LUCIANI

MENIPPUS ET TIMON
London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Cambridge: DEIGHTON, BELL, AND CO.
Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.
Pitt Press Series

LUCIANI

MENIPPUS ET TIMON

WITH ENGLISH NOTES

BY

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EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

Cambridge:
AT THE UNIVERSITY PRESS.
1892

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PREFACE.

In preparing these two dialogues for the press, I have used the text of Dindorf (1858), without any alterations in the *Menippus*, and with only a few in the *Timon*, duly noted. A few sentences have been omitted in *Timon* §§ 16, 17, as being scarcely suitable for class translation. I have also had by me Abbott’s *Selections from Lucian*, Sommerbrodt’s text, Yonge’s *Scriptores Graeci*, and a Dublin edition of some of Lucian’s dialogues by Wheeler (Walker). I am also greatly indebted to Heitland’s little book in the Pitt Press Series, and, in writing the introduction, to Müller and Donaldson’s *Literature of Ancient Greece*, and Collins’ *Lucian* in his *Ancient Classics for English Readers*. When the notes were nearly ready for the press, I was, by the courtesy of the Cambridge University Librarian, enabled to consult Faber’s notes on the *Timon*, and Hemsterhuis on both dialogues; and I can only express my regret that I had not the opportunity of seeing them before. Hemsterhuis is *facile princeps* among editors of Lucian. He was commissioned by the publisher Wetstein to edit the whole of Lucian; but after many years of
laborious research he had only covered one-sixth of his ground,—believing in thoroughness rather than speed,—and Wetstein impatiently handed over the task to T. F. Reitz, a man of whom Dindorf says, "hominem si quem alium suscepto negotio imparem" (A.D. 1743). My thanks are also due to Mr G. M. Edwards, of Sidney Sussex College, Cambridge, for many kind suggestions, and to my brother the Head Master of Godolphin School, for corrections in the *Menippus*, and the Introduction.

All the quotations from Dante are from Cary's translation.

E. C. Mackie.

Bolton Percy,
Oct. 20, 1891.
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INTRODUCTION.

LIFE OF LUCIAN.

O UR chief source of knowledge with regard to the life and work of Lucian (or Lycinus, as he often calls himself) is found in the references which he makes to himself and his family in his various works. The "inimitable Lucian," as Gibbon calls him, was born at Samosata\(^1\), the chief town of the Syrian province of Commagene on the bank of the Euphrates. The date of his birth is uncertain. Suidas says it was \( \varepsilon \nu \tau o \nu \) Καίσαρος Τραϊανοῦ (A.D. 98—117); but by Lucian's own statements this seems to be false, unless by Trajanus Suidas means Trajan Hadrian. Probably A.D. 120 is about the time. His parentage was humble, though his father's profession is not known. His mother's family were chiefly sculptors, both his uncles and his grandfather having followed that occupation. After a family council, held to consider what was the best thing to do with the lad, Lucian was, at the age of 15 or 16, handed over to one of his uncles to follow the profession of a statuary, it being settled that a liberal education was too expensive for the family resources. The plan seemed the more likely to succeed, as this uncle was very celebrated in his art,

\(^1\) de his. cons. \( \S \) 24, τὴν ἐμὴν πατρίδα τὰ Σαμοσατα.
\(^2\) Pisc. \( \S \) 19, πατρίς δὲ; Σόρος, τῶν Ἐπευφρατίδων. Cf. de Syr. dea \( \S \) 1, γράφον δὲ Ἀσσύριος ἔως.
\(^3\) Somn. \( \S \) 7, δε γαρ πάππος λυθεὶς ἔν, καὶ τὸ θεὸν ἀμφοτέρῳ.
\(^4\) Somn. \( \S \) 1, πρόσηθος ὦν, \( \S \) 16, ἀντίπασι ἐτι ὦν, δια ἀκρ. \( \S \) 27, κομηθῇ μειράκιον.
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Lucian himself had from earliest years shown no little aptitude for modelling in wax. However it was not to be: the very first block of marble entrusted to him he broke; and in a few minutes he had fled from his irascible uncle, smarting under the blow which he had got for his pains.

That very night he had a dream, wherein “Sculpture” and “Education” appeared as two women, each using the most persuasive words and demeanour to induce Lucian to follow her lead. Needless to say, without hesitation he chose the latter, and from that day devoted himself to literature. How he found the means, he does not tell us; but we find him trained as a rhetorician, and before the age of 20, travelling into Ionia, and from thence into Greece, practicing first as an advocate at Antioch, where he can hardly have failed to meet either in his professional duties or in his private life with the Christians, and then as an itinerant professor of rhetoric. In this way he visited Syria, Phœnicia, Egypt, Greece, Italy and Gaul, picking up much information on his way about the manners and customs, the philosophy and geography, and the religious beliefs of the different nations; and being, as Lucian undoubtedly was, a man of shrewd observation, quick to recognize the salient features of nature and men, he laid up no ordinary store of knowledge in his retentive memory, ready to be reproduced as occasion required in his oral lectures or his written works.

At Rome he fell in with Nigrinus the philosopher, with whom he had formed a friendship in Greece. Nigrinus tried persuasively to give up rhetoric and take to philosophy, but found the latter too lucrative to be cast aside for the present.

1 Aquinas, St.
2 In Aquinas, § 10, he hopes the young men of his nation from their youth to grace be warned of this example remembering, and a wise of all who approve and endorse produce and arise.
3 In Aquinas, § 12, the disciples were called Christians.
INTRODUCTION.

was not till his 40th year that he gave his last rhetorical lecture at Thessalonica, and returned to his native town. It would seem that it was at this point of his life that he wrote the Dream, intended probably to be an incentive to the youth of his native town to follow his own example. Finding his father alive he first removed him and his family to Greece, and a year after followed them himself, A.D. 165.

On this journey he very nearly lost his life through the evil machinations of the impostor Alexander, and travelled on into Greece with Peregrinus, who shortly after burned himself alive at Olympia, Lucian being himself a spectator of this very extraordinary scene, as he tells us in his treatise on that pseudo-Christian's death. From the year of his settlement at Athens, he gave up all thoughts of rhetoric and devoted himself to philosophy, not so much to one particular school of thought, but rather employing all his energies in exposing the fallacies of the different forms of philosophy so rampant at the time. It was here that he wrote his chief satires, and in these Lucian is to be seen at his best, for he is never so happy as when following in the footsteps of his great master Aristophanes. Probably no three dialogues can be found of more striking humour and caustic wit, than the Vitarum Auctio, or Sale of Philosophers' Lives, the Piscator, or "The Philosophers come to life again," and The Timon. Nor did Lucian forget to continue the careful study of the best masters of Greek thought and style. Homer, Thucydides, Demosthenes, Xenophon, Plato, Euripides, Aristophanes were his chief guides; and the more one reads Lucian's writings the more one is astonished at the high pitch of excellence to which he attained.

At the close of his life Lucian's means apparently became much straitened once again, and he found himself compelled to resort to the old profession of his youth for a livelihood. He

1 Bis accus. § 32, καλὸς εἶχὲ μοι ἄνθρωπον τεταράκοντα ἄτη σχέδων γεγονοὶ θορίασιν μὲν έκείσιν καὶ δικῶν ἀπηλλάχθαι.
2 Heitl. Introd. § 8.
3 Alex. § 56, τὸν πατέρα καὶ τοὺς ἐρωτεῖ ἐλεήμονας Ἀμαστρων προδικεπομφών.
4 v. Alex. §§ 55, 56, 57.
INTRODUCTION.

us, however, saved from the misery of an impeccunious old age through the offer of a lucrative appointment in the law-courts at Alexandria by the Roman Emperor\(^1\). His duties seem to have been those of clerk and registrar of the supreme court, president of the courts of justice and keeper of the records\(^2\). The acceptance of such a post placed him in a somewhat awkward dilemma, as he had only recently published a short treatise “on those who let themselves out for hire.” However, as he says\(^3\), future prospects seemed otherwise so black, and a man will do anything to run away from poverty; and he wisely quieted his conscience with the thought that there is a sufficiently wide difference between being the dependent of a private individual in a private house, “suffering all that I set forth in my pamphlet,” and being the public servant of the Crown in a post of no mean distinction\(^4\). The post was of such emolument as to enable him to pass the close of his life in affluence\(^5\). But he was not left in undisturbed enjoyment of his good luck, as it is reasonable to infer from his many allusions to the gout, that he had much experience of this painful malady toward the close of his life\(^6\).

Of the attitude of Lucian toward Christianity, a subject which has been the battlefield of much controversy, it does not seem needful to speak here, as there is nothing in either of these dialogues to raise the question. Suffice it to say that it seems most natural that Lucian should have looked upon

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\(^1\) Authorities are divided as to who the Emperor was: *Marcus Aurelius* (Collins, &c.), *Constantius* (Wieland), *Severus* (M. and D).

\(^2\) In L.’s own words, *Apol.* § 12, τας δικας ειλιγμεν κα τας αυτας την προσθηκαν επιθεναι κα τη πρατομενων και λεγομενων απαξαπαντων (misprinted in M. and D.) υπομηματα γραφεσθαι.

\(^3\) *Apol.* § 10.

\(^4\) *Apol.* § 11, ἕννησιν ὡς πάμπολι διασφερει εἰς οἰκείων των τῆς πλούσιου ὑπόμενου παρελθόντα δουλεία καὶ ἀνέχεσθαι δεὰ μοι φησι τὸ βιβλιον, ἡ δημοσίᾳ πράτων τι τῶν κοινῶν καὶ ἐς δύναμιν πολιτευμένον ἐπὶ τοίχων παραβασιλέως μυθοφορεῖν.

\(^5\) *Apol.* § 12, ὁ μισθός ὃς μικρὸς ἀλλὰ πολυτάλατος.

\(^6\) He describes this affliction as part of the punishment of the wicked: cf. *Men.* § 11, ὑχρόλ καὶ προγάστορες καὶ ποδαγρόλ. He wrote two short serio-comedies in which he makes Ποδάγρα the chie
Christianity as akin to the many forms of religious worship that he had come across in his travels: and one sees no reason to believe that he was more opposed to Christianity than to the forms of Eastern superstition with which he had been led to class the history of our Saviour. Assuredly, if Lucian thought Peregrinus a fair specimen of a Christian, one cannot wonder at his severity against the sect.

Lucian lived on into the 3rd century, some averring that he was 100 years old at his death. Under any circumstances, surely even 80 years (the minimum estimate), assisted by τὴν ἀκίνητον δεσπότιν πόνων Ποδάγραν, would be quite enough to account for his death by natural decay without the extraordinary assertion of Suidas, which deserves to be quoted in extenso, as a notable specimen of Christian charity when a man allows himself to be overmastered by his prejudices:

"Lucian of Samosata, nicknamed the Blasphemer or Slanderer, because in his dialogues he makes even what is told about divine things a subject-matter for ridicule...... is reported to have met his death at the hands of dogs for raving against the truth; for in his Life of Peregrinus he carps at Christianity, and blasphemes Christ Himself. Wherefore for his madness he paid an ample penalty in this life, and in the life to come he shall be an inheritor with Satan of everlasting fire."

dramatis persona, and puts into the mouth of Ποδάγρα these strong words as the opening lines of one of them:—

ὅ στυγένον οδηγοῖ, ὅ θεοῖς στυγομένον,
Ποδάγρα πολυστένακτε, Κωκυτοῦ τέκνοι.

His epigram (Anth. Pal. ii, 403) "To Gout" seems also the production of one who could write feelingly:—

Μισόπτωχε θεά, μούην πλούτου δαμάσειρα,
ἡ τὸ καλὸν ὑθαι πάντοτ' ἐπισταμένη.
eι δὲ καὶ ἄλλοτρος ἐπιζομένη ποσί χαίρεις,
ὀπλοφορεῖ τ' οἶδας, καὶ μυρὰ σοι μέλεται,
τέρπει καὶ στέφανός σε καὶ Αὔστριαν πόμα Βάκχου.
ταῦτα παρὰ πτωχοῖς γίγνεται οὐδέποτε.
τούνεκα μν φεύγεις πενίης τὸν χάλκεων οὐδέν,
τέρπῃ δ' εἰ πλούτου πρὸς πόδας ἔρχομένη.
INTRODUCTION.

LUCIAN'S STYLE.

There is nothing more worthy of admiration in Lucian than the astonishing ability he displays in his imitations of the great Greek masters, whose style he set before himself as an ideal. "He evinces a perfect mastery over a language as wonderful in its inflexion as in its immense and varied vocabulary; and it is a well merited praise of this author to say that to a good scholar the pages of Lucian are almost as easy and entertaining as an English or French novel." To the tyro equally with the "good scholar," Lucian is "easy and entertaining." One forgets that he is an Asiatic, living in the age of the Antonines. His Attic dialect is so pure, its blemishes so few, that one could almost fancy him a contemporary of the great writers, whom he knows so thoroughly and quotes so frequently, instead of living in a century whose greatest writers after himself were Marcus Aurelius, Herodian, Hermogenes, Celsus, Galen, Pausanias, Appian, Aelian. It was only close study and much determination that could bring him to such a pitch of excellence. His works, like every good writer's, are stamped with his own individuality. There are but few traces of mannerism, and no remnant of the vernacular, which he confesses clung to him for many years; and what failings he had may be put down very largely to the carrying out of his own rule, "Sacrifice most of all to grace and clearness."

Lucian is elegant, witty and sarcastic; of abundant resource, and fertile in imagination. As one of his earliest editors says, he is grammarian, rhetorician, physician, advocate, historian, poet, philosopher and politician rolled into one, and there is no author who can with greater advantage be placed in the hands of one fresh to the Greek language. Simple and straightforward as his construction is, he is yet full of interest. Here he is wise, there witty, here grave and there gay, here gentle,

\[1\] Prof. Paley. Art. sub v. in Encyc. Brit.

\[2\] Lexip. § 23, μάλιστα δὲ χάραι καὶ σαφήνεια θυε (cf. M. and D. 229).
there severe; Protean in his many changes, and like a chameleon in the variety of his colouring.

**INTRODUCTION.**

Editors are divided as to the genuineness of this little brochure. Hemsterhuis and Dindorf accept it; Solanus rejects it; Müller and Donaldson dismiss it summarily with the remark:—“Menippus, or the oracle of the dead, seems to be the work of some imitator of Lucian, and is full of passages taken *verbatim* from his genuine works (adding in a footnote): According to Diogenes of Laërtes (162 D), Menippus wrote a *Nékua*, and Solanus has accordingly supposed that he is the author of the ‘Menippus’ of Lucian.” I will take each of these objections separately.

A. *Solanus* is clearly not very decided in his opinion. At one place he writes “if Lucian wrote this dialogue, it must have been in A.D. 163.” At another, “if it is genuine, it is clear that it must have been written when Lucian was still quite young.” How Solanus professes to make these remarks tally I cannot say, unless he considers 38 to 43 years of age as “quite young”! Solanus also takes exception to certain phrases occurring in the book:—

* a. *τελῶνα*, § 11, placed between *μοιχοί* and *κόλακες*, and says “Lucian is not wont to inveigh against such.” And yet, though I cannot find that he uses the noun elsewhere, in *Pseudol.* § 30 Lucian places the *verb* in almost as bad company, viz. among beggars and clothes-stealers! *εἰ τις ἀνασκύπτως αἰτεῖ, μᾶλλον δὲ προηαὐεῖ καὶ λασκουμεκατε καὶ τελῶνα.*

* b. He complains in this work *quosdam igne torreri*, “which is stooping too low for Lucian.” It is not quite clear what argument against its genuineness Solanus means to base on this. He is evidently referring to § 14, *οἰμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπτωμένων*, but this very phrase occurs also in the *Vera Hist.* II. § 29, *κύσα δὲ πονηρά καὶ ἀφόρητος ὀσπερ ἀπ’ ἀνθρώπων ὀπτωμένων*
...ἐκούσας δὲ καὶ μαστίγων ψόφων καὶ οἴμωγην ἅνθρώπων πολλῶν. Would Solanus think this spurious?

c. "reges stipem colligentes," § 17, he thinks is "omnia puerilia et Luciano indigna." This is a matter of opinion: the λέγω of Ξέρφας λέγω, and the phrase κατὰ κορῆς παιώμενος are quite Lucianic (cf. Inf. Dial. 20. 2, Tyr. § 11, Gall. 29). Does it seem too mean an office for Philip of Macedon to be mending shoes? And yet it is well to remember that Lucian had no very high opinion of this king. In Inf. Dial. 14. 3 he makes Philip's own son, Alexander the Great, charge him with vices of no very light hue; and the attack though not direct is manifestly implied. Alexander says: οὐδὲ προδοσίαις ἀνοίγειν τὰς νίκας ἐκράτους αὐτῶν. οὐδὲ ἐπιωρκησα πώποτε ἢ ὑποσχόμενος ἐνευσάμην ἢ ἄπιστον ἐπραξά τι τοῦ νικῶν ἔνεκα. I cannot think that this third objection is any strong argument against the whole piece.

d. The fact that Menippus had written a Νικως is surely a very lame reason for ascribing this work to him. Can anyone carefully read it through from beginning to end, full as it is of Lucian's phraseology and favourite words and idioms, and then ascribe it to a man who died two or three centuries before Lucian was born?

B. The assumption that it is by some imitator of Lucian, as Müller and Donaldson say, is at least more worthy of consideration than the theory of Solanus. And yet after carefully reading and studying the piece as a whole, I cannot help feeling that its author was no other than Lucian. A few excrescences may have grown on to it, but even that is doubtful. I believe no one could copy so minutely and exactly as this. It is above all most unsafe to reject anything ascribed to Lucian, because it appears to be taken in great part from some work that no one doubts to be his. Lucian is continually repeating himself. It is this which forms the chief drawback to his literary style. He palls on one at last. As Heitland says (Intro. A. 7), "In his matter and style alike there is a sort of sameness which is

1 Cf. too Phal. 8 and Fug. 1.
rather wearisome to the reader. The same old simile, quotation and even turn of phrase reappears more often than is palatable." It is true that large pieces of chap. 15 are from the Inf. Dial., and § 16 is just like Nigrinus § 20, and § 4 is like Pisc. § 11 and so on. But this is Lucian's usual plan\(^1\). It would require no great labour to prove the Timon spurious too for similar reasons. To the student of Lucian his continual readjustment of the same old thoughts is so well known that there is no need to dwell on the point. I append one specimen from the Timon, and for others refer the student to the notes.

\[\text{Tim. §§ 54, 55, 56.}\]

\[\text{Pisc. §§ 34, 35.}\]

\begin{quote}
\text{τὸν πλησίον παραγκωνιζόμενον...κουνωδῶν ἐμφορούμενοι...μεμψη-}
\text{μωρος ὤδ...λόγοι πολλοί ἐπὶ τῇ}
\text{κύλικε...ὑπὸ τοῦ ἀκρατοῦ πνημῶν}
\text{ἐκών...Τὸ χρυσὸν μὲν γὰρ οὐδὲν}
\text{τιμώτερον τῶν ἐν τοῖς αἰγαλαῖος}
\text{ψηφίδων μοι δοκεῖ.}
\end{quote}

\begin{quote}
\text{αλλὴλους παραγκωνιζόμενοι...}
\text{φορτικῶς ἐμφορούμενοι...μεμψη-
\text{μωροι φαινόμενοι καὶ ἐπὶ τῆς}
\text{κύλικος...φιλοσοφοῦντες καὶ τῶν}
\text{ἀκρατῶν οὐ φέροντες...τί γὰρ τὸ}
\text{χρυσὸν ἡ ἀργύρων οὐδὲν τῶν ἐν}
\text{τοῖς αἰγαλαῖος ψηφίδων διαφέρον;}
\end{quote}

I am confirmed in my opinion by the appearance throughout the whole dialogue of Lucian's own peculiar idiosyncrasies.

\(a\). We have his own favourite phrases running through it. οὐκ ὁδὲ ὅπως—ἄτε—ἀγαθῇ τύχῃ—καὶ δὴ—μονονουχὶ—οὐμενοῦ—
\(καὶ ταῦτα—μικροῦ δεῖν, and the epithet in predicate.

\(b\). Lucian's "slips" and non-atticisms abound: the misplaced ἀν, the heavy use of καὶ, e.g. (taken at random) § 4, 22 times in 31 lines; § 12, 12 in 23; § 11, 15 in 20; § 14, 20 in 17; § 18, 14 in 15 lines; ὅν for οὗ; the heavy perfect and pluperfect forms.

\(c\). The following too bespeak the pen of Lucian, I think. The introduction of eastern soothsayers, Zoroaster &c.; the πῶς ὅτι inserted § 14 (v. note); the τί γὰρ ἀν πάθοι τίς § 3, as in Tim. § 39 and Char. § 2; the introduction of his old enemy the gout, § 11, ποδαγροῖ: the ever-recurring Tantalus, Sisyphus and Ixion, Pyrrhaegeton, Minos, Nireus, Thersites,

\(^1\) One might as well say that S. Paul's Epistle to the Colossians is spurious, because it is in places worded verse for verse like the Ephesians.
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...ἠκούομεν δὲ καὶ μαστίγων ψόφον καὶ οἰμωγῆν ἀνθρώπων πολλῶν. Would Solanus think this spurious?

3. "reges stipem colligentes," § 17, he thinks is "omnia puerilia et Luciano indigna." This is a matter of opinion: the λέγω of Ἐράξας λέγω, and the phrase κατὰ κορρῆς παιώμενος are quite Lucianic (cf. Inf. Dial. 20. 2, Tyr. § 11, Gall. 29). Does it seem too mean an office for Philip of Macedon to be mending shoes? And yet it is well to remember that Lucian had no very high opinion of this king. In Inf. Dial. 14. 3 he makes Philip's own son, Alexander the Great, charge him with vices of no very light hue; and the attack though not direct is manifestly implied. Alexander says: οὐδὲ προδοσίαις δινόμενος τὰς νίκας ἐκράτων αὐτῶν οὐδ' ἐπιώρκησα πῶσπε ἡ ὑποσχόμενος ἔνευσάμην ἢ ἀπιστον ἐπραζά τι τοῦ νικάν ἔνεκα. I cannot think that this third objection is any strong argument against the whole piece.

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1 Cf. too Phal. 8 and Fug. 1.
means another Cynic philosopher, named Menippus, who lived near to his own time; and Olearius, the chief editor of Philostratus’ works, upholds the same theory, bringing to bear on the question the words placed by Lucian in the mouth of Diogenes at the end of the 1st Dialogue of the Dead where he asks Polydeuces to rebuke the Lacedaemonians for falling away from their former simplicity and discipline, and Olearius thinks this fits in with the times of the later rather than the earlier Menippus. Few scholars will assent to this argument, for surely no period in the history of Sparta more marks the decadence of that famous city than the time of Diogenes the Cynic and his successors, the fourth and beginning of the third centuries B.C., when Athens was captured at the close of the Peloponnesian War, and Lysander first introduced vast sums of gold and silver into the treasury, when effeminacy and luxury took the place of that hardihood, endurance and rigorous simplicity of living, which had always been associated with the Spartan race.

Menippus was a native of Gadara in Palestine; a pupil, as has been said, of Diogenes the celebrated Cynic of the time of Alexander the Great, and so we are continually finding them coupled together by Lucian1; and Lucian is never tired of employing the nickname κων, in allusion to the snarling nature of the Cynic school in general, and Menippus in particular2. He seems to have been born a Phoenician slave, but in some way

1 The Dialogues of the Dead open with a request by Diogenes to Polydeuces (Castor’s twin-brother) that, if he happens to see Menippus, “the dog,” he will let him know that absurd and ridiculous as things are on earth, they are nothing by the side of what he will find to be the case in the lower world. In the 21st Dialogue Cerberus says that Menippus and Diogenes alone of all men had met death in a manner creditable to the canine race. In Fugit, §11 Antisthenes, Diogenes, Crates and Menippus are found together.

2 Cf. note Men. §1, the opening lines. In Bis acc. §33 “Dialogue” complains of the way in which Lucian is always bringing in Menippus τελευταίων δε και Μενιπποῦ των παλαιών κυριῶν μάλα ὑπακτικῶν, ὡς δοκεῖ, καὶ κάρχαρον ἀνορίζας καὶ τοῦτον ἑπείσηγαγέ μοι φοβερῶν τινα ὡς ἀληθῶν κύρια καὶ τὸ δήγμα λαθραίων, δορ καὶ γελῶν ἀμα ἑκακε. So in Vit. Auc. §7 his master Diogenes is spoken of as a good “watch-dog,” cf. Pisc. §26; Varro speaks of M. as “nobilem canem.”
&c. and other minor points too numerous to mention. Hemsterhuis also at § 18, where Nestor and Palamedes are represented as being companions of Socrates, reminds us that the same three are "congerrones" in *V. H.* II. 17; which is also a small undesigned coincidence.

This internal evidence of minute correspondence in detail is a safer argument for its genuineness, than is the repetition of lines and ideas from other works for its spuriousness.

It needs not many words to explain the object of the *Menippus*. It was doubtless written partly as a satire on the vast influx of Eastern peoples and customs, their religious, social and moral influence, but more especially, as in the case of the *Dialogues of the Dead*, to show the uncertainty of human life, the follies of many of the old tales still credited, and the ridiculous superstitions of the age. On this subject Bacon writes, "It was no mean apprehension of Lucian, who says of Menippus, that in his travels through hell he knew not the kings of the earth from other men, but only by their louder cryings and tears; which was fostered in them through the remorseful memory of the good days they had seen, and the fruitful havings which they so unwillingly left behind them. He that was well seated looked back at his portion and was loth to leave his farm; and others minding marriages, pleasures, profit or preferment, desired to be excused from death's banquet; they had made an appointment with earth, looking at the blessings, not the hand that enlarged them, forgetting how unclothedly they came hither, or with what naked ornaments they were arrayed."  

**Menippus the Philosopher.**

Modern editors are of one mind in acknowledging this famous mouthpiece of Lucian to be the well-known philosopher, the pupil of Diogenes. Philostratus, a noted sophist, of the 2nd and 3rd centuries A.D., says that Lucian throughout his works

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between Thersites and Nereus (Inf. Dial. 25). He is the subject of a round-robin sent to Pluto by the millionaires, for they cannot longer endure his ridicule (Dial. 2). He debates with Teiresias on vaticination (D. 28), with Trophonius and Amphilochos on oracles (D. 3), and in D. 17 he begs Tantalus to cheer up, as he is in no way worse off than others, since the dead cannot eat and drink. Besides this there are dialogues with Cheiron, Aeacus, Charon, Hermes, Cerberus, &c., while in the Icaromenippus he takes a voyage by way of the Moon up to Jupiter, and there discusses with his Olympian Majesty the state of philosophy and religion upon earth.

Probably like other exorbitant money-lenders, he was not too scrupulous in his transactions, and the biter at last found his tail. He lost his wealth by the roguery of others, and is then said to have committed suicide.

TIMON THE MISANTHROPE.

Timon, the celebrated misanthrope, the son of Echecratides, remarkable, as Tanaquil Faber says, only for being the father of Timon, flourished about the time of the Peloponnesian war. He was of the deme of Colyttus (v. note, §§ 7, 44). The town Colyttus lay at the foot of Mt Hymettus; hence the appropriateness of Zeus’ question (§ 7) τίς οὖσις ἐστιν, ὁ Ἑρμῆς, ὁ κεκραγώς ἐκ τῆς Ἀττικῆς παρὰ τὸν Υμηττῶν; Faber does his best to whitewash the character of Timon. He says: “There is no need to say aught about this man’s dis-

1 Lucian alludes to this in Inf. Dial. 10, 11, where the philosopher asks: σὺ γὰρ, ὁ Μένιππης, ὃς ἀθικὴ ἀποκακία; to which M. replies πῶς, δεῖ συνεντο ἕν τὸν βάναυσον, καλέσας μηδὲν; So in Inf. Dial. 21, 2 Cerberus, in answer to this question ἐγὼ δὲ πῶς σοι κατελυθήσεαι; says μῦνος, ὁ Μένιππης, ἀξίως τοῦ γένους, καὶ Διογένης πρὸ σοῦ, οἳ μὴ ἀναγκαζόμενοι εἰσῆλθεν μηδ’ ὑδομένως, ἀλλ’ ἐθελοντικά. Diogenes’ death was caused by swallowing a raw polypus (Vit. Auc. 10) but M.’s is uncertain. Diog. Laert. 162 B says it was by hanging himself: ἐν δὲ ὀβύμασ βρέχη τὸν βλαν πεταλλάξας, but the scholiast in a note on Inf. D. 1, 1 says, ὡμοί φαγὼν ὀμαντὴν.
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position, for Plutarch has done this in his life of Antony. I will merely add that Timon had been a good man, of such known excellence toward mankind, that no creature of a more kindly disposition (χρηστότερον) ever existed. For men to nickname him 'misanthrope' is most emphatically wrong. One may just as well apply the epithet ἄθεος to a man who refuses to believe in the existence of Mercury, Venus, Sylvanus and other follies of that stamp, as call Timon μυσάνθρωπος. You will ask 'how so?' Because it was not men but wild beasts that he hated, with which that age abounded." And he brings forward pseudo-Plato to bear him out.¹

Hemsterhuis disagrees with this, and modern readers will probably see little to excuse, and very little to admire, in the sour and resentful spirit of the misanthrope. Hemsterhuis says the epistles of Plato are not to be taken too seriously; and against this testimony we have the whole weight of antiquity. In Aristophanes² we have in more than one place a strong allusion to the unnatural disposition of Timon, and two passages from Cicero³ bear equal testimony.

Pliny (N. H. VII. 19) also, in referring to Timon, says: "hunc quidem etiam in totius odium generis humani evectum." Diogenes Laertius, in writing of the life of Timon of Phlius, the well-known philosopher, speaks disparagingly of

¹ συντήρον ὃτι Τίμων ὁδὲ ὃν ἀρε μυσάνθρωπον, μὴ εὐρίσκων μένοι ἄθρωπος, ὁδὲ ἔδωκα ἤθελα φιλεῖν (Epis. 24 as collated by Leo Allatius).

² Τίμων ὃν τις ἄθρωτος ἀθάντων ἐν ὑπόλυμοια τὰ πρόσωπα περιεργάσεις | Ἐρυθαίος ἀπορρέει | οὕτως ἢ δ' Τίμων ὑπὲρ οὗ [ἐπὶ ἀγών ηρήμασ] | τολλὰ καταραζόμενος ἀνδράς τοιοῦτος (Lysist. 808—815). So in Aves 1549, Peithetaerus says to Prometheus: νῦν τὸν Δί' ἄει δῆτα θεομοῦσ' ἐφυ, to which Prom. replies Τίμων καβάρος, "Yes, a Timon to the back-bone."

³ Cf. de Amic. 23, 87, "si quis ea asperitate est et immannitatem naturae, congressus ut hominum fugiat atque oderit, qualemuisse Athenis Timonem nescio quem accepimus." So in Tusc. Disp. iv. 11, 25, "But those feelings, which are the contrary of these, are supposed to have fear for their foundation...or the hatred of the whole human species, as Timon is reported to have had, whom they called the Misanthrope"; and a little lower down § 27, "the hatred of the human species like that displayed by Timon;"
our Timon in a passage the more interesting as informing us that Timon was "fond of gardening" (φιλόκηπος), which adds a piquancy to Lucian's representation of him digging with smock-frock and spade.

Even more important than these is the well-known passage from Plutarch, alluded to above. "Antony in the meantime forsook the city and the society of his friends, and retired to a small house which he had built himself near Pharos, on a mound he had cast up in the sea. In this place, sequestered from all commerce with mankind, he affected to live like Timon, because there was a resemblance in their fortunes. He had been deserted by his friends, and their ingratitude had put him out of humour with his own species.

"This Timon was a citizen of Athens, and lived about the time of the Peloponnesian War, as appears from the comedies of Aristophanes and Plato, in which he is exposed as the hater of mankind. Yet, though he hated mankind in general, he caressed the bold and impudent boy Alcibiades, and being asked the reason of this by Apemantus, who expressed some surprise at it, he answered that it was because he foresaw that he would plague the people of Athens. Apemantus was the only one he admitted to his society, and he was his friend in point of principle. At the feast of sacrifices for the dead, these two dined by themselves, and when Apemantus observed that the feast was excellent, Timon answered, 'It would be so if you were not here.' Once in an assembly of the people, he mounted the rostrum, and the novelty of the thing occasioned a universal silence and expectation; at length he said, 'People of Athens, there is a fig tree in my yard, on which many worthy citizens have hanged themselves; and, as I have determined to build upon the spot, I thought it necessary to give this public notice, that such as choose to have recourse to this tree for the aforesaid purpose may repair to it before it is cut down'."

1 Plutarch in Alci. p. 948, Langhorne's translation. So Strabo (17, 745) says Antony, when conquered by Augustus, called his palace
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Hemsterhuis, after alluding to this story, adds "what greater proof could one wish for to show the man's harshness of manner? Howbeit, this temper seems to have been brought about by the behaviour of his friends, whose ingratitude after so many kindnesses received drove Timon into such an estimate of the world at large, that he defined the highest happiness of life to consist in the universal hatred of mankind."

Something more on this point may be found under the section on "Timon, the Dialogue." Few will deny that the brooding spirit of malice is one of the worst of bad characters; the one that finds itself out of joint with all the world, and sees nothing but its "seamy side"; and one can feel more sympathy with the "dog" Menippus, who snarls and bites, and in the nether world "lies on his back and laughs" at the follies of men than with the narrow-minded pessimist, who bides his time, and nurses the smouldering embers of bitter hatred in his heart against the possible day of retribution. Callimachus has an epigram on Timon:

Τίμων (οὐ γὰρ ἔτι ἐσοι) τί τοι, φάσος ἢ σκότος ἐχθρόν;
Τὸ σκότος, ύμεὼν γὰρ πλεῖον ἐν Ἀἰδη.

Plutarch says that "he was buried at Halae near the sea, and the water surrounded his tomb in such a manner that he was even then inaccessible to mankind." Plutarch also adds two epitaphs, the former by Callimachus:

Τίμων μυσάνθρωπος ἐσοικώ· ἄλλα πάρελθε'
Οἱ μόνοις εἶπας πολλά, πάρελθε μόνον'

the latter said to be Timon's own:

'Ενθάδ' ἀπορρίψας ψυχήν βαρυδαιμόνα κείμαι'
Τοῦνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπόλουσθε.

Timonium, hereafter in this intending to follow his example, viz., to have no more intercourse with mankind but to live in seclusion.

1 Shakspere seems to have joined these two in his paraphrase of the epitaph. Alcibiades [reads]:

Here lies a wretched corse, of wretched soul bereft:
Seek not my name. A plague consume you wicked caitiffs left!
Here lie I, Timon; who, alive, all living men did hate:
Pass by and curse thy fill; but pass and stay not here thy gait.
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TIMON, THE DIALOGUE.

The *Timon*, on whose genuineness no one casts the slightest
doubt, is almost universally acknowledged to be Lucian's master-
piece. Tanaquil Faber, who has devoted his talents and
critical acumen to the elucidation of this dialogue in particular,
speaks of it in the highest terms:

"However, I deem this dialogue to be so elegant and chaste,
that I have no hesitation in placing it among the most finished
of Lucian. It is written in so clever and easy a style, that no
comedy can be compared with it. Here, if anywhere, you will
find speech of such purity, that nothing can surpass it. Its
beginning is, it is true, somewhat vehement and bordering on
the tragic; but so exactly adapted to the circumstances and
character of the man, that nothing more befitting can possibly
be conceived."

Solanus also says:—"This is deservedly placed among the
best efforts of Lucian. You have here a comedy of high ex-
cellence, in which the conduct and intrigues of more than one
kind of flatterer are presented in an extremely picturesque form,
and (with many other points bearing on wealth) are handled
with consummate skill. If you compare this little work with the
*Plutus* of Aristophanes, you will, if you are of my opinion, feel
bound to give the palm to our author, for many reasons too
numerous to specify."

Aristophanes wrote much that was better than his *Plutus*;
but still this is high praise, and few will be found to dispute its
justice. In the *Plutus* we have clear signs of the decadence of
ancient comedy; there is no longer that keenness of wit and
abundance of personal satire which mark the best works of
Aristophanes; but the *Timon* abounds in satirical humour and
in many an elegant turn of phrase and original situation—in a
word, in all those chief characteristics which have given Lucian
such a high position in the favour of critics. There is indeed a
dramatic fitness about the whole piece with its five Acts.
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I. Timon leaning solitarily with one hand on his spade, and the other stretched toward heaven, half cursing Zeus for his indifference, and half imploring him to come and help him.

II. Zeus, Hermes and Plutus in deep consultation, and the well-told hesitation of the last-named to go to a man who will turn him out as soon as he arrives.

III. Timon discovered, surrounded by Poverty, Want, Toil, Wisdom, &c. as his body-guard; the disgust of Poverty, and the unwillingness of Timon to have any more to do with such a fellow as Plutus.

IV. Timon once more alone; discovers Gold. "Now will I pay them back in their own coin—henceforth I am Misanthrope."

V. The news spreads. The toadies hasten to the gold, as moths to the light, and one seems to see the surly misanthrope wielding his spade, and laughing in his sleeve as each goes off with a broken head. The curtain falls upon him as he stands with stones all round, and his hands full, ready to give a warm reception to the next applicant.

After the Plutus of Aristophanes, which Lucian no doubt had in his thoughts when he wrote this dialogue, as the number of references to that play of his favourite master abundantly proves, one naturally seeks to compare the Timon with Shakspere's play. It looks at times as if Shakspere knew of Lucian's piece, though the Timon of Athens is acknowledged to be founded chiefly on the twenty-eighth novel in Painter's Palace of Pleasure. Shakspere's aim is not the same as Lucian's. He introduces us to Timon in the opening scenes as still in the height of his popularity and luxuriousness; we see men flocking to his riches, and surrounding him with all the flattery and toadyism which time out of mind have attended on wealth. We see the first advent of his poverty, the miserable way in which each so-called friend finds excuse for not holding out a helping hand; and there is a feeling of no slight pity in one's heart for the philanthropic Timon, as the fourth Act opens and shows him outside the walls of Athens, soliloquizing, and ending his stinging satire with the lines:
"Timon will to the woods; where he will find
The unkindest beast more kinder than mankind.
The gods confound (hear me, ye good gods all!)
The Athenians both within and out that wall!
And grant, as Timon grows, his hate may grow
To the whole race of mankind, high and low.
Amen."

The faithfulness of Flavius to his old master, the arrival of Senators (in the fifth Act) from Athens, begging the Misanthrope to come back to the city, the suicide of Timon, and the concluding words of the play spoken by Alcibiades:

"Dead
Is noble Timon; of whose memory
Hereafter more"—

all help to increase the feeling of compassion for Timon; and this was clearly Shakspere's aim, his satire in the main being directed at the "trencher-friends," and the hollowness of human friendship.

But Lucian's design was much wider:

(1) To cast ridicule upon the foolish teaching of ancient Greece about religion.

(2) To show up several sorts of parasites and sycophants.

(3) To rouse disgust against men, like Timon, who were so utterly incapable of choosing fitting friends; against those who spent all their substance upon these unworthy creatures. As Dr Abbott says (p. 151), "It is not till we bring Timon, no less than his flatterers, into the sphere of satire, that the full significance of such a story is reached. That one of the noblest of Athenians in Athens' noblest time should spend his substance in giving banquets to parasites and sycophants, and seek to obtain by such means the friendship of such men, is a fitter subject for ridicule than the fickleness of wretches, who know not where to look for a meal."

That Lucian did not really think much of the character of Timon seems fairly clear from the only other passage in which he mentions him. In the Vera Historia he is represented as being the guardian of the narrow pass which runs between the various rivers of Acheron, surrounding the abode of the.
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damned. It is no doubt a sort of "half-way house"; but
Lucian evidently could not find it in his heart to allow the slyly
cross-grained pessimist a home in any higher settlement.

PARASITISM.

The flattery and toadyism of the parasite or hanger on, the
boorishness of the wealthy snob toward his humbler brethren.
the extraordinary fascination to the neglected and over-worked
plebeian of an annual dinner "under his patron's mahogany,"
have been such obvious subjects of satire from days long before
Lucian that it scarcely seems necessary to allude to them. All
satirists from Lucilius, Juvenal and Horace, down to Dryden,
Swift and Dr Johnson, have loved to dwell upon the humiliating
snubs doled out by the rich patrician to the poor dependent.
How often the latter has to be contented with

"Black mouldy fragments which defy the saw,
The mere despair of every aching jaw,
While masters of the finest floor are set
Before your face."

Gifford. Fam. v. 68.

It seems necessary, therefore, only to add a few remarks on
the other two main subjects of satire in these two dialogues—
the existing philosophy and the decaying theology; the former
so humorously portrayed in the Memnon, and the latter in
the Town.

LUCIAN'S ATTITUDE TOWARDS GREEK RELIGION.

It is impossible within the narrow limits of an Introduc-
tion like this to discuss at all fully the position which Lucian
assumed towards social and religious institutions, but a few
thoughts are put together as more or less essential to the
understanding of the spirit and object of these two dialogues.

1 V. H. vi. 35, εποικίασα δὲ μία στηρὶ δὲν τολμῶν ἐπ', ἔπειτα δὲ λαβόμενος
ἐνεπάγησα Πύθοις ἐν Ἀδημοίοις.
The ridiculous absurdity of much of the heathen mythology was too obvious to be allowed by Lucian to pass unnoticed. It had been the butt of its own adherents. A religion which could incorporate into its own original body the multifarious creeds of the many nations which fell under its political sway was clearly one which laid itself open to criticism. The Christian apologists of Lucian's time, when they came to attack it, found their task easy because the philosophers had exposed its falseness long before. The poets had only to put in an attractive form the disgraceful legends handed down from antiquity; the actors in their plays exposed the gods to popular ridicule; at the public games, the gods, in whose honour all were assembled, were so depicted as to expose them to the contempt and abhorrence of all. They furnished a mark for the low wit and scurrilous jests of the comedians. When a good hit was made, the spectators, we are told, shouted and rose up, and the whole pit resounded with the clapping of hands and applause. While a whisper against the king was deemed treason, and to insult a senator a crime, the gods were in no way guarded; about them, and them alone, anyone was at liberty to say what he would.

The fact that Lucian in early life had himself been a moulder of busts of Hermes, and had been surrounded by those who made their living by carving gods, was not likely to increase his respect for the heathen deities. A man who has hammered, or cast, or carved, or graven a god of marble, wood, stone or brass is not likely to have any deep feeling either of love or fear for that which could never have had an existence but for himself. And Lucian felt and thought about these things more than most men. The gods of the Greek world, Olympian and Infernal alike, were so very material: their birth, habits, surroundings, virtues and vices so tangible, that the faith which men had placed, or had professed to place, in them of old, had ceased. As Timon laments in the opening scene, the old Zeus is gone. Once he could instil terror into

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the wicked, now the scoffers and cheats get off scot free, and “the smell of the sulphur” is the most disagreeable part of the once terrible bolt of Jove. Men of thought argued that many gods destroy the perfection of deity, that while each possessed in full some art or quality, yet each was lacking entirely in something else equally or more essential. History showed too that the world existed before the Greek gods. Men gave the gods their origin, not the gods men. Lucian, in his usual sarcastic and humorous way, makes a broad caricature of all this. The absurdity of so many gods he points out in the Concilium Deorum. There had been such an influx of deities into Olympus that the originals were in fear of being crowded out; there were Pan, Silenus, Heracles, Asclepius and all the host of new-fangled deities from Africa and Asia, Attis, Mithras, Mên, Anubis, the bull from Memphis, and the rest, and so a decree is proposed by Momus the jester, that “when Hermes shall call you, you are all to come, each bringing clear proof and undoubted testimony to your father’s and mother’s names; and why you were made a god, and how; your tribe and brotherhood; and whoever does not bring sufficient proof will no longer be deemed eligible to a seat in the House, no matter how huge his temple on earth, or how high he may be held in the esteem of mortals.”

In the Dialogues of the Gods, Prometheus and Zeus Tragoedus, we have a further development of the same amusing satire. Zeus is buried in Crete; how can he be immortal? He deals greatly in quotations from Homer and Euripides, and strives to copy the good Attic style of Demosthenes. Eros is a child, yet older than Zeus’ grandfather. Hermes, while still a helpless babe, steals Zeus’ sceptre, invents the lyre, and runs away with Hephaestus’ anvil, which he hides in his cradle. The gods all leave Olympus to go down and witness an argument between two philosophers as to their own existence. There is no more telling way of ridiculing any religion than by materialistic representations of this kind; and it was quite the fault of the Greek and Roman
people that their religion was especially open to such carica-
turing. And because Lucian could see nothing to attract in
this sort of religion, nor in what he personally experienced
of our own Christian faith, he has been denounced in the
bitterest terms\(^1\). As has been remarked elsewhere, these two
dialogues do not raise the question of Lucian’s position as
regards Christianity; so into that vexed question we need not
enter. It is very true that Lucian was a puller down of
existing institutions, rather than a builder up of a new one,
but it was only because the truth was not clear to him.
The only thing manifest was that the old religion was absurd
and antiquated. But whether intentionally or not, at least “he
did the same service to the advancing forces of Christianity as
the explosion of a mine does to the storming party who are
watching in the trenches; he blew into ruins the fortifications
of pagan superstition already grievously shaken. He did not
know who was to enter in at the breach, but he had a strong
conviction that the old stronghold of falsehood ought at any
cost not to stand\(^2\).”

**Lucian’s Attitude Toward Philosophy.**

It has been urged that next to the absurdities of the
popular religion, the pretenders to philosophy lay most open
to the attack of the satirist; and that in holding up to
derision the charlatans and impostors who sheltered them-
selves under the names of the great masters of old times, who
pushed their tenets to absurdity, Lucian lays himself open to
the charge of caricaturing those venerable sages themselves\(^3\).
This charge seems to be substantiated by his dialogue “Sale
of Philosophers’ Lives” (*Vitarum Auctio*), in which several
philosophers representing the greatest schools are sold off at
prices varying from about £500 for Socrates to £3½d. for

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*\(^1\) Watson calls him “a scoffer at all religions and a licentious wit.”


*\(^3\) Ibid., pp. 90, 91.*
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Diogenes the Cynic; that some critics put this construction on this work seems clear from the fact that Lucian found it necessary to write an apologetic pamphlet known as "The Fisher" (Piscator), or "The Philosophers come to life again," which opens with a scene representing the greatest philosophers of the greatest schools chasing Lucian and pelting him, and threatening him with summary chastisement. Lucian takes this opportunity of freeing himself from any such unjust suspicions; he would like to ask Philosophy herself as to his real treatment of her, but it is hard to say where she lives just now. They find her, however, most opportune walking in the porch of the Stoics, and immediately she consents to be arbitress in the case. After much discussion, Diogenes being chief accuser, aggrieved (as well he might be) for the paltry sum he fetched in the auction, it is finally settled that Lucian's attacks had been made only against the sham exponents of philosophy. He is triumphantly acquitted and declared by all, even by Diogenes, to be the real friend of truth and "one of us."

Those who read Lucian most will be the first to acknowledge the truth of this conclusion. Lucian has been termed the "Voltaire of paganism," and described as "the universal mocker and censor," but all through his writings there is a genuine ring of one who abhors sham and loves the truth. That Lucian had a high appreciation of the best philosophical teachers of Greece is shown clearly enough in his own peculiar way. Socrates he sells for £500. Aristotle he describes as "moderate, upright, consistent in his life, fair and exceedingly knowing." Aristippus fetches the highest price next to Socrates, viz. £80. Of Plato he speaks most highly as possessing "a marvellous loftiness of thought, a surpassing grace and the sweetest Attic

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1 Pisc. § 11, τοῦ τὴν Φιλοσοφίαν εἴροι τις ἄρ; οὐ γὰρ οἴδα ἐνθα οἰκεί.  
2 Pisc. § 38. ΔΙΟΓ. καὶ αὐτὸς, ὁ Φιλοσοφία, πάντων ἐπαυτίῳ τὸν ἀνθρακαὶ έπροικα με τὰ κατηγορμένα καὶ φίλων ποιούμει αὐτὸν γεννημένον ὄντα.  
3 Pisc. § 24, φιλανθρωπία τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοίκος καὶ θα τῷ φιλείσθαι συγγεγέν.  
4 Vit. Anc. § 26.
diction, while elsewhere he seems to favour Epicurus more than any other philosopher. But he never ceases to raise his voice and pen against that vast army of pseudo-philosophers whom he naturally thought it was proper to consult when a man is in doubt as to the best mode of life; but having himself made trial of them, he can only call it jumping out of the frying-pan into the fire. No two men gave the same advice; their arguments were most specious, but the conclusions contradictory. It was impossible to say where the truth lay, and not a single one of them attempted to carry out in practice what he taught in theory.

Having once made up his mind to lampoon these miserable self-constituted pretenders, Lucian, as might be expected, takes no half measures. It needs nothing but a bit of a “make up” to change an ordinary man into a philosopher. His garb must include a cloak and wallet; he must have his staff in his right hand and possibly a book in his left. A long flowing beard and a solemn demeanour is indispensable, and an elevation of the eyebrows, to give a look of superiority. His complexion is sallow, his voice harsh, his temper hot; he is a cheat, juggler,

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1 *Pisc.* § 22.
2 *Alex.* § 47.
3 *Pisc.* § 20, μοσαλαξίων εἶμι καὶ μοσογῆς καὶ μοσοψευδής καὶ μοσόντυφος καὶ μοσόν τινὸς τὸ τοιοῦτος εἶδος τῶν μαραίῶν ἀνθρώπων.
4 Cf. a passage from Lactantius, *Div. Inst.* III. 15, “who is there who does not see those men are not teachers of virtue who are themselves destitute of virtue? for if anyone should diligently inquire into their character, he will find they are passionate, covetous, lustful, arrogant, wanton, and concealing their devices under a show of wisdom, doing those things at home which they had censured in the schools.”
5 *Bis acc.* § 6.
6 Passages in support of the above abound. It may be well to note a few of the Greek terms. The stick is βακτήριον or ξόλων, the wallet πάρα, the cloak τρίβων, or τρίβων, or πορφυρίς, the fashion of wearing it, ἀφοβήλη. His strut is βάδισμα. τὸν βαθὺν πύγμαν καθεμένος or ἐν βαθεῖ γενεύει is a common phrase for the beard.
7 His looks σεμεόνοις—βρετθυμένοις—τὰς ὀφρὺς ἑπερχόμενοι, or ἀνατεινα. Complexion, ὄχρος, ὑποχρός, Voice τραχύφωνος, Temper ὀργίλος.
8 He is a γῆς, ἀλάξων, κόλαξ, ἐπιτρυπτος, τερατῶν μέτοχος. His talk λήφος, βηθος, μικρολογία. His qualities ἀμαθία, ερις, κενοδοξία, ψεῦδος, ἡδυσάδεια, μαλακία, τύφος, ἀσελγεία, ὀβεις, καὶ μυρία ἄλλα.
mountebank, rascal. His talk is nothing but drivelling twaddle; and he is a store-house of flattery, ignorance, wrangling, lying, vanity, luxury, effeminacy, vulgarity, discontent, swagger, greed, and impudence. When Zeus wishes to hear what two philosophers are disputing about, he passes for a philosopher at once by donning a cloak and beard and using his elbows. When Hermotimus declares that he will eschew philosophy, he says, “You say well, Lucian, so I will off at once and change my dress; you shall see me soon without any shaggy and thick beard; I will lay aside my cloak that all may know I no longer have ought to do with this nonsense.” When Socrates first meets Menippus in the shades and asks him what the latest news is from Athens, Menippus replies that “many of the young men say they are philosophers; and so far as external appearance and swagger go, they are consummate philosophers.” With Lucian, too, the philosophers are open to bribes and extortion; they stand open-mouthed at the chance of silver, they are “more snarling than little dogs, more cowardly than hares, greedier than cats, more quarrelsome than fighting-cocks, and can no more attain to true philosophy than a vulture can to the voice of a nightingale.” Is it to be wondered at, that ordinary people despised philosophy and blamed philosophy herself rather than her false exponents?

If Thackeray’s dictum be true, “if fun is good, truth is better, and love is best of all,” Lucian, though he knew little of the last, certainly is unsurpassed in the first, and was a striver after the truth. Different people will regard Lucian in different ways, according to their standard of judgment. While some may blame him for his uncontrolled mirth, others will only look upon him as a “very good fellow,” who has no wish to wound unnecessarily, but who has such a horror of shams and

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1 *Iupp. Trag.* § 16.
2 *Hermot.* § 86.
3 *Inf. Dial.* 20. 5.
5 *jug.* § 21.
such a love of truth, that to keep silence is impossible; such at least will agree that we are the richer for his writings, and that in his life he did a noble work, and left behind him at his death an example of honest straightforward plain-speaking, which many would do well to imitate\(^1\).

\(^1\) Cf. Müller and Donaldson, III. 228.
LIST OF READINGS IN DINDORF'S TEXT NOT ADOPTED IN THIS BOOK. (Leipzig 1858.)

Menippus.

None.

Timon.

§ 6. ὸς for Ἀτυχι.
§ 10. [τιμα] omitted.
§ 24. παρ' αὐτόν, no brackets.
§ 27. πρὸς after ἀμβλυώττουτες.
§ 38. πρὸς, before ὦτω...κατηγορηθέντα.
§ 43. ἐκάς ὀν τῶν ἄλλων.
§ 44. ἐν after ἐπεψήφισεν.
§ 55. omit [ἕ].
ΜΕΝΙΠΠΟΣ Η ΝΕΚΥΟΜΑΝΤΕΙΑ.

The scene opens in Lebadeia (v. last note of dialogue). Menippus appears, with his head full of quotations, having just returned from a journey to the lower world, and a talk with Homer and Euripides; he meets his friend Philonides, who begs him to cease quoting poetry, and to explain the reason of his descent.

ΜΕΝΙΠΠΟΣ ΚΑΙ ΦΙΛΟΝΙΔΗΣ.

1. ΜΕΝ. Ὡ χαίρε μέλαθρον πρόπυλα θ' έστις ἐμής,
     ὡς ἄσμενός σε ἐπείδον ἐς φάσος μολὼν.
     ΦΙΔ. Οὐ Μένιππος οὕτως ἐστὶν ὁ κύων; οὐ μὲν
     οὖν ἄλλος, εἰ μὴ ἐνεῶ παραβλέπω. Μένιππος ὁλος. τι 5
     οὖν αὐτῷ βούλεται τὸ ἄλλοκοτον τοῦ σχήματος, πῖλος
     καὶ λύρα καὶ λεοντή; προστεόν δὲ ὁμοί αὐτῷ.
     χαίρε, ὁ Μένιππε: πόθεν ἢμῖν ἀφίξαι; πολὺς γὰρ
     χρόνος ἐξ ὧτου οὐ πέφηνας ἐν τῇ πόλει.
     ΜΕΝ. Ἡκὼ νεκρῶν κευθμῶνα καὶ σκότου τύλας ίον
     λυτῶν, ἵν' Ἄθης χωρίς φωκισται θεῶν.
     ΦΙΔ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανών, κατ' ἐξ ὑπαρχῆς ἀναβεβιωκώς;
     ΜΕΝ. Οὐκ, ἀλλ' ἔτ' ἐμπνον 'Αθής μ' ἐδέξατο.
ΦΙΛ. Τίς δ’ ἢ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας;
ΜΕΝ. Νεότης μ’ ἐπήρε καὶ θράσος τοῦ νοῦ πλέον.

ΦΙΛ. Παύσαι, μακάριε, τραγῳδών καὶ λέγει οὔτως πως ἀπλῶς καταβᾶς ἀπὸ τῶν ἱαμβεῖων, τίς ἡ στολή; τί σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ οὐχ ἡδεῖα τις οὐδὲ ἀστάσιος ἡ ὁδὸς.
ΜΕΝ. Ὡ φιλότης, χρείω με κατήγαγεν εἰς Ἀίδαο, ψυχῆ χρησίμονον Ὑβαλον Τειρεσίαο.

ΦΙΛ. Οὔτος, ἄλλ’ ἢ παραπάλις; οὐ γὰρ ἂν οὕτως ἐμμέτρως ἐρραψίοις πρὸς ἄνδρας φίλους.
ΜΕΝ. Μὴ θαυμάσῃς, οἶ ἐταῖρε, νεωστὶ γὰρ Ἐυριπίδη καὶ ὁμήρῳ συγγενόμενος οὐκ οἶδ’ ὅπως ἀνεπλήθην τῶν ἐπών καὶ αὐτόματα μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχεται.

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Woe betide the usurers, perjurers, et hoc genus omne: terrible laws have lately been passed in the nether world.

"But I must not reveal such secrets," says M. "You can to a friend, and one of the initiated," replies Ph., "so tell me the reason of your going, who showed you the way, and what you saw and heard."

2. ἀτὰρ εἰπέ μοι, πώς τὰ ὑπ’ ἑαυτής ἔχει καὶ τί ποιοῦσιν οἱ ἐν τῇ πόλει;

ΦΙΛ. Καὶ φανερῶς, ἄλλ’ ὡς καὶ πρὸ τοῦ ἀρπάξων, ἐπιφορκοῦσι, τοκογυμνόσιν, ὁβολοστατοῦσιν.
ΜΕΝ. Ἄθλοι καὶ κακοδαίμονες· οὐ γὰρ ἰσασιν οἰα ἐναγχαῖς κεχώρων παρὰ τοῖς κάτω καὶ οἶα κε-χειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἢ μᾶ τὸν Κέρβερον οὐδέμια μηχανή το διαφυγεῖν αὐτοὺς.
Well, I suppose I must. The stories which Homer and Hesiod tell us about the gods have always puzzled me: their conduct is quite at variance with what the laws lay down. So my first step was to consult the so-called professors of philosophy as to the proper mode of living. But here I was worse off than ever. Each school told me differently.

3. MEN. 'Τοπορρυφτέαν καὶ ταῦτά σοι· τι γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος ἄνὴρ βιάζοιτο; καὶ δὴ πρῶτα σοι δείμην τὰ περὶ τῆς γνώμης τῆς ἐμῆς καὶ
δήν ὁμοίηθην ἐπὶ τὴν κατάβασιν· ἐγὼ γὰρ, ἄχρι μὲν ἐν παισίν ἦν, ἀκούον Ὀμήρου καὶ Ἡσιόδου πολέμους καὶ στάσεις διηγουμένων οὓς μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἦδη τῶν θεῶν, ἦτι δὲ καὶ μοιχείας 5 αὐτῶν καὶ βιας καὶ ἀρπαγάς καὶ δίκας καὶ πατέρων ἐξελάσεις καὶ ἄδελφων γάμους, πάντα ταῦτα ἐνώμιζον εἶναι καλὰ καὶ οὐ παρέργος ἐκνώμην πρὸς αὐτά· ἐπεῖ δὲ εἰς ἄνδρας τελεῖν ἥρξαμην, πάλιν αὖ ἐνταῦθα ἥκουν τῶν νόμων τάνατια τοῖς ποιηταῖς κελευόντων, 10 μήτε μοιχεύειν μήτε στασιάζειν μήτε ἀρπάζειν. ἐν μεγάλῃ οὖν καθεστήκηεν ἀμφιβολίᾳ, οὐκ εἰδὼς ὃ τι χρησάμην ἐμαυτῷ· οὔτε γὰρ ἂν ποτὲ τοὺς θεοὺς μοιχεύσαι καὶ στασιάσαι πρὸς ἀλλήλους ἤγούσην, εἰ μὴ ὡς περὶ καλῶν τούτων ἐγίγνωσκόν, οὔτ' ἂν τοὺς νομο- 15 θέτας τάνατια τούτους παραώνειν, εἰ μὴ λυστελεῖν ὑπελάμβανον.

4. Ἐπεὶ δὲ διηνόρουν, ἔδοξε μοι ἐλθόντα παρὰ τοὺς καλουμένους τούτους φιλοσόφους ἐγχειρίσαι τε ἐμαυτὸν καὶ δεηθὴναι αὐτῶν χρῆσθαι μοι ὃ τι βοῶ- 20 λοιπόν καὶ τῶν ὀδὸν ἀπλῆν καὶ βέβαιον ὑποδείξαι τοῦ βιοῦ. ταῦτα μὲν δὴ φρονῶν προσηθέναν αὐτοῖς, ἐλελθέθει δὲ ἐμαυτὸν εἰς αὐτό, φασὶ, τὸ πῦρ ἐκ τοῦ κατνοῦ βιαζόμενος· παρὰ γὰρ δὴ τούτως μάλιστα θυρισκοῦν ἐπισκόπων τὴν ἄγνοιαν καὶ τὴν ἀποριαν 25 πλεὸνα, ὡστε μοι τάχιστα χρυσὸν ἀπέδειξαν οὕτω τῶν τῶν ἡδησιῶν βιοῦ· ἀμέλεια δὲ μὲν αὐτῶν παρῆλθεν τὸ πᾶν ἤδεσθαι καὶ μόνον τοῦτο ἐκ παντὸς μετιέναι· τούτῳ γὰρ εἶναι τοῦ εὐδαίμων· ὃ δὲ τις ἐμπαλίν, πονεῖν τὰ πάντα καὶ μοιχθεῖν καὶ τὸ σῶμα καταναγκάζειν 30 ἐπιπώντα καὶ αὐχμῶντα καὶ πᾶσι δυσαρεστοῦντα καὶ λοιδορούμενον, συνεχές ἐπιρραψφὸν τὰ πάνθημα
ἐκεῖνα τού Ἡσιόδου περὶ τῆς ἁρετῆς ἔπη καὶ τὸν ἱδρώτα καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. ἄλλος καταφρονεῖν χρημάτων παρεκκελυθεν καὶ ἀδιάφορον οἴεσθαι τὴν κτήσιν αὐτῶν. ὅ δὲ τὶς ἐμπαλιν ἀγαθόν εἶναι καὶ τὸν πλούτον αὐτῶν ἀπεφαίνετο. περὶ μὲν 5 γὰρ τοῦ κόσμου τῇ χρή καὶ λέγειν; ὅσα ἵδεας καὶ ἀσώματα καὶ ἀτόμους καὶ κενά καὶ τοιούτων των ὄχλων ὑμμάτων ὅσιμως παρὰ αὐτῶν ἀκούων ἐναντίων. καὶ τὸ πάντων ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἐκαστῶς αὐτῶν λέγων σφόδρα νικώντας καὶ οἱ πιθανοὶ λόγους ἐπορίζετο, ἦστε μὴ δὲ τῷ θερμῷ τὸν αὐτὸ πράγμα λέγοντι καὶ ψυχρῶν ἀντίλεγεν ἔχειν, καὶ ταῦτα εἰδότα σαφῶς ὡς οὐκ ἂν ποτὲ θερμῷ εἶν ἔτι καὶ ψυχρῶν ἐν ταύτῳ χρόνῳ. ἀτεχνῶς οὐν ἔπασχον. τοῖς νυστάξουσι τούτως ὄμοιον, ἀρτί μὲν ἐπινεύοι, 15 ἀρτὶ δὲ ἀνανεών ἐμπαλιν.

Moreover, the most ridiculous thing of all was that not one of them attempted to practise what he preached.

5. Πολλῷ δὲ τούτων ἐκείνῳ ἀλογῶτερον τοὺς γὰρ αὐτῶς τούτως ήρισκον ἐπιτηρῶν ἐναντιώτατα τοὺς αὐτῶν λόγους ἐπιτηδεύοντας. τοὺς γούν καταφρονεῖν παραινοῦντας χρημάτων ἐδόχον ἀπρίξ ἐχομέ- 20 νους αὐτῶν καὶ περὶ τόκων διαφερομένους καὶ ἐπὶ μισθῷ παιδεύοντας καὶ πάντα ἐνεκα τούτων ὑπομέ- νοντας, τοὺς τε τὴν δόξαν ἀποβαλλομένους αὐτῆς ταύτης χάριν τὰ πάντα καὶ πράττοντας καὶ λέγοντας, ἡδονῆς τε αὐ σχεδὸν ἀπαντας κατηγοροῦντας, ἰδία δὲ 25 μόνη ταύτῃ προσηρτημένους.
So I came away in disappointment and disgust. However, one day it struck me that I would go to Babylon and ask one of the followers of Zoroaster to show me the way down to the lower world, where I might find that famous old blind soothsayer, Teiresias of Bæotia; no sooner had I formed this resolve than I went and found one Mithrobarzanes, who fixed his own charge, and agreed to act as my guide.

6. Σφαλεὶς οὖν καὶ τῇς τυχίδος ἐπὶ μᾶλλον ἐδυσκέραινον ἠρέμα παραμυθούμενος ἐμαυτόν, ὅτι μετὰ πολλῶν καὶ σοφῶν καὶ σφόδρα ἐπὶ συνέσει διαβεβοημένων ἄνοιτος τῆ εἶμι καὶ τάληθες ἐπὶ ἀγνοῶν περιέρχομαι καὶ μοι ποτε διαγρυπνοῦντι τούτων ἐνεκά ἔδοξεν ὡς Βαβυλῶνα ἐλθόντα δεήθημαι τινὸς τῶν μάγων τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων, ἴκουν δὲ αὐτῶς ἕπρεδαίς τε καὶ τελεταίς τισιν ἀνολγεῖν τε τοῦ Ἄδου τὰς πύλας καὶ κατάγειν δυν ἂν βούλωνται ἀσφαλῶς καὶ ὑπόσω αὕθες ἀναπέμπειν. ἀριστον οὖν ἡγοῦμην εἶναι παρὰ τινος τούτων διαπραξάμενον τῇ κατάβασιν ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιώτιον μαθείν παρ’ αὐτοῦ, ἀτε μάντεως καὶ σοφοῦ, τῆς ἐστὶν ὁ ἀριστος βιος καὶ δυ ἂν τὶς ἐλοιτο εἰς 15 φρονών καὶ δὴ ἀνάπηδήσας ὡς εἰχον τἀχους ἔτεινον εὐθὺ Βαβυλῶνος. ἐλθὼν δὲ συγγίγνομαι τινι τῶν Χαλδαίων σοφῷ ἀνδρὶ καὶ θεσπεσίῳ τὴν τέχνην, πολίῳ μὲν τῇ κόμη, γένειον δὲ μάλα σεμνὸν καθεμένῳ, τούνομα δὲ ἂν αὐτῷ Μιθροβαρζάνης· δεήθεις 20 δὲ καὶ καθηκτεύσας μόνης ἐπέτυχον παρ’ αὐτοῦ, ἐφ’ ὅτι βούλοιτο μισθῷ, καθηγήσασθαι μοι τῆς ὁδοῦ.
I had many preliminaries to go through first. Incantations and spells—ablutions and fixed diet.

7. Παραλαβῶν δὲ με ὅ άνὴρ πρώτα μεν ἡμέρας ἐννέα καὶ εἰκοσὶ ἁμα τῇ σελήνῃ ἀρξάμενος ἔλονε κατάγων ἐωθὲν ἐπὶ τὸν Εὐφράτην, πρὸς ἀνίσχοντα τὸν ἦλιον ῥησίν τινα μακρὰν ἐπιλέγων ὑσος οὐ σφόδρα κατήκουν ὁστὶς γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγώσι 5 κηρύκων ἐπιτροχὸν τι καὶ ἀσαφὴς ἐφθέγγετο, πλὴν ἐφοίτη γε τινὰς ἐπικαλεῖσθαι δαιμόνας. μετὰ δὲ οὖν τὴν ἐπισιθηνα τρίς ἂν μου ἐσ τὸ πρόσωπον ἀποπτύσας ἐπανέσθην πάλιν οὐδένα τῶν ἀπάντατων προσβλέ- πον, καὶ σῖτια μὲν ἡμῖν τὰ ἀκρόδρυφα ποτὸν δὲ γάλα ἱος καὶ μελίκρατον καὶ τὸ τοῦ Χωάστου ὕδωρ, εὐθὺ δὲ ὑπαιθρίος ἐπὶ τῆς πόλεως ἐπεὶ δὲ άλις εἷς τῆς προ- διατήσεως, περὶ μέσας νύκταις ἐπὶ τὸν Τιγρητα ητα- μοῦ ἀγαγων ἐκάθερε τὶ με καὶ ἀπεμάξε καὶ περιήγησε δαδίοις καὶ σκίλς, καὶ ἄλλοις πλείστοις ἁμα καὶ τὴν 15 ἐπισιθήν. ἐκεῖνην ὑποτονδορούσας, εἶτα ὅλον με κατα- μαγεύσας καὶ περιελθὼν, ὅνα μὴ βλαπτοίμην ὑπὸ τῶν φασμάτων, ἐπανάγει ἐς τὴν οἰκία, ὅς εἶχον, ἀνα- ποδίζοντα, καὶ τὸ λοιπὸν ἀμφὶ πλοῦν εἰχομεν.

I was then decked out with a cap like Odysseus, a lion's skin like Heracles, and a lyre like Orpheus, and strictly enjoined if I was asked my name to give one of these names and not Menippus.

8. Αὐτὸς μὲν οὖν μαγικὴν τινα ἐνέδυστο στολὴν τὰ 20 πολλὰ ἐοικυζάν τῇ Μηδικῇ, ἐμὲ δὲ τούτοις φέρον ἐνεσκεύασε, τῷ πίλῳ καὶ τῇ λεοντῇ καὶ προσέτη τῇ λύρᾳ, καὶ παρεκελεύσατο, ἦν τις ἐρηταὶ με τοῦμα.
Μένουσιν μὲν μη λέγειν, Ἡρακλέα δὲ Ἡ Ὁδυσσέα Ἡ Ὀρφέα.

ΦΙΛ. Ὅσε δὴ τι τούτῳ, ὁ Μένουσις; οὐ γὰρ συνήμι τὴν αἰτίαν οὔτε τοῦ σχήματος οὔτε τῶν ὁνομάτων.

ΜΕΝ. Καὶ μὴν πρόδηλου τούτῳ γε καὶ οὐ παντελῶς ἀπόρρητος ἐπεὶ γὰρ οὕτω πρὸ ἡμῶν ζῶντες εἰς Ἄδων κατεληλύθεσαν, ἤγείτο, εἰ μὲ ἀπεικόσευεν αὐτοῖς, ῥαδίως ἄν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαβεῖν οὐ καὶ ἀκολούθως παρελθεῖν ἀτέ συνήθεστερον τραγικὸς μᾶλα παραπεμπτόμενον ὑπὸ τοῦ σχήματος.

On the 30th day at dawn we went down to the river Euphrates—where everything had been prepared for the voyage—and landed at a certain place, where my guide sacrificed with much bawling to all the nether gods.

9. Ἡδὴ δὲ οὖν ὑπέφανεν ἡμέρα, καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ ἀναγωγὴν ἐγγυνόμεθα παρεσκευαστὸ δ᾿ αὐτῷ καὶ σκάφος καὶ ἱερεῖα καὶ μελίκρατος τοῦ καὶ ἄλλα ὡσα πρὸς τὴν τελετὴν χρήσιμα. ἔμπελόμενοι οὖν ἀπαντά τὰ παρεσκευασμένα οὕτω δὴ καὶ αὐτὸ

βαίνομεν ἄχρυσοιν, θαλασσὶ καὶ δάκρυ χέοντες.

καὶ μέχρι μὲν τινος ἐπεφερόμεθα ἐν τῷ ποταμῷ, εἰτα 20 δ᾿ εἰσεπελύσαμεν ἐς τὸ ἔλος καὶ τὴν λίμνην, εἰς ἢν ὁ Εὐφράτης ἀφανίζεται περαισθέντες δὲ καὶ ταύτην ἀφικνούμεθα ὡς τι χορίον ἔρημον καὶ ὀλώδες καὶ ἀνήλιον, εἰς δὴ ἀποβάντες—ηγείτο δὲ ὁ Μιθροβαρζάνης—βόθρου τὲ νερύζωμεθα καὶ τὸ μῆλα ἐσφάζαμεν 25 καὶ τὸ αἷμα περὶ αὐτὸν ἐσπελάσαμεν. δὲ μάγος ἐν
τοσοῦτῳ δὲδα καομένην ἔχων οὐκέτ' ἥρεματα τῇ φωνῇ,
παμμέγεθες δὲ, ὡς οἶδε τῇ ἤν, ἀνακραγόν δαίμονᾶς 
τῇ ὁμοὶ πάντας ἐπεβοῦτο καὶ Ποινᾶς καὶ Ἐρυνᾶς,
καὶ νυχθαλ Ἐκάτην καὶ ἑταίρην Περσεφόνειαν.
παραμνήγαται ἄμα καὶ βαρβαρικὰ τῶν καὶ ἀσημαῖ 
ὁνόματα καὶ πολυσύλλαβα.

Suddenly a rumbling was heard, and in a moment the rivers of hell, the watch-dog, and all the realm of Pluto was revealed. Charon taking me to be Heracles was polite enough to row us over and show us which path to take.

10. Εὐθὺς οὖν ἄπαντα ἐκείνα ἐσαλεύετο καὶ ὑπὸ τῆς ἐπωδῆς τοῦ ἄρα ἀνερρήγυντο καὶ ἡ ὑλική τοῦ 
Κέρβερου καὶ πόρρωθεν ἤκουετο καὶ τὸ πράγμα 
ὕπερκατηφές ἤν καὶ σκυθρώτατον.

'Εδδεισεν δ' ὑπένερθεν ἀνάξ ἐνέρων 'Αἰδωνέως· 
katefănteto γὰρ ἤδη τὰ πλείστα, καὶ ἡ λίμνη καὶ 
ὁ Πυριφλεγέθων καὶ τοῦ Πλοῦτωνος τὰ βασίλεια. 
kateλόντες δ' ὁμοὶ δὲ τοῦ χάματος τῶν μὲν 
Ῥαδάμανθου νῦνομεν τῆνεστα μικροῦ δεῖν ὑπὸ τοῦ 15 
δεώς· ὁ δὲ Κέρβερος ὑλάκτησε μὲν τι καὶ παρε-
κίνησε, ταχὺ δὲ μου κρούσαντο τὴν λύραν παρα-
χρήμα ἐκπλήθη ὑπὸ τοῦ μέλους. ἔτει δὲ πρὸς τὴν 
λίμνην ἀφικόμεθα, μικρὸ μὲν οὐδ' ἑπεραιώθημεν· 
ἂν γὰρ πλήρες ἤδη τὸ πορθμεῖον καὶ ὀμωγῆς ἀνά-
πλεων, τραυματίας δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ 
σκέλος, ὁ δὲ τὴν κεφαλήν, ὁ δὲ ἄλλο τι συντετριμ-
μένος, ἐμοὶ δοκεῖν, ἐκ τίνος πολέμου παρόντες. ὅμως 
δ' οὖν ὁ βέλτιστος Χάρων ὡς εἶδε τὴν λεοντήν, οἰ-
θεῖς μὲ τὸν Ἦρακλέα ἐλναι, εἰσεδέξατό με καὶ διε-
πόρθμευσέ τε ἄσμενος καὶ ἀποβάσει διεσήμηνε τὴν ἀτραπόν.

Before long we reached the judgment seat of Minos; avenging deities stood all around, while each culprit was brought up in turn for judgment; each man being convicted or condoned on the evidence of his own shadow!

11. Ἐσπεὶ δὲ ἦμεν ἐν τῷ σκότῳ, προῆει μὲν ὁ Μιθροβαρζάννης, εἰπόμην δὲ ἐγὼ κατόπιν ἐχόμενος 5 αὐτοῦ, ἔως πρὸς λειμώνα μέγιστον ἀφικνούμεθα τῷ ἄσφοδέλῳ κατάφυτον, ἐνθα δὴ περιπέτευστον ἦμᾶς τετραγωνίᾳ τῶν νεκρῶν αἴ σκιαὶ· κατ’ ὀλίγον δὲ προϊόντες παραγνυόμεθα πρὸς τὸ τοῦ Μίνω δικαστήριον, ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνον τινὸς υψηλοῦ καθήμενος, παρεισηκεσαν δὲ αὐτῷ Ποιμαί καὶ ἀλάστορες καὶ Ἕρωνες· ἔτέρωθεν δὲ προσήγοντο πολλοὶ τινες ἐφεξῆς ἀλύσει μακρὰ δεδεμένοι, ἐλέγοντο δὲ εἶναι μοιχοῖ καὶ πορνοβοσκοὶ καὶ τελώναι καὶ κόλακες καὶ συκοφάνται καὶ ὁ τοιοῦτος ὁμιλος τῶν πάντα κυκὼν 15 τῶν ἐν τῷ βίῳ· χρόνις δὲ οὗ τε πλούσιωι καὶ τοκογιλφοι προσήγονταν ὁχροι καὶ προγάστορες καὶ ποδαγροί, κλοιοῦν ἔκαστος αὐτῶν καὶ σκύλακα διταλαγοῦν ἐπικεῖμενοι. ἑσπερώτες οὖν ἤμειν ἐωρᾶμεν τε τὰ γηγνώμενα καὶ ἰκούομεν τῶν ἀπολογουμένων· κατηγόρουν δὲ αὐτῶν καίνοι τινες καὶ παράδοξοι ῥήτορες.

ΦΙΛ. Τίνες οὗτοι, πρὸς Διός; μὴ γάρ ὀρνήσης καὶ τούτο εἰπεῖν.

ΜΕΝ. Ὅσθα ποι ταυτασὶ τὰς πρὸς τῶν ἦλιον ἀποτελουμένας σκιὰς ἀπὸ τῶν σωμάτων;

ΦΙΛ. Πάνα μὲν οὖν.
The wealthy and powerful amongst mankind were the special subjects of wrath; and we could see them counting over their past blessings and misused opportunities upon their fingers. Dionysius of Syracuse was pardoned, however, because of his kindly patronage of literature.

II. Δ' οὖν Μίνως ἐπιμελῶς ἐξετάζων ἀπέπεμπεν ἐκαστόν ἐς τόν τῶν ἀσεβῶν χώρον δίκην ύφεξοντα κατ’ ἄξιαν τῶν τετολμημένων, καὶ μάλιστα ἐκεῖνων ἦπτετο τῶν ἐπὶ πλούτους τε καὶ ἀρχαῖς τετυφωμένων καὶ μονονοχί καὶ προσκυνεῖσθαι περιμετὸν νότων, τὴν τε ὅλωοραν ἀλαξονελαν αὐτῶν καὶ τὴν ὑπεροφίαν μυσσατόμενος, καὶ ὅτι μὴ ἐμέμνητο θυτοὶ τε ὄντες αὐτῶν καὶ θνητῶν ἁγάθων τετυχεκότες. οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα, πλοῦτους λέγω καὶ γένη καὶ δυναστείας, γυμνοὶ κάτω 15 νενευκότες ταρεστήκεσαν ὀστερ τινὰ δνειρὸν ἀναπεμπαξόμενοι τὴν παρ’ ἡμῖν εὔδαιμονν. ὡστε ἔγωγε ταῦθ’ ὄρον ὑπερέχαιρον καὶ εἰ τινὰ γνωρίσαμι αὐτῶν, προσωπὸν ἄν ἰσχυὶ πως ὑπεμίμησκον οίος ἴν παρὰ τὸν βίον καὶ ἡλίκων ἐφύσα τότε, ἥνικα πολλοὶ μὲν 20 ἐξοθεν ἐπὶ τῶν πυλῶν παρειστήκεσαν τὴν πρόοδον αὐτῶν περιμένοντες ὀδούμενοι τε καὶ ἀποκλείσμενοι πρὸς τῶν οἰκείων· ὁ δὲ μόχις ἂν ποτὲ ἀνατέλης αὐτὸς πορφυρός τις ἡ περίχρυσος ἡ διαποίκιλος ἐσ-
δαλμονας ἢτο καὶ μακαρίους ἀποφαίνειν τοὺς προσευ-
πόντας, ἢ τὸ στέθος ἢ τὴν δεξιὰν προτείνων καταφι-
λεῖν. ἔκεινοι μὲν οὖν ἦνιδοντο ἀκούοντες.

13. Τῷ δὲ Μίνω μίλα τις καὶ πρὸς χάριν ἐδικα-
σθῇ τὸν γὰρ τοῖς Σικελίωτην Διονύσιον—πολλὰ καὶ
ἀνόσια ὑπὸ τε Δίωνος κατηγορθέντα καὶ ὑπὸ τῆς
σκιᾶς καταμαρτυρθέντα—παρέλθων Ἀριστιππὸς ὁ
Κυρηναῖος—ἀγοῦσι δ᾽ αὐτὸν ἐν τιμῇ καὶ δύναται
μέγιστον ἐν τοῖς κάτω—μικροῦ δὲιν τῇ Χιμαίρᾳ πα-
ροδοθέντα παρέλυσε τῆς κατάδικης λέγον. πολλοῖς
αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσθαι
δεῦον.

From the judgment-hall we moved on into the place of
punishments; really, the sight was most heartrending
—every instrument of torture was in use; and all
classes from kings to beggars; even the fabulous Sisyl-
phus, and his crew.

14. Ἀποστάντες δὲ ἢμεῖς τοῦ δικαστηρίου πρὸς
τὸ κολαστήριον ἀφικνοῦμεθα. ἐνθὰ δὴ, ὅ φίλε, πολλὰ
καὶ ἐλεεινὰ ἢν καὶ ἀκούσαι καὶ ἰδεῖν. μαστίγων τε
γὰρ ὁμοί ψόφος ἢκούετο καὶ οἰμωγή τῶν ἐπὶ τοῦ
πυρὸς ὅπλων καὶ στρέβλαι καὶ κύφωνες καὶ προ-
χοῖ, καὶ ἡ Χιμαιρά ἐσπάραττε καὶ ὁ Κέρβερος ἐδάρ-
δαπτεν, ἐκολάξωτο τε ἀμα πάντες, βασιλεῖς, δούλοι,
σατράπαι, πένηται, πλοῦσιοι, πτωχοῖ, καὶ μετέμελε
πᾶσι τῶν τετολμημένων. ἐνόιοι δὲ αὐτῶν καὶ ἐγνω-
ρίσαμεν ἰδόντες, ὅποιοι ἦσαν τῶν ἐναγχος τετελεὐν-
τον κότων: οἱ δὲ ἐνεκαλύπτοντο καὶ ἀπεστρέφοντο, εἰ δὲ
καὶ προσβλέποιεν, μᾶλα δουλοπρεπὲς τι καὶ κολα-
25 κεντικόν, καὶ τάυτα πῶς οἰεὶ βαρεῖς ὄντες καὶ ὑπερ-
όπται παρὰ τὸν βιον; τοῖς μὲντοι πένησιν ἡμιτέλεια
tῶν κακῶν ἐδίδοτο, καὶ διαναπαυόμενοι πάλιν ἐκολά-
ζοντο. καὶ μὴν κάκεινα ἐδον τὰ μυθώδη, τὸν Ἰξίονα
καὶ τὸν Σίσυφον καὶ τὸν Φρύγα Τάνταλον καὶ τὸν
γηγενῆ Τιτύλων, Ἦρακλεις δ’ ὄσον ἔκειτο γοῦν τόπον 5
ἐπέχων ἀγροῦ.

Passing through here, we reached the plain of Acheron—
where dwell the heroes and heroines and general mass
of mankind—not that it was possible to distinguish
individuals even with the most careful scrutiny. The
Egyptians were in the best state of preservation. But
with the Greeks there was no telling the most hand-
some from the ugliest; or the highest born from the
meanest beggar.

15. Διελθόντες δὲ καὶ τούτους ἐς τὸ πεδίον
ἐσβάλλομεν τὸ Ἀχερούσιον, ἐυρίσκομεν τε αὐτῶι
τοὺς ἡμιθέους τε καὶ τὰς ἡράνες καὶ τὸν ἄλλον ὄμιλον
tῶν νεκρῶν κατὰ ἔθνη καὶ κατὰ φίλα διαιτωμένους, το
τοὺς μὲν παλαιός τινας καὶ εὐρωτιῶντας καὶ, ἃς
φησιν Ἰόμηρος, ἀμένηνος, τοὺς δ’ ἔτι νεαλεῖς καὶ
συνεστήκοτας, καὶ μάλιστα τοὺς Ἀίγυπτους αὐτῶι
διὰ τὸ πολυπρῆς τῆς ταρκείας. τὸ μὲντοι διαγιγ-
νώσειν ἔκαστον οὐ πάνυ τι ἦν ῥάδιον ἀπαντες γὰρ 15
ἀτεχνῶς ἄλληλοι γίγνονται οἵμοιοι τῶν ὀστῶν γεγμυ-
νωμένων· πλὴν ἄλλα μόνις τε καὶ διὰ πολλοῦ ἀνα-
θεωροῦντες αὐτοὺς ἐγχυμωσκομεν. ἔκειτο δ’ ἔπ’ ἄλ-
λησις ἀμαυρὸι καὶ ἀσημοί καὶ οὐδὲν ἔτι τῶν παρ’
ἡμῖν καλῶν φυλάττοντες. ἀμέλει πολλῶν ἐν ταύτῳ 20
σκελετῶν κειμένων καὶ πάντων ὀμοίων φοβηρὸν τι καὶ
dιάκεινον δεδορκότων καὶ ἡμυνοῦς τοὺς ὀδόντας προ-
And I thought to myself:—The life of men is like a great procession; and fickle Fortune is the mistress of the ceremonies. She decks this man in regal, and that one in servile, attire, just at her own caprice; she sets up or pulls down according to the whim. She changes the costumes and status of a man, exactly like an actor on the stage, who now takes the part of Creon, or Agamemnon, and a few minutes after comes forth as a messenger, or slave; and then at the close, he throws everything aside and goes home, no longer a great man, but just Polus or Satyrus, the tragedian.

16. Τον γάρ τοι ἐκεῖνα δρόντα ἐδόκει μοι ὁ τῶν ἀνθρώπων βίος πομπῇ τινι μακρὰ προσεικέναι, χορηγεῖ δὲ καὶ διατάττειν ἔκαστα ἡ Τύχη διάφορα καὶ ποικίλα τοῖς πομπευταῖς τὰ σχήματα προσάπτούσα. τὸν μὲν γὰρ λαβόντα, εἰ τύχοι, βασιλικῶς ἐνεσκεύασε τιάραν τε ἐπιθείσα καὶ δορυφόρους παραδόσα καὶ τὴν κεφαλὴν στεφασά τῷ διαδήματι, τῷ δὲ οἰκέτου 15 σχῆμα περιέβηκε, τὸν δὲ τινα καλὸν εἶναι ἐκόσμησε, τὸν δὲ ἀμορφὸν καὶ γελοῖον παρεσκεύασε. παντοδαπὴν γὰρ, οἶμαι, δεῖ γενέσθαι τὴν θέαν. πολλάκις δὲ καὶ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνών σχήματα οὐκ ἔωσα ἐς τέλος διαπομπεύσαι ὡς ἐτάχθησαν,
ἀλλὰ μεταμφιέσασα τὸν μὲν Κρόιον ἦν ἁγιάσας τὴν οἰκείου καὶ αἰχμαλώτου σκεύην ἀναλαβεῖν, τὸν δὲ Μαιάνδριον τέως ἐν τῷ οἰκέταις πομπεύοντα τὴν τοῦ Πολυκράτους τυραννίδα μετενέδυσε, καὶ μέχρι μὲν τινος ἐξασθερήσει τὸ σχήματι. ἐπειδ’ ὁ τῆς 5 πομπῆς καιρὸς παρέλθη, τηνικάθα μέκας ἀπόδονα τὴν σκεύην καὶ ἀποδεσάμενος τὸ σχῆμα μετὰ τοῦ σώματος διστερ ἦν πρὸ τοῦ γίγνεται, μηδὲν τοῦ πλήσιον διαφέρειν. ἔνιοι δὲ ὑπ’ ἀγνωσίαν ἐπειδ’ ἀπαιτή 10 τοῦ κόσμου ἐπιστάσα τῇ Τύχῃ, ἀγιονται τε καὶ ἀγα-νεκτούσιν διστερ ὀἰκείων τινῶν στερισκόμενοι καὶ 5 ὦν δ ἐπὶ ἐνόησον ἑχρῆσαντο ἀποδεῖστες. οἷμαι δὲ σὲ καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἐορακέναι τοὺς τραγικούς ὑποκριτὰς τούτους πρὸς τὰς χρείας τῶν δραμάτων ἄρτι μὲν Κρέοντας, ἐνίοτε δὲ Πρίμομος 15 γνωστόν ἢ Ἂγαμέμνονας, καὶ ὁ αὐτός, εἰ τύχοι, μικρὸν ἐμπροσθεῖν μᾶλα σεμνῶς τοῦ Κέρυκος ἢ Ἂρχθεῖσα σχῆμα μιμησάμενος μετ’ ὀλόγον οἰκέτης προβηθέον ὑπὸ τοῦ ποιητοῦ κεκελεσμένου. ἢ ἔνη δὲ πέρας ἑχοντός τοῦ δράματος ἀποδεσάμενος ἐκαστος 20 αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθήτα καὶ τὸ προσ-ωποῖον ἀποθέμενος καὶ καταβάς ἀπὸ τῶν ἐμβατῶν πένης καὶ ταπεινὸς περίεισθ ὀἰκέτ’ ἂγαμέμνονον ὁ Ἀτρέως οὐδὲ Κρέων ὁ Μενοικεώς, ἀλλὰ Πῶλος Χαρι-κλέους Σούνιεσ ὁμομαξόμενος ἢ Σάτυρος Θεογέλτονος 25 Μαραθώνιος. τοιαύτα καὶ τὰ τῶν ἀνθρώπων πράγ-ματα ἐστίν, ως τότε μοι ὅξωτε ἐδοξεῖν.

"But, Menippus, what about those who have magnificent tombs, and laudatory epitaphs, here on earth?"—
"Such things are folly, my dear fellow; I can only
say misery seems to weigh upon them just in proportion to the size of their monuments. And you would laugh to see their menial occupations and the insults they receive from the passers by. I saw Philip of Macedon cobbling shoes."

17. ΦΙΛ. Εἴπε μοι, ὁ Μένιππη, οἱ δὲ τοὺς πολυτελεῖς τοῦτος καὶ ψηλοὺς τάφους ἔχοντες ὑπὲρ γῆς καὶ στήλαις καὶ εἰκόνας καὶ ἑπηγάμματα οὐδὲν τιμώτερον παρ’ αὐτοῖς εἰσὶ τῶν ἱδιωτῶν νεκρῶν;

MEN. Δηρεῖς, οἱ οὕτως εἰ γοῦν ἔθεασο τὸν Μαύσωλον αὐτὸν—λέγω δὲ τὸν Κάρα, τὸν ἐκ τοῦ τάφου περιβάλλοντο—εὔ οἶδα οὕκ ἂν ἔπαισο γελών, οὕτω ταπεινός ἔρριπτο ἐν παραβύστῳ ποὺ λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖν, τοσοῦτον ἀπολαύων τοῦ μνήματος, παρ’ ὅσον ἐβαρύνετο τῆλε-κοῦτον ἄχθος ἐπικείμενος· ἐπειδὰν γάρ, οὐ ἐταίρε, οἳ Αἰακὸς ἀπομετρήσῃ ἐκάστῳ τὸν τόπον—διδωσὶ δὲ τὸ μέγιστον ὦ πλέον ποδός—ἀνάγκη ἀγαπῶνα κατα-κεῖσθαι πρὸς τὸ μέτρον συνεσταλμένων. πολλῷ δ’ ἂν, οἵμαι, μᾶλλον ἐγέλασας, εἰ ἔθεασο τοὺς παρ’ ἡμῖν βασιλέας καὶ σατράπας πτωχεύοντας παρ’ αὐτοῖς καὶ ἦτοι ταριχοπωλοῦντας ὑπ’ ἀπορίας ἢ τὰ πρῶτα διδάσκοντας γράμματα καὶ ὑπὸ τοῦ τυχόντος ὑβριζο-μένους καὶ κατὰ κόρρης παιομένους ὅσπερ τῶν ἀν-20 δραπόδων τὰ ἀτιμῶτα. Φιλιππὸν γοῦν τὸν Μακε-δόνα ἔγω θεσάμενος οὐδὲ κρατεῖν ἐμαυτοῦ δυνατὸς ἦν· ἔδειξθη δὲ μοι ἐν γονίδιῳ τοῦ μισθοῦ ἀκόμηνος τὰ σαθρὰ τῶν ὑποδημάτων. πολλοὺς δὲ καὶ ἄλλους ἦν ἴδειν ἐν ταῖς τρίῳ διοισ μετατόπους, Εὔξεις λέγω 25 καὶ Δαρείους καὶ Πολυκράτας.
“Why, it is almost incredible. And Socrates, Diogenes, &c. what of them?” “Socrates goes about ‘button-holing’ people as he always used to here; Diogenes has to live side by side with Midas, and other millionaires: but he amuses himself continually by lying on his back, and laughing or singing.”

18. ΦΙΛ. Ἀτοπα διηρήμενα τὰ περὶ τῶν βασιλέων καὶ μικροῦ δεῖν ἀπιστεῖν. τὸ δὲ ὁ Σωκράτης ἔπραττε καὶ Διογένης καὶ εἰ τῶν ἄλλων τῶν σοφῶν;

ΜΕΝ. Ὁ μὲν Σωκράτης κάκει περιέρχεται διελέγχων ἄπαντας· σύνεισι δὲ αὐτῷ Παλαμήδης καὶ 5 Ὀδυσσεὺς καὶ Νέστωρ καὶ εἰ τῶν ἄλλων λάλος νεκρός. έτι μέντοι ἐπεφύσητο αὐτῷ καὶ διψῆθηκε ἐκ τῆς φαρμακοποιας τὰ σκέλη. δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ καὶ Μίδα τῷ Φρυγὶ καὶ ἄλλως τισὶ τῶν πολυτελῶν· ἢκούοιν ιο δὲ οἰμωξόντων αὐτῶν καὶ τὴν παλαιὰν τύχην ἀναμετρομένων γελᾶ τὲ καὶ τέρπεται καὶ τὰ πολλὰ ὑπτίοις κατακείμενοι ἄδει μάλα τραχεῖς καὶ ἀπηνεὶ τῇ φωνῇ τῶς οἰμωγάς αὐτῶν ἐπικαλύπτων, ὡςτε ἀνιάσθαι τοὺς ἄνδρας καὶ διασκέπτεσθαι μετοικεῖν οὐ φέροντας τὸν 15 Διογένην.

“Well, but what about that decree you mentioned at the beginning?” “Thank you for reminding me! I am afraid I've wandered away a little; but I'll tell you. I saw a crowd rushing along one day, so I joined in; and heard among other business which was transacted, the following bill proposed.

19. ΦΙΛ. Ταυτὶ μὲν ἴκανως· τὸ δὲ τὸ ψήφισμα

Μ. Λ.
ἡν, ὅπερ ἐν ἀρχῇ ἔλεγες κεκυρωσθαί κατὰ τῶν πλουσίων;

ΜΕΝ. Εἰ δὲ ὑπέμνησας· οὐ γὰρ ἀδίκως περὶ τούτων λέγεις προθέμενος πάμπολυ ἀπεπλανήθην τοῦ λόγου. διατρίβοντος γὰρ μου παρ' αὐτοῖς προῦθεσαν ὁι πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῶν συμφερόντων. ἵδιων οὖν πολλοῖς συνθέοντας ἀναμίξας ἐμαυτῶν τοῖς νεκροῖς εὐθὺς εἰς καὶ αὐτὸς ἦν τῶν ἐκκλησιαστῶν. διψηθῇ μὲν οὖν καὶ άλλα, τελευταίοιν δὲ τὸ περὶ τῶν πλουσίων· ἐπεὶ γὰρ αὐτῶν κατηγορητὴν πολλά καὶ δεινά, βία καὶ ἀλαζονεία καὶ ὑπερψία καὶ ἄδικια, τέλος ἀναστάς τις τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιούτων.

The souls of all extortioners and oppressors of the poor are to be sent into asses for 250,000 years. The bill was duly read, put to the vote, and passed.

ΨΗΦΙΣΜΑ.

20. "Επειδὴ πολλὰ καὶ παράνομα οἱ πλουσίοι δρόσι παρὰ τῶν βίων ἀρπάξοντες καὶ βιαζόμενοι καὶ πάντα τρόπου τῶν πενήτων καταφρονοῦντες, δεδόχω τῇ βουλῇ καὶ τῷ δήμῳ, ἐπειδὰν ἀποθάνωσι, τὰ μὲν σῶματα αὐτῶν κολάζοσθαι καθὰπερ καὶ τὰ τῶν ἄλλων πονηρῶν, τὰς δὲ ψυχὰς ἀναπεμφθείσας ἀνω ἐστὶν τῶν βίων καταδύσθαι ἐς τοὺς ὄνους, ἀρχί ἀν ἐν τῷ τοιούτῳ διαγάγωσι μυριάδας ἐτῶν πέντε καὶ ἕκαστον, ὃνοι ἐξ ὃνων γιγαντεύοντας, καὶ ἁχθοφοροῦντες καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι, τοῦτο ἐπεὶ [λοιπὸν] ἔζειναι αὐτοῖς ἀποθάνειν. ἐπεὶ τὴν γυνῆν Κρανίων Σκελετίων Ἑλληνίδος" τούτου ἀναγνωσθέντως τοῦ ψηφίσματος ἐπεψήφισαν μὲν αἱ ἀρ-
χαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος καὶ ἑνεβριμήσατο ἡ Βριμω καὶ ὑλάκτησεν ὁ Κέρβερος. οὕτω γὰρ ἐντελῶς γίγνεται καὶ κύρια τὰ ἀνεγραμμένα.

“So much for the decree. But about Teiresias: I found him to be a little old man, pale, and thin-voiced and blind. He guessed the object of my journey, but said he couldn’t reveal such secrets. After a little inducement, however, he led me aside and whispered in my ear, ‘The life of a plain citizen is best—make good use of the present time; eschew metaphysical research, and have nothing to do with philosophers.’

21. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δὲ, οὗτος ἄφθιμος ἔνεκα, τῷ Τειρεσίᾳ προσέλθον 5 ἐκέτεινον αὐτὸν τὰ πάντα διηγήσαμένος εἰπτεῖν πρὸς με ποίον τινὰ ἦγεται τὸν ἀριστον βίον. ὁ δὲ γελάσας—ἔστι δὲ τυφλὸν τι γεροντίου καὶ ωριμού καὶ λεπτόφωνον—ὡ τέκνοι, φησί, τὴν μὲν αἰτίαν οἶδα σοι τῆς ἀπορίας ὧτι παρὰ τῶν σοφῶν ἐγένετο οὐ τὰ αὐτὰ 10 γνωσκόμενων ἐαυτοῖς· ἀτὰρ οὐ θέμας λέγειν πρὸς σὲ· ἀπείρηται γὰρ ὑπὸ Ἀπαμάνθου. μηδαμῶς, ἐφεξα, ὁ πατέριοι, ἄλλῃ εἰπτε καὶ μὴ περιδής με σοῦ τυφλότερον περιύντα ἐν τῷ βίῳ. ὁ δὲ δὴ με ἀπαγαγόν καὶ πολὺ τῶν ἄλλων ἀποσπάσας ἄρεμα προσκύνησε πρὸς 15 τὸ οὐς φῆσιν, ὁ τῶν ἰδιωτῶν ἀριστον βίος, ὡστε τῆς ἀφροσύνης πάνωσάμενος τοῦ μετεωρολογεῖν καὶ τέλη καὶ ἁρχὰς ἐπισκόπεῖν καὶ καταπτύσσεις τῶν σοφῶν τοῦτων συλλογισμῶν καὶ τὰ τοιαῦτα λήρων ἡγοσάμενος τοῦτο μόνον ἔξ ἀποκτενοῦ θῆρασαι, ὅπως τὸ πάρον 20 εὖ θέμενος παραδράμῃ γελῶν τὰ πολλὰ καὶ περὶ μηδέν ἐσπονδακώς.
"Having accomplished my object, I told Mithrobarzanes we had better return. He led me into a very dark tunnel, where a little glimmering of light could be seen through a tiny hole. 'The Temple of Trophonius' he said. I crept through the hole, with some difficulty, and found myself here."

22. 'Εγώ δὲ — καὶ γὰρ ἦδη ὡς ὡς — ἄγε δή, ὦ Μιθροβαρζάνης, φημι, τὴν διαμεμέλλομεν καὶ οὐκ ἀπεμένε 

αὐτὸς ἐς τὸν βίον; ὁ δὲ πρὸς ταῦτα, θάρρει, φησίν, ὦ 

5 Μένιππε. ταχείαν γὰρ σοι καὶ ἀπράγμονα ὑποδέξαμ 

ν ἀτραπόν. καὶ δὴ ἀπαγαγών με πρὸς τι χαρίσι τοῦ 

ἄλλου ζωφερῶτερον δεξιάς τῇ χειρὶ πόρρωθεν ἀμαυρῶν 

ti καὶ λεπτὸν δισπερ διὰ κλειθρίας ἐχρέων φῶς, ἐκεῖνο, 

ἔφη, ἐστὶ τὸ ἱερὸν τὸ Τροφωνίου, πάκειδεν κατάσαν 

10 οἱ ἀπὸ Βοιωτίᾳς ταύτην οὖν ἄνθις καὶ εὐθὺς ἔση ἐπὶ 

tῆς Ἑλλάδος. ἦσθε δὲ τοῖς εἰρημένοις ἐγώ καὶ τὸν 

μάγον ἀπασάμινος χαλέπως μάλα διὰ τοῦ στομίου 

ἀνερτύσας οὐκ οἶδ' ὅπως ἐν Λεβαδείᾳ γέγοναί.
ΤΙΜΩΝ Η ΜΙΣΑΝΘΡΩΠΟΣ.

ΤΙΜΩΝ, ΖΕΥΣ, ΕΡΜΗΣ, ΠΛΟΤΤΟΣ, ΠΕΝΙΑ, ΓΝΑΘΩΝΙΑΣ, ΦΙΛΙΑΔΗΣ, ΔΗΜΕΑΣ, ΘΡΑΣΥΚΛΗΣ.

Timon (stopping his work, and leaning on his spade), "O Zeus, Thou god of Friendship, Hearths, Oaths, &c. &c. What has become of thy lightning, and thunder and bolts? Are they all cold? Hast thou not one spark left with which to scorch rascals? Men are no longer afraid of thy lightning; it is no better than a smoky torch. Thou art surely under the influence of some drug, or half-blind, or deaf.

1. ΤΙΜ. "Ω Ζεύς φίλε καὶ ξένει καὶ ἑταῖρει καὶ ἑφέστε καὶ ἀστεροφητά καὶ ἔρκει καὶ νεφεληγερέτα καὶ ἔριζους καὶ εἶ τί σε ἀλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορώσει πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυάνυσμα γνωριμενον ὑπ᾿ ἐρείδεις τὸ πῦπτον τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχηνυός τοῦ ῥυθμοῦ· ποῦ σοι νῦν ἡ ἀρισμάραγος ἀστραπῇ καὶ ἡ βαρύβρομος βροντῇ καὶ ὁ αἰθαλῶς καὶ ἄργης καὶ σμερδαλέως κεραυνῶς; ἀπαντά γὰρ ταῦτα λήρος ἢδη ἀναπέφηνε καὶ καπνὸς ποιητικὸς ἀτεχνὸς έξω 10 τοῦ πατάγου τῶν ὀνομάτων. τὸ δὲ ἀοίδιμον σου καὶ ἔκηβόλον ὅπλον καὶ πρόχειρον οὐκ οἴδ᾽ ὅπως τελέως
2. Θάττον γοιν τῶν ἐπιρρεκέων τις ἐπιχειροῦντων ἡμῶν θυμαλλίδα φοβηθεὶς ἂν ἡ τὴν τοῦ πανδαιμό-5 ρος κεραυνοῦ φλόγα· οὕτω δαλόν των ἐπανατελεῖσθαι δοκεῖσ αὐτοῖς, ὡς πῦρ μὲν ἡ καπνὸν ἀπ' αὐτοῦ μὴ δε-διέναι, μόνον δὲ τοῦτο οἰεσθαι ἀπολαύσειν τοῦ τραύ-ματος, ἃτι ἀναπλησθήσονται τῆς ἀσβόλου. ὡστε ἰδὴ διὰ ταῦτα σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντῶν ἐτόλμα,10 οὐ πάντη ἀπίθανος ὦν, πρὸς οὕτω ψυχρῶν τὴν ὀργὴν Δία θερμουργός ἀνὴρ μεγαλαυχούμενος. πῶς γάρ; δποὺ γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, ὅσῳ20 τῶν ἐπιρρεκόμενων ἄκουες ὅστε τοὺς ἀδικοῦσας ἐπι-σκοπεῖς, λημμᾶς δὲ καὶ ἀμβλυόττεις πρὸς τὰ γυνο-15 μενα καὶ τὰ ὅστα ἐκκεκόψῃσαι καθάπερ οἱ παρηβη-κότες.

"When thou wast young and hot-brained, men trembled before thy arms; there were most terrible earthquakes and floods then: now thou art too lazy; and hast reaped the fruits of idleness. No man honours thee; and soon thy fate will be like thy father's; thy temples are robbed, thine own person dishonoured, but thou dost not even trouble to undo the dogs—Will there never be an end to all this?

3. Ἐπεὶ νέος γε ἐτὶ καὶ ἀξύθυμος ῥὼ καὶ ἀκμαῖος τὴν ὀργὴν πολλὰ κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις καὶ οὐδέποτε ἔγερσ τὸτε πρὸς αὐτοὺς ἐκεχειριὰν, ἄλλ'30 αἱ ἐνεργοὶ πάντως ὁ κεραυνὸς ἤν καὶ ἡ ἀγίας ἐπε-σείετο καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστρατὴ συνε-χεῖς ὅσπερ εἰς ἀκροβολισμὸν προηκονιζότεο· οι
σεισμοὶ δὲ κοσκινήδων καὶ ἡ χιών σφορηδῶν καὶ ἡ χά-λαξα πετρηδῶν· καὶ ἵνα σοι φορτικῶς διαλέγωμαι, ὤτοί τε βαγδαῖοι καὶ βίαιοι, ποταμὸς ἐκάστη σταγών· ὁστε τηλικαύτη ἐν ἀκαρεῖ χρόνου ναναγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς υποβρυχίων ἀπάντων κατά-5 δεδυκότων μόνης ἐν τι κιβώτιον περισσοθήναι προσο-κείλαν τῷ Δυκαρεῖ ξυπτυρόν τῷ τοῦ ἀνθρωπίνου σπέρματος διαφυλάττων εἰς ἐπιγονήν κακλας μελζονος.

4. Τουγάρτοι ἀκόλουθα τῆς ῥαθυμίας τάπρειρα κομίζῃ παρ’ αὐτῶν, οὔτε θύοντος ἢτι σοι τινος οὔτε 10 στεφανοῦντος, εἰ μὴ τις ἁρὰ πάρεργον Ὁλυμπίων, καὶ οὕτους οὐ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ’ εἰς ἔθος τι ἄρχαιον συντελών· καὶ κατ’ ὄλγον Κρόνου σε, ὁ θεῶν γενναίότατο, ἀποφανοῦσι παρασάμενοι τῆς τιμῆς. εὖς λέγει ποσάκις ἢδη σοι τὸν νεών σεσυλῆ-15 κασιν· οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὁλυμπίασιν ἐπιβεβλήκασιν, καὶ σὺ ὁ ἅψιβρεμέτης ἀκινητας ἢ ἀνα-στῆσαι τοὺς κύνας ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηθομῆσαις αὐτοὺς συλλάβοιν ἢτι συσκευα-ξομένους πρὸς τὴν φυγὴν· ἀλλ’ ὁ γενναῖος καὶ Γυγαν-20 τολέτωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους περικειρόμενος ὅπ’ αὐτῶν, δεκαπτηὼν κερανδὸν ἔχων ἐν τῇ δεξιᾷ. ταῦτα τολυνν, ὁ θαυμάσιε, τηνίκα παύ-σεται οὕτως ἀμελῶς παρορόμενα; ἢ πότε κολάσῃ τὴν τοσαύτην ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκαλίωνες 25 ικανοὶ πρὸς οὕτως ὑπέραντλον ἢβριν τοῦ βίου;

"Just look at me! How many Athenians have I not exalted, and enriched!—aye! poured out my wealth wholesale on them, with what result? I am now so poor, they will not even look at me. I might be an old moss-
grown stone, they scorn me so! And here I dig—outcast, and despised—alone with my spade, and clad in an old sheepskin. Well! at least I shall not see 'the ungodly in great power' if I stay here. But, Zeus, Zeus, wake up and blow on thy bolt, and make it blaze—and come and help me!'

5. "Iva γὰρ τὰ κοινὰ ἔσασα τὰμα ἐπὶ τοὺς Ἀθηναίους εἰς θυσίας ἄρας καὶ πλουσίους ἐκ πενεςτατῶν ἀποφήματοι καὶ πάσι τοῖς δεομένοις ἐπικουρήσασα, μᾶλλον δὲ ἄδρον εἰς εὐεργεσίαν τῶν φίλων ἢ ἐκχέας τὸν πλούτον, ἐπειδὴ πένης διὰ ταύτα ἐγενόμην, οὐκέτι οὖδὲ γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπων οἱ τέως ὑποτησσοῦντες καὶ προσκυνοῦντες κακὸ τοῦ ἐμοῦ νεόματος ἀπηρτημένοι, ἀλλ' ἂν ποιήσῃ ὁ δὲ ἄρα βαδίζων ἐντύχω τινὶ αὐτῶν, ὡσπερ τινὰ στῆλην τοῖς παλαιοῦ νεκροῦ ὑπίταιν ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνώριστος, οἱ δὲ καὶ πορρωθεῖν ὑδόντες ἐτέραν ἐκτρέπονται δυσάντητον καὶ ἀποτρόπαιον θέαμα ὑψεῖται ὑπολαμμάνουτες τὸν οὐ πρὸ πολλοὶ σωτῆρα καὶ εὐεργέτην αὐτῶν γεγενημένον.

15 6. "Ωστε ὑπὸ τῶν κακῶν ἐπὶ ταύτης τῆς ἐσχατιῶν τραπέζην ἐνασάμενος δυσθέραν ἐργάζομαι τὴν γῆν ὑπόμοσθος ὅβολων τεττάρων, τῆς ἑρυμίας καὶ τῆς δικέλλης προσφιλοσοφών. ἐνταῦθα τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι ὑψεῖται πολλοὺς παρὰ τὴν ἔξιαν εὐ πράττοντας· ἀνιχνότατον γὰρ τούτο γε. ἡ δὲ ποτὲ οὖν, ὃ Κρόνου καὶ Ὄρεως πιον, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενον καὶ νήδυμον — ὑπὸ τῶν Ἐπι- μενέλην γὰρ κεκοίμησαι — καὶ ἀναρρίπτοσας τὸν κεραυνὸν ἢ ἐκ τῆς Λευτῆς ἐνασάμενος μεγάλην ποτήσας 25 τὴν φλόγα ἐπιδείξατο των χολήν ἀνδρόδους καὶ νεα-
νυκοῦ Διός, εἰ μὴ ἀληθῆ ἐστὶ τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα.

Zeus: "Hermes, who is that bawling so? Probably some philosopher, judging by his language!" Hermes: "What! father, not know Timon of Athens, the man who used to treat us so handsomely?" "O how sad! what a change! How did it come about?"

7. ΖΕΤΣ. Τῆς οὗτός ἐστιν, ὃ Ἐρμή, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ἰμηττόν ἐν τῇ ὑπωρείᾳ πιναρός ὕλας καὶ αὐχμών καὶ ὑποδήθερος; σκάπτει 5 δὲ οἶμαι ἐπικεκυφῶς. λάλος ἀνθρωπος καὶ θρασύς. ἡ που φιλόσοφος ἐστιν. οὐ γὰρ ἂν οὗτος ἀσεβεῖς τοὺς λόγους διεξήγε καθ' ἠμῶν.

ΕΡΜ. Τῇ φής, ὃ πάτερ; ἀνοεῖς Τίμωνα τὸν Ἐχεκρατίδου τὸν Κολλυτέα; οὗτός ἐστιν ὁ πολλάκις ἴο ἠμῶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος, ὁ τῶς ὅλας ἐκατόμβος, παρ' ὃς ἔλαμπρος εἰώθεμεν ἐορ- τάειν τὰ Δίασια.

ΖΕΤΣ. Φεῦ τῆς ἀλλαγῆς. ὃ καλὸς ἐκεῖνος, ὃ πλοῦσιος, περὶ δὲν οἱ τοσοῦτοι φίλοι; τῇ παθών, τοι- 15 οὗτός ἐστιν; αὐχμηρός, άθλιος καὶ σκαπανεις καὶ μυσθώτος, ὃς ἔοικεν, οὗτο βαρέιαν καταφέρων τὴν δίκελλαν.

"Well! to tell you the truth, it was simple-heartedness which ruined him. He looked upon the greatest of toadies and 'sharks' as a thorough friend. And now they have bled him as much as they can, they will not even look at him; so he has left the city, and taken to digging, as a livelihood."
8. ΕΡΜ. Οὗτοι μὲν εἰπεῖν, χρηστότης ἐπίτρυψεν αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεόμενους ἀπανταί οἶκτος, ὡς ἰ ἀληθεὶς λόγος, ἀνοικα καὶ εὐθεία καὶ ἀκριβία περὶ τῶν φίλων, ὅς οὖ συνίει 5 κόραξ καὶ λύκως χαριζόμενος, ἀλλʼ ὑπὸ γυμνῶν τοσούτων ὁ κακοδαίμων κειρόμενος τὸ ἦπαρ φίλου εἶναι αὐτοῦ καὶ ἑταῖρους φητο, ὑπε' εὐνοιάς τῆς πρὸς αὐτὸν χαίροντας τῇ βορᾷ· οἱ δὲ τὰ ὀσταὶ γυμνώσαντες ἀκριβῶς καὶ πετραγώντες, εἰ δὲ τις καὶ μυελὸς ἐνήν, 10 ἐκμυρζήσαντες καὶ τοῦτον εὐ μάλα ἐπιμελῶς, φηχοντο αὐτὸν καὶ τὰς βίζας ὑποτετμημένου ἀπολυπόντες, οὐδὲ γνωρίζοντες ἐτί οὐδὲ προσβλέποντες — πόθεν γὰρ; — ἦ ἐπικουροῦντες ἦ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικελλής καὶ διφθερίας, ὡς ὀρᾶς, ἀπολι- 15 πών ὑπε' αἰσχύνης τὸ ἀστυ μισθοῦ γεωργεῖ μελαγχο- λῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μάλα ὑπερπτικῶς παρέρχονται οὐδὲ τούνομα, εἰ Τίμων καλότο, εἰδότες.

"Oh! but this man must not be passed over, or we shall be as bad as his parasites. The fact is I've been so occupied with false-swearers, extortioners, and sacrilegious rascals, that I've not had time to look at Attica lately.

9. ΖΗΤΣ. Καὶ μὴν οὐ παροπτέος ἀνήρ οὖδὲ 20 ἁμελητέος· εἰκότως γὰρ ἠγανάκτει δυστυχῶν· ἐπεὶ καὶ ὅμως ποιήσαμεν τοῖς καταράτοις κόλαξιν ἐκείνους ἐπιλελησμένους ἁνδρὸς τοσαῦτα μηρὰ ταύρων τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γοῦν ἐν ταῖς ριότη τὴν κυσίαν αὐτῶν ἔχου. πλὴν ὑπε' 25 ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιστροκούντων
καὶ βιαζομένων καὶ ἀρπαζόντων, ἕτε ἐκαὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων — πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδὲ ἐπὶ ὕλην καταμύχασαι ἢ μὴν ἐφιάσῃ — πολὺν ἤδη χρόνον οὐδὲ ἀπέθελεν ἐστὶν Ἄττικὴν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγων 5 ἑρίδες ἐπετόλασαι αὐτῶν; μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγότων οὐδὲ ἐπακούειν ἔστι τῶν εὐχών· ὅστε ἡ ἐπιβεβαζόμενον χρῆ τὰ ὅστα καθήσασθαι ἡ ἐπιτρέβην πρὸς αὐτῶν, ἀρετὴν τινα καὶ ἁσώματα καὶ λήρους μεγάλη τῇ φονῇ συνειρόντων. διὰ ταύτα τοι 10 καὶ τούτων ἀμεληθήναι συνέβη πρὸς ἡμῶν οὐ φαίλον ὄντα.

“So, Hermes, take Plutus and Thesaurus, and go quickly to Timon. Meanwhile I will think about punishing these flatterers; I am sorry to say my two best bolts are broken; but I think I shall make the scamps pay sufficient penalty for the present if I make Timon’s wealth an object of the greatest envy.”

10. “Ὅμως δὲ τὸν Πλούτον, ὃ Ἐρμῆ, παραλαβὼν ἀπεθύνα παρ’ αὐτὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλοῦτος καὶ τὸν Θεσαυρὸν μεθ’ αὐτοῦ καὶ μενετῶσαν ἄμφωι 15 παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττόθησαν οὕτω ῥαδίως, κἂν ἦτο μάλιστα ὑπὸ χρηστότητος αὐθίνω ἀκίνδυνη αὐτοῦς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας, ἢ ἐπεδείξατο πρὸς αὐτόν, καὶ αὐθίνω μὲν σκέψομαι καὶ δίκην δόσοισί, ἐπεὶ δὲ τὸν κεραυνοὺς ἐπισκευάσω· κατεγραμέναι γὰρ αὐτοῦ καὶ ἀπεστομομέναι εἰς δύο ἀκτίνες αἱ μέγισται, ὅτότε φιλοτύμωτον ἠκόντισα πρὸς ἐπὶ τὸν σοφιστὴν Ἀμαξαγορα, ὅσ ἐπειθεῖ τοὺς ὀμιλητὰς μηδὲ ἀλως εἶναι [τινὰς]
Hermes: "What a fine thing bawling is! Here is Timon, going to have his poverty changed for great wealth, all because of his shouting!" Plut.: "But I have no intention of going to him!" Zeus: "Not if I tell you, Plutus?"

11. ΕΡΜ. Οἶνον δὴ τὸ μέγα κεκραγέναι καὶ ὀχληρὸν εἶναι καὶ θρασύν. οὐ τοὺς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοὺς εὐχομένους τοῦτο χρήσιμον·

10 ἰδοὺ γέ τοι αὐτίκα μάλα πλοῦσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία. εἰ δὲ σιωπῇ ἐσκαπτε ἐπικεκυφῶς, ἔτι ἂν ἐσκαπτεν ἀμελοῦμενος.

ΠΛΟΤΤ. Ἄλλο ἔγα ὦν ἂν ἀπελθοίμη, ὦ Ζεῦ,

15 παρ’ αὐτόν.

ΖΕΤΣ. Διὰ τί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα ἐμοὺ κελεύσαντος;

Plutus goes on to give his reasons for not wishing to go. Timon only scatters him wholesale, as soon as he can get hold of him. Won't Zeus send him to some one better able to appreciate the gift? Ah! but Timon will have grown wiser now, replies Zeus; besides, you seem very difficult to please. Here you grumble at being scattered too freely—at other times you make complaint of being shut up under lock and seal, until your
complexion is quite pale, and your joints stiff; and those who possess you will neither enjoy you themselves nor allow others to do so.

12. ΠΛΟΤΤ. "Oti nē Δία ὧβριζεν εἰς ἐμὲ καὶ ἐξεφόρει καὶ ἐς πολλὰ κατεμέριζε καὶ ταῦτα πατριδῶν αὐτῶν φίλον ὄντα, καὶ μονονουχὲ δικράνοις με ἔξεσθει τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὐθίς οὖν ἀπέθεσα παρασίτοις καὶ κόλαξι 5 καὶ έταιρας παραδοθησόμενοι; ἔτι ἐκεῖνοι, ὡ Ζεῦ, πέμπε με τοὺς αἰσθησιμένους τῆς δωρεᾶς, τοὺς περίπτωσις, ὥς τίμοις ἔγχω καὶ περιπόθητος· οὕτου δὲ οἱ λάροι τῇ πενίᾳ συνέστωσαν, ἥν προτιμῶσιν ἡμῖν, καὶ διεθέραν παρ' αὐτῆς λαβῶντες καὶ δίκελλαν ἀγαπά-10 τῶσαν ἄθλῳ τέταρτοι δῆμοι ἀποφέρουτες, οἱ δεκαταλάντοις δωρεᾶς ἀμελητὶ προίμενοι.

13. ΖΕΤΣ. Οὐδὲν ἐτὶ τοιοῦτον ὃ Τίμων ἐργάτερει περὶ σέ· πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγωγηκεν, εἰ μὴ παντάπασιν ἀνάλυγτός ἦστι τὴν ὀσφών, 15 ὥς χρήν σὲ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνυ μεμψίμοιρος είναι μοι δοκεῖς, ὅσ νῦν μὲν τὸν Τίμωνα αὐτὶς, διότι σοι τὰς θύρας ἀναπετάσας ἕφει περινοστείν ἐλευθέρως οὔτε ἀποκλείων οὔτε ξηλοτυπῶν· ἄλλως δὲ τούναντίου ἰγνακτεῖσι κατὰ τῶν 20 πλουσίων κατακεκλείσατα λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλειστὸν καὶ σμεῖὼν ἐπιβολαῖς, ὥς μηδὲ παρακάψαι σοι ἐς τὸ φῶς δυνατόν εἴναι. ταῦτα γαῦν ἀπωδύρου πρὸς μὲ ἀποπνῆσθαι λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο ὥχρος ἡμῖν ἐφαίνον καὶ φρον-25 τίδος ἀνάπλεως, συνεςπακός τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ
καίροι τά λάβειν ταπεινώς καὶ ἀλώς, τὸ πρᾶγμα ὑπέρτειιον ἐδόκει σοι, ἐκ χαλκοῦ ἡ σιδηροῦ τῷ βαλάμῳ καθάπερ τὴν Δανάην παρθενεύεσθαι ὑπ’ ἀκριβείαν καὶ παμπονήριοι παίδαγωγοὶ ἀνατρεφόμενοι, τῷ Τόκῳ 5 καὶ τῷ Δογισμῷ.

14. "Ατοπά γοῦν ποιεῖν ἔφασκες αὐτοὺς ἐρώταν μὲν εἰς ὑπερβολήν, ἐξὸν δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ ἔπ’ ἀδειας χρωμένους τῷ ἔρωτι κυρίου γε ὑπάτας, ἀλλὰ φυλάττειν ἐγγραφῶς, ἐς τὸ σημεῖον καὶ τὸν 10 μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἵκανην ἀπολαύσιον οἰομένους οὐ τὸ αὐτοῦς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενέρ μεταδίδοναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα μῆτε αὐτὴν ἐσθίουσαν τῶν κριθῶν μῆτε τῷ ἵππῳ πεινώντω ἐπιτρέπουσαν. καὶ προσέτει γε καὶ 15 κατεγέλασ αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καυκότατον αὐτοὺς ξηλοτυπούντων, ἀγιοῦντων δὲ ὡς κατάρατος οἰκέτης ἢ οἰκονόμος πεδότρυψ ὑπεισων λαθρείας ἐμπαροινήσει τὸν κακοδαίμονα καὶ ἀνέραστον δεσπότην πρὸς ἀμαυρὸν τὶ καὶ μικρόστομον 20 λυχνίδιον καὶ διψαλέον θρυαλλιδὸν ἐπαγρυπνεῖν ἐάσας τὸς τόκοι. πῶς οὖν οὐκ ἄδικα ταύτα, πάλαι μὲν ἐκείνα αἰτιάσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

"Well! but there is surely a mean between these two extremes; there is a wide difference between the extravagant spendthrift, and the stingy miser."

15. ΠΛΟΤΤ. Καὶ μὴν εἴ γε τάληθες ἐξετάζοις, 25 ἄμφω σοι εὐλογία δόξω ποιεῖν· τοῦ τε γὰρ Τίμωνος τὸ πάνυ τούτῳ ἀνεμένου ἁμαλές καὶ οὐκ εὐνοϊκὴν ὡς πρὸς ἐμὲ εἰκότως ἀν ἰδοίη, τοὺς τε αὐτὸ κατάκλειστον
ἐν θύραις καὶ σκότῳ φυλάττοντας, ὅτως αὐτοὺς παχύ-
terōs γενοῦμην καὶ πιμελής καὶ ύπέρογκος ἐπιμελευ-
μένους, οὔτε προσαπτομένους αὐτοὺς οὔτε ἐσ τὸ φῶς
προάγοντας, ὥς μηδὲ ἀφθείην πρὸς τινός, ἀνοικτός
ἐνόμιξον εἰσίν καὶ ύβριστάς, οὔδεν ἄδικοντά με ὑπὸ 5
τοσοῦτοις δεσμοῖς κατασχέοντας, οὐκ εἰδότας ὡς μετὰ
μικρὸν ἀπλάσιν ἄλλῳ τινὶ τῶν εὐδαιμόνων μὲ κατα-
λυπόντες.

Plutus says his fate is as bad as that of a young maiden
shut up in close confinement by one who professes to
love her deeply.

16. Οὔτ' οὖν ἐκεῖνοι οὔτε τοὺς πάνω προχείρους
eis ἐμὲ τοῦτον ἐπαινῶ, ἀλλὰ τοὺς, ῥήτερ ἀριστῶν ἔστι, τὸ
μέτρον ἐπιθέσοντας τῷ πράγματι καὶ μήτε ἀφεξομέ-
νους τὸ παράπαν μήτε προσσομένους τὸ ὄλον. σκόπει
γὰρ, ὡς Ζεὺς, πρὸς τοῦ Διός, εἰ τὸς νόμος γῆς ἡμᾶς γυναικὰ
νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε ἔντονο
ποῖ τὸ παράπαν, ἀφεῖς καὶ βαδίζειν ἐνθα ἄν ἔθελοι 15
νυκτῶρ καὶ μεθ' ἡμέραν, ἄρα ὁ τοιοῦτος ἐρὰν δόξειν
ἀν; οὐ τό γε, ὡς Ζεῦ, τούτο φαίης ἄν ἔρασθείς πολ-
λάκιω.

17. Εἰ δὲ τὰς ἐμπαίλω ἐλευθέραν γυναικὰ ἐς
tὴν οἰκίαν νόμῳ παραλαβὼν, ὁ δὲ μήτε αὐτὸς προσ- 20
ἀπτοτο ἄκμαιας καὶ καλῆς παρθένου μήτε ἄλλῳ
προσβλέπειν ἐπιτρέπσι, καὶ ταῦτα ἔραν φάσκων καὶ
dήλος ἄν ἀπὸ τῆς χρώας καὶ τῆς σαρκὸς ἐκτεθηκώς
καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἢθε' ὅτιος ὁ
tοιοῦτος οὐ παραπαλεῖν δόξειεν ἰν, καταμαράλων 25
eὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην καθάπερ
ἰέρειαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ βίου;
ταύτα καὶ αὐτὸς ἀγανακτῶν πρὸς ἐνόων μὲν ἀτίμως
λακτιζόμενος καὶ λαφυττόμενος καὶ ἐξαντλούμενος,
ὑπ’ ἐνόων δὲ ὠσπέρ στυγματίας δραπέτης πετεδη-
μένος.

“Never mind, Plutus, both get paid out eventually. Any-
how, do go!” “Yes, and be poured out almost before
I’m in—like water from a leaky tub.” “Well, good
bye; and, Hermes, don’t forget to remind the Cyclops
about my bolt.”

5 18. ΖΕΤΣ. Τὸ ὁδὸν ἀγανακτεῖς καὶ αὐτῶν; δι-
δόσαι γὰρ ἁμφῶς καλὴν τὴν δίκην, οἱ μὲν ὠσπέρ ὁ
Τάνταλος ᾠποτοι καὶ ἀγενστοι καὶ ξηρὸι τὸ στόμα,
ἐπικεχηνότες μόνον τῷ χρυσῷ, οἳ δὲ καθάπερ ὁ
Φινεύς ἀπὸ τῆς φάρυγγος τὴν τροφήν ὅπω τῶν Ἄρ-
ίο τυιῶν ἀφαιρούμενοι. ἀλλ’ ἀπίθε ήδη σωφρονεστέρᾳ
παρὰ πολὺ τῷ Τίμωνι ἐνευξόμενος.
ΠΛΟΤΤ. Ἐκείνος γὰρ ποτὲ παύσεται ὠσπέρ ἐκ
κοφίνου τετρυπημένου, πρὶν ὅλως εἰσρυῖναι με, κατὰ
σπουδὴν ἐξαντλών, φθάσαι βουλόμενος τὴν ἐπιρροήν.
15 μὴ ὑπέραντλος ἐσπεσῶν ἐπικλὺσω αὐτῶν; ὥστε ἐς
τὸν τῶν Δαναίδων πίθον ὑδροφορήσεις μοι δοκῦ καὶ
μάτην ἐπαντλῆσεις, τοῦ κύτους μὴ στέγοντος, ἀλὰ
πρὶν εἰσρυῆαι, σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέο-
τος· οὕτως εἰρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχνὸς
20 τοῦ πίθου καὶ ἀκόλυτος ἡ ἔξοδος.
19. ΖΕΤΣ. Οὐκοῦν εἰ μὴ ἐμφράξεται τὸ κεχ-
νὸς τοῦτο καὶ ἐς τὸ ἄπαξ ἀναπεπταμένον, ἐκχυθέντος
ἐν βραχεὶ σοι ῥάδιως εὐρήσει τὴν διφθέραν αὖθις καὶ
τὴν δίκελλαν ἐν τῇ τρυγῇ τοῦ πίθου. ἀλλ’ ἀπίθε ήδη
25 καὶ πλουτίζετε αὐτῶν· σὺ δὲ μέμνησο, ὡς Ἐρμῆ, ἐπα-
Hermes' and Plutus converse as they go. Hermes finds Plutus is lame. "It is my general complaint, when I am going to any one's house. When I am leaving, I run swifter than a bird." "And yet I've known men who were exceedingly poor become quite wealthy in a single day."

20. ΕΡΜ. Προσώπευ, Ὀ Πλούτε. τί τούτο; ὑποσκάζεις; ἐλελήθεις με, ὦ γεννάδα, ὦ τυφλὸς μό-5 νον, ἄλλα καὶ χωλὸς ὦν.

ΠΛΟΤΤ. Οὐκ ἂεὶ τούτο, Ὁ Ἐρμή, ἄλλα ὅποταν μὲν ἀπίω παρὰ τινα πεμφῆσις ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδὺς εἰμι καὶ χωλὸς ἀμφιτέρους, ὡς μόλις τελείω ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίστε τοῦ περι-10 μένοντος, ὅποταν δὲ ἀπαλλάττεσθαι δέῃ, ττηνόν ὅθει, πολὺ τῶν ὑνείρων ὁκύτερον· ἄμα γοῦν ἔπεσον ἡ ὕστηρης, κἀγὼ ἢδη ἀνακηρύττομαι νευκηκώς, ὑπερ-πτηδήσας τὸ στάδιον οὔδε ἱδόντων ἐνίστε τῶν θεάτων.

ΕΡΜ. Οὐκ ἄληθῆ ταῦτα φήσαι· ἔγω δὲ τοι πολ-15 λοὺς ἂν εἰπεῖν ἐχομι σοι χθῆς μὲν οὐδὲ ὁβολῶν, ὡστε πρᾶσσαι βρόχου, ἐσχηκότας, ἀφὼ δὲ τημερον πλου-σίων καὶ πολυτελείων ἐπὶ λευκοῦ ζεύγους ἐξελαύνον-τας, οῖς οὔδε καὶ ὄνος ὑπήρξε πώποτε· καὶ ὁμος πορφυρὸς καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ 20 πιστεύοντες, οἷμαι, ὅτι μὴ ὄναρ πλούτουσιν.

"That's another matter; I don't go on my own feet then: others send me. A little tablet does it, and you should
see how all those around open their mouths when the seal is broken and the tablet opened.

21. ΠΛΟΤΤ. 'Ετεροίον τούτ' ἐστὶν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαντοὶ ποσὶ βαδίζω τότε, οὐδὲ ὦ Ζεῦς, ἀλλ' ὦ Πλούτων ἀποστέλλει με παρ' αὐτοὺς ἄτε πλινθοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὄν· δηλοὶ 5 γοῦν καὶ τῷ ὀνόματι. ἐπειδὰν τοῖς μετοικισθήναι δὲ με παρ' ἑτέρῳ πρὸς ἑτέρῳ, ἐσ δέλτον ἐμβαλόντες μὲ καὶ καταστημηνάμενοι ἐπιμελῶς φορηδόν ἀράμενοι μετακομίζουσιν· καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαιά τῇ θόνῃ 10 σκεπόμενος, περιμάχητος ταῖς γολαίδις, ἔμε ὅν ἐπελ- πίσανς ἐν τῇ ἀγορᾷ περιμένουσι κεχυνότες ἀπερ θην χειλιόνα προσπετομένην τετρυγότες οἱ νεοττοί.

22. Ἐπειδὰν δὲ τὸ σημεῖον ἀφαιρεθῇ καὶ τὸ λίγον ἐντυμηθῇ καὶ ὁ δέλτος ἀνοιχθῇ καὶ ἀνακηρυκθῇ μον ὁ 15 καὶ νὸς δεσπότης ήτοι συγγενής τις ή κόλαξ ή κατα- πύγων οἰκέτης, ἐκεῖνος μὲν, ὅστις ἄν ἢ ποτε, ἀρπασά- μενος μὲ αὐτῇ δέλτῳ θεὶ φέρων ἀντὶ τοῦ τέως Πυρρίου ἢ Δρόμωνος ἢ Τιβίου Μεγακλῆς ἢ Μεγάδουζος ἢ Πρῶταρχος μετονομασθεῖς, τὸς μάτην κεχυνότας 20 ἐκεῖνος εἰς ἀλλήλους ἀποβλέποντας καταληκτῶν ἀληθῶς ἄγοντας τὸ πένθος, οἷος αὐτοὶ ὁ θύνοι ἐκ μυχοῦ τῆς σαγήνης διέφυγεν οὐκ ὅλιγον τοῦ δέλεαρ καταπιῶν.

"The man lucky enough to catch me, though he may before have known the feel of chains, and made acquaintance with the treadmill, becomes overbrimming with pride and insult, while he is of course surrounded with the most abject flattery."
23. Ὅς ἐμπεσὼν ἄθροός εἰς ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν σέδην περικας καὶ εἰ παριῶν μαστίξει της, ὀρθίων ἐφιστάς τὸ οὐς καὶ τὸν μυλῶνα ὀπερ τὸ Ἀνάκτορον προσκυνῶν οὐκέτι φορητὸς ἔστι τοῖς ἐντυγχάνουσιν, ἀλλὰ τοὺς 5 τε ἔλευθέρους ὑβρίζει καὶ τοὺς ὁμοδούλους μαστυγοῖ ἀποπειρόμενοι εἰ καὶ αὐτῷ τὰ τοιαύτα ἔξεστιν, ἀρκεῖ ἄν ἡ ἐς πορνίδιον τι ἐμπεσὼν ἡ ἱπποτροφίας ἐπιθυμίας ἡ κόλαξ πάραδος ἐαυτοῦ ἁμνίουσιν ἡ μὴν εὐμορφότερον μὲν Νηρέως εἶναι αὐτὸν, εὐγενέστερον δὲ ἰο τοῦ Κέρεττος ἡ Κόδρου, συνετῶτερον δὲ τοῦ Ὁδυς-σέως, πλουσιώτερον δὲ συνάμα Κρολσοῦ ἐκκαλήκεια, ἐν ἀκαρεὶ τοῦ χρόνου ἄθλιος ἐκχέῃ τὰ κατ᾽ ὀλίγον ἐκ πολλῶν ἐπιρκίων καὶ ἁρταγών καὶ πανοργητῶν συνείλεγμένα.

“And how do you distinguish men, if you are blind?” “I don’t distinguish men; I wait about till some one carries me off.”

24. ΕΡΜ. Αὐτὰ που σχεδών φῆς τὰ γυγρόμενα· ὀπόταν δ’ οὖν αὐτόπους βαδίζῃς, τῶς οὕτω τυφλῶς ὁυν εὑρίσκεις τὴν ὕδων; ἡ πάντα διαγυνώσκεις ἐφ’ οὐδὲν σὲ ὁ Ζεὺς ἀποστείλῃ κρίμας εἶναι τοῖς πλούτευν ἄξιοις;

ΠΛΟΤΤ. Οἶει γὰρ εὐρίσκεις μὲν οὕτως εἰςί; μὰ 20 τὸν Δία οὐ πάνω; οὐ γὰρ ἄν Ἀριστείδην καταλυτῶν Ἰππονίκηρ καὶ Καλλία προσήχει καὶ πολλοῦς ἀλλοίς Ἀθηναίων οὐδὲ ὁμολοῦ ἄξιοις.

ΕΡΜ. Πλὴν ἀλλὰ τὶ πράττεις καταπεμφθεῖς;

ΠΛΟΤΤ. Ὅνω καὶ κάτω πλανῶμαι περιοστῶν, 25 ἄχρι ἂν λάθω τυπὶ ἐμπεσῶν· ὁ δὲ, ὡστές ἂν πρῶτός μοι περιτύχῃ, ἀπαγαγών [παρ’ αὐτὸν] ἔχει, σὲ τὸν
'Ερμήν ἐπὶ τῷ παράλογῳ τοῦ κέρδους προσκυνῶν.

"Then Zeus makes a great mistake in sending you?" "Yes, he does. The evil are many more than the good; so that I generally fall into their hands." "And how do you get away from them?" "I become swift and keen-sighted for the nonce."

25. ΕΡΜ. Οὐκόν εὔπρατηται ὁ Ζεὺς οἰόμενός σε κατὰ τὸ αὐτῷ δοκοῦν πλουτίζειν δοσοὺς ἂν οἰηταὶ 5 τοῦ πλουτεῖν ἄξιόν;  
ΠΛΟΤΤ. Καὶ μᾶλα δικαλῶς, ὁγαθεῖ, δις γε τυφλὸν ὄντα εἰδὼς ἐπεμπειν ἀναξιτῆσοντα δυσεὑρετον οὖτω χρῆμα καὶ πρὸ πολλοῦ ἐκλειπτός ἐκ τοῦ βίου, ὅπερ οὖν ὁ Διόνυσος ἄν εξεύροι ραδίως, ἀμαρμόν οὖτω καὶ 10 μικρῶν ὡς τοιχαροῦν ἄτε τῶν μὲν ἁγαθῶν διάγων ὄντων, πονηρῶν δὲ πλείστων, ἐν ταῖς πόλεσι τὸ πάν ἐπεχόντων, βάζον ἂς τοὺς τοιούτους ἐμπίπτω τερμαῖον καὶ σαρώνησον μαί πρὸς αὐτῶν.  
ΕΡΜ. Εἰςτα πῶς, ἐπειδὰν καταλίπῃς αὐτοὺς, ῥα-15 δίως φεύγεις οὐκ εἰδὼς τὴν ὀδόν;  
ΠΛΟΤΤ. Ὑξιδερκής τότε πῶς καὶ ἀρτίπιον  
γήγορα πρὸς μόνον τὸν καὶροῦ τῆς φυγῆς.

"Is it not strange (excuse my remark) that, being lame and blind and sickly-looking as you are, you should have so many admirers? They seem ready to do anything for your sake."

26. ΕΡΜ. "Ετη δὴ μοι καὶ τούτο ἀπόκριναι, πῶς τυφλὸς ὁ νε, εἰρήσεται γάρ, καὶ προσέτι ωχρός 20 καὶ βαρὺς ἐκ τοῖν σκελοῖν τοσοῦτος ἔραστος ἔχεις,
They never see me as I really am; they are blind and foolish; I wear a mask, so that they never see my real self underneath."

"But when men really have you in possession are they still ignorant of your characteristics?" "Yes, Hermes, be-
cause Pride, Ignorance, Insult, and such like, always follow closely behind me into whatsoever house I may enter."

28. ΕΡΜ. Τί οὖν ὃτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν γενόμενοι καὶ τὸ προσωπείον αὐτὸ περιθέμενοι ἔτι ἐξαπατῶνται, καὶ ἂν τις ἀφαιρήσει αὐτοὺς, θάττον ἀν τὴν κεφαλήν ἢ τὸ προσωπείον πρόοιντο; οὐ 5 γὰρ δὴ καὶ τότε ἄγνοειν εἰκός αὐτοὺς ὡς ἐπίχριστος ἢ εὐμορφία ἐστὶν, ἐνδοθεὶν τὰ πάντα ὅρωντας.

ΠΛΟΤΤ. Οὗκ ὁλίγα, ὁ Ἐρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται.

ΕΡΜ. Τὰ ποία;

ΠΛΟΤΤ. Ἐπειδὰν τις ἐντυχῶν πρῶτον τὸ ἀναπτάσας τὴν θύραν ἑσθέχηται με, συμπαρεισέρχεται μετ’ ἐμοῦ λαθῶν ὁ τύφος καὶ ἡ ἀνοικα καὶ ἡ μεγαλαχία καὶ μαλακία καὶ ὑβρίς καὶ ἀπάτη καὶ ἄλλα ᾠτα μυρία. ὑπὸ δὴ τούτων ἀπάντων καταληφθεῖς τὴν 15 ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὑρέγεται τῶν φευκτῶν καὶ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληνυθῶν κακῶν τέθητε δορυφορούμενον ὑπ’ αὐτῶν, καὶ πάντα πρότερον πάθοι ἀν ἡ ἐμὲ προεσθαι υπομελείειν ἂν.

“And how slippery you are too, while Poverty sticks like bird-lime. But, oh! dear, we’ve forgotten Thesaurus.”

“Never mind, I left him safe at home. But what is that noise?”

20 29. ΕΡΜ. Ὅς δὲ λεῖος εἶ, ὁ Πλοῦτε, καὶ ὀλυσθρὸς καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμιᾶν ἀντίλαθην παρεχόμενος βεβαίαν, ἀλλ’ ὀσπερ αἱ ἐγχέλεις ἢ οἱ ὀθεὺς διὰ τῶν δακτύλων δραπετεύεις
οὐκ ὡς· ὡς· ἡ Πενία δ' ἐμπαλίν ἰξώδης τε καὶ
eὔλαβής καὶ μυρία τὸ ἀγκιστρα ἐκπεφυκότα δὲ ἄπαν-
tος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς
ἐχεσθαι καὶ μὴ ἔχειν ῥάξιος ἀπολυθῆναι. ἀλλὰ με-
tαξί βλαστοῦντας ἡμᾶς πράγμα ἦδη οὐ μικρὸν δἰέ-
5

ΠΛΟΤΤ. Τὸ ποιοῦν;
ΕΡΜ. "Οτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα,
οὐπερ ἐδει μάλιστα.

"It is Timon digging; and he has Poverty with all her
bodyguard around him."—"Then let us run away by
the shortest cut." "No, Zeus has sent us."

30. ΠΛΟΤΤ. Θάρρει τούτου γε ἐνεκα· ἐν τῇ γῇ ὑπὸ
ἀυτὸν ἀεὶ καταλιπτῶν ἀνέχομαι παρ' ύμᾶς ἐπισκή-
ψας ἔνδου μένεως ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν
δὲ μηδὲν, ἣν μὴ ἐμοὶ ἀκούσῃ βοήσαντος.
ΕΡΜ. Οὐκόν εἰπεῖσθεν ἡδη τῆς Ἰτακηῆς.
καὶ μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἀχρί ἀν πρὸς 15
τὴν ἐσχατιὸν ἀφίκωμαι.
ΠΛΟΤΤ. Εὐ ποιεῖσθε, ὦ Ἐρμῆ, χειραγωγῶν· επεὶ
ἡν γε ἀπολίπης με, ἵππερεῦσα τάχα ἡ Κλέων ἐμπε-
σοῦμαι περινοστών. ἀλλὰ τὴν ῥήγος ὅτις ἐστι
καθάρει σιδήρου πρὸς λίθον;

31. ΕΡΜ. ὁ Τίμων ὅτι σκάπτει πλησιόν
ἀδειῶν καὶ ὑπόλυθον γηῆς. παπαί, καὶ ἡ Πενία
πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ
Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ἀλός τῶν ὑπὸ
tῷ Διμότα ταττομένων ἀπάντων, πολὺ ἀμείνους τῶν 25
σῶν δορυφόρων.
ΠΛΟΤΤ. Τὰ ὅμοι ὅτι ἀπάλλαττόμεθα, ὦ Ἐρμῆ,
τὴν ταχίστην; οὐ γὰρ ἂν τι ἡμεῖς ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον.

ΕΡΜ. "Ἀλλὰς ἔδοξε τῷ Διί· μὴ ἀποδεικώμεν 5 οὖν.

Poverty naturally grumbles a great deal at finding herself ousted, and Plutus once more re-instated in Timon's favour. But she will go, and take her companions with her; and Timon will find out very soon what a friend he has lost.

32. ΠΕΝ. Ποί τούτον ἀπάγεις; ὡ Ἀργειφόντα, χειραγωγῶν;

ΕΡΜ. "Επὶ τουτοῦ τὸν Τίμωνα ἐπέμφθημεν ἐπὶ τοῦ Διός.

10 ΠΕΝ. Νῦν δὲ Πλοῦτος ἐπὶ Τίμωνα, ὅπως αὐτὸν ἐγὼ κακῶς ἤχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοῦτο παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναίον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξά; οὗτος ἀρα εὐκαταφρόνητος ὑμῖν ἢ Πενία δοκῶ καὶ εὐδικήτως ὀιχόπο

15 δὲ μόνον κτῆμα εἶχον ἀφαιρεῖσθαι με, ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἦν αὕτης δὲ Πλοῦτος παραλαβῶν αὐτὸν "Τῇ πόρῳ καὶ Τύφῳ ἐγχειρίσας ὢμοιον τῷ πάλαι, μαλθακόν καὶ ἄγεννη καὶ ἀνόητον ἀποφήμας ἀποδύρ πάλιν ἐμοὶ ράκος ἂδη γεγενημένον;

20 ΕΡΜ. Ἐδοξε ταῦτα, ὡ Πενία, τῷ Διί.

33. ΠΕΝ. Ἀπέρχομαι· καὶ ὑμεῖς δὲ, ὡ Πόνε καὶ Σοφία καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα ἐσται οἶαι μὲ οὕσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδάσκαλον τῶν ἀρίστων, ἢ συνὼν ὑμείως 25 μὲν τὸ σῶμα, ἐρρωμένοι δὲ τὴν γνώμην διετέλεσεν,
ἀνδρὸς βίου ζων καὶ πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὡσπερ ἐστίν, ἄλλοτρια ὑπολαμβάνων.

ΕΡΜ. 'Απέρχονται· ἥμεις δὲ προσέλεμεν αὐτῷ.

Τιμόν:—"Go away, go away, you scoundrels! Don't come near me, or I will pelt you with sods and stones."

Ηρμής ἔλεγε ὅτι τοὺς περίκομψοις οὐδὲν αὐτοὶ ἔστοιχον, ἀλλ' ἠντιπροσώπως εἴρη τάντα μαρακότην ὕπατος. Ἐγὼ γὰρ ἦμας αὐτήν πόλεμος ταῖς βοῶισιν καὶ τοῖς λίθοις συντρίψω.

ΕΡΜ. Μηδὲν λοιπόν, οὗ Τιμῶν, μη βάλης· οὐ γὰρ ἰὸ τῶν ἀνθρώπων ὄντας βαλεῖς, ἀλλ' ἐν τὸ 'Ερμῆς εἰμι, οὕτως δὲ ὃς Πλούτως· ἐπεμψε δὴ ὁ Ζεὺς ἐπτακούσας τῶν εὐχῶν. ὡστε ἀγαθὴ τύχη δέχω τὸν ὀλίβον ἀποστάς τῶν πόνων.

ΤΙΜ. Καὶ ἡμέρας ὁμολογεῖσθε ἢδη καλτοὶ θεοὶ ὄντες, 15 ὅσ φατε· πάντας γὰρ ἁμα καὶ θεοῦς καὶ ἀνθρώπους μισῶ, τούτων δὲ τῶν τυφλῶν, δότις ἅν ἃν, καὶ ἐπιτρήψειν μοι δοκεῖ τῇ δικήλλῃ.

ΠΛΟΥΤ. Ἀπέλθωμεν, ὃς 'Ερμῆς, πρὸς τοῦ Διὸς· μελαγχολᾶν γὰρ ὁ ἀνθρώπος μοι οὐ μετρίως δοκεῖ, ὡς μὴ τι κακὸν ἀπέλθω προσλαβῶν.

"Come, come, Timon, don't be foolish. Make the most of your good fortune.—Because you hate men, you need not hate gods."

ΕΡΜ. Μὴ δὲν σκαῖρω, ὃς Τιμῶν, ἀλλὰ τὸ πάνυ τοῦτο ἄγριον καὶ τραχύ καταβαλῶν προτείνας
τὸ χείρε λάμβανε τὴν ἁγαθὴν τύχην καὶ πλοῦτει πάλιν καὶ ἵσθι Ἀθηναίων τὸ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονών.

ΤΙΜ. Οὐδὲν ἦμων δεόμαι· μὴ ἐνοχλεῖτέ μου· 5 ἰκανὸς ἐμοὶ πλοῦτος ἢ δίκελλα· τὰ δὲ ἄλλα εὐδαιμονεστάτος εἰμι, μηδενὸς μοι πλησιάζοντος.

ΕΡΜ. Οὔτως, ὦ τάν, ἀπανθρώπως;

τὸνδε φέρω Διᾷ μύθον ἀπηνέα τε κρατερόν τε;
καὶ μὴν εἰκὸς ἢν μισανθρωπον μὲν εἰναι σε τοσαῦτα 10 ὑπ’ αὐτῶν δεινὰ πεπουθότα, μισόθεον δὲ μηδαμῶς,
οὔτως ἐπιμελουμένων σου τῶν θεών.

"Do you think I'm going to have P. back, when he was the cause of all my misery—while Poverty taught me how to support myself, and to live in peace and contentment?

36. ΤΙΜ. Ἀλλὰ σοι μὲν, ὦ Ἐρμή, καὶ τῷ Δίῳ πλείστη χάρις τῆς ἐπιμελείας, τούτοι δὲ τῶν Πλοῦτων οὐκ ἂν λάβομι.

ΕΡΜ. Τί δή;

ΤΙΜ. "Οτι καὶ πάλαι μυρίων κακῶν μοι αὐτῶς οὔτως κατέστη κόλαξι τε παραδοὺς καὶ ἐπιβούλους ἐπαγαγόν καὶ μίσος ἐπεγείρας καὶ ἡδυπαθεῖα διαφθείρας καὶ ἐπίθεσιν ἀποφήμας, τέλος δὲ ἀφνῶ καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς· ἡ βελτίστη δὲ Πειλά πόνοις με τοὺς ἀνδρικωτάτους καταγγυμνάσασα καὶ μετ’ ἀληθείας καὶ παρρησίας προσομιλούσα τὰ τε ἀναγκαία κάμνοντι παρεῖχε καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν ἐπαιδεευν ἐξ αὐτοῦ ἦμοι τὰς ἐπι-

25 ὅτι ἀπαρτήσασα μοι τοῦ βίου καὶ δεξασά δότις ἥν ὁ πλοῦτος ὁ ἐμός, ὅν οὔτε κόλαξ θωπευὼν οὔτε συκο-
φάντης φοβοῦν, οὐ δήμος παροξυνθείς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐ τύραννος ἐπιθυμεύσας ἀφελέσθαι δύνατ' ἂν.

"So now I can get along very well with my spade.—Run away back, Hermes, and take P. with you."

37. Ἕρμης, τὸν Πλοῦτον ἀπάγων τῷ Διὶ ἐμοὶ δὲ τούτο ἴκανον ἃν, πάντας ἀνθρώπους ἤβηδον οἴμαξεν ποιήσαι.

ἘΡΜ. Μηδαμώδ, ὥσπερ οὐ γὰρ πάντες εἰσὶν ἐπιτήδειοι πρὸς οἰμώγην. ἄλλ᾽ ἐά τὰ ὀργῆλα ταῦτα καὶ μειρακιώδη καὶ τὸν Πλοῦτον παράλαβε. οὕτοι ἀπόβλητα ἐστὶ τὰ δῶρα τὰ παρὰ τοῦ Διὸς.

ΠΛΟΥΤ. Βούλει, ὅ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἡ χαλεπανεῖς μοι λέγωντι;

ΤΙΜ. Δέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προομίσων, ὡσπερ οἱ ἐπίτηρτοι μήτορες· ἀνέξομαι γὰρ σε ὅλην λέγοντα διὰ τὸν Ἕρμην τουτων.

Plutus now speaks up, and reasons with T., pointing out that if either side has good cause for grumbling, it is he, and not T. He had been the means of all T.'s honour and titles—and in return had only been bundled out of doors, and given over to cheats and rascals; it is with no willing consent that he has been sent back again.

38. ΠΛΟΥΤ. Ἑχρήν μὲν ἰσως καὶ μακρὰ εἶπεν, 20
οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα: ὅμως δὲ ὥρα εἶ 
τὰ πεκτὸς, ὅς φής, ἠδίκηκα, ὅτι τῶν μὲν ἠδίκητον ἀπάντων 
ἀκτίς σοι κατέστην, τιμὴς καὶ προεδρίας καὶ στεφά 
νων καὶ τῆς ἄλλης τρυφῆς, περιβλεπτός τε καὶ ἀοι 
δέ δὸς δὲ ἔμε ἡθᾶ καὶ περιστούδαστος· εἰ δὲ τὰ 
χαλεποῦν ἐκ τῶν κολάκων πέπονθα, ἀναλίπτος ἐγώ σοι· 
μᾶλλον δὲ αὐτὸς ἠδίκημαι τοῦτο ὑπὸ σοῦ, διότι με 
oῦτως ἀτίμως υπέβαλες ἀνδράσι καταράτως ἐπαι 
νοῦσι καὶ καταγοντεύουσι καὶ πάντα τρόπον ἐπιβου 
λεύονσι μοι· καὶ τὸ γε τελευταῖον ἔφησα δὲ προδέ 
δωκά σε, τοῦναντίον δὲ αὐτὸς ἐγκαλέσαμι σοι πάντα 
τρόπον ἀπελαθεὶς ὑπὸ σοῦ καὶ ἐπὶ κεφαλῆς ἐξωθεὶς 
τῆς οἰκίας. τοιαύτῳ ἀντὶ μαλακῆς χλανίδος ταύτην 
τὴν διφθέραν ἡ τιμωτάτη σοι Πενία περιτεθεικεν. 
15 ὡστε μάρτυς ὁ Ἔρμης οὕτωι πῶς ἤκεινον τὸν Δία 
μηκέθ' ἤκειν παρὰ σὲ οὕτω δυσμενῶς μοι προσενήγ 
μένον.

Timon at last gives way, since no one can go against the 
gods. Hermes says good bye, and Plutus summons 
Thesaurus to come forth to the sound of Timon's 
spade.

39. ΕΡΜ. Ἄλλῳ νῦν ὅρᾶς, ὡς Πλοῦτε, οἷος ἤδη 
γεγένηται; ὡστε ἄρρων συνδιάτριβε αὐτῷ· καὶ σὰ 
20 μὲν σχάπτε ὡς ἐχεῖς· σὺ δὲ τὸν Θησαυρόν ὑπάγαγε 
τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντι σοι.

ΤΙΜ. Πειστέον, ὁ Ἔρμη, καὶ αὖθις πλουτητέον. 
tί γὰρ ἄν καὶ πάθοι τις, ὅποτε οἱ θεοὶ βιάζοντο; 
. πλὴν ὥρα γε εἰς ἕλα μὲ πράγματα ἐμβάλλεις τὸν κακο-
25 δαίμονα, ὃς ἄχρι νῦν εὐδαιμονεστᾶτα διάγων χρυσὸν
ἀφιεὶ τοσούτων λήψομαι οúdeν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.

40. ΕΡΜ. Ἡ τιμῶν, οὐ έμε, καὶ εἰ χαλεπὸν τοῦτο καὶ οὐκ οἰκτῶν ἐστιν, ὡς οἱ κόλακες ἐκεῖνοι διαρραγῶσιν υπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τῆς 5 Ἀἶτησι εἰς τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΤΤ. Ο μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρήσει τῶν πτερών· σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω γὰρ σοι τὸν Θησαυρὸν ἀπελθὼν· μᾶλλον δὲ παίε: σὲ φημι, Θησαυρῆς χρυσοῦ, ὑπάκου· 10 σου Τίμων τοιτόπι καὶ παράσχεσ σεαυτὸν ἀνέλεσθαι. σκάπτε, ο Τίμων, βαθελάς καταφέρων. ἐγὼ δὲ υμῶν ὑπεκοστήσομαι.

Timon discovers vast treasures.—Such wealth seems more like a dream. But, having gold in such quantities that even Cræsus or Midas might well envy him, he determines to live a life of solitude—and proposes to himself, and passes, a law, forbidding himself to mix with the rest of mankind.

41. ΤΙΜ. Ἡ γε, ὡ δεκέλλα, νῦν μοι ἐπιρρωσον σεαυτὸν καὶ μὴ κάμης εκ τοῦ βάθους τὸν Θησαυρὸν 15 εἰς τούμφανες προκαλουμένη. ὡ Ζεὺς τεράστιε καὶ φίλοι Κορύβαντες καὶ Ἐρμῆς κερδῆ, πόθεν χρυσὸν τοσοῦτον; ἡ πον ὀναρ ταῦτά ἐστι; δέδια γοὺν μὴ ἀνθρακας εὑρω ἀνεγρόμενος· ἀλλά μὴν χρυσοῦν ἐστιν ἐπισημον, ὑπερμυθρον, βαρυ καὶ τὴν πρόσῳψιν ὑπερη- 20 διστον.

Ὥ χρυσῆ, δεξίωμα καλλιστον βροτοῖς· αἰδόμενον γὰρ πῦρ ἄτε διαπρέπεις καὶ νῦκωρ καὶ μεθ' ἡμέραν. ἐλθε, ὡ φιλτάτε καὶ ἔραςμιστατε. νῦν
πελθομαί γε καὶ Δλα ποτὲ γενέσθαι χρυσόν· τίς γὰρ
οὐκ ἂν παρθένος ἀναπεπταμένοις τοὺς κόλπους ὑπεδέ-
ξατο οὕτω καλὸν ἔραστην διὰ τοῦ τέγους καταρρέ-
οντα;  

5 42. Ὡ Μίδα καὶ Κροίσε καὶ τὰ ἐν Δελφοῖς ἀνα-
θῆματα ὡς οὐδὲν ἄρα ἦτε ὡς πρὸς Τίμωνα καὶ τὸν
Τίμωνος πλοῦτον, ὃ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν
Ἰσος, ὁ δικελλα καὶ φιλτᾶτι διφθέρα, ὡμᾶς μὲν τῷ
Πανὶ τοῦτῷ ἀναθεῖναι καλὸν· αὐτὸς δὲ ἐδή πάσαν
10 πριάμενος τὴν ἐσχατιὰν, πυργίνον οἰκοδομησάμενος
ὑπὲρ τοῦ θησαυροῦ, μόνῳ ἕμοι ἰκανὸν εὐδαιμῶνθαι,
tὸν αὐτὸν καὶ τὰφον ἀποθανὼν ἔξειν μοι δοκῶ. δεδό-
χω δὲ ταῦτα καὶ νευμονοθήσθω πρὸς τὸν ἐπιλουπὸν
βλοῦ, ἀμέλεια πρὸς ἅπαντας καὶ ἀγνοσία καὶ ὑπερ-
15 ψυχής φίλος δὲ ἡ ξένος ἡ ἑταῖρος ἡ Ἐλέου βαμὸς
θόλος πολὺς· καὶ τὸ οἰκτείραι δακρύσων ἡ ἐπικο-
ρήσαι· δεομένῳ παρανομία καὶ κατάλυσις τῶν ἑθῶν·
μονήρης δὲ ἡ διαίτα καθάπερ τοῖς λύκοις, καὶ φίλος
ἐἰς Τίμων.

"May the day be cursed whereon I see, or speak with, any
man.—I will have no more to do with demes and
tribes.—I, Timon, stand alone, in my wealth—scorn-
ing all else. Alone I live, and alone will I die!
Henceforth my name shall be The Misanthrope. I
will hold out no hand of succour to any man—not
even if he be drowning. Thus will I requite man-
kind. I, Timon, put this to the assembly, and pass
it!"

43. Οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπιθετοῦν
cαὶ τὸ προσομολιῆσαν τινι αὐτῶν μίσομα· καὶ ἡν τινα
ΤΙΜΩΝ

43—45]

ἐδώ μόνον, ἀποφρᾶς ἡ ἡμέρα· καὶ ὅλως ἀνδριάντων
λαθίνων ἢ χαλκῶν μηδὲν ἢμῖν διαφερέτωσαν· καὶ
μήτε κήρυκα δεχόμεθα παρ' αὐτῶν μήτε σπουδᾶς
σπευδῶμεθα· ἡ ἔρημα δὲ ὄρος ἐστώ πρὸς αὐτοὺς.
φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρίς 5
αὐτῇ ψυχῇ καὶ ἄνωφελή όνόματα καὶ ἀνοήτων ἀν-
δρῶν φιλοτιμήματα. πλούτειτω δὲ Τίμων μόνος καὶ
ὑπερορᾶτω ἀπάντων καὶ τριφάτω μόνος καθ' ἕαυτόν,
κολακείλας καὶ ἐπαίνων φορτίων ἀπηλλαγμένως· καὶ
θεοῖς θυέτω καὶ εὐωχεῖόσθω μόνος ἕαυτῷ γείτον καὶ το
ὅμορος, ἐκαστάτῳ τῶν ἄλλων. καὶ ἀπαξ ἔαυτὸν δε-
ξιώσασθαι δεδόχθω, ἢν δὲ ἀποθανεῖν, καὶ ἐαυτῷ
στέφανον ἐπενεγκεῖν.

44. Καὶ ἰόμοια μὲν ἑστῶ ὁ Μισάνθρωπος ἠδιστον,
τοῦ τρόπου δὲ γνωρίσματα δυσκόλα καὶ τραχύτης 15
καὶ σκαλίσματος καὶ ὀργῇ καὶ ἀπανθρωπίᾳ· εἰ δὲ τινά
δοιμι ἐν πυρὶ διαφθειρόμενον καὶ κατασβεννύαι
ἰκετεῦντα, πίττῃ καὶ ἐλαίῳ κατασβεννύαι· καὶ ἢν
τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὃ δὲ τὰς
χεῖρας ὀρέγων ἀντιλαβέσθαι δέηται, ὅθεν καὶ τοῦτον 20
ἐπὶ κεφαλῆς βαπτίζοντα, ὃς μηδὲ ἀνακύψαι δυνηθείς·
οὕτω γὰρ ἄν τὴν λόγον ἀπολάβοιεν. εἰσηγήσατο τὸν
νόμον Τίμων Ἐχεκρατίδου Κολλυτεύς, ἐπεσφήνοις
τῇ ἐκκλησίᾳ Τίμων οἱ αὐτὸς. εἶσον, ταύτα ἢμῖν δεδόχ-
θω καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

"All men shall know my exceeding great wealth. They
will hang themselves from envy. See! already they
come running to me. I will put aside my own law
this once, and go and converse with them."

45. Πλὴν ἄλλα περὶ πολλοῦ ἄν ἐποιησάμην
άπασι γνώριμά πως τάντα γενέσθαι, διότι ύπερπλουτώ· ἀγχόνη γὰρ ἃν τὸ πράγμα γένοιτο αὐτοῖς. καὶ τοι τί τοῦτο; δεύ τοῦ τάχους. πανταχόθεν συνθέουσι κεκοιμένοι καὶ πνευστίωντες, οὐκ ὕδα ὅθεν ὄσφραῖς νόμενοι τοῦ χρυσοῦ. πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαῦνω αὐτούς τοὺς λίθοις ἔξυπερ- δεξίων ἀκροβολιζόμενος, ἢ τό γε τοσοῦτον παρανομή- σωμεν εἰςάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον ἀνιὼντο ύπερορῶμενοι; τοῦτο οἶμαι καὶ ἀμείνον. ὅστε δεχό- το μεθα ἡδή αὐτοὺς ὑποστάντες. φέρ’ ἵδω, τίς ὁ πρῶτος αὐτῶν οὐτός ἐστι; Γναθωνίδης οἱ κόλαξ. ὁ πρόθην ἔρανον αἴτησαντι μοι ὄρεξας τὸν βρόχον, πίθους ὄλους παρ’ ἐμοὶ πολλάκις ἐμημεκώς. ἀλλ’ ἐνι γε ἐποίησεν ἀφικόμενος οἰμαζέται γὰρ πρὸ τῶν ἄλλων.

Gnathonides is the first to arrive; he addresses Timon in the most flattering terms, but only gets blows for his pains, which causes him to hurry away vowing vengeance.

15  46. ΓΝΑΘ. οὐκ ἄγω ἔλεγον ὡς οὐκ ἀμελήσοντι Ἡμῶνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Ἡμῶν εὐμορ- φότατε καὶ ἤδιστε καὶ συμποτικώτατε.

ΤΙΜ. Νηδί καὶ σὺ γε, ὦ Γναθωνίδη, γυνῶν ἀπάν- των βορώτατε καὶ ἀνθρώπων ἐπιτρπτότατε.

20  ΓΝΑΘ. 'Αλεί φιλοσκόμομον σὺ γε· ἀλλὰ ποὺ τὸ συμπόσιον; ὡς καίνον τί σοι ἅσμα τῶν νεοδιδάκτων διθυράμβων ἢκω κομίζων.

ΤΙΜ. Καὶ μὴν ἔλεγεν γε ἄση μᾶλα περιπαθῶς ὑπὸ ταύτη τῇ δικέλλῃ.

25  ΓΝΑΘ. Τί τοῦτο; παίεις, ὦ Ἁμων; μαρτύρομαι.
ο Ἰράκλεις, ίου ίου, προσκαλούμαι σε τραύματος εἰς Ἀρειον τάγον.

ΤΙΜ. Καὶ μὴν ἄν γε μικρὸν ἐτὶ βραδύνης, φῶνον τάχα προσκεκλήσομαι.

ΓΝΑΘ. Μηδαμῶς ἀλλὰ σὺ γε πάντως τὸ τραύμα 5 ἱσασι μικρὸν ἐπιπάσας τοῦ χρυσίου δεινῶς γὰρ ἵσχαμιν ἐστὶ τὸ φάρμακον.

ΤΙΜ. Ἡτί γὰρ μένεις;

ΓΝΑΘ. Ἀπειμ. σὺ δὲ σὺ χαίρήσεις οὕτω σκαίδος ἐκ χρηστοῦ γενόμενοι.

Philiades is the next, whose professed friendship for Timon totally disappeared with his wealth. He has a good deal to say for himself, but fares no better than the last man.

47. ΤΙΜ. Τίς οὕτως ἔστων ὁ προσιών, ὁ ἀναφαλαντίς; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. οὗτος δὲ ἀγρόν ὅλου παρ' ἐμοὶ λαβὼν καὶ τῇ θυγατρὶ προίκα δύο τάλαντα, μισθὸν τοῦ ἑπαύνω, ὁπότε ἄσκετά με πάντων σωπότων μόνος ὑπερεπτή-15 νεαν ἐπομοσάμενος ὁδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρόφην εἰδέ με καὶ πρόσηλθον ἐπικουρίας δεόμενος, πληγάς ὁ γενναῖος προσενέτεινεν.

48. ΨΙΛ. Ἡ τῆς ἀναισχυντίας. νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοι-20 γαροῦν δίκαια πέπονθεν οὕτος ἄχριστος ὡς. ἦμεις δὲ οἱ πάλαι συνήθεις καὶ συνόφηβοι καὶ διηρτά ζῆσον μετριάζομεν, ὡς μὴ ἐπιπηθῶν δοκῶμεν. χαιρε, ὡ δὲσποτα, καὶ ὅπως τοὺς μιαρὰς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ 25 κοράκων οὕδεν διαφέροντας. οὐκέτι πιστευτέα τῶν
νῦν οὐδενὶ πάντες ἁχάριστοι καὶ πονηροὶ. έγὼ δὲ τάλαντόν σοι κομίζων, ὡς έχοις πρῶς τὰ κατεπελυγμα-χρήσθαι, καθ’ ὁδὸν ἣδη πλησίον ήκουσα ὡς πλούτοις ὑπερμεγέθη τινά πλοῦτον. ἦκω τούγαρον ταῦτα σε' νουθητῆσων· καίτοι συ' γε οὗτω σοφῶς ἄν οὐδενὶ ἵσως δεήσῃ τῶν παρ’ ἐμοῦ λόγων, δε καὶ τῷ Νέστορι τὸ δέον παραγείεις ἂν.

ΤΙΜ. "Εσται ταῦτα, ὁ Φιλιάδη. πλὴν ἀλλὰ πρόσθι' καὶ σε’ φιλοφρονήσομαι τῇ δικέλλῃ.

ΦΙΛ. "Ανθρώποι, κατέαγα τοῦ κρανίου οὔτε τοῦ ἁχάριστου, διότι τὰ συμφέροντα ἐνοθέτουν αὐτῶν.

Demeas is the third, another example of the grossest ingratitude. He professes to be the bearer of good tidings for Timon; vis. that the "assemblies" have passed a resolution that inasmuch as Timon had won the contest at the Olympian games (it is useless for Timon to declare that he had never been to Olympia even as a spectator) and had vanquished the Peloponnesians,

49. ΤΙΜ. Ἡ διοῦ τρίτος οὖτος ὁ ῥήτωρ Δημέας προσέρχεται ἀψήφισμα ἔχων ἐν τῇ δεξίᾳ καὶ συνγε-νής ἡμέτερος εἶναι λέγων. οὖτος ἐκκαλέδεκα παρ’ ἐμοῦ 15 τάλαντα μᾶς ἡμέρας ἐκτίσας τῇ πόλει—κατεδεί-καστο γὰρ καὶ ἐδέδετο οὐκ ἀποδίδοις, κάνω ἐλεήμας ἐλυσάμην αὐτῶν—ἐπείδη πρόφην ἐλαχεῖ τῇ Ἐρεχθηδί φυλῇ διανέμειν τὸ θεωρικὸν κάνω προσήλθουν αὐτῶν τὸ γνωρίμενον, οὐκ ἔφη γνωρίζειν πολίτην ὅντα με.

50. ΔΗΜ. Χαίρε, ὁ Τίμων, τὸ μέγα ὀφεῖλος τοῦ γένους, τὸ ἔρεισμα τῶν Ἄθηνῶν, τὸ πρόβλημα τῆς Ἑλλάδος—καὶ μὴν πάλαι σε ὁ δήμος συνειλεγμένος καὶ αἱ βουλαὶ ἀμφότεραι περιμένουσι. πρότερον δὲ
ἀκούσαν τὸ ψῆφισμα, ὃ ὑπὲρ σοῦ γέγραφα. “ἔπειδὴ Ἥμων ὁ Ἐλευθεριάδου Κολλυτέως, ἀνήρ οὐ μόνον καλὸς κἀγαθὸς, ἀλλὰ καὶ σοφὸς ὃς οὐκ ἀλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττον τῇ πόλει, νενίκηκε δὲ πῦξ καὶ πάλην καὶ 5 δρόμον ἐν Ὀλυμπίᾳ μᾶς ἡμέρας καὶ τελείρ ἄρματι καὶ συνωρίδι πτωλικῇ—”

ΤΙΜ. Ἀλλὰ οὐδὲ ἔθεσα ἐγὼ πῶς τοιούτω εἰς Ὀλυμπίαν.

ΔΗΜ. Τῇ οὖν; θεωρήσεις ὑπεροῦ τὰ τοιαῦτα ἰο 10 δὲ πολλὰ προσκείσθαι ἀμείνον. “καὶ ἡράτευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρνάι καὶ κατέκοψε Πελοπόννησον δύο μόρας—”

and had otherwise performed the highest services for the state, it was their intention to present him with a golden crown at the coming “Dionysian festival.” Demeas himself was the first to propose this.

51. ΤΙΜ. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὅπλα οὐδὲ προὐγράφην ἐν τῷ καταλόγῳ.

ΔΗΜ. Μέση τὰ περὶ σαυτοῦ λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμημονοῦντες. “ἔτι δὲ καὶ ψη- 15 φύματα γράφων καὶ συμβουλεύων καὶ στρατηγῶν οὐ μικρὰ ὀφέλησε τὴν πόλιν· ἔτι τούτοις ἀπασι διδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡλλαίᾳ κατὰ 20 φιλίας καὶ τοῖς δήμοις ἴδια καὶ κοινῇ πάσι χρυσοῦν ἀναστήσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκρο- πολίτει, κεραυνόν ἐν τῷ δεξιῷ ἔχοντα καὶ ἀκτίνας ἐπτὰ περὶ τῇ κεφαλῇ, καὶ στεφάνωσαι αὐτὸν χρυσοῖς στε- φάνοις καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τήμερον 25 Διονυσίους τραγῳδοῖς καίνους—ἀχθηῖναι γὰρ δι’ αὐτοῦ
δεὶ τήμερον τὰ Διονύσια.—εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ, συγγενῆς αὐτοῦ ἀγχιστευός καὶ μαθητής ὃν· καὶ γὰρ ῥήτωρ ἀριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὑπόσα ἄν ἔδελῃ.

Moreover D. intends to name his future son after Timon, and......but he is stopped short in his harangue by a good blow with the spade and he too goes off to seek requital in the law courts.

52. Τούτι μὲν οὖν σοι τὸ ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρὰ σέ, δύν οπλί τῷ σφόν· καὶ ὁμάτι Τίμωνα ὀνόμακα.

TIM. Πῶς, ὦ Δημέα, ὦ οὐδὲ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι;

5 ΔΗΜ. Ἀλλὰ γαμῶ, ἢν διδὸ θεὸς, ἐν νέωτα καὶ παιδοποιήσωμαι καὶ τὸ γεννηθησόμενον—ἀρρεν γὰρ ἔσται—Τίμωνα ᾧδη καλῶ.

TIM. Οὐκ οἶδα εἰ γαμεῖς ἔτι, ὦ οὔτος, τηλικαύτην παρ᾽ ἐμοῦ πληγὴν λαμβάνων.

15 ΔΗΜ. Οἴμοι, τί τοῦτο; τυραννίδι, Τίμων, ἐπι-χειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους οὑ καθαρὸς ἐλεύθερος οὐδέ ἀστὸς ὡν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τὰ τέ ἄλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

Nay, more! he will denounce Timon as an incendiary, and a pillager of the Treasury. But he only gets a second and a third blow for his trouble.

53. TIM. Ἀλλ᾽ οὐκ ἐμπέρησται, ὦ μιαρὲ, ὡς ἂν ἄκροπολις· ἄστε δῆλος εἰ συνκοφαντῶν.

ΔΗΜ. Ἀλλὰ καὶ πλουτεῖς τὸν ὅπισθόδομον διο-ρύξας.
TIM. Οὐ διώρυκται οὐδὲ οὕτως· ὥστε ἀπίθανά
σου καὶ τάτα.

ΔΗΜ. Διορυχθήσεται μὲν ύπερον· ἡδη δὲ σὺ
πάντα τὰ ἐν αὐτῷ ἔχεις.

TIM. Οὔκοιν καὶ ἄλλην λάμβανε.

ΔΗΜ. Οἴμοι τὸ μετάφρενον.

TIM. Μὴ κέκραξθι· κατοίκω γάρ σοι καὶ τρί-
την· ἐπεὶ καὶ γελοῖα πάμπαν ἂν πάθοιμι δύο μὲν
Δακεδαίμοναν μόρας κατακόψας ἄνοιξος, ἐν δὲ μια-
ροὺν ἀνθρώπινον μὴ ἐπιτρήψας· μάτην γὰρ ἂν εἴην καὶ ἵ
νενικηκὼς Ὀλύμπια πτέρι καὶ πάλην.

The next to come is the philosopher Thrasyycles.—His garb,
face, gait, and demeanour all mark him out as a
typical philosopher: his mode of eating is on a par
with everything else. He is excessively selfish and
greedy, given to intemperance, if nothing worse; and
none can beat him in the art of lying, cupidity, flattery,
perjury, and shamelessness.

54. Ἀλλὰ τὸ τούτο; οὐ Θράσυκλῆς ὁ φιλόσοφος
οὕτως ἔστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν τὸν
πόγωνα καὶ τὸς ὅφρας ἀνατελνας καὶ βρευθομένον τι
πρὸς αὐτὸν ἔρχεται, τιτανώδες βλέπων, ἀνασεσθή-

15
μένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Αὐτοβορέας τις ἡ
Τρίτων, οἶοις οἱ Ζεύξεις ἔγραψεν. οὐτός ὁ τὸ σχῆμα
εὐσταλῆς καὶ κόσμος τὸ βάδισμα καὶ σωφρονικὸς τὴν
ἀναβολήν ἔωθεν μυρία ὡσα περὶ ἄρετῆς διεξὼν καὶ
τῶν ἡδονῆ χαρόντων καθηγορῶν καὶ τὸ ἀλγαρκὲς το
ἐπαινῶν, ἐπειδὴ λοιμάμενος ἀφίκοντο ἐπὶ τὸ δεῖπνον
καὶ ὁ παῖς μεγάλης τὴν κύλικα ὑφέχειν αὐτῷ—τῷ
ξωροτέρῳ δὲ χαίρει μάλιστα—καθάπερ τὸ Δήθης
54 ΛΟΥΚΙΑΝΟΥ


υδωρ ἐκπλων ἐναντιῶτατα ἐπιδείκνυται τοῖς ἐσθητοῖς ἐκεῖνοι λόγοι προαρπάξαν ὄσπερ ἰκτῖνος τὸ ὤφα καὶ τὸν πλησιόν παραγκωνιζόμενοι, καρύκης τὸ γένευον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἑπικεκυφώς, 5 καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσεων προσοδικῶν, ἀκριβῶς τὸ τρύβλια τὸ λιχανῷ ἀποσμήχων, ὡς 

μηδὲ ὀλγον τοῦ μυττωτοῦ καταλίπτοι.

55. Μεμψέμοιρος ἄει, καὶ τὸν πλακοῦντα ὄλον ἢ 

τὸν σὺν μόνος τῶν ἀλλων λάβῃ, [ἡ] δὴ τὸ περὶ λιγνεῖας 

10 καὶ ἀπληστίας ὀφέλος, μέθυσοι καὶ πάροινοι, οὐκ 

ἀχρὶ φόδης καὶ ἀρχηστύος μόνον, ἀλλὰ καὶ λοιδορίας 

καὶ ἀργῆς προσέτε. καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλκῃ, 

τότε δὴ καὶ μάλλον, περὶ σοφροσύνης καὶ κοσμομοτη-

τος· καὶ ταύτα φησὶν ἡδή ὑπὸ τοῦ ἀκράτου πονῆρος 

15 ἔχων καὶ ὑποτραυλίξων γελοῖος· εἶτα ἐμετος ἐπὶ τούτως· καὶ τὸ τελευταίον ἀράμενοι τινὲς ἐκφέροντος 

αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις 

ἐπειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδὲν τῶν 

πρωτεῖων παραχωρήσεως ἀν πεύσματος ἐνεκα ἡ θρα-

ςο σύγκτος ἡ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἔστι τὰ 

πρωτά καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ γονεῖα 

προηγεῖται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ ὄλως 

πάνυσοφὸν τὶ χρῆμα καὶ πανταχόθεν ἀκριβῆς καὶ ποι-

κίλως ἔντελες· οἴμοιξείς τουγαροῦν οὐκ ἐς μακρὰν 

25 χρηστὸς ὅν. τὶ τοῦτο; παπαῖ, χρόνιος ἡμῖν Θρασυ-

κλῆς.

He tells Timon much about his own abstemiousness, and 

simple habits of living, and his utter disregard of 

wealth. It would be well if T. would throw all his 

gold into the sea—but not so far out but what Thras. 

can walk in and pick it up.
56. Ὑπάξι. Οὐ κατὰ ταύτα, ὁ Τίμων, τοῖς πολλοῖς τούτοις ἄφιγμαι, ὥσπερ οἱ τῶν πλούτων σου τεθη-πότες ἀργυρίῳ καὶ χρυσίῳ καὶ δειπνών πολυτελῶν ἐλπίδι συνδεδραμήκασι πολλὴν τήν κολακεῖαν ἐπι-δείξομενοι πρὸς ἄνδρα οἶνον σὲ ἀπλοῖκὰν καὶ τῶν 5 ἄντων κοινωνικῶν· οἴσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δείπ-νον ἰκανόν, ὅψον δὲ ἡδίστοι θύμων ἡ κάρδαμον ἡ ἐν ρητε τρυφήν, ὄλγον τῶν ἀλῶν· ποτὸν δὲ ἡ ἐνεά-κρουνος· ὦ δὲ τρίβων οὖτος ἡ βούλει πορφυρίδος ἀμείνων. τὸ χρυσίου μὲν γὰρ οὐδὲν τιμίωτέρον τῶν 10 ἐν τοῖς αἰγυπτῶν ψηφίδων μοι δοκεῖ. σὴν δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο καὶ ἑπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοὶ πολλ-λάκης αὐτίος ἀνηκέστων συμφορῶν γεγονημένος· εἰ 15 γὰρ μοι πεῖθοι, ἡμίστα μὲν ὦλον ἐς τὴν θάλατταν ἡμβαλείς αὐτοῦ, οὐδὲν ἀναγκαίον ἄνδρα ἀγαθὸν οὔτε καὶ τῶν φιλοσοφίας πλούτων ὅραν δυναμένως· μὴ μέντοι ἐς βάθος, ἀγαθέ, ἀλλ' ἴσον ἐς βουβώνας ἐπεμβάς ὄλγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὀρώντος μόνου.

Or better still—let T. dispose of his wealth to those in need; all philosophers to have triple shares. Thrasycles will be contented if he gets only 20 gallons or so of gold: a philosopher's needs do not go beyond a wallet-full. He fares however no better than the others—and finds himself getting full measure not of gold, but of blows!

57. Ἕν δὲ μὴ τούτο βούλει, σὺ δὲ ἄλλον τρόπον 20 ἀμείνω κατὰ τάχος ἐκφόρησον αὐτόν ἐκ τῆς οἰκίας μηδ' ὁμολόγον σαυτῷ ἀνελι, διαδιδοὺς ἀπασί τοῖς δεομέ-νοις, ὦ μὲν πέντε δραχμάς, ὦ δὲ μιᾶν, ὦ δὲ ἡμιτάλαν-τον· εἶ δὲ τῆς φιλόσοφος εἶη, διμοιριάν ἡ τριμοιριάν
Φέρεσθαι δίκαιος· ἐμοὶ δὲ—καίτοι οὐκ ἐμαυτοῦ χάριν αὐτῷ, ἀλλ’ ὅτις μεταδό· τῶν ἐταίρων τοῖς δεομένοις— ἰκανῶν εἰ ταυτὶ τὴν πήραν ἐκπλήσσεις παράσχοις οὐδὲ ὀλοὺς δύο μεδίμνους χωροῦσαν Ἀργυριτικοὺς. 5 ὀλυγαρκῇ δὲ καὶ μέτριον χρῆ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τὴν πήραν φρονεῖν.

ΤΙΜ. Ἐπαίνῳ ταῦτά σου, ὁ Ἡρακλείς· πρὸ γοῦν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμ- πλήσσω κονδύλων ἐπιμετρήσας τῇ δικέλλῃ.

ΘΡ. Ἡ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἀλευθερίᾳ τῇ πόλει.

ΤΙΜ. Τί ἀγανακτεῖς, ἄγαθε; μῶν παρακέρου- σιμαί σε; καὶ μὴν ἐπεμβαλὼ χονίκας ὑπὲρ τὸ μέτρον τέτταρας.

Many more now come up. Timon is wearied with using his spade so freely, and changes his mode of reception. We take leave of him standing on a rock, and keeping off all intruders and beggars by pelting them with stones.

15 58. Ἀλλὰ τί τούτο; πολλοὶ συνέρχονται. Βλε- ψιας ἐκείνος καὶ Δάρχης καὶ Γνήφων καὶ ὄλος τὸ σύν- ταγμα τῶν οἰμωξομένων. Ὅστε τὶ οὐκ ἐπὶ τὴν πήραν ταύτην ἄνελθων τὴν μὲν δίκελλαν ὀλίγον ἀναπαύω πάλαι πεποιηκυίαν, αὐτὸς δὲ ὅτι πλείστους λίθους 20 συμφόρησας ἐπιχαλαζὼ πόρρῳθεν αὐτοῖς;

ΒΛΕΨ. Μὴ βάλλε, ὁ Τιμών· ἀπίμεν γὰρ.

ΤΙΜ. Ἀλλ’ οὐκ ἀναιμωτί γε ύμεῖς οὐδὲ ἀνευ τραυμάτων.
NOTES.

MENIPPUΣ.

p. 1. § 1. Enter Menippus, on his return from a visit to the shades, where he has been to consult Teiresias (like Odysseus in the 11th Book of the Odyssey) as to what is the “best life.” He naturally recalls to mind the words which Euripides puts into the mouth of Heracles (Her. Fur. 523) on returning from the lower world:—
“All hail! thou hall, and thou porch of my home, how gladly I see thee, coming again to the light!”

κών. A word commonly employed of Menippus, cf. Inf. Dial. 1. 1, ἢν ποι ῥήσει Μένιππον τὸν κώνα: Id. 2. 7, οὐ φέρομεν Μένιππον τοντώλ τὸν κώνα παροικοῦντα: and Id. 27. 7, where Men. himself says to Cerberus, ὃ Κέρβερε (συγγενής γὰρ εἰμι σοι, κώνα καὶ αὐτὸς ὁν). The idea is in special reference to the snarling dog-like nature of a Cynic (κυνικός). See Introduction, Section on Men. the philosopher.

μὲν ὁν or μενοὖν is sometimes a stronger form of ὁν = “so then,” but in answer to questions it generally implies a concession of more than was asked, cf. the Latin immo vero. Thus Plat. Gorg. 466, ἐγώ οὐ φημί; φημί μὲν ὁν ἐγώγε. “Do I deny it? Nay indeed, I assert it.” So here, “Is this the dog Menippus?” “Why, surely it can be none other.”

5 παραβλέπω, “I am mistaken;” cf. next note; not used elsewhere by L.

Μένιππος ἠλος. The mss. have ἠλος Μένιππος, and no stop at παραβλέπω, “unless I am quite mistaken in Menippuses;” but παραβ., does not take an accus. in sense of “being mistaken.” The emendation given above was first made by Graevius, and is adopted
by Dindorf and editors generally. If Inf. Dial. 16. 1 is anything to
go by, it is a certain emendation.
When they are placed in columns one may see the close
parallelism between the two passages.


Οδν Ἡρακλῆς οὗτος ἦστιν;
οὐ μὲν οὖν ἄλλος, μὰ τὸν Ἡρα-
κλέα τὸ τόξον, τὸ ἄγαλμα, ἦ
λεοντῆ, τὸ μέγεθος, ἀλὸς Ἡρα-
κλῆς ἦστιν.

Οδ Μάνππος οὗτος ἦστιν ὁ
κὼς; οὐ μὲν οὖν ἄλλος, εἰ μὴ
ἐγὼ παραβλέπων Μάνππος ἄλος.
......πῖλος, καὶ λέρα, καὶ λεοντῆ.

Trans. "Surely, it's none other, unless my eyes deceive me;
it's M. all over!"

6 σοφηνai, "mean;" so in Tyr. § 3, τί βουλόμενος ἀπεδιδρασκε;
"what did he mean by running away?" and § 9, τί βουλόμενος ταύτα
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ἐχόναν, "as though she were Heracles herself," cf. adv. ind. § 23,
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NOTES.

§ 1]

σάλφθαν εὐπθανῶν, lit. "he had escaped notice dying," i.e. "died without our knowing it." Cf. note Timon § 20, ἐλεύθερος μὲ ὰδυφλός, κ.τ.λ. See also § 4 this dialogue. Cf. Hor. Ep. i. 17. 10 for something similar: "qui natus moriensque fessit" = "lived and died unnoticed."

13 ἐς υπάρξεις ὀν βονο "anew." So, in Tyran. 24, πῶς καθάρσως ἐς υπάρξεις ἀνατέφνας;

14 Οὐκ, δόλῳ ἔτ', also from Euripides. ἔτ' ἐμπνον, cf. Thuc. i. 134, "still breathing." Cf. Phalaris 12, ἐγὼ δὲ ἐτ' ἐμπνον καὶ ζῶντα τὸν ἄνδρα ἐκαρεθθαί κελεύσας.

p. 2. 3 Νεότης μ', from Eur. Androm. of which only a few fragments are extant (Dind. 138). σθένος is read there instead of θάρσος.

5 οὐτωσι πως ἀπλῶς, "just simply." οὖτω not uncommonly has the force of "merely," cf. II. ii. 120 for μᾶς οὖτως. So Plat. Gorg. 506 D, οὐτώς εἰκή. In Plat. Laws 633 C, ἀπλῶς οὖτως occurs again. Cf. also Luc. Pisc. § 4, οὖτως βαδίως, and Harm. 2, οὖτως πως "just anyhow." The usage of sic in Latin is parallel, as Hor. Od. ii. ii. 14, "jacentes sic temere."

6 καταβάς, quite literally, "coming down from your iambics," for he had been "talking on stilts." Cf. § 16, l. 25.

7 ἄλλος γάρ, "for otherwise," i.e. if you hadn't some good cause for going.

9 Ἡ φιλότης, κ.τ.λ. From Hom. Odys. xi. 163; only Homer has μὴ γε οὖν as the first two words.

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For παραπαλείν, "to be out of one's senses," cf. Inf. D. 27. 9, παραπαλεῖν ἂ γέρον. Harm. 3, ἂ τίνα γάρ δὲν πρὸ σοῦ ἐλόμανος ὀδηγεῖ παραπαλεῖν ἂν ἐκὸς νομαθεῖν; v. Timon 17, and P. V. 1017, v
φέρεσθαι δίκαιος· ἐμοὶ δὲ—καλτοὶ οὐκ ἐμαντοῦ χάριν αἰτῶ, ἀλλ’ ὅπως μεταδῶ τὸν ἐταίρων τοῖς δεομένοις—
ικανὸν εἰ ταυτην τὴν πήραν ἐκπλήσσας παράσχοις οὐδὲ ἔλος δύο μεδίμνους χωροῦσαν Αἰγινητικῶς.
5 ὀλυγαρκὴ δὲ καὶ μέτριον χρῆ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τῆν πήραν φρονεῖν.
TIM. Ἐπαινῶ ταύτα σου, ὁ ᾩδεύκλεις· πρὸ γονίν τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμ-
πλήσω κονδύλων ἐπιμετρήσας τῇ δικέλλῃ.
10 ὉΡΑΣ. Ὡδημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτων ἐν ἔλευθερά τῇ πόλει.
TIM. Τὰ ἀγανακτεῖς, ἄγαθε; μῶν παρακέκρου-
σμαί σε; καὶ μὴν ἐπεμβάλω χολικας ὑπὲρ τὸ μέτρον
tέτταρας.

Many more now come up. Timon is wearied with using his spade so freely, and changes his mode of reception. We take leave of him standing on a rock, and keeping off all intruders and beggars by pelting them with stones.

58. Ἀλλὰ τὸ τοῦτο; πολλοὶ συνέρχονται. Βλε-
ψίας ἐκεῖνος καὶ Δάχης καὶ Γνάφων καὶ Ἐλως τὸ σύν-
tαγμα τῶν οἰμωξομένων. ὥστε τι οὖκ ἐπὶ τὴν πέτραν
tαύτην ἀνέλθων τὴν μὲν δίκελλαν ὅλην ἀναπαύω
tάλαι πεπονηκυίαν, αὕτως δὲ ὅτι πλείστους λίθους
20 συμφορήσας ἐπιχαλαζῶ πόρρωθεν αὐτοῖς;
ΒΛΕΨ. Μὴ βάλλε, ὁ Τίμων· ἀπίμων γὰρ.
TIM. Ἀλλ’ οὐκ ἀναμωτὶ γε ὑμεῖς οὐδὲ ἄνευ τραυμάτων.
NOTES.

MENIPPUS.

p. 1. § 1. Enter Menippus, on his return from a visit to the shades, where he has been to consult Teiresias (like Odysseus in the 11th Book of the Odyssey) as to what is the “best life.” He naturally recalls to mind the words which Euripides puts into the mouth of Heracles (Her. Fur. 523) on returning from the lower world:—“All hail! thou hall, and thou porch of my home, how gladly I see thee, coming again to the light!”

κών. A word commonly employed of Menippus, cf. Inf. Dial. 1. 1, ἢ τὸν τὴν κόινα: Id. 2. 7, οὐ φέρομεν Μένιππον τοιοῦτῳ τὸν κόινα παρουκώντα: and Id. 27. 7, where Men. himself says to Cerberus, ὃ Κέρβερος (ὑγγενῆς γάρ εἰμι σοι, κών καὶ αὐτὸς ὦν). The idea is in special reference to the snarling dog-like nature of a Cynic (κυνικός). See Introduction, Section on Men. the philosopher.

μὴν ὄν γὰρ μενοῦν is sometimes a stronger form of οὐν—“so then,” but in answer to questions it generally implies a concession of more than was asked, cf. the Latin immo vero. Thus Plat. Gorg. 466, ἐγὼ οὐ φημί; φημὶ μὴν οὖν ἔγωγε. “Do I deny it? Nay indeed, I assert it.” So here, “Is this the dog Menippus?” “Why, surely it can be none other.”

5 παραβλέπω, “I am mistaken:” cf. next note; not used elsewhere by L.

Μένιππος ἄλογ. The mss. have ἄλογ Μένιππος, and no stop at παραβλέπω, “unless I am quite mistaken in Menippuses:” but παραβ. does not take an accus. in sense of “being mistaken.” The emendation given above was first made by Graevius, and is adopted
by Dindorf and editors generally. If Inf. Dial. 16. 1 is anything to go by, it is a certain emendation.

When they are placed in columnas one may see the close parallelism between the two passages.

**Inf. Dial. 16. 1.**

Ωδέ Ἡρακλῆς οὖσα ἄτιν;  
οὐ μὲν οὖν ἄλλος, μᾶ τὸν Ἡρακλέα;  
τὸ τάξον, τὸ ἰχναλόν, ἡ λεοντή, τὸ μέγεθος, ἕλος Ἡρακλῆς ἄτιν.

**Menippus I.**

Οδί Μένιππος οὕτως ἄτιν ὅ  
κόων; οὐ μὲν οὖν ἄλλος, εἶ μή  
ἐγὼ παραβλέπω. Μένιππος ἄλλος.

......πλος, καὶ λόρα, καὶ λεοντή.

Trans. "Surely, it's none other, unless my eyes deceive me; its M. all over!"

6 **βουλέται**, "mean;" so in Tyr. § 3, τά βουλόμενον ἀπεδίδρασε;  
"what did he mean by running away?" and § 9, τά βουλόμενον ταῦτα ἐκπαιδεύετε; "what did he do this for?"

**σχῆμα** differs from μορφή as habitus (the thing worn or external appearance) differs from figura (the bodily shape). Here we have "the strangeness of his garb," but τὰς μορφὰς ἀλλοκότους in Conc. Deor. § 4 = "monstrous in shape," where it is used of the Satyrs. Thus in § 76 σχῆμα is used throughout, μορφή not once. So again in Pisc. § 35 the diadem, tiara, sceptre, &c. are called σχῆμα βασιλικόν, cf. de Saltat. 29 τὸ τοῦ ὀρχηστοῦ σχῆμα.

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13 Ξ ύπαρχής = de novo "anew." So, in Tyran. 24, πῶς καθάρσις εξ ύπαρχής ἀνακέφαλα;

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γὰρ ἔλλειπε τὸ παρατάλω; The word literally means “to strike aside,” or “to slip aside”—of the plough from the furrow. Cf. Lat. delivere, e.g. Hor. Ep. 1. 2. 14.
οὐ γὰρ ἔν οὖσας “otherwise you would not,” &c. So in Timon § 7.

12 ἄφραστες. The imperfect denotes continuous action, “you wouldn’t keep on quoting poetry in this way.” The word is often used by Lucian in this sense; technically a ῥαψῳδός was a man who got his living by going about from place to place reciting Homer’s poems. The last lines which Menippus quoted being from Homer would suggest the use of this word to Philonides.

14 οὖν οὐθ’ ὅπως. The phrase occurs again in § 19, and at the very end of this dialogue, also twice in the Timon, §§ 1, 20. It seems best to take it parenthetically “somehow or other.” It is used in much the same way by Plutarch, e.g. Themist. xxiv. 3, εἰτ’ οὖν οὐθ’ ὅπως ἐπιλαβόμενος...φησιν. Lucian is very fond of it.

20 § 2. τοκογλυφεῖν (so τοκογλύφω § 11) “split interest,” “calculate minute fractions,” i.e. “practise usury.” This metaphor is of “dotting down,” as δεσθεοστατοῦσιν is usury by “weighing” every obol. Cf. Aristoph. Nub. 1155, κλαεῖτε ἀβολοστάται. Becker, Char. 71, quoting this passage from the Menippus says “from their weighing the coin thus the ‘trapezitae’ were contemptuously called ἀβολοστάται.” Cf. Symp. 36, δανείζετε καὶ τοκογλυφεῖτε καὶ ἐπὶ μισθῷ παιδευότε. 15

22 οία ἔναγχος κεκόρωτα, “what law has just now been ratified.”
οία...τὰ ψηφίσματα. Notice this is not οία ψηφίσματα but οία τὰ ψηφ. “how fearful are the decrees, which they have passed.” Lucian is very fond of this use of the predicate; see a little lower down in this section, χαλεπῶν...τοῦτα ἀγαμένα and cf. p. 9, l. 1; p. 17, l. 13; Timon § 7, ἀσεβείς τοὺς λόγους.

24 μὲ τὸν Κέρβερον. A very natural oath, considering he had only just come up from the lower world, and was himself a κόων, cousin to Cerberus as he jocularly says elsewhere.

p. 3. 3 οὐ θύμι...Μηδαμός, for a similar turn of phrase cf. note on § 21. Μηδαμός, “Don’t by any means.”

4 τὰ ἀπάρρητα ἠγαφόρατα: ἀπάρρητα = tacenda = things which should not be mentioned. The word is especially applied to the secrets of the Eleusinian mysteries, cf. our Freemasonry. See note
on μεμνημένον below. Cf. Pisc. § 33, οὐκοὶ ὡς τις καὶ τῶν μεμνημένων ἰδών ἐξαγορέωντα τῶν θεοῦ τάπορρητα.

5 γράφεται γραφὴν ὀνειδείας. The technical phrase for “bringing an indictment” is γράφεσθαι γραφήν or δίκην. The charge is put in the genitive as here; ἐπὶ “before the tribunal” is also the legal word.

9 τὰ τ’ ἄλλα καὶ πρὸς μεμνημένον, “and what is more to one who has been initiated.” Cf. Arist. Rhet. 456, δοκεῖ μεμνημέθα, and Pisc. quoted just above. The reference is to the mysteries of Eleusis, which had a share of Lucian’s satire like every other form of religious worship in Greece.

10 Χαλεπόν...τούπτιγμα. Cf. § 2 just above.

11 πλὴν ἄλλα, another very common expression of Lucian’s, see § 7. Timon §§ 24, 26, 45, 48, 55. It simply=πλὴν.

13 δισύρ τὴν Δανάην, “keep guard over their gold shut up, as over a Danaé.” The story of Danaé is well known. She was daughter of Acrisius, king of Argos. In fear of an oracle which declared her son should put him to death, Acrisius had her confined in a brazen tower. The story, told with true poetical power, may be found in Kingsley’s Heroes or Morris’s Earthly Paradise. Her fate was a very common subject of allusion in ancient poetry. She is mentioned again in Timon §§ 13, 41. Νῦν πειθομεῖ γῆ καὶ Δηλα ποτὲ γενέσθαι χρυσῶν is a tacit allusion to her. Cf. also Hor. Od. iii. 16. 1, “Inclusam Danaén turris aenea | Robustaeque fores... munierant,” &c.

15 ἄγαθε, “my good sir.” The expression occurs again in Timon §§ 25, 37, and elsewhere frequently. It implies a gentle remonstrance.

21 § 3. τι γὰρ ἂν πάθοι, κ.τ.λ., quite a favourite turn of sentence, cf. Timon § 39, τι γὰρ ἂν καὶ πάθοι τις, ὅπωσι οἱ θεοί μεγάλῳ; “what can a man do, when the gods compel?” and note there.

22 βιαίως. This optat. is due to the previous πάθοι. It is not an uncommon thing for one optative to succeed another through attraction, cf. below, p. 44, l. 23. So Ajax 1218, γενολόγων ἠν...προσέπωμεν (Jebb’s note), and Aesch. Eum. 288, ἐθοι...διψες γένοτο.

καὶ δῆ, “so there.” One can’t resist a bosom-friend, “so here goes,” to use a slang term.

p. 4. ἦδεν ἀρμήθην πρὸς, “what prompted me to make the descent.” ἐγὼ γὰρ, κ.τ.λ. The order in translation is ἐγὼ γὰρ, ἅχρι μὲν
Èν παισίν ἦν, ἀκοῦσιν Ὄμηρον καὶ Ἴσσον διηγουμένων πολέμους, καὶ στάσεις ὁμοίων...ὕψομεν πάντα ταῦτα, &c.
7 οὗ παρέγρως. παρέγρως, or εν παρέγρῳ, is a good classical term = Lat. obiter, "by the way." Here it means "by no means as a secondary consideration" i.e. "very zealously." Cf. Epis. to Nigr., ὅτις τε νῦν ἔχω καὶ ὅτι μὴ παρέγρως εἰλήμαι πρὸς τῶν σῶν λόγων..."how I now am, and that I am 'taken' with your arguments in no slight degree." So Apol. 15, οὐκ ἐν παρέγρῳ θέμενος. Cf. Tim. § 4, πάρεγρων.
8 εἰς ἀνδρᾶς τέλεις, "to arrive at the full stage of manhood," "to take a place among men." So in Soph. Oed. Tyr. 222, νῦν δὲ ὅστις εἰς ἀντονατέλεις, "I become a full citizen," Plat. Menexenus 21, ἐπειδὴν εἰς ἀνδρός τέλος ἔοισιν.
πάλιν αὕ. The double adverb is not at all uncommon, αὕδις πάλιν, πάλιν αὕδις, αὕ πάλιν, even αὕδις αὐτοὶ πάλιν, and αὐτοὶ αὕδις, are all used classically. Here it= "on the contrary." αὐτοὶ πάλιν occurs in the next section.
11 ὅ τι χρησαλήμην φιλοτέχνης, "in what way I should make use of myself," i.e. "what I was to do with myself." χρησαλήμην φιλοτέχνης πρὸς τι, Plut. Alex. § 45; and so in next section, as he does not know what to do with himself, he goes to the philosophers δειηθήναι αὐτῶν χρησαλήμην μοι ὅ τι βούλοιμοι.
13 εἰ μὴ ὡς περὶ καλῶν τούτων ἐγκνωσκόμεν. The meaning is plain, but the construction mixed; = εἰ μὴ ἐγκνωσκόμεν περὶ τούτων ὡς δυτῶν καλῶν; "unless they judged of these actions as being honourable," i.e. "if they had not regarded them as honourable."
14 οὐχ' εἴν τοὺς νομοθέτας. The τοὺς is "generic," i.e. it denotes the class, "lawgivers" generally, e.g. Solon and Lycurgus, "nor would lawgivers have laid down rules contrary to these, had they not deemed them expedient."

This passage is only one among scores in which L. spends his humour upon satirizing philosophy, or rather, not philosophy herself so much as that tribe of professed philosophers, rhetoricians and dialecticians, who abounded in his day. Not being able to solve a difficulty, he naturally applies to those who made such solutions their daily profession (παρὰ τοὺς καλομένους φιλοσοφοῦς), only to find that he had "jumped out of the frying-pan into the fire."

In Dial. Inf. 20. 4 in answer to Socrates' question, "Well, what's doing at Athens?" Menippus says: "Many of the young men say
they are philosophers; and if one is to judge by their swagger and their general 'cut' there are many consummate philosophers!” v. Introd. Section on “L.'s attitude toward philosophy.”

§ 4. διπτόρουν, “utterly at a loss,” διὰ in composition frequently denotes thoroughness, e.g. διαπράττεμ = conficere, διαπολεν = elaborare.

18 ἐγχειρίσαι τι ἐμαυνόν, “to place myself in their hands,” so in Tim. § 32 ὁ Πλοῦτος...Τῇ με καὶ Τόφῳ ἐγχειρίσαι, “having given him over to insult,” &c., Icarom. 5 τοῦτος ἐγχειρίσαι ἐμαυνόν.

22 ἐλεληθεὶς 8 ἐμαυνόν...μακρόμονος, “but without knowing it, I had forced myself;” see note on ἐλεληθεῖ, § 1.

ἐίς αὐτῶ...τὸ πῦρ, “right into the fire.”

φασὶ = ὃ φασι as often in Lucian; cf. de merc. cond. § 1, τί πρῶτον, ἢ τί τουστον, φασὶ, καταλέξω. Απολ. § 9, κένε εὑρίσκωμαι ἡλιο, φασὶν, ἐκκροθων τὸν ἡλιον.


25 χρυσόν...τὸν τῶν ὕδωτῶν βλον, “that the life of an ordinary man is the golden one.” This was the general cry of ancient philosophy; cf. the following from among several passages: Arist. Pol. iv. 11, ὁ μέσος βίος βέλτιστος; Plat. Rep. X. § 14, τῶν μέσων, κ.τ.λ.

“One should ever choose the moderate life, and flee excess on either hand...for so does a man become the more blessed.” Hor. Od. ii. 10. 5, “Auream quisquis mediocratatem | Diligit,” and Aesch. Supp. 244. So in Prov. xxx. 8, “Give me neither poverty nor riches.” Cf. Tim. 16.

26 τῶν ὕδωτῶν. Ἰδιώτης is used in innumerable passages by Lucian = the unprofessional man, opposed to φιλόσοφος, e.g. Figlit. § 3, εἰ μὴ τῶν Ἰδιώτων μὴ τῶν φιλόσοφων αἵτινα, and § 21, where the usual wallet, cloak, &c. of the philosopher are mentioned, and he adds: οἱ Ἰδιώται δὲ τάτα ὁμοιάτηται κατακτήσουσιν ἄθη φιλοσοφίας.

ὁ μὲν...ὅς ὁ τε—ὁλος...ὁ ὁ τε. In philosophic writers the indefinite τε was often added to the article, in order to individualize a general term, especially in opposite clauses as here. See L. and S. (τε, A. ii. c).

ἀμελεῖ ὁ μὲν αὐτῶν, κ.τ.λ. Here and in the following lines are given four chief schools of philosophy, with their “summum bonum,” or highest perfection of happiness.

(a) The Epicurean, founder Epicurus (b.c. 341—270), taught in his gardens (κήποι). Chief good, pleasure.
MENIPPS.

(b) The Cynics, founder Antisthenes, first half of 4th cent. B.C. (Diogenes, the most famous), taught abstinence from marriage, repudiation of all civil claims, like mendicant friars. Received their name from their churlish manners; endured hard fare, begged their bread, rebuked luxury, and posed as models of virtue. Chief good, wisdom.

(c) Stoic, founder Zeno (320—260, B.C. circ.), taught in porch (στοά). Chief good finally stood with them as life in accordance with nature.

(d) Peripatetic, really founded by Aristotle (B.C. 384—322), though his successors Theophrastus and Strato departed widely from his teaching, taught in “Lyceum” while walking (περιπατῶν), hence their name. Chief good, happiness.

The well-known lines of Pope (Essay on Man 4) are very antiposite:

“Ask of the learned the way? The learned are blind:
This bids to serve, and that to shun, mankind;
Some place their bliss in action, some in ease,
Those call it pleasure, and contentment these;
Some sunk to beasts find pleasure end in pain,
Some swelled to gods, confess e’en virtue vain;
Or indolent, to each extreme they fall,
To trust in ev’rything, or doubt of all.
Who thus define it, say they more or less
Than this, that happiness is happiness?”

Varro (B.C. 50) reckoned 288 different opinions held on the point.

31 συνεχές. The neuter adjective used as an adverb, as is commonly the case. Cf. Timon § 3, and § 9 in this book παμμέγεθες ἀνακραγόν, and elēbra = elēbrew Timon § 9. So in Lat., e.g. Verg. Aen. vi. 288, horrendum stridens.

ἐπιρραπαθῶν, cf. note on § 1.

τὰ πάνθημα ἐκείνα ἔπη, “those well-known lines of Hesiod.”
The lines referred to are in Works and Days (187—290),

τῆς ἀρετῆς ἱδρύτα θεοὶ προκάροθέν ἔθηκαν
ἀδώνατοι· μακρός δὲ καὶ δριθώς οἶμος εἰπ’ αὐτῷ 
καὶ τρηχός τὸ πρῶτον, ἐπὶν δ’ ἐλεῖ ἀκρόν ἑκταὶ
δημίῃ δ’ ἦπειτα πέλει, χαλεπὴ περ ἐοῦσα.
NOTES.

§ 4] p. 5. 2 τὴν ἀνάβασιν. There is a sarcastic hit at this "steep ascent" in the \textit{V. Hist.} ii. § 18, where the Stoics are absent from the philosophers in the Isles of the Blessed, as not yet having got up "the straight ascent" (ἐτο γὰρ ἐλέγοντο ἀνάβασιν τῶν τῆς ἁρετῆς δρόμων λόφων).

3 διϊδύφορον. Things "indifferent" were with the Stoics everything between the "sumnum bonum" and "sumnum malum."

6 ὅτι ἦν is subject of ἐναυτῶν ἄκουσιν, "sick of hearing." This, the reading of a few manuscripts, is almost certain; most have ἦκον ἐναυτῶν.

ἐδεικτεί, the Platonic "ideas," or "originals," of which existing things are only patterns.


ἀτύματος, καὶ, of Epicurus. Democritus originated the theory that varied atoms combined to form all existing things. And so Democritus says in \textit{Sale of Philosophers' Lives}, § 13, καὶ δὲ τὰ πάντα, καὶ ἀπειρῶν φορέτι.

8 ὅσημέρα, contracted from θοι ἡμέραι (eloiv): cf. quoti-die, quotannis; "daily."

11 ὅπως...ἀνταλάγετε ἔχειν, "so that one could not contradict even," ἄλλα τὰῦτα ἐδότα σαφῶς, "and that too, though one knew perfectly well." καὶ ταῦτα is used not uncommonly by the best writers in this way, i.e. as a particle, quite irrespective of construction, and very frequently by Lucian, cf. \textit{Tim.} § 11, καὶ ταῦτα ἐμοὶ κελεύσαντος. \textit{Gallicæ} § 10, καὶ ταῦτα φιλοσόφων ἄνδρα. Cf. § 14, καὶ ταῦτα, πῶς οὖν, ἐκεῖνος ὄντα. \textit{Naviq.} § 19, καὶ ταῦτα ἐλεγχομένης ἄυστος γενέμενος. § 46, καὶ ταῦτα φιλοσοφίαν ἐπαινοῦντες. Cf. too Cic. \textit{Phil.} ii. 27, "Tutos dies potabatur, atque id locis pluribus."

14 ἀτεχνωθος οὐν ἐπασχον, κ.τ.λ., "I was, therefore, in the same condition as those nodding puppets, now bobbing forward, now back again;" for this use of πάσχω cf. \textit{Char.} 22, παγγέλων ἐπασχεσθε, "you would have been in the same ridiculous condition;" \textit{de dign.} § 9, διαστή τι καὶ αὐτὸς παθεῖν πρὸς ὅμοιον ἐκεῖνον πάσχοι πρὸς τὸ ποτὼν οἱ διηθέντες ὑπὸ τῆς διψᾶς, "I was in much the same condition toward you, as those who are bitten by the thirst-snake feel toward drink."

15 For νυστάζουσαν, cf. \textit{de mer. cond.} § 29, οὐ μοῦν ταληθῇ δρῶντες διλα πρὶ καὶ προσεμετροῦσες, ὡς μὴ νυστάζεσθαι δοκεῖν.

ἐπων, nodding 'yes.' ἀνακένων, shaking the head for 'no.'

M. L.
In *adv. indoc.* § 5 the distinction is clearly seen. "If you think
good, answer me; or rather, since this is impossible for you,"
ἐπενευνοῦν γὰρ ἢ ἀνένευνον πρὸς τὰ ἐρωτώμενα..."answer my
questions with a nod or shake"...ἐὼ γε ἀνένευσας, "You are right,
in saying no." For the general sentiment, cf. Hor. *Sat.* II. 7. 82,
"Ducers ut nervis alienis mobile lignum."

§ 5. Πολλᾶ...ἀλογώτερον, mss. ἀτοπώτερον which is probable;
just above it was πάντων δεινῶν ἀτοπώτατον, and now it is
πολλὰ ἐκείνων ἀτοπώτερον. ἐκένο, of what follows, as Cicero
often uses illud.

gαῦν, "at any rate." ἀπριξ, "tooth and nail."

τόκων. Aristotle, for one, condemned *usury*, on the principle
that money, being naturally barren, if it beget offspring (τόκος,
τίκτω, I bear) acts *contrary to nature* (Polit. i. 10. 5). Shakespeare's
"breed of barren metal" is well known. Bacon calls interest, "the
bastard use of money."

ἐπὶ μυσθῷ παιδεύοντας. The sophists and rhetoricians demanded
often a most exorbitant fee, making no reduction for a poorer pupil.
Aristippus and Isocrates charged 1000 drachmae ( metic). Socrates
most strongly condemned this money-taking. He himself taught
gratis to all comers, and is said to have lived on £20 a year.

αὐτῆς ταύτης χάριν, "for the sake of this very thing" (i.e. δίκα.

προσηρπημένως. Lucian is fond of this verb with its different

p. 6. i § 6. Σφαλέας, "being disappointed of my hope." σφάλλω
usually takes the *genitive* in this sense. Cf. *Thuc.* iv. 85, σφάλλεσθαι
τῆς δόξης. ἰπερ ῥαδσ. i, ἀπεσφάλην τὸν καλὸν ἐχόντας. Cf. Plato
*Phaed.* § 47, where Socrates says ἀπὸ δὴ θαυμαστῆς, ἃ ἐταίρε, ἑλπίδος
ψυχῆς φερόμενος.

ηρέια παραμυθούμενος θανάτον, ὅτι, κ.τ.λ. Paraphrased, the
passage means, "I consoled myself with the thought that I was not the
only foolish and ignorant one; I had many to keep me company, aye,
wise men too (so people called them), and men famed for their sense."

ἐνι συνῳει διασυνημένων, "celebrated for prudence." So in
*Somnium* § 13 we have τὸ ἐνι συνεπει εὐδαμονίας. An Athenian
especially prided himself on his σινεσι.

7 Ζωροδότου. Zoroaster was said to have been the founder of
the Median or Magian religion, i.e. a religion of fire-worship. No Greek
writer mentions him before the time of Plato.
§ 6

NOTES.

8 ἐποθαίς τε καὶ τελεσαίς. The former refers to incantations, or charms, sung over some one to heal or harm. The latter is initiation into some mystic rites. The witches of Macbeth are instances of the first; the ceremony of initiating into the Eleusinian mysteries gives an example of the second.

11 ἀριστον οὖν, κ.τ.λ. “I deemed it best therefore, having effected my descent through one of these, to go to Teiresias,” &c.

12 Τερεσίαν τοῦ Βούλτιον. The old blind prophet of Thebes, who had extraordinary powers of divination conferred upon him. He was held in great honour by the ancients. Circe thus describes him to Odysseus. Cf. Odys. x. 493:

μάνθησις ἄλλοθ, τοῦ τε φρένες ἐπικεδοί εἰςιν·
τῷ καὶ τεθνητῷ νόῳ πόρε Περσεφόνεια
ὁφεὶ πεπωθῆσαι.

Cf. also note § 1; in de Astral. § 11 he calls him ἄνθρο Βουλτιον, τοῦ δὲ κλέος μαντούνης πέρι πολλῶν ἄρεσεῖν.

13 ἄρα. One of L.’s most favourite words. Cf. in this dialogue § 8, ἀτε συνῆθεστερον: § 11, ἀτε δὲλ σωφράσιον, and Timon § 21, ἀτε πλαυτο-
δόντης: § 25, ἀτε τῶν μὲν ἀγαθῶν: § 41, &c. = “as,” “as being,” “inasmuch as;” the omission of the participle is particularly Lucianic.

14 διὰ τότε...φρονών. διὰ is a relative, “the life which,” not interrogative like τίς before, “which is the best life and the one which a man would be wise in choosing.” Notice that the participle often in Greek carries the main idea, and becomes in English the finite verb.

15 καὶ δή. Cf. note §§ 3, 22. They help to cut short the previous conversation (something like the Tacitean ceterum after a digression), cf. the three places in this dialogue: § 3, “I can’t refuse you, so I’ll begin by telling you,” &c. Here, “So up I jumped.” § 22, “And so, true to his word, he led me off.”

διὰ εἴχον τάχος. For similar phrases, cf. τῶν εἴχες δόξης, Ικάνως ἐκπαθής εὐεξί, ὅς ποδῶν εἴχον, &c., e.g. Herod. viii. 107, ὃς τάχος εἶχε εκαστός. Lit. “according to what (measure) of speed I had,” “as quickly as I could.”

16 εκθε Βαβυλόνων. In Xen. Cyr. v. 2. 37 we have εὐθὸς εἰς Βαβυλόνων, but εὐθὸς is commonly used as a prepos. gov. the genitive itself. Aristophanes is fond of it: cf. among several passages, Pax 68, εὐθὸς τοῦ Ἰδια. So Eur. Hêrôp. 1197, τὴν εὐθὸς Ἀργοὺς κάπι-
**MENIPPOS.** [§ 6—

68

δαυλίας ὅδε, "the road leading direct to Argos and Epidaurus."

Cf. Hermot. § 46, μαθὼν ὡς μόνη ἄγει εἰς τὴν εὐδαυλίαν.

18 γένον δὲ μᾶλλα σεμνὸν καθαμάτην. A beard was esteemed "a sign of manliness and power," a necessary concomitant of a philosopher, "a dignified ornament of maturity and old age." Beck. Char. 457. Cf. Tim. § 54, ἐκπέτασα τῷ πάγων; see the passage from Dial. Inf. x. 7 quoted there. Missionaries from the Beloochees relate that the natives despise all white men who have no beard and no wife.

19 Μιθρομπαίσσας, who conducts Menippus to the lower world, as Vergil did Dante, and the Sybil Vergil, and shews him the way back again (see end of dialogue), is quite an imaginary person. The name is formed, no doubt, on the analogy of Ariobarzanes, and other historic names, from Mithras the sun-god of the Magi, mentioned by Lucian in Jup. Trag. 8 with Attis, Anubis, and Mên, and in Conc. Dorm. 9 with Attis, Sabazius and Corybas, as ὁ Μιθρης ἐκεῖνος, ὁ Μῆθος, ὁ τῶν κάνδων καὶ τῆς τιάρας, οὐδὲ ἐλπίζων τῇ φωβῇ ὄστε ρωί, ἢ προτῆς τι, ἴνησε, "that Mithras, the Median, with the robe and diadem, who can't even speak Greek, and won't understand you, if you drink his health." Cf. also Xen. Cyr. vii. 5. 53, and Mithropastus, Plut. Them. 29. 3.

21 καθηγήσασθαι...τῆς ὤδου. The genitive is here a partitive one, cf. Xen. Anab. i. 3. 1, ἕνα τοῦ πρόσω, Thuc. iv. 47, ἐπισκαθίνεω (τιῶς) τῆς ὤδου, "to hasten them on their way."

P. 27. 2 § 7. ἅμα τῇ σελήνῃ, "at full moon."

6 ἐκτροχύνῃ τι και ἁσαφῆς, "some indistinct gabble."

πλήν, "save that."

7 ὡς όν. "Well! and after the incantation," used to emphasize or else to pick up the thread after some digression, v. p. 8, l. 12; and p. 11, l. 6; 9. 24, &c. Cf. Arist. Ach. 186, ὡς όν βοῶτων, "Then let them shout." Eur. Her. F. 213, ὡς όν θέλεις, "but if you do wish."

8 ἄφοβήν, cf. note, § 6.

τρις ἄν...αποτύχας. "Having spat in my face three times." The number three seems specially devoted to superstitions and mystic rites, cf. Philop. 35, μαὶ δὲ πάντα ἡμέρα λαβόν ἐπίκουσα τῇ ἐπωθή —ὑπὸ δὲ τρισύλλαβος. Hor. Od. i. 28. 35, "Licebit ictus ter pulvere curras."

The usage of "spitting in the face" is clearly explained by Becker, *Char.* p. 132. He there says it was (1) To appease the vengeance of the gods for having cherished over-sanguine expectations, (2) a preventive against the evil eye, or some bad malady, cf. Pliny, *N. H.* xxviii. 4. 7, "Veniam quoque a deis spei alicujus audacioris petimus in sinum spuentes." So Theoc. vi. 39, ὡς μὴ βασκανθὰ δὲ, τρὶς εἰς ἐμὸν ἐπιτυχα κόλπῳν. Becker also quotes Lucian *Navig.* 15, ἵππαρτες γε, ὡ 'Ἀδηλμάντε, καὶ ἐσ τὸν κόλπον ὡς πτέρεις. Theoph. *Char.* 16, on the "superstitious" man: "And if he sees a madman, or an epileptic person, he shudders and spits into his own bosom." Plaut. *Capt.* iii. 4. 18, "Et illic isti, qui sputatur, morbus interdum venit."

The ἀν goes, not with ἄπωτῶς, as it seems to do, but with the finite verb ἐπανήειν, and has a frequentative sense; cf. § 12, προσώπῳ ἂν, and see Heitland's note on *Somnium* § 2, and *Pisc.* § 11; so in Macrobi. 7, οὖν γὰρ ἂν ἀπείδων καὶ...ἐπισειας γῆρας ἐγείρον.

9 ἐπανήειν. mss. ἐπανήει. The first person (Dindorf, &c.) makes better sense, as Menippus much more than his guide would be likely to have to avoid looking back lest the spell should be broken. The chief difficulty, however, is that ἄπωτῶς becomes a nom. absolute.

10 τὰ ἄκροδρα. In Theoc. xv. 112 we find the word broken into its two parts: δῶα δρῶες ἄκρα φέραττη. The word therefore means literally all the eatable produce of δρόες, or forest trees (acorns, walnuts, &c.), as opposed to fruit trees (Snow).

11 μελικρατον, a mixture of wine and honey. Heitland, in his note on *Char.* § 22, where the word occurs again, refers to Hom. *Odys.* x. 519, πρῶτα μελικράτῳ μετέπειτα δὲ ἧδει οὖν το τρίσων αὖθι ὑδαί, a quotation especially apposite to the present passage, as Odysseus used these three, when descending to Hades, like Menippus here. Cf. also *Philop.* 21, εἰ τις ἐναγλοείν αὐτῷ ἢ μελικρατον ἐπισελείειν.

Χοδσων. The water of the Choasopes, one of the tributaries of the Tigris, was so pure, that the kings of Persia always drank of it. Cf. *Milt.* *Par. Reg.* iii. 289, "The drink of none but kings," and Tib. iv. 140, "Regia lympha Choasopes."

12 προδιατήσεις, "preliminary mode of living," "preparatory diet."

13 πρὶς μέσας νύκτας, "about the middle watch of the night"; πρὶς in the plural is used of the night watches, which with the Greeks were three. Cf. Hom. *Od.* xii. 312 τρίχα νυκτὸς ἄν.
14 ἀπύμαξ—περυγνώς—καταμαγεώςασ, “wipe down,” “thoroughly purify,” “cast spells over me.” Cf. a similar ceremonial in Philoc. § 12, ἐς τὸν ἀγαύον γάρ ἐλθὼν ἔβηθαν, ἐπεικῶν λεπτικά τινα ἐκ βιβλίων παλαιὰς ὀνόματα ἐπτά, θεῖῳ καὶ δαίδαλο καθαγνίσαν τὸν τόπον περιελθὼν ἐσ τρίσ, ἔξισαν δόσα ἢν ἔρχετα ἐντὸς τῶν δρων.
15 σκόλη, the “squill,” an onion-shaped plant, used in medicines. Cf. Alex. § 47, καθαρίζω ώσ ἀληθώς τάς γνώμας ὀδῷ δακὸ καὶ σκόλην καὶ τοιαύταις φλοξωλίς, ἀλλὰ λόγῳ ὀρθῷ, κ.τ.λ.
16 ὑποτονθοῦσα. The simple verb is used at the very opening to the Deor. Conc., Μηκέτι τονθοῦσι, δ ὅει, “mutter that same old incantation” which he had uttered for 29 days previously. For the mumbled prayers, cf. Juv. vi. 539, “Illus lacrimae meditataque nuritura praestant.”

The force of the word is well seen in the Symposium (§ 12), where the Cynic Alcidamas comes to the banquet uninvited, and all the philosophers ἄλλα ἄλλα πρὸς τὸν καιρὸν εὔστοχα καὶ χαριτεύτα ὑποτονθοῦσας: ἐς μέντοι τὸ φανερὸν οὐδεὶς ἔτολμα λέγειν. “They each muttered low (ὑπό) some suitable quotation, but not out loud” for fear of Alcidamas. Cf. also bis accus. § 4, καὶ ἐς τὸ φανερὸν μὲν οὐ τολμᾶς λέγειν ὑποτονθοῦσας δὲ συγκεκφότες.

18 ὡς ἔχων, “just as I was.” ἔχειν with adv. ἐλιναὶ. ἀναποθέντα, “walking backwards.”
19 τὸ λοιπὸν, adverbially, “for the future,” “forthwith.” ἔχειν ἀμείλι “to busy oneself about.” Cf. bis accus. § 12, ὥστε ὑπείρ μὲν ἀμείλι τὰς δίκας ἔχειτε...ἐγὼ δὲ συρέσειμ τι μέλος. Pan is speaking to Zeus, Hermes and Dike.

22 § 8. πλαο—λοντῇ—λύρᾳ. See note on § 1 for the use of these words. Heracles went down to bring up Cerberus; Odysseus to consult Teiresias as to his future; Orpheus to bring back his wife. p. 8. 3 ὥσ δη τι τούτο; elliptical ὡς δὴ τι γένοιτο, τούτῳ ἔλεχεν; “for what reason did he say this?”
6 Καὶ μή, “yet surely.” It occurs in Tim. § 15 and § 46 (twice), and § 9 = “Well!” Cf. the use of it in two consecutive lines in Soph. Oed. Tyr. 1004, 5.
8 ἐς ἀδοὺ. In such expressions the ἀδοῦν is easily understood. This elliptical use is chiefly employed with proper names, e.g. ἐς Πράμου, ἐς Διονύσου, &c., cf. Latin ad Castoris, templum being understood. So we talk of going “to Whiteley’s.”
NOTES.

10 καὶ δικαλύτως, “and should get across without any hindrance, as being more accustomed (ὅστα supplied, cf. note p. 6, l. 13), commended in true tragic style by my garb.”

12 § 9. ὑπέφαινεν. ὑπὲρ, like Lat. sub, in composition denotes what is gradual. The word is of course properly transitive, but is frequently used intransitively as here in reference to day-break, &c.; cf. Xen. Anab. III. 2. 1, ἐπεὶ δὲ ἡμέρα σχεδόν ὑπέφαινε, and ἐως ὑπέφαινεν (iv. 3. 9). This is the morning of the 30th day from the “new moon” of § 7 (beginning). For δ’ οὖν cf. p. 7, l. 7.

13 ἐγγυνόμεθα peri = et' ξομεν ἀμφι, end of § 7.

14 αὐτῷ. The dative of the agent is commonly used after the perf. and plup. passive, e.g. p. 11, l. 2; less frequently with other tenses, cf. Thuc. III. 64, ἔνει ἵππων δικαίωτερον πάσι τοῖς Ἑλληνὶς μυστήριοι; it is used after 1st aor. p. 12, l. 3.

μελκρατον, cf. note § 7.

18 βαλνομεν, κ.τ.λ. Hom. Odys. xi. 5, which whole passage Lucian had in his mind, as is clear from the following columns:

<table>
<thead>
<tr>
<th>XI. 1.</th>
<th>XII. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπὶ νῦν κατήθωμεν ἵδε θάλασσαν.</td>
<td>κατελθότης ἐπὶ τὸν ποταμὸν —παρεσκεύαστο σκάφος.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>XI. 4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.</td>
</tr>
</tbody>
</table>

[ Cf. μῆλα (note), below. ]

<table>
<thead>
<tr>
<th>XI. 4, 5.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄν δὲ καὶ αὐτῷ βαλνομεν, κ.τ.λ.</td>
</tr>
</tbody>
</table>

(Cf. also Odys. X. 517 quoted below.)

The κατὰ is separated from χέντες by tnesis = καταχέντες.

19 ὑπεφερόμεθα, “be borne down stream”; cf. defer, often employed by Caesar of vessels storm-tossed and driven by the wind.

20 ἐσ τὸ Ἑλε. Yonge well refers to the passage in Pliny, “Euphratene dexteriore alveo...distrahi in partes” (N. H. v. 26).

21 διαφανίζεται, “loses itself.”

24 βοθρὸν τε ὀρυζάμεθα. So in Charon 22, Charon asks Hermes why at the tombs βοθρὸν τινά ὀρυζάντες καλοῦσι τε ταυτί τά πολυτελή δεῖναι and pour μελκρατον, to which Hermes replies that the be-
reaved imagine the dead can drink the μελίκρατον out of the trench. In Philops. 14 βόθρον τε ὄρυξάμενος is part of the preliminaries for calling up the dead. In Hom. Odys. x. 517 and xi. 25, which I have said in the last note Luc. had in his mind, part of the ceremony is βόθρον ὄρυξα δοσι τε πυγοσιον ἐνθα καὶ ἐνθα "to dig a trench a foot and a half each way."

τα μήλα. No "sheep" have been mentioned before, but it is clear from Odys. xi. quoted above that they were included in the things put into the boat.

25 ἐν τοσοῦτο, "meanwhile."

p. 9. Ἐρεμ. τῇ φωνῇ. For L.'s frequent use of the predicate in this way cf. note, p. 2, l. 22.

παμμέγεθες δὲ ἄνακραγάν. For the adverbial use cf. συνεχές, note § 4. We have a similar phrase in Char. § 20, ἀναβοήσας παμμέγεθες, and de Luc. § 19, παμμέγεθες ἄνακραγάν. The word παμμέγεθες is used by classical writers, but by no one more frequently than Lucian. It is merely an intensified form of μέγας.

Δαλμονας...τεθεοῖς, "he invoked all the deities (of the nether world) in a body."

3 Ποινᾶς καὶ ᾮρντας, the evil geniuses and furies. The latter are three in number. Cf. Dante, Inf. c. ix.:

"He, knowing well the miserable hags
Who tend the queen of endless woe, thus spake:
'Mark thou each dire Erinnys. To the left
This is Megaera; on the right hand, she
Who wails, Allecto; and Tisiphone
I' th' midst.'"

4 νυχλαν ᾮκατην, Persephone. In heaven she is the Moon; on earth Diana.

ἐπαυνη Περσεφόνειαν. The combination used by Homer,
Odys. x. 564, xi. 47, &c. The epithet ἔπαυνη is only found in the feminine, and always of Persephone in relation to Hades. Its derivation and meaning are doubtful, but the interpretation of it by the Schol. as ὀξύνη, "dread," is most probably right.

6 πολυτύλλα. Cf. Hor. Ars Poet. 97, "Projicit ampullas et sesquipedalia verba" (words a foot and a half long). Of course the various deities of the Chaldaeans would be a sine quod non with a Babylonian.
NOTES.

§ 10. τοῦδαφος = τὸ ἔδαφος.

Κερβέρον. See Dante's fine description (Inf. vi.),

"Cerberus, cruel monster, fierce and strange,
Through his wide threefold throat, barks as a dog.
Over the multitude immersed beneath,
His eyes glare crimson, black his unctuous beard,
His belly large, and clawed the hands, with which
He tears the spirits, flays them, and their limbs
Piecemeal disparts."

Cf. also Verg. Aen. vi. 417, Hor. Od. iii. 11. 17.

uerskap̣fes, "very gloomy."

"Εδέωσιν, cf. Π. xx. 61, whence L. gets his idea.

ἐδέωσιν δ᾽ υπένερθεν ἄναξ ἑνέρων Ἀδάμος.
δελας δ᾽ ἐκ θρόνων ἅλτα, καὶ λαχε, μὴ οἱ ὄπερθεν
γαίαν ἀναφέξῃς Ποσειδόν ἔνοσίχων,
οἰκία δὲ θυμώτα καὶ ἀθανάτους φανήγη
σμερδαλέ εὐρόντα, τὰ τε στυγῆς θεοὶ περ.

Πυρφλεγέθων. Lucian seems particularly fond of this special
river, probably as being the most terrible in sound; cf. Inf. Dial.
30. 1, ἐς τὸν Πυρφλ. ἐμβεβηθοῦν, and Tyran. ad fin., ἃρ᾽ ἐς τὸν
Πυρφ. ἔστω ἐμβεβηθοῦ: so also Char. § 13, de Luctu § 3, Philops.
24, &c.

For the four rivers of hell cf. Hom. Od. x. 512,

ἐνθα μὲν εἰς 'Αχέρωνα, Πυρφλεγέθων τε θέουσι
Κώκυτος δ᾽ ὁ δὴ Στυγὸς ὅθεν ἔστω ἀφοβῆς.

So Milton, P. L. ii. 577,

"Abhorred Styx, the flood of deadly hate;
Sad Acheron of sorrow, black and deep;
Coytus, named of lamentation loud
Heard on the rueful stream. Fierce Phlegethon
Whose waves of torrent fire inflame with rage."

μικροῦ δεῖν, "all but," lit. "to want a little," just as δυσωπί
δεντα ἔκατο = 100 - 2 = 98. This, with ὀλγον δεῖν, is a very
common phrase; cf. Asin. 38, ὀλγον ὑδατον ἀποκτεῖνας; Hermod.
71, ὀλγον δεντη τὴν μία τοῦ παιδὸς ἀποτραγεί. The infinitives
ὁλγον δεῖν, μικροῦ δεῖν, πολλοῦ δεῖν, ἐμοί δοκεῖν (just below, and also
§ 17), ὀβτωσὶ μὲν εἰπεῖν (Timon § 8), are all similar constructions.
νενευκώς ἐς τὸ ἔργον, but that refers to grovelling over some mechanical work.

16 ἀναπεμπαγόμενοι (ἀνά—πέντε) “to count up on five fingers,” “reckon.” It is worth while comparing a very similar passage at the end of the Tyrrhenus:—χαλεπὴν ὁδὸν ύφεξε τὴν δίκην μεμυμένους ὅσοι ἦν καὶ δοῦν ἐδύνατο ἐν τοῖς ἀνω, καὶ ἀναπεμπαγόμενοι τὴν τρυφὴν.

19 προσων ἀν...ὑπεμηληθοὺς. For the position of ἀν, and its frequentative use, cf. note on § 7, “going up to him gently, I would remind him.” παρὰ with the acc. of time is post-Homeric, and not very frequent; ὑπεμηληθούντος ἀνακαλοῦται, and cf. παρὰ δεῖνον, παρὰ τὴν κολία.

20 ἐφων, not to be confounded with ἐφώνα, 1 aor. of φω. This word comes from φωσάω.

πολλοὶ μὲν ἔδοθεν, cf. a similar passage in Nigr. §§ 21, 22, οἱ ἐπὶ σεμφώνησι καὶ προσκυνεῖται παραμένοντες...διὶ προσελθόντα καὶ ὑποκύψαντα...το στῆθος ἤ τὸν δεξιὰν καταφίλει...ποιτάς μὲν ἐξαισιάμενοι μέσης, περιθέουσι δὲ ἐν κύκλῳ τὴν πόλιν καὶ πρὸς τῶν οἰκετῶν ἀποκλείομενοι. And Luc. goes on to say how the reward of all this devotion is τὸ φορτικὸν ἐκεῖνο δεὶπνον, κ.τ.λ.

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78 MENIPPUS.
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§ II]

δοσθήθη με τὸν Ἡρακ. The old ferryman seems to have had a special dread of Heracles, cf. Aen. vi. 392, “Nec vero Alcidem me sum laetus euntem | Accepisse lacu.” So he dared not oppose this pseudo-Heracles again.

p. 10. 1 ἀποβάσατ. Understand ἥμων. “Showed us the path when we landed.”

4 § 11. ἡχόμενος αὐτοῦ. The partitive genitive is common after verbs of this class, chiefly in the middle voice, as λαμβάνομαι, ἀπομοι, &c., implying “touching,” or “cleaving to;” cf. next section, ἐκεῖνον ἥπετο.

6 ἀσφοδέλῳ, cf. § 21, very nearly the end of the dialogue, and de Luc. § 7, and Char. § 22. In Hom. Od. xi. 539 and 573 we have καὶ ἀσφοδέλῳ λειμώνα; cf. also Theoc. VII. 68, Calverley’s version:

“They shall roast me beans,
And elbow-deep in thyme and asphodel
And quaintly-curving parsley shall be piled
My bed of rushes.”

7 τετριγωναί...αὶ σκιὰς. The word τρίγωνος is evidently an onomatopoeic word. In Tim. 21 we have it of the twittering of swallows. Here it refers to the cries of the bodiless spirits; so in Hor. Sat. i. 8. 41 we have “Umbrae...resonarent triste et acutum.” Cf. Aen. xii. ad fin.; and Shak.’s “squeak and gibber.”

8 τὸ τοῦ Μίνω: cf. Aen. vi. 432: “Quaesitor Minos urnam movet; ille silentum | Consiliumque vocat vitalis et crimina discit.”

10 παραστήρικες. Remember that the pluperf. of ἱστηκα has an imperfect signification; cf. καθεστήκες, § 3.

ἀλάστορος, “avenging spirits,” much the same as the Πολοῖ: § 9, note.

13 τελῶναι. The “publicans” or “tax-gatherers” have become well-known from Biblical usage. In Char. § 2 Oeacus, who generally is ranked with Minos and Rhadamantus as a supreme judge in the nether world, is mentioned as the τελωνης, to collect the passage money. In Tyrannus § 4 he performs the same kind of office. Atropos, one of the three Moirae, enters the spirits on the pass-sheet, and Hermes has to make account for every spirit so entered.
κόλακες. Becker (Char. p. 92, note) divides the “parasites” of Greek and Roman society into three classes. (1) The γελωτο-ποιοί “the professional wit,” something after the fashion of a king’s “fool.” (2) The κόλακες, “the toadies,” who were always flattering their patrons. (3) θεραπευτικοί the “cavalier serve,” who did various little services, enough to warrant a place at table. The Gnatho of Terence, and Artotrogus in Plautus’ Miles Gloriosus are instances. They were all men ὁδε ὡπε τῷρ ὡπε σίδηρος ὡπε χαλκὸς εἴργει μὴ φοιτᾶν ἐπὶ δείπνον (Plutarch).

14 συκοφάνται, a much more detestable class than the flatterers.
They were the very bane of Greek as of Roman society under the Empire; men whose whole and sole occupation was to spy out any one doing anything likely to prove disastrous to him in a law-court, and who then extorted money from him or threatened to report him. The rich and influential were, therefore, naturally the most exposed to these wretches, and many a one was compelled to purchase silence at a great price; groundless though the charge might be, the verdict was almost always a foregone conclusion.

15 τοκογλύφοι. Cf. note § 2.
16 ὀξρολ, προγόντωρε, ποδαγρολ, “sallow, pot-bellied, and gouty.”
The first is the usual epithet applied by Lucian to philosophers; to Zeus in Ἰμφ. Trag. § 1 twice, as being careworn. So ἐνωχρον in Fugit. 27, also in Tyr. 17 to a miser, and in Tim. 14 to Plutus through confinement. In the last epithet no doubt L. speaks feelingly, if tradition is to be relied on. He is said to have been troubled much with the gout in his later years. He makes Gout the principal character in two of his extant works; v. Introd. Section on “Timon the Misanthrope.” προγόντωρ is a somewhat favourite epithet. In Philops. 24 it is applied to Socrates; cf. also de merc. cond. 42, Philops. 18, Bacc. 2 (of Silenus).

17 κλοίς. This instrument of punishment for slaves is not identical with the ἔκλον. The latter was more like our “stocks,” feet, hands and neck being in five different holes. But the κλοῖς did not keep the feet confined at all, and not always, or necessarily, the hands. So that it would then become a mere “dog-collar,” a heavy wooden burden, which would prevent a man standing or walking, and force him to keep in a bent position; it seems to have been much the same as κώφω § 14, which gets its name from κώπω.

σκόλακα. Hemst. first restored this word for the corrupt κόρακα
NOTES.

of previous editors. Lit. it is a young dog, then the collar it wore, and so an instrument of punishment. Cf. Plaut. Curc. v. 3. 13, "Delicatum te hodie faciam cum catello ut accubes, | Ferreo ego dico."

δισηλανάτων. The weight of these instruments speaks for itself, something over a hundredweight.

ἐπικελμένος, commonly employed as the passive, sometimes (as here) is the middle of ἐπικελμένος, so again in § 15, ἄχθος ἐπικελμένος. Cf. Eur. Supp. 717, κάτικελμέναι κάφα κυνέας, "having their heads covered with helmets," and Hor. Sat. i. 6. 74, "Laevus suspensi loculos tabulamque lacerto." So here "having placed upon them."

24 ἀποτελομένας, "formed."


6 § 12. It is not unlikely that the well-known myth of Er, at the end of Plato's Republic, was in the mind of Lucian, when he wrote this scene of the trial of the spirits in the world below.

"Ο δ' οὖν Μίνως, cf. note on last section, and for δ' οὖν, p. 7, l. 7. With ἐπιμελῶς ἐξετάζων, κ.τ.λ. cf. Dante Inf. c. v.,

"There Minos stands
Grinning with ghastly feature; he of all
Who enter strict examining the crimes
Gives sentence, and dismisses them beneath."

7 ὀφέβοντα. Fut. participle to express purpose.

9 ἐκάλων ἡπτερο. For the genitive cf. the note at beginning of last section; for this use of ἄπτομαι, "to lay hands upon," in violence, cf. Aesch. Agam. 1608, καὶ τοῦτο τὰ ναῦδε ἡμῶν θυραῖος ὄμ. Translate, "and he was particularly hard upon those who had been inflated with pride through their riches or position," &c.

10 προσκυνεῖθαι περιμενόντων: so in Nigr. 21, ὁ δὲ σεμφότεροι καὶ προσκυνεῖται περιμενόντες. The whole passage there is very similar to this, v. l. 20, below; cf. note on l. 20—23 just below.

13 ὦητῶν ἀγαθῶν, "because they had not remembered that both they themselves were mortal and the goods they possessed were mortal too." They, like Dives in the parable, "had in their life-time received their good things."

15 κάτω νεκρότες, "with heads bent down," through shame-facedness. In Somn. § 13 we have the same expression κάτω
MENIPPUS.

νευρωκός ἐστὶν ἔργον, but that refers to grovelling over some mechanical work.

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§ 13] NOTES.

tois pollois. So Nigrinus 21, dei prosolevonta kal upokouanta,
...to stheos et tivn deziav kataphilein.
An anatelas...pheto, cf. note on prosoi o an just above.

24 eddalmosas, k.t.l. The order is pheto an atopaiwev tois prosei-
ptantas eddalmosas kal makarous, k.t.l. In fact snobs were much
the same then as now, thinking it a great condescension to offer you
two fingers to shake.

p. 12. 4 § 18. Dionysius the younger, tyrant of Syracuse 367 B.C.,
expeled Dion his brother-in-law from his kingdom for treason (360
B.C.); who, in revenge, collected an army and expelled Dionysius
(356 B.C.). But three years later he was murdered by one of his own
friends. Dionysius, like his father, the elder tyrant, affected litera-
ture, and welcomed men of learning (Plato among others) at his
court. It is for this that he is here acquitted.

The structure of the whole section is grammatically rather
confused. Simeiosin Dionysion is accusative after paraluvse some
lines down. 'Aristippous is subject of the whole sentence, parelvon
and legon (lower down) agreeing with it. In agreement with
Dionysion we have kathgorhenta, kataamarturgiethenta, and
paradoxenta. Lucian alludes to D. in several places.

6 tis skias, his own shadow, which followed him in life; see
§ 11, end.

7 'Aristippous kai Kurhailos, founder of the Cyrenaic school (early
half of 4th cent. B.C.). He placed "the highest good" in pleasure;
he was famous for his apothegms and witticisms. We find him
honoured, as here, in The Sale of Philos. Lives § 12, tivn Kurhailon
tov en tiv porphidia, tov estephasmenon. So in Dem. vita Demonax,
being asked which of the philosophers he liked most, said parres
men baumastol, eun de Socratou men seb, baumazi de Diogenefo kal

9 mikros deiv: see note on § 10.

ti Ximaqeq, a monster so fabulous, as now to be a term
denoting what has no foundation. So in Philops. 2 Lucian classes
Pegasususes, Chimaeras, Gorgons and Cyclopes as pavov allakota kal
teratia muvthia. It was supposed to have infested Lycia, being the
offspring of Typhon and Echidna (Cerberus had the same parents);
it was like a lion in front, a goat in the middle, and a dragon be-
hind, afterwards slain by Bellerophon on his winged horse Pegasus.

It seems to have been a monster of special fearfulness, and an-
swered well as a "bogey" to frighten with; cf. Inf. Dial. 30. 1, δὲ ἱερός ὕπὸ τῆς Χιμαλρας διασπασθήτω, v. Verg. Aen. vi. 288, and Hor. Od. i. 27. 23.

11 τῶν πεπαιδευμένων, "men of learning."

προθ, "in the matter of."

With this section, cf. a passage very similar in Ver. Hist. ii. 29, καὶ μαστίγων ψόφων ἡκούσε καὶ οἰμωγῆ ἀνθρώπων πολλῶν, ... καὶ κλάσα δὲ ποιηρά...ἀστέρα ἀνθρώπων ὅτι καὶ σφατομένων ὅρντα. Cf. also Phalaris § 8, ὅπερ δὲ τὰ νέα οἰκεῖα ὁμών ἀνέμου ἄνθρωπον εἰναι ὑπὲρ μαστίγουτα καὶ οἰμωγῶν ἀκοντα καὶ σφατομένων ὅρντα.


"But long, ere our approaching, heard within
Noise, other than the sound of dance or song,
Torment and loud lament."

17 § 14. κίψωνες, probably identical with the κλώς (see § 11, and Beck. Char. 370).

στριβλαί...προχόλι. The "rack" and the "wheel" were punishments not allowed to masters, but only inflicted by the public executioner (δήμος).

18 ἰδάραπτε, a word found both in Iliad (e.g. ii. 479) and Odys. (xiv. 92, xvi. 315); it is a stronger form of δάπτω, = "tear to pieces."

19 βασιλεῖ...σατράπαι. These words occur together again in § 17, so too in Nigr. § 20, we have τὸν ἐν σατράπην (προῖστα) ἐκ πένητος ἀβασιλέα, and in Inf. Dial. 27. 9, ἢπον βασιλεῖς ἡθα; ὀδαμω...ἀλλὰ σατράπης; They are somewhat similar to reges and tetrarchae in Latin, cf. Hor. Sat. i. 3. 12, and Sall. Cat. 20 (Long's note).

20 πένητες...πτωχόλι. Cf. Timon § 5, note. The former are poor, the latter beggars. It is πένης that is continually opposed to πλουσίος: cf. Nigr. § 1, ἂν τὸν πένητος ὁ δὴ πλοῦσιον. Ἰμπρ. consul. § 8, καὶ ἐκ πλουσιωτάτων πενετῶν εἰν ἀκραι γήγεροι.

23 ἄνθρωπον, κ.τ.λ. "they covered their faces, and turned their heads away; and if they did look, it was truly a servile and cringing look;" with συνεπερέως understand προσέβλεψων.


πῶς οὖν; parenthetic; "and that too, having been in this life, how important and overweening think you?"
NOTES.

§ 15. 3 'Ιξεννα, Σινυφον, Τάνταλον. These three poor wretches are in scores of passages classed together as typical of the general misery of the wicked in Tartarus.

*Tantalus* (v. *Timon* § 18; cf. "tantalize") stood up to his neck in water, which receded when he tried to drink it, while apples hung over his head, ready to spring back when he tried to pluck the fruit. Thus he endured the endless agony of hunger and thirst.

*Sisyphus* rolled a stone up a hill, which, as soon as it neared the summit, fell to the bottom again. His punishment was an endless life of fruitless toil.


5 Τυτυνόν, a son of Earth, who covered nine acres of ground in Tartarus, and had vultures eternally feeding on his heart (cf. *Odys.* xi. 576).

'Ἡράκλεας δοξος, "My word! what a monster!" Cf. *Aen.* vi. 596,

"Nec non et Tityon, Terrae omniparentis alnumum,
Cernere erat, *per tota novem cui jugera corpus
Porrigitur."

10 § 18. *κατά θύην.* With the acc. *κατά* has a distributive sense, and corresponds to the Latin adverbs in -alim, e.g. *κατά δηλην* (*Tim.* § 4; *paualatim* = little by little; *καθEK σω = *singulatim* = one by one; *κατά δόνια = *nominatim* = name by name.


11 εὐφόρητος, der. from *εὔφορος* (*Bis acc.* 3), "mould." The verb also occurs in *Spy. Trag.* 15. The adjec. *εὔφορεις* occurs as a general epithet of the nether world in Homer, e.g. *οἶκα εὔφορες, II. xx. 555* εὔφορες κάλεσα, *Od. xxiv. 10.* L. doubtless had *Odys. x.* 512 in his mind, where it says *ἀντίς δ' εἰς Ἀτέσει εὔφορες, for he is at once reminded of ἄμενην "ὦ φημών "Ομήρος" occurring a few lines later (521), *τολλὰ δὲ γυνώσατε νεκών ἄμενην κάρνα.* The line is parodied in *Char.* § 22 also, and cf. *Inf. Dial.* 20. 2, ἄμενην ὄς ἄληθες κάρνα="unsubstantial," "fleeting." ἄμενην is apparently from a priv. and μένος="strength-less."

12 νεαλίς opposed to *ταλαϊνός*, as "fresh" to "stale."

13 συνεστηκότας opposed to *εὐφόρητος*, as "firm" to "gone soft."

M. L.
τοὺς Ἀλγυπτύους αὐτῶν, "those of them who were Egyptians."
Some mss. have τοὺς Ἀλγυπτύους αὐτοὺς which is hardly Greek.
Hemst. wished to read ἀλόγος for αὐτοὺς.

Ἀλγυπτύους...τῆς ταριχέλας: so in de Luctu § 20 we have "the
Greek cremated, the Persian buried, the Indian besmeared with
alabaster, the Scythian devours, ὅ ἐθὺ Ἀλγυπτύος ταριχέβει,"
"pickles," "embalms." "The word refers in strictness only to that
part of the embalming process, which consisted in laying the body
to soak in a bath of λίθρων οὐ νίτρων (hydrocarbonate of soda, acc. to

16 τῶν δοτῶν γεγυμνώμενων. So too in the Inf. Dial. 18. 1,
"Menip. Where are all the beautiful men and women, Hermes?
Shew me.

Herm. I have no time, Menippus, only look there on the right,
where are Hyacinthus, Narcissus, Nireus, &c.

Menip. I see only bones and skulls, devoid of flesh, for the most
part indistinguishable."

See Bacon’s allusion to this passage, quoted in the Introd.,
Section on “Menippus, the Dialogue.”

21 φοβερόν τι...ἐθυμκότων. For the form of sentence cf. note (last
section) on μάλα δουλωρετέει.

p. 14. 2 Θερότητη...Νιρέως. The former the most ugly, the latter
the most beautiful man (except Achilles) at Troy; cf. for the former
Hom. II. ii. 216; for the latter, Timon § 23, note. Inf. Dial.
25. 2 is very similar, where Menip. is talking to Nireus: τὸ ὅ ἐθὺ
κρανῖον τάρτη μῦνον ἀρα διακρίνειν ἀπὸ τοῦ Θερότητον κρανίου, ἐστὶ
ἐθυμκὸν τὸ σῶν. So in pro Imagin. § 20 L. says the κόλαξ has
no hesitation in declaring Nestor the youngest of those who served
under Troy, οἴ τὸν Θερότητα εὐμορφότερον ἀποθηκεύει τοῦ Ἀχιλλέως.

τὸν Ἰρόν. The beggar Irus used to wait upon the suitors of
Penelope in the house of Odysseus. The latter, when returning
from his wanderings, disguised as a beggar also, picked a quarrel
with Irus, broke his jaw and turned him out of the palace. So
Adeimantus says in Navig. 24, of those whom he is paying out
for their former slights, οὐ δὲ τὸν πλοῦσιον πρὸς ἑμὲ Ίρον ἰδιαλή
ἀπαντείς, and in Char. 22 Lucian makes Charon parody lines from
Homer and say, ἐν δὲ ἐγὼ τιμῆ Ἰρός κραλῶν ὑ. Ἀγαμέμνων. ᾧ Θερότητ
δ’ ἱσος Θέατος παῖ τοῦ ἰδικόμου. The older editions insert μετατήτην
("beggar"), probably a gloss.
NOTES.

§ 16.

3 τού Φαίδ. βασιλέως. Alcinous, whose gardens bloomed continually, and who treated Odysseus so hospitably in his wanderings; and before whom Odysseus recounts his descent to Hades, which L. parodies here.

Πυρριάς. Nothing to do with the Pyrrhias in Tim. § 22, mentioned as a common name for a Greek slave.

5 δροια τα ὀστά ἵν, κ.τ.λ. So in Inf. Dial. 25. 2 of Nireus and Thersites, τὰ μὲν ὀστᾶ δροια...ισοτιμία γὰρ ἐν ζόδου καὶ δμοιοὶ ἀμαντες.

6 ἀνεπίγραφα, lit. “without any inscription” on them, i.e. “without anything to distinguish.” So in Tyran. 25 Rhadamantus says, εὐγενεία, ὃς Μικυλλη, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος (σκυτοτόμος εἰ) =nulla nota inscriptus, “known by no mark.”

§ 16. The fickleness of fortune is illustrated by the following epigram of Lucian:—

ἄγρος Ἀχαιμενίδοις γενέμην ποτέ, νῦν δὲ Μεσπυποῦν
καὶ πάλιν ἔξ ἐτέρου βῆσομαι εἰς ἔτερον.
καὶ γὰρ ἐκεῖνος ἔχειν μὲ τοῦ ὄντος, καὶ πάλιν οὗτος
οἶταὶ εἰμὶ δὲ δῶς οὐδὲνός, ὅλα Τύχης.

9 χορηγεῖν δὲ, technically “to serve as choregus,” whose duty it was to find choruses, actors, and chorus masters, at his own expense; here merely = “to marshal.”

10 ἡ Τύχη. So Dem. says (Olyn. II. 22), “For Fortune is a great influence (δύνα), nay, rather, she is everything in all the concerns of men.” So another epigram of Luc. says:—

ἂν πταιχη, οὐδεὶς ἐτί σοι φίλος, ἀλλ' ἄμα πάντα
ἐχθρά, τύχης τε ποιαίς συμμεταβαλλόμενα.

Fortuna cum stridore acuto Sustulit, hic posuisse gaudet,” “placing the tiara on his head.” Perhaps the ἔτι has the force of “placing upright,” which is allowed only to the great king. Plut. Them. xxix. 3, and Xen. Anab. II. 5. 23.

Δορυφόροις παραδόουσα. To get a body-guard was one of the first steps with one aiming at despotism. Cf. Tyran. 26, ἔτις δὲ τοις θραυστάτοις προστασιασάμενος καὶ δορυφόρους συμπαγαγών ἐπαναστὰς τῇ τόλει τόμαννος κατέστη.

14 τὴν κεφαλὴν στέψασα τῷ δισθῇματι. Cf. Piscator § 35, which bears out the probability of the force of ἔτι mentioned in the last
§ 16—

note, ὡς εἶ τις ἐν βασιλικῷ σχήματι ὁμορρὺν τιάραν ἔχον καὶ διάδημα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα, &c.

The διάδημα was a white band encircling the royal tiara. So in Inf. Dial. 10, where Lampichus, tyrant of Gela, is being stripped of all his regal and moral characteristics, L. says, οὐκοῦν ἄλλα τὸ διάδημα ἔχειν μὲ ἔχειν καὶ τὴν ἕφεστριδα (robe)...Hermes, οὐδεμῶς ἄλλα καὶ ταῦτα ἄφει.

15 τὸν δὲ τινα...τὸν δὲ, "some other too...while another," cf. p. 4, l. 26.
17 τὴν δὲν: notice from ὅμοι, not δην.
19 διαπομπέως, "to continue in the procession up to the end," "to go right through."

p. 15. Κροὸν. Conquered by Cyrus, he was condemned to death, but was pardoned, when already the pyre was being lighted, having touched the heart of his conqueror by his recital of a conversation he had had with Solon on the uncertainty of life. Lucian relates the whole story in Charon § 12, &c.

3 Μανδυβρομ...Πολυκράτους: a story again alluded to in Charon § 14, "Hermes. Well! there you see Polycrates, tyrant of Samos, who thinks himself the happiest of mortals; and yet he shall be betrayed to Oroetes the satrap by that attendant standing by, Mæandrius, and shall be impaled, poor wretch, being thrown down from his sovereignty in a moment of time."

4 μετενέθεντοι. μετενθώ, causal sense, while μετὰ in composition implies change, "make a person change his dress," "to put other clothes on a person"; we have a similar use in Inf. Dial. 14. 4, κάνθον (a short Persian robe), ὑς φασὶν, μετενέθεν καὶ τιάραν ὁμορρυ ἐπεθοῦ.

8 μηδὲν would be ὁδὲν in Attic Greek.
9 ἀγνωσοῦντας, "foolish."
10 ἐπιστάσασα ἢ Τόχη. For similar thought and phraseology cf. Charon § 17, "Expecting to enjoy their present blessings for ever, ἐπειδὰν ἐπιστάται ἢ ἐπιστάτης καλῇ...ἀγαπατοῦσιν."

12 ἐν ξηρήσε, "What they had had furnished to them," a rare usage; but as the active verb, in the signification of "lend," takes an acc., so the middle "to have lent to one" (i.e. to "borrow") might be expected to have the same construction.

13 τῶν τραγικῶν ὑποκριτᾶς. So in Gallus § 25 there is a passage very similar to this section. "And then when they fall, they seem to resemble tragic actors many of which you can see, who
are for the time Cecropses or Sisyphuses or Telephuses, wearing diadems...and gold-bespangled cloak...and who cause much amusement to the spectators, when they trip up, as they often do, and their rags are seen underneath and their bursting shoes, never made to fit.”

14 πρὸς τὰς χρεῖας, “according to the exigencies of the play.” As, even at its height, the Attic drama did not allow more than three actors, each one had to sustain two or three parts, and thus the characters had to be so arranged, that a man (for no women were allowed to act) might have time to change his dress.

21 χρυσόπαιατον, “gold-bespangled.” The same word is used in a like sense in the passage from Gaius, quoted just above; cf. also a very close parallel from Icarom. 29, ἐμφερεῖ διὰ μάλιστα τῶν τραγικῶν ἑκένως ὑποκρίταις, ὅπερ ἀφόθα τὰ προσωπεῖα καὶ τὴν χρυσόπαιατον ἑκένων στολήν, τὸ καταλειμμένον ἐστὶ γελοῖον ἀνθρώπων ἐπὶ δραχμῶν ἐς τὸν ἀγώνα μεμοιθωμένον.

22 ἐμβατῶν. In the parallel passage above the reading is ἐμβάδων (colthurnae) which should perhaps be read here: “putting off that fine gold-bespangled dress, and laying aside his mask, and coming down from his stilts, he goes away, poor and lowly, no longer called Agamemnon son of Atreus, but Polus, the son of Charicles, of the deme of Sunium.”

p. 16. 3 § 17. στήλες, κ.τ.λ., = columnae, imagines, titulos, “monuments, busts, inscriptions.”

4 τὰρ αὐτῶν, i.e. in the nether world.

6 ἴδιῶτα, “than the ordinary dead,” Char. 18, καῦρος λογισθεὶς οἷα τὰ τῶν ἴδιωτῶν ἄν εῆ. “You may guess how great would be those of ordinary mortals.”

5 τῶν Μαυρωλοῦ αὐτῶν. “Mausolus himself—the Carian you know, the man noted on all sides for his tomb.” This tomb, erected to the King of Caria by his wife Artemisia, was one of the seven wonders of the ancient world. The “Mausoleum” gallery in the British Museum is devoted entirely to the fragments discovered of this magnificent erection.

6 τῶν ἐκ τοῦ τάφου περιβάλλοντος. περιβάλλον, “noised abroad.” L. uses the word in several other places.

7 ἑταῖες. “You would never have stopped laughing.”

8 ἐν παραδόντω τοῦ, “somewhere, away in a corner, not noticed (λανθάνων) among the rest of the crowd.” παραδόντων = “pushed
aside," "stuffed away," and ῥὰ παράβασθον was the little out-of-the-
way law-court where "the eleven" sat.

9 ἐξολοθρεύσω, see note § 10.

11 ἐπικέλημος, cf. note § 11. "Enjoying the monument erected to
him, just in proportion to the burden he has to bear through having
such a weight laid upon him."

13 οὐ πλέον ποδός. Cf. Char. § 24; though each of them should
get the mastery even of the whole of Greece, yet scarcely will they
get a square foot from Aeacus (ποδίαων ῥύον).

The well-known passage in Shaks. Henry IV. Part I. Act 5,
Sc. 4, is similar in sentiment:

*Prince Henry* (over the corpse of Percy Hotspur):

"Ill-weav'd ambition, how much art thou shrunk!
When that this body did contain a spirit
A kingdom for it was too small a bound;
But now, two paces of the vilest earth
Is room enough."

ἀγαπώντα, "content," the ordinary usage of ἀγαπῶν. Cf. Timon
§ 12, ἀγαπάτωσαν ἄθλοι.

14 πρὸς τὸ μέτρον συνεσταλμένον. This last word is not in agree-
ment with μέτρον, but with the dead man:—cf. Shak. *Jul. Caes.*
III. i,

"O mighty Caesar! dost thou lie so low?
Are all thy conquests, glories, triumphs, spoils,
Shrunken to this little measure?"


17 ταριχοπωλοῦντας. It is clear from the custom of the Egyptians
alluded to in § 15, why they should be "selling spirits-of-wine."
L. and S. say "engaged in the embalming of corpses," but give no
parallel usage. In *Tox.* § 4 the noun appears in its common meaning
of fish-seller: οὕς κατὰ τὸν αὐτὸν λόγον θεώς νόμοις, καὶ ταῦτα
καθήλουσα ταριχοπώλας, οἱ τόχοι, τοὺς πολλοὺς αὐτῶν ἔδωσαν.

ἡπό...ἡ. The τοὺ gives the more probable alternative; cf. below,
p. 34, l. 15. So Thuc. II. 40, καὶ αὐτοὶ ἦσαν κρίνωμεν γε ἡ ἑνδυμω-

18 τοῦ τυχόντος, "any chance person," a very common use. Cf.
NOTES.

19 κατά κόρρης παλμένους, a by no means uncommon phrase with Lucian, e.g. Tyran. § 11, παρέτυλκε τέ με καὶ κατὰ κόρρης ἐπαιε. Inf. Dial. 20, § 2, τῶν Σαρδανάκαλλον...πατάξαι μοι κατὰ κόρρης ἐπιτρέψετον, "to smite on the cheek," "box the ears." Cf. Theoc. XIV. 34.

20 Φίλιππον γοῦν, "anyhow, when I saw Philip...I couldn't contain myself" (from bursting with laughter).

23 γωνίδω. The diminutive increases the ridiculousness of the picture; ἀκούμενος (ἄκομαι) "mending."

23 τὰ σαθρὸν. So in Catapl. we have ὄττοτοι τῶν σαθρῶν ὑποδημάτων. τὰ σαθρὰ τῶν βαλαντίων (purse) in Inf. Dial. 11. 14. So elsewhere in Inf. Dial. 10. 1 Charon says his boat is ὑπόσαθρον. σαθρὸν, "with holes in" connected with σήθω, as σακρός, "rotten" with σήθω. Cf. de merc. cond. § 37, κινδυόμενον ὑπόσαθρον. de Calumnia, § 19. "Just as the enemy in a siege attack the part of the fortifications which is unprotected, low, and σαθρὸν, so do calumniators make their attack on that part of a man's life which they see to be easily assailable and ὑπόσαθρον."

24 μετατούννας, taking us back in thought to Irus, the μεταλήμης, in § 15, q. v.

p. 17. 2 § 18. μικροῦ δὲν, cf. note § 10.

4 κάκει, "there too," just as he did when on earth.

ὑπολέγων, "confute," "prove wrong." This art of dialectics was that in which Socrates was the greatest proficient of antiquity—the power not only of proving your adversary's argument wrong, but convincing the adversary too. The opening book of Plato's Republic, where the true definition of justice is sought, is the most celebrated "locus classicus" on the subject.

5 Παλαμηδῆς, the reputed inventor of dice, draughts, &c., and supposed to have added four letters (φ, χ, θ, κ) to the ancient alphabet. He was one of the Greek heroes in the siege of Troy. The most celebrated story about him is that which tells how, when Odysseus pretended to be mad, so as to avoid going to the war, P. proved it to be a mere imposition by placing Telemachus, the son of Odys., in the way of the plough which Odys. was driving. Of course Odys. was sane enough to turn his plough aside, and he never forgave Palamedes his trick, but in the end forged a letter, implicating him in apparent treachery, so that he was stoned to death by the whole army. It is clear, therefore, why the mention
of Palamedes here should at once suggest the name of Odysseus also.

6 **Νέστορ**, the aged counsellor of the Greeks, who had seen three generations of men (i.e. presumably 300 years), and of whom Homer says: τοῦδ᾽ ἀπὸ γλώσσης μέλιτος γλυκίων ἰέννεν αὖθι.

7 **ἐπεφύετο, τὰ σκέλη** is the subject. Socrates’ legs are amusingly represented as still retaining the effect of the draught of hemlock, which he had been forced to drink at Athens, B.C. 399. This (from φυεῖν, cf. § 12) and ἰαμάτεια (ἰαμάει, to be swollen) are pluperfects.

8 **Διογένης**, the Cynic, see note on κῶν at the very beginning of this dialogue. In the *Sale of the Philosophers’ Lives* he only fetches ἀδίκημα, as against 2 talents, the price of Socrates. Here, though on earth he hated mankind and shunned all show of luxury, he is bound to associate with such voluptuous and wealthy people as

9 **Σαρδανάπαλλος**, one of Lucian’s favourite characters. He was king of Assyria, celebrated for his luxurious mode of life. Being defeated in civil war, he collected wives, treasures and all, and burned them together with himself in the flames of his palace, which he had set on fire 820 B.C. (?) He is mentioned in *Inf. Dial. 2. 1*, also 20. 2, *Iupp. Conf. 16*, *Char. 23*, and in other passages.

**Μίδας**, King of Phrygia, who begged of Jove that all he touched might turn to gold, and so died of starvation. Cf. *Inf. Dial. 2. 1*, “Midas here remembering his gold, and Sardanapallus his great voluptuousness.”


13 **θυμέλης**. The word occurs again in *Timon § 35*, in a line quoted from Homer (*Il. xv. 202*); it is used by classical writers, but not frequently. The derivation is doubtful, = “rough,” “harsh.” This is another good instance of L.’s use of the predicate, cf. p. 2, l. 22.

15 **μετουκός**. There is here, of course, an allusion to one who is technically known as a μετοικος, a “resident alien,” “a foreigner who was allowed to settle in a state not his own” = “take up fresh quarters.” Translate, “so that these worthies are annoyed, and are contemplating a move, as they cannot endure Diogenes.”

17 **§ 19. Ταύτι μὲν ικανῶς: ἐστι, or ἐπιμετρεῖ, or ἔλεγχα understood.**
Notes.

§ 20.  

p. 18. ἐν δρόμῳ διαγγέλειν, "which you mentioned when you began," i.e. at the beginning of § 2.

3 ἔσσε γε ἐπιμεληθεσα, "thank you for reminding me." The same phrase occurs in several other places; cf. also ἔσσε ἐπιμελήσα: Timon § 30, ἔσσε πατέρος ἐκδικήσα, "Thank you for conducting me," and § 45, ἔσσε ἐκδικήσα. Cf. also Hor. Sat. 1. 4. 17, Di bene fecerunt, "Thanks to the gods."

οὗ γεὶρ ὡς ὑπερ. One of L.'s most favourite phrases, "somehow or other;" see note § 1.

5 προθέον ὁ προτάνεις ἐκκλησία. προτάθημι is the usual formula for "summoning" an assembly. Here it is active, but in Soph. Ant. 159 (προθέον λέοχης) the middle voice is used, because Creon called that assembly not for the people but for himself to issue an edict.

The Athenian Senate (βουλή) was composed of 50 from each of the 10 tribes = 500. The 50 of each tribe formed a committee which presided in the council in turn (ἐπρυτάνευε) for about 5 weeks. This period was a πρυτανεῖα; the presiding committee the πρυτάνεις. These πρυτάνεις summoned the ἐκκλησία at least four times during its πρυτανεῖα,—and, if necessary, more often. Cf. Gow, Companion to School Classics, pp. 115—118.

9 διαφικήθην, "other business was transacted, but at the end."

10 ἀντὶν καταγόμενο πολλά καὶ διανο. For the form of construction with καταγορεῖν, cf. Thuc. II. 95 (see Arnold’s note) ἀδικεῖ πολλῆς καταγορεῖν ἀντὶν, "much criminality was imputed to him." So too Herod. VII. 205. We find the passive form too in Timon § 38.

Verbs of accusing, condemning, acquitting, &c. always take a genitive of the person. Trans. "many terrible charges had been brought forward against them."

§ 20. A similar kind of decree occurs in Timon § 51. The whole decree is written in a mock-heroic style, in imitation of the proper legal phraseology: cf. for instance the psæphism in the De Corona, proposing to give Demosthenes a crown, ἔπειτα δημοσθένης δημοσθένους Παιανίσας πολλάς καὶ μεγάλας χρείας παρέοχεται...δεδοχθαι τῷ βούλῃ καὶ τῷ δημῷ ἐπιστρέφατα δημοσθένη...κ.κ.κ. εἶτεν Ἀριστόκριτους ὀ Ψεάρρον. A more elaborate decree is to be found at the end of the Concilium Deorum.

19 τὰς ψυχὰς καταθέτειν, "their souls descend into asses," according to the Pythagorean doctrine of transmigration.
24 Κραυλίων Σκελετίωνος, κ.τ.λ., all in regular legal order, name, father's name, deme, tribe. "Skull, son of Skeleton, of Corpse-deme, of the tribe of the dead."

25 Ἀλβαντίς, comically formed from ἄλβας (ἄ...λβας, "sap-less"), a word used of the dead in Plat. Rep. 387 c, and of the river Styx in Soph. Frag. 751; cf. too note on ἄλβατον, p. 37, l. 5.

26 ἐπεφήσας, "put it to the vote:" so in Timon § 44, ἐπεφήσε τῇ ἐκλογῇ Ἡμῶν ὁ αἴτω.

p. 19. Ἐπεχαροτόνησε, stronger than the simple word χειροτόνεω, =to confirm, or ratify, by show of hands, cf. Dem. de Cor. § 29 (235), ἐκρήγη ἡ ἐπιχειροτονθείεσσα. So at the end of Conc. Deor., we have the simple verb after a similar decree: Momus. "This then is our decree." Zeus. "A very just one, Momus, and let all who favour it hold up their hand (ἄνατελευ τὴν χείρα)—or rather, let it be held as passed—for I know that those who will not hold up their hands (χειροτόνεω) will be in the majority,"—a ridiculous ending of a solemn assembly.

2 Βριμλ, an onomatopoeic word, as shown by the verb. It was a special title of Proserpine, or Hecate, given, because supposed to cause those horrors and terrors which the weak-minded and superstitious are subject to at night. Compare § 13, Ξημαρα for a similar "bogey." We find the word in Propertius, II. 2. 12, "Mercurio et sanctis fertur Boebeidos undis | Virgineum Brimo composuisse latus."

5 § 21. ὀσερ ὄφλυμνην ἤνεκα, "my object in descending," which he had mentioned before in § 1 in a parody from Hom. O dys. xi.

7 ποίδον τινα, more indefinite than ποίος by itself; cf. Herod. III. 34, κοῦσον μὲ τινα νομίζουσιν εἶναι; observe the graphic use of the present ἤγειται.

8 τυφλόν τι γερόντινον, κ.τ.λ., "a little old man, blind and sallow, with a thin little voice."

9 αὐτὰν οἶδα, κ.τ.λ., "I know the cause of your perplexity, that it arose from wise men disagreeing among themselves in their opinions." τὰ αὐτὰ...εἰντοῖς. The reflexive is commonly employed in a reciprocal sense, εἰντοῖς = ἄλλοις.

11 οὐ θέμις λέγειν...μηδαμώς..., οὐ, exactly as in § 2 where Menippus says οὐ θέμις ἐκφέρειν and Philonides answers μηδαμώς...οὐ: see note there, and p. 41, l. 10.

13 παραθηκή, "allow me to wander about the world in a blinder state
than yourself." For the participial construc. after περιοράω cf. Herod. i. 89, οὐ περιείδεα αὐτῶν ἀναρκτασθεντα.

16 ὁ τῶν ἡτοιμῶν ἄριστος βλος. Notice the order; βλος goes with ἄριστος as part of the predicate, not with ὁ. "That of private individuals is the best life;" and cf. § 4 note χρυσὸν...τῶν τῶν ἡτοιμῶν βλος.

17 μετεωρολογεῖν, "to study sublime subjects," "to live up in the clouds."

tῆ καὶ ἄρχα, "fines ac principia," "beginning and end," "whence and whither."

18 καὶ καταστόχας, κ.τ.λ., "and eschewing these clever sophistries, and deeming such things to be rubbish, seek after this alone of all, viz. how, &c.

19 συλλογισμῶν. Technically συλλογισμός is a logical term, meaning an inference from certain premises (=Lat. ratiocinatio), as opp. to ἐπαγωγή, an argument by Induction (=Lat. inductio).

τὸ τοιαῦτα λήρον ἡγησάμενος. Certainly Lucian himself is never tired of "deeming such things as humbug"—not true philosophy, remember, in any shape or form—but all the false shams prevailing in his time (see Introduction); so too of all the foolish stories and legends which many still professed to believe: cf. Timon § 9.

20 τὸ παρὸν εἰδήμων, a well-known Thucydidean expression, cf. i. 25, ἐν ἄπορῳ εἴχοτο θέσθαι τὸ παρὸν, and iv. 59, τὰ γὰρ ἑδαι ἔκαστοι εἴ δουλοφνον ὅθεθέσθαι. The idea is that of making a good investment of the present time, e.g. by not wasting it, or by showing forbearance toward a foe, in case luck may turn (the common meaning in Thucydides), or, as here, spending your time on something which may be practically useful.

p. 20. ι καὶ ἄφωδελην λαμπανα, see note § 11.

4 § 22. ἦς τῶν βλος. Hitherto we have had βλος in the sense of "manner of life." Here it manifestly refers to the earth, and means "the world," opposed to the nether-world. So in one of the Inf. Dial. of the gods we have Hercules boasting: δὲ Δίῳ μὲν ὑπὸ εἰμί τοιαῦτα ἐκ πενθηκα, ἐκκαθαίρων τῶν βλος, i.e. our earth in opposition to the heaven where he is dwelling. So Charon (§ 15) says he sees τῶν βλος μεστὸν ταραχῆς.

6 οὕτων. Cf. p. 10, l. 2.

καὶ θη, see note § 6.
6 ῥυθμὸς...μέτρον. The first is not exactly our "rhythm," which is only used of sounds with us, but ῥυθμός was applicable to motion as well as sounds, and to prose as well as verse. "Time" is nearer the word, and μέτρον is "verse."

7 τοῦ σοι νῦν, κ.τ.λ. "Where is now thy loud-crashing lightning? where thy deep-booming thunder, and thy flaming, white-hot, terror-bearing bolt?"

ἐρυμάραγος. For form cf. ἐρι-σθενῆς, ἐρι-τιμός, ἐρι-γέουσος (supra), &c.

9 ἀπαντα...λῆρος. L. is very fond of calling things "rubbish." λῆροσ and its verb are continually occurring. In Inf. Dial. 20 § 2 we have a similar expression, κόνις πάντα καὶ λῆρος πολὺς. Cf. § 9, and Men. 21.

12 οὖς οὖς ὅπως, a phrase which Lucian can scarcely use often enough; cf. note on Men. § 19.

p. 22. μηδὲ would be οὖς in good Greek.

στυνθῆρα, "a spark of anger," used in its literal sense in Dial. D. 5. 5, οὖς' οὖς στυνθῆρες οὖς' ή κάμινος ἀκτέρκεν τοι. § 2. ἕλος, lit. "a day old," as we speak of "yesterday's bread." So in Tyr. 18, ἕλον ἤδη νεκρόν ἀπολιμπᾶν, "leaving the corpse till to-morrow." Then="stale," cf. Rhet. Prec. § 9, ἕλοι παραδεξιματα παραγιθῆ. Char. § 19, ἕλος ἡ ἀυχρολογία. Pseud. § 3, εἰ καὶ ἕλοι δύσω λέγειν. In this passage it means "the wick after the flame is put out," i.e. = "stinking wick."

The wick was called θρυαλλίς, θλόχριον, or φλόμος: so Hesych. φλόμος = πία τις, ἡ καὶ ἄντι θλοχρίου χρώται. ἡ αὐθή δὲ καὶ θρυαλλίς. It was made in part of the woolly leaves of a plant, known as φλόμοι λυχνίτης. Cf. θρυαλλίς διψώα, Gall. 29: so διψάλων θρυαλλίδιον (§ 14 below), and Philostr. § 21, εἰπεὶδὲ ἡ θρυαλλίς ἀφοσθῇ.


οὖς δαλῶν. δαλὸς is a "burnt-out torch." Cf. Asim. § 31, ἐκ τῆς ἑστίας κλέψας δαλῶν ἐτι θερδών = "to such an extent do you seem to be holding out to them a smoky torch."

6 ὡς=ὡτε, see Introduction.
TIMON.

p. 21. § 1. The Dialogue opens with a volley of abuse from Timon in a mock-heroic style, addressing Zeus in several of those epithets which suppliants were wont to use according to their several needs. "O Zeus, thou god of friendship, hospitality, fellowship, thou god of our homes, thou lightner, guardian of oaths, cloud-gatherer, thunderer."


ξένῳ. Amor. 6, πάντας ἐπίχωρους θεοὺς προσκυνήσας καὶ Δία ξένων...ἐπικαλεσάμενος, so also Aesch. Agam. 61 and 353, Δίᾳ τοῖς ξένων μέγας αἰδοῦμαι, and Paley’s note.

εἰρατεῖα καὶ ἐφόσον. Cf. Herod. i. 44, where it says Croesus ἐκάλεε μὲν Δία καθάρσοιν ἐκάλεε δὲ ἐνεστιν τε καὶ ἐταιρήιον τὸν αὐτὸν τούτον ὄνομάς τοῖς. For the latter see also Jebb, Ajax 492.


δρκι, Soph. Phil. 1324, Ζήνα δ’ δρκίον καλῶ.

νεφεληχρήτα and ἔργδων, not employed elsewhere by L., but common epithets of Zeus with Homer.

3 καὶ ε’ τι ἄλλο. At last, getting exhausted, Timon ends up with, "and any other epithet which crack-brained poets are wont to apply to you, especially when they are hard up to make the line scan."

καλ. This is the eighth καλ in the first three lines. The whole section is a specimen of a paragraph overloaded with καλε’s, there being 18 in these few lines. Cf. Introd., section on "Menippus, the Dialogue," and also on "Lucian’s style."

ε’ τι ἄλλο = si quid aliud, "whatever else."


5 ὑπερέβαιν τῷ πίττον, κ.τ.λ. "You help to prop up the weak parts of the metre, and to fill the gap in the rhythm."
TIMON.

§ 1—

6 ὅρθρος...μέτρον. The first is not exactly our "rhythm," which is only used of sounds with us, but ὅρθρος was applicable to motion as well as sounds, and to prose as well as verse. "Time" is nearer the word, and μέτρον is "verse."

7 τῶν σοι νῦν, κ.τ.λ. "Where is now thy loud-crashing lightening? where thy deep-booming thunder, and thy flaming, white-hot, terror-bearing bolt?"

ἐρισκάραγος. Form for cf. ἐρι-θενῆς, ἐρι-τιμος, ἐρι-γενοῦς (supra), &c.

9 ἀπαντά...λήρος. L. is very fond of calling things "rubbish." λήρος and its verb are continually occurring. In Inf. Dial. 20 § 2 we have a similar expression, κῶν πάντα καὶ λήρος πολός. Cf. § 9, and Men. 21.

12 οὖς οὖς οὖς, a phrase which Lucian can scarcely use often enough; cf. note on Men. § 19.

p. 22. Ῥ. would be οὐδὲ in good Greek.

σπυνθρα, "a spark of anger," used in its literal sense in Dial. D. 5. 5, οὐδὲ οἱ σπυνθρασ οὐδὲ ἡ κάμουν ἀπέτρεπον εἰ. § 2. ἤωος, lit. "a day old," as we speak of "yesterday's bread." So in Tyr. 18, ἤωος ἦθη νεκράν ἀπολυπάνων, "leaving the corpse till to-morrow." Then="stale," cf. Rhet. Prec. § 9, ἤωλα παραδείγματα παρατίθελ. Char. § 19, ἤωος ἦ ψυχρολογία. Pseud. § 3, ἢ καὶ ἤωλα δύσω λέγειν. In this passage it means "the wick after the flame is put out," i.e. "stinking wick."

The wick was called θρονάλλις, ὀλύχρωσ, or ἄλαμος: so Hesych. ἄλαμος=πολύ τις, ἦ καὶ ἄντι ἀλλοχρόνον χρώματι. ἦ αὐτῇ δὲ καὶ θρονάλλις. It was made in part of the woolly leaves of a plant, known as ἄλαμος λυχνιτίς. Cf. θρονάλλις διψῶσε, Gall. 29: so διναλόν θρονάλλιν (§ 14 below), and Philops. § 21, ἐπειδὰς ἦ θρονάλλις ἀποσφῆ.


ὁῦτω δαλόν. δαλός is a "burnt-out torch." Cf. Asin. § 31, ἐκ τῆς ἐστις κλύσας δαλόν ἦτα θερμόν="to such an extent do you seem to be holding out to them a smoky torch."

6 ἄσ=ἀστε, see Introduction.
NOTES.

7 ἀπολαύσων, lit. “to have a share in anything,” usually in a
good sense “enjoy” (§§ 14, 17); here, in a bad sense, “to get harm
from”—“and only so far do they think they will get any harm
from its wounding.” Cf. Ἰσρ. Conf. § 15, οὖδὲ γὰρ τὸν κεραυνὸν
αὐτὸν φαίνετο ἄκτων μοι γενέσθαι τῷ τραύματος.

9 Σαλμωνέως imitated lightning with burning torches, and thunder
by driving his chariot over a brazen bridge. For which impious
act he was hurled into Tartarus by a bolt from Zeus. Cf. Philop.
§ 4, ἢ ἄγνοια ὃς τοὺς θεοὺς πάντας ἀπέρριψεν ἀπὸ τοῦ θεσπεσίου
βηθοῦ καὶ τὸν Σαλμωνέα ἀντιβροντῶντα πρὸς κατεκαθαρώσει.
Cf. also Verg. Aen. vi. 585, “Vidi et crudeles dantem Salmoneae
poenas | Dum flammis Jovis et sonitus imitatur Olympi.”

10 οὖ πάντη, lit. “not quite” (ironical), much the same as οὐ πάντα.
Cf. § 4, οὐ πᾶν αὐτάκατα τοιῶν δοκῶν. So Dial. Inf. 21. 1, οὐ πᾶν
dedėναι δοκών. So here = “being by no means unlikely to persuade.”
ἀπίθανος, here used in an active sense “non-persuasive;” cf.
Ἰσρ. Trag. 27, σφόδρα πιθανός ὁ. Bacc. 2, πᾶν πιθανὸν τοιν
commonly ἀπίθανος and πιθανός are passive, “credible, incredible.”

11 θερμουργός, in antithesis to the ψυχρὸν just applied to Zeus,
“hot-headed;” cf. Aesch. Eum. 530, γελᾷ δὲ δαλμὼν ἐν ἀνδρὶ
θερμῷ (ν. i. θερμουργῷ).

πῶς γὰρ; διὸν γε. “And what wonder, when.” See note on
§ 8, ποθεν γὰρ;

12 μανδραγόρα. This is probably correct (i.e. genitive), not μαν-
dραγόρα (dative). The word is used by Lucian again in V. H. ii.
33, where Jerram quotes Shak. Othello, III. 3, “Not poppy nor
mandragora shall ever medicine thee to that sweet sleep which thou
owedst yesterday.” So adv. indoc. § 23, οἷς τοσοῦτον μανδραγόρα
κατακεχοῦσθαι αὐτὸν ὡς ταῦτα μὲν ἀκούει, ἐκεῖνα δὲ μὴ εἶδονα. “The
mandrake (Mandragora officinalis) was anciently thought to possess
miraculous properties. It was said to shriek when taken from the
ground, and to cause the instant death of any one who heard its
cries. The person who gathered it, therefore, always stopped his
ears with cotton, and harnessed a dog to the root, who in his efforts
to escape, uprooted the plant and instantly fell dead. The forked
root was then trimmed so as to resemble the human form, a berry
being left to represent the head.” Johns, Flowers of the Field, p.
443. Lord Bacon also (vol. i. p. 454) speaks of enchanters and
sorcerers using this plant to frighten people, cutting the head into fantastic shapes, and letting the fibrous part serve as a beard. The plant is allied to *Atropa Belladonna* (Deadly Nightshade). Cf. also Shakspere's "insane root that takes the reason prisoner," and Cleopatra says: "Give us to drink mandragora, | That I may sleep out this great gap of time."


daemonia πρός. The same construction (with πρός) occurs in *Char.* § 1, ἄμβλωτον πρός τὸ φῶς, "be dazzled at the light;" so here, "you are blind to what is happening." In § 27 we have the plain accusative. In *Char.* § 7 it is used absolutely.

15 ἐκκεκόφωσαί, so Dind. Most read ἐκκεκόφωσαί, and so Dind. reads in *Philop.* 1, δισχεραίνεις καθ' ἡμῶν ἢ ἐκκεκόφωσαί, ἐκκεκόφωσαί seems the more classical word. The word is passive not middle, "and as for your ears, why, you are as deaf as a man in his dotage."

οἱ παρθηκότες, "those past their prime." In *Lexiph.* 13 the word is applied to ὀδος. In *Tyran.* 1 it is opposed to ἀκμάζων—

19 § 3. ἡγε...ἐκεχεραν. ἐκεχεραν ἔσω, ἕγαν, ποιεῖθαίνας="to make a truce," "hold out terms."


21 συνεχεῖς προηκοντίζετο, "was continually being hurled, as in a skirmish." I am not sure what L. means by this. Dr Abbott says, "Zeus threw his lightning so freely that he was not careful whether it hit or missed," which can hardly be, when the passage is about the way in which Zeus in his earlier days punished the wicked. The German editors say either "jaculorum in morem densissime et edito loco devolantium" ("like darts hurled from higher ground in clouds"), or "in morem velitis pugnae," as I have taken it. The *eis* needs noting. Wheeler compares *Inf. Dial.* 27. 3. ἐς τὸ βαρβαρόν ἥθετο, "he was annoyed, as barbarians are wont to be." Cf. *Iph. Trag.* 33, σφίκια, ἀλλ' ἐν ἀκροβολίων κατ' ἡμῶν ἀποσφεδωσόντες ἀλλήλοις.

22 οἱ σεισμοὶ, κ.τ.λ. "Your earthquakes were as though in a
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§ 4]

sieve,” i.e. “Zeus shook the earth, as though it were a mere sieve,” “your snow came in heaps,” “your hail was like rock.”

p. 23. ἐν δάκρειι ἄραν, σταφίδαν, πετρηθόν, a favourite form of adverb, cf. βουτρυχίδαν, πταμμυρόν, ακτινηθόν, ταυρηθόν, ἀλκηθόν.

2 καὶ ἔνα, κ.τ.λ. “And, to use a slang term,” seems to be the meaning. Cf. Plūc. 5, et ἐκ ψυχῆς εἰσείν.

3 ἁγαθαῖον, akin to ὕψηρμι, a post-classical word, “violent.”


ἐπὶ τοῦ Δευκάλλωνος, “in the days of D.,” a common use of ἐπὶ with gen., ἐπὶ Κύρο, ἐπὶ Καμβόνως in Herodotus. Cf. the spurious Philopolitis § 1, ἡμείς τῶν κόσμων κλευθήμαλ ὁπερ ἐπὶ τοῦ Δευκάλλωνος. Ovid tells the story Met. 1. 318.

5 ὑποβρύχιων...καταδένυκτων, “all things being sunk under water.” ὑποβρύχιος, “under water.” In Dīps. § 3 we have it in opposition to ὑπολόξαν: v. note on latter word, § 9.

6 προσοκείλαν. Neut. part. aor. agreeing with κιβωτων.

7 Δυκαιρεῖ. Lycoreus was one of the peaks of “the two-peaked Parnassus.” Lycorea was a small town on its summit, whither (Pausanias says) the people vainly fled, being drawn thither by the howling of wolves, hence its name.

§ 4. ἀκόλουθον governs τῆς βραδυμας, “commensurate with” or “as a natural consequence of your apathy.” Cf. Arist. Ἀκλ. 438, κακεία μοι ὀς τάκιλοθα τῶν δικών, “give me the things that go with the rags.” In Hermot. 74 we have the dative, ἀκολοθα γὰρ τῇ ἄρθῳ, “these things are the natural consequence of his power.” For τάξιςειρα cf. Aesch. Π. V. 318, τοιαῦτα...τῆς ἀγαν ψυχόρον | γλωσσῆς, Προμηθεύ, τάξιςειρα γλυκεῖαι. “The ἐπὶ gives the sense of reciprocity,” Paley. Trans.—“You get paid out as your laziness deserves.”

II παρέργον, evidently an accusative in apposition to the whole sentence; “unless perhaps by way of appendage to the Olympic games.” Same sentiment in Ἡραμν. 24, ἐμὲ δὲ ὡσπερ παραμήκοιτα ἱκανός τετμηκέναι νομίζων, ὡς δὲ πέντε θλυν ἄτων θύσωσεν ἐν Ἡλιομπία, and cf. παρέργον, Men. § 3 and note. For this well-known idiom, cf. Eur. Orest. 1105, Ἑλένην κτάνωμεν Μενελάω λύτην πικράν. Soph. Αἴας 559, τέως δὲ κούφος πνεύμασι βόσκου, νέαν |
ψυχὴν ἄταλλων, μητρὶ τῇ δε καρπονήν. Cf. Aen. iii. 305, "Tu-
mulum viridi quem cespite inanem | Et geminas, causas lacrimis,
sacraverat aras."

Lucian uses the same phrase in several other places, cf. Ἱππ.
Trag. 21, ὁ Θῃσείδις ἐκ Τροιζήνος εἰς Ἀθήνας λῶν ὀδὸν πάρον
ἐξέκοψε τοὺς κακούργους. Herod. vi., ἀνῆλθε γῆμα καὶ αὐτὸς, πάρον
τῶν Ἀλεξάνδρου γάμων.

A verb from the previous sentence is easily supplied to τις,
"offer a sacrifice or a garland to you."

13 συντελών, "conforming to a kind of old custom."

καὶ ὀλγον. For the distributive force cf. note on Men. § 15.

14 ἀποφανότητι, "they will render," in which sense the word occurs
again a few lines down in § 5, and end of § 32. Here="They will
make a Kronos of you."

15 ὥς λέγων, praetermittit dicere, a phrase continually recurring.

17 ὑψιβρεμέττι, so Homer styles him often.

άναστήσας τοὺς κύνας, "to set the dogs loose." A dog was
usually placed at the door of large houses, in the absence of the
porter; hence "cave canem." Cf. Theoc. xv. 43, τῶν κυν' ἕως κα-
λεσον, and Arist. Lysist. 1215, εἰλαβείσθαι τὴν κύνα. In the same
way the temples were guarded, which is the point in question here.
So in Vit. Avg. 7 Hermes says of Diogenes the Cynic, with a play
on his name (κυκώδος), that he is as good as a watchdog, θυρωρὸν
αὐτὸν ἐπιστρέψος, κολύ πατοτέρῳ χρήσῃ τῶν κυνῶν.

18 τοὺς γείτονας ἐπικαλέσασθαι, "to call out for your neighbours'help," very likely alluding to the well-known story of Cyclops and
"Οδης."

19 σωσκειαθομένους, note the present, "while in the act of packing
up," a word very often employed by Xen. e.g. Cyr. i. 4. 25.

20 Γυνατολέπωρ. Cf. Philop. 4, παρὰ δὲ τῶν ποιητῶν Τιτανοκράτωρ
καὶ Γυνατολέτης ἀναμνήσταί ὦ καὶ παρ' Ὀμήρῳ. Cf. Hor. Od.
iii. 1. 6, "Reges in ipsos imperium est Jovis | Clari Giganteco
triumpho."

21 Τιτανοκράτωρ, cf. Od. iii. 4. 42, "Scimus, ut impios | Titanas
immanemque turman | Fulmine sustulerit caduco."

22 τερεικαρόμοις, "letting them cut your hair, though you held a
15-foot thunderbolt in your hand." Here used passively. The hair
was thought to contribute greatly to the nobility and bearing of a
man; cf. also § 8, for the simple verb. The story of Samson,
and how he was shorn of his strength naturally recurs to one's mind.

23 ὁ θαυμάσιος. Abbott says "strange god." But why not in an ironical sense as in Dem. de F. L. 113, αὐτὸς δὲν οἶμαι θαυμάσιος στρατιώτης, ὁ Ζεὺς, in some such sense as "your serene highness"? Other places where the word occurs rather make for this sense, e.g. Momus uses it to Apollo, Damon to Timocles (Iup. Trag. §§ 30, 39, 49), Solon to Anacharsis (§ 28).

πηνίκα παρορφυμένα, "When will these things cease to be overlooked in so careless a fashion?" παροράσθαι implies a passing over either from contempt or wilful neglect. Cf. Dem. de Cor. § 161, παρορώτατι καὶ οὐδὲ καθ' ἐν φυλαττόμενοι, "shutting their eyes to the fact, &c."

25 πόσοι Φαθοντες, κ.τ.λ. Concrete for abstract. "How many conflagrations and floods," in allusion to the well known story given in full D. D. 25, of Phaethon, who upset the chariot of his father, the Sun. For Deucalion see above, § 3.

26 υπέραντλον, a nautical expression, occurring again in § 18, μὴ υπέραντλος εἰσεπεσὼν ἐπικλώσαν αὐτὼν; "water-logged," "overflowing," the condition of a ship in which the water is too much for the pumps to pump out. The passage in Nav. § 16 shows the metaphor well: ὃς ὡς ἐρυθρὰν Ἀδελφάντορ ἐποίησας πολλῷ τῷ γέλωσιν ἐπικλάσας τὸ πλοῖον, ὃς υπέραντλων εἶναι καὶ μηκέτι ἀντέχειν πρὸς τὸ ἐπιρρέων.

§ 5. The two following short passages from Shakspere are opposite enough to this section to deserve quotation. Timon iv. 3. 259:

"But myself,  
Who had the world as my confectionery,  
The mouths, the tongues, the eyes and hearts of men  
At duty, more than I could frame employment,  
That numberless upon me stuck, as leaves  
Do on the oak, have with one winter's brush  
Fell from their boughs and left me open, bare  
For every storm that blows."

I. i. 1. 83:

"When Fortune in her shift and change of mood  
Spurns down her late beloved, all his dependants,  
Which labour'd after him to the mountain's top  

7—2
Even on their knees and hands, let him slip down,
Not one accompanying his declining foot."

p. 24. i "Ιεν γερ...έκω, "Passing over public misfortunes, and
speaking of my own."

3 πενεστάτως, poverty as distinguished from beggary: cf. § 11, and
Men. § 14 note. Cf. Aristophanes on the same, Plut. 553,
πτωχοῦ μὲν γὰρ βλος, δε στ λέξεις, ζήν ἐστὶν μηδὲν ἔχοντα,
τοῦ δὲ πένητος ζήν φειδήμενον καὶ τοῖς βραγώ προσέχοντα.
ἀποφήνας, see § 4.

4 ἀορόν, en masse, "all at once." Cf. note on ἀορόν, § 23.

5 ὁδὲ...οὐδὲ = "not even"..."nor." Cf. p. 26, l. 12.

γνωρίσματι. The universal story, "he that is rich hath many
φίλων, and Soph. Frag. 773, φίλων κακῶς πράξαρτος ἐκποδῶν
φιλων.

7 οἱ τέως ὑποπτηστοῦντες, "those who formerly toadied." Cf.
Protn. § 13, το τέως ἀκίνητον ἐσ κίνησον ἔγαγον.

8 νεῦρα, Lat. númer, Lucr. III. 145, and nurus, Aen. IX. 106,
"nuttu tremecet Olympum."

ἀπηρητήματι, see note on Men. § 5.

10 ὑππλαν, cf. Men. § 18, = Lat. supinus, "thrown backwards" or
"lying on the back." Cf. Hor. Sat. i. 5. 19, "steritique supinus."

11 μηδὲ ἀναγνώτες. μηδὲ for οὐδὲ of good Greek—"not even glan-
cing at me" (or "it").

12 ἐκτέραν. Understand δδον, the dative is more common.

δυσάντητον, "unlucky to meet." ἀποτρόπαιον "ill-omened;" cf.
in Gall. 2, where, when the Cock speaks, it says, ἀποτρόπαιον ἡγούμενον
tο ἄγομα. For δυσάντητον, cf. Pseudol. 8, ὥρα ημῶν ἐκτρέπεσθαι
tο δυσάντητον τούτο θέαμα. Trans.—"And moreover, if they catch
sight of me at some distance, they turn their heads, as though they
felt they would only see some ill-omened and terrible sight, though
a little while ago I was their saviour and benefactor."

15 § 6. ἐκ ταύτην τὴν ἐχαταίν, "to this desolate spot." The
word occurs also in §§ 30, 42.

16 διφθέραν. Cf. § 38, ταύτην τὴν διφθέραν...Πεινα περιέθεικεν, and
§ 12, διφθέραν παρ' αὐτῆς λαβώντες καὶ δικελλαν. "The diφθέρα was
a coat of skins used by herdmen and country folks. It could be
drawn over the head." Becker, Char. p. 442.

17 ὑπομορθος, "hired for pay;" apparently a word peculiar to
Lucian. It occurs in de merc. cond. § 5, πένης καὶ ἐνδεχῆ και
NOTES.

§ 6]

υτήματος ὃν. Ἀπολογ. 5, γίγνονται υπόμοσθοι τραγῳδοῦτες, and in two or three other places.

ὀβολῶν τεττάρων. Better pay than as a dicast; viz. 73d. as against 5d.

τῇ ἐρμῆς καὶ τῇ δίκηλῃ, "on my solitude and my spade." A case of zeugma, for which cf., among many passages, Verg. Aen. i. 428 and ii. 258. Tennyson, Princess, has a good example: "The sloping pasture murmured sown | With happy faces and with holiday." So Dickens says: "She went home in a flood of tears and a sedan-chair," and "The girls were in tears and white muslin" (Pickwick Papers). I quote from memory.

18 προσφιλεσοφήν, "making speculations on." For the preposition cf. Cic. ad Attic. ii. 19, nimium τῇ καλῷ προσφέρονθα, "I am passionately devoted to the beautiful." ουτάθδα, so modern editors generally. The older editions put the stop after this word.

20 ἄναροτατον γὰρ, "for this is most loathsome to me:" to find "the ungodly in such great power and flourishing like a green bay-tree" is much more a burden to him than his solitary digging. Cf. Shaks. Timon iv. 1. 35, "Timon will to the woods, where he shall find | The unkindest beast more kinder than mankind."

22 νήδυμον, an Homeric word. II. ii. 2, Δλα δ' οὐκ ἔχε νήδυμος ὤνος. Cf. bis acc. 2.

Ἐπιμαρτῆν, "the Rip Van Winkle of classic story. He is said to have sought shelter in a cave from the heat of the sun while keeping his father's sheep, and to have slept there 57 years." Collins. He was held in such estimation by the ancients that in the time of Solon he was sent for by the Athenians to stay their great plague. S. Paul quotes from his works Titus i. 12. Plutarch (Life of Solon) says some placed him as the seventh Sage of Greece instead of Periander.

23 ἄναρριπτως. The simple verb ἀπτώ occurs in Arist. Frogs 360, στάσων ἐχθρῶν...ἀνεγερεὶ καὶ ἄπτῃν="fan into flame," though the connexion of the word with ἀπτω suggests the idea of ignition by quick revolution. Cf. Anacharsis § 21, τὴν ψυχήν μονακή καὶ ἀρωμυητικὴ ἀναρριπτομεν.

24 ἐναυόμενον, "having got your light from Aetna," or "having set fire to," as in Mar. Dial. 2. 2, where Cyclops telling his story of Odysseus says καὶ τὸ πῦρ ἀνάκαυσα ἐναυόμενον ὁ ἑφερον δένδρον ἀπὸ τοῦ ἑρως. Collins takes the word with κεραυνῶν, though it seems
better to keep it with φλόγα and take μεγάλην παύσαν "having made it great." Αλλής is the reading adopted by Faber, Hemst., &c. though Dindorf has Ολης, a Thessalian mountain, where Heracles burnt himself. But we do not find it to have been volcanic.

p. 25. 1 τα ὑπὸ Κρήτην. The story was that when Pythagoras visited the sepulchre of Minos in Crete, he found on it this inscription τοὺς γείος = "the sepulchre of Zeus." So in Conc. Deor. § 6, Momus says to Z., Ἐν Κρήτῃ μὲν οὐ μόνον τὸ ἀκούσαί ὦτων, ἀλλὰ καὶ ἀλογεὶς περὶ σοῦ λέγουσιν, καὶ τάφων ἐπιδεικνύουσιν. Ψμ. Trag. 45, also bears on this passage well: καὶ πῶς οὐ μέλλω βροντῆς ἀκοφέω, ὁ Τιμόκλεις; εἰ δ' ὁ Ζεὺς ὁ βροντῶν ἐστι, οὐ άμεσον ἂν εἰδὼς ἐκεῖθεν πολέμοι παρὰ τῶν θεῶν ἀφιμένοις, ἐκεί οὐ γε ἐκ Κρήτης ἕκκοτες ἄλλα ἥμων διηγοῦνται, τάφων τινα ἐκείθεν δεικνύονται καὶ στήλην ἐφεστάναι δηλούσαν ὧν οὐκέτι βροντοθείειν ἂν οὐ Ζεὺς πάλαι τεθνεώς.

2 ἔκε. This is Dindorf's reading. The older editors had τῆς σῆς ταφ. Hemst. τῆς ἔκει σῆς ταφ.

§ 7. Zeus begins to wake up at last, and asks Hermes who the man is, bawling at him and abusing him thus. "He can only suppose it is some philosopher, as no one else would dare to do it." Hermes is amazed to think that Z. doesn't know Timon. It only shows how fast asleep he must have been.

4 Ὑμηπτόν, the well-known mountain near Athens. In Hor. Od. II. 18. 3 we have "trabes Hymettiae," alluding to its white marble; Sat. II. 2. 15 "Hymetia mella," alluding to its far-famed honey.

ὑπωρεία, "foot of the mountain." So in Char. § 5, when they have piled Pelion on Ossa, Hermes says to Charon παραί, κατω ἐτι ἐμεῖς ἐν ὑπωρείᾳ τοῦ οὐράνου. In Hermod. 3 Luc. says to H. ποι σφώνει τῆς δοῦν τυχαίαν ὁντα; and H. says, ἐν τῇ ὑπωρείᾳ κατω ἐτι, ἄρτο προβαλέειν βιαζόμενον: so Rhet. Praxe. 3, ἐν τῇ ὑπ. τῆς ἄνδρου.

5 ὑποδήθερος, see note § 6 on διβήθα.

6 ἀπικεκυψώ, cf. note § 54.

7 ἣ ποι φιλόσοφος...οὐ γὰρ ἐν, κ.τ.λ. For ἣ ποι cf. Dial. Deor. 8, ἥ ποι στρατηγεὶν...ἐξερήθης ἄξων, "surely you've got" &c. In Inf. Dial. 27. 9 it is used interrogatively, ἣ ποι βασιλεὺς τις ἥθα; οὐδαμῶς. ἀλλὰ σατράπης; οὐδὲ τούτο: "Of course you were a king of some kind?" "Oh dear no!" "Well then, a satrap?" "No, not even that." So here it = "of course a philosopher."

οὐ γὰρ ἐν οὕτως. Cf. note Menip. § 1, and fuller note below, Timon, § 24.
NOTES.

11 καθ’ ἑρῶν τελεῖν ἐστιάσας: "κατὰ with a genit. follows εὐχομαι, and similar verbs or phrases. ἐστιάω, as used of a sacrifice, may perhaps be classed with them, but it does not occur with this construction elsewhere," Yonge. Cf. Arnold Thuc. v. 47, and his note. "The victims were to be full-grown animals, and not the young, a bull, or ox, e.g. and not a calf or a lamb."

ὅ τις θλας ἵκατομφας, with ellipse of θῶν. This ellipse of a participle is common, so Tyran. § 13, ποῦ δὲ ὁ τὸ ξῦλον (supply εἴχων). Cf. also Conc. Deor. 9, ὁ τῶν κάνδων καὶ τὴν τιάραν. So ἡ τῶν μέγαν περίβολον Char. § 23, and cf. Heitland’s note on Char. § 9, τὴν τὸ τριπλοῖον τείχος (περιβεβλημένη) where he cites several instances from Lucian.

12 παρ’ ὑπὸ quem. Cf. § 10, παρὰ τῷ Τιμων.

13 τὸ Διάσις, a festival in honour of Zeus Meilichius (Μειλίχιος).
It was held at Athens twice a year, cf. Thuc. I. 126, ἐστι γὰρ καὶ Ἀθηναίοις Διάσια, ὃ καλεῖται Δίας ἐστό Ἰερὴ τῆς Μειλίχου μεγίστη, ἐξω τῆς τῶν τοῖς ἔνθει, ἐν ὧν παρθείνει θους, and in Icarom. 24 Zeus asks Men. δι’ ἣν αἰτίαν ἔλληκαν Ἀθηναίοι τὸ Διάσια τοσοῦτων τῶν.

14 Φεῦ τῆς ἀκαψίας. The genitive with interjections is very common, e.g. Char. § 13, ὃ πολυὸ γέλουσο, § 23, πατάτι τῶν ἐπαλών, § 24, ὃ τῆς ἀνοιῶν. So lower down § 45, φεῦ τοῦ τάχους. § 48, ὃ τῆς ἀναισχυντας.

15 τὶ παθὼν, a very common idiom, lit. "experiencing what, is he thus?" i.e. "what possesses him to be like this?" So in Arist. Vesp. 251, τὶ δὴ παθῶν τῷ διακύλῳ τὴν θραμμίζει ϑρεῖς; cf. τὶ μαθῶν.

16 αὐξημέρος = squalidus, "dirty."
σκαπανεός, "digger," a less common word than σκαφεός, cf. also Vit. aux. 7.

p. 26. I § 8. Οὕτωσι μὲν εἶπεν. The phrase is balanced by ὡν δὲ ἀληθεῖται λόγῳ (supply εἶπεν) two lines below: "ut ita dicam sed ut vere loquar."

This section is clearly aimed against the folly of those who have such little sense as to choose these worthless creatures to be their associates. Cf. Introd. "Timon, the Dialogue."

χρηστότης. So Shakspere, Tim. III. i. "Every man has his fault, and honesty is his."

3 ὡς δὲ ἀληθεῖ λόγῳ, κ.τ.λ. "But to tell you the truth, it was his folly, and simpleness, and inability to judge of true friends."
4. ὅσον συνή κόραξ...χαριζόμενος, "Inasmuch as he couldn't see that he was being courted," &c. The ὅσον here is=quippe qui.


νῦν γυμνῶν...τὸ ἅπαρ. No doubt the story of Prometheus was in L.'s mind.


8. χαροντας τῷ βορέι. Cf., among the many abusive words which Shakspere more or less justly puts into Timon's mouth, Act III.

ad fin.: "You fools of fortune, trencher friends, time's flies, Cap and knee slaves, vapours, and minute-jacks."


ἐν μάλα ἐπιμέλεις. The double duty which μάλα has to do is rather curious. We are all but bound to make two adverbs of it, "right well and thoroughly."

11. τάς ρίζας. Note the sudden change of metaphor.

12. οὕδη...οὕδη, cf. p. 24, l. 6.

πῶς νῦν γὰρ; "How should they?" Cf. πῶς γὰρ; § 2. Soph. Elec. 910, ὅσον ἐδρασα...οὕδε ἄδ ὅσι. πῶς γὰρ; "I never put it there, nor you—How could you?" So Dem. de Cor. 312, ὅσον ἐδωκας οὐδὲν, ὅσον ἀπορῶν, πῶς γὰρ; so in Pseud. 29, ὅσον ἀπαντέι βιομίᾳ σοι λέγειν δυναμεθα. πῶς νῦν; τις οὔτως ἐν λόγοις μεγαλότολος;

13. ἐν τῷ μέρᾳ=ά leur tour (Anach. 1, Pisc. 8); not quite synonymous with ἐν μέρει (Symp. 17, Nig. 3) which =viciism.

15. ὅπως ἀλοχώσης. ὅπως="owing to." Cf. § 9, ὅπως ἀσχολάς. § 10, ὅπως ἀσχολᾶτης.

μελαγχολίων, "melancholy mad"—a superfluity of bile was supposed to be one of the causes of madness. Cf. Dial. Decr. 13. 2, διὰ oὐδὲ μελαγχολίας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα. "I didn't kill my children and wife in a fit of madness," Asclepius retorts on
NOTES.

Heracles. And again Dial. Marin. 2. 4, Cyclops relating the story of Odysseus to Poseidon, his father, says his neighbours μελαγχολάν
οιθέντες με φχοντο ἀπίωτες. Cf. below § 34, αἰσθήμεν, ὁ Ἑρμῆς,
μελαγχολάν γὰρ ὁ ἄθροισθα μοι δοκεῖ.

16 οἱ πλουτοῦντες παρ' αὐτοῦ. πλουτεῖν is constructed here as
though it were passive in form, “enriched at his hand.” So in
Dial. Mar. 8. 2, ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε. In
Dem. 576. 1 we have ὅφ' ὃμων πεπλουτηκότας.

20 ἡγάν. δυντικῷ, “for he would naturally be indignant if left to
his misfortune.”

ἐπεὶ καλ., “since if we do otherwise, we shall act like,” &c.
22 τοσαῦτα μηρὰ, κ.τ.λ. Nearly all the mss. omit μηρὰ. The Cod.
Reg. inserts it. Faber says it is a barbarism without the μηρὰ; to
which Hemst. agrees, adding that αἰγῶν πιστὰ is not Attic, only
ἀγας πιστὰς or αἰγῶν πιστὰς being permissible; de Sacr. § 3
probably settles the point, τοσαῦτα σοι μηρὰ ταύρων τε καὶ αἰγῶν
ἐκαυνα ἐπὶ τ. βωμῶν; cf. Thuc. 1. 5, τὸν πλεῖστον τ. χρόνου.

23 έτι γοῦν, “still at any rate.”
24 πλήν ὑπ' ἀσχολάσας, “moreover, through being so busy.” Cf.
last section, note on ὑπ' ἀσχολῆς.

p. 27. 2 παρὰ τῶν λαρσυλούντων, cf. Timon’s complaint § 4, ἐν
λέγειν τοσάκις ἤδη σοι τὸν νεῶν σευληκάζων.

3 καταμώσαι. Twice used in N. Test. in its shortened form
καμμῶ, S. Matt. xiii. 15, and Acts xxviii. 27, in reference to the
prophecy of Isaiah, “their ears are dull of hearing, and their eyes
have they closed.”

4 πολὺν ἤδη. “For a long time past I haven’t even had a glance
at Attica.”

6 ἐπιπόλασαν. Lit. “lie on the surface,” and in this sense used
by Aristotle of eels, αἱ ἐγχέλεις οὐκ ἐπιπολάσατο (H. A. viii. 2. 7).
Then used metaphorically in many ways: hence “to prevail,” “to
be insolent,” &c. Here it means “to be all the fashion,” “to be
popular.” Luc. seems to use the verb in this sense in de Salt. 34,
πηθήματα καὶ τῶν ἐπίπολασά ἐπιπολάσατα, certain steps in
dancing “still in vogue.”

μαχούμενων, not dependent on τῶν εὐχῶν or we should have the
article, but genit. absolute.

8 ἐπιβυσνόμανον (cf. de imag. 29, ἦδη ἄποσοβα τοῖς ἀυτήν ἐπι-
TIMON.

§ 9—

βυσάμενος τὰ δέστα. Arist. Plutus 379, τὸ στόμα ἐπιβύσκας. Cf. in Men. § 17, ἐν παραβάσισι θεοῦ, “stuffing up” one’s ears, no doubt in allusion to Odysseus, who stuffed his sailors’ ears with wax, that they might not hear the Sirens’ song, as L. says in Saturn. Epist., § 32, τοὺς γὰρ οἶνοχους ὑμῶν ὀσπερ τοῦ Ὀδυσσέους ἐπαύρων κηρέ βεβύσκει τὰ δέστα.


μεγάλη τῇ φωνῇ. For the predicate see note on p. 9, l. 1, and p. 2, l. 22.

συνεργόσεως, “stringing together.” συνεργόσεως is often used in this metaphorical sense by Lucian. So in Jup. Trag. 14 Hermes advises Zeus to “string a few phrases from Demosthenes’ Philippics together, and change the words a little” (συνεργεῖ ὁλγα ἐναλλάττων). Cf. Aen. vi. 150, “Multa inter sese vario sermone serebant.”

οὐ φαύλων go closely together=“good.”


“Come, shall we in,
And taste Lord Timon’s bounty? He outgoes
The very heart of kindness.
He pours it out; Plutus, the god of gold,
Is but his steward.”

17 διμέλιστα go closely together=quam maxime, “ever so much.”
χρηστότης, cf. § 8 (init.). So in § 46 T. is called χρηστός.
19 καὶ αὕθε μὲν answered by πλη (at end of section). “But I’ll think about these toadies another time,” “meanwhile for the present,” &c. (πλην ἐν τῷ νυμφέῳ).

23 τόν σοφιστήν Ἀναξαγόραν. Anaxagoras was one of the early Greek philosophers, born circ. B.C. 500. He came to Athens about B.C. 456. Aristotle says that he appeared among the older philosophers as a sober man among drunkards. He departed from his predecessors in their attempt to explain the phenomena of nature, and was the first to assume a non-material cause, viz. intelligence (νοῦς), as the First Cause. Among his pupils were Pericles and Euripides. He was accused by the faction hostile to Pericles of atheism, and sentenced to death. By the interposition of
Pericles, however, the sentence was commuted to banishment. Hence the remark of Zeus here, that Pericles “put his hand in the way."

p. 28. 3 το Ἀνάκειον, cf. Pisc. § 42. Castor and Pollux were called Ἀνάκες or Ἀνάκτες for their kindness toward Athens. So in Sympos. § 9 Hermon the Epicurean is called ἰερεὺς τοῖν ἄνάκειοιν. Hence their temple was Ἀνάκειον. Cf. Symp. 24, ἐσθεν ἐπὶ τῇ οἰκίᾳ καὶ ἐν τῷ ἄνακείῳ θύουτα θεσποροῦ.

5 ἐν τοισοῦτον. For the sense of this sentence v. heading to the section.
7 § 11. Ὄλον. The few lines of Hermes’ are spoken “aside.” “What a grand thing bawling is!” The Imperfect seems to mean, “always was and still is.”

τὸ μέγα κεκραγέναι. For the adverb cf. Men. §§ 4, 9. The absence of τὸ before ἰχνηρῶν shows the whole expression is one—“loud bawling, importunity, and brazenfacedness.”

8 τοῖς δικαίολογοῖς, “advocates,” i.e. in a law court. Cf. note on δικαίολογησώμαι, § 37.
10 αὐτικά μᾶλα. The very numerous places in which this collocation is found show that μᾶλα does not go with πλούσιοι. Cf. § 34, αὐτικά μᾶλα βαλλοῦν. Dial. Deor. 1, αὐτικά μᾶλα εἰσογ.

πλούσιος...πεντάστατος, cf. § 5.
11 βοήσας...παρρησιασάμενος, “thanks to his shouting and declamation” &c.
12 εἰ δὲ σωφτῷ, “whereas, had he gone on digging in silence.”
13 ἐπικεκυφῶς, cf. note § 54.
14 οὐκ ἀν απελθοῦμι. Slightly more polite than a direct “won’t.” “I would rather not go, Zeus.” Cf. Dem., ἢδεως ἡ ἐγώγε ἐρομην λέστιν ὃν “I should just, please, like to ask Leptines.”

p. 29. i § 12. νὴ Δία, a rather comical affirmation when he is addressing Zeus himself.
2 ἐς πολλὰ κατερίζε, “scattered me hither and thither in many fragments.”

πατρῷον...φῶλον, “though I was an old family friend.”
3 μονονοῦτ, cf. note Men. § 12.

5 ἀπωλέω...παραβοθησόμενος, "Am I to go back again, then, (delib. subj.) to be given up" (purpose)?
7 τοὺς αἰσθησόμενους, "those who will appreciate the gift, and will take care of me, and who esteem me as an object of worth and of great affection."

περιφέρεσθαι, from πέρεισθω, imperf. περεῖσθων. The future is found in Herodotus, but in Attic prose only the pres. and imperf., as in Inf. Dial. 12. 4 we have τὴν Μακεδόνων ἄρχην περεῖσθων, "managing the government."

8 περιτρόπητος. περὶ intensive, as in περὶθυμος, περιμελῆς, &c.
Cf. Inf. Dial. 9. 2, οὔτε ἄλλα τοιοῦτος ἢν περιτρόπητος ἤν, and ib. 4. 2, πάντα γὰρ περιτρόπητα ἄστι ταῦτα.

9 λάροι. Greedy people he had called crows and wolves in § 8. He now likens the foolish to "cormorants," birds which were supposed to be easy of capture. Cleon in Arist. Nub. 591, is called λάροι because of his greed: ἦν Κλέωνα τῶν λάρων δώρων ἐλάντες καὶ κλωτής. Cf. our slang terms "fleeced," "gulled." "But as for these silly creatures, let them dwell with poverty, if they prefer her to us."

10 ἀγαπάτωσαν, cf. note Menip. § 17.

12 ἀμελητ. In § 3 was given a note, showing L.'s fondness for adverbs in -δῶν. The following will no less show his partiality for the form in -τί: ἀκαρδαμετί, ἀδακρυτί, ἄφοβτί, ἀποντί, ἀκοντί, ἀμισθί, ἀπευντί, ἀμφητί, ἀμοντί, ἀναμοντί, νεκτοτί, ἀμεταστρεπτί, πετακοδοτί, ἀγελαστί, ἀροσποδοτί, μεγαλοτί, and for proper names Συρατί, Κέλτατί, Ἑλληνατί.

13 § 18. ἐργάσεται περὶ. ἐργάσεθαι simply =ποιεόν or δρᾶν, in which case the preposition is usually omitted, e.g. Pisc. § 4, ἄτινα ἐργασαι ἦμας τὰ δειν, and Alex. 56, μηδὲν ἦμας δεινόν οὐ κακόν ἐργά-σασθαι. Cf. however Plat. Gorg. 522 D, ἐργάσεθαι περὶ θεοῦ ἄδικον.

14 πεπαιδαγόγηκεν, "has educated him," so in de Salt. 72, ὅρα καὶ θεών...δώσω τὰ ἄγα τῶν ὁράων παιδαγωγῶν. S. Paul's phraseology is somewhat similar, in Gal. iii. 24, 25, where he says the Law "is our schoolmaster to bring us to Christ" (παιδαγωγὸς ἦμιδων γέγονεν ἐπὶ Χριστῶν).

15 ἐκ τῆς, k.τ.λ., "unless his loins are altogether impervious to pain."

16 ὡς = ὠτε, as just below.

17 μιμήσιμος, "querulous," "grumbling," cf. § 55 too. The word occurs not unfrequently in L.; in Bis acc. 2 Zeus says, try as
he will to listen to every one at once, still τὸ μεμψίμοιρον οὖδὲ οὕτω διαφυγεῖν ράοιον. Cynic. 17, καθάπερ οἱ νοσοῦντες δυσάρεστοι καὶ μεμψίμοιροι δεστε.

18 ἡφίει. Observe the double augment, a form of ἀφίημι by no means uncommon. Cf. Hermot. § 74 (twice), Thuc. ii. 49. So in N.T., S. Mk. xi. 16.

19 περιωστεῖν, "to wander about;" cf. fuller note § 24.

ἡλοπωτῶν, "showing jealousy," cf. § 14.

22 μοχλοῖς, κλαοί, σημελῶν ἐπιβολαῖς. So in the Thesmophoriazusae, the women complain: ταῖς γυναικωνίτισιν ἐφφαγίδας ἐπιβολαῖν ἐθή καὶ μοχλοῖς.

όπερ = ὅστε.

24 ἀποστείγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ. So in Plutus 234 the sentiment is similar.

Plutus. "If I perchance took lodging with a miser,
He digs a hole i' the earth, and buries me;
And if some honest friend shall come to him,
And ask a loan of me, by way of help,
He swears him out, he never saw my face.
Or if I quarter with your man of pleasure,
He wastes me on his dice and courtesans,
And forthwith turns me naked on the street."

Collins.


22, Mikylius says to Simon, οἰμώξε καὶ διαγρόνει, καὶ δμοιος γιγνω τὸ χρώμα τῷ χρυσῷ, πρωστητήκως αὐτῷ. So for φροντίδος ἀνάπλως and συνεσπακῶς τοῦ δακτύλου, "full of care and with contracted fingers." Cf. Gall. 30, ὃρα ἐπαγρινύντα καὶ τούτων ἐπὶ φροντίδων ἀναλογιζόμενον τοῖς τόκους, καὶ τοὺς δακτύλους κατεσκληκτά...ἐκτέτηκεν ὅλον ὑπὸ τῶν λογομών.

27 λογισμῶν. So Dind. and Somm.; the mss. have συλλογισμῶν.

Gronovius suggested συλλογιστῶν.

p. 30. 1 καροῦ λάβοιν, "if you could snatch an opportunity."

3 παρθενεύσθαι, "to be left untouched." For Danaé, cf. Menip.

§ 2.

§ 14. The subject of this section, the love of a miser for his hoards, is one which satirists have always delighted in: e.g. cf. Hor. Sat. 1. 1. 70—72:
"Congestis undique saccis
Indormis inhians, et tanquam parcere sacris
Cogeris, aut pictis tanquam gaudere tabellis,"


6 ἑρῶντας μὲν, balanced by οὖ δὲ τολμῶντας, "enamoured, but not
daring, though it was in their power to enjoy" (ἐξόν, accus. absol.
like παρὼν, ὑπάρχον). Then the construction changes to φυλάττειν,
instead of φυλάττωντας, the word being still governed by ἐφακες.

8 ἐν' ἀδείᾳ. ἀδείᾳ is the technical word for "immunity" or
"indemnity" from war, taxation, &c. Hence τῶν σωμάτων ἀδειῶν
in Thuc. III. 58. So in Dem. de Cor. 286, ὃν ἐφρόνων λαβόντας
ἀδειῶν ("secured impunity for their aims"). And so ἐν ἀδείᾳ became
commonly used as ἀδείως "fearlessly," "without fear of results,
like ἐν' ἀδείαις in this passage, which is not so common.

9 φυλάτταν ἐγρηγορῶτα, so Gall. § 28, ὅπως αὐτὸν ἀγρυπνοῦσα,
and § 30 as quoted last section.

10 ἀσκαρδαμυκτ. Cf. Tyran. § 26, ρᾶδιον γοῦν ἢ τινὶ τῶν ἥλιον ἢ
tοῦτον ἀσκαρδαμυκτὶ προσεβλέψαμεν: "without blinking;" v. § 12.

11 τὸ...τὸν go together: "deeming it sufficient enjoyment not to
be able to enjoy them, but to keep others from sharing."

13 ἐσθιόνταν τῶν κριθῶν. Partitive gen., "eating of the barley."
The same fable is mentioned in adv. indic. 30: "You cannot use
your library yourself, nor do you let any one else, ἀλλὰ τὸ τῆς κυρίας
τουεὶς τῆς ἐν τῇ φάτνῃ κατακειμένης, ἐὰν τοῦτο κριθῶν ἐσθίεις ὡστε
tῇ ἴσῳ ἐπιτρέπεις."
used absolutely. So we find it in Sympos. § 2, ετε γε &c. &c. Translate, “And not knowing that some cursed slave or rascally steward will creep in stealthily and make himself merry, leaving his luckless and loveless master to keep watch over his gains by the light of a dim and narrow-necked little lamp, and a small dried-up wick.” The sarcastic diminutives are to be noticed; the master would not afford himself even a decent lamp or a sufficiency of oil to count his treasures properly.

§ 18. For this section cf. Goldsmith, Traveller, ad init.:

“As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er—
Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still.”

24 Καί μὴν, cf. § 9.
καὶ γε...ἐξετάζοις...δόξω. Notice this. “If you were to examine” (which is very unlikely), “both sides of the question will turn out reasonable” (positive fact).


26 ὡς πρὸς ἐμέ. Faber would omit πρὸς and read  ἐς: but for this reading cf. Charon § 7, Τυφλοῦ ὁ Λυγκεώς ἐκεῖνος ὡς πρὸς ἐμέ. Hermot. § 13, παῖσας ὡς τιθὶ οἴχημά ὡς πρὸς σέ (“be assured you will deem all as children by the side of yourself”). Cf. § 42, ὡς πρὸς Τιμων. The phrase occurs again and again in L. Here it seems elliptical for quod ad me attinet = “as far as my opinion goes,” “as far as I can see.”

27 τοὺς τε αὐτοῖς κατάκλαστον, κ.τ.λ., cf. Gall. 28, οὐκοῦν τάλαντα μὲν ἐβδομήκοντα ἐκεῖνα πάνυ ἀσφαλῶς ὑπὸ τῆς κλίνης καταρρύθμητα, τὰ δὲ ἐκκαλεῖθα εἶθεν, οἴμαι, Σωσύλος δ' ἵπποκόμοι ὑπὸ τῆς φάτνης κατακράπτοντά με.

p. 31. 2 πιμέλης, “fat.” Cf. Sympos. § 40, ἡ δὲ ὄρνη ἡ πρὸ τοῦ Ἐρμύνων πιμελεστέρα, “but the bird placed in front of Hermon happened to be plumper.” The noun πιμέλη “fat” occurs in Prom. 7, οὐτὰ κεκαλυμμένα τῇ πιμέλῃ. ὑπέρογκος, “of vast bulk.”

10 § 16. τοὺς, ἐπερ δροτόν ἐστι, μέτρον ἐπιθέσοντας, moderation once again inculcated, as in Men. § 4.
17 οὗ σὺ γε, "You at least wouldn’t say so, who have had so much experience in love."

19 § 17. Εὐ δὲ τις. The apodosis does not come till ἔσος ἔσω.

22 καὶ ταῦτα, as so often before, v. Men. § 4: "and that too, though he affirms he loves her, and clearly does so, judging by his pallor and wasted body and sunken eyes."


καταμαραλὼν, "causing to waste away."


p. 32. 2 λαφυτόμενος, "swallowed up;" cf. Asin. 27, ἐδρών κόνας ...λαφύττωσα πολλά. ἐξαντλομένος, v. 1. 14 just below.

3 στυγματις. Branding was a very common punishment, especially for runaway slaves or thieves; cf. Arist. Aves 759, εἴ δὲ τυγχάνει τις ὑπὸ δραπέτης ἐστιμεῖν. Very often the mark was on the forehead, and many tried to conceal it under the hair, cf. Athen. vi. 225, ἀλλ’ ἐστιμεῖν | πρὸ τοῦ μέτωπον παρατατάσσεις αὐτὴν ἑκεῖ, "but being branded on the forehead he wears it (his hair) as a veil." There is an amusing story to the point in Tyr. 24.

5 § 18. διδώσασθαι...ἄμφω, "both get paid out grandly."

6 οἱ μὲν ὅπερ ὁ Τάνταλος ἔφορος, cf. Hor. Sat. i. 1. 68,

"Tantalus a labris sitiens fugientia captat
Flumina. Quid rides? Mutato nomine de te
Fabula narratur."

Cf. Men. § 14; a somewhat similar passage occurs in Char. § 16, οἰχρὰς κεχυρας αὐτῶς ἀπελλατυσάς, ὅτερ καὶ τὸν Τάνταλον κατῴ κοιχητα ὀρφα ὡς τοῦ ὀδαρός.

8 ἐκεχυρυκτές. L. is very fond of using this word as expressing open-mouthed astonishment or expectation; e.g. below § 22, τοῦτο μάτωρ εκεχυρύκτοις. Pis. 34, πρὸς τὸ ἄργαραν κεχυρύκτω. Socra. 12, καὶ οὐκ οἰ λέγω τις, εκεχυρύκτοις οἱ παιδικοί ἀδιάθετα.

9 Φυεῖδ...Ἀργυρών, cf. Aen. iii. 211,

"Insulae Ionio in magno, quas dira Celaeno
Harpypaeaque colunt aliæ. Phineia postquam
Clausa domus, mensasque metu liquere priores."
NOTES.

The story of Phineus and the Harpies is found in Apol. Rhod. ii. 178, &c. For cruelty to his step-children he was tormented by the Harpies, who carried off his food whenever it was brought on the table (cf. Aeneas' experience Verg. Aen. iii. 225, &c.). They were slain by Zethus and Calais, two of the Argonauts. Translate, "and the others, like Phineus, see their food snatched away from their very mouths by the Harpies."


"Here the brute Harpies make their nest...
   Broad are their penons, of the human form
   Their neck and countenance, armed with talons keen
   The feet, and the huge belly fledge with wings."

10 σωφρονεστέρᾳ παρὰ πολὺ, "by far the more prudent." So Char. § 20, σωφρονεστέρος δὲ γενόμαι παρὰ πολὺ.

12 Ἐκείνος γὰρ ποτε. "Why! will he ever cease from emptying me out with all his might, as if from a leaky tub, before I have fairly run in, wishing to be first with my stream, that I may not break in upon him with a flood, and wash him away?" Abbott.

13 κοφύνον τετραπημένον. The κόφυς was a small wicker-basket, used for carrying provisions about. Cf. Juv. iii. 14 of the Jews, "Judeaeis: quorum copinus foenumque supellex," and the miracle of the feeding of the 5000 in N. T. Here it seems used rather as πίθος, v. below, = "a tub with a hole in it." For τρυπᾶω cf. Sat. Epis. 24, κοσκινηδὸν διατρυπηθῶσαί, "with holes in like a sieve."


16 τὸν τῶν Δαναὸν πίθον. The whole passage in Inf. Dial. ii. 4 is worth quoting, as showing how L. is always repeating himself, v. Introd. "Menippus, the Dialogue."

Timon, 18.

αὐστερὰ ὡσπερ ἐκ κοφύνον τετραπημένον...,κατὰ σκουθὴν ἐκαντλῶν,..."Ωστε ἐστὶ τὸν τὸν Δαναὸν πίθον ὑδροφόρεσιν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τὸ κύτους μὴ στέγοντος.

M. L.

Inf. Dial. ii.

ὁστε εἰ ποτε καὶ ἐμβάλλοι τις ἐστὶν ἀυτοῦ ἢ σοφίαν ἢ παρρησίαν, ἢ ἀληθείαν, ἐξεπεπετωκὸς ἑαυτῷ, καὶ διέρρει, τῶν πυθμένων στέγειν οὐδὲν ἰδαμαμένον· οἶνον τι πάχουςιν αἰ τὸν Δαναὸν ἀδει παρθένοι, ἐστὶ τὸν τετραπημένον πίθον ἐπαντλοῦσαι.
διαρ πλοντούσιν, cf. note on § 41, p. 45, l. 19. μή would be
οὖκ in good Greek.

p. 34. § 21. ἔτεροιον, that is, the other side, the reverse side
of the picture, ἔτεροιος can be only like ἔτερος=either of two:
so παρ’ ἐτέρον πρὸς ἔτερον just below, “from the first to the second.”

3 Πλούτων. Avoid confounding Pluto with Πλοῦτος, the speaker.
5 μετοικευόμενοι, “to change my residence.” Cf. § 16, μετε-
βαλε, μεταμφιέσασα, μετενέδωσα.
6 ἐς διήλον ἐμμαλόντες μοι, “having thrown me into a will, sealed
me down, and wrapped me up in a parcel, they carry me away.”
A διήλος is properly a writing-tablet; here it means the “will”
inscribed on the tablet.

7 φορηδὼν, cf. κοσκινηδῶν § 3 and note there.
8 ὁ μὲν νεκρός, κ.τ.λ. This whole passage is quoted by Becker,
Char. 165. L. here represents the will as being publicly opened;
we see, however, by Νίγρ. 30, that it was usually done in private
before witnesses. Moreover, the will often contained directions
about the burial, so that it was bound to be opened at once.

9 πρόκειται (passive of προσῆχες) is the technical word for
the corpse being “laid out.” πρόθεσις is the laying out: cf. Eur. Αλκ.
1012, Soph. Αφ. 1059. The ‘locus classicus’ is Luc. de Lucta 12.

παλαι...σκεπόμενος. Ordinarily the corpse was laid out on a
couch (κλινή) and was lamented over by females round the couch
(cf. the virgins at Agamemnon’s fate, Aesch. Χοερφ. 20—18); it was
also covered with a splendid garment (προσθένται λαμπρὸς ἀμφι-
σαντες, de Luc. 11). But here it is put away in a dark corner,
just covered with an old sheet, and left a prey for cats, while the should-
be mourners go after the money.

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by L. but not often elsewhere. I have noted the following forms:
Active, σκεπάζοντες (Ασίν. 4. 2), σκεποῦσαν (Cynic. 9). Pass. σκε-
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μένος is middle. The article τῆς is generic, i.e. the sheet usually
employed for such purposes. Cf. Men. 3, τοῦς νομοθέτας.

11 κεκήρυκτες. For this word v. note § 18.

ἀπετὲ τὴν χειλίδονα, κ.τ.λ. The open-mouthed nestlings are a
very good illustration of the gaping fortune-mongers. Cf. Juv. x.
231, “Hiat tantum, ceto pullus hirundinis, ad quem | Ore volat
pleno mater jejuna.”
§ 20]  

NOTES.  

And upright only: so he made me blind,  
That I should not discern them from the knaves.”

Collins.

12 ἡ διωληγέ, the bar drawn across the racecourse; Dr Abbott says “the winning tape” which is surely a mistake, as it must mean, “the moment the starting tape is dropped I am announced as victor,” flying so fast, as he says in the next line, that the spectators could not see him. A passage from de Calumnia § 12 settles this: κακεὶ γὰρ δὲ μὲν ἀγαθὸς δρομεὺς τῆς ὑποληγοῦσα εὐθὸς καταπεσόν-σης μόνῳ τοῦ πρῶτος ἐφιεμένος καὶ τὴν διάνοιαν ἀποτελέσας πρὸς τὸ τέρμα κἂν τοῦ πολυ τὴν ἐκπίθα τῆς νίκης ἔχων τὸν πλῆθον οὐδὲν κακουργεῖ, and cf. Tyg. 4, καὶ ὠπερ ἀργὸν ὑπόληγον θεωτείς κατελαμβάνομεν αὐτὸν ὕδη ἐν Ταύναρῳ.


18 ἐπὶ λευκῷ ζεύγος, “driving out with a pair of greys.” From earliest times white horses were highly esteemed (Hom. Il. x. 437, ἐπὶ λευκότεροι χιλιον), cf. Eur. Phoen. 172, ἀρμά λευκῶν ἡμιστροφεῖ. So again Sat. Epis. 29, ἢν ὁθετέ ποτε ἐξελάθωντα ἐπὶ λ. ζεύγους, κεχυ-νατε καὶ προσκυνεῖ, and Gall. 12, ἐξέλαθων ἐπὶ λευκῷ ζεύγος ἐξυπίαζον.

19 οὐς οὐδὲ κἂν ὤνος. In later times κἂν came to be used as a stronger form of καί: cf. D. D. 5. 2, πλὴν ἀλλ' ἐκεῖνα μὲν σοι κἂν ἐν γῇ μένους. Tyg. 20, κἂν μικρὸν τι ἐπιτεταξαίον. Here=“to whom not even so much as an ass belonged before.” Notice also ὑπήρξε not ἐγένετο.

20 χρυσόχαιρες, i.e. with rings on their fingers. A Greek usually wore one ring, if only to serve as a signet, but of course fops, as now, were often bedizened with them. Thus in Icarom. § 18 a man has eight, and in Gall. 12 even more: ἔχων δακτύλιον ἄρανές, δοὺν ἐκκαίδεκα, ἐξαρμένου τῶν δακτυλων. With this last compare the well-known passage of Juvenal (1. 28):

“Crisspinus, Tyrrias humero revocante lacernas,
Ventilet aestivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmae.”
21 διαρ πλοῦσιν, cf. note on § 41, p. 45, l. 19. μη would be oυκ in good Greek.

p. 34. 1 § 21. ἑτερόν, that is, the other side, the reverse side of the picture, ἑτερόν can be only like ἐτέρος—either of two: so παρ’ ἑτέρων πρὸς ἑτέρων just below, "from the first to the second."

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NOTES.

12 τετριγόνης, "twittering," cf. Hom. II. ii. 314; and note Men. § 11.

§ 22. τὸ σημεῖον ἀφαίρεθη. Note the four steps here, in due order: (1) The breaking of the seal, (2) The cutting of the string, (3) The unfolding of the will, (4) The chief inheritor published.

15 ἢ... ἢ. See note, p. 16, l. 17.


αὐτὶ τοῦ τέως Πυρρίου. Pyrrhias was a common name for a slave; so in de merc. cond. 23 and Philops. 24. Pyrrhias, Hor. Ep. I. 13. 14, and the cook Men. 15. Dromo is equally common, de merc. cond. 25, dial. meret. x. 2. 4. Tibius also, de merc. cond. 25, dial. meret. 9. 5. For αὐτὶ τοῦ τέως Πυρρίου, "the quondam Pyrrhias," cf. Men. 16, τὸν δὲ Μαυδόραν τέως ἐν τοῖς οἰκείοις πομπεύοντα.

19 μετονομασθῆς. For μετὰ=change, cf. μετοικισθῆναι, last section. For a similar sentiment, Yonge well compares Pers. Sat. v. 78: "Verterit hunc dominus, momento turbinis exit | Marcus Dama." "'Dama' is his original name, but with a twirl he comes out 'Marcus Dama.'" Cf. Gall. 14, ἐπατε τὸ πτωχὸ μὴ κατα- σμικέναι μου τοῦνομα, οὐ γὰρ Σίμων ἀλλὰ Σιμώνιον ᾧν οὐνάμάζομαι.

τὸν μάτην κεχνήτας: cf. § 18, and Hor. Sat. ii. 5. 56: "Scriba ex quinqueviro corvum deludet hiantem."

21 ἀληθὲς ἄγοντας, "And unfeigned is their grief, (when they think) what a fine fish &c.1" Their grief was feigned before, now there is no doubt of it.

οἷς=ὅτι τοιοῦτος, a not uncommon idiom: cf. Xen. Cyr. vii. 3. 14, Κύρος ἀνής κατουκτέρων τὴν τε γυναῖκα, οἷον ἄνδρος στέροιτο, καὶ τὸν ἀνδρα, οἷαν γυναῖκα καταλιπῶν οὐκέτι ἄγοιτο=ὅτι τοιοῦτον ἄνδρος...ὅτι τοιοῦτην γυναῖκα. Τυγ. 16, καὶ αὐτοῦ ὅτι μᾶλλον κατε- γέλων οἷον κάθαρμα ἐτεθήνειν.

ὁ θύννος. So Horace, Sat. ii. 5. 44, likens credulous and foolish old men to the tunny: "Plures adnabunt thunni et cetaria crescent." The tunny-fish is still caught in the Mediterranean, being very common round Sicily. It is a large fish of the mackerel species. A looker-out for the shoal was posted on some conspicuous spot, as in the case of the pilchard fishery now round S. Michael's Mount. The watchman was called θύννοσκότος, and he gave the signal to
lower the nets. Cf. Theoc. iii. 26, ἐπὶ τῶν βάλλων σκοτίζεται Ὀλυς ὁ γραφεύς. In Aesch. Pers. 426 the defeated Persians are likened to the tunnies caught in a net and beaten to death, as seems to have been the custom: ὥστε βάλλων ἢ τιν' ἱχθύων βόλων. So in Arist. Eq. 300, Clean is said τοὺς τόρους βαννοακοκείν. L. refers to the tunny in not a few passages, the best being Jup. Trag. 25.

22 τὸ δέλεαρ καταπλών. οὐκ ἀλλ' ἄλλον go closely together, "after swallowing the bait so finely." Inf. Dial. 6. 4, δὲ τοσοῦτον μοι δέλεαρ καταπλῶν ἐφευρέτηκε βατομένη τρέφει ἐνυγελών. Mart. vi. 63. 5, "Munera magna quidem misit, sed misit in hano," and Hor. Sat. ii. 5. 24, "si vafer unus et alter | Insidiatorem praerose fugiter hano."

p. 35. 1 § 22. Ὅ δ' εὖ, subject of ὡκέτι φορήτος ἐστι.

ἐμπαυγών ἄθροις. The use of ἄθροις of a single person is not uncommon in Plutarch, e.g. Themist. 12. 1, αὐτὸς τε βασιλεῦσ... ἄθροις ἀφοθή: Lucil. 27, ὑπερβαλὼν τὸν Ταῦρον ἄθροισ κατε-φάνη, though these are not quite parallel to L.'s usage here, because there were armies with these individuals, while the legacy-gainer was alone. Theoc. xiii. 50 is a better instance, κατηρίζει δ' ἐς μελαν ἄθαρ ἄθροις "in a heap:" and in xxv. 252, of a lion ἀπόπροθεν ἄθροις ἁλτο.

ἀπειρόκαλος καὶ παχύδερμος, "unrefined and thick-skinned," i.e. stupid. In de domo 2 we find ἀπειροκαλα in company with ἀγροῦδα καὶ ἀμοῦδα. Cf. Nigr. 21, "How ridiculous do the wealthy make themselves, as they sport their fine purple, and air their rings, πολ-λὴν καταγοροῦντες ἀπειροκαλαν."

2 ἐν τὴν πέτην περίκοις, "Still shuddering at the fetters" he had been wont to wear as a slave. For the general sentiment, cf. Hor. Epod. iv. 2 and xi, "Ibericus perus tea funibus latus, | Et crura dura compede... | ...Sectus flagellis hic Triumviralibus."

3 ε...μαστίζει τίς, "if anyone cracked his whip as he went by;" so Hor. Sat. i. 2. 42, "Ille flagellis | Ad mortem caesus."

ὄρθον ἕφυστας τὸ ὁδός, "pricking his ears up." Cf. Aesch. Theb. 569, τριχὸς δ' ὀρθίον πλάκαμος ἦσσεται = "stands on end," and Soph. Elec. 27, ὀρθόν ὄν ἦσσετο.

4 τὸν μυλόνα...προσκυνῶν. μυλόν = πιστρῖνα, a mill-house, in which the grinding-pole was generally worked by asses (cf. Asin. 42), but refractory slaves were often threatened with it, as a punish-ment; cf. Eur. Cyc. 240, πέτρους μοχλέσσει, ἢ 'ς μυλόνα καταβαλέω,
and so detrudere (tradere) in pistrinum is a common expression in Lat. comedy: Terence, Andria 1. 2. 18; Plautus, Mostel. 1. 1. 16; Bacc. iv. 6. 11. This man is so used to the treadmill that he looks upon it as his peculiar temple. For προσκυνεῖων cf. l. 27 below, and Men. 12.

οὐκέτι φορητὸς ἦσθι. His behaviour is unsufferable.

tοὺς ἐνυγγα... anybody that he comes across. Cf. Tyr. 16, ἐαυτὸν ἐνυγγάζων, καὶ τοὺς ἐνυγγάζοντας ἐκκληττὼν, and Thuc. iv. 132.

διμύσωσιν is dative, agreeing with κόλαξ.

ἡ μὴ... commonly used in introducing oaths and asseverations; cf. Thuc. iv. 118 fin., σωλασθαί, η μὴ ἐμμενείν ἐν ταῖς σπονδαίσ, and VIII. 81, ὑπεθέεσθαι ἡ μὴ... μὴ ἀπορῆσεν αὐτὸς τροφῆς.


Κάρπον...Κόδρου. The former, the most ancient king of Attica, founder of Athens, cf. Men. 16. The latter, the last king of Athens, who by devotion defeated Sparta; in honour of his patriotism, the citizens discontinued the title of king.

Κροσόν, "eleven Croesuses taken together." The famous king of Sardis, conquered by Cyrus, whose wealth was a proverb.

tὸ καὶ ἄλγων...συνελεγμένα, "what he has accumulated bit by bit" (for καὶ ἄλγων = paulatim, cf. note § 4) "through a long course of perjury, and rapine, and knavery."

§ 24. Αὐτὰ που, κ.τ.λ., "You’re not very wide of the mark, in what you say." "However, when you go on your own account," &c.

αὐτόπους, "on your own feet," in contradistinction to οὕτω, ἐμαυτοῦ ποιῆσθαι τὸν ἄρσης τότε of § 21. Is αὐτόπους purposely used as a play on αὐτὰ που σ’ ἱεῦν; The Greeks were very fond of this.

Οὖν γὰρ. The same interrogative γὰρ occurs again at beginning of § 27, = "videlicet" or "nimirum." "Why! surely you don’t suppose," &c. Cf. D. D. 4. 2, where Ganymede says to Zeus, Τί λέγεις; οὗ γὰρ καθάτετι με ἢν ἢ τὴν Ἦδην τήμερον;

οὐ γὰρ...προσήψειν, "No, by Zeus, not at all: for if I did, I shouldn’t leave Aristeides in the lurch, and go to such fellows as Hipponicus and Callias," &c. So too in § 7, οὗ γὰρ ἐν οὕτως q. v., and Men. § 1.

TIMON. § 24—

25 περνοστάτην, often used by L. of an aimless sort of wandering. Our slang term of "hanging about" often expresses it. Cf. §§ 13, 30; Arist. Plut. 112 (Σεῦτο) νῦν δ' οὗ τούτο δρα, δοσίς σε προσπαθείσην περνοστάτην εἴ; and 494, ἢ γὰρ ὃ Πλοῦτος νυνι βλέψῃ καὶ μὴ τυφλὸς ὃν περνοστή.

26 ἄροι ἀν λάθω, "I wander up and down listlessly, until I unexpectedly fall into somebody or other's hands."

δοσίς—πρῶτος—περνόχην, not "whoever first comes across me (πρῶτον)," but "whoever is the first to," &c. Cf. ille primus fecit = ille (erat) primus (qui) fecit.

27 οὐ...προσκυνῶν, "Blessing you, Hermes, for such an unexpected godsend." So in Soph. Antig. 397, ἄλλη έστι' ἐμῶν θνητῶν οὐκ ἔλλον τόδε. Hermes was the god of gain: hence any lucky windfall was attributed to him. So below in § 41, and in Ναυικ. 18 he is addressed as Ἐρμῆ κερδή: in Φαρ. Trag. 33 as ἄγορας: in Arist. Plut. 1156 as παλιγκάκηνος.


p. 36. 1 ἐπὶ τῷ π. τ. κ.= ἐπὶ τῷ παράλγῳ κέρδει.

6 § 25. Καὶ μᾶλα δικαίως, "aye, and rightly so, my good sir, inasmuch as he sends a fellow to seek out...though he knows he is blind," &c. There is no μ' expressed in the Greek purposely, therefore avoid the first person in translating. καὶ μᾶλα is one of the many forms of affirmation in Greek: cf. Φαρ. Conf. § 2, ληρέων δηλαδὴ φόσον τότε αὐτῶν...καὶ μᾶλα. Herm. 17, οὐ δὲ οὐδεὶς ταῦτα έλεγεν; καὶ μᾶλα. For ἄγαθε cf. note, Men. π. § 2. ὅσι γε = qui, causal.

7 δυσεύρετον οὖν χρῆμα, "a creature so hard to find," cf. § 55. χρῆμα is a very interesting word in its wide usage: e.g. Herod. 1. 36, ὀδ χρῆμα μέγιστον, "a great monster of a boar." Arist. Νυμ. 1, τὸ χρῆμα τῶν νυκτῶν δοσον ἀπέραντον, "What an interminable length of a night!" Frogs 1278, τὸ χρῆμα τῶν κότων δοσον, "What a lot of toils there are!" Achar. 150, δοσον τὸ χρῆμα παράξεων προσέρχεσθαι, "What a heap of locusts are coming!" So L. again in V. H. 1. 8, οὐριομένοι δυστέλων χρῆμα τεράστοι, "We found a marvellous monster of a vine!"

8 τρόπο τολλοῦ ἐκλειστός, "long ago has left this earth." τρόπο τολ. = jamaudum. βλος, here, as often, = the upper air, opposed to the world below.
NOTES.

9. Ανυκέα. Lynceus was one of the Argonauts, so keen of sight as to be able to see through the Earth. Cf. Hermot. 20, οὗ δὲ ὑπὲρ τῶν Ανυκέων ἡμᾶς δέδορκας καὶ ὦρᾶς, ὡς ὕπνοι, τὰ ἐνδον.

13 σαγηνεύομαι, “caught in a net.”

16 Ὄξυδερκής instead of τυφλὸς, and ἀρτίπος instead of ὑποσκάζων: cf. opening line of § 20.

17 πρὸς μόνον τὸν κατοῦν, “just for the time of my flight.”


20 ἰχος. This is the general reading of modern editors with the weight of mss. Earlier editions have ἰχος, “How is it you should have?”

p. 37. 1 τυχόντας μὲν, counterbalanced by εἰ δὲ ἀποφέγξι, which is equal to ἀποτυχόντας δὲ, “if they possess you,” “if they do not.”

3 Ξώντας, part. construc. after ἀνέχεσθαι.

4 δυσέρωμαι, “miserably in love.”

ὁστε...ἐρρυψαν. Three lines above ὁστε has the infinitive (ἀποβλέπων); here the indicative, which it takes when a positive actual fact is stated—“that they cast themselves (have done so, and will do it again) into the sea”—a fact.

βαθυκοτήτα πόντον. In Ἀρολόγ. 10 Lucian tells us this is taken from Theognis (175), τὸ μὲν γὰρ τοῦ Θεόν θανάτος καὶ εν ἐνῳ μὴ λέγω, τίς οὐκ αἰθοῦντος καὶ ἐστὶ βαθυκοτήτα πόντον σφᾶς αὐτῶν μπέτων καὶ κατὰ κηρυκῶν γε ἡλιματών, εἰ μέλλων τις οὕτως ἀποδράσεσθαι τὴν πελάντα; βαθυκοτήτα. Hemsterhuis, in his note on this passage, classes this word with μεγακηντης and κηπώες; and says κηρος, though originally meaning a huge sea-monster, came eventually to have the sense of any vast depth, space, gulf. Hence βαθυκηντης merely = “vast and deep.”

5 ἡλιματών. The derivation very doubtful. Perhaps D. B. Monro’s explanation, connecting it with ἀλβας, “dry” (Plato Rep. 387 c), as ἀδάμαρος with ἀδάμας, is the best; see Edwards’ note on Hom. Od. x. 88. Then it will mean “craggy,” “hard;” “inaccessible” was the old rendering, cf. Eur. Ηϊππ. 732, ἀλβατός ὑπὸ κενθμῶσι γενόμεν, and p. 18, l. 25.
6 oúde tēn ἀρχήν, lit. "not even to begin with" = omnino non: then "not at all;" cf. Icarom. 9, oúde tēn ἀρχήν ελναι θεοί τινας ἐπιτευχον. So Tyr. 21, ἀρχήν δὲ oúde oída="in fact I do not even know."

7 πλὴν ἄλλα, cf. Men. §§ 2, 9, &c. &c.
ē oída δτι, a common parenthetic phrase, like oúde oúde oída, § 1.
It occurs, as here, between ἀν and its verb in Alex. 4, παῖς ἀν eō oúde oúde δτι...ἐδοξε. Mar. Dial. 23, oúdo γὰρ ἀν eō oúde δτι εἶδον ἡθη.
8 ἄδ τι συνής σαντιθ, "if you are at all conscious of yourself," i.e. "if you know who and what you are."
κορυβαντάν αὐτούς, "that they are mad," "frenzied;" lit. "to play the Corybant," something similar to our "living like a Bohemian," or Lat. Graecari="merry as a grig" (i.e. a Greek). The Corybantes were priests of Cybele, whose religious services were noisy music and wild dances, cf. Verg. Aen. III. 111, "Hinc mater cultrix Cybleae Corybantiaque aera | Idaeumque nemus." Cf. in Lucian D. D. 12. 1, τοῖς Κορυβαντάς άτε μανικούς.
9 ἐρωμένος, here as in Xen. Symp. VIII. 36 "the beloved object." In Hdt. III. 31 we have ἡ ἐρωμένη; and Pind. Ol. I. 128, ἐρώτ, as "a lover."

ἐπιμε_implητας, "being so desperately enamoured of such an object."

10 § 27. ὅμα γάρ, cf. note § 24.

ὁράσθαι is not the same as δοκεῖν, as it implies actual sight, which δοκεῖν does not necessarily.

13 Ἀλλὰ πῶς, "Well! but how could it be otherwise?"


20 αὐτοπρόσωπον, i.e. without any mask on, as in pro Imag. 3, φανῆραι αὐτοκρ. Cf. also Juv. Trag. § 29, λέγειν αὐτοπρόσωπον, "face to face." For αὐτῶς in composition v. § 54 note.

23 ἀμβλώτωτος, cf. § 2. It is to be taken closely with κατεγλυάσκων ἢν, "would blame" themselves for being so blind." Dindorf inserts πρὸσ before the accusative.

p. 38. 1 § 28. Τί οὖν δτι, "Why then is it that...?" cf. S. Luke ii. 49, Τί δτι εἴητε με;

4 πρόοιντο, "surrender," "give up," cf. I. 18, below.

5 ἔκτρυσης in nearly all the mss. is certainly preferable to ἕκτρυς (Faber with 2 mss.), = "smeared over." Cf. the Ciceronean
word “fucatus,” e.g. de Amic. 95, “omnia fucata et simulata a sinceris atque veris.”

Note the force of each preposition, συν, παρά, ἐστι, “there enters in with me at my side.”


17 τῆθε, “admire.” Cf. § 56 ad init.; so Tyr. § 16, κάμαυτος ἐτὶ μᾶλλον κατεγελών, οἷον κάθαρμα ἐκθήκειν.

23 § 29. ἐγχέλεις, cf. Anch. § 1, ὁσπερ αἱ ἐγχέλεις ἐκ τῶν χειρῶν διαλυθάνοντες. No mss. appear to have the αἱ which D. inserts.

δραπέτευεν. So in Lucian’s Dream Education says of Socrates, δραπέτευασ παρ’ αὐτῷ ἡγομόλησεν ὅπειρε.

p. 39. ἵζόδης, “sticky,” opposed to ὀλισθηρός (supra), “oily,” as ἐδύλαβθι, “easy to keep hold of,” is to δυσκάδεκτος. It is quite a late word, though ζύζ = viscum, “birdlime” or “mistletoe” is found in Eur. in the former sense (Cyc. 433). Cf. Tyr. § 14, οὐ γὰρ ὁδ’ ἄπω καθάπερ ἔζω τιν προσέχεται τοῖς θολοῦσι ἡ ψυχή.

2 ἀγκυστρο, “fish-hooks.” Cf. Pisc. 47, τὸ ἀγκυστρον δελεάσας ἱσχάδι καθήκευ, “having baited the hook, he lowered it down.” The idea of the word is that of “feelers” or “hooks” or “tendrils,” anything which is likely to cling to what it touches; another good instance of Lucian’s favourite predicate, p. 9, l. 1.

10 § 30. τοῦτον γε ένεκα, “as far as this is concerned:” cf. Xen. Cyr. v. 5. 20, τότε γε εἶτε, “at any rate tell me this.”

11 ἐπιστηκώς, “having straitly charged him.” Cf. Tyrann. § 8, ἄχρις ἂν τε ἐπιστηκώς τῇ γυναικὶ περὶ τῶν χρημάτων.

15 ἐχόμενος τῷ χλαμύδος. The genitive naturally follows after the idea of “clinging to” (partitive).

This whole scene is very amusing. Picture the blind god of riches, holding on to Hermes’ coat-tails, and creeping slowly along. Suddenly he hears the noise of Timon digging, and then when he finds who are keeping him company, he wants to slip off by the shortest cut.

17 ἐδ ποιέα. Cf. Men. § 19 and note there: “you are very good,” “it is very kind of you.” Cf. § 45, ἐδ γε ἐπιστηκώς ἀφικόμενος.

18 Ἰμπερβόλων ἡ Κλέαν, the two much-abused Athenian demagogues, whom Grote has shown to be not quite so black as they had been painted. Cleon was a tanner; Hyperbolus a lamp-maker; the
former is especially noted for his strange capture of the Spartan nobles at the siege of Sphacteria; the latter gained considerable power and influence after Cleon’s death, but was eventually banished by ostracism. Each was the continual butt of Aristophanes.

§ 31. γῆδων, dimin. of γῆ, as agellum of ager=“a farm.”
παταί, “Hullo!”

Πενία. Poverty has such a body-guard as Plutus never could gather, a body-guard of virtues, Labour, Perseverance, Wisdom, Fortitude. So with these around Timon, what good can Plutus do? Had he not better be gone? So in Arist. Plutus 469 where Πενία pleads against Chremylus: αγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμέ. Cf. also 558.

υπό, “under,” not “by.”

p. 40. ην τοχίστη, understand δῶν. For similar instances of suppressed substantives cf. below, note on § 40, βαθέλαις.

§ 32. Ἀργυρόφοντς. The old Argus legend is believed by some philologists to be due to a misunderstanding of this epithet, which they say is from ἀργός and φαίνω and means, “bright-shining one;” for further note see Edwards on Οδυσ. X. 302.

Νῦν. This is very emphatic, by its position. “What! Plutus been sent to Timon after all I’ve done for him?” εἰπέμφθη is easily supplied from the lines above.

κακῶς ἔχοντα, “treated ill,” is equal to a passive construction, and so is naturally followed by υπό of the agent; cf. § 8, πλούτεων παρά τους. For the sentiment, cf. Ar. Plut. 575-6.

εὐκαταφρόνητος “despicable,” a very favourite word of L. εὐδακτύος, “easy of injury.”

δ μόνον κτῆμα. The antecedent, as often, is here put in the relative sentence, =το μόνον κτῆμα δ ἔλχον.


ράκος ἢδη γεγενημένον. Cf. de merc. cond. 39, καὶ τὸ αἰκμαίστατον τὸν σώματος εἰπτρίψας καὶ βάκος σε πολυσχίδες ἐργασάμενος..., and Pseud. 18, ἄρι 
δῆ σε, τὸ τοῦ λόγου, βάκος πολυσχίδες ἐργασάμενος ἔχωσε. It is clear by this latter passage that the phrase had passed into a proverb.

§ 38. Ἀπερχόμαι, a vivid present, “Then, I’m off!”
καὶ ύμές δί, “aye and you;” cf. for καὶ...δέ, p. 51, l. 11.

οὖν μὲ οὖσαν ἀπολέψει. οὖσ is rather a complicated word when attracted, as here and often, into the case of the ante-
cedent. Here the full meaning is τάχα ελέγεαι ὅλα ἐγώ εἰμι, ἢν ἀπολέιψει, “He will soon find out how great a friend he loses in losing me.” Faber says ἀπολείψῃ should be read, which Solanus and others deny, inasmuch as innumerable passages in L. would have to be altered for the same reason.

24 ἡ συνάν. Avoid taking this after διεσέλεσεν. συνάν, ζων, ἀποσβλέπων are part of the subject; ὑγεινός and ἱππομένων part of the predicate. “For so long as he associated with me, he had a ‘mens sana in corpore sano,’ while he lived a manly and independent life.”

p. 41. 1 πρὸς αὐτὸν ἀποβλέπων, i.e. depending on none but himself. The sentiment is exactly the same as in § 36, ἐκ αὐτοῦ ἐμοῦ τὰς ἑκτίδας ἁπαρθησαν μοι τοῦ βιοῦ (v. note).

τῇ δὲ περιτῇ, κ.τ.λ., “deeming these many superfluous things foreign to himself as indeed they are.” The ὅσπερ ἐστὶν modifies ἀλλήργα not περιτῇ. Notice we say “many good,” “many great” &c. Gk. “many and good,” &c.

7 § 34. οὐ χαίροντες, “unrequited,” “without due reward.”

8 ταῖς βάλοις καὶ τοῖς λίθοις. Note the article, “the clods, and the stones” [lying about]. Cf. Pisc. § 1, βάλλε τοῖς λίθοις...ἐπιβαλλε τῶν βάλων and § 32, παλας τοῖς ἓλαις.

10 Μηθαμῶσ...μή, cf. 19. 12.

οὐ...δεντας βαλεῖς. A good instance of the common Greek idiom, by which the more important thought is found in the participle not the finite verb; “for we are not men, at whom you will be pelting.” Cf. Men. § 6, ὃν ἄν...φονών.

13 ἀγαθὴ τόξῳ, a common expression—Lat. quod bene vortat or quod felix faustumque sit. So Thuc. iv. 118, at the beginning of the form of ratification by the Athenians, Λάχει εἰπε τόξῳ ἀγαθῇ 

τῇ Ἀθηναίων ποιεῖ θαυμάν ἐκείσης. So too the heading of the Psephism in the Conc. Deor., &c.

15 καίτοι would be καίπερ in good Greek. Note καίπερ in prose always is constructed with a participle.

17 τοῦτοι. οὕτωι &c. are stronger forms of the demonstrative, denoting a pointing of the finger or a wave of the hand; cf. the Lat. hic-ce and French celui-ci.

TIMON. [§ 34—

20 μλαγχολάν, cf. note § 8.
21 μή τι κακόν, to be taken after ἀπίωμεν.
22 § 36. Μηθεν σκαῖν. Cf. p. 43, l. 11; p. 49, l. 5.
   τὸ πάννυ, κ.τ.λ., "this exceeding boorishness," cf. note § 15.

p. 42. 1 τῷ χειρῷ. Cobet (V. L. 69, 70, 85; N. L. 695) says there
is only one form of the dual for all genders, i.e. the masculine.
Good Gk. forms are only τῷ, τῶν, τοῦτω, τούτῳ, λέγοντε, -τοι &c.,
and this is the case with all adjectives, pronouns and participles.
The fem. forms, given in grammars, τὰ, ἄ, λέγουσα &c. are wrong.
Hence τῷ here, not τὰ. Cf. Thuc. iv. 23. 2 where the true reading
is δυνὰς νεών ἐναντίον, and 1. 93, δὸ διαμαζέ ἐναντίοις ἀλήθοις
(not -αί).
2 τὰ πρῶτα = ὁ πρῶτος. Supply ὁν after ἤσθη. For similar usage
of the neuter cf. § 55, κολάκων ἄστι τὰ πρῶτα. Sommerbrodt quotes
Hipp. § 3, ὁ δὲ μιχαλικῷ τε ὡν τὰ πρῶτα καὶ γεωμετρικῶν. So in
Eur. Med. 916, ὁμια γὰρ υἱὸς τῆς γῆς Κορινθίας ἃ τὸ πρῶτο εσεθήαι,
and Lucr. i. 87, "prima virorum."
7 ὡ τὰῦ, "my friend." The form, accent, and derivation of the
word are all equally doubtful, though it is of common occurrence.
Sometimes it is used in addressing several persons. It carries with
it generally a touch of inferiority or contempt.
8 τῶν δε φέρω, κ.τ.λ. (deliberat. subjunctive) from Hom. II. xv.
202.
9 ὑν for ἤσθη, just as we say "it were natural" for "it is."
12 § 36. Ἀλλά, modifying his previous statement of hatred.
   "Very well, then, I'm much obliged to you for your kind attention;
but I'll have none of this Plutus."
18 ἡθυπαθεία, "luxury."
24 ἐκ αὐτοῦ ἐμοῦ...ἀπαρτήσατα. Cf. note on πρὸς αὐτῶν ἀποβλέπων
§ 33. Cf. Plat. Menex. 20, διω γὰρ ἀνδρὶ ἐς ἑαυτὸν ἀνήρηται πάντα
τὰ πρὸς εἴδομαιν ἐφθοντα. So in Hor. Sat. ii. 7. 86, "In se ipso
totus, teres atque rotundus, | In quem manca ruit semper fortuna."

p. 43. 1 ἐκκλησιαστῆς, an assembly-man, a member of the Athenian
ἐκκλησία. The word occurs in Men. § 19; cf. note there.
6 § 37. ἱκανῶς καὶ διαρκῆς. ἱκανῶς sufficient in quantity;
diαρκῆς sufficient in length of time, as we talk of provisions
"lasting out." Cf. de Hist. § 21, ἀπόστοι δὲ καὶ ἐς ἐβδόμην διαρκοῦσιν
ὁ πολλόλ, "hold out till the 7th day."
NOTES.

9 Ἰν, "it was sufficient;" that was my only object when I first set out here.

ηβηθόν, to be taken closely with πάντες=omnes omnino; so Faber and Hemst.; L. and S.'s "from the youth upwards" is unsatisfactory. Cf. the capture of Sybaris in Her. vi. 21, Μιλήσιοι πάντες ἡβηθόν ἀπεκιναντο τὰς κεφαλάς, and VII. auct. 14, ἐγὼ κέλομαι πάσας ἡβηθόν ομιλόμεν.

11 Μηθαμώς, cf. p. 19, l. 12, and p. 49, l. 5.

διαθ. § 25, and Mem. § 2.

13 οὕτοι ἀπόβλητα, adapted from Hom. II. III. 65, οὕτοι ἀπόβλητ' ἐστι θείων ἐρυκτεία δύρα.

15 Βουλαί δικαιολογήσωμαι, so Hemst. followed by Dind. and Somm. and other editors. The mss. give the future -σομαι. Grammarians tell us that after βούλα the aor. subj. and not the future must be used, cf. Goodwin, M. and T. §§ 287, 8; but it seems very probable that the mss. are right and the editors wrong, and the εἰθέεις ἐγὼ αὖθις ἐπάνειμο quoted by Heitland, note Char. § 9, shows Lucian at least is not tied down to this rule.


18 ἐπιτριπτοῦ. Cf. Soph. Ajax 103, ᾧ τοῦτο τριπτοῦ κινᾶτι ἐξήρω μ' δόσου; where Prof. Jebb says "accursed" not "knaveish" is the proper meaning. Cf. also Arist. Plut. 619, αὕτη μὲν ἡμῶν ἡ 'πιτριπτοῦ οἴχεται; The word occurs also in § 46 below, and in Inf. Dial. 13. 5, ὅ σοφος; ἀπάνων ἐκείνων κολάκων ἐπιτριπτοῦτατος ὄν.

20 § 38. Ἐχρῆν. For the imperfect, cf. Ἰν § 35. "It were fitting that," 'I ought to have replied," not "I ought to reply." For πολλά ...κατηγορηθέντα cf. note Men. § 19, ἐτελ γάρ κ.τ.λ.

44. 3 προσδρας καὶ στεφάνων, the natural concomitants of the τιμὴ. The former means front seats, the best places, in the games and theatre; the latter the garlands or crowns of honour given to distinguished citizens, e.g. to Demosthenes.

4 περίβλεπτος, "the cynosure of neighbouring eyes." So Education says τῶν ὄρων ἐκαστός τῶν πλησίων κυνής δεξίων σε τῷ δικτύῳ "οὕτος ἐκείνων" λέγων, which exactly expresses the notion of περίβλεπτος (Somm. 11).

δολίμοις. So again in Somn. § 12, ὁ δὲ Σωκράτης...ἀκοθεὶς ὃς παρὰ πάντων ἰδεται.
§ 38. —

5 περισσοβαστος, a man much sought after, in a social sense, a man whose acquaintance is cultivated; corresponding to the words ἐπὶ τῶν ἀριστῶν εὐδοκίμων καὶ ὑπὸ τῶν γένει καὶ πλούτων προάσκοντων ἀποβλέπομενον, in Somn. § 11.

12 ἐπὶ κεφαλὴν ἐξωθήλας. So in Rhae. Prec. § 25, ἐξωθήλας δὲ ἐπὶ κεφ.

13 χλανθὸν. This reading was first suggested by Hemst. and is adopted by most editors; the MSS. have χλαμύδος. The epithet μαλακῆς is far more applicable to the former; and the two words are often confused in the MSS.


16 προσθηνηγαμῖν, "who had behaved in so unfriendly a manner toward me," so προσφέρεσθαι with or without an adv. is used not uncommonly; cf. Thuc. v. 111, τοῖς δὲ κρείσσοις καλῶι προσφέρονται, Id. ibid. 103, ὦ προσφέροντα.


σι χαῖτις...σῶ σὲ ὑπάγασθι. The first is addressed to Timon, "Go on with your digging" (continuous), the second to Plutus, "Summon Treasure to his spade" (single action). Cf. the tenses in next section, when P. does summon Treasure, παῖς, ὑπάγοντος, παράσκεψ, σκέστα. For ὑπάγεσθαι, "will answer," cf. our "answering" a door.

93 τῇ γαρ ἐν καλ., κ.τ.λ. Cf. note on Men. § 3 for this phrase and the attracted optative; so in Char. § 3 the same words occur. The MSS. seem to have had δωται, which violates all grammar; modern editors reject the δω.

14 πράγματα, "trouble," as so often.

15 ἄχρι νῦν, ἄχρι with πρῶς, or μεχρὶ πρῶς, is common enough (cf. μεχρὶ καὶ), but a plain adverb following is not usual: L. and S. give ἄχρι πρῶς and ἄχρι δεῖπνο. ἄχρι τοῦ νῦν is found, but that is a very different phrase. Cf. μεχρὶ νῦν, Thuc. viii. 24.

P. 45. : φρονεῖς, "cares," "anxieties."

§ 40. Ἰωάτθη, "Endure it for my sake, Timon, even though," etc.

4 συνεπερ, verbal of σύρει.

5 διαπαγεῖν, a word very commonly used in this sense. Cf. Arist. Anth. 279, διαπαγεῖν. Cf. also Verg. Ecl. vili. 26, "Invidix

8 τῇ εφεσίᾳ τ. π., “winged oars.” Cf. Aen. vi. 19 and i. 301, “remigio alarum.” For a similar phrase see also Soph. Elec. 19, ἀστρων εὐφρόνη=“a starry night;” where Prof. Jebb gives other instances and says, “This seems to be a genitive of material, like οἰκήμα λθον.”

10 παί...σκάπτε, “go on striking,” “dig away;” cf. note on these tenses in last section.

12 μαθέας καταφέρων. Supply πληγάς, a word commonly omitted, e.g. § 53 with δλήνην and τρίγυνην. Cf. δευτέραν πεληγμένοι in Aesch. Agam. 1316. In § 44 μοῖραν δὲ δίκην is suppressed with τὴν ηυνήν.

13 ὑπεκτήσομαι, so Dindorf. The majority of mss. read ὑποστήσομαι (=ὑποχωρεῖν); Hemst., Faber, Somm. read with a few mss. ἀποκτήσομαι: the first-named thinking ὑπεκτῆσομαι a too common form to have been altered. υἷον ὑπεκτῆσομαι means “I will withdraw for you” (i.e. in your favour).

16 § 41. προκαλομένη. For similar construction with προσκαλείσθαι cf. note § 46.

17 Ἐρμή καρήθη. Cf. note on § 24, end.

19 ἄνθρακας ἑρω. “Surely it is all a dream! I fear I shall wake, and find only ashes.” Cf. Gall. i. 1, σὸ δὲ δρα, διως μὴ, διωρ πλωτῶν, λιμῷττας ἀνεγρόμενοι: v. § 20 end. Suidas says ἄνθρακες δ’ ὁθαυοῦ ἦσαν a Greek proverb for disappointed hopes. The wealth possessed in dreams is referred to in Theoc. ix. 16, ἓνω δὲ τοῦ δοσ’ ἐν δελεψί φαντασία, πολλά μὲν διί, πολλά δὲ χιμαιρας. Cf. Plato, Theaet. 208 b, ὅναρ ἐκατονθαμανεῖ.

20 ἐπισημνόν, “stamped,” “coined,” opposed to ἄσημος, “bearing no stamp or inscription,” as in Char. § io, Croesus speaks of his offerings to the Delphic Temple: eîδες γὰρ μου τῶν πλουτῶν καὶ τῶν θησαυρῶν καὶ χρυσοῦς καὶ δοσὶ ἄσημος χρυσός ἄυτοι ψῆφοι. The words are contrasted in Thuc. ii. 13, ἐπαρχόντων δὲ ἐν τῇ ἀκροτρίτικῃ ἐπὶ τότε ἄργυρων ἐπισημομεν ἐξακοσάλλων ταλάντων...χρυσὶ δὲ χρυσοῦ ἄσημοι καὶ ἄργυροι...οὐκ ἐλάσσων ή τειτακοσίων ταλάντων.

ὑπέρπερφερον, so gold is described in Char. § 11, τὸ δπωξχρον μετ' ἑρυθράματος, “that pale substance with a ruddy glow” (Heitland).

M. L.
editors. The whole passage is in confusion. Somm. reads καθάπαξ for καὶ ἄναξ, and αὐτῷ for καὶ ἑαυτῷ. The reading in the text is as likely as any.

Δεξιώσασθαι, usually to "greet," e.g. Arist. Plut. 753, αὐτῶν ἕξαψαντο καὶ ἐδεικνύοντ' ἄπαντες ύπὸ τῆς ἡδονῆς, and Aesch. Agam. 825, θεοὶ πρῶτα δεξιώσαμαι. Here it apparently refers to the custom of holding a dying person's hand; so the editors explain it. Cf. Xen. Cyr. viii. 7. 28 at the death of Cyrus, ταῦτ' ἐπένω καὶ πάντας δεξιωσάμενος συνεκαλύφατο καὶ οὕτως ἐτελεύτησεν, and Alcestis 191, δεξιάν προσέτει ἐκάστῳ. The ἑαυτῷ στέφ. ἑπενεχκεῖν referring to the well-known custom of crowning the dead with garlands. Cf. de Luc. § 11, στεφανώσαντες τοῖς ὑπαλογίον ἀνθεὶς, "with the flowers in season." Parsley was, however, in common use on such occasions. Hence the proverb mentioned by Plut. Timol. 26 (Beck. Char. 135), παρομία τις ἐκ τούτων γέγονε, τὼν ἐπισφαλῶν νοσοῦντα Δείθας τούτων τοῦ σελήνου ("the patient would have no need of any other herb but the parsley").

§ 44. ὁ Μίσανθρωπος. Shak. Tim. iv. 3,

"I am Misanthropos, and hate mankind.
For thy part, I do wish thou wert a dog
That I might love thee something."

Cf. the passages from Cicero, and the epigrams of Callimachus given in Introduction under "Timon the Misanthrope."

§ 45. δυσκολία, "moroseness," opposed to εὐκολία, an easy-going temperament, such as is ascribed to Sophocles in Arist. Ranae, 82, ὁ δὲ εὐκολὸς μὲν ἐνθάδε', εὐκολὸς δ' ἑκεί.

ἀντιλαβόμαι, "to give him a helping hand."

ἐπὶ κεφαλήν, v. note § 38.

τὴν θυσίαν, scil. μοῖραν or δίκην.

ἐκαθησάτο...ἐπεφήσειν, "moved," "put to the vote." Cf. Thuc. iv. 76, Πιτοιδώρου...ἐσηγομένου τάδε αὐτοῖς παρεκκλησθῇ. For ἐπεφήσειν cf. Men. § 20, and for the order of the names τ. Ἐξ. Καλ. cf. note in that place.

§ 45. ἐμμένωμεν, "abide by them." Cf. Anab. iv. 4. 16, Thuc. iv. 118 &c.

§ 45. περὶ πολλοῦ ἄν, "I should deem of first importance," with a suppressed protasis; περὶ π. ποιεῖται is a common idiom = magni facere. Sometimes, but rarely, the preposition is omitted, and the genit. becomes one of price.
NOTES.

§ 43]

'Αθήνας ἑδυταί. So Pausanias, 'Αθηναῖοι δὲ ἐν τῇ ἄγορᾷ τὰ ἄλλα ἕστω...εἰς ἀπαντάς ἐπίσημα, καὶ ἐλέου βωμός. Lucian mentions it again in Vit. Demon. 57, μὴ πρὸτερον ταῦτα, σ’ Ἀθηναίων, ψυφίσατο, ἦν μὴ τὸν 'Ελεοῦ τῶν βωμῶν καθέλητε.


17 κατάλοιπες τῶν ἔθων = "subversion of custom;" so καταλόιευ of "annulling" laws.

18 μονήρης...λύκους. Apparently the ancients thought that wolves were non-gregarious: so Luc. says in Sat. Ἐρ. 34, ἕδε μόνον ἐμπι- λασθαὶ, ὅπερ τοις λέοντας φασι καὶ τοῖς μονόλοις τῶν λύκων.

20 § 42: Ὅδε ἄλλοι, κ.τ.λ. Continue to supply ἔστωσαν or ἔστω from last section.

21 ἦν τινα τυφω, "If I so much as set my eyes on any one."

p. 47. I ἀποφράς ἢ ήμαρ. There is much about this in L.'s Pseudologistes. In § 12 it is described as a day ὅταν μῆτε αἱ ἀρχαὶ χρηματίζουσι μῆτε ἔσωγόμηοι αἱ δίκαι ὡς μῆτε τὰ λευτρύνηται μὴν δῶσι τῷ τῶν αἰτίων τελήται, a day of ill-luck, on which no public business of any kind could be transacted, corresponding to the nefastus dies of the Romans. Cf. Ovid, F. 1. 47.

"The last three days but one in each month were 'unlucky' days, and belonged to the dead and the gods of the infernal regions." Gow, Comp. to Sc. Classics, p. 84.

2 λιθων...διαφερέτωσαν. He is turning the tables on them now.

In § 5 he complains of men treating him like some overturned moss-eaten pillar; now they shall be as stone monuments to him.

5 φιλήται, φράτερες, δημόται. So the mss. and earlier editors with Somm. followed by Abbott and others. Dind. and Herm. and some others read φράτερες here and in other places (e.g. Conc. Deor., ad fin.). φυλ. "tribesmen" = tribules = of same φυλή: — io φυλή after Cleisthenes, B.C. 509. φράτ. "clansmen" = curiales. Three to each φυλή. These two are genealogical divisions, while δῆμος is a territorial division. Cleisthenes made io to each φυλή. Cf. passage at end of Conc. Deorum, mentioned above, where the gods are bidden at the summons of Hermes to bring clear proofs of their divinity: πατρὸς ἄνω καὶ μητρὸς, καὶ φυλήν, καὶ φράτερας.

11 ἐκαστάτω τῶν ἄλλων. So Sommerbrodt; Faber, followed by Hemst. and Dindorf, reads ἐκασ ἐν τ. ἄλλων. Abbott ἐκεινῶν τὰ τ. ἄλλων. Yonge the same, omitting τὰ the reading of the earliest
editors. The whole passage is in confusion. Somm. reads καθάπαξ for καλ ἀπαξ, and αὐτῷ for καλ ἑαυτῷ. The reading in the text is as likely as any.

δεξιώσασθαι, usually to "greet," e.g. Arist. Plut. 753, αὐτῷ ὕσπαστο καλ ἐξεισόθη ἀπαντεῖ ὑπὸ τῆς ἱδωνῆς, and Aesch. Agam. 825, ἔδωκεν πρῶτα δεξιώσασθαι. Here it apparently refers to the custom of holding a dying person's hand; so the editors explain it. Cf. Xen. Cyr. viii. 7. 28 at the death of Cyrus, ταῦτ' εἰπὼν καλ τάρτας δεξιώσασθαι συνεκαλύφα τοις ὠντω ἐτελεύτησεν, and Acestis 191, δεξιώσασθαι ἐκάστη. The ἑαυτῷ στέφει ἐπενεγκεῖτο refers to the well-known custom of crowning the dead with garlands. Cf. de Luc. § 11, στεφανώσαστε τοῖς ἱεραῖς ἀνθείς, "with the flowers in season." Parsley was, however, in common use on such occasions. Hence the proverb mentioned by Plut. Timol. 26 (Beck. Char. 135), παροιμία τις ἐκ τούτων γέγονε, τὸν ἐπισφαλῶς νοοῦντα Δεξιάθαι τοῦτον τοῦ σέληνον ("the patient would have no need of any other herb but the parsley").

14 § 44. δ Μισάνθρωπος. Shak. Tim. iv. 3,
"I am Misanthropos, and hate mankind.
For thy part, I do wish thou wert a dog
That I might love thee something."
Cf. the passages from Cicero, and the epigrams of Callimachus given in Introduction under "Timon the Misanthrope."

15 δυσκόλλα, "moroseness," opposed to εὐκόλλα, an easy-going temperament, such as is ascribed to Sophocles in Arist. Ranae, 82, δ' εὐκόλος μὲν ἑυδάπ, εὐκόλος δ' ἑκεί.

20 ἄντιλαβέσθαι, "to give him a helping hand."

21 ἐπὶ κεφαλῆς, v. note § 38.

22 τὴν ἱσην, scil. μοῖραν or δίκην.

dιενησάτο...ἐπεσήφισεν, "moved," "put to the vote." Cf. Thuc. iv. 76, Πτοιοδόρου...ἐπεσήφισεν τάδε αὐτοῖς παρεπεκάσθη. For ἐπεσήφισεν cf. Men. § 20, and for the order of the names T. Βχ. Κολ. cf. note in that place.


26 § 45. περὶ πολλοῦ δὲν, "I should deem of first importance," with a suppressed protasis; περὶ π. ποιεῖσθαι is a common idiom= magni facere. Sometimes, but rarely, the preposition is omitted, and the genit. becomes one of price.
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p. 48. 1 διότι here = ὅτι, “that,” a very common usage in Aristotle: e.g. Pol. 1. 2. 10, διότι δὲ πολιτικὸν ὁ ἀνθρώπος ζῆν πάση μελητὴς καὶ παντὸς ἄγειαν ζῆν μᾶλλον, δὴ λοι.

2 ἀγχόνη. Cf. Soph. Oed. Tyr. 1374, ἔργα εἰστὶ κρείσσων ἀγχόνη εἰργασμένα (“hanging is too good for such deeds”), and Arist Achar. 125. Here = “It will be as good (or bad) as hanging ti them,” i.e. they will hang themselves from envy.


3 πανταξέθεν, κ.τ.λ. Cf. what Apemantus says. Shak. Tim. iv. 3 “I’ll say thou hast gold, | Thou wilt be throng’d to shortly.”

4 κεκόν. καὶ πνευμ. “covered with dust and out of breath.” So Tyr. § 3, οὗ κρέας δὲ καὶ τὸν Ἐρμήν αὐτῶν ἱδρώτι βέθμενον καὶ τι πόθε κεκομεμένον καὶ πνευματώτα; μέστων γοῦν ἄσθματος αὐτῷ τὸ στήμα

5 τῶν πάγων τούτων means some rocky knoll, or peak close by probably the same thing as that on which T. does climb at the very end of the book.

6 ἀπελαύνω is subj. mood.

εἰ ὑπερθεῖνων. Abbott takes it in its primary sense, and translates, “pelting them from the right hand.” It would seem rather to mean “from higher ground” (locally): cf. § 58, ἐπιχαλαζω πόρῳ ῥωθεὶν αὐτοῖς. For this sense of εἰ ὑπ. cf. Xen. Hell. vii. 4. 13, and Anab. iii. 4. 7, ὑπερθείοις χωρίοι. It may also have the meaning of “from a vantage-ground” i.e. “at an advantage.”

7 ἀκροβολιζόμενος. Cf. ἀκροβολισμὸς § 3 and note; apparently quite literally, eminus jacere as opp. to comminus pugnare.

ἡ τὸ γε ποιοῦσαν. The γε helps to point this second one out as the better of the two alternatives: “or rather, shall I just for this once break my own law?” He means, of course, the serio-comic law he has just passed, forbidding him to speak with any man.

12 ἑρανοὶ αἰτήσαντι μοι, “when I asked a loan.” Technically, a- Athens ἑρανοὶ were clubs or friendly-societies and ἑρανος was the club-feast, usually monthly. The societies lent charitable loans to those in need, on the understanding that any money advanced was to be repaid when the borrower’s circumstances allowed of it. Timon says here, then, that he only borrowed a loan.

The parallel scenes in Shak. are worth noticing. Timon there sends his servants to borrow of his friends. The first gives the master a “tip,” to say he was out! The second says he unfortunately spent
all his money yesterday, or he would have been very pleased to
oblige. The third pretended to be very much aggrieved because
Timon did not ask him first and says: "Who bates mine honour
shall not know my coin."

πάνω δὲ λοιπ. κ.τ.λ. He has "returned" this quantity. How
much therefore must he have gorged himself with, and yet he cannot
spare a penny.

13 τῶρ' ἐμὲ, ἀρετὶ me, ches moi="when dining at my house." Cf.
§§ 7, 10.

ἐμπηκόφς is no doubt put παρὰ προσδόκησιν εὐκτεώκος.
eδ' γε ἔτολον, cf. note § 30.

15 § 46. ΓΝΑΘΩΝΙΔΗΣ, from γνάθος, the man celebrated for the
exercising of his "jaw," either in flattery or gluttony, a perfect type
of the true parasite, or toady. Cf. Fugit. § 19, κολακεῖα τινὲς τῶν
Γναθωνίδην ἢ τῶν Στροβυλαίων ὑπερβαλλόντως διδόμενοι.

17 συμποτικάτατος, "most convivial." In Cronosolom §§ 17, 18 we
have the νῆμοι συμποτικωλ or "laws of drinking." The superlative
does not seem common. It occurs again in Sat. Epist. § 32, τὸ γοῦν
ἡδοτον καὶ συμποτικάτατον ἡ ἱστομία ἐστὶ.

18 Νηθί καὶ σὸν νὲ is Dindorf's emendation. The mss. read νῇ καὶ
σὸν νὲ. But νῇ requires some god's name after it. One ms. has νῇ
Δία, and from that Dind. restores νηθί = νῇ Δία. He also thinks this
is the true reading at Arist. Equit. 319, νηθί καὶ τῶν φρασκῶν, τῶν
τῶν δαστικῶν. So apparently Ran. 164, νηθί καὶ σὸν νὲ ὄργανον.

γυναῖκ. He has called his late friends appropriately "wolves,
"crows," "gulls;" he now adds "vultures."

22 διδυμάτων. Arion was its reputed inventor. It was a free
kind of composition, sung to the flute. The chorus of ten responded
to these recitations; hence the first beginnings of the Drama.

23 Καὶ μὴν. Cf. Men. 8, Tim. 9, 15. "I'll make you sing
something beside dithyrambs. You shall chant dirges."

25 μαρτυρόμειν, used absolutely, "I protest." Cf. Thuc. vi. 80. 3,
δεῦμεθα δὲ καὶ μαρτυρόμεθα: ἐμα, εἰ μὴ πελάσης, διε ἐπιθυμεῖ μου
τὸ Θέων. Cf. too Lysias 97. 40, βοῶντα καὶ κεκραγότα καὶ
μαρτυρόμεθαν.

P. 49. 1 προσκαλούμει, another technical word "to challenge"
anyone to anything, εἰς ὀρκον, εἰς ἀντίδοσιν, εἰς μαρτυρίαν. Here, as
usual, the genit. is used of the charge. "I summon you for assault
and battery before the Areopagus." The present implies: "I'm on
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my way to do it." Cf. for exactly similar phraseology, Vit. A
ετα ν ύδας μη προσκαλεσηται σε εις "Αρειον πάγον.
4 προσκεκλησομαι. "I'll give you reason to indict me" (I
The mss. and some editors read προ(σ)κεκλησει με, "Ye
very soon bring a charge of murder against me,"—said, of
ridiculously.
5 Μηδαμίς, cf. p. 43, 1. 11.
6 άχων ύμαι, "a marvellous stancher of blood."
9 ού χαιρήσεις, almost invariably used with the future tis
this sense, "thou shalt not get off scot free" i.e. "thou shalt
dearly" (= κλαμείς). The γενόμενος is probably a causal pa
"for having changed your disposition." Cf. Arist. Plut. 64
μὰ τὴν Δήμητρα χαιρήσεις ήτι.
10 Χρηστός. Remember it was this virtue which had
Timon, § 8, χρηστότης επέτρεπεν αυτῷ, and which made Z
that Timon would refuse to house Plutus § 10, καν δεῖ μαλ
χρηστότητος αδής εκδιώκῃ αυτοίς τῆς ωκλας.
11 § 47. ὁ ἀναφαλλατίς, "the man with the bald-head
Navi. § 6, ἐδέσχη γάρ μοι ἀναφαλλατίς τις, and Heri
γέρων ἐστίν αυτοῖς ἀναφαλλατίς.
12 Φιλιάδης, the friendly man.
13 οὕτως δὲ. The verb to this subject is the last word of the
from παρ' ἐμοῦ to κύκνων may be bracketed.
14 προίκα, "as a dowry." It was considered a very essen
t of the marriage, for the bride to have a dowry (προῖξ or φηρ
Dem. adv. Bocot. 1016, the unseemliness of the marriage
plaintiff's mother, who was ἀπροῖκος, is dwelt upon. To
pitch did these dowries come that Solon passed a law to rese
amount, lest the independence of the husband might be enda
Cf. Andoc. con. Alcid. 14, λαβὼν δὲ τοσαύτην προίκα δοσὶν οὐ
'Ελλήνων.
16 φυλόκτερον εἶναι τῶν κύκνων. The wild swan's song is
Hor. Od. iv. 3. 19, "O mutis quoque piscibus donatura
libeat, sonum," and ii. 20. 15, "canorus ales." Cf. Tert.
beautiful ode on The Dying Swan. Lucian mentions the
again in Elect. § 6, χρύσος αὐτὸς ἀποστάξει τῶν λόγων, π
κύκνων τῶν ποιητικῶν λυγιστέρες.
19 "Ο τις διαλογίζει?, cf. § 43. The first few words are addi
Gnathonides, as he goes off to seek redress.
TIMON.

§ 48. μετρικοσμος, "We keep within bounds" (are not too impetuous), "lest we may seem to intrude."

24 διωκ. βλέπε or δρα being supplied, as commonly. Cf. Arist.
Nub. 824, διωκ δε ταυτο μη διδάξεις μυθέων, "take care not to tell any one," i.e. don't do so. So here, "mind you keep off."


p. 50. τα κατεδογματα, a phrase used also by Isoc. and Polyb. for "urgent necessity." The sing. τα κατεδογματα occurs in Xen.
Mem. II. I. 2.

3 καθ' ἕδον—in itinere, "on my way here."

6 Νέτωρος. Cf. Men. § 18 where we have his garrulousness alluded to. Here of course it is his wisdom, "You could give the needful advice even to N."

8 "Ἑσται ταυτα, i.e. "Thank you, I shall be very pleased to have your advice."

9 καλ φιλοφρονησωμαι. The mss. seem to have ὑπερ before καλ, which editors agree in omitting. If it is retained, we must read ἀνανωμαι.

10 τοις κρανιους. The accusative is more usual, but the gen. is not uncommon: e.g. Ar. Acl. 480, της κεφαλης κατειχε.

11 ἐνοθετων, the imperfect of "intention," "was for advising him."

12 § 49. Δημας. As the first was from γναθος and the second from φιλα, so this character is from δημος, "the public character."

14 ἐκκαιδεκα, if a talent = 240, the sum would be 3840.

15 παρ' ἰμοι, "(borrowed) from me."

17 δαχε διανημειν, "it was his lot to distribute." Cf. S. Luke, ii. 9 of Zacharias, δαχε τοι υμινας "it fell to his turn to burn incense."

Erechtheis. There seems to be some mistake here. Timon was of the deme of Colyttus (§§ 44, 50), which was in the tribe of Αλεγδες, not Erechtheis. Faber would alter the word. Hemst. Dind. Somm. retain the text. It seems most probable that the mistake was Lucian's own.

There were 10 tribes, named after 10 famous Attic heroes (Herod. v. 66), viz. Aeneus, Aegeus, Acamas, Ajax, Antiochus, Cecrops, Erechtheus, Hippothoon, Leo, Pandion.

18 τo θεωρικον. The fund, from which money was given to the poorer citizens to pay for their seats in the theatre at the great festi-
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vals. The ticket was 2 obols (3⁄4 dr.). Note the humorous contrast between this which D. refused T., and what T. had given to D.

19 ὑποφέρων, "what was coming in to me?" "my proper share.” Cf. Somn. § 1, ἀποφέρων ἐδὺ ὑποφέρων "when from time to time I brought home my earnings,” where Heitland quotes Tox. § 18, ὑποφέρων ἐκ τοῦτον ἀποφέρων. Cf. also de merc. cond. § 23, λάβῃ ἑκείνῳ ὅπειρον ἢν ὑποφέρων.

21 § 50. τὸ ἱππόματα Ἕλλην, so Theron is called ἑρείπαμ Ἀκραγάντων, Pind. Olym. II. 6.

22 ὁ δῆμος συνελεγμένος, "The people in assembly, and the two Councils.” The first is the Ecclesia, or assembly of all male citizens. The other two are the Areopagus and the Senate of 500. The Areop. sat only at night, was a religious and moral council, composed of the highest and most approved in the state, who were life-members. The other sat every day; they were chosen annually.

p. 51. ὑγράφα, "I have drawn up.”

5 ἄστε, πάλην, κ.τ.λ., boxing, wrestling, racing, and a double chariot race; the first with four horses, full grown, the latter with only a pair, and those colts.

8 ὅτε ἐθεώρησα, "But I’ve never been there, even as a spectator, let alone a competitor."

11 ἡροτευτευος, "distinguished himself.” So in Inf. Dial. 10. 7, the strategus says: ἐνεκέρα, καὶ ἡροτευσά καὶ ἡ πόλις ἐτύμπαι με. Cf. Soph. Ajax, 435, τα πρώτα καλλιστέ σὲ ἄριστος στρατόν. For καὶ...δὲ, "and...too,” cf. p. 40, l. 21; so Thuc. II. 36, δικαίον γὰρ αὐτῶι καὶ πρέπον δὲ.

12 πέρυσι, “last year” opp. to ἐς νέωτα, “next year” (cf. § 52, note). Cf. Bacc. 7, ἐς νέωτα πίθαμοι ἑκεῖνα συνάπτει α πέρυσιν αὐτῶν λέγουτα ἡ μέθη κατὰτυματε. πρὸς Ἀχαρναῖς, “near Acharnæ,” so Somm., Dind., Abbott. The mss. have Ἀχαρνάς, “against the Acharnians;” but these people were not likely to be at enmity with Athens, being themselves of Attica. Hemsterhuis suggested Ἀχαρνάς. Faber περὶ Ἀχαρνάς referring to Thuc. II. 19, 20.

13 μόρας. mss. vary between this and μολπας. The “mora” was according to Xenophon the largest division of the Lacedaemonian army = 4 λόχοι = about 2000 men. Others make it only from 400 to 1000.
14 § 51. Πῶς, “What do you mean? Why, I wasn't even enrolled with the rest because I had no arms.” He means his name was not even on the κατάφυλα, or muster-roll of the citizens liable for service, and which was kept by the ταξιαρχος of each tribe (Gow, p. 121).

20 δεδοκταυ, so modern editors, though the mss. seem to have δεδοκταυ. For such legal formulae, cf. Dem. de Cor. §§ 54, 84, 115.

τῇ Ἡλιαφα κατὰ φυλὰς. “The great majority of cases in Athens, both criminal and civil, were tried before ἕλιαστα, a body of jurymen so called because they had a special meeting-place called ἕλιαο, ‘the sunny Hall’” (Gow, p. 125). There were 6000 of them, 600 from each of the 10 tribes. Every citizen over 30 was eligible. The whole number “was divided into 10 groups, numbered with the letters of the Ionic Alphabet from A to K, and each ἕλιαστῆς received a bronze ticket bearing his name and the letter of his group.”

None of the commentators take note of the strange use of κατὰ φυλὰς with τῇ Ἡλιαφα except Wheeler, who thinks καὶ τὰς φυλὰς may have been what L. wrote. As it stands, it is either (1) used in reference to the fact of their being chosen 600 from each tribe: or (2) it means “according to their (10) groups” mentioned above, or (3) it is one of L.’s mock-heroic expressions, having no particular meaning. To me it seems that (3) is the most likely.

21 χρυσωθυ...παρὰ τὴν Ἀθηνᾶν. Cf. Anacharsis § 17 where a parallel passage occurs: ὥστε εὐεργέτης ὑμῶν ὁ ἄρη ἄναγγελόθω καὶ χαλκοῦν αὐτὸν ἀναστήσατε παρὰ τοὺς ἐπωνύμους ἥ ἐν πόλει παρὰ τῆν Ἀθηνᾶν.

23 κεραυνὸν...δέξα, a symbol of power, being the special weapon of Zeus.

δικτυας ἔσται. The best editors place the ἔσται here, instead of after στεφάνος, which the mss. read. The object of seven golden crowns is not easy to discover, but the statues of the sun had commonly seven (or 12) rays, so that the text is a fairly certain emendation. Cf. Verg. Aen. xii. 163, where Latinus’s descent from the sun is shown by the crown of 12 rays: “cui tempora circum | Aurati bis sex radii fulgentia cingunt, | Solis avi specimen.”

26 Διονυσίων τραγγοῖοι καλοῖς, “at the great Dionysia, at the time of the new tragedies” (lit. “tragedians”). Τὰ ἐν ἄστει, τὰ κατ’ ἄστει, τὰ ἀστικά, or τὰ μεγάλα Διονύσια or sometimes simply τὰ
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Διονύσια were celebrated between the 8th and 18th of Elaphebolion (March—April)...
"It was then that the new tragedies were brought out, and the great annual contest took place" (Donaldson, Theat. of Gks. p. 101). Cf. Dem. de Cor. 243, ὡς ἀρὰ δεὶ στεφανῶσαι Δημοκρῆτην καὶ ἀναγερεύσαι εν τῷ θεάτρῳ Διονύσιος τοῖς μεγάλοις, τραγῳδοῖς καυσίν, διὶ στεφανοῦ ὁ δῆμος. So § 265, &c.

p. 52. ἐννεάτην αὐτοῦ ἄγχιστεῖα, "being his nearest of kin." ἄγχιστεῖα is only a connexion (by marriage); συγγενής a "blood-relation" in strict law. But the two together denote the nearest blood-relation, and consequently the heir-at-law; a polite hint to Timon that τὰ ἄγχιστεῖα (Soph. Ant. 174), or "the rights of inheritance," are legally due to Demeas.

4 ὅπως αὖ ἔθλη, for mss. ἔθλοι. Cf. Hor. Sat. ii. 3. 94, "Sapiensne? Etiam: et rex, Et quicquid volet."

8 § 52. δοὺ γε καὶ ἡμᾶς εἴδεναι, "At least so far as I am aware."
"The acc. with inf. in some places stands without a governing word, expressing merely the thought present to the mind in the form of an indefinite sentence...so also an acc. with infin. is added in a qualifying or restricting sense to a statement with ὦς or δοὺς." Madv. G. S. § 168. Cf. Plat. Theat. 145, ἦ ὡς ἐσηγαρφίκτης Θεόδωρος; ὡς, δοὺς γ' ἐμὲ εἴδεναι. So in poetry: Ar. Nub. 1252, ὡς ἐρ' ἀποδόσεις; οὖχ, δοὺς γ' ἐμὲ εἴδεναι: Soph. O. C. 150, ὡς (δόγ' αλλι) ἀπεικόσαμ. ἐν νέωτα, "when the new year comes." Cf. § 50, note on πέρυσι.

10 ἐὰν γαμεῖς ἐτο, "whether you will any longer have a chance of marrying."

15 τυραννίδι ἐπιχειρεῖς, not "make an attack upon" (as in Herod. v. 46, τον τυραννίδι ἐπιχειρεῖν) but "set your hand to," "aim at." To aim at despotism, it need hardly be said, was in the eyes of an Athenian a most heinous offence: cf. the boast of the tyrannicide in L.'s dialogue so called (passim).


17 τὴν δίκην, the proper penalty; note the article.

18 τὰ τε ἄλλα καὶ δότι, "among other reasons, because."

20 § 59. δὴ δόλος ἐν συκοφάντων, "You are clearly acting the sycophant."

21 ὁπωθόδομον. "A private chamber like the modern sacristy, built at the back of a temple," Rich. Here it evidently refers to the treasury of Athens in the rear of Athena's Temple in the Acropolis,
cf. de Pereg. morte § 32, ἐπεὶ δὲ ἐστὶν ὁ ἤλθον τῶν κατηγοροῦντων, and Arist. Plut. 1191,

ιδρυμένος αὐτὶκα μᾶλ'; ἄλλα περὶμενε
tὸν Πλοῦτον, οὔπερ πρῶτον ἦν ἰδρυμένος
tὸν ἦδρον δοῦν ἰδοὺ τῆς θεοῦ.

p. 53. 1 διώρυκται, shortened for the more common διώρυκται.
5 ἀλλὰ—πληγη' (so with τρήτη below) supplied, as commonly;
cf. note § 40.
8 γελοία...πάθομι, "I should be in a very ridiculous position."
See note on ἐπαυθον...δροιων, Men. § 4, and exx. given there.
δοκ.'μόμας, v. note at end of § 50.
11 ὅλυμπα πόις καὶ πάλην. For the construction cf. § 50, and
coronari Olympia of Hor. Ep. 1. 1. 50.

Thrasylles makes the fourth type. Thus we have had Ga
thonides, the κόλαξ, who offered him a rope when he asked for a
loan; Philides, the κόλακων βδελυρωτασ, who struck Timon when
sick and in sore need of help; Demeas, the important man of state,
who refused T. a 4d. ticket, though he had received thousands of
pounds from him in his better days, and now Thrasylles, the typical
philosopher, with cloak, beard, stick and wallet, ever greedy after
gain, called κόλακων τὰ πρῶτα.

14 πώγυνα. For the great importance which attached to a beard
cf. note on Men. § 6, and a passage in Inf. Dial. 10. 8, very similar
to this: ὁ σεμών δὲ οὕτως ἀπὸ γε τοῦ σχήματος, καὶ βρενθυδμένος,
τὸς ὁρὸς ἑπτάρκω...τίς ἂν δὲ τὸν βαθὺν πώγυνα καθειμένος;
φιλόσοφὸς τις, ὃ 'Ερμῆ.

τὰς ὁροὺς ἀνατελαίας (the phrase occurs in Tyrant. § 4 of Aecacus),
"lift up the eyebrows," as opp. to "knitting them:" which helped
to increase the air of grave importance. ἀναπταί is the word in
more common use, e.g. Ar. Ach. 1069, τὰς ὁροὺς ἀναπταί: Ep. 631,
τὰ μετών ἀναπταίεν.

βρενθυδμένος, v. passage from Inf. Dial. 10, quoted above. The
noun βρένθος is used by Athenaeus of "conceit," a pompous bearing.
The verb therefore means to "carry one's head high" which seems to
be the meaning in Dial. 10, Lexiph. 24, and also in Arist. Nub. 362,
ὅτι βρενθεῖται τ' ἐν ταῖσιν ὀδῶν καὶ τοῦθαλῳ παραθάλλει. But in
our passage it rather means "muttering," or "grumbling" to him-
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§ 34] self; cf. Ar. Lys. 887, χά δυσκολαίνει πρὸς ἑμὲ καὶ βρενηθεῖται, and in Luc. de mer. cond. § 37 that sense is certain; ἀνακτεῖς δ’ οὖν ἀπαλάτωνται λαβώντες τι καὶ βρενθ' νύμενοι δι’ μη πλεῖος ἑδοκας.

15 τιτανώδες βλάπτων. Cf. Ar. Eg. 631, καθελευ νᾶτυ (“looked mustard!”); Vesp. 454, βλεφάτων κάρδαμα (“garlic”); Luc. Icarom. § 23, ὁ δὲ Ζεὺς μᾶλα φοβερῶς δριμύ τε καὶ τιτανώδες εἰς ἑμὲ ἄπιδοι. Theoc. xiii. 45, ἤρ πρόωσα, and cf. our “looking daggers.” ἄνασοβημένος τῆν κόμην, L. and S. say “with hair on end through fright,” and quote this passage; which is surely wrong. In Ἰμφ. Τρ. § 30, κοµή ἄνασσε ο. certainly seems to mean this: for he is speaking there of Phoebus’ eyes rolling, and colour changing and hair standing on end, before he utters his oracular prophecy (cf. the passage of the frenzied Sybil in Aen. vi. 48, “non comptae mansere comae,” &c.); but here it must mean “having his hair thrown back,” brushed back from his forehead, and so standing up high in front. Dr Abbott thinks it is “dishevelled,” but see note on εὐσταλῆς below l. 17.


17 ὁ τὸ σχῆμα εὐσταλῆς, “neat in his dress and orderly in his gait.” Cf. Pisc. § 12, τὰ σχῆματα εὐσταλῶν. This rather tells against ᾧν σοβεῖν being “dishevelled,” or “on end.”

18 σωφρονικὸς τὴν ἀναβολὴν, “seemly in the way he wears his cloak.” ἀναβολὴ is not the cloak, but the way it hangs: cf. Somn. § 6, τὸ σχῆμα εὐπρεπῆς καὶ κώσιος τὴν ἀναβολὴν, and a good example in Gall. 9, ἀπερχόμε, κοσμοὺ μᾶλα ἐσχηματίσμενος, ἀντιοπρέπα τὸ τριβόσων, ὡς ἐπί τοῦ καθαροτέρου γένους ἡ ἀναβολή.


20 ὀλιγαρχίς (avoid confusing with ὀλιγαρχίς), “contentment with little.” Cf. § 57.

21 λουσάμενος...δείπνον. The hour before δείπνον was in the better period always the time for going to the baths, though some bathed as often as five times in the day. Cf. Menander (Athen. iv. 166), καλτο νέος ποτ’ ἑγερόμην κάγῳ, γόναι’ ἀλλ’ οὐκ ἐλούμην πεντάς τῆς ἡμέρας.
κύλις. The most frequent drinking-vessel depicted on monuments, having a double handle; there are many exx. to be seen in the vase rooms of the Brit. Museum. For the predicate, cf. p. 9, l. 1.

23 ζυρότερον. Among the Greeks wine was always drunk diluted. To drink οἶνος ἄκρατος was a barbarism. Hence ζυρότερον πίνειν was to drink purer wine than usual, i.e. less proportion of water (the proportion of water to wine was about 6:3 or 4), and so in time came to mean "to drink hard," "be a drunkard." So in a somewhat similar passage in Inf. Dial. 7, we have πράμενος γὰρ φάρμακον ἀνέπεισα τῷ οἶνοχον...πίνει δ’ ἐπεικῶς ζυρότερον ἐμβαλώντα ἐς κύλικα ἑτοιμὸν ἔχειν αὐτὸ καὶ ἐπιδύναι αὐτῷ, and Epis. Sat. § 7, ζυρότερον πίνων τὸ νέκταρ.

καθάπερ...ἐκτός, i.e. just as though he had drunk up the water of Forgetfulness, and so no longer remembered his teaching in the morning.

This whole passage is very similar in thought to Men. §§ 4, 5.

p. 54. 3 τὸν πλησίον παραγκυνζόμενος, "elbowing his neighbours;" Piscat. § 34, περὶ τὰς τῶν πλουσίων θήρας ἀλλήλους παραγκυνζόμενοι: de Cal. § 10, πρῶτος αὐτὸς ἐκαστός εἶναι βουλήμενος παραγκυνζόμενος καὶ παραγκυνζέται τὸν πλησίον.

καρύκη τὸ γένειον ἀνάπλως, "getting his beard full of soup." καρύκη was properly a savoury sauce of blood and rich spices.

4 κυνηγόν έμφοροῦμενος, "stuffing himself like a dog." So again Pisc. § 34, φορτικῶς καὶ πέρα τοῦ καλῶς ἐχουσον ἐμφοροῦμενον. For form of adverb v. note § 3.

ἐπικεκυφῶς. So of T. stooping over his work §§ 7, 11.

6 τῷ λυχανῷ, "carefully wiping the plates round with his forefinger." λυχανός is properly an adjective like "sinistra," "dextra," &c., δάκτυλος being understood, i.e. the "licking" finger.

8 § 55. Μεμψύχουρος, "grumbling," "discontented," as in § 13 q.v. τὸν πλακοῦσα δῶλον, a round flat cake. Cf. Arist. Eq. 1191,

ΚΛ. λαβέ νῦν πλακοῦτας πλούσιος παρ’ ἐμοῦ τόμον.
ΔΛ. παρ’ ἐμοῦ δ’ δῶλον γε τὸν πλακοῦσα τούτοι.

So Achar. 1125, κάμοι πλακοῦτας τυρφώντων δῶς κύκλων. Cf. Hor. Sat. 11. 8. 24, "Porcius infra | Ridiculus totas simul absorbere placentas." The mss. have ὡς...λαβοι for καν...λαβῃ.

9 ὧ τι περ λυχνείας καὶ ἀπληστικας ὀφέλος. In Xen. Hell. v. 3. 6
we have δὲ τὸ περὶ δῆλον στρατεύματος “the flower of the army,” and in Arist. *Eccles.* 53, δὲ τὸ περὶ ἑτ’ δῆλον “all that is good for anything.” So it would mean “whatever is serviceable to luxury and greed.” Abbott translates, “which is the very crown of his gluttony and greed.” L. and S. curiously make it refer to Thrasycles = ὁ πάντων ἀπελπιστάτως. The ἦ was first suggested by Hemst. and helps to simplify the passage. Somm. adds it.

10 παρόνιον...ἀρι...ἀρχηνότος. “To dance was always thought a symptom of the highest state of transport that could be induced by wine; cf. the epithet παρόνιον ἀρχηνοσ.” Beck. *Char.* 103.

11 λοιδόρας καὶ ὁργῆς πρωτέτη. So Eubulus (Athen. ii. 36) says with regard to the number of goblets drunk, “that wise men go home after their third:"

ο δὲ τέταρτος οὐκ ἔτι

ἡμέτερος ἐστ’, ἀλλ’ ὄφεθεν· ο δὲ πέμπτος βοήσι·

ἐκτις δὲ κἀμών· ἐβδομος δ’ ὑπωπιών·

ο δ’ ὠγιος κλητήρος· ὁ δ’ ἐνατος κολήσι·

δεκάτος δὲ μανίας, ὅστε καὶ βάλλειν ποιεῖ.

12 ἐν τῇ κύλικῃ, *inter pocula.*

14 ὑπὸ τοῦ ἀκράτου, cf. *Ioarotéri* § 54.

15 ὑποτραυλίζων. I cannot find another instance of the use of this compound. The simple verb is not uncommon. Cf. Ar. *Necr.* 44 of the “lisping” of Alcibiades: εἰτ’ Ἀλκιβιαδῆς εἴπε πρὸς με τραυλίζας, | "ὅσις; Θεόλος τῷ κεφαλῷ κλακός ἐχεί,” for ὅσις, Θεόρος, κάρακος.

17 ἀμφιτέραις, *cheroi* understood; cf. note § 50.

18 πλὴν ἄλλα, § 25 note. καὶ νήφων, “even when sober.”

τῶν πρωτείων. The singular is occasionally used, e.g. Dem. *de Cor.* § 321, τὸν τοῦ γεναλοῦ καὶ τοῦ πρωτείου τῷ πόλει πρωτείων διαφιλάττειν, but more commonly the plural. Cf. Id. ibid. § 66, δὲὶ περὶ πρωτείων (“primacy”) καὶ τιμῆς καὶ δόξης ἀγωνιζομένην τῷ πατρίδᾳ. Here it means “the first prize,” “the palm.”

παρακεχωρήσεις δὲν, “would yield the palm to none.” The word has its ordinary classical construction, a genitive of the place or thing from which one retires, and a dative of the person to whom you yield: e.g. Dem. 63. 16, Φιλιππᾶς Ἀμφιπόλεως παρακεχωρήκαμεν.

20 τὰ πρῶτα = ὁ πρῶτος. Cf. note § 35.

21 γοητεία, “jugglery,” “quackery,” always a concomitant of Lucian’s pseudo-philosophers.
23 τῶνσοφών τι χρήμα, "it is a wondrously learned creature, on all
points perfect, and of finished versatility." For χρήμα v. full note
§ 25: as applied to human beings, cf. Vit. Anc. § 12, τούτελες τὸ
χρήμα καὶ πλουτῶν δεόμενον.
24 οὐκ ἦν μακράν, "shortly."
25 χρηστός, ironical, "being such a fine fellow," cf. §§ 8, 10.
χρόνος, "late arriving." Cf. ἐπὶ ἑορτ. 6, ἀ δέσποτι, ὑγιαν', ὡς
χρόνοις ἐδήλωσα.

p. 55. 2 § 60. 6...τεθητότες. This word and κέχυμα are L.'s
two stock words for expressing open-mouthed astonishment: cf.
Pisc. § 35, τοὺς πλουτίους τεθητές, "are amazed at."
5 πρὸς ἄνδρα οἷον εἰ ἐπιλείχον=πρὸς τοιούτου ἄνδρα, οἷον εἰ εἰ,
attractor of the relative, more common with gen. and dat.
τῶν ἑτῶν κοινωνικῶν, "ready to share your goods." Cf. Pisc.
§ 36, πόλει ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος.
6 μάζα. "A staple article of diet with the Gks., something similar
to the Roman pulis. It was made of flour, oil and wine, and con-
tinued to be the food of the lower classes till a late period," Becker.
8 ἄννακρονος, cf. Thuc. ii. 15. It was a celebrated spring in
Athens originally called Callirhoe, when it was open; but it was
afterwards covered by Fisistratus, and made to run through nine
pūtes. In the days of Thuc. it was still used for sacred purposes,
esp. for marriage ceremonies.
9 τρίβων, a short mantle of coarse texture worn by the Spartans,
affecting too by the Stoic and Cynic schools; while the πορφυρός was
a bright-coloured garment worn by those of higher rank; it seems to
have been used by dandies, cf. Bis acc. § 17.
10 τὸ χρυσίν...ψηφίδων, cf. Pisc. § 35, τὸ γάρ τὸ χρυσίν ἢ ἄργων
οὐδὲν τῶν ἐν τοῖς αἰγαλαίοις ψηφίδιων διάφηνορ;
11 σὴν δὲ αὐτῷ χάριν ἑστάλην, "for thy special sake." Cf. Lat.
p. 56, l. i.
12 ἑστάλην, "I have come." Cf. Soph. Ajax 328, τοῦτον γάρ
οὖν ἑστάλην and Ar. Vesp. 487, ὅτις ἦμως ἐπὶ τυραννοῦ ἐδὲ
ἑστάλησ.
13 εἰ...ἐμβάλατ. Cf. Vit. Anc. § 9, where Diogenes, on being
put up for sale, says: τὰ δὲ χρήματα, ἵν ἕχεις, ἔμα τεθήμενοι ἐς τῷ
τέλετον φέρων ἐμβάλατ. Cf. Hor. Od. iii. 24. 47.
17 μὴ μόνος, a common form of ellipsis (μὴ ἐμβάλετ); so μόνος and
§ 57]  

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μόνον μη, of which S. Paul is so fond, e.g. Gal. ii. 10, vi. 12; 2 Thess. ii. 17. “Don’t fling it into the deep, my good fellow, but go in as far as your waist, and (throw it) a little beyond the line where the waves break, with me as your sole witness.”


23 δραχμᾶς, μνᾶς, τάλαντον. 6 obols = 1 drachma (gd.), 100 drachmae = 1 mina (L4), 60 minae = 1 talent (L235).

24 δυμοφίλαν, τρομοφίλαν, “double or triple share.”

p. 56. 4 δόο μεθύμνου...Ἀλγνητικός. The medimnus was the largest Attic dry measure = 111 1/3 gallons. The Aeginetan was even larger; so that this man’s wallet was pretty capacious, holding some 25 gallons. The πηρα, ostensibly provided for the carrying of a few bare necessaries, was much worn by philosophers: cf. Piscator (the beginning) where the philosophers pelt Lucian, and Socrates calls on Plato, Chrysippus, &c. to help; ὡς πηρα πηρηφαν ἀρηγη, βάκτρα δὲ βάκτρος. In Inf. D. 11. 3 the wallet of Diogenes has only two choenikes of beans χώκικες δύο θέρμων ἐχουσα, i.e. not half a gallon.

χωροῦσαν, “holding,” often used of measures in this sense; cf. Ar. Ned. 1238, ἐς χώσα χωρήσεται. Dem. 579, ἡ πόλις αὐτῶν ὁ δε χωρεί.

8 φέρε, “come.”

9 κονδύλων, lit. “knuckles,” hence the “blows” received. Cf. Aris. Vesp. 254, εἰ τῇ Δίῳ αὖθις κονδύλων νουθησθεὶς ἡμᾶς......ἀκμαν οἴκαδε. So in Char. § 2, ὅρω γοῦν ἢδη τὸν μιχαπον τῆς περιπήσεως ὁ πάνταλον παντάπασαν ἡμῶν εὐθύμενον (“will not be without blows”).

ἐπιμετρήσας, “giving you full measure.”

11 ἐλεύθρα τοῦ π., for the predicate v. p. 9, l. 1.

12 μῶν παρακροκουμα σε; παρακροβείν, “to cheat,” the metaphor being prob. from striking the balance unfairly. Cf. Dem. de Cor. 276, φυλάξτεν ἐμὲ ἑκέλευν, ἅπως μὴ παρακροβουμα μὴ ἐξαπατήσω. So in Arist. Pol. vi. 12. 6, ἐν τῷ παρακροβείαν τῶν δήμων. Here “Have I given you false measure?” “Have I cheated you?”

M. L.  

10
Then here's an extra gallon above your due." So Pisc. § 9, ὡς παρακαταστάμενος τοῖς δικαστάς ἀπέλθης.

§ 58. Blephas. There is a Blephas in Inf. Dial. 27. 7, a well-known usurer, who may be the man in L.'s mind (Blephas ὁ δανειστικός). Δάχυς, a wealthy man of this name is mentioned in dial. merct. 7. 2, belonging to the same deme as Timon, Δάχυς ὁ Κόλυμπεος. Γνάφων, Gniphon also was a rich money-lender, mentioned again in Ῥγ. 17, τὸν δανειστὴν Γνάφωνα ίδιων στένοντα.

17 ἐπὶ τὴν πέτραν ταύτην. This was the plan he had first proposed to himself: § 45, ἐπὶ τῶν πέτρων τούτων ἀναβάσα.

19 αὐτὸς δὲ, placed intentionally in a very emphatic position. Hitherto the δικασταὶ has done all the work, § 46 with Gnatho, ἄστι ὑπὸ ταύτην τῇ δικαστῇ: § 48, with Philiades, σὲ φιλοφρονήσας τῇ δικαστῇ: § 53 with Demeas. Now that it has worked so hard (τάλαι πεπερασμένοι), it shall rest awhile, αὐτὸς δὲ ἐπὶ καλαζώ.

20 ἐπὶ καλαζῷ αὐτοῖς. αὐτοῖς is the more general reading, so Hemsterhuis, Somm., Abbott, &c. Dindorf reads αὐτοῖς. Anyhow, whether acc. or dat. the word refers to the new arrivals, not the stones. "I will hail them down upon them." Cf. Gall. § 21, καὶ σοὶ δοκῇ, κατεχαλάζῃς αὐτῶν ἀφθόνους τοὺς λίθους. But the compound verb there is no help to fixing the construction of the simple verb.

22 οὐκ...γε. "Anyhow" if you do go off at once, "it shall not be without loss of blood." Cf. Shak. Tim. iv. 3,

Tim. (to Apeamantus.) "Away, Thou tedious rogue; I am sorry, I shall lose A stone by thee!"

The last words that Timon utters according to Shakspeare will be a fitting close:—The Senators, and Flavius his ever-faithful servant have come to beseech him to return with them to Athens,

"And of our Athens (thine, and ours) to take The captainship."

But all words are useless:—

"Come not to me again: but say to Athens Timon hath made his everlasting mansion Upon the beachèd verge of the salt flood;
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Which once a day with his embossed froth
The turbulent surge shall cover; thither come,
And let my gravestone be your oracle.—
Lips, let sour words go by, and language end:
What is amiss, plague and infection mend!
Graves only be men's works; and death their gain!
Sun, hide thy beams! Timon hath done his reign."

[Exit.]
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