παρα αυτους εν αλλω mortals, and going-down among them in a-different σχηματι αλλοι: ὥστε ἡμας δειεναι† 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 ἄνευ, (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,
...se, onoe some-one having-seized, should-sacrifice thee, whenever
an-ye tauroc, rics toun chruo-o-chow thou-be a-bull, or lest some-one of-the gold-melters
kara-ergasetai ouonta chrouon, kai anti should-work-thee-down being gold, and instead-of
Dios, genvi himi ormos, ye ellion, Jupiter, thou-become to-us either a-necklace, or a-bracelet,
ielosion. Allda plhiv en-peplerkas ye or an-ear-ring. But moreover thou-hast-filled indeed
toun ouranon touton toun himi-sew' gar ou al-
[the] heaven with-these [the] half-gods: for not other-
lwv an-epoi. wise could-I-say.

De apo ou, o Zeus, sy apayx ana-ewxas
But from what time, O Jupiter, thou once opened
tac hupas toies toiontoies, kai etrapou episthe doors to-[the] such, and turned-thyself to
tac huntos, a-pantec memiwniai se' kai [the] mortal women, all have-imitated thee: and
ouxi arpeves mouon, allda o-por aischontov,
not males only, but what is most-disgraceful,
kai ai xleiai thei gar tics ouk-oide tou Ag-
even the female deities: for who knows-not [the] An-
chisyn, kai tou Tithonon, kai tou Endymion, kai
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 ap-
prehension of what may happen hereafter.—The form of the sub-
junctive present in the following verbs places this interpretation
beyond doubt.

* In the Attic dialect, the letter ξ is often substituted for σ, as
ξουν for σουν, which is here restored.
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ton Iasion,* καὶ τοὺς ἀλλοὺς; ὡστε δοκῶ
[the] Iasion, and the others? so-that I-seem right
μοι εἶσεν ταῦτα μεν' γὰρ τὸ δια-
to-myself to-omit these things indeed: for [the] to-im-
ελέγχειν αὐ-γενοῖτο μακρον.
peach-them-throughout would-be long.

Καὶ τοι, παντα ταῦτα, ὡ Θεοί, μετρια.
However, all these things, O Gods, are moderate.

Δὲ σὺ, ὦ Αἴγυπτε, κυνο-προσωπε καὶ ἐσταλμενε
But thou, O Ἑgyptian, dog-faced and arrayed
σινδόσιν, τις εἰ, ὦ βελτιστε, η πως,
in-cambrics, who art-thou, O most-excellent, or how,
ἀξιος,

υλακτων,† ειναι θεος;
dost-thou-think-thyself-worthy, barking, to-be a-god?
δὲ καὶ οὕτος ταυρος,‡ ὦ Μεμφίτης, ὦ ποικι-
and also this bull, the Memphian, the parti-

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* 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 ν or Ρ are distinguished by an aspirate, which precedes the vowel, or follows the consonant. Hence in Latin and English, such words as 'Υλας, 'Ρητορικη, are written Hylas, Rhetorica, &c. the letter Υ being the representative of Y, and H of the inverted comma prefixed.

‡ This sentence would be more clearly translated, "with what meaning is this Bull worshipped," &c. Bouλομαι 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, Aphis 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 Ἑgypt.
λος, Βουλομένος τι, προσ-κυνηται, και χρα, coloured, meaning what, is-it-worshipped, and gives-oracles, και εχει προφητας; δη αἰσχυνομαι ειπειν ἵβιδας and has prophets? but I-am-ashamed to-speak-of ibises καὶ πιθηκοὺς, καὶ τραγους, καὶ ἄλλα πολλαὶ and apes, and he-goats, and other things much γελοιοτέρα, παρα-βυσσεντα ες τον οὐρανον ες more-ridiculous, intruded into [the] heaven from Αἰγυπτον, ουκ-οιδα ὡς,—α πως,* ο Θεοι, Ἑγυπτι, I-know-not how:—which how, Ο Gods, ανα-ἐχοντε, ὑρωντες προσ-κυνομενα επι-ισης, do-ye-endure, seeing them worshipped equally, ἡ και μαλλον ύμων; ἡ πως σου φερεις, or even more than-you? or how dost-thou bear it, ὦ Ζευ, επι-δε-αν κερατα κριου φυσωσι σοι.+ Ο Jove, when horns of-a-ram have-grown to-thee. 

ΖΕΥΣ. Ὁς-αληθως αισχρα ταυτα φης 

Jur. Most-truly disgraceful these things thou-sayest 

τα περι των Αἰγυπτων. δε-ουν† ὡς, [the] concerning the Ἑγυπτιαν: but nevertheless, 

ὦ Μωμε, τα πολλα αυτων εστι αινιγματα, και Ο Momus, the many of-them are riddles, and

* The particles ὡς 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 ὡ- 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.
ou πανύ χρη ουτα α-μυητον κατα-
not altogether is-it-right for one being uninitiated to-ridi-
gelav. ΜΩΜ. Πανυ γε-ουν δει ἥμιν
cule them. Mom. Altogether then there-is-need to-us
μυστηριων, ὦ Ζευ, ὡς 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,
Jup. Pass, I-say, the things concerning the Egyptians,
γαρ επι-σκεψουμεθα 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,
Mom. I will speak of [the] Trophonius, O Jupiter,
και ο μαλιστα απο-πνυγει με, τον Αμφιλοχον
and what most chokes me,[the] Amphilochus:
ὄς ων νίος εν-αγονς απώρων, και μη-
who being son of-a-polluted man, and a-ma-
tρ-αλοιον, Ξεσπι-ψει εν Κιλικια, ὁ γενναυος
tricide, sings-prophecies in Cilicia, the high-born!
ψευδομενος τα πολλα, και γοητευων ένεκα
lying in the many things, and juggling for-the-sake
τοιν δυου ανσολοιν† τοι-γαρ-ουν ουκ ετι συ,
of-the two oboli: wherefore no longer thou,
of the two oboli: wherefore no longer thou,

* The melancholy oracle of Trophonius in Bæotia was very famous.
† Amphilochus is commonly described as the son of Amphiaraus
and Eriphyle, and brother of Alcmæon who slew his mother; but
Lucian seems to represent him as the son of Alcmæon. Amphiaraus
had a celebrated temple and oracle at Oropus on the confines

H 3
ω Απόλλων, ευ-δοκιμείς, αλλά ηδή πας λίθος, καὶ Ο Ἀπόλλων, art-in-good-repute, but now every stone, and πας βωμὸς χρησμ-φθεῖ, δς-αν περι-every altar sings-oracles, whichever has-been-sprinkled-χύθη ελαιω, καὶ εχρ στεφανος, καὶ ευ-about with-olive-oil, and has chaplets, and has-πορηγη γοητος ανδρος, οιω εισιν πολλοι. pro cured a-juggling man, such-as there-are many. Ηδη καὶ ο ανδριας Πολυδαμαντος του Even-now also the statue of-Polydamas the αθλητου ιαται τους πυρετοντας, εν Ολυμπια εακ athlete cures those sick-with-fever, in Olympia, and ο Θεαγενους εν Θαιων* και θυσον αντειρι that of-Theagenes in Thasos: and they-sacrifice to-Hector εν Ιλιω και Προτεσταλαικα κατα-αντικου εν Χερσονησω. in Ilium, and to-Protesilaus opposite in Chersonese. Ἀπο ου δε-ουν γεγοναμεν τοσουτοι, η From what time therefore we-have-become so-many, γαι [the] ἑπε-δρκια και ἱερο-συλια επι-δεδωκε† μαλλου, και perjury and temple-robbing has-prevailed more, and ὄλως κατα-πεφρονηκασιν ἱμων, τοιουτας 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 Amphilochos, in Cilicia.

Pausanias mentions that the oracle of Amphilochos, 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.
καὶ ταῦτα μεν περὶ τῶν νοῶν
And these things indeed concerning [the] spurious
καὶ παρα-εν- γραπτῶν—δὲ εγώ, ἡδη ἀκοῦν γιναι
and falsely-inscribed deities:—but I, now hearing also
πολλὰ ξενα ονοματα τινων ουτε ουτων παρα
many strange names of-some neither being with
ἡμιν, ουτε δυναμενων ὅλως συν-στηναι,* ω Ζευ,
us, nor able at-all to-stand-together, O Jupiter,
πανε γελω και επι ουτως.
πανε γελω και επι ουτως.
Γαρ η-που εστιν η
I- quite -laugh also at these. For where is the
πολυ-δρυλητος Αρετη, και Φυσις, και Ειμαρμενη,
much-celebrated Virtue, and Nature, and
και Τυχη, α(ν)-υπο-σταται και κενα ονοματα
Fate, and Fortune, unreal and empty names
υπο βλακων ανδρωπων
of-things, conceived by foolish
των φιλο-σοφων; και ωμως ουτα αυτο-
men the philosophers? and nevertheless although being chance-
τηχεια, πεπεικεν τους α-νοητους ουτω, ωστε
inventions, they-have-persuaded the thoughtless so, that
ουδ-εις βουλεται ου-δε θεειν ημιν, ειδως,
o-no-one is-willing [not]-even to-sacrifice to-us, knowing,
[ὀτι] και αν παρα-στηση μυριας έκατομ-βας,
even if he-should-afford ten-thousand hecatombs,
ωμως την Τυχην πραξουσαν τα μεμοιραμενα,
nevertheless[the] Fortune to be-about-to-do the things fated,
και α επι-εκλωσην έκαστην εξ αρχης.
and what things were appointed to-each from the beginning:
ηδεως ουν αν-εροιμην σε, ω Ζευ,
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.
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πον εἰδες ὅ Ἀρετην, ὅ Φυσιν, ὅ any-where thou-hast-seen either Virtue, or Nature, or Ἐιμαρμενην, γαρ οἶδα μὲν ὃτι καὶ συ ακούεις Fate, for I-know indeed that also thou hearest εὖ ταῖς δια-τρίβαις τῶν φιλο-σοφῶν, εἰ-μη of them in the disputations of-the philosophers, unless εἰ καὶ τις κωφος, ὡς μὴ επι-αἰεὶν αυτῶν thou-art also some deaf-one, so-as not to-hear them βοωντων — Ἐχων ετὶ πολλὰ εἰπεῖν, κατα-

bawling:—Though having still many things to-say, I-will-

παυσω τὸν λόγον' γονὺ ὅρω τοὺς πολλοὺς cease the discourse: for I-see the many αχθομενους καὶ συριττόντας μοι λέγοντι,—μαλιστα vexed-with and hissing me speaking,—chiefly εκείνους, ὡν ἦ παρ-ῥησια τῶν λόγων κατα-

those, whom the free-speaking of-the words has-

ήψατο.*

stung.

* After this opening address, Momus proceeds, with the per-
mission 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 multi-
tude 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 pre-
tenders 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 dis-

mised 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 under-

stand."—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

ΔΟΥΚΙΑΝΟΥ ΔΙΑΔΟΓΩΝ.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ,

ητοι

ΒΙΟΣ ΔΟΥΚΙΑΝΟΥ.

ΑΡΤΙ μεν επεπαυμην* εις τα δίδασκαλεια φοιτων, ἣδη την ἡλικιαν προσηβος ὦν. Ὅ δε πατηρ ε- σκοπειτο μετα των φιλων, ὁ τι και διδαξαίτο με. Τοις πλειστοις ουν εδοξε παιδεια μεν, και πονου πολλου, και χρονου μακρου, και δαπανης ου σμικρας, και τυχης δεισθαι λαμπρας· τα δε ήμετερα, μικρα τε ειναι, και ταχειαν τινα την επικουριαν απαιτειν.

* 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 αρτι: in words of three or more syllables, on the third from the end, as ἡλικιαν: unless the last but one be long by nature or position, as επεπαυμην, or be distinguished by a long mark, as προσομιλων.
ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ,

Εἴ δὲ τινα τεχνὴν των βαναυσών τούτων εκμαθομί, τὸ μεν πρωτὸν εὐθὺς αὖ αὐτὸς εἰχεῖ τα ἀρκοῦντα παρὰ τῆς τεχνῆς, καὶ μὴ κατι οἰκοσίτος εἶναι, τηλικοῦτος ςει οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφερέωι δὲ τὸ γεγυμομένον.

Δευτεράς οὖν σκέψεως ἁρχὴ προνεθῇ, τις αριστή των τεχνῶν, καὶ ὑστή εκμαθεῖν, καὶ ἀνδρὶ ελευθερῷ πρεποῦσα, καὶ προχειρὸν ἔχουσα τὴν χορηγίαν, καὶ διαρκὴ τοῦ ποροῦν. Ἀλλὸν τοινυν ἀλλὴν επαίνουντος, ὡς ἐκάστος γυνώμης ἡ εμπειρίας εἰχεῖν, ὁ πατὴρ εἰς τὸν Ξειόν αἰτιδὼν, (παρὴν γαρ ὁ πρὸς μπρὸς Ξειόν, αριστὸς ἔρμογυλύφος εἶναι δοκῶν, καὶ λιθοξῦσι τοῖς μαλισταῖ εὐδοκίμοις,) ὃν Ξείμις, εἰπεν, ἀλλὴν τεχνὴν εἰκρατεῖν, σοῦ παροντος. Ἀλλα τοινυν αγε, (δείξας εμὲ), καὶ διδασκῇ παραλαβὼν λίθων εργατὴν ἀγαθὸν εἶναι, καὶ συναρμοσθῆναι, καὶ ἔρμογυλύφασι δυναντὶ γαρ καὶ τούτο. φυσεῖς γε, ως οἰσθα, εχὼν δεξιως. Ἐτεκμαίρετο δὲ ταῖς εἰς τὸν κηρον παιδίας· ὁποτε γαρ ἁφεθεῖν ὑπὸ τῶν διδασκαλῶν, ἀποξείων αὐτὸν κηρον, ἡ Βοας, ἡ ἱππος, ἢ καὶ, νη Δι', ἀνθρωπὸς ανεπλαττόν, εἰκοτως, ως εδοκουν τῷ πατρὶ εφ' οίς παρὰ μεν τῶν διδασκαλῶν πληγας ελαμβανον. Τότε δὲ επαινος εἰς τὴν εὐφυίαν καὶ ταυτα ἡν. Καὶ χρήστας εἰχον επ' εμοί τὰς ἐλπίδας, ως εν βραχει μαδὴσομαι τὴν τεχνὴν, επ' εκείνης γε τῆς πλαστικῆς.

'Αμα τε οὖν επιτηδεῖος εδοκει ἡμέρα τεχνῆς εναρ-χέσθαι· κεγὼ παρεδεδομὴν τῷ Ξείῳ, μα τὸν Δι', οὐ σφοδρα τῷ πραγματί αχθομενος' ἀλλα μοι καὶ
παιδιαν τινα ουκ ατερπη εδοκει εχειν, και προς τους ἡλικιωτας επιδειξιν, ει φαινοιμην Θεους τε γλυφων, και αγαλματια τινα μικρα κατασκευαζων εμαυτω τε, κακεινοις, οις προηγουμην. Και τοτε πρωτον εκεινο και συνηθες τοις αρχομενοις εγγυνοτο. Εγκοπεα γαρ μοι δους ο Θειος, εκελευε μοι ναρμα καθιεσθαι πλακος εν μεσω κειμενης, επειπων το κοινον, "Αρχη δε τοι ήμισυ παντος." Σκληροτερον δε κατενεγκουτος υπ' απειριας, κατεαγη μεν η πλαξ: ο δε αγανακτησας, σκυταλην τινα κει- μενην πλησιον λαβων, ου πρως ουδε προτρεπτι- κως μου κατηξατο· ωστε δακρυα μοι τα προοιμα 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, προσθεν ποι οθονου ταυτα εδρασε, μη αυτον υπερβαλωμαι κατα την τεχνην. Αγα- νακτησαμενης δε της μητρος, και πολλα της αδηλφης λοιδορησαμενης, επει νυξ επηλθε, κατεδαρθον ετι ενδακρυς, και την νυχθ' όλην εννων.

Μεχρι μεν δε τουτων, γελασιμα και μειραιωθη τα ειρημενα· τα μετα ταυτα δε, ουκετε ευκατα- φρονητα, οι ανδρες, ακουσθεθε, αλλα και πανι φιλη- κων ακροατων δεομενα. 'Ινα γαρ καθ' Ὄμηρον ειπω, "Θειος μοι ενυπνιον ἠλθεν ονειρος αμβροσιην δια νυκτα," εναργης ουτως, ωστε μηδεν απολει- πεσθαι της αληθειας. Ετι γονιν και μετα τοσοντον
χρονον τα τε σχήματα μοι των φανεντων εν τοις
οφθαλμοις παραμενει, και η φωνη των ακοουσθεντων
ενανλος· ουτω σαφη παντα ην.

Δυο γυναικες λαβομεναι ταιν χεροιν, ειλκουν με,
προς έαυτην έκατερα, μαλα βιωως και καρτερως.
Μικρων γονω με διεσπασαντο προς αλληλας φιλο-
tιμουμεναι. Και γαρ αρτι μεν αν η έτερα επεκ-
rατει, και παρα μικρων δλων ειχε με· αρτι δε αν
αυθις υπο της έτερας ειχομην. Εβοων δε προς
αλληλας έκατερα· η μεν, ως αυτης ουτα με κεκ-
τησαι θεουλοται· η δε, ως ματην των αλλοτρων
αντιποιοιτο. Ην δε η μεν εργατικη, και ανδρικη,
και αυχυμα την κομην, τω χειρε τυλων αναπλεως,
dιεξωσμενη την εσθητα, τιτανου καταγεμουσα, οιος
ην η θεος, όποτε ξει τους λιθους· η έτερα δε,
μαλα ευπροσωπος, και το σχημα ευπρεπης, και
κοσμιος την αναβολην. Τελος δ' ουν, εφιασε μοι
δικαιειν οποτερα θεουλομην συνειναι αυτων. Προ-
tερα δε η σκληρα εκεινη, και ανδρωδης ελεξειν.

Εγω, φιλε παι, 'Ερμογλυφικη Τεχνη ειμι, ην
χθες ηρξω μανθανειν, οικεια τε σοι και συγγενης
οικοθεν, 'Ο τε γαρ παπτος σου, (ειπονσα τουνο
του μητροπατορος), λιθοδος ην, και τω θειω αμ-
φωτερω, και μαλα ευδοκιμειτον δε ήμας. Ει δε
θεος ληρων μεν και φληναιφων των παρα ταυτης
απεχεσθαι, (δειξασα την έτεραν,) επεσθαι δε και
συνοικειν εμοι, πρωτα μεν θρεψη γεννικως, και
tους ωμους ξεις καρτερους, φθονου δε παντος
αλλοτριος εση, και ουποτε απει επι την αλλοδαπην,
ἡνοί, ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ. 85

tην πατρίδα καὶ τοὺς οἰκείους καταλιπὼν. Οὐδὲ
ἐπὶ λόγοις επαινεσθοῦσαι σε πᾶντες.

Μὴ μυσαχθῆς δὲ τοῦ σωμάτος το εὐτελεῖς, μηδὲ
tῆς εσθῆτος τὸ πιναροῦ ἀπὸ γαρ τῶν τοιούτων
ὄρμωμενος, καὶ Φείδιας εκεῖνος ἐδείξε τὸν Δια, καὶ
Πολυκλέτος τὴν Ἑραν εἰργαστῶ, καὶ Μυρων
ἐπηνεθῆ, καὶ Πραξιτέλης εὐθαμάσθη προσκυνοῦνται
gονιν οὕτωι μετά τῶν ἑσών. Εἰ δὴ τοιτών εἰς γε-

νοιο, πῶς μὲν οὐ κλείνοις αὐτός παρὰ πασίν ἀνθρώ-

ποις γενοῦσα : ζηλωτοῦ δὲ καὶ τὸν πατέρα αποδείξας;

περιβλεπτοῦν δὲ αποφανεῖς καὶ τὴν πατρίδα. Ταυτά,
καὶ εἰ τοῖς πλείονα, διαταινοῦσα καὶ βαρβαρ-

ζουσα παμπολλα, εἰπεν ἦ Τεχνη, μαλα δὴ σπουδής

συνειρουσα, καὶ πειθεῖν μὲ πειρωμένην. Ἀλλ’ οὐκετί

μεμνημαί τα πλείστα γαρ ἡδὶ μοι τὴν μνήμην διε-

φυγεν. Ἐπει δ’ οὖν επανάσατο, ἀρχεῖαι ἦ ἐτερα ὡδὲ

πως.

Εγὼ δὲ, ο τεκνο, Παϊδεία εἰμι, ἡδὶ συνήθης

σοι, καὶ γνωρίμη, εἰ καὶ μὴν ἔστως εἰς τέλος μοι πεπει-

ρασαι. Ἡλικια μὲν οὖν τα αγαθα ποριη λιθοξοος

γενομενος, αυτη προειρηκεν. Οὐδὲν γαρ ότι μη

εργατης εσθι, τω σωματι πονων, καὶ του την

ἀπάσαν ελπίδα του βιον τεθειμενος, αφανης μὲν

αυτος ὄν, ολιγα καὶ αγενη λαμβανων, ταπεινος

την γνωμην, ευτελης δε την προσδον’ Ουτε

φιλοις επιδικασμος, ουτε εξθροις φοβερος, ουτε

τοις πολιταις ζηλωτος’ ἀλλ’ αυτο μονου, εργατης,

και των εκ του πολλου δημου εις, αει τον προ-

χοντα ὑποπτησων, και τον λεγειν δυναμενον Σερα
ПЕРИ ТΟΥ ΕΝΥΠΝΙΟΥ,

πεννυ, λαγω βιον ζων, και του κρειττονος έρμαιον ουν. Ει δε και Φείδιας, η Πολυκλείτος γενοιο, και ζαυμαστα πολλα εξεργασαιο, την μεν τεχνην άπαντες επαινεσονται, ουκ εστι δε δοσις των ιδοντων, ει νουν εχοι, ευξαίτι αν σοι όμοιος γενεσθαι οίος γαρ αν ς, βαναυσος, και χειρωναξι, και αποχειροβιωτος νομισθηση.

Ην δε μοι πειθη, πρωτον μεν σοι πολλα επιδειξω παλαιων ανδρων εργα, και πραξεις ζαυμαστας, και λογους αυτων απαγγελλουσα, και παντων, ώς ειπειν, εμπειρον αποφαινουσα. Και την ψυχην, ὅπερ σοι κυριωτατον εστι, κατακοσμησω πολλοις και αγαθοις κοσμημασι, σωφροσυνη, δικαιοσυνη, ευσεβεια, προστητη, επιεικεια, συνεσει, καρτερια, της των καλων ερωτη, τη προς τα σεμνοτατα ήμη. Ταυτα γαρ εστιν ό της ψυχης ακηρατος ώς αληθως κοσμος. Δησει δε σε ουτε παλαιον ουδεν, ουτε νυν γενεσθαι δεον, αλλα και τα δεοντα προοψει μετε εμου. Και όλως άπαντα, όποσα εστι τα τε ζεια, τα τε ανθρωπινα, ουκ εις μακραν σε διδαξομεν.

Και ὁ νυν πενης, ὁ του δεινος, ὁ θουλευσσαμενος τι περι αγεινους ουτω τεχνης, μετε ολιγον ἄπασι ζηλωτος και επιφθονος εσθ, τιμωμενος και επανουμενος, και επι τοις αριστοις ευδοκιμων, και ύπο των γενει και πλουτω προυχοντων αποβληταις, εσθητα μεν τοιαυτην αμπεχομενος, (δειξασα την έανης, πανυ δε λαμπραν εφορει), αρχης δε και προεδριας αζιουμενος. Καν που αποδημης, ουδεν
ητοι, ΒΙΟΣ ΔΟΥΚΙΑΝΟΥ. 87

επι της αλλοδαπῆς ἀγνωστής, οὐδὲ αφανῆς ἐστὶ. Τοιαύτα σοι περιθέσω τα γνωρισματα, ώστε των ὄρων τῶν ἐκαστῶν, τον πλήσιον κινήσας, δείξει σε τῷ δακτυλῷ, ΟΥΤΟΣ ΕΚΕΙΝΟΣ, λεγων.

Ἀν δὲ τι σπουδῆς αξίως γένη, καὶ τοὺς φίλους ἡ καὶ τὴν πολίν ὅλην καταλαβανῆς, εἰς σε παντες ἀποβλέψονται καὶ ποὺ τι λέγων τυχῆς, κεχήνοτες οἱ πολλοὶ ἀκουσοῦνται, ἴσωμαζοῦντες, καὶ ευδαιμονιοῦντες σε τῶν λογῶν τῆς δύναμεως, καὶ τον πατέρα τῆς ευποριας. Ὁ δὲ λεγοῦσιν, ὡς αρα αθανατοί γεγονοῦται τίνες εἴς ανθρώπων, τοῦτο σοι περιποιησώ καὶ γράφην αὐτὸς ἐκ τοῦ βίου ἀπελήφης, ὑποτε παυσάμενς συννώ τοῖς πεπαιδευμένοις, καὶ προσομίλων τοῖς ἀριστοῖς. Ὅρας τοῦ Δημοσθένην εἰκείνων, τίνος νῦν νυτα, εγὼ ἥλικον ἐποιήσα! Ὅρας τοῦ Ἀείχινην, ὡς τυμπανιστριας νῦς ἐν, ἀλλ̓ ὃμως αὐτὸν δὲ ἐμὲ Φιλιππος εὐθαπευσέω! ὁ δὲ Σωκράτης καὶ αὐτὸς ὑπὸ τῇ Ἐρμογλυφικῇ ταυτῇ τραφεῖς, ἐπειδὴ ταχίστα συνῆκε τοῦ κρειττονος, καὶ δραπετευσάς παρ᾿ αὐτῆς, ἕποιμολησέω ώς ἐμὲ, ἀκολείν ὡς παρὰ παντων ἀδειται!

Ἀφεὶς δὲ αὐτοὺς τηλικοῦτους, καὶ τοιοῦτος ἀνδρας, καὶ πράξεις λαμπρας, καὶ λογος σεμνος, καὶ σχῆμα ευπρεπες, καὶ τιμης, καὶ δοξαν, καὶ επανον, καὶ προεδριας, καὶ δυναμιν, καὶ αρχας, καὶ το επι λογος ευδοκιμεων, καὶ το επι συνεσει ευδαιμονιζεθαι, χιτωνων τε πιναρον ευδυση, καὶ σχῆμα δουλοπρεπες αναληψη, καὶ μοχλα, καὶ γλυφεια, καὶ κοπεας, καὶ κολαπτηρας εν ταῖν χεροιν
ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ,

ἐξεῖς, κατώ νευκως εἰς το εργον, χαμαιστής, καὶ χαμαίζηλος, καὶ παντα τροπον ταπεινος· ανακυπτών δε ουδετοτε, ουδε ανδρώδες, ουδε ελευθερον ουδεν επινων, αλλα τα μεν εργα ὅπως ευρύθμα και ευσχημονα εσται σοι, προνοων· ὅπως δε αυτος ευρυθμος τε και κοσμος εσῃ, ἥκιστα πεφροντικως, αλλ’ ατιμοτερον ποιων σεαυτον λιθων.

Ταυτα ετι λεγουσης αυτης, ου περιμενας εγω το τελος των λογων, αναστας απεφυμην, και την αμορφον εκεινην και εργατικην απολιπων, μετεβαινον προς την Παιδειαν μαλα γεγθως· και μαλιστα επει μοι και εις νουν ἥλθεν ἦ σκυταλη, και ὅτι πληγας ευθυς ουκ ολιγας αρχομενω μοι χθες ενετριψατο. Ἡ δε απολειφθεισα, το μεν πρωτον ηγανακτει, και τω χειρε συνεκροτη, και τους οδοντας ενεπριε· τελος δε, ὥσπερ την Νιοβην ακουωμεν, επεπηγηε, και εις λιθων μετεβεβλητο. Ει δε παραδοξα επαθε, μη απιστησητε· Σαμματοποιοι γαρ οι ουειροι.

Ἡ ἔτερα δε προς με απιδουσα, Τοιγαρουν αμειβομαι σε, ἐφη, τησδε της δικαιουνης, ὅτι καλως την δικην εδικασας. Και ελθε ἡδη, επιβηθη τουτο του οχηματος, (δειξασα τι οχημα ύποπτωρων ἵππων τινων, τω Πηγασῳ εοικωτων) ὅπως ἱδης οια και ἕλικα, μη ακολουθησας εμοι, αγνοσειν εμελλες. Επει δε ανηλθουν, ἢ μεν ἡλαυνε και ύφηνιοχει. Ἀρθεις δε εις ύψος εγω επεσκοπουν, απο της ἐω αρξαμενος αχρι προς ἐσπεραν, πολεις, και εθνη, και δημους, καθαπερ ο Τριπτολεμος, αποσπειρων
ητοί, ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

τι εσ την γην. Ουκετί μεντοι μεμνημαι ό τι το σπειρομενον εκεινο ην' πλην τουτο μονον, ότι κατωθεν αφορωντες οί ανθρωποι επηνουν, και μετ' ευφημας, καθ' ούς γενοιμην τη πτηνει, παρεπεμπουν.

Δειξάσα δε μοι τα τοσαυτα, καμε τοις επανουσιν εκεινοις, επανηγαγεν αυθις, ουκετί την αυτην εσθητα εκεινην ευδεδυκοτα, ην ειχον αφιταμενος αλλ' εμοι εδοκουν ευπαρυφος τις επανηκειν. Καταλαβουσα ουν και τον πατερα έστωτα, και περιμενοντα, εδεικνυεν αυτω εκεινην την εσθητα, καμε, οίος ήκοιμ' και τι και ζυγομισεν οία μικρων δειν περι εμοι εβουλευσατο. Ταυτα μεμνημαι ιδων, αυτης ετι λων, εμοι δοκει, εκταραξεις προς τον των πληγων φοβου.

Μεταξι δε λεγουτος, 'Ηρακλεις, εφη τις, ως μακρον το ενυπνιον, και δικανικον. Ειτ' αλλος υπεκρουσε, χειμερινος ουερος, ότε μηκιστα εισν αι νυκτες. η ταχα που τριεστερος, ώσπερ ο 'Ηρακλης και αυτος εστι. Τι δ' ουν επιθεν αυτω ληφθαι ταυτα προς ήμας, και μνησθηναι παιδικης νυκτος και ουερων παλαιων, και ηδη γεγηρακοτων; έωςος γαρ η ψυχρολογια. Μη ουερων τινων ήμας υποκριτας τινας υπειληφεν; Ουκ ω 'γαθε. Ουδε γαρ ό Ξενοφων ποτε διηγουμενος το ενυπνιον, ώς εδοκει αυτω και εν τη πατρια οικια, και τα αλλα, (ιστε γαρ) ουκ υποκριτω την οψιν, ουδε ως φλυαρειν εγνωκως αυτα διεξει' και ταυτα εν τη πολεμω, και απογυνωσι πραγματων, περιεστωτων πολεμων αλλα τι και χρησιμον εισεν ή διηγησις.

Β3
Καὶ τοινυν κἀγὼ τοῦτον οὐειρὸν ὑμῖν διηγησάμην ἑκεῖνον ἑνεκα, ὡς οἱ νεοὶ πρὸς τὰ βελτίω τρεπώνται, καὶ παιδείας εχωνταί καὶ μαλίστα εἰ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ, καὶ πρὸς τὰ ἦττω ἀποκλίνει, φυσιν οὐκ ἀγεννὴ διαφθειρῶν. Εἰπρῶσθησεται εἰς οἶδ’ ὅτι κακεῖνος ἀκούσας τοῦ μυθοῦ ἱκανοῦ ἑαυτοῦ παραδείγμα ἐμὲ προστησαμενος, εννοων οἶος μεν ὑν, πρὸς τα καλλιστα ὁρμησα, καὶ παιδείας επεθυμῆσα, μηδεν αποδειλάσας πρὸς τὴν πενίαν τὴν τοτε’ οἶος δὲ πρὸς ύμας επανεληλυθα, εἰ καὶ μηδὲν ἀλλο, οὐδενος γονν τῶν λιθογλυφῶν ἀδοξοτερος.
ΧΑΡΩΝΟΣ, καὶ ΕΡΜΟΥ, καὶ ΝΕΚΡΩΝ ΔΙΑΦΟΡΩΝ.

ΧΑΡΩΝ.—Ακούσατε ὡς ἔχει ὑμῖν τα πραγμάτα. Μικρὸν μὲν ἦμιν, ὡς ὀράτε, τὸ σκαφίδιον, καὶ ὑποσαθρὸν εστίν, καὶ διαρρέει τὰ πολλὰ· καὶ ἡν τραπῇ ἐπὶ ἑτερα, οἰχησεῖ άμα ἤκετε, πολλὰ επιφερομένοι ἑκαστος· ἦν οὐν μετὰ τοῦτων ἐμβῆτε, δέδια μὴ ύστερον μετανοήσετε· καὶ μαλιστά ὅποιον νείν οὐκ ἐπιστάσθε. ΝΕ. Πῶς οὖν ποιησαντες ευπλησομεν; ΧΑ. Εγὼ ὑμῖν φρασω γυμνοὺς επιβαινειν χρη, τα περίττα ταυτα παντα επι της ηδονος καταλιποντας· μολις γαρ αν και ούτω δεξαιτο ύμας το πορθμειον. Σοι δε, ὡ Ερμη, μελησει, το απο τουτου, μηδενα παραδεχεσθαι αυτων, δς αν μη ψιλος γαι τα επιπλα, ύστερ εφην, αποβαλων. Παρα δε την αποβαθραν ἑστως, δια γινωσκε αυτους, και αναλαμβανε, γυμνους επιβαινειν αναγακαζων. ΕΡ. Ευ λεγεις, και ούτω ποιησωμεν.

Οὕτως τις ὁ πρωτος εστι; ΜΕ. Μενιππος εγωγε. Ἀλλ’ ἵδου ἡ πηρα μοι, ὡ Ερμη, και το βακτρον, ες την λιμνην απερρίφθων. Τον τριβωνα δε ουδ’ εκομισα, ευ ποιων. ΕΡ. Εμβαινε, ὡ Μενιππε, ανδρων αριστε, και την προεδριαν εχε παρα τον κυ-βερνητην εφ’ ύψηλου, ως επισκοπης ἀπαντας.
Τὸ δὲ τὴν πορφυρίδα οὔτοσι καὶ τὸ διαδήμα εἰχὼν, ὁ βλοσυρὸς, τις ὑπ' ἀνάγκαις; ΔΑ. Δαμπίχος, Γελώσων τυραννὸς. ΕΡ. Τι οὖν, ὁ Δαμπίχη, τοσαντα εὖχων παρεὶ; ΔΑ. Τι οὖν; εἰρην, ὁ Ἐρμῆς, γυμνὸν ἥκειν τυραννὸν ἀνδρὰ; ΕΡ. Τυραννὸν μεν οὐδαμῶς, νεκρὸν δὲ μαλὰ ὡστε αποθεῖν ταῦτα. ΔΑ. Ἰδοὺ σοὶ ὁ πλουτὸς απερρίπτει. ΕΡ. Καὶ τον τυφὸν απορρίψων, ὁ Δαμπίχη, καὶ τὴν ὑπεροψιαν' βαρῆσει γαρ τὸ πορθμεῖον συνεμπεσοῦσα; ΔΑ. Οὐκοῦν ἀλλα τὸ διαδήμα εἶσον με εἰχείν, καὶ τὴν εφεστρίδα. ΕΡ. Οὐδαμῶς' Ἀλλα καὶ ταύτα αφεῖ. ΔΑ. Εἰς εὖ τι εἰ; παντα γαρ αφήκα, ὡς ὅρας. ΕΡ. Καὶ τὴν χωροτα, καὶ τὴν αὐξία, καὶ τὴν ύβριν, καὶ τὴν ὀργήν, καὶ ταύτα αφεῖ. ΔΑ. Ἰδοὺ σοὶ ψίλοις εἰμι. ΕΡ. Εμβαίνει ἡδη.

Σὺ δὲ τὸ παχὺς, τὸ πολυσαρκὸς, τις εἰ; ΔΑ. Δαμασίας ὁ ἀθλήτης. ΕΡ. Ναὶ εοικας. Οἶδα γαρ σὲ, πολλακις εἰν ταῖς παλαιστραῖς ἰδὼν. ΔΑ. Ναὶ, ὁ Ἐρμῆς' ἀλλα παραδεξαί με γυμνὸν οὐτα. ΕΡ. Οὐ γυμνὸν, ὁ βελτιστε, τοσαντας σαρκας περιβεβλημεν̣' ὡστε αποδύθη αυτὰς, επεὶ καταδύσεις το σκαφος, τὸν ἐτέρον ποδα ὑπερθεις μονον. Αλλα καὶ τους στεφάνους τουτους απορρίψων, καὶ τα κηρυγματα. ΔΑ. Ἰδοὺ σοι γυμνὸς, ὡς ὅρας, αλθείως εἰμι, καὶ ἰσοστασιος τοις ἀλλοις νεκροις. ΕΡ. Οὖτως αμείνου ἀβαρη εἰναι' ὡστε εμβαίνει.

Καὶ σὺ δὲ τὸν πλουτὸν ἀποθεμενος, ὁ Κρατων, καὶ τὴν μαλακιαν δὲ προσετι, καὶ τὴν τρυφήν, μηδὲ τα ενταφία κομίζε, μηδὲ τα των προγονων αξιωματα·
καταλιπτε δε και γενος, και δοξαν, και ει ποτε δε ἡ πολις ανεκηρυξεν ευργετην δηλουσι, και τας των ανδριαντων επιγραφας, μηδε, ὅτι μεγαν ταφον επι σοι εχωσαν, λεγε βαρύνει γαρ και ταυτα μνημο-
νουμενα. ΚΡ. Ουχ έκων μεν, απορρίψω δε. Τι γαρ αυ και παθομι;

ΕΡ. Βαβαι. Συ δε ὁ ευσπλος, τι βουλει; ἡ τι το
τροπαιον τουτο φερεις; ΝΕΚ. 'Οτι ευκησα, ὁ 'Ερμη, και πριστευσα, και ἡ πολις ετιμησε με. ΕΡ.
Αφες εν γη το τροπαιον' εν ζίδου γαρ ειρηνη, και
ουδεν ὅπλων δεησε.

Ὁ σεμνος δε ουτος απο ὑπ του σχηματος, και
βρενθυμενος, ὁ τας οφρυς επηρκως, ὁ επι των
φροντιδων, τις εστιν, ὁ τον βαθυν πτωγωνα καθε-
μενος; ΜΕ. Φιλοσοφος τις, ψ 'Ερμη μαλλον δε
γος, και περατειας μεστος; ὦστε αποδυσον και
tουτον' οψι γαρ πολλα και γελοια ὑπο τω ἱματης
κρυπτομενα. ΕΡ. Καταθου συ το σχημα πρωτον-
ειτα και ταυτ παντα. Ω Ζευ, ὅσην μεν την αλα-
ζονειαν κομηζει! ὅσην δε αμαθιαν, και εριν, και κενο-
δοξιαν, και ερωτησεις απορους, και λογους ακαν-
θωδεις, και ευνοιας πολυπλοκους! αλλα και μα-
ταιοποιιαν μαλα πολλην, και ληρον ουκ ολιγον, και
υθλους, και μικρολογιαν. Νη Δια, και χρυσιον γε
tουτι, και ἢπειραςιαν δε, και αναισχυντιαν, και
οργην, και τρυφην, και μαλακιαν' ου λειηθε γαρ
με, ει και μαλα περικρυπτεις αυτα. Και το ψευδος
de αποθουν, και του τυφον, και το οιεσθαι αμεινω ειναι
tων αλλων' ως ει γε παντα ταυτα εχων εμβαινοις,
ποια πεντηκοντορος θεᾶιτο αν σε; ΦΙΔ. Αποτιθεμαί τοιννυ αντα, επειπερ ούτω κελευείς.

ΜΕ. Αλλα και τον πωγνων τοντον αποθεσθω, ω Έρμη, βαρυν τε οντα, και λασιον, ως δρας πεντε μνων τριχες εισι τουλαχιστον. ΕΡ. Ευ λεγεις Αποθου και τοντου. ΦΙΔ. Και της δ αποκειρων εσται; ΕΡ. Μενιππος ουτοι λαβων πελεκυν των ναυπηγικων αποκοψει αυτου, επικοπη τη αναβαθρα χρησαμενος. ΜΕ. Ουκ, ω Έρμη αλλα πριονα μοι αναδος γελοιοτερον γαρ τουτο. ΕΡ. Ο πελεκυς ικανος ευγε ανθρωπινωτερος γαρ υν αναπεφηνα, αποθεμενος αυτου την κιναβραν. ΜΕ. Βουλει μικρον αφελωμαι και των οφρυνων; ΕΡ. Μαλιστα υπερ το μετωπον γαρ και ταυτας επηρκεν, ουκ οιδ εφ ιτη ανατεινων έαυτου. Τι τουτο; και δακρυεως, ω καθαρμα, και προς θανατον αποδειλιας; εμβιθι δ' ουν. ΜΕ. Έν ετε το βαρυτατον υπο μαλης εχει. ΕΡ. Τι; ω Μενιππε. ΜΕ. Κολακειαν, ω Έρμη, πολλα εν τη βιω χρησιμευσαν αυτω. ΦΙΔ. Ουκουν και ιω, ω Μενιππε, αποθου την ελευθεριαν, και παρψιαν, και το αλυπου, 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 καταπλον χρησιμα.—Ωστε λυε τα απογεια. την αποβαθραν ανελωμεθα το αγκυριον ανεσπασθω πετασον το ίστιον ευθυνε, ω πορθμευ, το πηδαλιου', εν παθωμεν.
ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ, καὶ ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ.—Εμε δει προκεκρισθαι σου, ω Λιβν. αμεινων γαρ εμι. ΑΝ. Ουμενουν, αλλ' εμε. ΑΛ. Ουκουν ὁ Μινως δικασατω. ΜΙ. Τινες δε εστε; ΑΛ. Ουτος μεν Αννιβας ὁ Καρχηδονιος εγω δε, Αλεξανδρος ὁ Φιλιππος. ΜΙ. Νη Δια, ενδοξοι γε αμφοτεροι. Αλλα περι τινος ύμιν ἡ ερις; ΑΛ. Περι προεδριας φησι γαρ ουτος αμεινων γεγενησθαι στατηγος εμον εγω δε, ώσπερ ἀπαντες ἰσασιν, ουχι τοτου μονον, αλλα παντων σχεδον των προ εμον φημι διενεγκειν τα πολεμια, ΜΙ. Ουκουν εν μερει έκατερος ειπατω. Συ δε πρωτος, ω Λιβν, λεγε.

ΑΝ. Ἐν μεν τούτῳ, ω Μινως, ὡςμην, ὅτι ενταύθα καὶ τὴν Ἐλλάδα φωνῆν εξεμαθοῦν. ὡστε ουδε ταυτῇ πλεον οὔτος ενεγκαίτω μου. Ψημί δε τούτους μαλιστα επαινου αξιος ειναι, οσοι το μηδεν εξ αρχης οντες, ὡμως επι μεγα προεχωρησαν, δι' αυτων δυναμιν τε περιβαλλομενοι, και αξιοι δοξαντες αρχης. Εγω γονυν μετ' οληγων εξορμησας ες την Ἰβηριαν, το πρωτον ύπαρχος ων τω αδελφως, μεγιστων ἡξιωθην, αριστος κριθεις και τους γε Κελτιβηρας ειλουν, και Γαλατων εκρατησα των έσπερων και τα μεγαλα ορη ύπερβας, τα περι
τον Ηριδανον ἀπαντα κατεδραμον' καὶ αναστατοὺς
eποιησα τοσαντας πολεις· καὶ την πεδινην Ἴταλιαν
ἐχειρωσαμεν' καὶ μεχρὶ των προαστειων της προω-
χουσης πολεως ἠλθου' καὶ τοσοντους απεκτεινα
μις ἡμερας, ὥστε τους δακτυλιους αυτων μεδι-
νους απομετρησαι, καὶ τους ποταμους γεφυρωσαι
νεκρως. Καὶ ταυτα παντα επηραξα, ουτε Ἀμμωνος
νις ονομαζομενος, ουτε Θεος ειναι προσποιου-
μενος, η ευνυμη της μητρος διεξιων, αλλα ανθρω-
pος ειναι ὁμολογων, στρατηγοις τε τοις συνετω-
tatois αντεξεταζομενος, καὶ στρατιωταις τοις μαχι-
μωταις συμπλεκομενος· ου Μηδους καὶ Ἀρμενιος
καταγωνιζομενος, ὑποφευγοντας πριν διωκειν τινα,
καὶ τη τολμησαντι παραδιδοντας ευθυ την νικην.

Ἀλεξανδρος δε, πατρων αρχην παραλαβων,
ηυξησε, καὶ παρατολυ εξετεινε, χρησαμενος τη τυς
τυχης ὀρμε’ επει δ’ ουν ευκιςε τε, καὶ τον ολεθρον
εκεινον Δαρειον εν Ισσω τε καὶ Ἄρβηλου εκρατησεν,
αποστας των πατρων, προσκυνεισθαι ηξιου, καὶ ες
διαιταν την Μηδικην μετεδιητησεν έαυτον, καὶ εμια-
φονε ει τοις συμποσιοις τους φιλους, καὶ συνε-
λαμβανεν επι Σανατω. Ἐγω δε ηρξα επισης της
πατριδος· καὶ επειδη μετεμπετετο, των πολειων
μεγαλω στολω επιπλευσαντων τη Διβυη, ταχως
ὑπηκουσα, καὶ ἰδιωτην εμαυτον παρεσχον καὶ
κατακασθεις ὤνεγα ευγνωμονως το πραγμα. Και
ταυτ’ επηραξα, βαρβαρος ὦν, και απαιδυντος παι-
δειας της Ἐλληνικης, και ουτε ὸμηρον, ὡσπερ
ουτος, ραιψωδων ουτε ὑπ’ Ἀριστοτελει τη σοφιστη
παιδευθείς, μονή δὲ τῇ φυσεί αγαθῇ χρησαμενος. Ταῦτα εστίν, ἡ εγὼ Αλέξανδρον ἀμείνων φημι εἶναι· εἰ δὲ εστὶ καλλίων οὐτοσι, διοτι διαδηματὶ τὴν κεφαλὴν διεδέθη, Μακεδοσὶ μεν ἰσως καὶ ταῦτα σεμνὰ οὐ μην διὰ τοὺτ᾽ αμεινῶν δοξεῖν αὐν γενναίου καὶ στρατηγικοῦ ανδρός, τῷ γνωμὴ πλεον ἦπερ τῇ τυχῇ κεχρημενον. ΜΙ. 'Ο μεν εἰρηκεν οὐκ ἀγεννη τοῦ λογον, οὐδ᾽ ὡς Διβυν εἰκος ἦν, ὑπερ αὐτον. Συ δε, ὡ Αλέξανδρε, τι προς ταῦτα φης;

ΑΔ. Εχρν μεν, ὡ Μινως, μηδεν προς ανδρα οὔτω θρασυν' ἰκάνη γαρ ἡ φημι διδαξαί σε, οἰος μεν εγὼ βασιλευς, οἰος δὲ οὕτως λαστης εγενετο. 'Ομως δε ὁρα, ει κατ' ολιγον αὐτου διηνεγκα' ὡς νεος ὡν ετι, παρελθων επι τα πραγματα, και την αρχην τεταραγμενην κατεσχον, και τους φονεας του πατρος μετηλθον. Καταφοβησας την 'Ελλαδα τη Θηβαιων απωλεις, στρατηγος ὑπ' αυτων χαιροτονηθεις, ουκ ηξισα την Μακεδωνων αρχην περιεπων, αγαπαν αρχειν ὄποσων ὁ πατηρ κατελιπεν' ἀλλα πασαν επινοησας την γην, και δεινον ἡγησαμενος ει μη ἄπαντων κρατησαιμ, ολιγους αγων, εσεβαλον ες την Ασιαν και επι τε Γρανίκης εκρατησα μεγαλη μαχη και την Λυδιαν λαβων, και Ιωνιαν, και Φρυγιαν, και διλως τα εν ποσιν αει χειρουμενος, ηλθον επι Ισσου, ενθα Δαρειος υπεμεινε, μυριαδας πολλας στρατου αγων.

Και το ἀπο τοιτου, ὡ Μινως, ὑμεις ἵστε ὅσους ὕμων νεκρους επι μιας ἡμερας κατεπεμβα. Φησι Κ
γονύ ὁ πορθμεύς μη διαρκεσαι αυτοίς τοτε το σκαφός, ἀλλα σχεδιάς διαπηκαμενοὺς τους πολλοὺς αυτῶν διαιπευσαι. Καὶ ταῦτα δὲ επραττον, αυτὸς προκινδυνευων, καὶ τιτρωσκεσθαι αἷμων. Καὶ ἕνα σοι μὴ τα εν Τυρῳ, μηδὲ τα εν Αρβηλοῖς διηγησώμαι, ἀλλα καὶ μεχρὶ Ιουδών ἡλθον, καὶ τὸν Ἡκέανον ὄρον εποιησαμὴν τῆς ἀρχῆς, καὶ τους ελεφάντας αὐτῶν εἴλον, καὶ Πωρόν εἰχορσάμην καὶ Σκυθας δὲ οὐκ εὐκαταφρονήτους ἀνδρας ὑπερβας τὸν Τανάϊν, εὐκησα, μεγαλὴ ἱππομαχίᾳ καὶ τους ψħοὺς εν εποιησα, καὶ τους εχθροὺς ἡμιναμυν. Εἰ δὲ καὶ Θεος εὐδοκουν τοῖς ἀνθρωποῖς, συγγνωστοι εἰκεινοι, παρὰ τὸ μεγέθος τῶν πραγματῶν καὶ τοιοῦτον τι πιστευσαντες περὶ εμοῦ.

Τὸ δ’ οὖν τελευταίον, εγώ μεν βασιλευων απεθανον’ ὅτος δὲ εν φυγῇ ὑν παρὰ Προυσίᾳ τῷ Βιθύνῳ καθαπερ αξίων ἦν, πανουργοτατον καὶ ωμοτατον οντα’ ὡς γὰρ δὴ εκρατησε τῶν Ιταλῶν, εἰς λεγειν, ὅτι οὐκ ἵσχυ, ἀλλὰ πονηρία, καὶ αἰτιασια, καὶ δολοῖς νομιμον δε, ἡ προφανες, οὐδεν. Ετει δὲ μοι ωνείδισε την τρυφήν, εκλελησθαι μοι δοκει οία εποιει εν Κατνη, ἐταιραίς συνων, καὶ τοὺς τον πολεμον καιρους ὁ Ἰαυμασίος καθηδυπαθων. Εγὼ δὲ, ει μη, μικρα τα ἐσπερια δοξας, ετὶ την ἐω μαλλῳ ὃρμησα, τι αν μεγα επραξα, Ιταλιαν αναιμωτη λαβων, καὶ Διβυνη, καὶ τα μεχρὶ Γαδερων ὑπαγομενος; αλλ’ ουκ αξιομαχα εδοξε μοι εκεινα, ὑποπτησονται ἡδη, καὶ δεσποτην ὅμωλον.
γοντα. Ειρήκη· συ δὲ, ὦ Μινώς, δικαζε, ἰκανα γαρ απο πολλων και ταυτα.

ΣΚ. Μη προτερον, πν μη και εμον ακουσης·
ΜΙ. Τις γαρ ει, ὦ βελτιστε; η ποθεν ων ερεις;
ΣΚ. Ιταλιωτης Σκηπων, στρατηγος, ὁ καθελων
Καρχηδονα, και κρατησας Δεβυων μεγαλαις μα-
χαις. ΜΙ. Τι ουν και συ ερεις; ΣΚ. Αλεξανδρον
μεν ἠττων ειναι, τον δ' Αννιβου αμεινων· ὡς
εδιωξη νικησας αυτον, και φυγειν καταναγκαςας
ατιμως· πως ουν ουκ αναισχυντος ουτος, ὡς προς
Αλεξανδρον ἀμιλλαται, ψ ουδε Σκηπων εγω, ὡ
νενικηκως αυτον, παραβαλλεσθαι αξιω; ΜΙ. Νη
Δι' ευγυωμονα φης, ὦ Σκηπων. Ὄστε πρωτος
μεν κεκρισθω Αλεξανδρος· μετ' αυτον δε, συ' ειτα,
ει δοκει, τριτος Αννιβας, ουδε ουτος ευκαταθρονη-
τος ων.
ΘΕΩΝ ΕΚΚΛΗΣΙΑ.
ΖΕΥΣ, 'ΕΡΜΗΣ, ΚΑΙ ΜΟΜΟΣ

ΖΕΥΣ.—Μηκετί τονθοριζετε, ω Θεοι, μηδε κατα γονιας συνερφομενοι, προς ους αλληλους κοινο-
λογεισθε, αγανακτουντες, ει πολλοι αναξιοι μετε-
χουσιν ήμιν του συμποσιου' αλλ' επειπερ αποδε-
δοται περι τουτων εκκλησια, λεγετω έκαστος ες το
φανερον τα δοκινυτα οι, και κατηγορειτω συ δε
κηρυττε, ω 'Ερμη, το κηρυγμα το εκ του νομου.
ΕΡΜ. Ακονε, σιγα' τις αγορευειν βουλεται των
tελειων Θεων, οις εξεστιν; η δε σκεψις περι των
μετοικων και ξενων. ΜΩΜ. Εγω ο Μωμος, ω
Ζευ, ει μοι επιτρεπειας ειπειν. ΖΕΥΣ. Το κηρυγμα
ηδη εφησιν' ώστε ουδεν εμου δεση.

ΜΩΜ. Φημι τοινυν δεινα ποιειν ενους ήμων
οις ουκ αποχρη Θεους ες ανθρωπων αυτους
gεγενησθαι, αλλ' ει μη και τους ακολουθους και
θεραποντας αυτων ισοτιμους ήμιν αποφανουσιν,
ουδεν μεγα, ουδε νεανικον οιονται εργασασθαι.
Αξιω δε, ω Ζευ, μετα παρρησιας μοι δουναι ειπειν.
ουδε γαρ αν αλλως δυναμην' αλλα παντες με
ισασιν ως ελευθερος ειμι την γλωτταν, και ουδεν
αν κατασιωπησαιμι των ου καλως γιγνομενων.
dιελεγχω γαρ άπαντα, και λεγω τα δοκινυτα μοι ες
ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

το φανέρον, ουτε δεδως τινα, ουτε ὑπ’ αιδοὺς επι-καλύπτων την γνωμην’ ὦστε καὶ επαχθῆς δοκω
tοις πολλοῖς, καὶ συκοφαντικοῖς την φυσιν, δημο-
σιος τις κατηγορος ὑπ’ αυτῶν επονομαζόμενος.
Πλὴν ἀλλ’ επειπερ ἐξεστὶ, καὶ κεκηρυκται, καὶ συ,
ω Ζεὺς, διδως μετ’ ἐξουσίας εἰπειν, οὐδὲν ὑποστει-
λαμενος ερω.

Πολλοι γαρ, φημι, ουκ αγαπωντες ὅτι αυτοι
μετεχουσι των αυτων ἡμιν ἐυνεδρων, και ευσχουνται
επισης, και ταυτα θυντοι εξ ἡμισειας ουτε, ετι και
τους ὑπηρετας, και διασωτας τους αυτων ανηγγαγω
ες τον ουρανον, και παρενεγραυν και νυν επισης
dιανομας τε νεμονται, και θυσιων μετεχουσιν, ουδε
cαταβαλουτες ἡμιν το μετοικιον. ΖΕΥΣ. Μηδεν
αινιγματωδως, ω Ζευς, αλλα σαφως και διαρθην
λεγε, προστιθεις και τούνομα. Νυν γαρ ες το μεσον
απερριπται σοι ὁ λογος, ως πολλους εικαζειν, και
εφαρμοζειν αλλοτε αλλον τοις λεγομενοις’ χρη δε
παροσισασθην ουτα, μηδεν οκυειν λεγειν.

ΜΩΜ. Ευγε, ω Ζευς, ὃτι καὶ παροτρυνεις με προς
την παροσιαν’ ποιεις γαρ τοντο βασιλικον ως
αληθος, και μεγαλοφρον, ὡστε ερω και τονομαι’ ὁ
gar τοι γενναιοτατος Διουνυσου ἡμιανθρωπος ὦν,
ουδε Ἐλλην μητροθεν, αλλα Συροφοινικος τivos
εμπορου, του Καδμου, Θυγατριδους, επειπερ ἡξιωθη
tης αθανασιας, οιος μεν αυτος εστιν ου λεγω, ουτε
την μιτραν, ουτε την μεθην, ουτε το βαδισμα,
panteς γαρ, οιμαι, δρατε ως Ηλιος και γυναικειος
tην φυσιν, ἡμιμανης, ακρατου ἐωθεν αποπνευντο’ ὁ
κὲ
ΔΟΥΚΙΑΝΟΥ

de kai òlhn aýratiav eisepoíhsev ëmi, kai tôn xhoron eipagomenos paréstí, kai òseous aperphve tôn
Pana, kai tôn Seilhnon, kai Satyrouc, agroikous
tinac, kai aipolous tous pollous, skirptikous
anðrwnous, kai tas morfacs allokoutous. 'Ov ò
mev, keraata exwv, kai òson ex 'ìmisaiv ex to katw
aiy evikov, kai genaeiv bathv kathemenv, oligov
tragou diapervn esiv' ò de, fañakrcs geryv,
smov tññ riva, evi ònon tò polla ochoimenv,
Luðos ouvov: ò de Satyrouc, evç evs ta wta, kai autov
fañakroi, keraatai, oia tovs ars genyvtheisiv erifovs
 tà keraata ùpofyvetai, Fryuges tines ouvter: evouvi de
kai ouvras ãpantec. 'Orát ev òivous ëmi òseous poiei
ò genvadac!

Eíta Saumazomev, ev katafronouviv ëmov òi an-
thwpoi, òrvntec ouwv geloious òseous, kai.teras-
tious; ev gar legein, oti kai òwv ynnakac anhýag, tññ mev eroymèniv ouvnav autov, tññ Ariaðnh, òs
kai tòon stefanov ekykatelèxe tòw tòw asterev
xolor' tññ de Ikarion tòv geryvov òuagatèra' kai ò
pantov geloiostatov, ò òseoi, kai tòv kuna tòs
Hrignonc, kai toton anhýag, òs òì anufrò ò
patov, ev òi èkex ev tòv ouvnav to òvnteis ekino, kai
òper nhpata kwnidov. Tauta ouc ùbrie ëmov dokes,
kai paroivia, kai gelwv; akoustatè òv ouv kai al-
lous.

ZEVS. Mnèven, ov Mwme, eiptec ìmte peri Apskl-
Pion, ìmte peri 'Hraikleous' òrov gar, òi fèrè tòw
ΘΕΩΝ ΕΚΚΛΗΣΙΑ. 103

λογ̣ς· οὗτοι γαρ, ὁ μὲν αὐτῶν ἰἀται, καὶ αὐνιστησιν
ἐκ τῶν νοσῶν, καὶ εστὶ

............... πολλῶν ανταξίος ἄλλων·

ὁ δ’ Ἡρακλῆς, νίος ὁς εἰμος, οὐκ ὀλιγὼν ποινών
επιηατο τὴν ἄθανασιαν, ὅστε μή κατῃγορεὶ αὐτῶν.
ΜὩΜ. Σιωπησομαι διὰ σε, ὦ Ζεὺς, πολλὰ εἰπεῖν
ἐχὼν καίτοι εἰ μὴν ἄλλο, ετὶ τὰ σημεῖα εὐχοῦσι τοῦ
πυρὸς. Εἰ δὲ εξῆν καὶ πρὸς αὐτὸν σε τὴ παρῆσις
χρηθαί, πολλὰ αὖ εἰχὸν εἰπεῖν. ΖΕΥΣ. Καὶ μὴν
πρὸς εμὲ εξῆστι μαλίστα. Μὼν δ’ οὖν καὶ ξενίας
dιώκεις; ΜὩΜ. Εν Κρήτῃ μὲν, ὦ μονὸν τοῦτο
ακοῦσαι εστιν, ἀλλὰ καὶ ἄλλο τι περὶ σου λεγοῦσι,
kai ὑφὸν επιδεικνυοῦσιν. Εγὼ δὲ οὔτε εκεῖνος
πειθομαι, οὔτε Αχαϊῶν Ληγεῖναι, ἱποθολιμαιον σε
εἶναι φασκοῦσιν.

Α δὲ μαλίστα ελεγχθήναι δειν ἡγοῦμαι, ταύτα
ἐρω. Τὴν γαρ τοι ἀρχὴν τῶν τοιουτῶν παρα-
νυμηματῶν, καὶ τὴν αἰτίαν τοῦ νοθεύοντι ἢμων το
ξυνεδρίου, σὺν, ὦ Ζεὺς, παρέσχες, ζητοῖς εἰπιγνυ-
μενος, καὶ κατιῶν παρ’ αὐτοὺς ἐν ἅλλο ἀλλα
σχήματε· ὥστε ἡμᾶς δεδεῖναι, μὴ σὲ καταξύσῃ τὶς
ξυλλαβῶν, ὅποτ’ ἀν ταυρος Ὡς, ἡ σὺν χρυσόχων
τὴς κατεργασθαι χρυσον ουτα, καὶ αὑτὶ Διὸς, ἦ
ὅμος, ἡ ψελλιον, ἡ ελλοβιον ἡμὶν γενὴ πλη
ἀλλα εμπελῆκας γε τὸν οὐρανον τῶν ἤμθεων
τοιτῶν’ οὐ γαρ αὖ ἄλλως εἰπομι.

Αφ’ οὖ, δε ἀπαξ συν, ὦ Ζεὺς, ανεφξας τοῖς τοιού-

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ΛΟΥΚΙΑΝΟΥ.

touς τας Ἐυρας, καὶ επὶ τας Ἰνητας ετραποῦ, ἀπαντες μεμιμηνται σε, καὶ οὐχὶ αρρένες μονον, ἀλλ’ ὅπερ αἰσχιστον, καὶ αἱ Ἡλειαὶ Θεαι’ τις γαρ οὐκ οἶδε τον Ἀγχίσην, καὶ τὸν Τιθωνοῦ, καὶ τὸν Ενδυμωνα, καὶ τὸν Ιασιωνα, καὶ τοὺς ἀλλους; ὁστε ταῦτα μεν εάσειν μοι δοκῶ· μακρον γαρ αὐ τὸ διελεγχειν γενοῖτο.

Καιτοι, ταῦτα παντα, ὁ Θεοὶ, μετρια. Σὺ δὲ, ὦ κυνοπροσωπε, καὶ σινδοσιν εσταλμενε Ἀιγυπτε, τις εἰ, ὦ βελτιστε, η πως ἁξιοις Θεος ειναι υλακτων; τι δὲ Βουλομενος καὶ ὁ Μεμφιτῆς οὕτως ταυρος, ὁ ποικιλος, προσκυνεται, καὶ χρα, καὶ προφητας εχει; αισχυνομαι δε ἱβιδας και πιθηκους, ειπειν και τραγους, και αλλα πολλω γελοιοτερα, ουκ οδ’ ὅπως, εξ Ἀιγυπτου παραβυσθεντα ες τὸν ουρανον· ἀ ύμεις, ὁ Θεοι, πως ανεχεθε ώρωντες επισης, ἡ και μαλλον ύμων προσκυνουμενα; η συ, ὦ Ζευ, πως φερεις, επειδαν κριου κερατα φυσωσι σοι.

ΖΕΥΣ. Αἰσχρα ὡς ἀληθως ταῦτα φης τα περι των Ἀιγυπτιων· ὄμως δ’ ουν, ὦ Μωμε, τα πολλα αυτων αινιγματα εστι, και ου πανυ χρη καταγελαν αμυτον ουτα. ΜΩΜ. Πανυ γουν μυστηριων, ὦ Ζευ, δει ἡμιν ὡς ειδεθαι Θεους μεν τους Θεους, κυνοκεφαλους δε τους κυνοκεφαλους. ΖΕΥΣ. Ει, φημι, τα περι των Ἀιγυπτιων, αλλοτε γαρ περι τουτων επισκεψομεθα επι σχολης συ δε τους αλλους λεγε.

ΜΩΜ. Τον Τροφωνιον, ὦ Ζευ, και, ὁ μαλιστα
ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

μέ απονίγει, τον Ἀμφίλοχον ὁς, ευαγγός ἄν-
θρωπον καὶ μητραλοιοῦ νύς ὦν, ἔσπιψει ὁ
γενναῖος εἰν Κιλίκια, ψευδομένος τα πολλα, καὶ
γοητευόν των ὄνοι οβολοιν ἐνεκα' τοιγαρονον οὐκ
ἐτι συ, ὦ Ἀπολλον, ευδοκίμεις, ἀλλὰ ἢδη πας λίθος,
καὶ πας βωμὸς χρησμίδει, ὁς αὐν ελαὶ περικύθη,
καὶ στεφάνους εὑρί, καὶ γοητὸς ἄνδρος εὐπορήσῃ,
οἰοι πολλοὶ εἰσιν. Ἡδη καὶ ὁ Πολυδαμαντὸς τοῦ
ἀθλητοῦ ἄνδριας ἴσται τους πυγιετοντας ἐν Ὀλυμπίᾳ,
καὶ ὁ Θεαγενὸς εἰν Θασῳ καὶ Ἐκτορι Ἕυοντιν ἐν
Ἰλῃ, καὶ Πρωτεσιλάῳ καταντίκρυν ἐν Χερρόνησῳ.
Ἀφ' οὗ δ' οὖν τοσοῦτοι γεγοναμεν, ἐπιδεδωκὲ
μαλλον ἡ επιορκία, καὶ ἱεροσύλια, καὶ ὅλως καταπε-
φρονηκάσιν ἢμων, εν ποιοντες.

Καὶ ταῦτα μὲν περὶ τῶν νοθών, καὶ παρεγγραπ-
τῶν' εγὼ δέ καὶ ξένα οὐσοματα πολλα ἢδη ἀκοών,
ουτε οὔτων τίνων παρ' ἢμων, ὀυτε συστήναι, ὅλως
ἐνυπαμενων, πανω ὦ Ζεὺ, καὶ επὶ τοιοῦτος γελῶ.
Ἡ ποὺ γαρ ἐστιν ἡ πολυερυλλητος Ἀρετη, καὶ
Φυσις, καὶ Εἰμαρμενη, καὶ Τυχη, αυποσταται καὶ
κενα πραγματων ονοματα, ὅπο βλακων ἄνθρωπων
των φιλοσοφων εἰνοπηθετα; καὶ ὅμως αὐτοσχεδια
ουτα, οὔτω τοὺς ανοητους πεπεικεν, ὥστε οὐδεὶς
ἡμων ουδε ξειν βουλεται εἰδως ὅτι κων μυριας
ἐκατομβας παραστησῃ, ὅμως την Τυχην πραξουσαν
τα μεμοιραμενα, καὶ ἀ εξ αρχης ἐκαστη επεκλωσθη-
ἡδως αν ουν ερωμην σε, ὦ Ζεὺ, ει του ειδες ἡ
Ἀρετην, ἡ Φυσιν, ἡ Εἰμαρμενην' ὅτι μεν γαρ καὶ συ
ακονεις εν ταις των φιλοσοφων διατριβαις, οιδα, εἰ
ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

μη καὶ κωφὸς τις εἰ, ὡς βοῶντων αὐτῶν μὴ επαίειν. Πολλὰ εἰς εἰρείν, καταπαυσάς τὸν λόγον ὡς γονὶ τοὺς πολλοὺς αὐθομένους μοι λέγοντι, καὶ συρεῖτοντας εἰκεῖνοις μάλιστα, ὡς καθησατο ἡ παρόνσια τῶν λόγων.

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